A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. I

By
MUḤAMMAD MOHAR ALI

MINHAAJ AL-SUNNAH

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MEANING OF THE QUR'ÂN

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

VOL. I

Sûrahs 1 (*al-Fâtiḥah*) to 11 (*Hûd*)

By

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بسم الله الرحمن الرحيم

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

PREFACE

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

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

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

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

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

PREFACE to the First Part

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

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

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

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

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

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

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

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

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

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

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

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

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

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

List Of Abbreviations

Acc. = Accusative

Act. = Active

Al-Baḥr. = 'Abû Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.

Al-Bayḍâwî = Al-Bayḍâwî, Nâṣir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.

Al-Ṭabarî = Al-Ṭabrarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.

Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.

Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.

Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.

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

Bukhârî = Al-Bukhâri, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhâri*, the number refers to the number of *ḥadîth* as in *Fatḥ al-Bârî.*

f. = feminine

Fatḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Fatḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr,* 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.

Gen. = Genitive

i. = first person

ii. = second person

iii. = third person

Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Aẓîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.

impfct. = imperfect

m. = masculine

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

Muslim = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.

n. = Note

pl. = plural

s. = singular

Ṣafwat = Ḥusayn Muhammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.

Tafsîr al-Mâwardî = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.

v. = verb

KEY TO VERB FORMS

Form II فعل = *fa''ala* (تفعيل *taf'îl)*

" III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)

" IV أفعل = *'af'ala* (افعال *'If'âl*)

" V تفعل = *tafa''ala* (تفعل *tafa''ul*)

" VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)

" VII انفعل = *infa'ala* (انفعال *infi'âl*)

" VIII افتعل = *ifta'ala* (افتعال *ifti'âl*)

" IX افعل = *if'alla* (افعلال *if'ilâl*)

" X استفعل = *istaf'ala* (استفعال *istif'âl*)

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

TRANSLITERATION

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

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AL-FÂTIḤAH (THE OPENING)

(Makkan: 7 *'Âyahs*)

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

سُورَةُ الفَاتِحَة

بِسْمِ ٱللَّهِ 1. In the name of Allah,

ٱلرَّحْمَٰنِ the Most Compassionate,

ٱلرَّحِيمِ ﴿١﴾ the Most Merciful.[1]

ٱلْحَمْدُ 2. All the praise [2]

لِلَّهِ is for Allah,

رَبِّ ٱلْعَٰلَمِينَ the Lord [3] of all beings.[4]

﴿٢﴾

ٱلرَّحْمَٰنِ 3. The Most Compassionate,

ٱلرَّحِيمِ ﴿٣﴾ the Most Merciful;[5]

مَٰلِكِ 4. The Sovereign of

يَوْمِ ٱلدِّينِ ﴿٤﴾ the Day of Judgement.[6]

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

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

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

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

5. It is significant that the Qur'ân starts with mentioning the most noteworthy attributes and names of Allah, the Most Compassionate and the Most Merciful. The *'âyah* thus emphasizes that man should never and under no circumstances be despaired of His mercy, love and grace.

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

إِيَّاكَ	5. You Alone
نَعْبُدُ	we worship[1]
وَإِيَّاكَ	and You Alone
نَسْتَعِينُ ﴿٥﴾	we ask for help.[2]
اهْدِنَا	6. Guide us to
الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾	the straight way[3] –
صِرَاطَ الَّذِينَ	7. The way of those
أَنْعَمْتَ عَلَيْهِمْ	You graced upon;[4]
غَيْرِ	not of
الْمَغْضُوبِ عَلَيْهِمْ	those under wrath[5]
وَلَا الضَّالِّينَ ﴿٧﴾	nor of those gone astray.[6]

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

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

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

This *'âyah* 4 of the *sûrah* constitutes a declaration of absolute monotheism. Its first part declares an abandonment of polytheism and asserts that worship and submission is due solely to Allah; and its second part declares man's dependence on Him Alone for all help and succour. According to the Qur'ân monotheism (*tawḥîd*) has three distinct aspects – (a) *Tawḥîd al-rububiyyah* , i.e., monotheism in respect of recognition of Allah (God) as the Creator and Lord of all beings; (b) *Tawḥîd al-'ulûhiyyah*, i.e. monotheism in respect of worshipping Him solely and exclusively, and not any other entity or object; and (c) *Tawḥîd al-'asmâ' wa al-ṣifât*, i.e., monotheism in respect of Names and Attributes. These names and attributes are specified in the Qur'ân and these should under no circumstances be applied or imputed to any created being or object. Even the arch polytheists assert their belief in the One and Supreme Creator and Lord; but they err in respect of the other two aspects of monotheism and worship and adore other entities and objects as intermediaries between them and God and as possessing attributes, powers and functions belonging solely to Allah. The Qur'ân rectifies this error and enjoins strict and uncompromising adherence to all the three aspects of monotheism. Attribution of any divine quality and nature to any created entity or object and rendering homage or worship to such an object constitutes the most abominable form of polytheism (*shirk*).

3. ***Ṣirâṭ*** = way, path, road.

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

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

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

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

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

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

2. *SÛRAT AL-BAQARAH* (The Cow)

Madinan: 286 *'Âyahs*

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

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

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

سُورَةُ البَقَرَة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ① 1. *Alif - Lâm - Mîm*[1]

ذَٰلِكَ الْكِتَابُ 2. This is the Book;

لَا رَيْبَ no doubt[2] is

فِيهِ there in it.[3]

هُدًى [It is] guidance

لِّلْمُتَّقِينَ for the godfearing[4] –

②

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

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

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

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

ٱلَّذِينَ يُؤْمِنُونَ	3. Who believe[1]
بِٱلْغَيْبِ	in the unseen[2]
وَيُقِيمُونَ	and properly perform[3]
ٱلصَّلَوٰةَ	the prayer;
وَمِمَّا	and out of what
رَزَقْنَٰهُمْ	We provide[4] for them
يُنفِقُونَ ﴿٣﴾	they spend;[5]
وَٱلَّذِينَ	4. And who
يُؤْمِنُونَ بِمَآ	believe in what
أُنزِلَ	has been sent down[6]
إِلَيْكَ	to you
وَمَآ أُنزِلَ	and what was sent down
مِن قَبْلِكَ	before you;[7]
وَبِٱلْءَاخِرَةِ	and in the hereafter[8]
هُمْ يُوقِنُونَ	they believe with certitude.[9]
﴿٤﴾	
أُو۟لَٰٓئِكَ	5. Such people are
عَلَىٰ هُدًى	on guidance
مِّن رَّبِّهِمْ	from their Lord
وَأُو۟لَٰٓئِكَ	and such people are
هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾	the ones to succeed.[10]

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

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

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

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

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

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

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

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

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

10. ***Mufliḥûn*** (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards.; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave, plough; hence *fallâḥ* = tiller, peasant. In its form IV, i.e., *aflaḥa*, means to thrive, prosper, be successful.

إِنَّ ٱلَّذِينَ 6. Verily those who
كَفَرُوا۟ disbelieve,[1]
سَوَآءٌ عَلَيْهِمْ it is the same on them
ءَأَنذَرْتَهُمْ whether you warned[2] them
أَمْ لَمْ تُنذِرْهُمْ or did not warn[3] them,
لَا يُؤْمِنُونَ ۝٦ they will not believe.

خَتَمَ ٱللَّهُ 7. Allah has put a seal[4]
عَلَىٰ قُلُوبِهِمْ on their hearts[5]
وَعَلَىٰ سَمْعِهِمْ and on their hearing;[6]
وَعَلَىٰٓ أَبْصَٰرِهِمْ and on their sights[7]
غِشَٰوَةٌ is a veil;[8]
وَلَهُمْ and there is for them
عَذَابٌ عَظِيمٌ ۝٧ a stupendous[9] punishment.

Section (*Rukû'*) 2

وَمِنَ ٱلنَّاسِ 8. And among men[10]
مَن يَقُولُ who say:
ءَامَنَّا بِٱللَّهِ "We believe in Allah
وَبِٱلْيَوْمِ ٱلْءَاخِرِ and in the Last Day";
وَمَا هُم but they are not
بِمُؤْمِنِينَ ۝٨ believers.

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

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

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

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

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

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

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

7. ***'Abṣâr*** = (sing. *baṣar*) = sights, visions, eyes.

8. ***Ghishâwah*** = covering, veil.

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

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

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

يُخَٰدِعُونَ ٱللَّهَ	9.They try to deceive[1] Allah
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe;
وَمَا يَخْدَعُونَ	but they deceive[2] not
إِلَّآ أَنفُسَهُمْ	except themselves
وَمَا يَشْعُرُونَ ﴿٩﴾	and they do not realize[3] [it].
فِى قُلُوبِهِم	10. In their hearts is
مَّرَضٌ	a disease,[4]
فَزَادَهُمُ ٱللَّهُ	so Allah increases[5] them
مَّرَضًا	in disease;
وَلَهُمْ	and there is for them
عَذَابٌ	a punishement,
أَلِيمٌۢ	extremely painful,[6]
بِمَا كَانُوا۟ يَكْذِبُونَ	because they use to lie.[7]
﴿١٠﴾	
وَإِذَا قِيلَ	11. And when it is said
لَهُمْ	to them:
لَا تُفْسِدُوا۟	"Do not make troubles[8]
فِى ٱلْأَرْضِ	in the land",[9]
قَالُوٓا۟	they say:
إِنَّمَا نَحْنُ	"We are but
مُصْلِحُونَ ﴿١١﴾	peace-makers."[10]

1. ***Yukhâdi'ûna*** = they try to deceive (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. It should be noted that in the next clause of the *'âyah* the verb is in its first form, *yakhda'ûna*, not *yukhâdi'ûna*.
2. ***Yakhda'ûna*** = they deceive, cheat (v. iii. m. pl. impfct. from *khada'a*).
3. ***Yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*],to realize, to know). The hypocrites only deceive themselves because they deprive themselves of the light of the truth and because the evil consequences of their trickery will fall on them and Allah will ultimately punish them.
4. ***Maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.
5. i.e. Allah leaves them to continue to indulge in their hypocrisy and jealousy and thus increasingly suffer mentally because of the steady and increasing success of the Prophet and the Muslims. This applies to similar situations of struggles between the truth and the untruth.
6. ***'Alîm*** = extremely painful, grievous, excruciating, intensely agonizing (active participle in the scale of *fa'îl*, from *'alima* [*'alam*], to feel pain).
7. ***Yakdhibûna*** = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. Speaking about the hypocrites the Prophet (p.b.h.) said: "The signs of a *munâfiq* are three: when he speaks he lies, if he promises he breaks it and if he is given a trust he betrays it." (*Bukhârî*, nos. 34, 2459 and 3178).
8. ***Lâ Tufsidû*** = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled).
9. ***'Arḍ*** = earth, land, country, region, ground.
10. ***Muṣliḥûn*** (sing. *muṣliḥ*)= peace-makers, those who set things right, compose differences (active participle from *'aṣlaḥa*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ṣulûḥ/ṣalâḥiyah/maṣlaḥah*], to be good, right, proper, in order).

أَلَآ إِنَّهُمْ	12. Oh yes! They surely are
هُمُ ٱلْمُفْسِدُونَ	the ones making troubles;[1]
وَلَٰكِن لَّا يَشْعُرُونَ	but they do not realize.[2]
﴿١٢﴾	
وَإِذَا قِيلَ لَهُمْ	13. And if it is said to them:
ءَامِنُوا۟	"Believe[3]
كَمَآ ءَامَنَ ٱلنَّاسُ	as the people believe";
قَالُوٓا۟ أَنُؤْمِنُ	they say: "Shall we believe[4]
كَمَآ ءَامَنَ ٱلسُّفَهَآءُ	as believe the fools?"[5]
أَلَآ إِنَّهُمْ	Lo, they indeed are
هُمُ ٱلسُّفَهَآءُ	the stupid ones
وَلَٰكِن لَّا يَعْلَمُونَ	but they do not know.[6]
﴿١٣﴾	
وَإِذَا لَقُوا۟	14. And when they meet[7]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
قَالُوٓا۟ ءَامَنَّا	they say: "We believe";
وَإِذَا خَلَوْا۟	but when they retire[8]
إِلَىٰ شَيَٰطِينِهِمْ	to their arch-devils[9]
قَالُوٓا۟ إِنَّا	they say: "We indeed are
مَعَكُمْ	with you;
إِنَّمَا نَحْنُ	we were only
مُسْتَهْزِءُونَ ﴿١٤﴾	ridiculing."[10]

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

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

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

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

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

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

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

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

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

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

ٱللَّهُ يَسْتَهْزِئُ	15. Allah derides[1]
بِهِمْ	at them
وَيَمُدُّهُمْ	and gives them a respite[2]
فِى طُغْيَٰنِهِمْ	in their excesses,[3]
يَعْمَهُونَ ﴿١٥﴾	to wander blindly.[4]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	16. Those are they that
ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ	have bought[5] error[6]
بِٱلْهُدَىٰ	with guidance;
فَمَا رَبِحَت	but no profit[7] has made
تِّجَٰرَتُهُمْ	their trading,
وَمَا كَانُوا۟	nor are they
مُهْتَدِينَ ﴿١٦﴾	on the right way.[8]
مَثَلُهُمْ	17. Their instance is
كَمَثَلِ ٱلَّذِى	like the instance of one who
ٱسْتَوْقَدَ نَارًا	lit[9] a fire,
فَلَمَّآ أَضَآءَتْ	but when it lightened[10]
مَا حَوْلَهُۥ	all around him
ذَهَبَ ٱللَّهُ	Allah took away
بِنُورِهِمْ	their light
وَتَرَكَهُمْ فِى ظُلُمَٰتٍ	and left them in darkness,[11]
لَّا يُبْصِرُونَ ﴿١٧﴾	they seeing nothing.[12]

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

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

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

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

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

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

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

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

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

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

11. ***Ẓulumât*** (sing. *ẓulumah*) = darkness.

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

صُمٌّۢ بُكْمٌ عُمْىٌ	18. Deaf,[1] dumb,[2] blind,[3]
فَهُمْ لَا يَرْجِعُونَ	so they cannot come back.[4]
﴿١٨﴾	
أَوْ كَصَيِّبٍ	19. Or like a heavy rain[5]
مِّنَ ٱلسَّمَآءِ	from the sky[6]
فِيهِ ظُلُمَٰتٌ	wherein is darkness
وَرَعْدٌ وَبَرْقٌ	and thunder[7] and lightning;[8]
يَجْعَلُونَ أَصَٰبِعَهُمْ	they put[9] their fingers
فِىٓ ءَاذَانِهِم	in their ears
مِّنَ ٱلصَّوَٰعِقِ	against the thnderbolts[10]
حَذَرَ ٱلْمَوْتِ	for fear[11] of death,
وَٱللَّهُ مُحِيطٌۢ	but Allah closes in[12]
بِٱلْكَٰفِرِينَ ﴿١٩﴾	on the unbelievers.
يَكَادُ ٱلْبَرْقُ	20. The lighting is about to
يَخْطَفُ أَبْصَٰرَهُمْ	snatch[13] their sights;
كُلَّمَآ أَضَآءَ لَهُم	whenever it flashes[14] for them
مَّشَوْا۟ فِيهِ	they walk in it;
وَإِذَآ أَظْلَمَ	and when it becomes dark[15]
عَلَيْهِمْ	over them
قَامُوا۟	they stand still.
وَلَوْ شَآءَ ٱللَّهُ	And were Allah to will,
لَذَهَبَ	He could have taken away

1. ***Ṣumm*** (sing. *aṣamm*) = deaf.
2. ***Bukm*** (*sing.* abkam*)* = dumb.
3. ***'Umy*** (sing. *a'mâ*) = blind

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

4. ***Yarji'ûna*** = they return, come back, revert (v. iii.m.pl. impfct. from *raja'a* [*rujû'*], to return).The similitude is very appropriate, in that the *munâfiq* gets a glimpse of the light of the truth but then misses it and relapses into the darkness of error and unbelief and cannot return to the light of guidance which he bartered for error because of the malady in his heart (Ibn Kathîr, I, 80). Speaking about the hypocrites the Qur'ân says at another place: "That is because they believed, then disbelieved. So a seal was set on their hearts; hence they cannot comprehend" 63:3).
5. ***Ṣayyib*** = heavy rain, torrential downpour.
6. i.e. from the clouds.
7. ***Ra'd*** (pl. *ru'ûd*) = thunder.
8. ***Barq*** (pl. *burûq*) = lightning.
9. ***Yaj'alûna*** = they put, set, place (v. iii. m. impfct. from *ja'ala* [*ja'l*], to make, to put).
10. ***Ṣawâ'iq*** (sing. *ṣâ'iqah*) = thunderbolts, bolts of lightning.
11. ***Ḥadhar*** = caution, precaution, watchfulness.
12. ***Muḥîṭ*** = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to encircle, enclose, guard).
13. ***Yakhṭafu*** = he or it snatches, makes off with, seizes, grabs, kidnaps, abducts (v. iii. m. s. impfct. from *khaṭifa/khaṭafa* [*khaṭf*], to snatch away).
14. ***'Aḍâ'a*** = It or he produced light, flashed, illuminated (v. iii. m. s. past in form IV of *ḍâ'a* [*ḍaw'*], to shine, gleam. See at 2:17, p. 9, n. 10).
15. ***'Aẓlama*** = it or he became dark (v. iii. m. s. past in form IV of *ẓalama* [*ẓalm/ẓulm*], to do wrong).

'Âyahs 19 and 20 constitute a second similitude about the hypocrites. Imâm Fakhr al-Dîn al-Râzî points out that the similitude is appropriate in a number of ways. (a) The hypocrites, in the

بِسَمْعِهِمْ	their hearing
وَأَبْصَٰرِهِمْ	and their sights.
إِنَّ ٱللَّهَ	Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ	over everything
قَدِيرٌ ﴿٢٠﴾	Omnipotent.[1]

Section (*Rukû'*) 3

يَٰٓأَيُّهَا ٱلنَّاسُ	21. O mankind,
ٱعْبُدُوا۟ رَبَّكُمُ	worship[2] your Lord[3]
ٱلَّذِى خَلَقَكُمْ	Who created[4] you
وَٱلَّذِينَ مِن قَبْلِكُمْ	and those before you[5]
لَعَلَّكُمْ	so that you may
تَتَّقُونَ ﴿٢١﴾	save yourselves[6] –
ٱلَّذِى جَعَلَ	22. [The Lord] Who set
لَكُمُ	for you
ٱلْأَرْضَ فِرَٰشًا	the earth as a bed[7]
وَٱلسَّمَآءَ بِنَآءً	and the sky as a structure;[8]
وَأَنزَلَ	and sends down[9]
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water [rains]
فَأَخْرَجَ بِهِۦ	and produces[10] therewith

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

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

2. ***U'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *na'budu* at 1:5, p. 2, n.1). The *'âyah* emphasizes *tawḥîd al-'ulûhiyyah*, i.e., the exclusivity of Allah as the Only and Sole Object of worship.

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

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

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

6. ***Tattaqûna*** = you (all) protect yourselves or be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to safeguard, to protect. See *muttaqîn* at 2:2, p.4, n.4).

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

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

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

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

مِنَ ٱلثَّمَرَٰتِ	kinds of crops[1]
رِّزْقًا لَّكُمْ	as provision[2] for you.
فَلَا تَجْعَلُوا۟ لِلَّهِ	So do not set up[3] for Allah
أَندَادًا	equals;[4]
وَأَنتُمْ تَعْلَمُونَ	and you all know.[5]
﴿٢٢﴾	
وَإِن كُنتُمْ	23. And if you are
فِى رَيْبٍ مِّمَّا	in any doubt[6] about what
نَزَّلْنَا	We have sent down[7]
عَلَىٰ عَبْدِنَا	on Our servant,[8]
فَأْتُوا۟ بِسُورَةٍ	then come up with a *sûrah*
مِّن مِّثْلِهِۦ	of the like of it;
وَٱدْعُوا۟ شُهَدَآءَكُم	and call your collaborators[9]
مِّن دُونِ ٱللَّهِ	besides Allah,
إِن كُنتُمْ صَٰدِقِينَ	if you are truthful.[10]
﴿٢٣﴾	
فَإِن لَّمْ تَفْعَلُوا۟	24. But if you did not do,
وَلَن تَفْعَلُوا۟	and you can never do,
فَٱتَّقُوا۟ ٱلنَّارَ	then beware[11] of the fire

1. ***Thamarât*** (sing. *thamarah*) = fruits, yields, crops.
2. ***Rizq*** = provision, sustenance, livelihood.
3. ***Lâ Taj'alû*** = (you all) do not set up (v. ii. m. pl. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to put).
4. ***Andâd*** (sing. *nidd*) = equals, peers, rivals, partners. Here is a direct and unequivocal command to mankind not to set any partner with their Lord, Allah – neither in worshipping nor in attributing divine qualities to any other object or being. This prohibition against *shirk* (i.e., setting partners with Allah) is repeated many times in various forms in the Qur'ân. In a way the whole Qur'ân deals with monotheism in one form or another, in that it provides arguments and accounts to bring home the theme of monotheism, emphasizes the need to abide by Allah's commandments and prohibitions and speaks about the rewards for doing so and the punishments for not doing so.
5. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl., impfct. from *'alima* [*'ilm*],to know. See 2:13 at p. 8, n.6). "And you all know" is a circumstantial expression meaning that you all know (a) that Allah is your Creator and Lord, (b) that He has no equal or partner and (c) that you understand the impropriety of setting partners with Allah (*Tafsîr al-Mâwardî*, I, 84).
6. ***Rayb*** = doubt, suspicion, misgivings. See at 2:2 p. 4, n.2.
7. ***Nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *'anzala* at 2:22, p. 11, n.9).
8. ***'Abd*** (pl. *'ibâd*) = servant, slave, bondsman. The reference here is to the Prophet Muḥammad (p.b.h.). This description of him in the Qur'ân is intended to prevent any deification of him.
9. ***Shuhadâ'*** (sing. *shahîd*) = witnesses, martyrs. Here it means collaborators and supporters (Al-Ṭabarî, I, 167; Al-Bayḍâwî, I, 39).
10. ***Ṣâdiqîn*** (accusative /genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim that the Qur'ân is not from Allah. The inimitability of the Qur'ân is its standing miracle. The *'âyah* is an open challenge to the detractors of all times and climes to produce a text like that of the Qur'ân. The challenge is repeated at 10:38, 11:13 and 17:88, all of which are Makkan passages. The last mentioned *'âyah* makes the challenge in a clearer form: "If all mankind and jinn got together to produce the like of this Qur'ân they would never come up with a like of it, even if they were aiding and abetting one another."
11. ***Ittaqû*** - you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

ٱلَّتِى وَقُودُهَا of which the fuel[1] is

ٱلنَّاسُ وَٱلْحِجَارَةُ men and stones,[2]

أُعِدَّتْ لِلْكَٰفِرِينَ prepared[3] for the unbelievers.

﴿٢٤﴾

وَبَشِّرِ 25. And give good tidings[4]

ٱلَّذِينَ ءَامَنُوا to those who believe

وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the right deeds[5]

أَنَّ لَهُمْ جَنَّٰتٍ that for them are gardens[6]

تَجْرِى مِن تَحْتِهَا below which flow[7]

ٱلْأَنْهَٰرُ the rivers.[8]

كُلَّمَا رُزِقُوا Each time they are provided[9]

مِنْهَا مِن ثَمَرَةٍ therefrom with a fruit

رِّزْقًا as food

قَالُوا they will say:

هَٰذَا ٱلَّذِى "This is what

رُزِقْنَا مِن قَبْلُ we have been fed[10] before";

وَأُتُوا for they will have been given

بِهِۦ of it

مُتَشَٰبِهًا similar in look;[11]

وَلَهُمْ فِيهَآ and they will have therein

أَزْوَٰجٌ مُّطَهَّرَةٌ spouses[12] rendered pure;[13]

وَهُمْ فِيهَا and they in there

خَٰلِدُونَ ﴿٢٥﴾ will abide for ever.[14]

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

2. ***Ḥijârah*** (sing. *ḥajar*) = stones.

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

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

5. ***Ṣâliḥât*** (fem. sing. *ṣâliḥah;* mas. *ṣâliḥ*) = good deeds, right deeds. Here it means right and proper deeds according to the Qur'ân and *sunnah* (active participle from *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper).

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

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

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

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

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

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

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

13. ***Muṭahharah*** (mas. *muṭahhar*) = rendered pure, unblemished, clean, immaculate (passive participle from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure).

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

۞ إِنَّ ٱللَّهَ	26. Verily Allah
لَا يَسْتَحْيِۦٓ	does not fight shy [1]
أَن يَضْرِبَ مَثَلًا	of striking[2] the instance
مَّا بَعُوضَةً	of even a gnat[3]
فَمَا فَوْقَهَا	and what is beyond it.[4]
فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟	So as to those who believe
فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ	they know that it is the truth
مِن رَّبِّهِمْ	from their Lord.
وَأَمَّا ٱلَّذِينَ	And as to those who
كَفَرُوا۟ فَيَقُولُونَ	disbelieve they say:
مَاذَآ أَرَادَ ٱللَّهُ	"What does Allah intend[5]
بِهَٰذَا مَثَلًا	by this as an example?"
يُضِلُّ بِهِۦ	He lets go astray[6] thereby
كَثِيرًا	many
وَيَهْدِى بِهِۦ	and He guides aright thereby
كَثِيرًا	many;
وَمَا يُضِلُّ بِهِۦٓ	but He lets not stray thereby
إِلَّا ٱلْفَٰسِقِينَ ﴿٢٦﴾	any but the defiant;[7]
ٱلَّذِينَ يَنقُضُونَ	27. Who break[8]
عَهْدَ ٱللَّهِ	Allah's covenant[9]
مِنۢ بَعْدِ مِيثَٰقِهِۦ	after its solemn affirmation
وَيَقْطَعُونَ	and cut off[10]

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

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

3. ***Ba'ûḍah*** = gnat, mosquito.

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

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

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

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

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

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

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

مَآ أَمَرَ ٱللَّهُ what Allah has commanded[1]
بِهِۦٓ أَن يُوصَلَ the link to be kept up[2] with;
وَيُفْسِدُونَ and create disorders[3]
فِى ٱلْأَرْضِ ۚ in the earth.
أُو۟لَٰٓئِكَ هُمُ These will be the ones
ٱلْخَٰسِرُونَ ﴿٢٧﴾ incurring loss.[4]

كَيْفَ تَكْفُرُونَ 28. How can you disbelieve[5]
بِٱللَّهِ in Allah
وَكُنتُمْ أَمْوَٰتًا and you were lifeless,[6]
فَأَحْيَٰكُمْ ۖ then He gave you life,[7]
ثُمَّ يُمِيتُكُمْ then He will make you die,[8]
ثُمَّ يُحْيِيكُمْ then He will give you life,[9]
ثُمَّ إِلَيْهِ and then unto Him
تُرْجَعُونَ ﴿٢٨﴾ you shall all be taken back?[10]

هُوَ ٱلَّذِى 29. He it is Who
خَلَقَ لَكُم created[11] for you
مَّا فِى ٱلْأَرْضِ whatever is there in the earth
جَمِيعًا in toto.
ثُمَّ ٱسْتَوَىٰٓ Further,[12] He paid attention[13]
إِلَى ٱلسَّمَآءِ to the sky
فَسَوَّىٰهُنَّ and perfectly formed[14] them

1. ***'Amara*** = He commanded, ordered, instructed (v. iii. m. s. past from *'amr*, order, command)
2. ***Yûṣalu*** = it is kept up, continued, maintained, be connected, linked (v. iii. m. s.impfct. passive from *waṣala* [*waṣl/ṣilah*], to reach, connect, link, join). Here the emphasis is on the duty to keep good relations with and look after near relatives, the needy and fellow Muslims.
3. ***Yufsidûna*** = they create disorders, troubles, disturbance (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad, spoiled. See *tufsidû* at 2:11, p. 7, n. 8 and *mufsidûn* at 2:12, p. 8, n. 1)).
4. ***Khâsirûn*** (sing. *khâsir*) = losers, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah/khusrân*] to lose, be in loss). Such persons will be the losers in the hereafter.
5. ***Takfurûna*** = you (all) disbelieve (v. ii. m. pl. impfct from *kafara* [*kufr/ kufrân / kufûr*], to disbelieve, to cover. See *kafarû* at 2:6, p. 6, n.1).
6. ***Amwât*** (sing. *mayyit*) = lifeless, dead.
7. ***'Aḥyâ*** = He gave life, brought to life (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayâh*], to live. See *yastaḥyî* at 2:26, p. 14, n. 1).
8. ***Yumîtu*** = he causes to die, he makes to die (v. iii. m. s. impfct. from *'amâta* , form IV of *mâta* [*mawt*] to die).
9. ***Yuḥyî*** = he gives life (v. iii. m.s.impfct. from *'aḥyâ*. See above at n. 7). Here it refers to the resurrection and life in the hereafter.
10. ***Turja'ûna*** = You will be made to return, reverted, taken back (v. ii. m. pl. impfct. passive from *'arja'a*, form IV of *raja'a* [*rujû'*] to return).
11. ***Khalaqa***, see at 2:21 p. 11, n. 4. While the previous *'âyah* tells that Allah creates us, makes us die and will raise us again for judgement and reward, the present *'âyah*, 29, reminds us that everything in the earth and its setting, the skies, are created by Allah for our use and benefit.
12. ***Thumma*** = further, moreover, then.
13. ***Istawâ*** = he became even, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal). Here the word means he turned attention to, because it is followed by *'ilâ*, to (Ibn Kathîr, I, 97; Al-Zamakhsharî, I, 61; *Al-Baḥr*, I, 217. See also Al-Ṭabarî, I, 191).
14. ***Sawwâ*** = he gave proper form, put in order, straightened, levelled, made equal (v. iii. m. s. past in form II of *sawiya*. See the previous note).

سَبۡعَ سَمَٰوَٰتٖۚ	into seven skies.[1]
وَهُوَ بِكُلِّ شَيۡءٍ	And He is of everything
عَلِيمٞ ٢٩	All-knowing.[2]

Section (*Rukû'*) 4[3]

وَإِذۡ قَالَ رَبُّكَ	30. And when your Lord said
لِلۡمَلَٰٓئِكَةِ	to the angels:
إِنِّي جَاعِلٞ	"I am going to set[4]
فِي ٱلۡأَرۡضِ	in the earth
خَلِيفَةٗۖ	a successor";[5]
قَالُوٓاْ	they said:
أَتَجۡعَلُ فِيهَا	"Will you set therein
مَن يُفۡسِدُ	such as will make trouble[6]
فِيهَا	in there
وَيَسۡفِكُ ٱلدِّمَآءَ	and will shed blood;[7]
وَنَحۡنُ نُسَبِّحُ	while we proclaim sanctity[8]
بِحَمۡدِكَ	with Your praise
وَنُقَدِّسُ لَكَۖ	and declare Your Holiness?[9]

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

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

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

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

5. ***Khalîfah*** = (pl. *khulafâ', khalâ'if*), successor, deputy, vicegerent, delegate. (active participle from *khalafa*, to succeed, to follow, to come after). The commentators have given three explanations of this term as applied to man. (a) Man is Allah's vicegerent on earth because he is to carry out and give effect to Allah's injunctions and directives in the world. (b) *Khalîfah* means here a new species whose one generation will succeed another generation. (c) Man is called *khalîfah* here because he succeeded a previous species, *jinn*, who inhabited the earth before the coming of man (Ibn Kathîr, I, 99-100).

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

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

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

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

قَالَ إِنِّيٓ أَعۡلَمُ He said: "Verily I know[1]
مَا لَا تَعۡلَمُونَ what you do not know."[2]
﴿٣٠﴾
وَعَلَّمَ ءَادَمَ 31. And He taught[3] Adam
ٱلۡأَسۡمَآءَ كُلَّهَا the names,[4] all of them;
ثُمَّ عَرَضَهُمۡ He then laid[5] them
عَلَى ٱلۡمَلَٰٓئِكَةِ فَقَالَ before the angels and said:
أَنۢبِـُٔونِي "Tell Me[6]
بِأَسۡمَآءِ هَٰٓؤُلَآءِ the names of these,
إِن كُنتُمۡ صَٰدِقِينَ if you are truthful."[7]
﴿٣١﴾
قَالُواْ 32. They said:
سُبۡحَٰنَكَ "Sacrosanct are You;
لَا عِلۡمَ لَنَآ no knowledge we have
إِلَّا except
مَا عَلَّمۡتَنَآ what You have taught[8] us.
إِنَّكَ أَنتَ Verily You are
ٱلۡعَلِيمُ the All-knowing,
ٱلۡحَكِيمُ ﴿٣٢﴾ the All-Wise."[9]
قَالَ يَٰٓـَٔادَمُ 33. He said: "O Adam,
أَنۢبِئۡهُم بِأَسۡمَآئِهِمۡ tell them their names."
فَلَمَّآ أَنۢبَأَهُم So when he had told them

1. ***A'lamu*** = I know (v. i. s. impfct. from *'alima* [*'ilm*], to know, be aware of).
2. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl., impfct. from *'alima*).
3. ***'Allama*** = he taught, informed, instructed (v. iii. m. s. past, in form II of *'alima*).

4. ***'Asmâ'*** = (sing. *ism*) = names, i.e. Allah taught Adam the names and qualities of all things necessary for man.
5. ***'Araḍa*** = he displayed, exhibited, set forth, laid before (v. iii. m. s. past from *'arḍ*, to show, demonstrate, to be visible); i.e. Allah had all the things taught to Adam brought before the angels.

6. ***'Anbi'û*** = you (all) inform, tell, relate, give an account (v. ii. m. pl. imperative from *anba'a*, form IV of *naba'a* [*nab'/nubû'*], to be high, raised; hence *naba'*, news).
7. ***Ṣâdiqîn*** (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful; i.e. if you are right in your assumption that man would not be a suitable successor in the earth. (Active participle from *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See at 2:23, p. 12, n. 10)

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

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

بِأَسْمَآئِهِمْ	the names thereof
قَالَ أَلَمْ أَقُل لَّكُمْ	He said: "Did I not tell you
إِنِّيٓ أَعْلَمُ	that I know
غَيْبَ ٱلسَّمَٰوَٰتِ	the unseen of the heavens
وَٱلْأَرْضِ	and the earth;
وَأَعْلَمُ	and I know
مَا تُبْدُونَ	what you disclose[1]
وَمَا كُنتُمْ	and what you use to
تَكْتُمُونَ ﴿٣٣﴾	conceal.[2]
وَإِذْ قُلْنَا	34. And when We said
لِلْمَلَٰٓئِكَةِ	to the angels:
ٱسْجُدُوا۟	"Prostrate yourselves[3]
لِءَادَمَ	to Adam",
فَسَجَدُوٓا۟	they prostrated themselves[4]
إِلَّآ إِبْلِيسَ	except Iblîs.
أَبَىٰ وَٱسْتَكْبَرَ	He declined,[5] turned proud[6]
وَكَانَ مِنَ ٱلْكَٰفِرِينَ	and became an infidel.
﴿٣٤﴾	
وَقُلْنَا	35. And We said:
يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ	"O Adam, live[7] you
وَزَوْجُكَ ٱلْجَنَّةَ	and your wife[8] in the garden
وَكُلَا مِنْهَا رَغَدًا	and eat[9] out of it at ease[10]

1. ***Tubdûna*** = you (all) express, declare, disclose, make known, reveal (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*buduww*], to appear, become evident, clear).
2. ***Taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm/kitmân*], to hide, secrete, conceal).

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

3. ***Usjudû*** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself, to make humble submission, pay obeisance).
4. ***Sajadû*** = they paid obeisance, prostrated themselves (v. iii. m. pl. impfct. from *sajada*)

5. ***'Abâ*** = he declined, refused, turned down (v. iii. m. s. past from *ibâ'/ibâ'ah*, to refuse. to decline).
6. ***Istakbara*** = he became proud, turned arrogant, was puffed up (v. iii. m. s. past, in form X of *kabura* [*kubr/kibâr/kabârah*] to become big, large, great).

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

8. ***Zawj*** (pl. *'Azwâj*) = wife/husband, consort, couple (See at 2:25, p. 13, n. 12). Here the reference is to Hawwâ', Adam's wife, whom Allah created after having created him.
9. ***Kulâ*** = you (two) eat (v. ii. dual, imperative from *'akala* [*'akl/ma'kal*], to eat, consume, devour).
10. ***Raghad*** = easy, carefree, profuse, opulent, affluent.

حَيْثُ شِئْتُمَا	as[1] you wish;[2]
وَلَا تَقْرَبَا هَٰذِهِ الشَّجَرَةَ	but do not go near[3] this tree,[4]
فَتَكُونَا	else you will be
مِنَ الظَّالِمِينَ ﴿٣٥﴾	of the transgressing ones.[5]
فَأَزَلَّهُمَا الشَّيْطَانُ	36. But Satan toppled[6] them
عَنْهَا	from there
فَأَخْرَجَهُمَا	and ousted them[7]
مِمَّا كَانَا فِيهِ	from what they had been in.
وَقُلْنَا اهْبِطُوا	And We said: "Get down;[8]
بَعْضُكُمْ لِبَعْضٍ	you are one to the other
عَدُوٌّ	an enemy;[9]
وَلَكُمْ	and you will have
فِي الْأَرْضِ	in the earth
مُسْتَقَرٌّ وَمَتَاعٌ	an abode[10] and enjoyment[11]
إِلَىٰ حِينٍ ﴿٣٦﴾	till a time.
فَتَلَقَّىٰ آدَمُ	37. Then Adam received[12]
مِن رَّبِّهِ	from his Lord
كَلِمَاتٍ	certain words.[13]
فَتَابَ عَلَيْهِ	So He (Allah) forgave him.[14]
إِنَّهُ هُوَ التَّوَّابُ	Verily He is Most Forgiving,
الرَّحِيمُ ﴿٣٧﴾	Most Merciful.

1. ***Ḥaythu*** = as, where (place and direction), whereas, since .
2. ***Shi'tumâ*** = you (two) wished, desired, liked, wanted (v. ii. dual past from *shâ'a* [*mashi'ah*) to want, wish, desire).
3. ***Lâ Taqrabâ*** = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach).
4. ***Shajarah*** (pl. *shajarât*) = tree. The nature of the tree referred to here is not known; but Iblîs suggested to Adam and his wife that it would make them live for ever or would make them angels (see 7:20 and 20:120).
5. ***Ẓâlimîn*** = (accusative /genitive of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, oppressors, wrong-doers, unjust (active participle from *ẓalama* [*ẓulm/ẓalm*], to exceed the limits, do wrong).
6. ***Azalla*** = he caused to slip, to err, toppled (v. iii. m. s. past in form IV of *zalla* [*zalal*], to slip, stumble, to commit an error).
7. ***'Akhraja*** = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:22, p. 11, n.12).
8. ***Ihbiṭû*** = you (all) get down, descend (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to go down, descend, alight). Note the plural form of the verb. The command was made to Adam, Hawwâ' and Iblîs, the arch-satan.
9. ***'Adûw*** (pl. *'a'dâ'*) = enemy.
10. ***Mustaqarr*** = resting place, abode, habitation, residence (adverb of place from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide).
11. ***Matâ'*** (pl. *'amti'ah*) = enjoyment, pleasure, gratification, object of delight, necessities of life, chattel, goods.
12. ***Talaqqâ*** = he received, accepted (v. iii. m. s. past in form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with, to come across).
13. i.e. Adam received *waḥy* containing words wherewith to seek Allah's forgiveness. Adam did so and Allah forgave him. The words received by Adam are given in the Qur'ân at 7:23.
14. ***Tâba*** = he returned, turned to (v. iii. m. s. past [*tawb/tawbah/matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy.

قُلْنَا اهْبِطُوا	38. We said: "Get down
مِنْهَا جَمِيعًا	from it, one and all.[1]
فَإِمَّا يَأْتِيَنَّكُمْ	So when there comes to you
مِنِّي هُدًى	guidance[2] from Me,
فَمَنْ تَبِعَ	and whoever follows
هُدَايَ	My guidance,
فَلَا خَوْفٌ عَلَيْهِمْ	no fear[3] shall be on them;
وَلَا هُمْ يَحْزَنُونَ	neither shall they grieve.[4]
﴿٣٨﴾	
وَالَّذِينَ كَفَرُوا	39. But those who disbelieve
وَكَذَّبُوا	and cry lies[5]
بِآيَاتِنَا	to Our revelations,[6]
أُولَٰئِكَ	they shall be
أَصْحَابُ النَّارِ	inmates[7] of the fire;
هُمْ فِيهَا	they in there
خَالِدُونَ ﴿٣٩﴾	shall abide forever.[8]

Section (*Rukû'*) 5[9]

يَا بَنِي إِسْرَائِيلَ	40. O Children of Isrâ'îl,
اذْكُرُوا نِعْمَتِيَ	recall[10] My grace
الَّتِي أَنْعَمْتُ عَلَيْكُمْ	which I bestowed[11] on you,
وَأَوْفُوا	and fulfil[12]
بِعَهْدِي	the covenant[13] with Me,

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

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

3. ***Khawf*** = fear, dread.

4. i.e., on the Day of Judgement. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazn*], to grieve, be sad).

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

6. ***'Âyât*** (sing. *'âyah*) = signs, marks, miracles, revelations, units of statements in the Qur'ân (often miscalled 'verses').

7. ***'Aṣḥâb*** (sing. *ṣâḥib*) = companions, inmates, owners, masters.

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

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

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

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

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

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

أُوفِ I shall fulfil
بِعَهْدِكُمْ the covenant with you;
وَإِيَّـٰىَ and Me and Me Alone
فَٱرْهَبُونِ ﴿٤٠﴾ you be in dread of.[1]

وَءَامِنُوا۟ 41. And believe
بِمَآ أَنزَلْتُ in what I have sent down[2]
مُصَدِّقًا confirming[3]
لِّمَا مَعَكُمْ what is with you[4]
وَلَا تَكُونُوٓا۟ and do not be
أَوَّلَ كَافِرٍۭ the first to disbelieve
بِهِۦ therein;
وَلَا تَشْتَرُوا۟ and do not buy[5]
بِـَٔايَـٰتِى with My revelations
ثَمَنًا قَلِيلًا a little value;[6]
وَإِيَّـٰىَ and Me and Me Alone
فَٱتَّقُونِ ﴿٤١﴾ you be afraid of.[7]

وَلَا تَلْبِسُوا۟ 42. And do not clothe[8]
ٱلْحَقَّ the truth
بِٱلْبَـٰطِلِ with the falsehood,
وَتَكْتُمُوا۟ ٱلْحَقَّ nor conceal[9] the truth,
وَأَنتُمْ تَعْلَمُونَ ﴿٤٢﴾ even though you know.[10]

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

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

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

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

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

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

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

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

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

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

وَأَقِيمُوا	43. And properly perform[1]
ٱلصَّلَوٰةَ	the prayers
وَءَاتُوا ٱلزَّكَوٰةَ	and pay the *zakâh*;[2]
وَٱرْكَعُوا	and bow[3]
مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾	with those that bow.[4]
۞ أَتَأْمُرُونَ ٱلنَّاسَ	44. Do you enjoin[5] on men
بِٱلْبِرِّ	piety and obedience[6]
وَتَنسَوْنَ أَنفُسَكُمْ	and forget[7] yourselves,
وَأَنتُمْ	while you are those
تَتْلُونَ ٱلْكِتَٰبَ	that read[8] the Book.
أَفَلَا تَعْقِلُونَ ﴿٤٤﴾	Will you not see reason?[9]
وَٱسْتَعِينُوا	45. And seek help[10]
بِٱلصَّبْرِ وَٱلصَّلَوٰةِ	with patience[11] and prayer;
وَإِنَّهَا لَكَبِيرَةٌ	and that indeed is hard[12]
إِلَّا عَلَى ٱلْخَٰشِعِينَ ﴿٤٥﴾	except on the humble ones[13]
ٱلَّذِينَ يَظُنُّونَ	46. Who firmly believe[14]
أَنَّهُم	that they are
مُّلَٰقُوا رَبِّهِمْ	going to meet[15] their Lord;
وَأَنَّهُمْ إِلَيْهِ	and that they are to Him
رَٰجِعُونَ ﴿٤٦﴾	going to return.

1. ***'Aqîmû*** = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma* [*qawmah/qiyâm*], to stand . See *yuqîmûna* at 2:3, p. 5, n.3).
2. ***Zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth.
3. ***Irka'û*** = you (all) bow, bend the body (v. ii. m. pl. imperative from *raka'a* [*rukû'*], to bow.
4. ***Râki'în*** (accusative/genitive of *râki'ûn*, sing. *râki'*) = those who bow (active participle from *raka'a*). The *'âyah* constitutes a command to perform prayers in congregation.
5. ***Ta'murûna*** = you (all) enjoin, order, instruct, bid (v. ii. n. pl. impfct. from *'amara* [*'amr*], to bid, to enjoin. See *'amara* at 2:27, p. 15, n.1).
6. ***Birr*** = piety, obedience, righteousness.
7. i.e., you forget to practise it yourselves. ***Tansawna*** = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [*nasy/nisyân*], to forget).
8. ***Tatlûna*** = you (all) recite, read, study (v. ii. m. pl. impfct. from *talâ* [*tilâwah*], to recite, read).
9. ***Ta'qilûna*** = you (all) see reason, understand (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with the faculty of reason, to understand).
10. i.e. Allah's help and assistance in all affairs. ***Ista'înû*** = you (all) seek help, assistance (v. ii. m. pl. imperative from *ista'ana*, form X of *'âna* [*'awn*], to be of middle age, i.e., to be robust.See *nasta'înu* at 1:5, p.2, n. 2).
11. ***Ṣabr*** = patience, perseverance, forbearance.
12. ***Kabîr*** = big, gigantic, enormous. Here it means heavy, burdensome, hard.
13. ***Khâshi'în*** (accusative/ genitive of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble).
14. ***Yaẓunnûna*** = they firmly believe, they suppose, conjecture (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose.
15. ***Mulâqû*** (originally *mulâqûn*, pl. of *mulâqin*, the final *nûn* being dropped in the genitive construction) = the meeting ones, (act. participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân /luqy/luqyah/luqan*] to meet, encounter. See *laqû* at 2:13, p. 8, n. 7; and *talaqqâ* at 2:37, p. 19, n.12).

Section (*Rukû'*) 6

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ 47. O Children of Isrâ'îl,

ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ recall[1] My favour which

أَنۡعَمۡتُ عَلَيۡكُمۡ I bestowed[2] on you[3]

وَأَنِّي فَضَّلۡتُكُمۡ and that I preferred[4] you

عَلَى ٱلۡعَٰلَمِينَ ﴿٤٧﴾ to all the beings.[5]

وَٱتَّقُواْ يَوۡمٗا 48. And beware[6] of a day[7]

لَّا تَجۡزِي نَفۡسٌ no individual will avail[7]

عَن نَّفۡسٖ شَيۡـٔٗا any individual of anything;

وَلَا يُقۡبَلُ nor shall there be accepted[8]

مِنۡهَا شَفَٰعَةٞ from him any intercession;[9]

وَلَا يُؤۡخَذُ nor shall there be taken[10]

مِنۡهَا عَدۡلٞ from him any equivalent,[11]

وَلَا هُمۡ يُنصَرُونَ nor shall they be helped.[12]

﴿٤٨﴾

وَإِذۡ 49. And [recall] when

نَجَّيۡنَٰكُم We rescued[13] you

مِّنۡ ءَالِ فِرۡعَوۡنَ from the Pharaoh's[14] people

يَسُومُونَكُمۡ who were inflicting[15] on you

سُوٓءَ ٱلۡعَذَابِ the vilest of torture,

يُذَبِّحُونَ أَبۡنَآءَكُمۡ slaughtering your sons

وَيَسۡتَحۡيُونَ and keeping alive[16]

نِسَآءَكُمۡ your women folk;

1. *'Udhkurû*, see at 2:40, p. 20, n. 10.
2. *'An'amtu*, see at 2:40, p.20, n. 11.
3. i.e., your forefathers, ancestors.
4. ***Faḍḍaltu*** = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess).
5. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl in respect of the raising of Prophets and Messengers. (***'Âlamîn***, see 1:2, p. 1, n. 4).
6. ***Ittaqû*** , see at 2:24, p. 12, n.12.
7. i.e., the Day of Judgement after resurrection.
8. ***Tajzî*** = she or it avails, requites, repays, rewards (v. iii. f. s. past from *jazâ* [*jazâ'*], to requite, recompense).
9. ***Yuqbalu*** = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabûl /qubûl*], to accept).
10. ***Shafâ'ah*** = intercession (derived from *shaf'*, i.e. even, opposite of odd, and is so meant because of the joining of one to another to speak on behalf of the latter).
11. ***'Adl*** = equivalence, compensation, justice, impartiality.
12. ***Yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help, assist, make victorious). The *'âyah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.
13. ***Najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, get away, to save o.s., be saved).
14. Pharaoh = title of ancient Egyptian kings. The particular Pharaoh during whose time Mûsâ was born and in whose household he grew up is stated to be Ramses II of the 19th dynasty; and the Pharaoh who came in pursuit of Mûsâ and was consequently drowned was Ramses's son Minfitah. The *'âyah* refers to the famous story of Mûsâ's escape from Egypt with the Children of Isrâ'îl and the drowning of the Pharaoh with his troops.
15. ***Yasûmûna*** = they impose, force upon, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale).
16. ***Yastaḥyûna*** = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See *yastaḥyî* at 2:26, p.14, n.1).

وَفِي ذَٰلِكُم and in that was
بَلَاءٌ مِّن رَّبِّكُمْ a test[1] from your Lord,
عَظِيمٌ ﴿٤٩﴾ a tremendous one.[2]

وَإِذْ 50. And [recall] when
فَرَقْنَا بِكُمُ We cleaved[3] for you[4]
الْبَحْرَ the sea
فَأَنجَيْنَاكُمْ and thus saved[5] you
وَأَغْرَقْنَا and drowned[6]
آلَ فِرْعَوْنَ the Pharaoh's people
وَأَنتُمْ تَنظُرُونَ while you were looking on.[7]
﴿٥٠﴾

وَإِذْ 51. And [recall] when
وَاعَدْنَا مُوسَىٰ We appointed[8] for Mûsa
أَرْبَعِينَ لَيْلَةً forty nights;
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ then you took up[9] the calf[10]
مِن بَعْدِهِ in his absence,
وَأَنتُمْ ظَالِمُونَ and you were transgressing.[11]
﴿٥١﴾

ثُمَّ عَفَوْنَا عَنكُم 52. Then We forgave[12] you
مِّن بَعْدِ ذَٰلِكَ after that
لَعَلَّكُمْ so that you might
تَشْكُرُونَ ﴿٥٢﴾ express gratitude.[13]

1. ***Balâ'*** = trial, test, tribulation. This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275,; Ibn Kathîr, I, 128-129).
2. ***'Aẓîm*** = big, great, enormous, tremendous.
3. ***Faraqnâ*** = we cleaved, separated, divided, distinguished (v. i. pl. past from *faraqa* [*farq /furqân*], to separate, divide, distinguish).
4. ***Bi+kum*** has here the sense of *la+kum*, for you.
5. ***'Anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/najâ'/najâh*], See *najjayna* in the previous *'âyah*. Both the forms II and IV of *najâ* give the same meaning).
6. ***'Aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned).
7. ***Tanẓurûna*** = you (all) see, view, gaze, look on (v. ii. m. pl. impfct. from *naẓara* [*naẓar/manẓar*], to see, to view).
8. ***Wâ'adnâ*** = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise). After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days.
9. ***Ittakhadhtum*** = you (all) took, took up, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive).
10. i.e., the image of the calf made by Sâmiriyy for worshipping it.
11. ***Ẓâlimûn*** (sing. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm/ẓulm*], to cross the limits, to do wrong or injustice). The clause, "and you were transgressing", is a circumstantial expression and it means that they were committing the sin of *shirk* by taking up the calf for worshipping it. *Shirk* is described as an "enormous transgression" (*ẓulm 'aẓîm*) at 31:13.
12. ***'Afawnâ*** = we forgave, excused, effaced (v. i. pl. past from *'afâ* [*'afw/'afâ'*], to forgive, to obliterate).
13. ***Tashkurûna*** = you (all) express gratitude, be thankful (v. ii. m. pl. impfct. from *shakara* [*shukr /shukrân*] to express thanks, to be grateful).

وَإِذْ 53.And [recall] when
ءَاتَيْنَا مُوسَى We gave Mûsâ
ٱلْكِتَٰبَ وَٱلْفُرْقَانَ the Book[1] and the Furqân;[2]
لَعَلَّكُمْ so that you might
تَهْتَدُونَ ﴿٥٣﴾ receive guidance.[3]

وَإِذْ 54. And [recall] when
قَالَ مُوسَىٰ لِقَوْمِهِۦ Mûsâ said to his people:
يَٰقَوْمِ إِنَّكُمْ "O my people, verily you
ظَلَمْتُمْ أَنفُسَكُم have wronged[4] yourselves[5]
بِٱتِّخَاذِكُمُ ٱلْعِجْلَ by your taking up the calf.
فَتُوبُوٓا۟ So turn in repentance[6]
إِلَىٰ بَارِئِكُمْ to your Creator[7]
فَٱقْتُلُوٓا۟ أَنفُسَكُمْ and kill[8] yourselves.[9]
ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you
عِندَ بَارِئِكُمْ in the sight of your Creator."
فَتَابَ عَلَيْكُمْ So He forgave you;
إِنَّهُۥ هُوَ ٱلتَّوَّابُ verily He is Most Forgiving,
ٱلرَّحِيمُ ﴿٥٤﴾ Most Merciful.

وَإِذْ 55. And [recall] when
قُلْتُمْ يَٰمُوسَىٰ you said: "O Mûsâ,
لَن نُّؤْمِنَ لَكَ we will not believe[10] in you

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

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

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

4. ***Ẓalamtum*** = you (all) did wrong, did injustice, transgressed (v. ii. m. pl. past from *ẓalama* [*ẓulm/ẓalm*], to do wrong. See *ẓâlimûn* at 2:51, p. 24, n. 11).

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

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

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

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

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

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

حَتَّىٰ نَرَى ٱللَّهَ	until we see[1] Allah
جَهْرَةً	openly."[2]
فَأَخَذَتْكُمُ	So there seized[3] you
ٱلصَّٰعِقَةُ	the thunderbolt[4]
وَأَنتُمْ تَنظُرُونَ	and you were gazing.[5]
﴿٥٥﴾	
ثُمَّ بَعَثْنَٰكُم	56. Then We raised[6] you up
مِّنۢ بَعْدِ مَوْتِكُمْ	after your death;[7]
لَعَلَّكُمْ	might be that you
تَشْكُرُونَ ﴿٥٦﴾	express gratitude.[8]
وَظَلَّلْنَا	57. And We cast as shade[9]
عَلَيْكُمُ ٱلْغَمَامَ	over you the cloud;[10]
وَأَنزَلْنَا عَلَيْكُمُ	and sent down[11] on you
ٱلْمَنَّ وَٱلسَّلْوَىٰ	the *manna* and the *salwâ*[12] –
كُلُوا۟ مِن طَيِّبَٰتِ	"Eat of the good things[13] of
مَا رَزَقْنَٰكُمْ	what We have granted[14] you."
وَمَا ظَلَمُونَا	And they did not wrong[15] Us;
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ	but they were to themselves
يَظْلِمُونَ ﴿٥٧﴾	doing wrong.[16]
وَإِذْ	58. And [recall] when
قُلْنَا	We said:

1. ***Narâ*** = we see, view, behold, (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*] to see).
2. ***Jahratan*** = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl.
3. ***'Akhadhat*** = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive).
4. ***Ṣâ'iqah*** (pl. *ṣawâ'iq*) = thunderbolt, bolt of lightning. See *ṣawâ'iq* at 2:19, p. 10, n. 12.

5. ***Tanẓurûna***, see at 2:50, p. 24, n. 7.
6. ***Ba'athnâ*** = we raised up, sent out, resurrected, revived (v. i. pl. past from *ba'atha* [*ba'th*], to raise up, resurrect).
7. ***Mawt*** = death, lifelessness. It is said that they remained lifeless for a day and a night.
8. ***Tashkurûna***, see at 2:52, p. 24, n. 13.

9. ***Ẓallalnâ*** = we caused to give shade, cast as shade, screened (v. i. pl. past from *ẓallala*, form II of *ẓalla* [*ẓall/ẓulûl*], to be, to continue. In its form II and IV the verb means to shade, to screen). It is stated they were so protected from the heat of the sun either at a place called Tîh or in the open desert (Ibn Kathîr, I, 134).
10. ***Ghamâm*** (sing. *ghamâmah*) = clouds. It is so called because it covers or veils [*ghamma, ghamm*, to cover].
11 ***Anzalnâ***, see at 2:22, p. 11, n. 9; see also *'unzila* at 2:4, p. 5, n. 6.
12. ***Manna*** and ***salwâ*** are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them.

13. ***Ṭayyibât*** (fem. sing. *ṭayyibah;* mas. *ṭayyib*) = good, pleasant or agreeable things. Here it means the good and wholesome as well as the lawful things.
14. ***Razaqnâ***, see at 2:3, p. 5, n. 4.

15. ***Ẓalamû*** = they transgressed, did wrong, committed injustice (v. iii. m. pl. past from *ẓalama*. See *ẓalamtum* at 2:53, p. 25, n. 4). Even after the bestowal of so many favours on them the Children of Isrâ'îl transgressed and did wrong.
16. ***Ẓâlimîn***, see at 2:35, p. 19, n. 5.

ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ	"Enter[1] this town[2]
فَكُلُوا۟ مِنْهَا	and eat[3] from there
حَيْثُ شِئْتُمْ	whatever you wish[4]
رَغَدًا	in ease and abundance;[5]
وَٱدْخُلُوا۟ ٱلْبَابَ	and enter the door
سُجَّدًا	making prostration,[6]
وَقُولُوا۟ حِطَّةٌ	and say "Forgiveness",[7]
نَّغْفِرْ لَكُمْ	We shall forgive[8] you
خَطَٰيَٰكُمْ	your sins;[9]
وَسَنَزِيدُ	and shall give more[10]
ٱلْمُحْسِنِينَ ﴿٥٨﴾	to the righteous.[11]
فَبَدَّلَ	59. But there substituted,[12]
ٱلَّذِينَ ظَلَمُوا۟	those who transgressed,[13]
قَوْلًا غَيْرَ ٱلَّذِى	a saying other than that
قِيلَ لَهُمْ	said to them.
فَأَنزَلْنَا	So We sent down[14]
عَلَى ٱلَّذِينَ ظَلَمُوا۟	on those who transgressed
رِجْزًا مِّنَ ٱلسَّمَآءِ	a punishment[15] from the sky
بِمَا كَانُوا۟	because they had been
يَفْسُقُونَ ﴿٥٩﴾	sinning rebelliously.[16]

Section (*Rukû'*) 7

۞ وَإِذِ	60. And [recall] when
ٱسْتَسْقَىٰ مُوسَىٰ	Mûsâ prayed for water[17]

1. ***Udkhulû*** = you (all) enter, go in (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter, to go in).
2. i.e., Bayt al-Maqdis.
3. ***Kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See *kulâ* at 2:35, p.18, n. 9)
4. ***Shi'tum*** = you wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tumâ* at 2:35, p. 19, n.2).
5. ***Raghad*** = ease and abundance; see at 2:35, p. 18, n. 10).
6. i.e. in submission to Allah and in seeking His forgiveness.
7. ***Ḥiṭṭah*** = a shortened form of *ḥaṭṭa 'annâ dhunûbanâ*, remove/forgive our sins.
8. ***Naghfir(u)*** = we forgive, pardon, remit (v. i. pl. impfct. from *ghafara* [*maghfirah/ ghufrân*], to forgive, to cover. The last letter is rendered voewlless because it is the consclusion of a conditional clause [*jawâb* of *sharṭ*]).
9. ***Khaṭâyâ*** (sing. *khaṭî'ah*) = sins, mistakes, faults, offences.
10. ***Nazîdu***= we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase).
11. ***Muḥsinîn*** (accusative/genitive of *muḥsinûn;* sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from *'aḥsana,* form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good).
12. ***Baddala*** = he changed, altered (v. iii. m. s. past in form II of *badala* [*badal*], to replace). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.
13. ***Ẓalamû*** = they transgressed, did wrong (v. iii. m. pl. past from *ẓalama.* See at 2:57, p. 26, n. 15).
14. ***'Anzalnâ*** = we sent down. See 2: 22, p. 11, n. 9.
15. ***Rijz*** = punishment, that which confuses and consternates. It is reported that the punishment came in the form of a devastating plague.
16. ***Yafsuqûna*** = they sin wantonly, rebelliously (v. iii. m. pl. past from *fasaqa.* See *fâsiqîn* at 2:26, p. 14, n. 7).
17. ***Istasqâ*** = he prayed for water, asked for a drink (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink).

لِقَوْمِهِۦ فَقُلْنَا	for his people, We said:
ٱضْرِب بِّعَصَاكَ	"Strike[1] with your staff[2]
ٱلْحَجَرَ	the rock."[3]
فَٱنفَجَرَتْ مِنْهُ	So there burst out[4] of it
ٱثْنَتَا عَشْرَةَ عَيْنًا	twelve springs.[5]
قَدْ عَلِمَ كُلُّ أُنَاسٍ	Each group had known
مَّشْرَبَهُمْ	their drinking spot.[6]
كُلُوا۟ وَٱشْرَبُوا۟	[We said] "Eat[7] and drink[8]
مِن رِّزْقِ ٱللَّهِ	out of Allah's provisions
وَلَا تَعْثَوْا۟	and do not cause havoc[9]
فِى ٱلْأَرْضِ	in the earth
مُفْسِدِينَ ﴿٦٠﴾	creating troubles.[10]
وَإِذْ	61. And [recall] when
قُلْتُمْ يَٰمُوسَىٰ	you said: "O Mûsâ,
لَن نَّصْبِرَ عَلَىٰ	we shall not put up with[11]
طَعَامٍ وَٰحِدٍ	one [kind of] food.
فَٱدْعُ لَنَا رَبَّكَ	So ask[12] for us your Lord
يُخْرِجْ لَنَا	that He brings[13] forth for us
مِمَّا تُنۢبِتُ ٱلْأَرْضُ	of what the earth grows[14] –
مِنۢ بَقْلِهَا	of its vegetables
وَقِثَّآئِهَا	and its cucumbers,
وَفُومِهَا	and its garlic[15]

1. ***Iḍrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike).
2. ***'Aṣâ*** (pl. *'uṣîy, 'iṣîy, a'ṣin*) = staff, stick, rod.
3. ***Ḥajar*** (pl. *aḥjâr, ḥijârah*) = stone, rock. It is said that it was a stone form the Mount Sinai.
4. ***Infajarat*** = she or it burst out, exploded, erupted (v. iii. f. s. past from *infajara*, form VII of *fajara* [*fajr*], to break up, to cleave). It is a very effective style of narration in the Qur'ân that it keeps something unsaid to be understood by the result which is emphasized. Here it is kept silent that Mûsâ abided by the command and struck the rock with his staff as commanded. Hence there burst out the 12 springs by Allah's will and design.
5. ***'Ayn*** (pl. *ᶜuyûn, a'yun*) = spring, fountain, eye, source, scout. The twelve springs were for the 12 tribes of the Israelites. It is said that the stone was square in shape and that three springs came out from each of its four sides. The incident took place at Al-Tih in the Sinai peninsula (Ibn Kathîr, I, 143).
6. ***Mashrab*** (pl. *mashârib*) = drinking place, drink, drinking trough.
7. ***Kulû*** , see at 2:58, p. 27, n. 1.
8. ***Ishrabû*** = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip).
9. **Lâ *Ta'thaw*** = you (all) do not cause disaster, havoc (v. ii. m. pl. imperative {prohibition} from *'âtha* [*'ayth*], to create disaster, cause havoc).
10. ***Mufsidîn*** (accusative /genitive of *mufsidûn*, sing. *mufsid*) = trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *mufsidûn* at 2:12, p. 8, n. 1).
11. ***Naṣbiru*** = we bear with patience, persevere, endure, put up with (v. i. pl. impfct., from *ṣabara* [*ṣabr*], to be patient, to fetter, bind).
12. ***Ud'u*** = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon).
13. ***Yukhriju*** = he brings out, produces (v. iii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to come out. See 2:22, p. 11, n. 12).
14. ***Tunbitu*** = she or it causes to sprout, makes grow, germinates (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout).
15. ***Fûm*** = garlic or wheat.

وَعَدَسِهَا وَبَصَلِهَا its lentils, and its onions."
قَالَ He said:
أَتَسْتَبْدِلُونَ "Will you take in exchange[1]
ٱلَّذِى هُوَ أَدْنَىٰ that which is inferior[2]
بِٱلَّذِى هُوَ خَيْرٌ for that which is better?
ٱهْبِطُوا۟ مِصْرًا Get down[3] to any town,
فَإِنَّ لَكُم you shall have
مَّا سَأَلْتُمْ what you have asked[4] for."
وَضُرِبَتْ And there were struck[5]
عَلَيْهِمُ over them
ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ ignominy[6] and poverty;[7]
وَبَآءُو and they came back[8]
بِغَضَبٍ مِّنَ ٱللَّهِ with the wrath[9] of Allah.
ذَٰلِكَ بِأَنَّهُمْ That was so because they
كَانُوا۟ يَكْفُرُونَ used to disbelieve[10]
بِـَٔايَـٰتِ ٱللَّهِ in Allah's revelations
وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ and to kill the Prophets[11]
بِغَيْرِ ٱلْحَقِّ without justice –
ذَٰلِكَ بِمَا that was so because they
عَصَوا۟ rebelled[12]
وَّكَانُوا۟ يَعْتَدُونَ and went on transgressing.[13]

﴿٦١﴾

1. ***Tastabdilûna*** = you (all) barter, take in exchange, (v. ii. m. pl. impfct. from *istabdala*, form X of *badala*. See *baddala* at 2:59, p. 27, n.12).
2. ***'Adnâ*** = inferior, lower, nearer, closer, closest. Elative form of *dânin*.

3. ***Ihbiṭû*** = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to get down, descend. See 2:37/38, p. 19, n. 8).
4. ***Sa'altum*** = you (all) asked, implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore).

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

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

7. ***Maskanah*** = poverty, misery.

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

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

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

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

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

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

Section (*Rukû'*) 8

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ 62. Verily those who believe

وَٱلَّذِينَ هَادُوا۟ and those who were Jews,[1]

وَٱلنَّصَٰرَىٰ and the Christians[2]

وَٱلصَّٰبِـُٔونَ and the Sâbians[3]–

مَنْ ءَامَنَ بِٱللَّهِ whosoever believed in Allah

وَٱلْيَوْمِ ٱلْءَاخِرِ and the Last Day

وَعَمِلَ صَٰلِحًا and did good deeds,

فَلَهُمْ أَجْرُهُمْ they shall have their reward[4]

عِندَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear[5] shall be on them

وَلَا هُمْ يَحْزَنُونَ nor shall they grive.[6] ﴿٦٢﴾

وَإِذْ 63. And [recall] when

أَخَذْنَا مِيثَٰقَكُمْ We took[7] your covenant[8]

وَرَفَعْنَا فَوْقَكُمُ and raised[9] above you

ٱلطُّورَ the Mount Sinai [saying];

خُذُوا۟ "Take[10]

مَآ ءَاتَيْنَٰكُم what We have given you,

بِقُوَّةٍ holding firmly,[11]

وَٱذْكُرُوا۟ and remember[12]

مَا فِيهِ what is therein,

لَعَلَّكُمْ so that you might

تَتَّقُونَ ﴿٦٣﴾ save yourselves."[13]

1. ***Hâdû*** = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after Yahûdhâ, the eldest son of Ya'qûb (Jacob).

2. ***Naṣârâ*** (sing. *naṣrân, naṣrâniyy*) = Christians.

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

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

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

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

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

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

8. ***Mîthâq*** (pl. *mawâthiq*) = covenant, pact, agreement, contract.

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

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

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

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

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

ثُمَّ تَوَلَّيْتُم	64. Then you turned back[1]
مِّنۢ بَعْدِ ذَٰلِكَ	after that;
فَلَوْلَا	and had there not been
فَضْلُ ٱللَّهِ عَلَيْكُمْ	Allah's grace on you,
وَرَحْمَتُهُۥ	and His mercy,
لَكُنتُم	you would surely have been
مِّنَ ٱلْخَٰسِرِينَ ﴿٦٤﴾	of those incurring loss.[2]
وَلَقَدْ عَلِمْتُمُ	65. You indeed knew[3]
ٱلَّذِينَ ٱعْتَدَوْا	those that transgressed[4]
مِنكُمْ	from among you
فِى ٱلسَّبْتِ	in the matter of the Sabbath.
فَقُلْنَا لَهُمْ	So We said to them:
كُونُوا۟ قِرَدَةً	"Be you all apes,[5]
خَٰسِـِٔينَ ﴿٦٥﴾	despicably banished."[6]
فَجَعَلْنَٰهَا	66. Thus We made[7] it
نَكَٰلًا	an exemplary punishment[8]
لِّمَا بَيْنَ يَدَيْهَا	for those that co-existed[9]
وَمَا خَلْفَهَا	and those that succeeded;[10]
وَمَوْعِظَةً	and a lesson[11]
لِّلْمُتَّقِينَ ﴿٦٦﴾	for the godfearing.[12]

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

2. ***Khâsirîn*** (accusative/genitive of *khâsirûn*, sing. *khâsir*) = losers, those incurring loss (active participle from *khasara*. See *khâsirûn* at 2:27, p. 15, n. 4).

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

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

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

6. ***Khâsi'în*** (accusative/genitive of *khâsi'ûn*, sing. *khâsi'*) = the banished ones, those driven away, outcast (active participle from *khasa'a* [*khas'*], to chase away).

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

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

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

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

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

11. ***Maw'izah*** (pl. *mawâ'iz*) = lesson, exhortation, counsel.

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

وَإِذْ	67. And [recall] when
قَالَ مُوسَىٰ لِقَوْمِهِۦٓ	Mûsâ said to his people:
إِنَّ ٱللَّهَ يَأْمُرُكُمْ	"Verily Allah commands[1] you
أَن تَذْبَحُوا۟ بَقَرَةً	that you slaughter[2] a cow."
قَالُوٓا۟	They said:
أَتَتَّخِذُنَا	"Are you making[3] of us
هُزُوًا	a laughing-stock?"[4]
قَالَ	He said:
أَعُوذُ بِٱللَّهِ	"I take refuge[5] with Allah
أَنْ أَكُونَ	lest I should be
مِنَ ٱلْجَٰهِلِينَ	of the ignorant ones."[6]
﴿٦٧﴾	
قَالُوا۟	68. They said:
ٱدْعُ لَنَا رَبَّكَ	"Ask for us your Lord
يُبَيِّن لَّنَا	that He clarify[7] for us
مَا هِىَ	how she should be."
قَالَ إِنَّهُۥ يَقُولُ	He said: "Verily He says
إِنَّهَا بَقَرَةٌ	that she should be a cow
لَّا فَارِضٌ	neither old[8]
وَلَا بِكْرٌ	nor virgin,[9]
عَوَانٌۢ بَيْنَ ذَٰلِكَ	middling[10] between that.
فَٱفْعَلُوا۟	So you do
مَا تُؤْمَرُونَ ﴿٦٨﴾	what you are commanded."[11]

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

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

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

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

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

5. ***'A'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/'iyâdh/ma'âdh*], to take refuge, to seek protection).

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

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

8. ***Fâriḍ*** = old, advanced in age.

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

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

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

قَالُوا۟	69. They said:
ٱدْعُ لَنَا رَبَّكَ	"Ask for us your Lord
يُبَيِّن لَّنَا	that He describe for us
مَّا لَوْنُهَا ۚ	what her colour[1] should be."
قَالَ إِنَّهُۥ يَقُولُ	He said: "Verily He says
إِنَّهَا بَقَرَةٌ صَفْرَآءُ	that it should be a yellow cow
فَاقِعٌ لَّوْنُهَا	bright[3] in colour,
تَسُرُّ ٱلنَّٰظِرِينَ ﴿٦٩﴾	pleasing[4] the on-lookers."
قَالُوا۟	70. They said:
ٱدْعُ لَنَا رَبَّكَ	"Ask for us your Lord
يُبَيِّن لَّنَا	that He describe for us
مَا هِىَ	how she should be;
إِنَّ ٱلْبَقَرَ	for the cows
تَشَٰبَهَ عَلَيْنَا	look all alike[5] to us;
وَإِنَّآ إِن شَآءَ ٱللَّهُ	and indeed we, Allah willing,
لَمُهْتَدُونَ ﴿٧٠﴾	shall receive guidance.[6]
قَالَ إِنَّهُۥ يَقُولُ	71. He said: "Verily He says
إِنَّهَا بَقَرَةٌ	that it should be a cow
لَّا ذَلُولٌ	not trained[7]
تُثِيرُ ٱلْأَرْضَ	to till[8] the earth
وَلَا تَسْقِى ٱلْحَرْثَ	or to water[9] the cultivation,[10]

1. ***Lawn*** (pl. *alwân*) = colour.

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

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

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

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

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

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

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

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

10. ***Ḥarth*** = tillage, arable land, tilth, cultivation.

مُسَلَّمَةٌ free from defects,[1]

لَّا شِيَةَ فِيهَا having no blemish[2] in her."

قَالُوا They said:

الْآنَ جِئْتَ "Now you have come up

بِالْحَقِّ with the truth."

فَذَبَحُوهَا Then they slaughtered[3] her,

وَمَا كَادُوا but they were about[4] not to

يَفْعَلُونَ ﴿٧١﴾ do [it].

Section (*Rukû'*) 9

وَإِذْ 72. And [recall] when

قَتَلْتُمْ نَفْسًا you killed[5] a person

فَادَّارَأْتُمْ فِيهَا and quarrelled[6] about it;

وَاللَّهُ مُخْرِجٌ but Allah brought to light[7]

مَا كُنْتُمْ تَكْتُمُونَ what you were concealing.[8]

﴿٧٢﴾

فَقُلْنَا 73. So We said :

اضْرِبُوهُ "Strike[9] *him [the dead man]*

بِبَعْضِهَا with a part of her [the cow].

كَذَٰلِكَ يُحْيِي اللَّهُ Thus Allah brings to life[10]

الْمَوْتَىٰ the dead

وَيُرِيكُمْ آيَاتِهِ and shows you His signs

لَعَلَّكُمْ تَعْقِلُونَ so that you understand.[11]

﴿٧٣﴾

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

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

3. ***Dhabaḥû*** = they slaughtered (v. iii. m. pl. past from *dhabaḥa*. See *tadhbaḥû* at 2:67, p. 32, n.2).

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

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

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

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

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

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

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

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

ثُمَّ قَسَتْ قُلُوبُكُم	74.Then your hearts stiffened[1]
مِّنۢ بَعْدِ ذَٰلِكَ	after that,
فَهِيَ كَالْحِجَارَةِ	so they were like stones
أَوْ أَشَدُّ قَسْوَةً	or even harder[2] in stiffness;[3]
وَإِنَّ مِنَ الْحِجَارَةِ	for, of stones there indeed is
لَمَا يَتَفَجَّرُ مِنْهُ	that from which gush out[4]
الْأَنْهَارُ	the rivers;
وَإِنَّ مِنْهَا	and of them there indeed is
لَمَا يَشَّقَّقُ	that which splits[5]
فَيَخْرُجُ مِنْهُ الْمَاءُ	and water comes out[6] of it;
وَإِنَّ مِنْهَا	and of them there indeed is
لَمَا يَهْبِطُ	that which falls down[7]
مِنْ خَشْيَةِ اللَّهِ	out of the fear[8] of Allah.
وَمَا اللَّهُ بِغَافِلٍ	And Allah is not unmindful
عَمَّا تَعْمَلُونَ	of what you do.
﴿٧٤﴾	
أَفَتَطْمَعُونَ	75. Do you crave for[9]
أَن يُؤْمِنُوا لَكُمْ	that they will believe you
وَقَدْ كَانَ	while there already is
فَرِيقٌ مِّنْهُمْ	a group[10] of them who
يَسْمَعُونَ	hear
كَلَامَ اللَّهِ	Allah's word
ثُمَّ يُحَرِّفُونَهُ	and then alter[11] it
مِن بَعْدِ مَا عَقَلُوهُ	after they had understood[12] it;

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

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

3. ***Qaswah*** = hardness.

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

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

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

7. ***Yahbiṭu*** = he or it falls, descends, comes down, settles (v. iii. m. s. impfct. from *habaṭa* [*hubût*], to come down, go down. See *ihbiṭû* at 2:37, p. 19, n. 8).

8. ***Khashyah*** = fear, dread.

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

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

11. ***Yuḥarrifûna*** = they (all) alter, change, distort, tamper with, corrupt, twist (v. iii. m. pl. impfct. from *ḥarrafa,* form II of *ḥarafa* [*ḥarf*], to deflect, to bend).

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

وَهُمْ يَعْلَمُونَ	and they know [it].
﴿٧٦﴾ وَإِذَا لَقُوا	76. When they meet[1]
ٱلَّذِينَ ءَامَنُوا	those who believe
قَالُوٓا۟ ءَامَنَّا	they say: "We believe";
وَإِذَا خَلَا	and when they go privately[2]
بَعْضُهُمْ إِلَىٰ بَعْضٍ	one to the other,
قَالُوٓا۟ أَتُحَدِّثُونَهُم	they say: "Do you tell them[3]
بِمَا فَتَحَ ٱللَّهُ	what Allah has disclosed[4]
عَلَيْكُمْ	to you,[5]
لِيُحَآجُّوكُم	that they may contest[6] you
بِهِۦ عِندَ رَبِّكُمْ	therewith before your Lord?
﴿٧٦﴾ أَفَلَا تَعْقِلُونَ	Do you not understand?"[7]
أَوَلَا يَعْلَمُونَ	77. Do they not know
أَنَّ ٱللَّهَ يَعْلَمُ	that Allah knows
مَا يُسِرُّونَ	what they hide[8]
﴿٧٧﴾ وَمَا يُعْلِنُونَ	and what they disclose?[9]
وَمِنْهُمْ	78. And among them are
أُمِّيُّونَ	illiterate ones[10]
لَا يَعْلَمُونَ	who do not know the Book
ٱلْكِتَٰبَ	except fond desires;[11]
إِلَّآ أَمَانِىَّ	and they do nought
وَإِنْ هُمْ	

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

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

3. ***Tuḥaddithûna*** = you (all) tell, speak about, relate (v. ii. m. pl. impfct. from *ḥaddatha*, form II of *ḥadatha* [*ḥudûth*], to happen, occur).

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

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

6. ***Yuḥâjjû*** (originally *yuḥâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *ḥâjja*, form III of *ḥajja* [*ḥajj/ḥijj*], to defeat, to overcome, to intend, to aim at. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb).

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

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

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

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

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

إِلَّا يَظُنُّونَ ﴿٧٨﴾ but conjecture.[1]

فَوَيْلٌ لِّلَّذِينَ 79. So woe[2] to those who
يَكْتُبُونَ الْكِتَٰبَ write[3] the book
بِأَيْدِيهِمْ with their hands,[4]
ثُمَّ يَقُولُونَ then say:
هَٰذَا مِنْ عِندِ اللَّهِ "This is from Allah",
لِيَشْتَرُوا بِهِۦ in order to buy[5] therewith
ثَمَنًا قَلِيلًا a little value.
فَوَيْلٌ لَّهُم So woe to them
مِّمَّا كَتَبَتْ أَيْدِيهِمْ for what their hands wrote[6]
وَوَيْلٌ لَّهُمْ and woe to them
مِّمَّا يَكْسِبُونَ for what they acquire.[7]
﴿٧٩﴾

وَقَالُوا 80. And they say:
لَن تَمَسَّنَا النَّارُ "The fire shall not touch[8] us
إِلَّا أَيَّامًا except for days
مَّعْدُودَةً limited in number."
قُلْ أَتَّخَذْتُمْ Say: "Have you taken[9]
عِندَ اللَّهِ عَهْدًا with Allah a covenant[10] –
فَلَن يُخْلِفَ اللَّهُ for Allah never breaks[11]
عَهْدَهُۥٓ His covenant –
أَمْ تَقُولُونَ عَلَى اللَّهِ or do you say against Allah
مَا لَا تَعْلَمُونَ what you do not know?[12]
﴿٨٠﴾

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

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

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

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

5. ***Yashtarû*** (originally *yashtarûna)* = they all sell/buy (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shirâ'/shiran*], to buy, to sell.The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb. See *ishtarawû* at 2:16, p. 9, n. 5).

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

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

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

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

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

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

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

بَلَىٰ مَن كَسَبَ 81. O yes;[1] whoever earns[2]
سَيِّئَةً a sin[3]
وَأَحَاطَتْ بِهِۦ and there encircle[4] him
خَطِيٓـَٔتُهُۥ his sins,
فَأُو۟لَٰٓئِكَ such ones will be
أَصْحَٰبُ ٱلنَّارِ the inmates of[5] the fire;
هُمْ فِيهَا they in there
خَٰلِدُونَ ﴿٨١﴾ will abide for ever.[6]

وَٱلَّذِينَ ءَامَنُوا۟ 82. And those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,
أُو۟لَٰٓئِكَ such ones will be
أَصْحَٰبُ ٱلْجَنَّةِ the inmates of the Garden;
هُمْ فِيهَا they in there
خَٰلِدُونَ ﴿٨٢﴾ shall abide for ever.

Section (*Rukû'*) 10

وَإِذْ 83. And [recall] when
أَخَذْنَا We took
مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ the covenant[7] of Banû Isrâ'îl:
لَا تَعْبُدُونَ "You shall not worship[8]
إِلَّا ٱللَّهَ anyone except Allah;
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا and shall do good[9] to parents
وَذِى ٱلْقُرْبَىٰ and to near relations,[10]

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

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

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

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

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

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

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

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

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

10. ***Dhî al-qurbâ*** (accusative/genitive of *dhû al-qurbâ*) = near relations, kindred.

وَٱلْيَتَٰمَىٰ	and the orphans[1]
وَٱلْمَسَٰكِينِ	and the poor;[2]
وَقُولُوا۟ لِلنَّاسِ	and speak to people
حُسْنًا	what is good,[3]
وَأَقِيمُوا۟	and properly perform[4]
ٱلصَّلَوٰةَ	the prayers
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay the *zakâh*.
ثُمَّ تَوَلَّيْتُمْ	Then you turned away,[5]
إِلَّا قَلِيلًا مِّنكُمْ	except a few of you,
وَأَنتُم مُّعْرِضُونَ	and you were falling back.[6]
﴿٨٣﴾	
وَإِذْ	84. And [recall] when
أَخَذْنَا مِيثَٰقَكُمْ	We took your covenant:
لَا تَسْفِكُونَ	You will not shed[7]
دِمَآءَكُمْ	your blood
وَلَا تُخْرِجُونَ أَنفُسَكُم	nor drive out[8] yourselves
مِّن دِيَٰرِكُمْ	from your homes";[9]
ثُمَّ أَقْرَرْتُمْ	then you confirmed it,
وَأَنتُمْ تَشْهَدُونَ	and you bore witness [to it].[10]
﴿٨٤﴾	
ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ	85. Yet, you are the ones,
تَقْتُلُونَ أَنفُسَكُمْ	you kill[11] yourselves[12]
وَتُخْرِجُونَ	and drive out
فَرِيقًا مِّنكُم	a group[13] of you

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

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

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

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

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

6. ***Mu'riḍûn*** (sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show).

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

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

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

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

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

12. i.e., your own people.

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

مِّن دِيَـٰرِهِمْ	from their homes,
تَظَٰهَرُونَ عَلَيْهِم	backing up[1] against them
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ	in offence[2] and enmity;[3]
وَإِن يَأْتُوكُمْ	and if they come to you
أُسَـٰرَىٰ	as captives[4]
تُفَـٰدُوهُمْ	you ransom[5] them,
وَهُوَ مُحَرَّمٌ	while it was prohibited[6]
عَلَيْكُمْ إِخْرَاجُهُمْ	for you – their expulsion.[7]
أَفَتُؤْمِنُونَ	Do you then believe
بِبَعْضِ ٱلْكِتَـٰبِ	in part of the Book
وَتَكْفُرُونَ بِبَعْضٍ	and disbelieve[8] in part?
فَمَا جَزَآءُ	Then what is the requital[9]
مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ	of those who do that of you
إِلَّا خِزْىٌ	except disgrace[10]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life?
وَيَوْمَ ٱلْقِيَـٰمَةِ	And on the Day of Judgement
يُرَدُّونَ	they shall be taken back[11]
إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ	to the severest of punishment;
وَمَا ٱللَّهُ بِغَـٰفِلٍ	and Allah is not unmindful
عَمَّا تَعْمَلُونَ	of what you do.
﴿٨٥﴾	
أُو۟لَـٰٓئِكَ ٱلَّذِينَ	86. Those are the ones who
ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا	have bought[12] the worldly life

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

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

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

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

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

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

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

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

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

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

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

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

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

بِٱلْـَٔاخِرَةِ	for the Hereafter.
فَلَا يُخَفَّفُ	Hence no mitigation[1] will be
عَنْهُمُ	made for them
ٱلْعَذَابُ	in the punishment
وَلَا هُمْ يُنصَرُونَ	nor shall they be helped.
﴿٨٦﴾	

Section (*Rukû'*) 11

وَلَقَدْ ءَاتَيْنَا مُوسَى	87. And We had given Mûsâ
ٱلْكِتَٰبَ	the Book (*Tawrah*);
وَقَفَّيْنَا مِنۢ بَعْدِهِۦ	and sent[3] after him
بِٱلرُّسُلِ	the [other] Messengers;[4]
وَءَاتَيْنَا	and We gave
عِيسَى ٱبْنَ مَرْيَمَ	'Îsâ, son of Maryam,[5]
ٱلْبَيِّنَٰتِ	the clear signs;[6]
وَأَيَّدْنَٰهُ	and aided[7] him
بِرُوحِ ٱلْقُدُسِ	with the Spirit of Purity.[8]
أَفَكُلَّمَا	Is it then that whenever
جَآءَكُمْ رَسُولٌۢ	a Messenger comes to you
بِمَا	with what
لَا تَهْوَىٰٓ أَنفُسُكُمُ	your selves do not desire[9]
ٱسْتَكْبَرْتُمْ	you turn arrogant,[10]
فَفَرِيقًا كَذَّبْتُمْ	so a group you cry lies to[11]
وَفَرِيقًا تَقْتُلُونَ	and a group you kill?
﴿٨٧﴾	

1. ***Yukhaffafu*** = it is reduced, lightened, lessened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khaff/khiffah*], to be light).
2. ***Yunṣarûna*** = they are helped, assisted, supported (v. iii. m. pl. impfct. passive, from *naṣara* [*naṣr*] to help. See at 2:48, p. 23, n. 12).
3. ***Qaffaynâ*** = we sent, despatched (v. i. pl. past from *qaffâ*, from II of *qafâ* [*qafw*] to follow s.o.'s tracks).
4. The emphasis here is that the process of sending Messengers did not end with Mûsâ and that other Messengers were sent in his wake to the Israelites.
5. It is a noteworthy style of Arabic language to make mention of a general group and then to mention a special one from among them. The mention of 'Îsâ after the mention of the sending of Messengers does not mean that he was different from the body of Messengers. It means that he was someone especial among them. An important instance of such mention of the especial one after the mention of a general body is found at 4:97 : "Therein come down the angels and the *Rûḥ* [*Jibrîl*] by the leave of their Lord...".
6. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. Here the reference is to the miracles provided for him by Allah.
7. ***'Ayyadnâ*** = we strengthened, aided, supported, backed up (v. i. pl. past from *'ayyada*, form II of *'âda* [*'ayd*], to be strong).
8. ***Rûḥ al-qudus*** = The Spirit of Purity, i. e. the angel Jibrîl. That he was the conveyer of *waḥy* is clearly stated at 16:102. He is also called *Al-Rûḥ al-'Amîn* at 26:193. The statement that Allah aided 'Îsâ, peace be on him, with Jibrîl means that *waḥy* and a scripture were sent to him. The same statement "We aided him with the Spirit of Purity" occurs at 2:253. The emphasis here on 'Îsâ as a Prophet is a disapproval of the conduct of those who deny his Prophethood or deify him.
9. ***Tahwâ*** = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire).
10. ***Istakbartum*** = you (all) turned arrogant, became proud (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kabr*], to be big, great. See *istakbara* at 2:34, p. 18, n. 6).
11. ***Kadhdhabtum*** = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib*], to lie).

وَقَالُوا۟	88. And they say:
قُلُوبُنَا غُلْفٌۢ	"Our hearts are enwrapped".[1]
بَل لَّعَنَهُمُ ٱللَّهُ	Nay, Allah condemns[2] them
بِكُفْرِهِمْ	because of their disbelief;
فَقَلِيلًا مَّا يُؤْمِنُونَ	so little is that they believe.
﴿٨٨﴾	
وَلَمَّا	89. And when
جَآءَهُمْ	there came to them
كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ	a Book from Allah,
مُصَدِّقٌ	confirming[3]
لِّمَا مَعَهُمْ	what is with them –
وَكَانُوا۟ مِن قَبْلُ	and they had previously been
يَسْتَفْتِحُونَ	praying for victory[4]
عَلَى ٱلَّذِينَ كَفَرُوا۟	over those who disbelieve –
فَلَمَّا جَآءَهُم	but when there came to them
مَّا عَرَفُوا۟	what they knew,[5]
كَفَرُوا۟ بِهِۦ	they disbelieved[6] in it.
فَلَعْنَةُ ٱللَّهِ	So the curse of Allah is
عَلَى ٱلْكَٰفِرِينَ	upon the infidels.
﴿٨٩﴾	
بِئْسَمَا ٱشْتَرَوْا۟	90. Bad is what they sell[7]
بِهِۦٓ أَنفُسَهُمْ	themselves for,
أَن يَكْفُرُوا۟	in that they disbelieve[8]

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

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

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

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

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

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

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

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

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ	in what Allah has sent down,
بَغْيًا	out of envy[1]
أَنْ يُنَزِّلَ اللَّهُ	that Allah should send down[2]
مِنْ فَضْلِهِ	of His grace [*waḥy*][3]
عَلَىٰ مَنْ يَشَاءُ	upon whomsoever He wills
مِنْ عِبَادِهِ	from among His servants.[4]
فَبَاءُو	Thus they incurred[5]
بِغَضَبٍ عَلَىٰ غَضَبٍ	wrath upon wrath;[6]
وَلِلْكَافِرِينَ	and there is for the infidels
عَذَابٌ مُهِينٌ	a humiliating[7] punishment.
۝	
وَإِذَا قِيلَ لَهُمْ	91. When it is said to them:
آمِنُوا بِمَا	"Believe in what
أَنْزَلَ اللَّهُ	Allah has sent down",[8]
قَالُوا نُؤْمِنُ	they say: "We believe
بِمَا أُنْزِلَ	in what has been sent down[9]
عَلَيْنَا	upon us";
وَيَكْفُرُونَ	and they disbelieve
بِمَا وَرَاءَهُ	in what follows that[10] –
وَهُوَ الْحَقُّ	and it is the truth –
مُصَدِّقًا	confirming[11]
لِمَا مَعَهُمْ	what is with them.
قُلْ فَلِمَ تَقْتُلُونَ	Say: " Why then you killed

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

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

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

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

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

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

7. ***Muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance).

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

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

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

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

أَنۢبِيَآءَ ٱللَّهِ مِن قَبۡلُ Allah's Prophets before,
إِن كُنتُم if you are
مُّؤۡمِنِينَ ﴿٩١﴾ believers?"
﴿٩٢﴾ وَلَقَدۡ 92. And indeed
جَآءَكُم مُّوسَىٰ there came to you Mûsâ
بِٱلۡبَيِّنَٰتِ with the clear proofs;[1]
ثُمَّ ٱتَّخَذۡتُمُ ٱلۡعِجۡلَ yet you took up[2] the calf[3]
مِنۢ بَعۡدِهِۦ in his absence,
وَأَنتُمۡ ظَٰلِمُونَ and you were transgressing.[4]
﴿٩٣﴾
وَإِذۡ 93. And [recall] when
أَخَذۡنَا مِيثَٰقَكُمۡ We took your covenant[5]
وَرَفَعۡنَا فَوۡقَكُمُ and raised[6] above you
ٱلطُّورَ the Mount Sinai [saying]:
خُذُواْ مَآ ءَاتَيۡنَٰكُم "Hold what We have given you
بِقُوَّةٖ وَٱسۡمَعُواْ with force and listen."[7]
قَالُواْ سَمِعۡنَا They said: "We hear[8]
وَعَصَيۡنَا and we disobey."[9]
وَأُشۡرِبُواْ And they were infatuated[10]
فِي قُلُوبِهِمُ in their hearts
ٱلۡعِجۡلَ with the calf
بِكُفۡرِهِمۡ because of their unbelief.
قُلۡ بِئۡسَمَا Say: "Bad is what

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

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

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

4. ***Ẓâlimûn*** (sing. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *ẓalama* [*ẓalm/ẓulm*], to cross the limits, to do wrong or injustice. See at 2:51, p. 24, n. 11).

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

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

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

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

9. ***'Aṣaynâ*** = we disobeyed, defied, opposed (v. i. pl. past from *'aṣâ* [*ma'ṣiyah/'iṣyân*], to disobey, defy. See *'aṣaw* at 2:61, p. 29, n. 12)

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

يَأْمُرُكُم بِهِۦٓ there dictates[1] to you
إِيمَٰنُكُمْ your belief,
إِن كُنتُم مُّؤْمِنِينَ if you are believers."
﴿٩٣﴾
قُلْ إِن كَانَتْ لَكُمُ 94. Say: "If it is that yours is
ٱلدَّارُ ٱلْءَاخِرَةُ the Last Abode [paradise]
عِندَ ٱللَّهِ خَالِصَةً with Allah exclusively[2]
مِّن دُونِ ٱلنَّاسِ in lieu of all the people,
فَتَمَنَّوُا۟ ٱلْمَوْتَ then long[3] for death,
إِن كُنتُمْ صَٰدِقِينَ if you are truthful."[4]
﴿٩٤﴾
وَلَن يَتَمَنَّوْهُ 95. But they will not wish[5] it
أَبَدًۢا بِمَا ever,[6] on account of what
قَدَّمَتْ أَيْدِيهِمْ their hands have forwarded.[7]
وَٱللَّهُ عَلِيمٌۢ And Allah is All-knowing
بِٱلظَّٰلِمِينَ ﴿٩٥﴾ about the transgressors.

وَلَتَجِدَنَّهُمْ 96. And you shall find them[8]
أَحْرَصَ ٱلنَّاسِ the greediest[9] of men
عَلَىٰ حَيَوٰةٍ for living,
وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ more than the polytheists.
يَوَدُّ أَحَدُهُمْ Everyone of them wishes[10]
لَوْ يُعَمَّرُ if he were given to live[11]

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

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

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

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

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

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

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

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

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

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

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

أَلْفَ سَنَةٍ a thousand years;
وَمَا هُوَ بِمُزَحْزِحِهِۦ but it will not get him away[1]
مِنَ ٱلْعَذَابِ from the punishment
أَن يُعَمَّرَ that he is given to live;[2]
وَٱللَّهُ بَصِيرٌ For Allah is All-Seeing[3]
بِمَا يَعْمَلُونَ ﴿٩٦﴾ of what they do.

Section (*Rukû'*) 12

قُلْ مَن كَانَ 97. Say: "Whoever is
عَدُوًّا لِّجِبْرِيلَ an enemy[4] of Jibrîl –
فَإِنَّهُۥ نَزَّلَهُۥ for he brought it down[5]
عَلَىٰ قَلْبِكَ on your heart[6]
بِإِذْنِ ٱللَّهِ by Allah's leave,
مُصَدِّقًا confirming[7]
لِّمَا بَيْنَ يَدَيْهِ what is before it,
وَهُدًى وَ and as guidance [8]
وَبُشْرَىٰ and good tidings[9]
لِلْمُؤْمِنِينَ ﴿٩٧﴾ for the believers –

مَن كَانَ عَدُوًّا 98. "Whoever is an enemy
لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ of Allah and His angels,
وَرُسُلِهِۦ and of His Messengers,
وَجِبْرِيلَ وَمِيكَىٰلَ and of Jibrîl and Mîkâl;[10]

1. ***Muzaḥzih*** = one who removes or takes away (active participle from *zaḥzaḥa* [*zaḥzaḥah*], to move, to tear or rip off .

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

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

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

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

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

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

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

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

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

فَإِنَّ ٱللَّهَ then verily Allah is
عَدُوٌّ لِّلْكَٰفِرِينَ an enemy of the infidels.
﴿٩٨﴾

وَلَقَدْ 99. And indeed
أَنزَلْنَآ إِلَيْكَ We have sent down to you
ءَايَٰتٍۭ بَيِّنَٰتٍ evident[1] signs;[2]
وَمَا يَكْفُرُ بِهَآ and none can deny them
إِلَّا ٱلْفَٰسِقُونَ ﴿٩٩﴾ except the defiantly sinful.[3]

أَوَكُلَّمَا 100. Is it not that whenever
عَٰهَدُوا۟ عَهْدًا they duly make a covenant,[4]
نَّبَذَهُۥ فَرِيقٌ مِّنْهُم a group of them reject[5] it?
بَلْ أَكْثَرُهُمْ Nay, most of them
لَا يُؤْمِنُونَ ﴿١٠٠﴾ do not believe.

وَلَمَّا 101. And when
جَآءَهُمْ there came to them
رَسُولٌ مِّنْ عِندِ ٱللَّهِ a Messenger from Allah
مُصَدِّقٌ confirming
لِّمَا مَعَهُمْ of what is with them,
نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ there flung a group of those
أُوتُوا۟ ٱلْكِتَٰبَ that were given the scripture
كِتَٰبَ ٱللَّهِ the Book of Allah
وَرَآءَ ظُهُورِهِمْ behind their backs,[6]
كَأَنَّهُمْ لَا يَعْلَمُونَ as if they did not know.
﴿١٠١﴾

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

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

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

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

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

6. ***Ẓuhûr*** (sing. *ẓahr*) = backs, rear .

وَٱتَّبَعُوا	102. And they followed[1]
مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ	what the satans rehearsed[2]
عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ	against the rule[3] of Solomon –
وَمَا كَفَرَ سُلَيْمَـٰنُ	and Solomon disbelieved not
وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ	but the satans
كَفَرُوا۟	disbelieved –
يُعَلِّمُونَ ٱلنَّاسَ	teaching[4] the people
ٱلسِّحْرَ	sorcery[5]
وَمَآ أُنزِلَ	and that which was sent down
عَلَى ٱلْمَلَكَيْنِ	on the two angels
بِبَابِلَ	at Babylon,
هَـٰرُوتَ وَمَـٰرُوتَ ۚ	Hârût and Mârût;
وَمَا يُعَلِّمَانِ	but the two did not teach[6]
مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ	anyone till they had said:
إِنَّمَا نَحْنُ فِتْنَةٌ	"We are but a trial;[7]
فَلَا تَكْفُرْ ۖ	so do not disbelieve ".
فَيَتَعَلَّمُونَ مِنْهُمَا	So they learnt[8] from the two
مَا يُفَرِّقُونَ بِهِۦ	that wherewith they divided[9]
بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ	between a man and his wife;[10]
وَمَا هُم بِضَآرِّينَ	but they could not harm[11]
بِهِۦ مِنْ أَحَدٍ	therewith anyone
إِلَّا بِإِذْنِ ٱللَّهِ ۚ	except by Allah's leave.
وَيَتَعَلَّمُونَ	But they learnt[12]
مَا يَضُرُّهُمْ	what harmed[13] them
وَلَا يَنفَعُهُمْ ۚ	and did not benefit[14] them;

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

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

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

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

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

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

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

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

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

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

11. ***Ḍârrîn*** (accusative/genitive of *ḍârrûn*, sing. *ḍârr*) = harmful, detrimental, injurious.

12. ***Yata'allamûna*** , see n. 8 above.

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

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

وَلَقَدْ عَلِمُوا and they indeed knew that
لَمَنِ ٱشْتَرَىٰهُ whoever bought[1] it
مَا لَهُۥ would not have for him
فِى ٱلْءَاخِرَةِ in the hereafter
مِنْ خَلَٰقٍ any merit.[2]
وَلَبِئْسَ Bad indeed was
مَا شَرَوْا what they sold[3]
بِهِۦٓ أَنفُسَهُمْ themselves for,
لَوْ كَانُوا if they were
يَعْلَمُونَ ﴿١٠٢﴾ aware of.[4]
وَلَوْ أَنَّهُمْ ءَامَنُوا 103. And had they believed
وَٱتَّقَوْا and were on their guard,[5]
لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ surely the reward[6] from Allah
خَيْرٌ would have been the best,
لَّوْ كَانُوا يَعْلَمُونَ if they were aware of.
﴿١٠٣﴾

Section (*Rukû'*) 13

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 104. O you who believe,
لَا تَقُولُوا رَٰعِنَا do not say : "Attend to us"[7]
وَقُولُوا ٱنظُرْنَا but say "Bear with us",[8]
وَٱسْمَعُوا۟ and listen;[9]
وَلِلْكَٰفِرِينَ and the unbelievers will have
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ an agonizing[10] punishment.

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

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

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

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

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

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

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

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

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

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

مَا يَوَدُّ	105. There do not like[1]
ٱلَّذِينَ كَفَرُوا	those who disbelieve
مِنْ أَهْلِ ٱلْكِتَٰبِ	of the People of the Book,
وَلَا ٱلْمُشْرِكِينَ	nor those of the polytheists,
أَن يُنَزَّلَ	that there be sent down[2]
عَلَيْكُم مِّنْ خَيْرٍ	upon you any good[3]
مِّن رَّبِّكُمْ	from your Lord;
وَٱللَّهُ يَخْتَصُّ	but Allah singles out[4]
بِرَحْمَتِهِۦ	for His mercy
مَن يَشَآءُ	whomsoever He will;
وَٱللَّهُ	and Allah is
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ	the Owner of immense grace.
﴿١٠٥﴾	
۞ مَا نَنسَخْ	106. Whatever We abrogate[5]
مِنْ ءَايَةٍ	of a revelation[6]
أَوْ نُنسِهَا	or consign it to oblivion[7]
نَأْتِ بِخَيْرٍ	We come up with one better
مِّنْهَآ	than that
أَوْ مِثْلِهَآ	or a like of that.
أَلَمْ تَعْلَمْ	Do you not know[8]
أَنَّ ٱللَّهَ	that Allah is
عَلَىٰ كُلِّ شَىْءٍ	over all things
قَدِيرٌ ﴿١٠٦﴾	Omnipotent?

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

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

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

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

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

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

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

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

أَلَمْ تَعْلَمْ 107. Do you not know
أَنَّ ٱللَّهَ لَهُۥ that Allah, to Him belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[1] of the heavens
وَٱلْأَرْضِ ۗ and the earth?
وَمَا لَكُم And you do not have
مِّن دُونِ ٱللَّهِ besides Allah
مِن وَلِيٍّ any guardian-protector,[2]
وَلَا نَصِيرٍ ﴿١٠٧﴾ nor any helper.[3]

أَمْ تُرِيدُونَ 108. Or do you desire
أَن تَسْـَٔلُوا that you question[4]
رَسُولَكُمْ your Messenger
كَمَا سُئِلَ مُوسَىٰ as was questioned Mûsâ
مِن قَبْلُ ۗ وَمَن before? And whoever
يَتَبَدَّلِ takes in exchange[5]
ٱلْكُفْرَ بِٱلْإِيمَٰنِ unbelief for belief
فَقَدْ ضَلَّ has indeed strayed from[6]
سَوَآءَ ٱلسَّبِيلِ the right way.[7]
﴿١٠٨﴾

وَدَّ كَثِيرٌ 109. There do wish[8] many
مِّنْ أَهْلِ of the People of
ٱلْكِتَٰبِ the Book
لَوْ يَرُدُّونَكُم if they could bring you back[9]
مِّنۢ بَعْدِ إِيمَٰنِكُمْ after you have believed

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

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

3. ***Naṣîr*** (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron.

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

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

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

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

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

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

كُفَّارًا as unbelievers,[1]
حَسَدًا out of envy[2]
مِّنْ عِندِ أَنفُسِهِم on their own part,
مِّنۢ بَعْدِ مَا after even that
تَبَيَّنَ لَهُمُ clear has become[3] to them
ٱلْحَقُّ the truth.[4]
فَٱعْفُوا۟ وَٱصْفَحُوا۟ So forgive[5] and forbear[6]
حَتَّىٰ يَأْتِىَ ٱللَّهُ till Allah brings forward[7]
بِأَمْرِهِۦٓ His decree.[8]
إِنَّ ٱللَّهَ Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ over everything All-Powerful.
﴿١٠٩﴾
وَأَقِيمُوا۟ 110. And properly perform[9]
ٱلصَّلَوٰةَ the prayers
وَءَاتُوا۟ ٱلزَّكَوٰةَ and pay *zakâh*;
وَمَا تُقَدِّمُوا۟ and whatever you advance[10]
لِأَنفُسِكُم for yourselves
مِّنْ خَيْرٍ of any good thing[11]
تَجِدُوهُ you will find[12] that
عِندَ ٱللَّهِ with Allah.
إِنَّ ٱللَّهَ Verily Allah is,
بِمَا تَعْمَلُونَ of what you do,
بَصِيرٌ ﴿١١٠﴾ All-Observing.

1. ***Kuffâr*** (sing. *kâfir*) = unbelievers, infidels, ungrateful ones. See *kafarû* at 2:6, p. 6, n. 1).
2. ***Ḥasad*** = envy, grudge, jealousy, ill-will, spite, malice.
3. ***Tabayyana***= he or it became clear, evident, manifest, manifested himself/itself (v. iii. m. s. past in form V of *bâna* [*bayân*], to be or become clear. See *yubayyinu* at 2:68, p. 32, n. 7).
4. i.e., the fact that Muḥammad, peace and blessings of Allah be on him, was truly Allah's Messenger and that the Qur'ân is Allah's Book.
5. ***U'fû*** = you (all) forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to excuse, to forgive).
6. ***Iṣfaḥû*** = you (all) forbear, leave alone, overlook (v. ii. m. pl. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten).
7. ***Ya'ti + bi*** = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive).
8. ***'Amr*** (pl. *'awâmir/ 'umûr*) = command, order, decree, behest, instruction; also affair, matter, issue. In this latter sense the plural is *'umûr*.

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

9. ***'Aqîmû*** = you (all) properly perform (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:83, p. 39, n. 4; also see *yuqîmûna* at 2:3, p. 5, n. 3.
10. ***Tuqaddimû*** (originally *tuqaddimûna*) = you (all) advance, send in advance, send forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped becuase of the conditional particle *mâ* coming before the verb.).
11. i.e., prayers, payment of *zakâh* and other charitable gifts and good deeds.
12. i.e., its merits. ***Tajidû*** (originally *tajidûna*) = you (all) find, get (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find, get. The terminal *nûn* is dropped because it is the conclusion of a conditional caluse, *jawâb* of *shart*).

وَقَالُوا 111. And they say:

لَن يَدْخُلَ الْجَنَّةَ "None will enter[1] paradise

إِلَّا مَن كَانَ except the one who is

هُودًا أَوْ نَصَارَىٰ a Jew or a Christian".

تِلْكَ أَمَانِيُّهُمْ Those are their fond hopes.[2]

قُلْ هَاتُوا Say: "Bring forth

بُرْهَانَكُمْ your proof,[3]

إِن كُنتُمْ if you are

صَادِقِينَ truthful."[4]

بَلَىٰ 112. O yes,

مَنْ أَسْلَمَ وَجْهَهُ whoever surrenders[6] himself[7]

لِلَّهِ to Allah,

وَهُوَ مُحْسِنٌ and is a doer of good deeds,[8]

فَلَهُ أَجْرُهُ he shall have his reward[9]

عِندَ رَبِّهِ with his Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear[10] will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.[11]

Section (*Rukû'*) 14

وَقَالَتِ الْيَهُودُ 113. The Jews say:

لَيْسَتِ النَّصَارَىٰ "The Christians do not stand

عَلَىٰ شَيْءٍ on anything";[12]

وَقَالَتِ النَّصَارَىٰ and the Christians say:

لَيْسَتِ الْيَهُودُ "The Jews do not stand

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

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

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

4. i.e., if you are truthful in your claims. ***Ṣâdiqîn*** (accusative/genitive of *ṣâdiqûn*, sing. *ṣâdiq*) = truthful. Active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:94, p. 45, n. 4.

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

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

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

8. ***Muḥsin*** (pl. *muḥsinûn*) = those who do good deeds according to the Qur'ân and *sunnah*, do good to others, beneficent, charitable (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good). See *muḥsinîn* at 2:58, p. 27, n. 11.

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

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

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

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

عَلَىٰ شَيْءٍ وَهُمْ on anything; and

يَتْلُونَ ٱلْكِتَٰبَ they read the Book.[1]

كَذَٰلِكَ قَالَ Thus do say

ٱلَّذِينَ لَا يَعْلَمُونَ those who do not know[2]

مِثْلَ قَوْلِهِمْ ۚ just as their saying.[3]

فَٱللَّهُ يَحْكُمُ So Allah will judge[4]

بَيْنَهُمْ between them

يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection

فِيمَا كَانُوا regarding what they use to

فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾ be in disagreement about.[5]

وَمَنْ أَظْلَمُ 114. And who is more unjust[6]

مِمَّن مَّنَعَ than those who prevent[7]

مَسَٰجِدَ ٱللَّهِ Allah's mosques[8]

أَن يُذْكَرَ فِيهَا from being uttered[9] therein

ٱسْمُهُۥ His name

وَسَعَىٰ فِى خَرَابِهَا ۚ and strive[10] for ruining them?

أُو۟لَٰٓئِكَ Such people,

مَا كَانَ لَهُمْ it was not fit for them

أَن يَدْخُلُوهَآ that they entered[11] these

إِلَّا خَآئِفِينَ ۚ except being fearful.[12]

لَهُمْ فِى ٱلدُّنْيَا They shall have in this world

خِزْىٌ disgrace[13]

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

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

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

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

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

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

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

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

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

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

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

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

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

وَلَهُمْ فِي ٱلْآخِرَةِ and shall have in the hereafter
عَذَابٌ عَظِيمٌ ﴿١١٤﴾ an enormous[1] retribution.

وَلِلَّهِ 115. To Allah belong
ٱلْمَشْرِقُ وَٱلْمَغْرِبُ the east and the west;[2]
فَأَيْنَمَا تُوَلُّوا so whithersoever you turn
فَثَمَّ وَجْهُ ٱللَّهِ there is Allah's Countenance.[3]
إِنَّ ٱللَّهَ وَٰسِعٌ Verily Allah is All-Reaching,[4]
عَلِيمٌ ﴿١١٥﴾ All-Knowing.

وَقَالُوا 116. And they say:
ٱتَّخَذَ ٱللَّهُ "Allah has taken[5] to Him
وَلَدًا a son".
سُبْحَٰنَهُۥ Sacrosanct[6] is He.
بَل لَّهُۥ Nay, to Him belongs
مَا فِي ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ and the earth;
كُلٌّ لَّهُۥ قَٰنِتُونَ ﴿١١٦﴾ all to Him render obeisance.[7]

بَدِيعُ 117. [He is] The Originator[8]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ of the heavens and the earth;
وَإِذَا قَضَىٰٓ أَمْرًا and when He decrees[9] a thing
فَإِنَّمَا يَقُولُ لَهُۥ He only says for it :

1. ***'Aẓîm*** = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy". See at 2:7, p. 6, n. 9
2. The expression "the east and the west" means here the entire world and all its directions.
3. i.e., that direction is the direction towards Allah. The *'âyah* is an exception for those who are unable to ascertain the direction of the *qiblah*, or have mistakenly prayed to another direction or are unable to turn towards the *qiblah* for any valid reason. It should be understood along with 2:144 which makes it incumbent to turn towards the Ka'ba while saying prayers.
4. ***Wâsi'*** = All-Reaching, All-Embracing, All-Encompassing in His knowledge, care, attention, favour and power.
5. ***Ittakhadha*** = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n.9).
6. The word ***Subhân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better.
7. ***Qânitûn*** (sing. *qânit*) = submissive, obedient, humble (active participle from *qanata* [*qunût*], to be obedient, submissive). This and the next *'ayah* emphatically assert that Allah has no son or any other relation, that He is the Creator and Master of everything, living or lifeless, in and including the heavens and the earth, that He originates creation and does not need any instrumentality to do so. He simply decrees and it comes into existence. The birth of any being, without parents or with a single parent does not invest it with any divine quality. The Creator and the creature are totally distinct and diffrent, in entity and attributes.
8. ***Badî'*** = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'îl* from *bada'a* [*bad'*], to innovate, to originate, to introduce).
9. ***Qaḍâ*** = he decreed, decided, pronounced judgement, determined (v. iii. m. s. past from *qaḍâ'*, to settle, to terminate, to conclude).

كُن فَيَكُونُ ﴿١١٧﴾ "Be", and it is.

وَقَالَ ٱلَّذِينَ 118. And there say those

لَا يَعْلَمُونَ that do not know:

لَوْلَا "Why is it not that

يُكَلِّمُنَا ٱللَّهُ Allah speaks[1] to us

أَوْ تَأْتِينَآ ءَايَةٌ or a miracle[2] comes[3] to us?"

كَذَٰلِكَ قَالَ Thus did say

ٱلَّذِينَ مِن قَبْلِهِم those before them

مِّثْلَ قَوْلِهِمْ like their saying;[4]

تَشَٰبَهَتْ قُلُوبُهُمْ their hearts are alike.[5]

قَدْ بَيَّنَّا We have indeed made clear[6]

ٱلْءَايَٰتِ the signs

لِقَوْمٍ يُوقِنُونَ for a people believing firmly.[7]

﴿١١٨﴾

إِنَّآ أَرْسَلْنَٰكَ 119. Verily We have sent you

بِٱلْحَقِّ with the truth[8]

بَشِيرًا as a harbinger of glad tidings[9]

وَنَذِيرًا and as a warner;[10]

وَلَا تُسْـَٔلُ and you will not be asked[11]

عَنْ أَصْحَٰبِ ٱلْجَحِيمِ about the inmates of hell.[12]

﴿١١٩﴾

وَلَن تَرْضَىٰ 120. And happy will never be

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

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

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

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

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

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

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

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

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

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

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

12. ***Jaḥîm*** = hellfire, hell.

عَنكَ ٱلْيَهُودُ about you the Jews,
وَلَا ٱلنَّصَٰرَىٰ nor the Christians,
حَتَّىٰ تَتَّبِعَ unless you follow[1]
مِلَّتَهُمْ their religion.[2]
قُلْ إِنَّ هُدَى ٱللَّهِ Say: "The guidance of Allah,
هُوَ ٱلْهُدَىٰ that is the guidance."
وَلَئِنِ ٱتَّبَعْتَ And indeed if you follow[3]
أَهْوَآءَهُم their fancies[4]
بَعْدَ ٱلَّذِى جَآءَكَ after what has come to you
مِنَ ٱلْعِلْمِ of the knowledge,[5]
مَا لَكَ you will not have
مِنَ ٱللَّهِ مِن وَلِىٍّ against Allah any protector[6]
وَلَا نَصِيرٍ ﴿١٢٠﴾ nor any helper.[7]

ٱلَّذِينَ 121. Those to whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We have given the Book,
يَتْلُونَهُۥ they read[8] it
حَقَّ تِلَاوَتِهِۦٓ as it ought to be read;
أُو۟لَٰٓئِكَ they are the ones
يُؤْمِنُونَ بِهِۦ who believe in it;[9]
وَمَن يَكْفُرْ بِهِۦ and whoso disbelieves in it,
فَأُو۟لَٰٓئِكَ such people will be
هُمُ ٱلْخَٰسِرُونَ ﴿١٢١﴾ the ones in loss.[10]

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

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

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

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

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

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

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

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

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

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

Section (*Rukû'*) 15

يَٰبَنِيٓ إِسۡرَٰٓءِيلَ 122. O Children of Isrâ'îl,

ٱذۡكُرُواْ نِعۡمَتِيَ remember[1] My favour

ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ which I bestowed[2] on you

وَأَنِّي فَضَّلۡتُكُمۡ and that I preferred[3] you

عَلَى ٱلۡعَٰلَمِينَ ﴿١٢٢﴾ over all the beings.[4]

وَٱتَّقُواْ يَوۡمٗا 123. And be afraid of[5] a day

لَّا تَجۡزِي when there shall not requite[6]

نَفۡسٌ any individual

عَن نَّفۡسٖ for any individual

شَيۡـٔٗا in anything;

وَلَا يُقۡبَلُ nor will there be accepted[7]

مِنۡهَا عَدۡلٞ from it any compensation,[8]

وَلَا تَنفَعُهَا nor will benefit[9] it

شَفَٰعَةٞ any intercession,[10]

وَلَا هُمۡ يُنصَرُونَ ﴿١٢٣﴾ nor will they be helped.[11]

۞ وَإِذِ 124. And [recall] when

ٱبۡتَلَىٰٓ إِبۡرَٰهِـۧمَ رَبُّهُۥ his Lord tested[12] Ibrâhîm

بِكَلِمَٰتٖ with [certain] words[13]

فَأَتَمَّهُنَّۖ and he fulfilled[14] them.

قَالَ He [the Lord] said:

1. ***Udhkurû*** = you (all) remember, recall, recollect (v. ii. m. pl. imperative from *dhakara* [*dhikr / tadhkâr*] to remember. See at 2:40, p. 20, n. 10).

2. ***'An'amtu*** = I have bestowed, graced (v. i. s. past from *na'ama*[*na'mah/man'am*], to be in ease, comfort. See at 2:40, p. 20, n. 11).

3. ***Faḍḍaltu*** = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala [faḍl*], to be good, be in excess. See at 2:48, p. 23, n. 4).

4. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl, from among all the people of the time, in respect of the raising of Prophets and Messengers. ***'Âlamîn***, see at 1:2, p. 1, n. 4).

5. ***Ittaqû*** = you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:24, p. 12, n. 12).

6. ***Tajzî*** = she or it avails, requites, repays, rewards (v. iii. f. s., past from *jazâ* [*jazâ'*], to requite, recompense. See 2:48, p. 43, n.).9.

7. ***Yuqbalu*** = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. See at 2:48, p. 23, n. 9).

8. ***'Adl*** = equivalence, compensation, justice, impartiality. See at 2:48, p. 23, n. 11).

9. ***Tanfa'u*** = she or it benefits, becomes of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to benefit, be of use. See *yanfa'u* at 2:102, p. 48, n. 14).

10. ***Shafâ'ah*** = intercession (derived from *shaf'*, i.e. even, either part of a pair, and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:48, p. 23, n. 10.).

11. ***Yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help, assist, make victorious. See at 2:86, p. 41, n. 2). The *'âyah* means that none shall get any help against Allah's judgement and decree on the Day of Judgement.

12. ***Ibtalâ*** = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try).

13. i.e., certain injunctions and prohibitions.

14. ***'Atamma*** = he fulfilled, completed, finished; i.e., he carried out to the exact requirements (v. iii. m. s. past in form IV of *tamma* [*tamâm*], to be complete, to come to an end).

إِنِّي جَاعِلُكَ "I am going to make[1] you
لِلنَّاسِ إِمَامًا a leader[2] for men."
قَالَ He [Ibrâhîm] said:
وَمِن ذُرِّيَّتِي "And from my progeny?"[3]
قَالَ He [Allah] said:
لَا يَنَالُ عَهْدِي "My covenant[4] reaches[5] not
الظَّالِمِينَ ﴿١٢٤﴾ the trangressors."

وَإِذْ 125. And [recall] when
جَعَلْنَا الْبَيْتَ We made[6] the House[7]
مَثَابَةً لِّلنَّاسِ a resort[8] for mankind
وَأَمْنًا and a place of immunity[9] –
وَاتَّخِذُوا and you take up[10]
مِن مَّقَامِ إِبْرَاهِيمَ of the Spot of Ibrâhîm[11]
مُصَلًّى a place for prayer[12] –
وَعَهِدْنَا and We gave a commission[13]
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ to Ibrâhîm and Ismâ'îl
أَن طَهِّرَا that you [two] purify[14]
بَيْتِيَ My House
لِلطَّائِفِينَ for those making circuits,[15]
وَالْعَاكِفِينَ or sojourning for prayer,[16]
وَالرُّكَّعِ or bowing in submission[17]
السُّجُودِ ﴿١٢٥﴾ and prostrating themselves.[18]

1. ***Jâ'il*** (pl. *jâ'ilûn*)= one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set. See at 2:30, p. 16, n. 4).
2. ***Imâm*** (pl. *a'immah*) = leader, prayer leader.
3. ***Dhurriyah*** (pl. *dharâriy*) = progeny, offspring, children, descendants.
4. ***'Ahd*** (pl. *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:27, p. 14, n. 9.
5. ***Yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain).
6. ***Ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala*. See n. 1 above).
7. i.e., the Ka'ba.
8. ***Mathâbah*** = resort, refuge, meeting place, place where one returns.
9. ***'Amn*** = safety, security, peace, immunity, protection.
10. ***Ittakhidhû*** = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n. 9).
11. ***Maqâm*** (pl. *maqâmât*) = spot, site, place, station, standing, position. The reference is to the stone on which Ibrâhîm stood while building the Ka'ba. It is still preserved near the Ka'ba door.
12. i.e., make some of the prayers at or near the spot. ***Muṣallan*** = place of prayer.
13. ***'Ahidnâ*** (*'ilâ*) = we assigned, committed to, entrusted to (v. i. m. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit).
14. ***Ṭahhirâ*** = you (two) purify, cleanse (v. ii. m. dual, imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahârah/ṭuhr*], to be pure, clean).
15. ***Ṭâ'ifîn*** (accusative /genitive of *ṭâ'ifûn*, sing. *ṭâ'if*) = those making circuits, going round, circumambulators. Active participle from *ṭâfa* [*ṭawâf/ṭawf*], to go about, go round).
16. ***'Âkifîn*** (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to).
17. ***Rukka'*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer.
18. ***Sujûd*** (sing. *sâjid*) = those who prostrate themselves.

وَإِذْ	126. And [recall] when
قَالَ إِبْرَٰهِـۧمُ رَبِّ	Ibrâhîm said: "My Lord,
ٱجْعَلْ هَٰذَا	make[1] this
بَلَدًا ءَامِنًا	a place[2] secure,[3]
وَٱرْزُقْ أَهْلَهُۥ	and provide[4] its people
مِنَ ٱلثَّمَرَٰتِ	with fruits and yields[5] –
مَنْ ءَامَنَ مِنْهُم	such of them as believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ	in Allah and the Last Day."
قَالَ	He [Allah] said:
وَمَن كَفَرَ	"And whoever disbelieves
فَأُمَتِّعُهُۥ قَلِيلًا	I shall let him enjoy[6] a little;
ثُمَّ أَضْطَرُّهُۥٓ	then I shall force[7] him
إِلَىٰ عَذَابِ ٱلنَّارِ	to the punishment of the fire –
وَبِئْسَ ٱلْمَصِيرُ ﴿١٢٦﴾	and evil is the destination."[8]
وَإِذْ	127. And [recall] when
يَرْفَعُ إِبْرَٰهِـۧمُ	Ibrâhîm was raising[9] the
ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ	foundations[10] of the House,
وَإِسْمَٰعِيلُ	and Ismâ'îl, [praying]:
رَبَّنَا تَقَبَّلْ مِنَّآ	"Our Lord, accept[11] from us,
إِنَّكَ أَنتَ	verily You are
ٱلسَّمِيعُ	the All-Hearing,
ٱلْعَلِيمُ ﴿١٢٧﴾	the All-Knowing."

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

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

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

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

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

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

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

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

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

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

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

رَبَّنَا وَٱجْعَلْنَا	128. "Our Lord, make us
مُسْلِمَيْنِ لَكَ	two Muslims[1] to You;
وَمِن ذُرِّيَّتِنَآ	and of our progeny[2]
أُمَّةً مُّسْلِمَةً لَّكَ	a people[3] submissive to You;
وَأَرِنَا مَنَاسِكَنَا	and show us[4] our rites,[5]
وَتُبْ عَلَيْنَآ	and turn to us in forgiveness;
إِنَّكَ أَنتَ	verily You are
ٱلتَّوَّابُ	the Most-Forgiving,
ٱلرَّحِيمُ ﴿١٢٨﴾	the Most Merciful.
رَبَّنَا	129. "Our Lord,
وَٱبْعَثْ فِيهِمْ	and raise[6] amongst them
رَسُولًا مِّنْهُمْ	a Messenger out of them,
يَتْلُوا۟ عَلَيْهِمْ	who will recite[7] unto them
ءَايَٰتِكَ	Your signs [revelations]
وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ	and will teach them the Book
وَٱلْحِكْمَةَ	and the wisdom[8] [*sunnah*],
وَيُزَكِّيهِمْ	and will purify[9] them.
إِنَّكَ أَنتَ	Verily You are
ٱلْعَزِيزُ	the All-Mighty,[10]
ٱلْحَكِيمُ ﴿١٢٩﴾	the All-Wise."

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

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

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

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

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

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

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

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

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

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

Section (*Rukû'*) 16

وَمَن يَرْغَبُ 130. And who does shrink[1]
عَن مِّلَّةِ إِبْرَٰهِـۧمَ from the religion[2] of Ibrâhîm
إِلَّا مَن سَفِهَ except he that befools[3]
نَفْسَهُۥ himself?
وَلَقَدِ ٱصْطَفَيْنَٰهُ We indeed selected him[4]
فِى ٱلدُّنْيَا in this world;
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ and verily in the hereafter he
لَمِنَ ٱلصَّٰلِحِينَ ﴿١٣٠﴾ shall be of the righteous.[5]

إِذْ قَالَ لَهُۥ 131. When there said to him
رَبُّهُۥٓ أَسْلِمْ his Lord: "Surrender",[6]
قَالَ أَسْلَمْتُ he said: "I have surrendered
لِرَبِّ ٱلْعَٰلَمِينَ ﴿١٣١﴾ to the Lord of all beings."[7]

وَوَصَّىٰ بِهَآ 132. And Ibrâhîm enjoined[8]
إِبْرَٰهِـۧمُ بَنِيهِ this upon his sons –
وَيَعْقُوبُ so did Ya'qûb –
يَٰبَنِىَّ "O my sons,
إِنَّ ٱللَّهَ ٱصْطَفَىٰ verily Allah has selected[9]
لَكُمُ ٱلدِّينَ for you the religion [*dîn*];
فَلَا تَمُوتُنَّ so let not yourselves die[10]

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

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

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

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

5. ***Ṣâliḥîn*** (accusative/genitive of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, those who are right and correct in their conduct and deeds according to the teachings of Islam. Active participle from *salaha* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper, in order).

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

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

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

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

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

إِلَّا وَأَنتُم مُّسْلِمُونَ except as you be Muslims."

﴿١٣٢﴾

أَمْ كُنتُمْ شُهَدَآءَ 133. Or were you witnesses[1]

إِذْ حَضَرَ يَعْقُوبَ when death came to Ya'qûb–

ٱلْمَوْتُ

إِذْ قَالَ لِبَنِيهِ when he said to his sons:

مَا تَعْبُدُونَ "What will you worship[2]

مِنۢ بَعْدِى after me?"

قَالُوا۟ They said:

نَعْبُدُ إِلَٰهَكَ "We shall worship[3] your God

وَإِلَٰهَ ءَابَآئِكَ and the God of your fathers,

إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ of Ibrâhîm and Ismâ'îl

وَإِسْحَٰقَ and Ishâq,

إِلَٰهًا وَٰحِدًا the One God;

وَنَحْنُ لَهُۥ مُسْلِمُونَ and to Him we surrender."[4]

﴿١٣٣﴾

تِلْكَ أُمَّةٌ 134. That was a nation[5]

قَدْ خَلَتْ who have passed away.[6]

لَهَا They will have

مَا كَسَبَتْ what they earned;[7]

وَلَكُم and you will have

مَا كَسَبْتُمْ what you earn;[8] and

وَلَا تُسْـَٔلُونَ you will not be questioned[9]

عَمَّا كَانُوا۟ يَعْمَلُونَ about what they used to do.[10]

﴿١٣٤﴾

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

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

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

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

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

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

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

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

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

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

وَقَالُوا۟ كُونُوا۟	135. They say: "Be
هُودًا أَوْ نَصَٰرَىٰ	Jews or Christians,
تَهْتَدُوا۟ ۗ	you will get guided."[1]
قُلْ بَلْ مِلَّةَ	Say: "No, rather the religion[2]
إِبْرَٰهِـۧمَ حَنِيفًا ۖ	of Ibrâhîm, the monotheist;[3]
وَمَا كَانَ	and he was none
مِنَ ٱلْمُشْرِكِينَ ﴿١٣٥﴾	of the polytheists.
قُولُوٓا۟	136. Say [you all]:
ءَامَنَّا بِٱللَّهِ	"We believe[4] in Allah
وَمَآ أُنزِلَ	and what has been sent down
إِلَيْنَا	to us
وَمَآ أُنزِلَ	and what was sent down[5]
إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ	to Ibrâhîm and Ismâ'îl
وَإِسْحَٰقَ وَيَعْقُوبَ	and Ishâq and Ya'qûb
وَٱلْأَسْبَاطِ	and the tribes;[6]
وَمَآ أُوتِىَ مُوسَىٰ	and what was given to Mûsâ
وَعِيسَىٰ وَمَآ أُوتِىَ	and 'Îsâ and what was given
ٱلنَّبِيُّونَ	to the Prophets
مِن رَّبِّهِمْ	from their Lord.
لَا نُفَرِّقُ	We do not differentiate[7]
بَيْنَ أَحَدٍ مِّنْهُمْ	between any of them;
وَنَحْنُ لَهُۥ مُسْلِمُونَ	and we are to Him Muslims.[8]
﴿١٣٦﴾	

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

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

3. ***Ḥanîf*** (pl. *hunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *hanîf* has been used in the Qur'ân always in contrast with a polytheist. The *'âyah* is a reply to the Jews' and Christians' claims that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so.

4. ***'Âmannâ*** = we believed (v. i. pl. past from *'âmana* [*'îmân*], from IV of *amina*, to be safe, feel safe. See *tu'minûna* at 2:3, p. 5, n. 1).

5. ***'Unzila*** = he or it is sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to get down, come down, descend. See at 2:4, p. 5, n. 6).

6. ***'Asbâṭ*** (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb.

7. ***Nufarriqu*** = we differentiate, make distinction, separate (v. i. pl. impfct,from *farraqa*, form II of *faraqa* [*furqân*], to separate, divide). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253: "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..."

8. ***Muslimûn*** (sing. *Muslim*) =A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *'aslama* at 2:112, p. 53, n. 6; see also *muslimayn* at 2:128, p. 61, n. 1).

فَإِنْ ءَامَنُوا۟ 137. So if they believe[1]
بِمِثْلِ مَآ ءَامَنتُم بِهِۦ like what you believe[2] in
فَقَدِ ٱهْتَدَوا۟ then they are guided aright;[3]
وَّإِن تَوَلَّوْا۟ but if they turn away[4]
فَإِنَّمَا هُمْ فِى شِقَاقٍ then they are indeed in rift.[5]
فَسَيَكْفِيكَهُمُ So Allah will suffice you
ٱللَّهُ against them;[6]
وَهُوَ ٱلسَّمِيعُ and He is the All-Hearing,
ٱلْعَلِيمُ ﴿١٣٧﴾ the All-Knowing.

صِبْغَةَ ٱللَّهِ 138. Allah's colouring,[7]
وَمَنْ أَحْسَنُ and who is better
مِنَ ٱللَّهِ than Allah
صِبْغَةً in respect of colouring?
وَنَحْنُ لَهُۥ عَٰبِدُونَ And we are His worshippers.[8]
﴿١٣٨﴾

قُلْ أَتُحَآجُّونَنَا 139. Say : "Do you dispute[9]
فِى ٱللَّهِ with us about Allah,
وَهُوَ رَبُّنَا while He is our Lord
وَرَبُّكُمْ and your Lord,
وَلَنَآ أَعْمَٰلُنَا and for us are our deeds[10]
وَلَكُمْ أَعْمَٰلُكُمْ and for you are your deeds,
وَنَحْنُ لَهُۥ and we are to Him
مُخْلِصُونَ ﴿١٣٩﴾ sincere devotees?"[11]

1. ***'Âmanû*** = they believed (v. iii. m. pl. past from *'âmana*. See *'âmannâ* at 2:136, p. 64, n. 4).

2. ***'Âmantum*** = you believed (v. ii. m. pl. past from *'âmana*).

3. ***Ihtadaw*** = they received guidance, were guided aright (v. iii. m. pl. past from *ihtadâ*. See *tahtadû* at 2135, p. 64, n. 1).

3. ***Tawallaw*** = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, be next. See *tawallaytum* at 2:83, p. 39, n. 5).

5. ***Shiqâq*** (sing. *shiqqah*) = piece, splinter, difficulty, trouble, rift, schism.

6. ***Yakfî + ka*** = he suffices you, he is enough for you (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough, be sufficient, suffice). The prefix *sa* is a particle indicative of future tense.

7. ***Ṣibghah*** = colour, dye, hue, shade, tinge, tincture, touch, character. Here it means the *dîn* or religion of Allah – the way of life that imparts a distinctive touch and character to its follower.

8. ***'Âbidûn*** (sing. *'âbid*) = worshippers, adorers.

9. ***Tuḥâjjûna*** = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥâjja*, form III of *ḥajja* [*ḥijj/ḥajjj*], to aim at, to overcome. See *yuḥâjjû* at 2:76, p. 36, n. 6).

10. ***'A'mâl*** (sing. *'amal*) = deeds, performances, doings, acts, achievements.

11. ***Mukhliṣûn*** (sing. *mukhliṣ*) = sincere ones, devoted, loyal, faithful. Active participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. Here the meaning is those who adore and worship Allah Alone to the exclusion of all other beings and objects and do all deeds exclusively for His pleasure. In other words *Mukhliṣûn* here means true and pure monotheists.

أَمْ تَقُولُونَ إِنَّ 140. Or do you say
إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ that Ibrâhîm, Ismâ'îl,
وَإِسْحَٰقَ وَيَعْقُوبَ Ishâq, Ya'qûb
وَٱلْأَسْبَاطَ and the Tribes[1]
كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ were Jews or Christians?
قُلْ ءَأَنتُمْ Say: "Are you
أَعْلَمُ أَمِ ٱللَّهُ more informed[2] or is Allah?
وَمَنْ أَظْلَمُ And who is more unjust[3]
مِمَّن كَتَمَ than the one who conceals[4]
شَهَـٰدَةً عِندَهُۥ a testimony[5] he has with him
مِنَ ٱللَّهِ from Allah?[6]
وَمَا ٱللَّهُ بِغَـٰفِلٍ And Allah is not unmindful[7]
عَمَّا تَعْمَلُونَ ﴿١٤٠﴾ of what you do."[8]

تِلْكَ أُمَّةٌ 141. That was a nation[9]
قَدْ خَلَتْ who have passed away.[10]
لَهَا They will have
مَا كَسَبَتْ what they earned[11]
وَلَكُمْ and you will have
مَا كَسَبْتُمْ what you earn;[12]
وَلَا تُسْـَٔلُونَ and you will not be asked[13]
عَمَّا كَانُوا۟ يَعْمَلُونَ about what they used to do.[14]
﴿١٤١﴾

1. ***'Asbâṭ*** (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6.
2. ***'A'lamu*** = more informed. Elative form of *'âlim*.
3. ***'Aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of *ẓâlim*. See at 2:114, p. 54, n. 6; and *ẓâlimûn* at 2:51, p. 24, n. 11).

4. ***Katama*** = he concealed, hid, secreted (v. iii. m. s. past from *katm/kitmân*, to hide. See *taktumûna* at 2:33, p. 18, n. 2).

5. ***Shahâdah*** = testimony, evidence, witness.

6. i.e., received from Allah. The allusion is to the evidence in the *Tawrah* about the coming of the Last Prophet Muḥammad, peace and blessings of Allah be on him.
7. ***Ghâfil*** (pl. *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed.
8. ***Ta'malûna*** = you (all) do, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do , perform. See *ya'malûna* at 2:134, p. 63, n. 10).
9. ***'Ummah*** (pl. *'umam*) = nation, people. See at 2:128, p. 61, n. 3; also 2:133, p. 63, n.).

10. ***Khalat*** = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khalâ'/khulû'*], to be empty. See at 2:134, p. 63, n. 5).

11. ***Kasabat*** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 7).
12. ***Kasabtum*** = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*. See at 2:134, p. 63, n. 8)

13. ***Tus'alûna*** = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala*. See at 2:134, p. 63, n. 9).

14. ***Ya'malûna*** = they (all) do, perform (v. iii. m. pl. impfct. from *'amila*. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2; also at 2:134, p. 63, n. 10).

الجزء الثاني Part [*juz'*] II

Section (*Rukû'*) 17

۞ سَيَقُولُ	142. There will say
ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ	the fools[1] among the people:
مَا وَلَّىٰهُمْ	"What turned[2] them away
عَن قِبْلَتِهِمُ ٱلَّتِى	from the *qiblah*[3] of theirs
كَانُوا۟ عَلَيْهَا	they had been on?"
قُل لِّلَّهِ	Say: "To Allah belong
ٱلْمَشْرِقُ وَٱلْمَغْرِبُ	the East and the West.[4]
يَهْدِى مَن يَشَآءُ	He guides[5] whom He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	to a straight path."
﴿١٤٢﴾	
وَكَذَٰلِكَ جَعَلْنَٰكُمْ	143. Thus[6] We have made you
أُمَّةً وَسَطًا	a balanced[7] nation
لِّتَكُونُوا۟ شُهَدَآءَ	that you be witnesses
عَلَى ٱلنَّاسِ	over mankind
وَيَكُونَ ٱلرَّسُولُ	and that the Messenger be
عَلَيْكُمْ شَهِيدًا	over you a witness.[8]
وَمَا جَعَلْنَا	And We have not set
ٱلْقِبْلَةَ ٱلَّتِى	the *qiblah* which
كُنتَ عَلَيْهَآ	you had been on[9]
إِلَّا لِنَعْلَمَ	but for that We might know[10]
مَن يَتَّبِعُ ٱلرَّسُولَ	who follows the Messenger

1. ***Sufahâ'*** (sing. *safîh*) = fools, stupid, impudent.
2. ***Wallâ*** = he or it turned away, diverted (v. iii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *tawallaytum* at 2:83, p. 39, n. 5).
3. ***Qibıah*** = the direction which one faces. Technically it means the direction the Muslims face in praying, i.e., the direction of the Ka'ba at Makka. At Makka the Prophet and the Muslims used to pray turning towards the Ka'ba. Shortly before the migration to Madina he received divine directive to turn towards Bayt al-Maqdis while praying. He continued to do so for 16 or 17 months after the migration to Madina, but at the same time yearned for being directed to turn towards the Ka'ba. This *'âyah* and the succeeding *'âyahs* up to *'âyah* 150 deal with the setting of the *qiblah* finally towards the Ka'ba, which took place shortly before the Battle of Badr. The present *'âyah* alludes to the reaction of the unbelievers, particularly the Jews of Madina, to this memorable event.
4. "The East and the West" is here a figurative expression meaning that all the directions belong to Allah; but He guides whomsoever He wills to the right path and the right direction to face in the course of praying.
5. ***Yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead.
6. i.e., just as We have guided you to the straight path, Islam, and to the right direction to turn to in praying, so We have made you an élite nation.
7. ***Wasaṭ*** (pl. *awsâṭ*) = middle, centre, heart, core, élite. Here it means just, equitable, fair, balanced (See *Bukhârî*, no. 4487; also *Al-Baḥr*, II, 6; *Tafsîr al-Bayḍâwî*, I, 91).
8. i.e., on the Day of Judgement the followers of Muhammad, peace and blessings of Allah be on him, will bear witness that the previous Prophets had delivered Allah's message to their respective peoples, and the Prophet will bear witness to the same effect against his own followers (*Bukhârî*, no. 4487).
9. i.e., the direction of the Ka'ba to which you used to turn at Makka. The order to revert to that first *qiblah*, the Ka'ba, was undoubtedly a test for the weak-minded and the hypocrites. Conversely, if the expression "the *qiblah* which you had been on" is taken to mean Bayt al-Maqdis, the directive to turn towards it for a time was also a test for the believers. (See *Al-Baḥr*, II, 14-15; *Al-Tafsîr al-Kabîr*, II, 114-115).
10. i.e ., distinguish, mark out, for the Prophet and the Muslims; for Allah knows everything.

مِمَّن يَنقَلِبُ	from him who turns[1]
عَلَىٰ عَقِبَيْهِ	on his heels;[2]
وَإِن كَانَتْ لَكَبِيرَةً	and it is indeed very hard
إِلَّا عَلَى ٱلَّذِينَ	except on those whom
هَدَى ٱللَّهُ	Allah gives guidance.[3]
وَمَا كَانَ ٱللَّهُ	And Allah is not
لِيُضِيعَ إِيمَٰنَكُمْ	to let go in vain[4] your faith.[5]
إِنَّ ٱللَّهَ بِٱلنَّاسِ	Verily Allah is for mankind
لَرَءُوفٌ	Most Beneficent,[6]
رَّحِيمٌ ﴿١٤٣﴾	Most Merciful.
قَدْ نَرَىٰ	144. We do at times see[7]
تَقَلُّبَ وَجْهِكَ	the turning[8] of your face
فِى ٱلسَّمَآءِ	towards the sky;
فَلَنُوَلِّيَنَّكَ	so We will surely turn you[9]
قِبْلَةً	to a *qiblah*
تَرْضَىٰهَا	you will be pleased with.[10]
فَوَلِّ وَجْهَكَ	Hence turn your face
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ	towards[11] the Sacred Mosque;
وَحَيْثُ مَا كُنتُمْ	and wherever you all be,
فَوَلُّوا۟ وُجُوهَكُمْ	turn your faces
شَطْرَهُۥ	towards it.
وَإِنَّ ٱلَّذِينَ	And verily those who

1. ***Yanqalibu*** = he turns, revolves, is upturned (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around, turn about).
2. ***'Aqibay+hi*** (sing. *'aqib;* pl. *a'qâb*) = his two heels. The expression "who turns on his heels" means who refuses to follow the Prophet and reverts to unbelief (*kufr*).

3. ***Hadâ*** = he guided, gave guidance (v. iii. m. s. past. See *yahdî* at 2:142, p.67, n. 5).

4. ***Yuḍî'u*** = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*]. to get lost).

5. i.e., the prayers performed in good faith towards Bayt al-Maqdis. This part of the *'âyah* allays the fears of some that prayers already performed facing a direction other than the Ka'ba would go in vain.
6. ***Ra'ûf*** = Most Beneficent, Most Benevolent, Most Compassionate.

7. ***Narâ*** = we see (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. The word *qad*, followed by an imperfect verb, as here, gives the sense of sometimes, at times, perhaps, may; but when followed by a perfect verb, it indicates the termination of an action. This *'âyah* alludes to the fact that the Prophet, even while facing Bayt al-Maqdis in prayer, yearned for being directed to face the Ka'ba and sometimes raised his face, i.e., eyes, towards the sky praying for that.

8. ***Taqallub*** = fluctuation, variation, turning and tossing (form V of *qalaba,* to turn round. See *yanqalibu* at n. 1 above).

9. ***Nuwalliyanna + ka*** = we will surely turn you, make you face (v. i. pl. impfct. in the emphatic, from *wallâ*, form II of *waliya* to be close, to lie next. The terminally doubled *nûn* is the mark of emphasis. See *wallâ* at 2:142, p. 67, n.2).

10. ***Tarḍâ + hâ*** = you are pleased with her, you are fond of her, you like her (v. ii. m. s. impfct. from *radiya* [*riḍan/riḍwân/marḍâh*], to be satisfied, be content).

11. ***Shaṭr*** (pl. *shuṭûr, ashṭur*) = direction, in the direction of, towards. The Sacred Mosque is the Ka'ba.

أُوتُوا۟ ٱلْكِتَٰبَ were given the Book
لَيَعْلَمُونَ surely know[1]
أَنَّهُ ٱلْحَقُّ that it is the truth[2]
مِن رَّبِّهِمْ ۗ from their Lord;
وَمَا ٱللَّهُ بِغَٰفِلٍ and Allah is not unmindful
عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ of what they do.[3]

وَلَئِنْ 145. And even if
أَتَيْتَ ٱلَّذِينَ you came up[4] to those who
أُوتُوا۟ ٱلْكِتَٰبَ were given the Book
بِكُلِّ ءَايَةٍ with every sign [miracle]
مَّا تَبِعُوا۟ they would not follow[5]
قِبْلَتَكَ ۖ your *qiblah;*
وَمَآ أَنتَ بِتَابِعٍ nor are you to follow[6]
قِبْلَتَهُمْ ۚ their *qiblah,*
وَمَا بَعْضُهُم بِتَابِعٍ nor do some of them follow
قِبْلَةَ بَعْضٍ ۚ the *qiblah* of the others.
وَلَئِنِ ٱتَّبَعْتَ And if you follow[7]
أَهْوَآءَهُم their desires[8]
مِّنۢ بَعْدِ مَا جَآءَكَ after what has come to you
مِنَ ٱلْعِلْمِ ۙ of the knowledge,[9]
إِنَّكَ إِذًا you will then surely be
لَّمِنَ ٱلظَّٰلِمِينَ of the transgressing ones.[10]
﴿١٤٥﴾

1. ***Ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:13, p.8, n.6; 2:13, p.54, n.2; 2:134, p. 63, n.10).

2. i.e., the directive to turn towards the Ka'ba is truly from Allah.

3. ***Ya'malûna*** = they do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:134, p. 63, n. 10; 2:141, p. 66, n. 14).

4. ***'Atayta***...(+*bi*) = you came up with, brought, produced (v. ii. m. s. past from *'atâ* [*ityân/aty/ma'tâh*], to come. See *ta'rîf* at 2:118, p. 56, n. 3).

5. ***Tabi'û*** = they followed, came after, trailed (v. iii. m. pl. past from *tabi'a* [*tab'/tabâ'ah*], to follow. See nos. 6 and 7 below).

6. ***Tâbi'*** (pl. *atbâ'*) = follower, successor (active participle from *tabi'a*).

7. ***Ittaba'ta*** = you followed (v. ii. m. s. past from *ittaba'a,* form VIII of *tabi'a.* See at 2:120, p. 57, n.3).

8. ***'Ahwâ'*** (sing. *hawan*) = desires, fancies, wishes, caprices. See at 2:120, p. 57, n. 4).

9. i.e., the knowledge communicated through *wahy*, Qur'ânic and non-Qur'ânic.

10. ***Ẓâlimîn*** (accusative/genitive form of *ẓâlimûn*, sign. *ẓâlim*) = transgressors, those who cross the limits, wrong-doers, unjust ones; also polytheists. See at 2:35, p. 19, n. 5).

ٱلَّذِينَ ءَاتَيْنَٰهُمُ	146. Those whom We gave
ٱلْكِتَٰبَ	the Book
يَعْرِفُونَهُۥ كَمَا	they know him[1] as
يَعْرِفُونَ أَبْنَآءَهُمْ	they know their sons;
وَإِنَّ فَرِيقًا مِّنْهُمْ	and verily a section[2] of them
لَيَكْتُمُونَ ٱلْحَقَّ	conceal[3] the truth,
وَهُمْ يَعْلَمُونَ	while they know[4] [it].
﴿١٤٦﴾	
ٱلْحَقُّ	147. [It is] The truth
مِن رَّبِّكَ	from your Lord;
فَلَا تَكُونَنَّ	so you must not be
﴿١٤٧﴾ مِنَ ٱلْمُمْتَرِينَ	of the sceptics.[5]

Section (*Rukû'*) 18

وَلِكُلٍّ	148. And everyone has
وِجْهَةٌ هُوَ مُوَلِّيهَا	a direction[6] he turns to.[7]
فَٱسْتَبِقُوا۟	Hence vie[8] with one another
ٱلْخَيْرَٰتِ	for the good things.[9]
أَيْنَ مَا تَكُونُوا۟	Wherever you may be
يَأْتِ بِكُمُ ٱللَّهُ	Allah will bring you
جَمِيعًا	all together.[10]
إِنَّ ٱللَّهَ	Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ	over everything Omnipotent.
﴿١٤٨﴾	

1. They know him, i.e., the Prophet, because their Scripture (*Tawrah* and *Injîl'*) contains the prophecy about his coming as well as his description.

2. ***Farîq*** (pl. *furûq, afriqah*) = section, group, faction, party, band. See at 2:75, p. 35, n. 5). Here it refers to the leaders and rabbis of the Jews.

3. ***Yaktumûna*** = they conceal, keep secret, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm /kitmân*], to hide, to conceal. See *katama* at 2:140, p. 66, n. 4; and *taktumûna* at 2:33, p. 18, n. 2).

4. Their offence is all the more reprehensible because they do it knowingly and wilfully.

5. ***Mumtarîn*** (accusative/genitive form of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute.

6. ***Wijhah*** (pl. *wijhât*) = direction, trend, objective.

7. ***Muwallin*** (pl. *muwallûn*) = one who turns to a direction, has an objective. Active participle from *wallâ*. See *tawallaytum* at 2:83, p. 39, n. 5.

8. ***Istabiqû*** = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead).

9. ***Khayrât*** (sing. *khayrah*) = good things, good deeds. Here it means obedience to the Prophet and carrying out the directives of Allah and the Prophet.

10. i.e., on the Day of Judgement, for rewarding the righteous and punishing the sinful.

وَمِنْ حَيْثُ 149. And from wherever
خَرَجْتَ you come out[1]
فَوَلِّ وَجْهَكَ you turn[2] your face
شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque.[3]
وَإِنَّهُ لَلْحَقُّ Verily it is the truth
مِن رَّبِّكَ form your Lord;
وَمَا اللَّهُ بِغَافِلٍ and Allah is not unmindful
عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ of what you do.

وَمِنْ حَيْثُ 150. And from wherever
خَرَجْتَ you come out
فَوَلِّ وَجْهَكَ you turn your face
شَطْرَ الْمَسْجِدِ الْحَرَامِ towards the Sacred Mosque;
وَحَيْثُ مَا كُنتُمْ and wherever you all be
فَوَلُّوا وُجُوهَكُمْ you turn your faces
شَطْرَهُ towards it;[4]
لِئَلَّا يَكُونَ لِلنَّاسِ so that there be not for men
عَلَيْكُمْ حُجَّةٌ any plea[5] against you,
إِلَّا الَّذِينَ ظَلَمُوا except those that transgress[6]
مِنْهُمْ of them.
فَلَا تَخْشَوْهُمْ So do not dread[6] them
وَاخْشَوْنِي and dread Me;
وَلِأُتِمَّ and that I may make full[7]

1. ***Kharajta*** = you came out, emerged, started, left (v. ii. m. s. past from *kharaja* [*khurûj*], to come out, to leave. See *yakhruju* at 2:74, p. 35, n.6).

2. ***Walli*** = you turn, you face (v. ii. m. s. imperative from *wallâ*. See at 2:142, p. 67, n. 2; and *tawallaytum* at 2:83, p. 39, n. 5).

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

4. The repeated directives are for emphasis in view of the criticism and opposition of the Jews. According to the commentators the three repetitions have in view three situations, namely, (a) for those who are at Makka and in the vicinity of the Ka'ba; (b) for those who are away from the Ka'ba and at all other places (c) for those who are on travel. Also, (a) the first mention is meant to contradict the Jews' assumption and to emphasize that the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the order to turn towards the Ka'ba are the truth and are from Allah as right guidance from Him, and not merely to please the Prophet; for the Ka'ba is the first and the oldest *qiblah* which Prophet Ibrâhîm, peace be on him, set under the direction of Allah; (b) that the order applies in respect of all places and at all times and (c) that there should not be any deviation from the *qiblah* so that others may not have any plea against the Muslims (See for instance Al-Qurṭubî, *Tafsîr*, II, 168; Al-Fakhr al-Razî, *Al-Tafsîr al-Kabîr*, II, 152-154).

5. ***Ḥujjah*** (pl. *ḥujaj*)= argument, pretense, pretext, plea, proof. The allusion here is mainly to the Arab polytheists and the Makkans on the one hand, who alleged that the Prophet, though he claimed to follow the religion of Ibrâhîm, had turned away from his *qiblah*, the Ka'ba, and to the Jews on the other, who alleged that though the Prophet refused to follow Judaism yet he adopted the *qiblah* of the Jews, Bayt al-Maqdis. This part of the *'âyah* meets such objections of the unbelievers and the Jews.

6. ***Ẓalamû*** = they transgressed, did wrong (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The allusion is to the obstinate opponents who refused to see reason.

7. ***'Utimma(u)*** = I make full, make complete (v. i. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be complete, finished. See *'atamma* at 2:124, p. 58, n. 14).

نِعْمَتِي عَلَيْكُمْ My grace upon you
وَلَعَلَّكُمْ and that you may
تَهْتَدُونَ ﴿١٥٠﴾ receive guidance.[1]

كَمَآ أَرْسَلْنَا 151. As I have sent
فِيكُمْ رَسُولًا amidst you a Messenger[2]
مِّنكُمْ from among you –
يَتْلُوا۟ عَلَيْكُمْ he recites[3] unto you
ءَايَٰتِنَا Our revelations (signs)[4]
وَيُزَكِّيكُمْ and purifies[5] you
وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ and teaches[6] you the Book[7]
وَٱلْحِكْمَةَ and the wisdom[8]
وَيُعَلِّمُكُم and teaches you what
مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ you had not been knowing.[9]
﴿١٥١﴾

فَٱذْكُرُونِىٓ 152. So remember[10] me,
أَذْكُرْكُمْ I shall remember you;[11]
وَٱشْكُرُوا۟ لِى and express gratitude[12] to Me
وَلَا تَكْفُرُونِ ﴿١٥٢﴾ and be not ungrateful to Me.

Section (*Rukû'*) 19

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 153. O you who believe,
ٱسْتَعِينُوا۟ بِٱلصَّبْرِ ask for help[13] with patience

1. ***Tahtadûna*** = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ*. See *tahtadû* at 2:135, p. 64, n. 1).
2. i.e., Muhammad, peace and blessings of Allah be on him.
3. ***Yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:124, p. 61, n. 7)
4. ***'Ayât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:99, p. 47, n. 2).
5. ***Yuzakkî*** (+*kum*) = he purifies you, makes you clean (v. iii. m. s. impfct. from *zakkâ*, form II of *jakâ* [*zakw/zaky/zakâ'*], to grow, be pure. See *Yuzakkî* +*him* at 2:129, p. 61, n.9).
6. ***Yu'allimu*** = he teaches, instructs (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:129, p. 61, n.).
7. i.e., the Qur'ân.
8. i.e., *sunnah*, the non-Qur'ânic *waḥy* to the Prophet containing information about the proprieties and improprieties for a Muslim.

9. i.e., of the matters of the *dîn* and rules of *sharî'ah*. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima*. See at 2:22, p. 12, n. 5; and 2:80, p. 37, n. 12). This *'âyah* in fact speaks of the fulfilment of the prayer made by Ibrâhîm and Ismâ'îl, peace be on them, made at the time of their raising the foundation of the Ka'ba. See *'âyah* 129 above at p. 61).
10. ***Udhkurû*** (+ *nî*) = you (all) remember me, keep me in mind (v. ii. m. pl. imperative from *dhakara*. See at 2:122, p. 58, n. 1). Remembering Allah at all times is the key to righteousness (*taqwâ*); for if one keeps Allah in mind one cannot commit any misdeed or wrong thing.
11. While remembrance is undoubtedly one of Allah's attributes, its practical manifestation is His awarding of merit to and bestowal of favours upon the righteous.
12. ***Ushkurû*** = you all express gratitude, thanks (v. ii. m. pl. imperative from *shakara* [*shukr /shukrân*], to thank, be grateful). Expression of gratitude means not only declaration of gratitude and thanks but also carrying out the injunctions and prohibitions of Allah and abstinence from sinful acts.
13. ***Ista'înû*** = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'âna*, form X from *'âna* [*'awn*]. See at 2:45, p. 22, n. 10).

وَٱلصَّلَوٰةِ and prayer.
إِنَّ ٱللَّهَ Verily Allah is
مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾ with the patient.[1]

وَلَا تَقُولُوا۟ 154. And do not say
لِمَن يُقْتَلُ about those who are slain[2]
فِى سَبِيلِ ٱللَّهِ in the way of Allah:
أَمْوَٰتٌۢ "They are dead".[3]
بَلْ أَحْيَآءٌ Nay, they are alive,[4]
وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾ but you do not realize.[5]

وَلَنَبْلُوَنَّكُم 155. We will surely test[6] you
بِشَىْءٍ مِّنَ with a bit of
ٱلْخَوْفِ وَٱلْجُوعِ fear[7] and hunger[8]
وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ and loss[9] of properties
وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ and lives[10] and crops;[11]
وَبَشِّرِ but give glad tidings[12]
ٱلصَّٰبِرِينَ ﴿١٥٥﴾ to the persevering ones –

ٱلَّذِينَ 156. Who ,
إِذَآ أَصَٰبَتْهُم if there afflicts[13] them
مُّصِيبَةٌ any calamity,[14]
قَالُوٓا۟ they say:

1. ***Ṣâbirîn*** (accusative/genitive of *ṣâbirûn*, sing. *ṣâbir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient). "Allah is with the patient" means His support and mercy are with them. See *'âyahs* 156-157 below.

2. ***Yuqtalu*** = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill, slay. See *yaqtulûna* at 2:61, p. 29, n. 11).

3. ***Amwât*** (sing. *mayyit*) = dead, lifeless. See at 2:28, p. 15, n. 6

4. ***'Aḥyâ'*** (sing. *hayy*) = alive, living.

5. ***Tash'urûna*** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See *yash'urûna* at 2:9, p. 7, n. 3; and 2:12, p. 8, n. 2).

6. ***Nabluwanna*** (+*kum*) = we will surely test you, try you (v. i. pl. impfct. in the emphatic form, the terminally doubled *nûn* being the mark of emphasis, from *balâ* [*balw/balâ'*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

7. ***Khawf*** = fear, dread. See at 2:38, p. 20, n. 3; 2:62, p. 30, n. 5 and 2:112, p. 53, n. 10).

8. ***Jû'*** = hunger, starvation.

9. ***Naqṣ*** = loss, diminution, decrease, shortage.

10. ***'Anfus*** (sing. *nafs*) = life, person, individual, self.

11. ***Thamarât*** (sing. *thamarah*) = fruits, crops, yields, products, results. See at 2:22, p. 12, n. 1; and 2:126, p. 60, n. 5).

12. ***Bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See *bashîr* at 2:119, p. 56, n. 9).

13. ***'Aṣâbat*** = she hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right).

14. ***Muṣîbah*** (pl. *maṣâ'ib*) = calamity, disaster, misfortune.

إِنَّا لِلَّهِ "Verily we belong to Allah,
وَإِنَّا إِلَيْهِ and to Him we all are
رَٰجِعُونَ ﴿١٥٦﴾ going to return."[1]

أُولَٰئِكَ 157. Such people,
عَلَيْهِمْ صَلَوَٰتٌ on them will be blessings[2]
مِّن رَّبِّهِمْ from their Lord,
وَرَحْمَةٌ and mercy;
وَأُولَٰئِكَ هُمُ and such are the ones
ٱلْمُهْتَدُونَ ﴿١٥٧﴾ in receipt of guidance.[3]

۞ إِنَّ ٱلصَّفَا 158. Surely the Safâ
وَٱلْمَرْوَةَ and the Marwah[4]
مِن شَعَآئِرِ ٱللَّهِ are of Allah's signposts.[5]
فَمَنْ حَجَّ So whoever performs *ḥajj*
ٱلْبَيْتَ to the House (Ka'ba)
أَوِ ٱعْتَمَرَ or goes on *'umrah*,[6]
فَلَا جُنَاحَ عَلَيْهِ it will be no sin[7] on his part
أَن يَطَّوَّفَ that he makes circuits[8]
بِهِمَا between the two;
وَمَن تَطَوَّعَ and whoever willingly does[9]
خَيْرًا a good deed,
فَإِنَّ ٱللَّهَ then verily Allah is

1. ***Râji'ûn*** (sing. *râji'*) = returning ones, those in the process of returning. Active participle from *raja'a* [*rujû'*], to return, to come back. See *yarji'ûna* at 2:18, p. 10, n.).
2. ***Ṣalawât*** (sing. *ṣalâh*) = blessings, grace (of Allah); prayers, benedictions (of men).
3. ***Muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track. Active participle from *ihtadâ*, form VIII of *hadâ*. See at 2:70, p. 33, n. 6; and *muhtadîn* at 2:16, p. 9, n. 8). *'Âyahs* 153 and 155-156 speak of the distinctive and unique merits of *ṣabr* (patience) in distress and difficulties.
4. The Ṣafâ and the Marwah are two hills near the Ka'ba. Prophet Ibrâhîm, under the direction of Allah, had left Hâjar and the baby Ismâ'îl in the valley where the Ka'ba stands. When the provision and water with her were exhausted she ran frantically between the two hills in search of water for the baby. When she had just finished seven runs between the two hills the angel Jibrîl appeared before her by Allah's command and caused the Zam Zam spring to gush forth from the earth, which provided the means of subsistence for her and Ismâ'îl. Since that time it has been a perennial source of water for the succeeding generations. The rule to make seven runs between the two hills in connection with *ḥajj* and *'umrah* is in consonance with the Abrahamic tradition (*Bukhârî*, no. 3364). The pre-Islamic Arabs also used to make these runs; but as they had placed idols in and near the Ka'ba, similarly they had placed two idols, 'Isâf and Nâ'ilah, respectively on the two hills and used to touch and invoke them while making runs there. As such the Muslims hesitated making these runs during *ḥajj* and *'umrah*. The *'âyah* alleys those misgivings.
5. ***Sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, distinctive features in worship, religious rites.
6. ***I'tamara*** = he performed *'umrah* (v. iii. m. s. past in form VIII of *'amara* [*'amr/'umr*], to live, become inhabited).
7. ***Junâḥ*** = sin, wrong, misdemeanour, deviation into a wrong course.
8. ***Yaṭṭawwafa(u)*** = he makes runs, circuits, he circumambulates (v. iii. m. s. impfct. in form V of *ṭâfa* [*ṭawâf/ṭawf/ṭawfân*], to go about, run around).
9. ***Taṭawwa'a*** = he volunteered to do, voluntarily/willingly did (v. iii. m. s. past in form V of *ṭâ'a* [*ṭaw'*] to obey, be obedient).

شَاكِرٌ Most Appreciative,[1]

عَلِيمٌ ﴿١٥٨﴾ All-Knowing.

إِنَّ ٱلَّذِينَ يَكْتُمُونَ 159. Those who conceal[2]

مَآ أَنزَلْنَا what We sent down[3]

مِنَ ٱلْبَيِّنَٰتِ of the clear evidences[4]

وَٱلْهُدَىٰ and guidance,

مِنۢ بَعْدِ مَا even after that

بَيَّنَّٰهُ We had made it clear[5]

لِلنَّاسِ فِى ٱلْكِتَٰبِ for men in the Book,[6]

أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ such ones Allah curses,[7]

وَيَلْعَنُهُمُ and there curse them

ٱللَّٰعِنُونَ ﴿١٥٩﴾ all the imprecators.[8]

إِلَّا ٱلَّذِينَ 160. But not so those who

تَابُوا۟ وَأَصْلَحُوا۟ repent[9] and rectify[10]

وَبَيَّنُوا۟ and state clearly[11] [the truth],

فَأُو۟لَٰٓئِكَ then those people

أَتُوبُ عَلَيْهِمْ I shall forgive[12] them;

وَأَنَا ٱلتَّوَّابُ for I am Most Forgiving,

ٱلرَّحِيمُ ﴿١٦٠﴾ Most Merciful.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 161. Those who disbelieve

1. ***Shâkir*** = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrân*], to thank, be thankful. See *tashkurûna* at 2:52, p. 24, n. 13).

2. ***Yaktumûna*** = they conceal, hide, secrete, withhold from the public (v. iii. m. pl. impfct. from *katama* [*katm/kitmân*], to hide. See at 2:146, p. 70, n. 3).

3. ***'Anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzala* at 2:22, p. 11, n. 9).

4. ***Bayyinât*** (sing. *bayyinah*) = clear evidences, indisputable proofs. See at 2:87, p. 41, n. 6.

5. ***Bayyannâ*** = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bâna*[*bayân*], to be evident. See at 2:118, p. 56, n. 6).

6. i.e., the scripture of the Jews and the Christians, the *Tawrah* and the *Injîl*.

7. ***Yal'anu*** = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse).

8. ***Lâ'inûn*** (sing. *lâ'in*) = cursers, imprecators. Active participle from *la'ana*.

9. ***Tâbû*** = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent, be penitent. See *tâba* at 2:37, p. 19, n. 14).

10. i.e., they rectified the wrong done in the form of concealment, alteration and misinterpretation of the truth contained in Allah's revelations. ***'Aṣlaḥû*** = rectified, made good, made amends, put right (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. See *muṣliḥûn* at 2:11, p. 7, n. 10).

11. ***Bayyanû*** = they stated clearly, elucidated, announced unequivocally (v. iii. m. pl. past from *bayyana*, form II of *bâna*. See *bayyannâ* above at n. 5).

12. ***'Atûbu*** = I turn in forgiveness, forgive. (v. i. s. impfct. from *tâba*. See at 2:38, p. 7, n. 10).

وَمَاتُوا۟ and die

وَهُمْ كُفَّارٌ while they are unbelievers –

أُو۟لَٰٓئِكَ عَلَيْهِمْ on such people will be

لَعْنَةُ ٱللَّهِ the curse of Allah

وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ and the angels and mankind,

أَجْمَعِينَ ﴿١٦١﴾ of all of them –

خَٰلِدِينَ 162. Abiding for ever [1]

فِيهَا therein.[2]

لَا يُخَفَّفُ No mitigation[3] will be made

عَنْهُمُ in respect of them

ٱلْعَذَابُ of the punishment,

وَلَا هُمْ يُنظَرُونَ nor will they be respited.[4]

﴿١٦٢﴾

وَإِلَٰهُكُمْ 163. And your God[5] is

إِلَٰهٌ وَٰحِدٌ the One God.

لَّآ إِلَٰهَ إِلَّا هُوَ There is no god but He,

ٱلرَّحْمَٰنُ the Most Compassionate,

ٱلرَّحِيمُ ﴿١٦٣﴾ the Most Merciful.

Section (*Rukû'*) 20

إِنَّ فِى خَلْقِ 164. Verily in the creation[6]

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ of the Skies and the earth,

وَٱخْتِلَٰفِ the alternation[7] of

1. ***Khâlidîn*** (accusative /genitive of *khâlidûn*, sing. *khâlid*) = Remaining for all time to come, abiding for ever, everlasting, eternal. Active participle from *khalada* [*khulûd*], to remain or last for ever). See *khâlidûn* at 2:25, p. 13, n. 14; 2:81, p. 38, n. 6).

2. i.e., under the curse and in the fire of hell.

3. ***Yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:86, p. 41, n. 1).

4. ***Yunẓarûna*** = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*naẓr/manẓar*], to see, view, look at).

5. ***'Ilâh*** (pl. *'âlihah*) = object of worship, God. The *'âyah* is an emphasis on monotheism in respect of worshipping (*al-tawḥîd al-'ulûhiyyah*). This emphasis on monotheism in respect of worshipping is the distinctive feature of Qur'ânic teachings and of Islam; for even arch-polytheists recognize the existence of One Supreme God but in practice worship a multiplicity of gods, holding them to be intermediaries and intercessors with the Supreme God, as the pre-Islamic Arab polytheists used to do. See 1:5, p. 2, n. 2).

6. ***Khalq*** = creation, origination, making; also creatures, shape, constitution.

7. ***Ikhtilâf*** = alternation, coming of one after the other, diversity, variation, difference; form VIII of *khalafa* [*khalf*] to come after, to succeed. This *'âyah* 164 is an elucidation of the doctrine of monotheism, particularly monotheism in respect of worshipping, emphasized in the previous *'âyah*, calling attention to the fact that the entire universe and all the natural phenomena have One Creator, One Lord and One Director, so that worship and adoration are due only to Him and that to associate anything or being with Him in respect of His Lordship (*rubûbiyyah*), in the matter of worshipping (*'ulûhiyyah*) and in respect of His Names and Attributes (*al-'Asmâ' wa al-Ṣifât*) constitutes the gravest of sins and the height of ingratitude. The consequences for such grave sinners are mentioned in the succeeding *'âyahs* 165 and 166.

ٱلَّيْلِ وَٱلنَّهَارِ	of the night and the day,
وَٱلْفُلْكِ ٱلَّتِى	the large ships[1] that
تَجْرِى فِى ٱلْبَحْرِ	ply[2] in the sea
بِمَا يَنفَعُ ٱلنَّاسَ	with what benefits[3] man,
وَمَآ أَنزَلَ ٱللَّهُ	and what Allah sends[4] down
مِنَ ٱلسَّمَآءِ مِن مَّآءٍ	from the sky of water
فَأَحْيَا بِهِ ٱلْأَرْضَ	and thus enlivens[5] the earth
بَعْدَ مَوْتِهَا	after its being dead
وَبَثَّ فِيهَا	and disseminates[6] therein
مِن كُلِّ دَآبَّةٍ	all kinds of moving animals,[7]
وَتَصْرِيفِ ٱلرِّيَٰحِ	and the circulating[8] of winds
وَٱلسَّحَابِ ٱلْمُسَخَّرِ	and the clouds subjugated[9]
بَيْنَ ٱلسَّمَآءِ	between the sky
وَٱلْأَرْضِ	and the earth,
لَءَايَٰتٍ	are sure signs
لِّقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾	for a people who understand.
وَمِنَ ٱلنَّاسِ	165. And [yet] of men
مَن يَتَّخِذُ	are those who take up[10]
مِن دُونِ ٱللَّهِ	besides Allah
أَندَادًا	compeers,[11]
يُحِبُّونَهُمْ	adoring[12] them
كَحُبِّ ٱللَّهِ	like the adoring of Allah;

1. ***Fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark.

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

3. ***Yanfa'u*** = he (or it) benefits, is of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14). The allusion is here to the great blessing of the open waterways provided by the seas and oceans for commerce and communications.

4. ***'Anzala*** = he sent down (v. iii. m. s. past from *nazala*. See at 2:22, p. 11, n. 9).

5. ***'Aḥyâ*** = he brought to life, enlivened, revived, gave life to (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See *yastaḥyî* at 2:26, p. 14, n. 1).

6. ***Baththa*** = he disseminated, scattered abroad, dispersed (v. iii. m. s. past from *baththh*, to scatter).

7. ***Dâbbah*** (pl. *dawâbb*) = animal, beast, riding animal, crawling creature.

8. ***Taṣrîf*** = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [*ṣarf*], to turn, to divert).

9. ***Musakhkhar*** = subjected to order, subjugated, made serviceable, compelled; passive participle from *sakhkhara*, form II of *sakhira* [*sakhr/sakhar/sukhûr/sukhrah/maskhar*], to obey.

10. ***Yattakhidhu*** = he takes to himself, takes on, assumes (v. iii. m. s. impfct. in form VIII of *ʾakhadha* [*akhdh*], to take. See *ittakhadha* at 2:116, p. 55, n. 5).

11. ***ʾAndâd*** (sing. *nidd*) = equals, compeers, partners, rivals.

12. ***Yuḥibbûna*** = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like).

وَٱلَّذِينَ ءَامَنُوٓا۟ but those who believe
أَشَدُّ حُبًّا are more intense in adoration
لِّلَّهِ for Allah –
وَلَوْ يَرَى and if only there could see[1]
ٱلَّذِينَ ظَلَمُوٓا۟ those who transgress,[2]
إِذْ يَرَوْنَ when they will see[3]
ٱلْعَذَابَ the punishment,
أَنَّ ٱلْقُوَّةَ لِلَّهِ that power belongs to Allah
جَمِيعًا altogether
وَأَنَّ ٱللَّهَ and that Allah is
شَدِيدُ ٱلْعَذَابِ severe in punishment –
١٦٥

إِذْ 166. When[4]
تَبَرَّأَ there will disavow[5]
ٱلَّذِينَ ٱتُّبِعُوا۟ those who were followed[6]
مِنَ ٱلَّذِينَ ٱتَّبَعُوا۟ the ones who followed,[7]
وَرَأَوُا۟ and they will have seen
ٱلْعَذَابَ the punishment
وَتَقَطَّعَتْ بِهِمُ and cut off from them
ٱلْأَسْبَابُ ١٦٦ will be[8] all the relations.[9]

وَقَالَ 167. And there will say
ٱلَّذِينَ ٱتَّبَعُوا۟ those who followed:

1. i.e., if they could realize and understand.

2. i.e., transgress by associating partners with Allah. ***Ẓalamû*** = they transgressed, crossed the limits, did wrong and injustice, committed the grave sin of associating partners with Allah, *shirk* (v. iii. m. pl. past from *ẓalama*. See *ẓâlimîn* at 2:35, p. 19, n. 5). Here the meaning is clearly the *ẓulm* of associating partners with Allah; for this is the context of the *'âyah*.

3. ***Yarawna*** = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see). Here the meaning is that as the polytheists will be brought face to face with the punishment they deserve, they will realize that power and dominion belong entirely to Allah, not to any of their supposed gods and goddesses, and that Allah is severe in punishing the sin of associating partners with Him.

4. This "when" is in apposition to the "when" (*'idh*) mentioned in the previous *'âyah* and continues the description of the situation in which the polytheists will realize the gravity of their sin.

5. ***Tabarra'a*** = he clears himself, rids himself of, disowns, disavows, declares his innocence of, acquits himself, absolves himself (v. iii. m. s. past in form V of *bari'a* [*barâ'ah*], to be clear, free).

6. ***Uttubi'û*** = they were followed (v. iii. m. pl. past passive from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow, to come after. See the next note).

7. ***Ittaba'û***= they followed (v. iii. m. pl. past in form VIII of *tabi'a*. See at 2:102, p. 48, n.1). The emphasis of this *'âyah* is on the fact that it is generally the leaders of the society and the immediate beneficiaries of the system of false religion, the priests and clerics, who mislead their people into the error. But such people will disown and rid themselves of their followers when they are brought face to face with the punishment.

8. ***Taqaṭṭa'at*** = she or it became severed, cut, separated (v. iii. f. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *yaqṭa'ûna* at 2:27, p. 14, n. 10).

9. ***Asbâb*** (sing. *sabab*) = relations, ties, connections (between people). This meaning is especial to the plural form; the singular form has the meanings of rope, reason, cause and these apply also to the plural form.

لَوْأَنَّ لَنَا كَرَّةً "If we had a comeback[1]

فَنَتَبَرَّأَ we would rid ourselves[2]

مِنْهُمْ of them

كَمَا تَبَرَّءُوا مِنَّا as they rid themselves of us."

كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ Thus will Allah show[3] them

أَعْمَٰلَهُمْ their deeds

حَسَرَٰتٍ عَلَيْهِمْ as lamentations[4] on their part;

وَمَا هُم and they will not be

بِخَٰرِجِينَ مِنَ ٱلنَّارِ coming out[5] of the fire.

﴿١٦٧﴾

Section (*Rukû'*) 21

يَٰٓأَيُّهَا ٱلنَّاسُ 168. O mankind,

كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ eat[6] of what is in the earth

حَلَٰلًا طَيِّبًا of lawful and good things;[7]

وَلَا تَتَّبِعُوا۟ and do not follow[8]

خُطُوَٰتِ ٱلشَّيْطَٰنِ the footsteps[9] of Satan.

إِنَّهُۥ لَكُمْ Verily he is to you

عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾ a patent[10] enemy.[11]

إِنَّمَا يَأْمُرُكُم 169. He but commands[12] you

بِٱلسُّوٓءِ for the evil[13]

وَٱلْفَحْشَآءِ and the atrocious deeds[14]

وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ and that you say against Allah

1. ***Karrah*** = comeback, recurrence, a return.

2. ***Natabarra'u*** = we rid ourselves, absolve ourselves, disavow, disown (v. i. pl. impfct. from *tabarr'a*, form V of *bari'a*. See *tabarra'a* at 2:166, p. 78, n. 5.

3. ***Yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *'arinâ* at 2:128, p. 61, n. 4).

4. ***Ḥasarât*** (sing. *ḥasrah*) = lamentations, regrets, grief, distress.

5. ***Khârijîn*** (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

6. ***Kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl/ma'kal*], to eat. See at 2:58, p. 27, n. 1).

7. ***Ṭayyib*** = good, pleasant, agreeable, salutary, delicious. Note that the permission has two conditions attached to it, namely, (a) that the edible thing must be lawful and (b) that it should be good for health.

8. ***Lâ + Tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a*. See *tattabi'a* at 2:120, p. 57, n. 1).

9. ***Khuṭuwât*** (sing. *khuṭwah*) = footsteps, steps.

10. ***Mubîn*** = obvious, evident, clear, patent.

11. ***'Aduw*** (pl. *'a'dâ'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. ***Ya'muru*** = he commands, orders, bids, instructs (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See *'amr* at 2:109, p. 52, no. 8).

13. ***Sû'*** (pl. *'aswâ'*) = evil, bad, foul, offensive things. Here it means sinful acts.

14. ***Faḥshâ'*** = atrocity, monstrosity, abomination, adultery, fornication.

مَا لَا يَعْلَمُونَ ﴿١٦٩﴾ what you do not know.[1]

وَإِذَا قِيلَ لَهُمُ 170. When it is said to them:
اتَّبِعُوا "Follow[2]
مَا أَنزَلَ اللَّهُ what Allah has sent down",[3]
قَالُوا they say:
بَلْ نَتَّبِعُ "Nay, we will follow[4]
مَا أَلْفَيْنَا that which we have found[5]
عَلَيْهِ آبَاءَنَا our fathers on."
أَوَلَوْ Is it so even though
كَانَ آبَاؤُهُمْ their fathers had been
لَا يَعْقِلُونَ not understanding[6] anything
وَلَا يَهْتَدُونَ nor receiving guidance?[7]
﴿١٧٠﴾
وَمَثَلُ 171. And the simile
الَّذِينَ كَفَرُوا of those who disbelieve[8]
كَمَثَلِ الَّذِي يَنْعِقُ is like the one who yells[9]
بِمَا لَا يَسْمَعُ to that which do not hear[10]
إِلَّا دُعَاءً وَنِدَاءً except a call[11] and a shout[12] –
صُمٌّ بُكْمٌ عُمْيٌ deaf,[13] dumb,[14] blind,[15]
فَهُمْ لَا يَعْقِلُونَ so they do not understand.
﴿١٧١﴾
يَا أَيُّهَا الَّذِينَ 172. O you who believe,
آمَنُوا

1. i.e., to say that it has been made lawful or not lawful by Allah, while the cases might be just the opposite. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:22, p. 12, 5. 5; 2:80, p. 37, n. 12).
2. ***Ittabi'û*** = you all follow (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).
3. i.e. the Qur'ân and the non-Qur'ânic *wahy* to the Prophet (*sunnah*). ***'Anzala*** = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:22, p. 11, n. 9).
4. ***Nattbi'u*** = we follow (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a*. See n. 2 above).
5. ***'Alfaynâ*** = we found (v. i. pl. past in form IV of *lafâ* [*lafw*], to find.
6. i.e., not understanding anything of *tawhîd* and matters relating thereto. ***Ya'qilûna*** = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence).
7. ***Yahtadûna*** = they receive guidance, are on the right track (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to guide, to show the way. See *muhtadîn* at 2:16, p. 9, n.8).
8. i.e., those who disbelieve and the one who calls them to the truth. The expression "and the one who calls them to the truth" is left out here to be understood from the sequence of the *'âyah* (see *Tafsîr al-Jalâlayn* on the *'âyah).*
9. ***Yan'iqu*** = he cries, screams, yells (v. iii. m. s. impfct. from *na'aqa* [*na'q/na'îq*], to caw, to cry, to scream).
10. i.e., a flock of sheep or cattle that do not understand. ***Yasma'u*** = he hears (v. iii. m. s. impfct. from *sami'a* [*sam' /simâ' /samâ'ah /mœsma'*], to hear. Here the word has the meaning of understanding. See *sami'nâ* at 2:93, p. 44, n. 8).
11. ***Du'â'*** (pl. *'ad'iyah*) = call, prayer, invocation.
12. ***Nidâ'*** (pl. *nidâ'ât)* = shout, call, address, public announcement).
13. ***Ṣumm*** (sing. *aṣamm*) deaf. See at 2:18, p.10, n. 1).
14. ***Bukm*** (sing. *abkam*) = dumb. See at 2:18,p.10, n. 2).
15. ***'Umy*** (sing. *'a'mâ*) = blind. See at 2:18, p. 10, n. 3). They are called deaf, dumb and blind not in the physical sense but in the sense of their being incapable of listening to the truth, or speaking it out and seeing it through. The meaning is made clear by the last clause: "so they do not understand".

كُلُوا مِن طَيِّبَاتِ eat of the good things[1] of
مَا رَزَقْنَاكُمْ what We have given [2] you
وَاشْكُرُوا لِلَّهِ and be grateful[3] to Allah,
إِن كُنتُمْ إِيَّاهُ if it is Him that you use to
تَعْبُدُونَ ﴿١٧٢﴾ worship.[4]

إِنَّمَا حَرَّمَ 173. He has but prohibited[5]
عَلَيْكُمُ for you
الْمَيْتَةَ وَالدَّمَ the dead animals[6] and blood[7]
وَلَحْمَ الْخِنزِيرِ and meat[8] of swine[9]
وَمَا أُهِلَّ بِهِ and what has been offerd[10] up
لِغَيْرِ اللَّهِ to any other than Allah
فَمَنِ اضْطُرَّ but whoever is constrained,[11]
غَيْرَ بَاغٍ not being outrageous[12]
وَلَا عَادٍ nor being aggressive,[13]
فَلَا إِثْمَ عَلَيْهِ no sin will lie on him.
إِنَّ اللَّهَ Verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿١٧٣﴾ Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ 174. Those who conceal[14]
مَا أَنزَلَ اللَّهُ what Allah has sent down[15]
مِنَ الْكِتَابِ of the Book

1. ***Ṭayyibât*** = pleasant things, good things, i.e., lawful things.
2. ***Razaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:3, p. 5, n.4; 2:57, p. 26, n. 14).
3. ***Ushkurû*** = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See *tashkurûna* at 2:52, p. 24, n. 13).
4. ***Ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *na'budu* at 1:5, p. 2, n.1).
5. ***Ḥarrama*** = he prohibited, made unlawful, proscribed, made sacred/inviolable (v. iii. m. s. past in form II of *ḥarama/ḥaruma* [*ḥirmân*],to forbid, to be unlawful, prohibited).
6. ***Maytah*** = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish.
7. ***Dam*** = blood, i.e., spilled blood.
8. ***Laḥm*** (pl. *luḥûm*) = meat, flesh.

9. ***Khinzîr*** (*khanâzîr*) = swine, pig. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole.

10. ***'Uhilla*** = it is offered up, slaughtered in the name of, cheered, exulted (v. iii. m. s. past passive from *halla* [*hall*], to appear, come up, show.

11. i.e., constrained either by hunger and want of lawful food or by an inimical force. ***Iḍṭurra*** = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair).

12. ***Bâghin*** = outrageous, oppressive, desiring, coveting (active participle from *baghâ* [*bughâ'*], to seek, desire).

13. ***'Âdin*** (pl. *'âdûn*) = aggressive, attacking, enemy (active participle from *'adâ* [*'adw*], to run, to speed).

14. ***Yaktumûna*** = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/kitmân*], to conceal. See at 2:146, p. 70, n. 3).

15. i.e., about the prophecy and description of the last Prophet to come.

وَيَشْتَرُونَ بِهِۦ and purchase[1] therewith
ثَمَنًا قَلِيلًا a little value,[2]
أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ such people do not devour[3]
فِى بُطُونِهِمْ in their stomach
إِلَّا ٱلنَّارَ وَ except fire; and
لَا يُكَلِّمُهُمُ ٱللَّهُ Allah will not speak to them
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection,
وَلَا يُزَكِّيهِمْ nor will He purify[4] them;
وَلَهُمْ and they shall have
عَذَابٌ أَلِيمٌ ﴿١٧٤﴾ an agonizing punishment.

أُو۟لَٰٓئِكَ ٱلَّذِينَ 175. Those are they who
ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ have bought[5] error[6]
بِٱلْهُدَىٰ for the guidance
وَٱلْعَذَابَ and punishment
بِٱلْمَغْفِرَةِ for forgiveness.
فَمَآ أَصْبَرَهُمْ How enduring[7] will they be
عَلَى ٱلنَّارِ ﴿١٧٥﴾ on the fire!

ذَٰلِكَ بِأَنَّ ٱللَّهَ 176. That is because Allah
نَزَّلَ ٱلْكِتَٰبَ has sent down[8] the Book
بِٱلْحَقِّ ۗ with the truth;[9]
وَإِنَّ ٱلَّذِينَ and verily those who

1. ***Yashtarûna*** = they purchase, buy, sell (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See *yashtarû* at 2:79, p. 37, n. 5).

2. ***Thaman*** (pl. *athmân/athminah*) = price, value.

3. ***Ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl /ma'kal*], to eat. See *kulû* at 2:58, p. 27, n. 1).

4. i.e., Allah will not absolve them from their sins. ***Yuzakkî*** = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. in from II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:129, p. 61, n. 9).

5. ***Ishtaraw*** = they bought, purchased, sold (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ*. See a n. 1 above).

6. ***Ḍalâlah*** = error, wrong way.

7. ***Mâ 'aṣbara*** = how enduring, how very patient! Verb of wonder from *ṣabara* [*ṣabr*], to have patience.

8. ***Nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*], to come down. See at 2:97, p. 46, n. 5). *'Âyahs* 174-176 speak about those of the People of the Book who conceal, alter or misconstrue the truth revealed by Allah, particularly about the coming of the last Prophet and his description given in their Book.

9. i.e., the unbelievers will be duly punished because they disbelieve even after the Book of guidance has come to them with the truth and with all the evidences, and as such their disbelief is with knowledge and on purpose.

اخْتَلَفُوا فِي الْكِتَابِ disagree[1] about the Book
لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾ are in a rift[2] far away.[3]

Section (*Rukû'*) 22

لَّيْسَ الْبِرَّ ۞ 177. Piety[4] is not
أَن تُوَلُّوا وُجُوهَكُمْ that you turn[5] your faces[6]
قِبَلَ الْمَشْرِقِ towards the east
وَالْمَغْرِبِ and the west,
وَلَٰكِنَّ الْبِرَّ but piety is in
مَنْ آمَنَ بِاللَّهِ those who believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day
وَالْمَلَائِكَةِ وَالْكِتَابِ and the angels and the Book
وَالنَّبِيِّينَ and the Prophets;
وَآتَى الْمَالَ and give money,
عَلَىٰ حُبِّهِ in spite of love for it,
ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ to relatives[7] and the orphans,
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ the poor[8] and the wayfarers[9]
وَالسَّائِلِينَ and the beggars,[10]
وَفِي الرِّقَابِ and in manumitting slaves;[11]
وَأَقَامَ الصَّلَاةَ and perform[12] the prayers
وَآتَى الزَّكَاةَ and pay the *zakâh*;
وَالْمُوفُونَ and who fulfil[13]
بِعَهْدِهِمْ their covenant
إِذَا عَاهَدُوا when they make one,

1. i.e. disagree in the matter of altering and misinterpreting the Book, i.e., the *Tawrah*. ***Ikhtalafû*** = they disagreed, differed from one another, were at variance (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See at 2:113, p. 54, n. 5).

2. ***Shiqâq*** (sing. *shiqqah*) = rift, split, fissure, crack . See at 2:137, p. 65, n. 5.

3. ***Ba'îd*** (pl. *bu'adâ'*) = far away, remote, distant; i.e., they are in a rift and far away from the truth.

4. ***Birr*** = piety, righteousness, reverence, kindness, charitable gift. The *'âyah* has in view the Jews and the Christians who used to turn respectively to the west and the east during prayers, each claiming that piety lay in doing so. The *'âyah* says that true piety lies not in turning to the east or the west but in believing Allah and faithfully following His directives and in the acts and qualities enumerated in this *'âyah*.

5. ***Tuwallû*** (*tuwallûna*) = you (all) turn (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to be close, to follow; the terminal *nûn* being dropped on account of the particle *'an* used before the verb. See *wallâ* at 2:142, p. 67, n.2).

6. ***Wujûh*** (sing. *wajh*) = faces, countenances. See at 2:112, p. 53, n. 7).

7. ***Dhawî al-Qurbâ*** (accusative/genitive of *dhawû al-Qurbâ*, sing. *dhû al-qurbâ*) = relatives, relations. See *dhî al-qurbâ* at 2:83, p. 38, n. 10.

8. ***Masâkîn*** (sing. *miskîn* = poor, humble, miserable. See at 2:83, p. 39, n. 2.

9. ***Ibn al-sabîl*** = wayfarer, traveller.

10. ***Sâ'ilîn*** (accusative/genitive of *Sâ'ilûn*, sing. *sâ'il*) = beggars, petitioners, questioners.

11. ***Riqâb*** (sing. *raqabah*) = necks, shoulder. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves.

12. ***'Aqâma*** = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See *yuqîmûna* at 2:3, p. 5, n. 3).

13. ***Mûfûna*** (sing. *mûfin*) = those who keep their promise, fulfil their covenant or agreement (active participle from *'awfâ*, form IV of *wafâ*[*wafâ'*], to be perfect, to fulfil).

وَٱلصَّٰبِرِينَ and are patient[1]
فِى ٱلْبَأْسَآءِ وَٱلضَّرَّآءِ in adversity[2] and affliction[3]
وَحِينَ ٱلْبَأْسِ and in the thick of fighting.[4]
أُو۟لَٰٓئِكَ Those are they
ٱلَّذِينَ صَدَقُوا۟ who speak the truth;[5]
وَأُو۟لَٰٓئِكَ and those people,
هُمُ ٱلْمُتَّقُونَ ﴿١٧٧﴾ they are the godfearing.[6]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 178. O you who believe,
كُتِبَ عَلَيْكُمُ prescribed for you is
ٱلْقِصَاصُ the taking of equal reprisal[7]
فِى ٱلْقَتْلَى in respect of the murdered[8] –
ٱلْحُرُّ بِٱلْحُرِّ the freeman[9] for the freeman,
وَٱلْعَبْدُ بِٱلْعَبْدِ the slave[10] for the slave,
وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ the female for the female;
فَمَنْ عُفِىَ لَهُۥ but if anyone is excused[11]
مِنْ أَخِيهِ on behalf of his brother
شَىْءٌ of a thing,
فَٱتِّبَاعٌۢ then the pursuing[12] is to be
بِٱلْمَعْرُوفِ according to equity[13]
وَأَدَآءٌ إِلَيْهِ and the payment to him
بِإِحْسَٰنٍ is to be made in good grace.
ذَٰلِكَ تَخْفِيفٌ This is a mitigation[14]

1. ***Ṣâbirîn*** (accusative/genitive of *ṣâbirûn*, sing. *ṣâbir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient. See at 2:153, p. 73, n.1).

2. ***Ba'sâ'*** = adversity, distress, difficulty, poverty.

3. ***Ḍarrâ'*** = affliction, suffering, illness, distress.

4. ***Ba's*** = the thick of fighting, extreme torment.

5. i.e., they are true in their assertion of piety. ***Ṣadaqû*** = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣâdiqîn* at 2:23, p. 12, n. 10).

6. ***Muttaqûn*** (sing. *muttaqîn*) = godfearing, those who are on their guard. Active participle from *ittaqâ* = to be on one's guard, to protect oneself, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See *muttaqîn* at 2:2, p. 4, n. 4). *'Âyahs* 2:2 and this *'âyah* 2:177 constitute a definition of a godfearing person (*muttaqin*).

7. ***Qiṣâṣ*** = the rule of equal retribution, reprisal, retaliation, equipoise.

8. ***Qatlâ*** (sing. *qatîl*) = killed, murdered persons (passive participle on the scale of *fa'îl* from *qatala*).

9. ***Ḥurr*** (pl. m. *ahrâr/f. ḥarâ'ir*) = freeman

10. ***'Abd*** (pl.*'abîd/'ubdân/'ibdân/'ibâd*) = slave, serf, servant. This part of the *'âyah* has to be understood along with 5:45 (*sûrat al-Mâ'idah*).

11. ***'Ufiya*** = he is excused, pardoned, forgiven (v. iii. m. s. past passive from *'afâ* [*'afw/'afâ'*], to be effaced, wiped out, obliterated. See *'i'fû* at 2:109, p. 52, n. 5)

12. ***Ittibâ'*** = pursuing, following up (form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

13. i.e., of demanding blood-money. ***Ma'rûf*** = usage, generally recognized or accepted practice, good, beneficial, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know).

14. ***Takhfîf*** = mitigation. reduction, lightening (verbal noun in form II of *khaffa*, to be light, lose weight. See *yukhaffafu* at 2:86, p. 41, n. 1).

مِن رَّبِّكُمْ وَرَحْمَةٌ from your Lord and a mercy;
فَمَنِ ٱعْتَدَىٰ but whoever transgresses[1]
بَعْدَ ذَٰلِكَ فَلَهُۥ after that[2] shall have
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ an agonizing[3] punishment.

وَلَكُمْ 179. And there is for you
فِى ٱلْقِصَاصِ in the taking of reprisal
حَيَوٰةٌ [the saving of] life,[4]
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ O you men of understanding,
لَعَلَّكُمْ so that you may
تَتَّقُونَ ﴿١٧٩﴾ be on your guard.[5]

كُتِبَ عَلَيْكُمْ 180. Prescribed for you is,
إِذَا حَضَرَ when death approaches[6]
أَحَدَكُمُ ٱلْمَوْتُ any of you,
إِن تَرَكَ خَيْرًا if he leaves a fortune,[7]
ٱلْوَصِيَّةُ the making of bequests[8]
لِلْوَٰلِدَيْنِ for the parents
وَٱلْأَقْرَبِينَ and the relatives[9]
بِٱلْمَعْرُوفِ with justice and equity,[10]
حَقًّا عَلَى ٱلْمُتَّقِينَ as a duty on the godfearing.[11]
﴿١٨٠﴾

فَمَنۢ بَدَّلَهُۥ 181. So whoever changes[12] it

1. ***I'tadâ*** = he overstepped, transgressed, crossed the limits, acted outrageously (v. iii. m. s. past in form VIII of *'adâ* [*'adw*], to run, speed, gallop. See *ya'tadûna* at 2:61, p. 29, n. 13). Transgression here means taking blood-money and then killing the murderer, or killing the murderer and then extorting blood-money from his kinsfolk.

2. i.e., after excusing or after taking blood-money.

3. ***'Alîm*** = agonizing, excruciating, extremely painful.

4. Because it will prevent people from fighting and killing one another.

5. ***Tattaqûna*** = you (all) be on your guard, protect yourselves (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard. to protect. See at 2:21, p. 11, n. 6; and *muttaqîn* at 2:2, p.4, n.4).

6. ***Ḥaḍara*** = he attended, was present (v. iii. m. s. past from *ḥuḍûr*). Here *ḥaḍara* has the sense of coming near, approaching.

7. ***Khayr*** (pl. *khiyâr/akhyâr*) = fortune, wealth, property, good thing. See at 2:105, p. 50, n.3.

8. ***Waṣiyyah*** (pl. *waṣâyâ*) = will, testament, bequest.

9. ***Aqrabîn*** (pl. of *aqrab* [*aqrabûn*] in the accusative /genitive) = relatives, relations.

10. ***Ma'rûf*** = good, beneficial, fairness, equity, usage, generally recognized or accepted practice (passive participle from *'arafa* [*ma'rifah/'irfân*], to know. See at 2:178, p. 84, n. 13).

11. ***Muttaqîn*** (pl. in the genitive of *muttaqin*, active participle from *ittaqâ* = to be on one's guard, to protect oneself, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See at 2:2, p. 4, n. 4). The injunction of this *'âyah* has been superseded by the rules regarding inheritance laid down in 4:11-12 (*sûrat al-Nisâ'*) and the right of making bequests is now limited to one-third of one's property.

12. ***Baddala*** = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* , to change, replace. See at 2:59, p. 27, n. 12).

بَعْدَ مَا سَمِعَهُۥ after what he had heard[1] of it,
فَإِنَّمَآ إِثْمُهُۥ then of course its sin[2] lies
عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥ on those that change[3] it.
إِنَّ ٱللَّهَ سَمِيعٌ Verily Allah is All-Hearing,
عَلِيمٌ ﴿١٨١﴾ All-Knowing.

فَمَنْ خَافَ 182. But he who fears[4]
مِن مُّوصٍ from a testator[5]
جَنَفًا أَوْ إِثْمًا partiality[6] or wrong
فَأَصْلَحَ and hence settles[7]
بَيْنَهُمْ between them,[8]
فَلَآ إِثْمَ عَلَيْهِ then no sin will lie on him.
إِنَّ ٱللَّهَ Verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿١٨٢﴾ Most Merciful.

Section (*Rukû'*) 23

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 183. O you who believe,
كُتِبَ عَلَيْكُمُ obligatory is made[9] on you
ٱلصِّيَامُ fasting[10]
كَمَا كُتِبَ عَلَى as it was made obligatory on
ٱلَّذِينَ مِن قَبْلِكُمْ those before you,[11]
لَعَلَّكُمْ تَتَّقُونَ that you may be godfearing.
﴿١٨٣﴾

1. ***Sami'a*** = he heard, listened (v. iii. m. s. past from *sam'/samâ'/samâ'ah/masma'*. See *sami'nâ* at 2:93, p. 44, n. 8).

2. ***'Ithm*** (pl. *'âthâm*) = sin, crime, offence, wrong. See at 2:85, p. 40, n. 2.

3. ***Yubaddilûna*** = they change, alter, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala*. See *baddala* at 2:59, p. 27, n 12 and at n. 12 on the previous page).

4. ***Khâfa*** = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:38, p. 20, n.3).

5. ***Mûṣin*** = testator. Active participle from *'awṣâ*, form IV of *waṣâ*.

6. ***Janaf*** = partiality, deviation, mistake.

7. ***'Aṣlaḥa*** = he set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, proper. See *muṣliḥûna* at 2:11, p. 7, n. 10; and *'aṣlaḥû* at 2:160, p. 75, n. 10).

8. i.e., between the beneficiaries or the parties concerned.

9. ***Kutiba*** = it is written, put down in writing, inscribed, prescribed, made obligatory (v. iii. m. s. past passinve from *kataba* [*katb/kitbah/kitâbah*], to write).

10. ***Ṣiyâm*** = fast, fasting, abstention. Technically it means abstention from food and drinks and sex from early dawn till sunset with intention to fast. *'Âyahs* 183-187 speak about fasting and these should be understood and interpreted together.

11. Such as the followers of Prophets Mûsâ and 'Îsâ, peace be on them.

أَيَّامًا مَّعْدُودَاتٍ 184. For days numbered.[1]

فَمَن كَانَ مِنكُم So whoever of you is

مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ ill[2] or on travel[3]

فَعِدَّةٌ then a number

مِّنْ أَيَّامٍ أُخَرَ of other days.[4]

وَعَلَى الَّذِينَ And on those who

يُطِيقُونَهُ use all their strength[5] to do it

فِدْيَةٌ is a redemption –[6]

طَعَامُ مِسْكِينٍ the feeding of an indigent[7];

فَمَن تَطَوَّعَ but whoever willingly does[8]

خَيْرًا good,[9]

فَهُوَ خَيْرٌ لَّهُ that is better for him;

وَأَن تَصُومُوا and that you fast[10]

خَيْرٌ لَّكُمْ is better for you,

إِن كُنتُمْ تَعْلَمُونَ if you are aware [of].[11]

١٨٤

شَهْرُ رَمَضَانَ 185. The month of Ramadân

الَّذِي is that

أُنزِلَ فِيهِ in which was sent down[12]

الْقُرْآنُ the Qur'ân,

هُدًى لِّلنَّاسِ as guidance for mankind

وَبَيِّنَاتٍ and as clear proofs[13]

مِّنَ الْهُدَىٰ of guidance and Criterion.[14]

وَالْفُرْقَانِ

1. ***Ma'dûdât*** (sing. *ma'dûdah*) = numbered, countable, a few, some. The period is in fact specified in *'âyah* 185, i.e., the month of Ramaḍân. So this *'âyah* 183 is to be understood together with *'âyah* 185.

2. ***Marîḍ*** (pl.*marḍâ/marâḍâ*) = ill, sick, diseased.

3. i.e., travel up to a prescribed distance which allows reduction in praying (*qaṣr*).

4. i.e., the same number of days that are not fasted during the month of Ramaḍân due to illness or travel.

5. ***Yuṭîqûna*** = they can just do, they exert all their strength to do [see Al-Isfahânî, *Al-Mufradât*, p. 312] (v. iii. m. pl. impfct. from *'aṭâqa*, form IV of *ṭâqa* [*ṭawq*], to be able). This provision is for the old and the infirm, just as the previous clause provides for the sick and those on travel.

6. ***Fidyah*** (pl. *fidyât/fidan*) = redemption, ransom.

7. i.e., to feed one indigent person for each day not fasted. ***Miskîn*** (pl. *masâkîn*) = poor, indigent. See at 1:177, p. 83, n. 8.

8. ***Taṭawwa'a*** = he volunteered to do, voluntarily /willingly did (v. iii. m. s. past in form V of *ṭâ'a* [*ṭaw'*] to obey, be obedient). See at 2:158, p. 74, n. 8.

9. i.e., by increasing the extent of redemption, e.g., by feeding a larger number of indigent persons.

10. ***Taṣûmû***[*na*] = you (all) fast (v. ii. m. pl. impfct. from *ṣâma* [*ṣawm/ṣiyâm*], to fast, to abstain from food, drink and sex. The terminal *nûn* has been dropped on account of the particle *'an* coming before the verb).

11. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima*. See at 2:22, p. 12, n. 5.

12. i.e., the beginning of the process of sending down the Qur'ân to the Prophet was made during the month of Ramaḍân, in a "Blessed Night" (*laylah mubârakah*), the "Night of Power" (*laylat al-qadr*). See 44:3 and 97:1. ***'Unzila*** = it was sent down (v. iii. m. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, descend). See at 2:4, p. 5, n. 6.

13. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. ***Furqân*** = criterion, distinguishment, evidence.

فَمَن شَهِدَ مِنكُمُ	So whoever of you sights[1]
ٱلشَّهْرَ	the month
فَلْيَصُمْهُ	shall fast it through;
وَمَن كَانَ مَرِيضًا	but whoever is ill
أَوْ عَلَىٰ سَفَرٍ	or on travel,
فَعِدَّةٌ	then a number[2]
مِّنْ أَيَّامٍ أُخَرَ	of other days –
يُرِيدُ ٱللَّهُ	Allah intends[3]
بِكُمُ ٱلْيُسْرَ	for you ease,[4]
وَلَا يُرِيدُ بِكُمُ	and does not intend for you
ٱلْعُسْرَ	hardship[5] –
وَلِتُكْمِلُوا	and that you may complete[6]
ٱلْعِدَّةَ وَ	the number and
لِتُكَبِّرُوا ٱللَّهَ	proclaim Allah's supremacy[7]
عَلَىٰ مَا هَدَىٰكُمْ	in that He has guided you
وَلَعَلَّكُمْ	and in order that you may
تَشْكُرُونَ ﴿١٨٥﴾	express gratitude.[8]
وَإِذَا سَأَلَكَ	186. And if there ask[9] you
عِبَادِي عَنِّي	My servants about Me,
فَإِنِّي قَرِيبٌ	[tell] I am indeed close by;[10]
أُجِيبُ	I respond[11] to
دَعْوَةَ ٱلدَّاعِ	the prayer[12] of the supplicant

1. ***Shahida*** = he saw, witnessed, sighted (v. iii. m. s. past from *shuhûd*, to see, to witness.

2. ***'Iddah*** = number; legally prescribed period; i.e., whoever is ill or on travel and does not fast, should fast at another time for an equal number of days not fasted during the month of Ramaḍân on account of illness or travel.

3. ***Yurîdu*** = he intends, wishes, desires (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about, search. See *'arâda* at 2:26, p.14, n. 5).

4. ***Usr*** = ease, facility.

5. ***'Usr*** = hardship, difficulty, distress.

6. ***Tukmilû***[*na*] = you (all) complete, make full (v. ii. m. impfct. from *'akmala*, form IV of *kamila/kamula/kamala* [*kamâl/kumûl*], to be complete, perfect. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

7. ***Tukabbirû***[*na*] = you (all) proclaim supremacy/greatness of, magnify, extol, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabara/kabura* [*kabr*], to be big., to grow. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

8. ***Tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2: 52, p. 24, n. 13.

9. ***Sa'ala*** = he asked, enquired (v. iii. m. s. past) [*su'âl/mas'alah/tas'âl*]. See *tas'alû* at 2:108, p. 51, n. 4.

10. ***Qarîb*** = near, close by, not far away; i.e., close by in knowledge and hearing so that there is no need for intermediaries.

11. ***'Ujîbu*** = I respond, I answer (v. i. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore.

12. ***Da'wah*** = prayer, call, supplication, invocation, appeal.

إِذَا دَعَانِ when he calls[1] on Me.
فَلْيَسْتَجِيبُوا لِي So let them respond[2] to Me
وَلْيُؤْمِنُوا بِي and believe in Me
لَعَلَّهُمْ so that they may
يَرْشُدُونَ ﴿١٨٦﴾ follow the right course.[3]

أُحِلَّ لَكُمْ 187. Lawful is made[4] for you
لَيْلَةَ الصِّيَامِ during the night of fasting
الرَّفَثُ إِلَىٰ نِسَائِكُمْ to go in[5] to your wives.
هُنَّ لِبَاسٌ لَّكُمْ They are your covering,
وَأَنتُمْ لِبَاسٌ لَّهُنَّ and you are their covering.[6]
عَلِمَ اللَّهُ أَنَّكُمْ Allah knows that you
كُنتُمْ تَخْتَانُونَ use to betray[7]
أَنفُسَكُمْ yourselves;
فَتَابَ عَلَيْكُمْ Hence He forgave[8] you
وَعَفَا عَنكُمْ and exempted[9] you.
فَالْآنَ بَاشِرُوهُنَّ Now then join[10] them
وَابْتَغُوا مَا and seek[11] for what
كَتَبَ اللَّهُ لَكُمْ Allah has ordained for you;[12]
وَكُلُوا وَاشْرَبُوا and eat and drink
حَتَّىٰ يَتَبَيَّنَ لَكُمُ till distinct becomes[13] to you
الْخَيْطُ الْأَبْيَضُ the white thread
مِنَ الْخَيْطِ الْأَسْوَدِ from the black thread
مِنَ الْفَجْرِ of the dawn.

1. ***Da'â*** + *ni* (originally *nî*) = he called, prayed, supplicated, invoked (v. iii. m. s. past).
2. ***Yastajîbû***(*na*) = they respond, answer, listen to, defer to (v. iii. m. pl. impfct. from *istajâba*, from X of *jâba*. See *'ujîbu* in the previous clause of this *'âyah*,p. 88, n.11). Listening or responding to Allah means believing in Him, refraining from associating any partner with Him and abiding by His injunctions and prohibitions.
3. ***Yarshudûna*** = they follow the right course, are well guided (v. iii. m. pl. impfct. from *rashada* [*rushd*], to be on the right way).
4. ***'Uḥilla*** = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'ahalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See also at 2:173, p. 81, n. 10).
5. ***Rafath*** = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. Initially eating, drinking and having sex were allowed only between sunset and the *'ishâ'* prayer. The *'âyah* modifies the rule and makes these lawful till the break of early dawn.
6. ***Libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. Husband and wife are each a "covering" to the other in the sense that each is a means of tranquillity to the other and each protects the other from unlawful conduct.
7. ***Takhtânûna*** = you (all) betray, deceive, dupe (v. ii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous).
8. ***Tâba*** = he returned, turned to (v. ii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:37, p. 19, n. 14.
9. ***'Afâ*** = he effaced, wiped out, obliterated, exempetd, relieved (v. iii. m. s. past [from *'afw/'afâ'*]).
10. ***Bâshirû*** = you (all) join, touch, be in direct contact, have sexual intercourse (v. ii. m. pl. imperative from *bâshara*, form III of *bashara*, to peel, to scrape off, to be delighted).
11. ***Ibtaghû*** = you (all) seek, desire, wish for, aspire after (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire).
12. i.e., of offspring.
13. ***Yatabayyana***[*u*] = it becomes distinct, clear, evident (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayân*], to come out, be clear, be evident. See *tabayyana* at 2:109, p. 52, n. 3.

ثُمَّ أَتِمُّوا الصِّيَامَ then cpmplete[1] the fasting
إِلَى اللَّيْلِ till nightfall;
وَلَا تُبَاشِرُوهُنَّ and do not go in to them
وَأَنْتُمْ عَاكِفُونَ while you are in isolation[2]
فِي الْمَسَاجِدِ in the mosques.
تِلْكَ These are
حُدُودُ اللَّهِ the bounds[3] set by Allah,
فَلَا تَقْرَبُوهَا so do not go near[4] them.
كَذَٰلِكَ يُبَيِّنُ اللَّهُ Thus does Allah make clear[5]
آيَاتِهِ لِلنَّاسِ His revelations[6] to men
لَعَلَّهُمْ so that they may be
يَتَّقُونَ ﴿١٨٧﴾ on their guard.[7]

وَلَا تَأْكُلُوا 188. And do not devour[8]
أَمْوَالَكُمْ your wealth
بَيْنَكُمْ as between yourselves
بِالْبَاطِلِ with injustice[9]
وَتُدْلُوا بِهَا nor make an offer[10] with it
إِلَى الْحُكَّامِ to the adjudicators[11]
لِتَأْكُلُوا فَرِيقًا in order that you may eat
مِنْ أَمْوَالِ النَّاسِ a part of men's properties
بِالْإِثْمِ sinfully
وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ and you are aware [of it].

1. ***'Atimmû*** = you (all) complete, make full (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See *'atamma* at 2:124, p. 58, n. 14.

2. ***'Âkifûn*** (sing. *'âkif*) = those in a state of isolation or uninterrupted devotion and prayer (active participle from *'akafa* [*'ukûf*], to cling to, to devote or apply oneself to. See *'âkifîn* at 2:125, p. 59, n.6). The reference here is to the act of uninterrupted prayer and devotion in the mosque during the closing days of Ramaḍân. The *'âyah* makes it unlawful for one during such stay in the mosque (*i'tikâf*) to go out and have sexual intercourse with one's wife even during the night.

3. ***Ḥudûd*** (sing. *ḥadd*) = edges, limits, bounds, borders, boundaries, Allah's injunctions, legal punishment.

4. i.e., do not go near to violating the prohibitions. ***Lâ Taqrabû*** = you (all) do not go near, approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near, approach.

5. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:68, p. 32, n. 7.

6. ***'Âyât*** (sing. *'âyah*) = signs, tokens, marks, units of statements in the Qur'ân, revelations

7. i.e., against pitfalls and violation of Allah's injunctions. ***Yattaqûna*** = they are on their guard, protect themselves (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

8. ***Lâ Ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See *kulû* at 2:58, p. 27, n.1).).

9. i.e., unlawfully, such as by stealing, usurping, taking forcefully or deceptively. ***Bâṭil*** = false, baseless, invalid.

10. i.e., of bribe or illegal gratification. ***(Lâ)+ Tudlû*** = you (all) do (not) make an offer, cast down, deliver, adduce (v. ii. m. pl. imperative {prohibition}, from *'adlâ*, form IV of *dalâ* [*dalw*], to drop down).

11. ***Ḥukkâm*** (sing. *ḥâkim*) = judges, adjudicators, rulers (active participle from *ḥakama* [*ḥukm*], to pass judgement).

Section (*Rukû'*) 24

۞ يَسْـَٔلُونَكَ	189. They ask[1] you
عَنِ ٱلْأَهِلَّةِ	about the new moons.[2]
قُلْ هِىَ مَوَٰقِيتُ	Say: They are time-tables3
لِلنَّاسِ وَٱلْحَجِّ	for men and the pilgrimage.
وَلَيْسَ ٱلْبِرُّ	And piety[4] is not
بِأَن تَأْتُوا۟ ٱلْبُيُوتَ	in that you enter[5] the homes
مِن ظُهُورِهَا	by the backs[6] thereof,
وَلَٰكِنَّ ٱلْبِرَّ	but piety is
مَنِ ٱتَّقَىٰ	in him who fears Allah.[7]
وَأْتُوا۟ ٱلْبُيُوتَ	Enter your houses
مِنْ أَبْوَٰبِهَا	by the doors[8] thereof;
وَٱتَّقُوا۟ ٱللَّهَ	and fear[9] Allah
لَعَلَّكُمْ	so that you may
تُفْلِحُونَ ﴿١٨٩﴾	be successful.[10]
وَقَٰتِلُوا۟	190. And fight[11]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah
ٱلَّذِينَ يُقَٰتِلُونَكُمْ	those that fight[12] you;
وَلَا تَعْتَدُوٓا۟	but do not be aggressive.[13]
إِنَّ ٱللَّهَ لَا يُحِبُّ	Verily Allah does not like
ٱلْمُعْتَدِينَ ﴿١٩٠﴾	the aggressors.
وَٱقْتُلُوهُمْ	191. And kill them
حَيْثُ ثَقِفْتُمُوهُمْ	wherever you find[14] them;

1. ***Yas'alûna*** = they ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See *tas'alûna* at 2:134, p. 63, n. 9).
2. ***'Ahillah*** (sing. *hilâl*) = the new moons, i.e., the cyclic appearance of the new moons.
3. ***Mawâqît*** (sing. *mîqât*) = appointed times, dates, meeting points, deadlines, timetables.
4. ***Birr*** = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:177, p. 83, n. 4. This part of the *'âyah* disapproves of a practice of some pre-Islamic Arabs who used to enter their homes by the backs thereof after having resolved on pilgrimage or *'umrah* but before having performed it.
5. ***Ta'tû***[*na*] = you (all) come, enter, go in (v. ii. m. pl. impfct. from *'atâ* [*'aty/ityân/ma'tâh*], to come, to arrive. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *'atayta* at 2:145, p. 69, n.4).
6. ***Ẓuhûr*** (sing. *ẓahr*) = backs, rears, rear sides. See at 2:101, p. 47, n. 6).
7. ***Ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 2:187, p. 90, n. 7).
8. ***Abwâb*** (sing. *bâb*) = doors, gates, sections.
9. ***Ittaqû*** = you (all) be on your guard, beware of, fear (v. ii. m. pl. imperative. See n. 7 above).
10. ***Tufliḥûna*** = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to cleave, split).
11. ***Qâtilû*** = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay). This *'âyah* gives permission for the Muslims to fight on three conditions : (a) that the fighting must be in the "way of Allah", i.e., for the sake of serving the cause of His *dîn*; (b) that the opposite side must be "those that fight you", i.e. they must have started fighting, and (c) that the Muslims must not be the aggressors.
12. ***Yuqâtilûna*** = they fight (v. iii. m. pl. impfct. from *qâtala*. See no. 11 above.
13. ***Lâ ta'tadû*** = you (all) do not commit aggression/ transgress /overstep / act outrageously (v. ii. m. pl. imperative from *i'tadâ*, for VIII of *'adâ* [*'adw*], to speed, race). See *ya'tadûna* at 2:61, p. 29, n. 13)
14. ***Thaqiftum*** = you (all) find, meet (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful).

وَأَخْرِجُوهُم and drive[1] them out
مِّنْ حَيْثُ from where
أَخْرَجُوكُمْ they have driven[2] you out;
وَالْفِتْنَةُ and persecution[3] is
أَشَدُّ مِنَ الْقَتْلِ worse than killing.
وَلَا تُقَاتِلُوهُمْ And do not fight[4] them
عِندَ الْمَسْجِدِ الْحَرَامِ by the Sacred Mosque
حَتَّىٰ يُقَاتِلُوكُمْ unless they fight you[5]
فِيهِ therein;
فَإِن قَاتَلُوكُمْ but if they [so] fight you
فَاقْتُلُوهُمْ then kill them.
كَذَٰلِكَ جَزَاءُ Such is the retribution[6]
الْكَافِرِينَ ﴿١٩١﴾ of the unbelievers.

فَإِنِ انتَهَوْا 192. But if they give up,[7]
فَإِنَّ اللَّهَ then of course Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿١٩٢﴾ Most Merciful.

وَقَاتِلُوهُمْ حَتَّىٰ 193. And fight them till
لَا تَكُونَ فِتْنَةٌ there be no persecution
وَيَكُونَ الدِّينُ and the worship[8] becomes
لِلَّهِ for Allah [Alone].

1. ***'Akhrijû*** = you (all) drive out, turn out, oust, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhraja* at 2:22, p. 11, n. 12).

2. ***'Akhrajû*** = they drove out, turned out, ousted, dislodged (v. iii. m. pl. past from *'akhraja*. See n. 1 above). This *'âyah* and the previous *'âyah* make it clear that the permission to fight was given after the Makkan unbelievers had already started fighting against the Muslims and had driven them out from their homes.

3. ***Fitnah*** (pl. *fitan*) = persecution, trial, test, intrigue, dissension, discord. See at 2:102, p. 48, n. 7.

4. ***Lâ tuqâtilû*** = do not fight (v. ii. m. pl. imperative {prohibition}, from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtilû* at 2:190, p. 91, n. 11).

5. ***Yuqâtilûna*** = they fight (v. iii. m. pl. impfct. from *qâtala*. See n. 4 above and at 2:190, p. 91, n. 12.).

6. ***Jazâ'*** = retribution, repayment, recompense, requital.

7. ***Intahaw*** = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban).

8. ***Dîn*** (pl. *adyân*) = religion, faith, creed, worship. Here the sense is that of worship and sincere submission to Allah (See *Al-Baḥr*, II, p. 246; *Tafsîr al-Jalâlayn* on the *'âyah*).

فَإِنِ ٱنتَهَوْا So if they give up[1]
فَلَا عُدْوَٰنَ then let there be no hostility[2]
إِلَّا عَلَى except against
ٱلظَّٰلِمِينَ ﴿١٩٣﴾ the transgressors.[3]

ٱلشَّهْرُ ٱلْحَرَامُ 194. The sacred[4] month
بِٱلشَّهْرِ ٱلْحَرَامِ is for the sacred month,
وَٱلْحُرُمَٰتُ and the sacred things[5]
قِصَاصٌ counterpoise [one another].[6]
فَمَنِ ٱعْتَدَىٰ So whoever makes an attack[7]
عَلَيْكُمْ on you
فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ attack[8] him similarly
مَا ٱعْتَدَىٰ عَلَيْكُمْ as he made the attack on you.
وَٱتَّقُوا۟ ٱللَّهَ And be afraid of[9] Allah
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
مَعَ ٱلْمُتَّقِينَ ﴿١٩٤﴾ with the godfearing.[10]

وَأَنفِقُوا۟ 195. And expend[11]
فِى سَبِيلِ ٱللَّهِ in the way of Allah;
وَلَا تُلْقُوا۟ and do not throw[12]
بِأَيْدِيكُمْ yourselves[13] with your hands
إِلَى ٱلتَّهْلُكَةِ to destruction.[14]
وَأَحْسِنُوٓا۟ And be generous;[15]

1. ***Intahaw*** = see n.7 on the previous page.
2. ***'Udwân*** = hostility, hostile action, aggression, enmity. See at 2:85, p. 40, n.3.
3. ***Ẓâlimîn*** (accusative /genitive of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:35, p. 19, n.5). Here "transgressors" mean those who do not give up and continue fighting.
4. ***Ḥarâm*** = sacred, inviolate, forbidden.
5. ***Ḥurumât*** (sing. *ḥurmah*) = sacred things, forbidden things.
6. ***Qiṣâṣ*** = the rule of equal retribution, reprisal, retaliation, equipoise, counterpoise. See at 2:178, p. 84, n. 7.
7. ***I'tadâ*** = he committed aggression, did a hostile act, overstepped (v. iii. m. s. past in form VIII of *'adâ* (*'adw*), to run, to speed. See at 2:178, p. 85, n. 1).
8. ***I'tadû*** = you (all) make an attack (v. ii. m. pl. imperative from *i'tadâ*).
9. ***Ittaqû*** = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).
10. ***Muttaqîn*** (accusative/genitive of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*. See n. 9 above and at 2:2, p. 4, n. 4). The *'âyah* sets the rules of guidance for the Muslims in case the unbelievers commit an aggression on them during the sacred months or in the sacred precincts, directing them to counterattack the aggressors at the same time and in the same place as equal retribution (*qiṣâṣ*).
11. ***'Anfiqû*** = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa* , form IV of *nafaqa* [*nafaq*], to be used us, to be spent).
12. ***Lâ+ tulqû*** = do not throw, throw away, cast (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ'/luqyân/luqan*], to meet, encounter).
13. The object of "throw", i.e. "yourselves", is silent here. See *Tafsîr al-Bayḍâwî*, I, p.109; also *Tafsîr al-Jalâlayn*). The meaning is: Do not ruin yourselves by not spending in the way of Allah, i.e. *jihâd*, or by not joining it.
14. ***Tahlukah*** = ruin, destruction.
15. ***'Aḥsinû*** = you (all) be generous, be good (v. ii. m. pl. imperative from *'aḥsana* , form IV of *ḥasuna* [*ḥusn*], to be good, handsome).

إِنَّ ٱللَّهَ يُحِبُّ verily Allah loves
ٱلْمُحْسِنِينَ ﴿١٩٥﴾ the generous.[1]

وَأَتِمُّوا۟ 196. And perform fully[2]
ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ *ḥajj* and *'umrah* for Allah.
فَإِنْ أُحْصِرْتُمْ But if you are barred,[3]
فَمَا ٱسْتَيْسَرَ then make whatever is easy[4]
مِنَ ٱلْهَدْىِ of the sacrifice;[5]
وَلَا تَحْلِقُوا۟ and do not shave[6]
رُءُوسَكُمْ your heads
حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ till the sacrifice reaches[7]
مَحِلَّهُۥ ۚ its slaughtering place;[8]
فَمَن كَانَ مِنكُم مَّرِيضًا but if any of you is ill
أَوْ بِهِۦٓ أَذًى or has on him an ailment[9]
مِّن رَّأْسِهِۦ at his head,
فَفِدْيَةٌ then the redemption[10] is
مِّن صِيَامٍ أَوْ صَدَقَةٍ of fasting or charitable gift[11]
أَوْ نُسُكٍ ۚ or making a sacrifice.[12]
فَإِذَآ أَمِنتُمْ And when you are in safety,[13]
فَمَن تَمَتَّعَ then whoever prefers[14]
بِٱلْعُمْرَةِ being on *'umrah*
إِلَى ٱلْحَجِّ till the *ḥajj*,
فَمَا ٱسْتَيْسَرَ then make whatever is easy

1. ***Muḥsinîn*** (accusative /genitive of *muḥsinûn*, sing. *muḥsin*) = those who do right things, beneficent, charitable, generous (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good. See at 2:58, p. 27, n. 11)
2. ***'Atimmû*** = you (all) complete, make full, perform fully (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:187, p. 90, n. 1. See also *'atamma* at 2:124, p. 58, n. 14). This and the succeeding *'âyahs* till *'âyah* 203 describe the rules of performing *ḥajj* and *'umrah* during the time of peace as well as of war.
3. i.e., if you are barred by an enemy from going to the Ka'ba or entering Makka. ***'Uḥṣirtum*** = you were barred, beleaguered, besieged, blockaded, restrained, contained, encircled (v. ii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, blockade).
4. ***Istaysara*** = it became easy, comfortable (v. iii. m. s. past in form X of *yasira* [*yasar/yusr*], to be easy. See *yusr* at 2:185, p. 88, n. 4).
5. ***Hady*** = what is offered as sacrifice, sacrifice, the sacrificial animal.
6. ***Lâ+ taḥliqû*** = you (all) do not shave (v. ii. m. pl. imperative {prohibition} from *ḥalaqa* [*ḥalq*], to shave).
7. ***Yablugha[u]*** = he or it reaches, arrives at, comes to, matures, ripens, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach).
8. i.e., the animal is sacrificed. ***Maḥill*** = the place of sacrifice, i.e., the Ka'ba precinct, the valley of Minâ or, if besieged, the place of besieger.
9. ***'Adhan*** = ailment, injury, trouble, offence.
10. ***Fidyah*** (pl. *fidyât / fidan*) = redemption, ransom. See at 2:184, p. 87, n. 6).
11. ***Ṣadaqah*** (pl. *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms.
12. ***Nusuk*** = sacrifice, ritual, especially during the pilgrimage.
13. ***'Amintum*** = you (all) became safe, were secure (v. ii. m. pl. past from *'amina* [*'amn/amân*], to be safe).
14. ***Tamatta'a*** = he preferred, enjoyed, relished (v. iii. m. s. past in form V of *mata'a* [*mat'/muta'*], to take away). Technically *tamattu'* means performing *'umrah* and *ḥajj* in one go during the sacred months, but relinquishing the state of *'iḥrâm* after performing *'umrah* but again assuming the state of *'iḥrâm* for performing *ḥajj*.

مِنَ ٱلْهَدْيِ of the sacrifice;
فَمَن لَّمْ يَجِدْ but he that cannot find [it],[1]
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ shall fast three days
فِى ٱلْحَجِّ during the *ḥajj*
وَسَبْعَةٍ and seven [days]
إِذَا رَجَعْتُمْ when you all have returned,[2]
تِلْكَ عَشَرَةٌ كَامِلَةٌ that is ten in full.
ذَٰلِكَ لِمَن This is for the one
لَّمْ يَكُنْ أَهْلُهُۥ whose family are not
حَاضِرِى dwellers[3] by
ٱلْمَسْجِدِ ٱلْحَرَامِ the Sacred Mosque.
وَٱتَّقُوا۟ ٱللَّهَ And be afraid[4] of Allah
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
شَدِيدُ ٱلْعِقَابِ ﴿١٩٦﴾ severe[5] in retribution.[6]

Section (*Rukû'*) 25

ٱلْحَجُّ 197. The pilgrimage is
أَشْهُرٌ مَّعْلُومَٰتٌ during well-known[7] months.
فَمَن So whoever
فَرَضَ فِيهِنَّ makes incumbent[8] therein
ٱلْحَجَّ the pilgrimage
فَلَا رَفَثَ shall not enjoy sex,[9]
وَلَا فُسُوقَ nor indulge in sins,[10]

1. i.e., cannot find the means or the animal for making the sacrifice. ***Yajid***(*u*) = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find).

2. ***Raja'tum*** = you (all) returned, came back (v. ii. m. pl. past from *raja'a* [*rujû'*], to come back. See *yarji'ûna* at 2:18, p. 10, n. 4).

3. ***Ḥâḍirî***[*n*] (accusative /genitive of *ḥâḍirûn*, sing. *ḥâḍir*) = dwellers, residents, present (active participle from *ḥaḍara* [*ḥuḍûr*], to be present, to be settled). The rule laid down here is for non-residents of Makka and does not apply to the residents thereof. Offering a sacrifice is incumbent on non-resident pilgrims performing (a) *ḥajj* of *tamattu'*, i.e., performing *'umrah* and *ḥajj* in one go but relinquishing the state of *iḥrâm* after performing *'umrah* but assuming the state of *iḥrâm* again for performing *ḥajj*, or (b) *hajj* of *qiran*, i.e., performing *'umrah* and *ḥajj* in one go but remaining in the state of *iḥrâm* all through.

4. ***Ittaqû*** = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:189, p. 91, n. 9).

5. ***Shadîd*** (pl. *ashiddâ'/shidâd*)= severe, hard, stern, rigorous, strong, forceful, intense. See *'ashadd* at 2:74, p.35, n. 2.
6. ***'Iqâb*** = punishment, retribution, infliction of punishment.

7. ***Ma'lûmât*** (f. sing. *ma'lûmah*) = known, fixed, detrmined; also, as noun, known facts, data, information). The months of *ḥajj* are the 10th, the 11th and the first 13 days of the 12th month of the lunar calendar.

8. i.e., formally resolves on by making *niyyah* and putting on *iḥrâm*. ***Faraḍa*** = made incumbent, detremined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *farḍ*).

9. ***Rafath*** = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. See at 2:187, p. 89, n. 5.
10. ***Fusûq*** = sinfulness, iniquity, outrage. See *fâsiqûn* at 2:99, p. 47, n. 3; and *fâsiqîn* at 2:26, p. 14, n. 7.

وَلَا جِدَالَ nor engage in quarrelling[1]
فِي الْحَجِّ during the *ḥajj;*
وَمَا تَفْعَلُوا and whatever you do
مِنْ خَيْرٍ of good
يَعْلَمْهُ اللَّهُ Allah knows it.
وَتَزَوَّدُوا And take provisions along,[2]
فَإِنَّ خَيْرَ الزَّادِ but the best of provisions[3]
التَّقْوَىٰ is godfearliness;[4]
وَاتَّقُونِ and be afraid[5] of Me,
يَا أُولِي الْأَلْبَابِ O you men of perception.[6]
(١٩٧)

198. لَيْسَ عَلَيْكُمْ جُنَاحٌ No sin[7] will be on you
أَنْ تَبْتَغُوا فَضْلًا that you seek[8] a bounty
مِنْ رَبِّكُمْ of your Lord.
فَإِذَا أَفَضْتُمْ So when you have emerged[9]
مِنْ عَرَفَاتٍ from 'Arafat
فَاذْكُرُوا اللَّهَ then remember[10] Allah
عِنْدَ الْمَشْعَرِ الْحَرَامِ at the Sacred Spot[11] –
وَاذْكُرُوهُ and remember Him
كَمَا هَدَاكُمْ as He has guided you,
وَإِنْ كُنْتُمْ for indeed you had been
مِنْ قَبْلِهِ before it
لَمِنَ الضَّالِّينَ of those gone astray.[12]
(١٩٨)

1. ***Jidâl*** = quarrel, quarrelling, dispute. disputing.

2. ***Tazawwadû*** = you (all) take along provisions, be supplied with provisions (v. ii. m. pl. imperative from *tazawwada,* form V *zâda* [*zawd*], to make provisions.

3. ***Zâd*** (pl. *azwâd/azwidah*) = provisions, supplies.

4. ***Taqwâ*** = godfearliness, devoutness, piety. The best of provisions is godfearliness because it protects one from being involved in sins, renders one's *ḥajj* and other deeds exclusively for the sake Allah, making way for Allah's pleasure and the accumulation of merits that are the real provisions for the hereafter.

5. ***Ittaqû + ni*** (originally *nî*) =You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

6. ***Albâb*** (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence.

7. ***Junâḥ*** = sin, fault, misdemeanour. See 2:158, p. 74, n.7.

8. ***Tabtaghû***[*na*] = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. impfct.from *ibtaghâ,* the terminal *nûn* being dropped on account of the particle *'an* used before the verb; form VIII of *baghâ* [*bughâ'*], to seek, to desire. See *ibtaghâ* at 2:187, p. 89, n 11.

9. ***'Afaḍtum*** = you (all) emerged, moved out with force, streamed, overflowed, became prolix (v. ii. m. pl. past in form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow, inundate)

10. ***Udhkurû*** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:40, p. 20, n. 10).

11. ***Al-mash'ar al-ḥaram*** = the sacred spot, i.e. Muzdalifah, a valley between 'Arafat and Minâ.

12. ***Ḍâllîn***(accusative/ genitive of *ḍâllûn*, sing. *ḍâll*) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah. (Active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 1:7, p. 3, n.7).

ثُمَّ أَفِيضُوا	199. Then emerge[1]
مِنْ حَيْثُ أَفَاضَ	whence emerge
ٱلنَّاسُ	the people
وَٱسْتَغْفِرُوا ٱللَّهَ	and seek[2] Allah's forgiveness.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving,
رَّحِيمٌ ﴿١٩٩﴾	Most Merciful.
فَإِذَا قَضَيْتُم	200. Then when you finish[3]
مَّنَاسِكَكُمْ	your rituals and worship,[4]
فَٱذْكُرُوا ٱللَّهَ	remember Allah
كَذِكْرِكُمْ	as the remembering of yours
ءَابَآءَكُمْ	of your fathers[5]
أَوْ أَشَدَّ	or a more intensive[6]
ذِكْرًا	remembrance.
فَمِنَ ٱلنَّاسِ	But among men is such
مَن يَقُولُ رَبَّنَآ	as says [only]: "Our Lord,
ءَاتِنَا فِى ٱلدُّنْيَا	give us in this world";
وَمَا لَهُۥ	and he will not have
فِى ٱلْءَاخِرَةِ	in the hereafter
مِنْ خَلَٰقٍ ﴿٢٠٠﴾	any portion.[7]
وَمِنْهُم مَّن يَقُولُ	201. And of them who say:
رَبَّنَآ ءَاتِنَا	"Our Lord, give us

1. ***'Afîḍû*** = you (all) emerge, move out, overflow (v. ii. m. pl. imperative from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow, inundate. See *'afaḍtum* at 2:198, p. 96, n. 9).

2. ***Istaghfirû*** = you (all) seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrân*], to forgive.

3. ***Qaḍaytum*** = you finished, completed, accomplished, concluded, carried out, executed, performed, effectuated, discharged, decided, determined, decreed (v. ii. m. pl. past from *qaḍâ* [*qaḍâ'*], to finish, to settle. See *qaḍâ* at 2:117, p. 55, n. 9).

4. ***Manâsik*** (sing. *mansik*) = rites rituals, ceremonies, ways and formalities of worship. See at 2:128, p. 61, n. 5.

5. The pre-Islamic Arabs used sing the glory of their forefathers after having completed the formalities of *ḥajj*. This *'âyah* asks to substitute that practice by the practice of singing the glory and praise of Allah in a more intensive form.

6. ***Ashadd*** = more intense, more intensive, stronger (elative of *shadîd*. See at 2:74, p. 35, n. 2).

7. ***Khalâq*** = portion, merit. See at 2:102, p. 49, n. 2. This section of the *'âyah* points out the folly of seeking only worldly benefits and favours from Allah. The right course, as pointed out in the next *'âyah*, is to seek Allah's favours and mercy for both worldly and spiritual benefits and His forgiveness and eternal bliss for the life in the hereafter. This should be done especially on such rare and solemn occasions as *ḥajj* and *'umrah*.

فِي ٱلدُّنْيَا حَسَنَةً	in this world good
وَفِي ٱلْآخِرَةِ حَسَنَةً	and in the hereafter good
وَقِنَا	and save us[1] from
عَذَابَ ٱلنَّارِ ﴿٢٠١﴾	the punishment of the fire."
أُوْلَٰٓئِكَ لَهُمْ	202. Such ones will have
نَصِيبٌ	a dividend[2]
مِّمَّا كَسَبُوا۟	for what they earned;[3]
وَٱللَّهُ	and Allah is
سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾	quick[4] in taking account.
۞ وَٱذْكُرُوا۟ ٱللَّهَ	203. And remember Allah
فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ	during days numbered;[5]
فَمَن تَعَجَّلَ	but whoever hurries[6] off
فِى يَوْمَيْنِ	in two days
فَلَآ إِثْمَ عَلَيْهِ	will have no sin on him;
وَمَن تَأَخَّرَ	and whoever lingers on,[7]
فَلَآ إِثْمَ عَلَيْهِ	no sin will be on him,
لِمَنِ ٱتَّقَىٰ	for such as fear[8] Allah.
وَٱتَّقُوا۟ ٱللَّهَ	And beware[9] of Allah
وَٱعْلَمُوٓا۟ أَنَّكُمْ	and know[10] that you shall
إِلَيْهِ تُحْشَرُونَ	to Him be all mustered up.[11]
﴿٢٠٣﴾	

1. ***Qi + nâ*** = save us, protect us. (v. ii. m. s. imperative from *waqâ* [*waqy/wiqâyah*], to save, to protect).

2. i.e., merits and happiness in this world and in the hereafter. ***Naṣîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, share of profits, dividend.

3. ***Kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain, to earn. See *kasabtum* at 2:134, p. 63, n.8).

4. ***Sarî'*** = Quick, fast, swift, prompt, expeditious, rapid.

5. ***Ma'dûdât*** (sing. *ma'dûdah*) = numbered, countable, a few, some. See at 2:184, p. 87, n. 1). The *'âyah* speaks about the stay at Minâ after the tenth day of *Dhû al-Ḥijjah* (*Yawm al-Naḥr*). This stay, as mentioned later on in the *'âyah*, may be for two or three days (*Ayyâm al-Tashrîq*). During this period one should, besides performing the rite of throwing stones at the appointed spots, remember Allah and pray as much as possible for His forgiveness and mercy.

6. ***Ta'ajjala*** = he hurried, hastened, rushed, speeded (v. iii. m. s. past in form V of *'ajila* [*'ajal/'ajalah*], to hurry, to hasten).

7. i.e., lingers on till the third day. ***Ta'akhkhara*** = he delayed, lagged behind, tarried, lingered (v. iii. m. s. past in form V from the root *'akhr*).

8. i.e., these rules are for those who fear Allah and perform *ḥajj* in all sincerity and sumbission to Him. ***Ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:189, p. 91, n. 6).

9. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. ***I'lamû*** = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See *ya'lamûna* at 2:13, p. 8, n. 6).

11. i.e., on the Day of Resurrection. ***Tuḥsharûna*** = you (all) are mustered, gathered, assembled, brought together, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather).

وَمِنَ ٱلنَّاسِ مَن 204. And of men is such one
يُعۡجِبُكَ قَوۡلُهُۥ as impresses[1] you his talk
فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا about the worldly life
وَيُشۡهِدُ ٱللَّهَ and he calls to witness[2] Allah
عَلَىٰ مَا فِي قَلۡبِهِۦ about what is in his heart,
وَهُوَ أَلَدُّ but he is the fiercest[3]
ٱلۡخِصَامِ ﴿٢٠٤﴾ in disputing.[4]

وَإِذَا تَوَلَّىٰ 205. And as he turns away
سَعَىٰ فِي ٱلۡأَرۡضِ he hastens[5] through the land
لِيُفۡسِدَ فِيهَا to create mischief[6] therein
وَيُهۡلِكَ ٱلۡحَرۡثَ and to destroy[7] the crops[8]
وَٱلنَّسۡلَ and cattle.[9]
وَٱللَّهُ لَا يُحِبُّ And Allah does not like
ٱلۡفَسَادَ ﴿٢٠٥﴾ mischief-making.[10]

وَإِذَا قِيلَ لَهُ 206. And if it is said to him:
ٱتَّقِ ٱللَّهَ "Fear[11] Allah",
أَخَذَتۡهُ ٱلۡعِزَّةُ arrogance[12] makes him stick
بِٱلۡإِثۡمِ to sinning.[13]
فَحَسۡبُهُۥ So enough for him[14] will be
جَهَنَّمُۚ وَلَبِئۡسَ Hell; and evil[15] indeed is
ٱلۡمِهَادُ ﴿٢٠٦﴾ that resting place.[16]

1. ***Yu'jibu*** = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to marvel). This and the following two *'âyahs* speak about some of the characteristics of the hypocrites (*munâfiqûn*). One such *munâfiq* was Al-'Akhnas ibn Sharîq at Madina whose conduct was exactly as it is described in this and the following *'âyah*. He used to show himself up as a Muslim and was impressive in his talk, but secretly he carried on hostilities against the Muslims and destroyed their crops and cattle.

2. ***Yush-hidu*** = he calls as witness, cites as witness (v. iii. m. s. impfct. from *'ashhada*, form IV of *shahida* [*shuhûd*], to witness.

3. ***'Aladd*** (pl. *ludd*) = most quarrelsome, fiercest, most stubborn, most obstinate.

4. ***Khiṣâm*** = controversy, dispute, feud, quarrel, altercation.

5. ***Sa'â*** = he ran, hurried, speeded, moved quickly (v. iii. m. s. past from *sa'y*, to run, to move quickly).

6. ***Yufsida***[*u*] = he creates mischief, spoils, destroys, undermines, ruins, corrupts (v. iii. m. s. impfct. from *'afsada*, form IV of *fasada* [*fasâd*], to be bad, spoil).

7. ***Yuhlika***[*u*] = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). See *tahlukah* at 2:195, p. 93, n. 14.

8. ***Ḥarth*** = tilling, tilth, cultivation, plantation, arable land, crops.

9. ***Nasl*** = offspring, progeny, descendants.

10. ***Fasâd*** = mischief-making, decay, corruption, depravity.

11. ***Ittaqi*** = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See *ittaqû* at 2:24, p. 12, n. 12.

12. ***'Izzah*** = power, strength, honour, fame, renown, pride, arrogance, self-respect.

13. ***'Ithm*** (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:85, p. 40, n. 2.

14. ***Ḥasb*** = reckoning, sufficiency, enough.

15. ***Bi's*** = evil, wretched.

16. ***Mihâd*** = bed, resting place.

وَمِنَ ٱلنَّاسِ مَن	207. And of men there is
يَشْرِى نَفْسَهُ	such one as sells[1] himself
ٱبْتِغَآءَ	seeking[2]
مَرْضَاتِ ٱللَّهِ	the pleasure[3] of Allah.
وَٱللَّهُ رَءُوفٌ	And Allah is Most Gracious[4]
بِٱلْعِبَادِ ﴿٢٠٧﴾	to the servants.
يَٰٓأَيُّهَا ٱلَّذِينَ	208. O you who
ءَامَنُوا۟	believe,
ٱدْخُلُوا۟ فِى ٱلسِّلْمِ	enter[5] into Islam[6]
كَآفَّةً	in toto;[7]
وَلَا تَتَّبِعُوا۟	and do not follow[8]
خُطُوَٰتِ	the footsteps[9] of satan.
ٱلشَّيْطَٰنِ	
إِنَّهُۥ لَكُمْ	Verily he is for you
عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾	a patent[10] foe.[11]
فَإِن زَلَلْتُم	209. But if you slide off[12]
مِّنۢ بَعْدِ مَا	even after that
جَآءَتْكُمُ	there have come to you
ٱلْبَيِّنَٰتُ	the clear proofs,[13]
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ	then know that Allah is
عَزِيزٌ حَكِيمٌ	All-Mighty, All-Wise.
﴿٢٠٩﴾	
هَلْ يَنظُرُونَ إِلَّآ	210. Do they wait[14] but for
أَن يَأْتِيَهُمُ ٱللَّهُ	that Allah comes to them

1. ***Yashrî*** = he sells, buys, purchases, barters (v. iii. m. s. impfct. from *sharâ* [*shiran / shirâ'*], to sell, vend, buy). See *sharaw* at 2:102, p. 49, n. 3. The *'âyah* has reference to such persons as sacrifice all their earthly possessions and interests for the sake of Allah, like Ṣuhayb ibn Sinân who was barred by the unbelieving Qurayash leaders from migrating to Madina unless he surrendered to them all his earnings and savings made at Makka and he did so for making them let him migrate to Madina. See *Al-Tafsîr al-Kabîr*, V, 222.

2. ***Ibtighâ'*** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See *ibtaghû* at 2:187, p. 89, n. 11).

3. ***Marḍât*** (sing. *marḍâh*) = pleasures, means of affording satisfaction.

4. ***Ra'ûf*** = most gracious, benevolent, compassionate, kind, merciful (active participle in the scale of *fa'ûl*, signifying intensity of the attribute from *ra'afa/ra'ufa* [*ra'fah/ra'âfah*], to show mercy. See at 2:143, p. 68, n. 6.

5. ***Udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 2:58, p. 27, n. 1).

6. ***Silm*** = Islam.

7. i.e., abide by and practise all the injunctions and prohibitions of Islam. ***Kâffah*** = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition.

8. ***Lâ + tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).

9. ***Khuṭuwât*** (sing. *khuṭwah*) = footsteps, steps. See at 2:168, p. 79, n. 9).

10. ***Mubîn*** = patent, manifest, obvious, evident, clear. See at 2:168, p. 79, n. 10.

11. ***'Aduww*** (pl. *a'dâ'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. ***Zalaltum*** = you (all) slipped, stumbled, slid off, made a mistake (v. ii. m. pl. past from *zalla* [*zall*], to slip. See *'azalla* at 2:36, p. 19, n. 6).

13. i.e., the Qur'ân, *sunnah* and Islam. ***Bayyinât*** (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. ***Yanẓurûna*** = (*yantaẓirûna*) = they (all) wait, await, look on expectantly (v. iii. m. pl. impfct. from *naẓara* [*naẓar/manẓar*], to see).

فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ in the shades[1] of the clouds[2]
وَٱلْمَلَٰٓئِكَةُ and the angels [too],
وَقُضِىَ ٱلْأَمْرُ and the matter was settled?[3]
وَإِلَى ٱللَّهِ And to Allah
تُرْجَعُ shall be referred back[4]
ٱلْأُمُورُ ﴿٢١٠﴾ all the affairs.[5]

Section (*Rukû'*) 26

سَلْ 211. Ask
بَنِىٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl
كَمْ ءَاتَيْنَٰهُم how many We gave[6] them
مِّنْ ءَايَةٍۭ بَيِّنَةٍ of a clear[7] sign;[8]
وَمَن يُبَدِّلْ and whoever changes[9]
نِعْمَةَ ٱللَّهِ Allah's grace
مِنۢ بَعْدِ مَا جَآءَتْهُ after that it had come to him,
فَإِنَّ ٱللَّهَ then Allah indeed is
شَدِيدُ ٱلْعِقَابِ ﴿٢١١﴾ severe[10] in punishing.[11]

زُيِّنَ 212. Embellished[12]
لِلَّذِينَ كَفَرُوا۟ for those who disbeleive[13]
ٱلْحَيَوٰةُ ٱلدُّنْيَا is this worldly life,
وَيَسْخَرُونَ and they deride[14]
مِنَ ٱلَّذِينَ ءَامَنُوا۟ at those who believe;

1. ***Zulal*** (sing. *zullah*) = shades, canopies, tents.
2. ***Ghamâm*** (pl. *ghamâ'im*) = clouds. See at 2:57, p. 26, n. 10.
3. ***Quḍiya*** = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See *qaḍâ* at 2:117, p. 55, n. 9). The reference here is to the Day of Judgement. See 39:75 (last *'âyah* of *sûrat al-Zumar*).
4. ***Turja'u*** = she or it is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See *yarji'ûna* at 2:18, p. 10, n. 4.
5. ***'Umûr*** (sing. *'amr*) = affairs, matters, issues, concerns.
6. ***'Âtaynâ+hum*** = we gave + them (v. i. pl. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring).
7. ***Bayyinah*** (pl. *bayyinât*) = clear, clear proof, obvious, manifest. See *bayyinât* at 2:209, p.100, n.13.
8. ***'âyah*** (pl. *'âyât*) = sign, evidence, proof, revelation, unit of the Qur'ânic text. See at 2:106, p. 50, n. 6. The clear signs mentioned here mean the miracles that Allah caused to happen at the hands of their Prophets as well as the revelations contained in the *Torah* and the *Injîl*.
9. ***Baddala*** = he changed, altered, substituted, exchanged (v. iii. m. s. past in form II of *badala*, to change, to replace). See at 2:181, p. 85, n. 12. Allah's "grace" means here Islam and changing it means to be ungrateful and turn unbeliever (see 14:28). It also means tampering with Allah's revelations, particularly those contained in the *Torah* and the *Injîl* about the coming of the last Prophet and the covenant to follow him. (See Al-Ṭabarî, *Tafsîr*, II, 332-333; *Al-Baḥr al-Muḥît*, II, 350-351).
10. ***Shadîd*** (pl. *ashiddâ'/shidâd*)= severe, hard, stern, rigorous, strong, forceful, intense. See at 2:196, p.95, n. 5.
11. ***'Iqâb*** = punishment, retribution, infliction of punishment. See at 196, p. 95, n. 6.
12. ***Zuyyina*** = he or it is embellished, decorated, decked, adorned, beautified, ornamented (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn).
13. ***Kafarû*** = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover, to hide. See at 2: 6, p. 6, n. 1).
14. ***Yaskharûna*** = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride.

وَٱلَّذِينَ ٱتَّقَوْا	but those who fear[1] Allah
فَوْقَهُمْ	shall be above[2] them
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection;
وَٱللَّهُ يَرْزُقُ	and Allah bestows[3]
مَن يَشَآءُ	on whomsoever He will
بِغَيْرِ حِسَابٍ ﴿٢١٢﴾	without calculation.[4]
كَانَ ٱلنَّاسُ	213. Mankind was
أُمَّةً وَٰحِدَةً	a single community,[5]
فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ	then Allah sent[6] the Prophets
مُبَشِّرِينَ	as deliverers of glad tidings[7]
وَمُنذِرِينَ	and as warners;[8]
وَأَنزَلَ مَعَهُمُ	and He sent down with them
ٱلْكِتَٰبَ بِٱلْحَقِّ	the Book with the truth
لِيَحْكُمَ	that He (or it) might judge[9]
بَيْنَ ٱلنَّاسِ	between the people
فِيمَا ٱخْتَلَفُوا۟ فِيهِ	about what they differed[10] in.
وَمَا ٱخْتَلَفَ فِيهِ	And there did not differ in it
إِلَّا ٱلَّذِينَ أُوتُوهُ	save those who were given it,
مِنۢ بَعْدِ مَا جَآءَتْهُمُ	after there had come to them
ٱلْبَيِّنَٰتُ	the clear signs,[11]
بَغْيًۢا بَيْنَهُمْ	being hostile,[12] one to another;
فَهَدَى ٱللَّهُ	but Allah guided

1. ***Ittaqaw*** = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:103, p. 49, n. 5.

2. i.e., the godfearing and righteous people will be above the unbelievers in position and rewards on the Day of Resurrection even though the latter ridicule them and look down on them in this worldly life. ***Fawq*** = above, over, on top.

3. ***Yarzuqu*** = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*. See *razaqnâ* at 2:3, p. 5, n. 4.

4. ***Ḥisâb*** = calculation, accounting, appraisal, reckoning.

5. ***'Ummah*** (pl. *'umam*) = community, people, nation, generation, species, class, category, one in whom all the good qualities are combined. This term has been used in the Qur'ân in at least ten shades of meaning (see Al-Fîrûzâbâdî, *Baṣâ'ir etc.*, II, 79-80). Mankind was a single community of faith, i.e. in Islam and *tawḥîd*. Subsequently they deviated from the true path and differed in their faiths and beliefs. So Allah sent Prophets and Messengers to guide them to the true *dîn*.

6. ***Ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See *ba'athnâ* at 2:56, p. 26, n. 6).

7. i.e., the good tidings of salvation and of the life of eternal bliss in paradise for the believer and the righteous. ***Mubashshirîn*** (plural, accusative /genitive of *mubashshirûn*, sing. *mubashshir*) = bearer or deliverer of good tidings (active participle from *bashshara*, to announce or propagate glad tidings. See *bashîr* at 2:119, p. 56, n. 9 and *bashshir* at 2:155, p. 73, n. 12).

8. i.e., against the consequences of sin and the punishment awaiting the sinner in the hereafter. ***Mundhirîn*** (accusative/genitive of *mundhirûn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See *nadhîr* at 2:119, p. 56, n.10).

9. ***Ikhtalafû*** = they disagreed, differed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to follow, to succeed. See *yakhtalifûna* at 2:176, p. 83, n. 1).

10. ***Bayyinât*** = clear signs, indisputable evidences. see at 2:209, p. 100, n. 13.

12. ***Baghy*** = envy, hostility, transgression, outrage.

الَّذِينَ ءَامَنُوا those who believed,
لِمَا ٱخْتَلَفُوا۟ فِيهِ about what they differed in,
مِنَ ٱلْحَقِّ بِإِذْنِهِۦ to the truth by His leave;
وَٱللَّهُ يَهْدِى and Allah guides
مَن يَشَآءُ whomsoever He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ to a straight[1] path.

﴿٢١٣﴾

أَمْ حَسِبْتُمْ 214. Or do you think[2]
أَن تَدْخُلُوا۟ ٱلْجَنَّةَ that you will enter paradise
وَلَمَّا and there has not yet
يَأْتِكُم come upon you
مَّثَلُ ٱلَّذِينَ the like of those who
خَلَوْا۟ مِن قَبْلِكُم passed away[3] before you?
مَّسَّتْهُمُ There had afflicted[4] them
ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ dire poverty[5] and distress[6]
وَزُلْزِلُوا۟ and they were convulsed[7]
حَتَّىٰ يَقُولَ so much so that there said
ٱلرَّسُولُ وَٱلَّذِينَ the Messenger and those who
ءَامَنُوا۟ مَعَهُۥ believed with him:
مَتَىٰ نَصْرُ ٱللَّهِ "When is the help of Allah?"
أَلَآ إِنَّ نَصْرَ ٱللَّهِ Ah! Verily the help of Allah
قَرِيبٌ ﴿٢١٤﴾ is close by.

1. ***Mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight path" means the way specified by the Qur'ân and the Prophet. It is the way of *tawḥîd* (monotheism) and of Islam. See at 1:6, p. 2, n. 3. See also at 2:142.

2. ***Ḥasibtum*** = you (all) calculated, reckoned, took into account, considered, thought, deemed (v. ii. m. pl. past from *ḥasaba*[*ḥasb/ḥisâb*], to count, to calculate).

3. ***Khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away. See at 2:14, p. 8, n. 8).

4 ***Massat***= she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See *tamussu* at 2:80, p. 37, n. 8).

5. ***Ba'sâ'*** = adversity, distress, difficulty, poverty. See at 2:177, p. 84, n. 2.

6. ***Ḍarrâ'*** = affliction, suffering, illness, distress. See at 2:177, p. 84, n. 3.

7. ***Zulzilû*** = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah/zilzâl*]). The *'âyah* is a reminder to the Muslims that the way of the faith and the truth is not always easy and smooth and that at all times the followers of the truth have been faced with trials and tribulations. It also highlights the fact that the attainment of the highest bliss of paradise requires supreme perseverance and struggles.

يَسْـَٔلُونَكَ	215. They ask[1] you about
مَاذَا يُنفِقُونَ	what they should spend.[2]
قُلْ مَآ أَنفَقْتُم	Say: "Whatever you spend[3]
مِّنْ خَيْرٍ	of wealth,[4]
فَلِلْوَٰلِدَيْنِ	that is to be for parents
وَٱلْأَقْرَبِينَ	and the near relatives,[5]
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ	the orphans and the indigent,
وَٱبْنِ ٱلسَّبِيلِ	and the wayfarer.[6]
وَمَا تَفْعَلُوا	And whatever you do
مِنْ خَيْرٍ	of good,
فَإِنَّ ٱللَّهَ	Allah indeed is
بِهِۦ عَلِيمٌ ﴿٢١٥﴾	All-Aware of it.
كُتِبَ عَلَيْكُمُ	216. Enjoined[7] on you
ٱلْقِتَالُ	is the fighting,
وَهُوَ كُرْهٌ لَّكُمْ	and it is loathsome[8] to you.
وَعَسَىٰٓ أَن تَكْرَهُوا	And maybe that you detest[9]
شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ	a thing but it is good for you;
وَعَسَىٰٓ أَن تُحِبُّوا	and maybe that you like[10]
شَيْـًٔا	a thing
وَهُوَ شَرٌّ لَّكُمْ	but it is bad[11] for you;
وَٱللَّهُ يَعْلَمُ	and Allah knows,
وَأَنتُمْ لَا تَعْلَمُونَ	while you do not know.[12]
﴿٢١٦﴾	

1. ***Yas'alûna*** = they ask, they inquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See at 2:189, p. 91, n. 1).

2. i.e., in charity. ***Yunfiqûna*** = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See *'anfiqû* at 2:195, p. 93, n. 11).

3. ***'Anfaqtum*** = you (all) spent, disbursed, laid out (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See the previous note).

4. ***Khayr*** = good, good thing, wealth, property, benefit, charity. See at 2:180, p. 85, n. 7.

5. ***'Aqrabîna*** (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

6. ***Ibn al-sabîl*** = wayfarer, traveller. See at 2:177, p. 86, n. 9.

7. ***Kutiba*** = it is written, prescribed, ordained, made obligatory, imposed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See *yaktubûna* at 2:79, p. 37, n. 3). The fighting enjoined is that which is for the sake of Allah and His *dîn*.

8. ***Kurh*** =loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance.

9. ***Takrahû*** [*na*] = you (all) detest, dislike, loathe, abhor, hate (v. ii. m. pl. impfct. from *kariha* [*kurh/karâhah/karâhiyah*], to detest. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).

10. ***Tuḥibbû***[*na*] = you (all) like, love (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *yuḥibbûna* at 2:165, p. 77, n. 12).

11. ***Sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst.

12. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:184, p. 87, n. 11).

Section (*Rukû'*) 22

يَسْـَٔلُونَكَ 217. They ask you
عَنِ ٱلشَّهْرِ ٱلْحَرَامِ about the sacred[1] month –
قِتَالٍ فِيهِ fighting therein.
قُلْ قِتَالٌ فِيهِ Say : "Fighting therein
كَبِيرٌ is a grave thing;[2]
وَصَدٌّ but preventing[3]
عَن سَبِيلِ ٱللَّهِ from Allah's way
وَكُفْرٌۢ بِهِۦ and disbelief[4] in Him,
وَٱلْمَسْجِدِ ٱلْحَرَامِ and from the Holy Mosque,
وَإِخْرَاجُ أَهْلِهِۦ and expulsion[5] of its people
مِنْهُ from it
أَكْبَرُ عِندَ ٱللَّهِ are graver[6] in Allah's sight.
وَٱلْفِتْنَةُ And persecution[7]
أَكْبَرُ مِنَ ٱلْقَتْلِ is graver than killing.
وَلَا يَزَالُونَ And they shall not cease[8]
يُقَٰتِلُونَكُمْ fighting[9] you
حَتَّىٰ يَرُدُّوكُمْ till they bring you back[10]
عَن دِينِكُمْ from your religion,
إِنِ ٱسْتَطَٰعُوا۟ if they were able to;[11]
وَمَن يَرْتَدِدْ but whoever falls back[12]
مِنكُمْ of you
عَن دِينِهِۦ from his religion

1. ***Ḥarâm*** (pl. *ḥurum*) = sacred, sacrosanct, inviolable, inviolate, interdicted, forbidden, prohibited, unlawful. See at 2;194, p. 93, n. 4. The sacred months are Rajab, Dhû al-Qa'dah, Dhû al-Ḥijjah and Muḥarram. Fighting was prohibited during these months. The *'âyah* has reference to a reconnoitring expedition sent by the Prophet to Nakhlah, near Ṭâ'if, in the course of which the Muslim party attacked and killed a person of a Makkan caravan on the first day of Rajab, mistaking it to be the last day of Jamâdî II. The incident gave rise to some misgivings which are allayed in this *'âyah*.
2. ***Kabîr*** = big, great, enormous, grave thing.
3. ***Ṣadd*** = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance.
4. ***Kufr*** = disbelief, unbelief, ungratefulness, infidelity. See *kafarû* at 2: 212, p. 101, n. 11.
5. ***Ikhrâj*** = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurûj*], to go out, to come out. See at 2:85, p. 40, n. 7).
6. ***Akbar*** = bigger, greater, graver, more serious. Also, the greatest, sublime.
7. ***Fitnah*** (pl. *fitan*) = trial, temptation, subjecting to temptation or trial, persecution, especially to compel one to renounce one's faith, discord, dissension. (See at 2:191, p. 92, n. 3). The acts mentioned here are all graver and more serious than violation of a sacred month; and all these were done by the unbelieving Quraysh of Makka to the Muslims.
8. ***Lâ yazâlûna*** = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zâla* [*zawâl*], to go away, disappear). This verb pertains to an act or situation already in operation; and as the text here pertains to the Nakhlah expedition which took place before the battle of Badr, the *'âyah* shows that the Makkans had already declared war and commenced fighting the Muslims, which they would not cease unless they attained their objective.
9. ***Yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 2:191, p. 26, n. 5).
10. ***Yaruddûna*** = they send or bring back (v. iii. m. pl. impfct. from *radda* [*radd*], to put back).
11. ***Istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *taṭawwa'a* at 2:184,p.87,n.8).
12. ***Yartadid[u]*** = he takes himself back, withdraws, falls back, reverts to, retrogresses, gives up (his belief), apostatises (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send or bring back).

فَيَمُتْ and dies
وَهُوَ كَافِرٌ while he is an unbeliever –
فَأُولَٰئِكَ then such people,
حَبِطَتْ أَعْمَالُهُمْ their deeds shall fall through[1]
فِي الدُّنْيَا in this world
وَالْآخِرَةِ and the hereafter;
وَأُولَٰئِكَ and such people shall be
أَصْحَابُ النَّارِ the inmates[2] of the fire;
هُمْ فِيهَا they in there
خَالِدُونَ ﴿٢١٧﴾ will remain for ever.[3]

إِنَّ الَّذِينَ 218. Verily those who
آمَنُوا believe
وَالَّذِينَ هَاجَرُوا and those who migrate[4]
وَجَاهَدُوا and fight[5]
فِي سَبِيلِ اللَّهِ in the way of Allah –
أُولَٰئِكَ يَرْجُونَ such people have hope[6] for
رَحْمَتَ اللَّهِ Allah's mercy.
وَاللَّهُ And Allah is
غَفُورٌ Most Forgiving,
رَحِيمٌ ﴿٢١٨﴾ Most Merciful.

۞ يَسْأَلُونَكَ 219. They ask you

1. i.e., their good deeds shall carry no merit for them and shall be of no avail to them in the hereafter. ***Ḥabiṭat*** = she or it was lost, went wrong, was of no avail, fell through, was futile (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing).

2. ***Aṣḥâb*** (sing. *ṣâḥib*) = companions, comrades, associates, holders, possessors, addicted or given to. Figuratively inmates, dwellers. See at 2:81, p. 38, n. 5.

3. ***Khâlidûn*** (sing. *khâlid*) = living or remaining forever, everlasting, eternal, perpetual (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:81, p. 38, n. 6.

4. ***Hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate).

5. ***Jâhadû*** = they fought, struggled hard, endeavoured, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive).

6. ***Yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'*], to hope).

'Âyahs 217 and 218, though general and universal in their implications, have a special relevance to the situation immediately preceding the battle of Badr which took place in mid-Ramaḍan, 2 H. The Nakhlah incident had taken place shortly before it, in Jamâdî II/Rajab of the same year. *'Âyah* 217 justifies the action of the Muslims at Nakhlah in view of the hostile and wrongful acts of the unbelieving Quraysh and points out that they would not cease their fighting against the Muslims unless they achieved their object of forcing the latter to abandon Islam. Then in *'âyah* 218 a reassurance is given of the mercy of Allah to those who believe, migrate and fight in the way of Allah. Belief (*îmân*) is the foundation of all good deeds; and migration and fighting in the way of Allah are the two most meritorious deeds. Migration (*hijrah*) in its true sense means migration to Allah and His Prophet, from sins and evil ways to belief, righteousness and adherence to the Qur'ân and *sunnah;* and fighting in the way of Allah means not simply fighting in the battlefield, but also peacefully struggling and striving for vindicating the truth and justice. As the English word "fighting" is applicable to both armed and peaceful struggles and endeavours, so the term *jihâd* in Islamic parlance applies to both types of struggles and strivings in the way of Allah.

عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ about wine[1] and gambling.[2]
قُلْ فِيهِمَآ Say: "There is in the two
إِثْمٌ كَبِيرٌ a grave[3] sin,[4]
وَمَنَٰفِعُ لِلنَّاسِ and uses[5] for men;
وَإِثْمُهُمَآ أَكْبَرُ but their sin is graver
مِن نَّفْعِهِمَا than their usefulness.[6]
وَيَسْـَٔلُونَكَ And they ask you
مَاذَا يُنفِقُونَ what they should spend.[7]
قُلِ ٱلْعَفْوَ Say: "The surplus".[8]
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ Thus does Allah elucidate[9]
لَكُمُ ٱلْـَٔايَٰتِ for you the revelations[10]
لَعَلَّكُمْ so that you
تَتَفَكَّرُونَ ﴿٢١٩﴾ may reflect[11] –
فِى ٱلدُّنْيَا 220. About this life
وَٱلْـَٔاخِرَةِ and the hereafter.
وَيَسْـَٔلُونَكَ And they ask you
عَنِ ٱلْيَتَٰمَىٰ about the orphans.[12]
قُلْ إِصْلَاحٌ لَّهُمْ Say:" Improving for them[13]
خَيْرٌ is the best thing;
وَإِن تُخَالِطُوهُمْ and if you merge[14] them,
فَإِخْوَٰنُكُمْ they are your brethren;
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ and Allah knows the spoiler[15]
مِنَ ٱلْمُصْلِحِ from the promoter.[16]

1. ***Khamr*** (pl. *khumûr*) = wine, intoxicating liqor, alcoholic beverages.
2. ***Maysir*** = gambling, game of chance.
3. ***Kabîr*** = big, great, enormous, grave thing. See at 2:217, p. 105, n.2.
4. ***Ithm*** (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13.
5. ***Manâfi'*** (sing. *manfa'ah*) = uses, benefits.
6. ***Naf'*** = use, usefulness, benefit, profit. This part of the *'âyah* should be understood along with 4:43 and 5:90 which together constitute a total prohibition of wine and all types of gambling.
7. i.e., in charity. ***Yunfiqûna*** = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up.See at 2:215, p. 104, n. 2).
8. i.e., out of the surplus of the needs of one's own and family. ***'Afw*** = surplus, pardon, effacement, boon, favour. See *'afâ* at 2:187, p. 89, n. 9.
9. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:187, p. 90, n. 5).
10. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:151, p. 72, n. 4; and 2:99, p. 47, n. 2).
11. ***Tatafakkarûna*** = you (all) reflect, ponder, meditate, think over, contemplate, consider (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect, to think).
12. ***Yatâmâ*** (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.
13. ***Iṣlâḥ*** = to put in order, to set right, to improve, to reform, to promote (verbal noun in form IV of *ṣalaḥa* [*ṣalâḥ /ṣulûḥ*], to be good).The *'âyah* is a guidance to those who are in charge of orphans. It enjoins them to look after and promote the interest of the orphans by suitably managing and investing their assets.
14. i.e., in joint living and joint management of property. ***Tukhâliṭû(na)*** = you associate, mix, blend, merge (v. ii. m. pl. impfct. from *khâlaṭa*, form III of *khalaṭa* [*khalṭ*], to mix; the terminal *nûn* is dropped on account of the particle *'in* coming before the verb).
15. ***Mufsid*** (pl. *mufsidûn*) = spoiler, trouble-maker (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *mufsidûn* at 2:12, p. 8, n. 1).
16. ***Muṣliḥ*** (pl. *muṣliḥûn*) = one who improves /promotes, reformer, mender (active participle from *'aṣlaḥa*, form IV of *ṣalaḥa* (*ṣalâḥ/ṣulûḥ*], to be good, right. See *muṣliḥûn* at 2:11, p. 7, n. 10.

وَلَوْ شَآءَ ٱللَّهُ	And if Allah were to will
لَأَعْنَتَكُمْ	He could have worried[1] you.
إِنَّ ٱللَّهَ عَزِيزٌ	Verily Allah is All-Mighty,
حَكِيمٌ ﴿٢٢١﴾	All-Wise.
وَلَا تَنكِحُوا۟	221. Do not marry[2]
ٱلْمُشْرِكَٰتِ	polytheist women[3]
حَتَّىٰ يُؤْمِنَّ	till they believe;[4]
وَلَأَمَةٌ مُّؤْمِنَةٌ	surely a believing slave maid
خَيْرٌ مِّن مُّشْرِكَةٍ	is better than an idolatress
وَلَوْ أَعْجَبَتْكُمْ	even if she impresses[5] you;
وَلَا تُنكِحُوا۟	nor give in marriage[6] to
ٱلْمُشْرِكِينَ	the polytheists[7]
حَتَّىٰ يُؤْمِنُوا۟	till they believe.[8]
وَلَعَبْدٌ مُّؤْمِنٌ	Surely a believing male slave
خَيْرٌ مِّن مُّشْرِكٍ	is better than a polytheist
وَلَوْ أَعْجَبَكُمْ	even if he impresses[9] you.
أُو۟لَٰٓئِكَ يَدْعُونَ	Such ones invite[10]
إِلَى ٱلنَّارِ	to the fire
وَٱللَّهُ يَدْعُوٓا۟	and Allah invites[11]
إِلَى ٱلْجَنَّةِ	to the paradise
وَٱلْمَغْفِرَةِ	and forgiveness,
بِإِذْنِهِۦ	by His grace;[12]

1. (*la* +) ***'A'nata*** (+*kum*)= he put to hardship, distressed, harassed, worried (v. iii. m. s. past in form IV of *'anita* [*'anat*], to be in distress or hardship).

2. ***Lâ Tankiḥû*** = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaḥa* [*nikâḥ*], to marry).

3. ***Mushrikât*** (fem., sing. *mushrikah*) = polytheist women, idolatresses (active participle from *'ashraka*, to set or make a partner, to associate, to give a share, form IV of *sharaka* [*shirk/shirkah/sharikah*], to share, to be a partner).

4. ***Yu'minna*** = they (fem.) believe (v. iii. f. pl. impfct. from *'âmana*, form IV of *'amuna/'amina* [*amânah*], to be faithful, to be safe See *yu'minûna* at 2:3, p. 5, n. 1; and 2:126, p. 64, n. 4)).

5. ***'A'jabat*** = she impressed, pleased, delighted (v. iii. f. s. past from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See *Yu'jibu* at 2:204, 99, n. 1).

6. ***Lâ Tunkiḥû*** = (you all) do not give in marriage (v. ii. m. pl. imperative {prohibition} from *'ankaḥa*, form IV of *nakaḥa*. See n. 2 above).

7. ***Mushrikîn*** (accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*. See n. 3 above).

8. ***Yu'minû***(*na*) = they believe (v. iii. m. pl. impfct. from *'âmana*. See n. 4 above. The terminal *nûn* is dropped on account of the particle *ḥattâ* coming before the verb.

9. ***'A'jaba*** = he impressed, pleased, delighted (v. iii. m. s. past in form IV of *'ajiba*. See n. 5 above).

10. ***Yad'ûna*** = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *da'â* at 2:186, p. 89, n. 1)).

11. i . e., through the Qur'ân and His Prophet.

12. ***'Idhn*** = permission, leave, grace, will.

وَيُبَيِّنُ and He makes clear[1]
ءَايَٰتِهِۦ لِلنَّاسِ His revelations[2] for mankind
لَعَلَّهُمْ in order that they may
يَتَذَكَّرُونَ ﴿٢٢١﴾ bear in mind.[3]

Section (*Rukû'*) 28

وَيَسْـَٔلُونَكَ 222. They ask you
عَنِ ٱلْمَحِيضِ about menstruation.[4]
قُلْ هُوَ أَذًى Say: "It is a trouble;[5]
فَٱعْتَزِلُوا۟ so isolate yourselves[6] from
ٱلنِّسَآءَ فِى ٱلْمَحِيضِ women in menstruation
وَلَا تَقْرَبُوهُنَّ and do not approach[7] them
حَتَّىٰ يَطْهُرْنَ until they become clean.[8]
فَإِذَا تَطَهَّرْنَ Then when they attain purity[9]
فَأْتُوهُنَّ مِنْ حَيْثُ go to them in such wise as
أَمَرَكُمُ ٱللَّهُ Allah has commanded you.
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves[10]
ٱلتَّوَّٰبِينَ the repentantly turning ones[11]
وَيُحِبُّ and He loves
ٱلْمُتَطَهِّرِينَ those who clean themselves.[12]
﴿٢٢٢﴾
نِسَآؤُكُمْ 223. Your wives are
حَرْثٌ لَّكُمْ your cultivating ground.[13]

1. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:219, p. 107, n. 9).
2. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:09, p. 107, n. 10).
3. ***Yatadhakkarûna*** = they bear in mind, remember (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *udhkurû* at 2:198, p. 96, n. 10.
4. ***Maḥîḍ*** = menstruation, monthly period.
5. ***'Adhan*** = ailment, injury, trouble, harm, annoyance. See at 2:196, p. 94, n. 9.

6. ***I'tazilû*** = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII, of *'azala* [*'azl*], to set aside, to isolate). The term here is an indirect expression for abstaining from sexual intercourse.
7. ***Lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near, approach. See at 2:187, p. 90, n. 4). It is an indirect expression here meaning to refrain from sexual intercourse.

8. ***Yaṭ-hurna*** = they become clean, attain ceremonial purity (v. iii. f. pl. impfct. from *ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhirû* at 2:125, p. 59, n. 14).
9. ***Taṭahharna*** = they attained cleanliness/purity, purified themselves, became ceremonially clean (v. iii. f. pl. past from *taṭahhara*, form V of *ṭahura*. See the previous note).
10. ***Yuḥibbu*** = he loves, likes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love, like. See *yuḥibbûna* at 2:165, p. 77, n. 12).
11. ***Tawwâbîn*** (accusative/genitive of *tawwâbû*, sing. *tawwâb*) = those turning from sins, the repentant, the penitent (active participle from *tâba* [*tawb/tawbah/matâb*], to repent, to turn from sins. See *tâba* at 2:187, p. 89, n. 8).

12. ***Mutaṭahhirîn*** (accusative/genitive of *mutaṭahhirûn*, sing. *mutaṭahhir*) = those who make/keep themselves clean, attain ceremonial purity (active participle from *taṭahhara*, see n. 9 above.

13. ***Ḥarth*** = tilling, tilth, cultivation, plantation, arable land, cultivating ground, tillage, crops. See at 2:205, p. 99, n. 8.

فَأْتُوا۟ حَرْثَكُمْ	So go to your cultivating field
أَنَّىٰ شِئْتُمْ	as you wish;[1]
وَقَدِّمُوا۟	and send on in advance[2]
لِأَنفُسِكُمْ	for yourselves;[3]
وَٱتَّقُوا۟ ٱللَّهَ	and beware[4] of Allah
وَٱعْلَمُوٓا۟ أَنَّكُم	and know[5] that you are
مُّلَٰقُوهُ	going to meet[6] Him.
وَبَشِّرِ	And give good tidings[7]
ٱلْمُؤْمِنِينَ	to the believers.
﴿٢٢٣﴾	
وَلَا تَجْعَلُوا۟ ٱللَّهَ	224. And do not set[8] Allah
عُرْضَةً	as a shield[9]
لِّأَيْمَٰنِكُمْ	for your oaths[10]
أَن تَبَرُّوا۟	against your being dutiful,[11]
وَتَتَّقُوا۟	and your acting righteously[12]
وَتُصْلِحُوا۟	and making peace[13]
بَيْنَ ٱلنَّاسِ	between men.
وَٱللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ ﴿٢٢٤﴾	All-Knowing.
لَّا يُؤَاخِذُكُمُ ٱللَّهُ	225.Allah will not blame[14] you
بِٱللَّغْوِ	for loose utterance[15]
فِىٓ أَيْمَٰنِكُمْ	in your oaths;
وَلَٰكِن يُؤَاخِذُكُم	but He will take you to task

1. This permission is conditioned by the directive in the previous *'âyah*: "go to them in such wise as Allah has commanded you". Hence copulation in the anus is forbidden.
2. ***Qaddimû*** = (you all) send on in advance, send forward, set ahead, provide (v. ii. m. pl. imperative from *qaddama*, form II of *qadama/qadima* [*qadm /qudûm*], to precede, to arrive).
3. i.e., provide for yourselves for the life in the hereafter by acting according to Allah's injunctions and prohibitions.
4. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:203, p. 98, n. 9).
5. ***I'lamû*** = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See at 2:203, p. 98, n. 10).
6. ***Mulâqû***[*n*] (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *hu*).
7. ***Bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *basharа/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:155, p. 73, n. 12).
8. ***Lâ taj'alû*** = (you all) do not set, put, make, appoint (v. ii. m. pl. imperative (prohibition) from *ja'ala* [*ja'l*], to put, to make. See at 2:22, p. 12, n. 3).
9. ***'Urḍah*** = target, that which is exposed to something, shield.
10. i.e., do not make oaths in the name of Allah for not doing a good thing. ***'Aymân*** (sing. *yamîn*) = oaths, oaths of allegiance, right hands or sides.
11. ***Tabarrû***(*na*) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful). The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).
12. ***Tattaqû***(*na*) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqâ*. See n. 4 above. The terminal *nûn* is dropped).
13. ***Tuṣliḥû***(*na*) = you (all) make peace, settle, put in order (v. ii. m. pl. impfct. from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. The terminal *nûn* is dropped).
14. ***Yu'âkhidhu*** = he blames, censures, takes to task (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get).
15. ***Laghw*** = loose talk, thoughtless utterance.

بِمَا كَسَبَتْ قُلُوبُكُمْ for what your hearts acquire.[1]
وَاللَّهُ غَفُورٌ Allah is Most Forgiving,
حَلِيمٌ ﴿٢٢٥﴾ Most Forbearing.

لِّلَّذِينَ 226. For those who
يُؤْلُونَ swear abstention[2]
مِن نِّسَآئِهِمْ from their wives
تَرَبُّصُ is a watch-and-wait[3]
أَرْبَعَةِ أَشْهُرٍ of four months.[4]
فَإِن فَآءُو So if they return,[5]
فَإِنَّ اللَّهَ then verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٢٢٦﴾ Most Merciful.

وَإِنْ عَزَمُوا 227. But if they resolve on[6]
الطَّلَاقَ divorce,
فَإِنَّ اللَّهَ سَمِيعٌ then Allah is All-Hearing,
عَلِيمٌ ﴿٢٢٧﴾ All-Knowing.

وَالْمُطَلَّقَاتُ 228. And divorced women[7]
يَتَرَبَّصْنَ بِأَنفُسِهِنَّ shall wait[8] with themselves
ثَلَاثَةَ قُرُوءٍ for three menstrual periods;[9]
وَلَا يَحِلُّ لَهُنَّ and it is not lawful[10] for them

1. ***Kasabat*** = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:141, p. 66, n. 11).

2. ***Yûlûna*** = they swear abstention, [technically, swearing by one not to have sexual relation with one's wife], (v. iii. m. pl. impfct. from *âlâ*, form IV of *alâ* [*alw*], not to do, neglect to do).

3. ***Tarabbuṣ*** = to watch and wait, to lie in wait, to wait for an opportunity, to lay in ambush, probationary term, watch and wait period (verbal noun in form V of *rabaṣa* [*rabṣ*], to wait, to be on the lookout).

4. ***Ashhur*** (sing. *shahr*) = months.

5. i.e., if they give up their oath of abstention and resume normal relationship with their wives. ***Fâ'û*** = they returned, went back (v. iii. m. pl. past from *fâ'a* [*fay'*], to return).

6. ***'Azamû*** = they resolved on, determined, made up their mind, decided (v. iii. m. pl. past from *'ajama* [*'azm*/*'azîmah*], to resolve, to decide).

7. ***Muṭallaqât*** (sing. *muṭallaqah*) = divorced women (passive participle from *ṭallaqa*, to set free, to let loose, to divorce, form II of *ṭalaqa*).

8. i.e., they shall wait before remarrying. ***Yatarabbaṣna*** = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa*. See n. 3 above).

9. ***Qurû'*** (sing. *qar'*) = periods between menstruations or menstruations; the term bears two meanings. The waiting period prescribed here is applicable to women whose marriage has been consummated. Those whose marriage has not been consummated before being divorced have no waiting period (see 33:49). For widowed ladies the waiting period is four months and ten days (see 2:234). For ladies having menopause and those who have not as yet had any menstruation the waiting period is three months; and for pregnant women the waiting period is until they deliver the foetus (see 65:4).

10. ***Yaḥillu*** = he or it is lawful, allowed, permitted (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed).

أَن يَكْتُمْنَ that they conceal[1]
مَا خَلَقَ ٱللَّهُ what Allah has created[2]
فِىٓ أَرْحَامِهِنَّ in their wombs,[3]
إِن كُنَّ يُؤْمِنَّ if they use to believe[4]
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ in Allah and the Last Day.
وَبُعُولَتُهُنَّ And their husbands[5] are
أَحَقُّ more entitled
بِرَدِّهِنَّ to take them back
فِى ذَٰلِكَ during that [period],
إِنْ أَرَادُوٓا۟ إِصْلَٰحًا if they desire reconciliation.[6]
وَلَهُنَّ And they (wives) have rights
مِثْلُ ٱلَّذِى عَلَيْهِنَّ like that over them,
بِٱلْمَعْرُوفِ according to equity;[7]
وَلِلرِّجَالِ عَلَيْهِنَّ but men have above them
دَرَجَةٌ a degree[8] [of advantage].
وَٱللَّهُ عَزِيزٌ And Allah is All-Mighty,
حَكِيمٌ ﴿٢٢٨﴾ All-Wise.

Section (*Rykû'*) 29

ٱلطَّلَٰقُ مَرَّتَانِ 229. Divorcing is twice;
فَإِمْسَاكٌۢ بِمَعْرُوفٍ then to retain[9] with equity
أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ or to release[10] with goodness.[11]
وَلَا يَحِلُّ لَكُمْ And it is not lawful[12] for you
أَن تَأْخُذُوا۟ مِمَّآ that you take[13] out of what

1. ***Yaktumna*** = they (fem.) conceal, keep secret, secrete, hide, suppress (v. III. f. pl. impfct. from *katama* [*katm/kitmân*], to hide. See *yaktumûna* at 2:174, p. 81, n. 14).

2. ***Khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create,. See at 2:21, p. 11, n. 4; and *khalq* at 2:164, p. 76, n. 6).

3. ***Arhâm*** (sing. *rahim/rihm*) = wombs, uterus.

4. ***Yu'minna*** = they (fem.) believe (v. iii. f. pl. impfct. from *'âmana*, form IV of *'amuna/'amina* [*amânah*], to be faithful, to be safe. See at 2:221, p. 108, n. 4).

5. ***Bu'ûlah*** (sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner.

6. ***Işlâh*** = to put in order, adjust, settle, to make peace, to bring about agreement, conciliate, reconciliation (verbal noun in form IV of *şalaha* [*şalâh /şulûh /maşlahah*], to be good, to be right. See *'aşlaha* at 2:182, p. 86, n. 7).

7. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:180, p. 85, n. 10).

8. ***Darajah*** (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, stage.

9. ***'Imsâk*** = to retain, to hold, to hold fast, to grasp, to keep, to detain, to abstain, to refrain. Verbal noun in from IV of *masaka* [*mask*], to grab, to hold .

10. ***Tasrîh*** = to release, to discharge, to let go to dismiss, to disband, to send (to pasture). Verbal noun in form II of *saraha/sariha* [*surûh*], to go away, to move freely .

11. ***Ihsân*** = to act rightly or nicely, charity, generosity, benevolence, friendliness, goodness. Verbal noun in form IV of *hasuna* [*husn*], to be nice, handsome, good. See at 2:83, p. 38, n. 9

12. ***Yahillu*** = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *halla* [*hill*], to be allowed. See at 2:228, p. 111, n. 10).

13. ***Ta'khudhû(na)*** = you (all) take, receive (v. ii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb.

ءَاتَيْتُمُوهُنَّ	you have given them (wives)
شَيْـًٔا	anything;
إِلَّآ أَن يَخَافَآ	except if the two fear[1]
أَلَّا يُقِيمَا	that they cannot observe[2]
حُدُودَ ٱللَّهِ	the limits set by Allah.
فَإِنْ خِفْتُمْ	So if you fear[3]
أَلَّا يُقِيمَا	that the two cannot observe
حُدُودَ ٱللَّهِ	the limits[4] set by Allah,
فَلَا جُنَاحَ عَلَيْهِمَا	there is no sin[5] on the two
فِيمَا ٱفْتَدَتْ	in what she redeems herself[6]
بِهِۦ	with.
تِلْكَ	These are
حُدُودُ ٱللَّهِ	the limits set by Allah,
فَلَا تَعْتَدُوهَا	so do not transgress[7] them.
وَمَن يَتَعَدَّ	And whoever transgresses[8]
حُدُودَ ٱللَّهِ	the limits set by Allah,
فَأُو۟لَٰٓئِكَ هُمُ	such are the ones
ٱلظَّٰلِمُونَ ﴿٢٢٩﴾	committing wrong.[9]
فَإِن طَلَّقَهَا	230. Then if he divorces her
فَلَا تَحِلُّ	she will not be lawful[10]
لَهُۥ مِنۢ بَعْدُ	for him thereafter
حَتَّىٰ تَنكِحَ	unless she marries[11]

1. ***Yakhâfâ***(*ni*) = the two fear, are afraid of (v. iii. m. dual, impfct form *khâfa* [*khawf*], to fear. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *khâfa* at 2:182, p. 86, n. 4).

2. ***Yuqîmâ***(*ni*) = the two observe, perform, make right or correct, straighten, reside (v. iii. m. dual, impfct. from *'aqâma*, form IV of *qâma* [*qawmah/qiyâm*], to get up, to stand. The terminal *nûn* is dropped on account of the particle *'an* [*'an+lâ]* coming before the verb. See *'aqâma* at 2:177, p. 83, n. 12).

3. ***Khiftum*** = you (all) feared, were afraid of (v. ii. m. pl. past from *khâfa*. See n. 1 above).

4. ***Ḥudûd*** (sing. *ḥadd*) = edges, borders, boundaries, borderlines, bounds, limits, Allah's injunctions, legal punishment. See at 2:187, p. 90, n. 3.

5. ***Junâḥ*** = sin, fault, misdemeanour. See at 2:198, p. 96, n. 7; and 2:158, p. 74, n.7.

6. ***Iftadat*** = she ransomed/redeemed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, to ransom. See *tufâdû* at 2:85, p. 40, n. 5; and *fidyah* at 2:196, p. 94, n. 10).

7. ***Lâ ta'tadû*** = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See at 2:190, p. 91, n. 13).

8. ***Yata'adda*** = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of *'adâ*. See n. 7 above).

9. ***Ẓâlimûn*** (sing. *ẓâlim*) = transgressors, wrong-doers, unjust. (Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 2:91, p. 44, n. 4).

10. ***Taḥillu*** = she or it is lawful /allowed (v. iii. f. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See 2:229, p. 112, n. 12).

11. ***Tankiḥa***(*u*) = she marries (v. iii. f. s. impfct. from *nakaḥa* [*nikâḥ*], to marry, to get married. See *lâ tankiḥû/tunkiḥû* at 2:221, p. 108, ns. 2 and 6).

زَوْجًا غَيْرَهُۥ	a husband other than him.
فَإِن طَلَّقَهَا	Then if he[1] divorces her,
فَلَا جُنَاحَ عَلَيْهِمَآ	no sin will be in the two[2]
أَن يَتَرَاجَعَآ	that they revert to each other[3]
إِن ظَنَّآ	if the two think for certain[4]
أَن يُقِيمَا	that they can observe[5]
حُدُودَ ٱللَّهِ	the limits set by Allah.
وَتِلْكَ حُدُودُ ٱللَّهِ	These are Allah's ordinances[6]
يُبَيِّنُهَا	that He makes clear[7]
لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾	for a people who know. [8]
وَإِذَا طَلَّقْتُمُ	231. And if you divorce[9]
ٱلنِّسَآءَ	the wives
فَبَلَغْنَ	and they mature[10]
أَجَلَهُنَّ	their term (of abstinence),[11]
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ	then keep[12] them with equity
أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ	or set them free with equity;
وَلَا تُمْسِكُوهُنَّ	and do not detain[13] them
ضِرَارًا	adversely[14]
لِّتَعْتَدُوا۟	that you may assail [them].[15]
وَمَن يَفْعَلْ ذَٰلِكَ	And whoever does that
فَقَدْ ظَلَمَ نَفْسَهُۥ	indeed wrongs himself.
وَلَا تَتَّخِذُوٓا۟	And do not take up

1. i.e., the husband whom she marries after her divorce from her previous husband divorces her after due consummation of the marriage.
2. i.e., the previous husband and the divorced woman.
3. ***Yatarâja'â***(*ni*) = they (two) revert to each other/ fall back (v. iii. m. dual, impfct. from *tarâj'a*, form VI of *raja'a* [*rujû'*], to return, to come back). The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *raja'tum* at 2:196, p. 95, n. 2).
4. ***Ẓannâ*** = they (two) think/ think for certain / are sure (v. iii. m. dual, past from *ẓanna* [*ẓann*], to think, to believe. See *yaẓunnûna* at 2:78, p. 37, n. 1).
5. ***Yuqîmâ***(*ni*) = they (two) observe. See at 2:229, p. 112, n. 2.
6. ***Ḥudûd*** (sing. *ḥadd*) = edged, boundaries, limits, Allah's ordinances / injunctions. See at 2:229, p. 113, n. 4.
7. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:221, p. 109, n. 1).
8. ***Ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:144, p. 69, n. 1).
9. ***Ṭallaqtum*** = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa*, form II of *ṭalaqa* [*ṭulûq/ṭalâq*], to be free).
10. ***Balaghna*** = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulûgh*], to reach. See *yablugha* at 2:196, p. 94, n. 7).
11. ***'Ajal*** = appointed term, appointed time. Here, the period of abstinence prescribed for divorced women. See 2:228, p. 111, n. 9.
12. ***'Amsikû*** = you (all) hold, grasp, keep (v. ii. m. pl. imperative from *masaka* [*mask*], to grasp. See *'imsâk* at 2:229, p. 112, n. 10).
13. ***Lâ tumsikû*** = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from *'amsaka*, form IV of *masaka*. See n. 12 above).
14. ***Ḍirâran*** = adversely, to disadvantage, detrimentally, harmfully.
15. i.e., to make them pay for their release. ***Ta'tadû***(*na*) = you (all) assail, assault, commit excesses, act outrageously (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See *lâ ta'tadû* at 2:229, p. 113, n. 7)

ءَايَٰتِ ٱللَّهِ هُزُوًا	Allah's revelations in jest;[1]
وَٱذْكُرُوا	and remember[2]
نِعْمَتَ ٱللَّهِ عَلَيْكُمْ	Allah's grace upon you
وَمَآ أَنزَلَ	and what He has sent down[3]
عَلَيْكُم مِّنَ ٱلْكِتَٰبِ	upon you of the Book
وَٱلْحِكْمَةِ	and the wisdom[4]
يَعِظُكُم بِهِۦ	wherewith He[5] exhorts you;
وَٱتَّقُوا ٱللَّهَ	and beware[5] of Allah
وَٱعْلَمُوٓا أَنَّ ٱللَّهَ	and know[6] that Allah is
بِكُلِّ شَىْءٍ عَلِيمٌ	of everything All-Knowing.

Section (*Rukû'*) 30

وَإِذَا طَلَّقْتُمُ	232. And when you divorce
ٱلنِّسَآءَ	the wives[7]
فَبَلَغْنَ أَجَلَهُنَّ	and they mature[8] their terms,
فَلَا تَعْضُلُوهُنَّ	do not prevent[9] them from
أَن يَنكِحْنَ أَزْوَٰجَهُنَّ	marrying[10] their husbands
إِذَا تَرَٰضَوْا بَيْنَهُم	if they agree[11] between them
بِٱلْمَعْرُوفِ	with fairness.[12]
ذَٰلِكَ يُوعَظُ بِهِۦ	This is whereof is advised[13]
مَن كَانَ مِنكُمْ	those of you who are
يُؤْمِنُ بِٱللَّهِ	believing in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ	and the Last Day.

1. ***Huzuw*** = disdain, contempt, derision, scorn, jest, mockery. See at 2:67, p. 32, n. 4.
2. ***Udhkurû*** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:198, p. 96, n. 10).
3. ***'Anzala*** = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:170, p. 80, n. 3).
4. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), i.e., non-Qur'ânic *waḥy* to him, apart from the Book – the Qur'ân. See at 2:129, p. 61, n. 8.

5. ***Ya'iẓu*** = he admonishes, warns, exhorts, advises (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach).

6. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:223, p. 110, n. 4).
7. ***Nisâ'*** (sing. *imra'ah*) = women, wives.

8. ***Balaghna*** = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [*bulûgh*], to reach. See at 2:231, p. 114, n. 10).

9. ***Lâ ta'dulû*** = you (all) do not hinder, prevent, (v. ii. m. pl. imperative {prohibition} from *'adala* [*'adl*], to prevent).

10. ***Yankiḥna*** they (fem.) marry, get married (v. iii. f. pl. impfct. from *nakaḥa* [*nikâḥ*], to marry. See *tankiḥa* at 2:230, p. 113, n. 11).

11. ***Tarâḍaw*** = they agree, are satisfied, come to terms (v. iii. m. pl. past in form VI of *raḍiya* [*riḍan/riḍwân/marḍâh*], to agree, to be satisfied).
12. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:128, p. 46, n. 7). *Bi al-ma'rûf* = with fairness, in the appropriate manner.
13. ***Yû'aẓu*** = he or it is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aẓa* [*wa'ẓ/'iẓah*], to admonish, to exhort. See n. 5 above).

ذَٰلِكُمْ This is
أَزْكَىٰ لَكُمْ the more befitting[1] for you
وَأَطْهَرُ and the more purifying.[2]
وَٱللَّهُ يَعْلَمُ And Allah knows
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾ while you do not know.

﴿٢٣٣﴾ وَٱلْوَٰلِدَٰتُ 233. And the mothers[3]
يُرْضِعْنَ أَوْلَٰدَهُنَّ shall suckle[4] their children[5]
حَوْلَيْنِ كَامِلَيْنِ for two years[6] in complete,
لِمَنْ أَرَادَ for such as intend[7]
أَن يُتِمَّ ٱلرَّضَاعَةَ to complete[7] the suckling;[8]
وَعَلَى ٱلْمَوْلُودِ لَهُۥ and on the father[9]
رِزْقُهُنَّ shall be their[10] sustenance[11]
وَكِسْوَتُهُنَّ and their clothing[12]
بِٱلْمَعْرُوفِ according to equity[13] –
لَا تُكَلَّفُ نَفْسٌ no one shall be burdened[14]
إِلَّا وُسْعَهَا except up to one's capacity[15] –
لَا تُضَآرَّ وَٰلِدَةٌۢ nor shall a mother be hurt[16]
بِوَلَدِهَا on account of her child,
وَلَا مَوْلُودٌ لَّهُۥ nor any father
بِوَلَدِهِۦ on account of his child;
وَعَلَى ٱلْوَارِثِ and on the successor[17]
مِثْلُ ذَٰلِكَ shall be the like of this.

1. ***'Azkâ*** = purer, cleaner, more befitting(elative of *zakiy*). See *yuzakkî* at 2:151, p. 72, n. 5.
2. ***'Aṭhar*** = cleaner, purer, more unblemished (elative of *ṭâhir*). See *ṭahhirâ* at 2:125, p. 59, n. 14.
3. ***Wâlidât*** (sing. *wâlidah*) = mothers.
4. ***Yurḍi'na*** = they (fem.) suckle, give suck (v. iii. f.. pl. impfct. from *raḍa'a* [*raḍ' /raḍâ'/ raḍâ'ah*), to suckle, breast-feed).
5. ***'Awlâd*** (sing. *walad*) = children, offspring, descendants.
6. ***Ḥawlayn*** (accusative /genitiveof *ḥawlân, sing. ḥawl*, pl. *aḥwâl*) = two years (*ḥawl* also means might, power).
7. ***'Arâda*** = he intended, desired, wanted, had in mind, purposed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 2:26, p. 14, n. 5; and *yurîdu* at 2:185, p. 88, n.3).
8. ***Raḍâ'ah*** = suckling, breast-feeding.
9. ***Al-mawlûd lahu*** = father (a technical term).
10. i.e., the suckling mothers'.
11. ***Rizq*** (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See *razaqnâ* at 2:172, p. 81, n. 2).
12. ***Kiswah*** (pl. *kusan/kisan/kisâwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment.
13. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:232, p. 115, n. 12. *Bi al-ma'rûf* = with fairness, in the appropriate manner.
14. ***Tukallafu*** = she or it is made to bear, burdened, loaded, charged, put to trouble, commissioned, entrusted (v. iii. f. s. impfct. passive, from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen).
15. ***Wus'*** = capacity, ability, capability, faculty, power. See *wâsi'* at 2:115, p. 55, n. 4).
16. ***Tuḍârru*** = she is hurt, prejudiced, harmed, damaged, injured (v. iii. f. s. impfct. passive from *ḍârra* , form III of *ḍarra* [*ḍarr*], to harm, to hurt). See *Ḍârrîn* and *yaḍurru* at 2:102, p. 48, ns. 11 and 13).
17. ***Wârith*** (pl. *warathah*) = successor, heir, inheritor (active participle from *waritha* [*wirth /irth/irthah/wirâthah/rithah/turâth*], to inherit).

فَإِنْ أَرَادَا فِصَالًا	Then if they want[1] weaning[2]
عَن تَرَاضٍ مِّنْهُمَا	by mutual consent[3] of the two,
وَتَشَاوُرٍ	and consultation,[4]
فَلَا جُنَاحَ عَلَيْهِمَا	no sin[5] will lie on them;
وَإِنْ أَرَدتُّمْ	and if you desire[6]
أَن تَسْتَرْضِعُوٓا	to seek foster suckling[7]
أَوْلَٰدَكُمْ	for your children,
فَلَا جُنَاحَ عَلَيْكُمْ	there will be no sin on you
إِذَا سَلَّمْتُم	if you pay up[8]
مَّآ ءَاتَيْتُم	what you have given[9]
بِٱلْمَعْرُوفِ	according to equity.
وَٱتَّقُوا۟ ٱللَّهَ	And beware[10] of Allah
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ	and know that Allah is
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾	All-Seeing[11] of what you do.
وَٱلَّذِينَ	234. And those who
يُتَوَفَّوْنَ مِنكُمْ	die[12] of you
وَيَذَرُونَ أَزْوَٰجًا	and leave behind[13] wives,
يَتَرَبَّصْنَ	they shall wait[14]
بِأَنفُسِهِنَّ	with themselves
أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا	for four months and ten days;
فَإِذَا بَلَغْنَ	then when they complete
أَجَلَهُنَّ	their appointed term

1. ***'Arâdâ*** = they (two) desired, wanted, intended (v. iii. m. pl. past in form IV of *râda* [*rawd*], to walk about, to move about. See *'arâda* at 2:233, p. 116, n. 7).
2. ***Fiṣâl*** = weaning, to wean.
3. ***Tarâḍin*** = mutual consent (verbal noun in form VI of *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarâḍaw* at 2:232, p. 115, n. 11).
4. i.e., consultation and deliberation on the welfare of the child. ***Tashâwur*** = consultation, deliberation, to take counsel (verbal noun in form VI of *shâra* [*shawr*], to look nice).
5. ***Junâḥ*** = = sin, fault, misdemeanour. See at 2:229, p. 113, n. 5; 2:198, p. 96, n. 7; and 2:158, p. 74, n.7.
6. ***'Aradtum*** = you (all) desired, wanted, intended (v. ii. m. pl. past from *'arâda*. See n. 1 above). The address here is to all the parties concerned.
7. ***Tastarḍi'û***(*na*) = you (all) seek foster suckling (v. ii. m. pl. impfct. from *istarḍa'a*, form X of *raḍa'a/raḍi'a* [*raḍ'/raḍâ'/raḍâ'ah*], to suck. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb).
8. ***Sallamtum*** = you (all) handed over, surrendered, delivered, submitted, paid up. (v. ii. m. pl. past from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe, to be faultless. See *'aslama* at 2:212, p. 53, n. 6).
9. ***'Âtaytum*** = you (all) gave, offered, granted, brought (v. ii. m. pl. past from *'âtâ*, from IV of *'atâ* [*ityân/aty/ma'tâh*], to come, to bring, to give or offer. See at 2:111, p. 101, n. 6). "If you pay up what you have given" means "if you pay up the mother for the period she has suckled on the basis of what you give to the wet nurse according to equity." See Ibn Kathîr, *Tafsîr*, I, 418.
10. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6).
11. ***Baṣîr*** = All-Seeing, All-Observing. So all our intentions, sayings and deeds are known to Him.
12. ***Yutawaffawna*** = they die (v. iii. m. pl. impfct. passive from *tuwuffiya*, to die).
13. ***Yadharûna*** = they leave , leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root).
14. ***Yatarabbaṣna*** = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 2:228, p. 111, n. 8).

فَلَاجُنَاحَ عَلَيْكُمْ	there shall be no sin on you
فِيمَافَعَلْنَ	regarding what they do[1]
فِيٓ أَنفُسِهِنَّ	about themselves[2]
بِٱلْمَعْرُوفِ	in the appropriate manner.[3]
وَٱللَّهُ	And Allah is
بِمَاتَعْمَلُونَ خَبِيرٌ	All-Aware[4] of what you do.
﴿٢٣٥﴾	
وَلَاجُنَاحَ	235. Nor shall any sin be
عَلَيْكُمْ	on you
فِيمَاعَرَّضْتُم بِهِۦ	in that you give indication[5]
مِنْ خِطْبَةِ ٱلنِّسَآءِ	of courtship[6] to the women
أَوْأَكْنَنتُمْ	or harbour[7] [it]
فِيٓ أَنفُسِكُمْ	within yourselves.
عَلِمَ ٱللَّهُ أَنَّكُمْ	Allah knows that you
سَتَذْكُرُونَهُنَّ	shall talk about[8] them;
وَلَٰكِن لَّا تُوَاعِدُوهُنَّ	but do not make them swear[9]
سِرًّا	in secret[10]
إِلَّآ أَن تَقُولُوا	but that you may say
قَوْلًا مَّعْرُوفًا	conventional words;
وَلَا تَعْزِمُوا	nor resolve[11] on
عُقْدَةَ ٱلنِّكَاحِ	the contract[12] of marriage
حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ	till the prescript[13] matures[14]
أَجَلَهُۥ	its term.
وَٱعْلَمُوٓا أَنَّ ٱللَّهَ	And know that Allah

1. ***Fa'alna*** = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fi'l/fa'l*], to do, to act).
2. i. e., if they marry, take other husbands.
3. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity (passive participle from *'arafa* [*ma'rifah /'irfân*], to know, to recognize. See at 2:233, p. 116, n. 13). *Bi al-ma'rûf* = with fairness, in the appropriate manner.
4. ***Khabîr*** = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*], to know, to experience, to be acquainted.
5. ***'Arraḍtum*** = you (all) gave indication, intimated, alluded, hinted, exposed (v. ii. m. pl. past from *'arraḍa*, form II of *'aruḍa / 'araḍa* [*'ard*], to be broad, to be visible, to appear).
6. ***Khiṭbah*** = courtship, engagement, betrothal.
7. ***'Aknantum*** = you (all) kept secret, hid, concealed, harboured (v. ii. m. pl. past in form IV of *kanna* [*kann /kunûn*], to hide, to contain).
8. ***Tadhkurûna*** = you (all) mention, talk about, remember (v. ii. m. pl. impfct. from *dhakara* [*dhikr / tadhkâr*], to remember, to speak).
9. i.e., do not say to the woman: "Give your pledge or promise me that you shall not marry anyone else except me" (Ibn Kathîr, *Tafsîr*, I, 322)
Lâ Tuwâ'idû = you (all) do not make (one) promise/swear/ take an oath; do not arrange/ appoint (v. ii. m. pl. imperative {prohibition} from *wâ'ada*, form III of *wa'ada* [*wa'd*], to promise. See *wâ'adnâ* at 2:51, p. 24, n. 8).
10. ***Sirran*** = in secret, secretly, surreptitiously.
11. ***Lâ ta'zimû*** = you (all) do not resolve, determine, decide, make up your mind (v. ii. m. pl. imperative {prohibition} from *'azama* [*'azm / 'azimah*], to resolve, to decide. See *'azamû* at 2:227, p. 111, n. 6).
12. ***'Uqdah*** (pl. *'uqad*) = knot, tie, compact, covenant, contract.
13. i.e., the prescribed period of waiting. See 2:228 and 2:234.
14. ***Yablugha(u)*** = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The last letter has taken *fatḥah* because of the particle *ḥattâ* coming before the verb. See at 2:196, p. 94, n. 7; and *balaghna* at 2:232, p. 115, n. 8).

يَعْلَمُ knows
مَا فِيٓ أَنفُسِكُمْ what is within yourselves.
فَٱحْذَرُوهُ So beware[1] of Him;
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
غَفُورٌ Most Forgiving,
حَلِيمٌ ﴿٢٣٥﴾ Most Forbearing.[2]

Section (*Rukû'*) 31

لَّا جُنَاحَ عَلَيْكُمْ 236. No sin will be on you
إِن طَلَّقْتُمُ ٱلنِّسَآءَ if you divorce the wives
مَا لَمْ تَمَسُّوهُنَّ you have not yet touched[3]
أَوْ تَفْرِضُوا۟ لَهُنَّ nor have fixed[4] for them
فَرِيضَةً a due;[5]
وَمَتِّعُوهُنَّ but pay them as gratification–[6]
عَلَى ٱلْمُوسِعِ on the affluent[7]
قَدَرُهُۥ according to his means[8]
وَعَلَى ٱلْمُقْتِرِ and on the straitened[9]
قَدَرُهُۥ according to his means –
مَتَٰعًۢا بِٱلْمَعْرُوفِ a gratification[10] in equity,
حَقًّا عَلَى ٱلْمُحْسِنِينَ as of duty on the righteous.[11]
﴿٢٣٦﴾
وَإِن طَلَّقْتُمُوهُنَّ 237. And if you divorce them
مِن قَبْلِ before
أَن تَمَسُّوهُنَّ that you have touched them

1. ***Iḥdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n.11).
2. ***Ḥalîm*** = Most Forbearing, Most Clement, Most Indulgent.
3. ***Tamassû***(*na*) = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masîs*], to touch. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4). The term "touching" here is a polite expression meaning cohabitation.
4. ***Tafriḍû***(*na*) = you (all) impose, make incumbent, make obligatory, prescribe, fix, enjoin, decree, ordain (v. ii. m. pl. impfct. from *faraḍa* [*farḍ*], to decree. The terminal *nûn* is dropped on account of the particle *lam* coming before the previous verb which governs this verb too). See *faraḍa* at 2:197, p. 95, n. 8.
5. ***Farîḍah*** (pl. *farâ'iḍ*) = something obligatory, religious duty; here *mahr*, dower, bridal money.
6. ***Matti'û*** = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, to take away. See *'umatti'u* at 2:126, p. 60, n. 6).
7. ***Mûsi'*** = rich, wealthy, affluent, man of means, well-to-do person. Active participle from *'awsa'a* (to be rich), form IV of *wasi'a/wasu'a* [*wasâ'ah/sa'h*], to be wide, to be well-to-do. See *wus'* at 2:233, p. 116, n. 15.
8. ***Qadar*** (pl. *aqdâr*) = extent, scope, capacity, quantity, grade, divine decree.
9. ***Muqtir*** = person of straitened circumstances, straitened, poor, impecunious, ill-provided, indigent. Active participle from *'aqtara*, to live in straitened circumstances, to be poor, form IV of *qatara* [*qatr/qutûr*], to be stingy.
10. ***Matâ'*** (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life. See *matti'u* at n. 6 above.
11. ***Muḥsinîn*** (accusative /genitive of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be handsome, to be good. See at 2:58, p. 27, n. 11).

وَقَدْ فَرَضْتُمْ	and you have already fixed[1]
لَهُنَّ فَرِيضَةً	for them a due,[2]
فَنِصْفُ	then [pay] a half[3]
مَا فَرَضْتُمْ	of what you have fixed
إِلَّآ أَن يَعْفُونَ	except that they waive [it][4]
أَوْ يَعْفُوَا۟	or there waives[5] [it]
ٱلَّذِى بِيَدِهِۦ	the one in whose hand is
عُقْدَةُ ٱلنِّكَاحِ	the contract[6] of marriage;
وَأَن تَعْفُوٓا۟	and that you give up is
أَقْرَبُ لِلتَّقْوَىٰ	nearer to godfearliness;[7]
وَلَا تَنسَوُا۟	and do not forget[8]
ٱلْفَضْلَ بَيْنَكُمْ	the kindness[9] between you.
إِنَّ ٱللَّهَ	Verily Allah is
بِمَا تَعْمَلُونَ	of what you do
بَصِيرٌ ﴿٢٣٧﴾	All-Observant.[10]
حَٰفِظُوا۟ عَلَى	238. Keep up [11]
ٱلصَّلَوَٰتِ	the prayers,
وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ	and the middle[12] prayer,
وَقُومُوا۟ لِلَّهِ	and stand[13] before Allah
قَٰنِتِينَ ﴿٢٣٨﴾	in humility and obedience.[14]
فَإِنْ خِفْتُمْ	239. And if you are in fear,[15]
فَرِجَالًا أَوْ رُكْبَانًا	then afoot[16] or mounted;[17]
فَإِذَآ أَمِنتُمْ	then when you be secure

1. ***Faraḍtum*** = you fixed, made incumbent, made obligatory (v. ii. m. pl. past from *faraḍa*. See *tafriḍû* at 2:136, p. 119, n. 4
2. ***Farîḍah*** (pl. *farâ'iḍ*) = something obligatory, a due, here *mahr*, dower, bridal money. See 2:136, p. 119, n. 5.
3. ***Niṣf*** (pl. *nusuf*)= half, middle.
4. ***Ya'fûna*** = they (fem.) waive, forgo, excuse, exempt, efface, obliterate (v. iii. f. pl. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. See *'afâ* at 2:187, p. 89, n. 9).
5. ***Ya'fû*** = he waives, forgoes, excuses, exempts, effaces, gives up (v. iii. m. s. impfct. from *'afâ*. See the previous note.
6. i.e., the husband forgoes his half and gives the full amount to the divorced wife. ***'Uqdah*** (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:235, p. 118, n. 12.
7. ***Taqwâ*** = godfearliness, devoutness, piety. See *ittaqâ* at 2:203, p.98, n. 8.
8. ***Lâ tansaw*** = you (all) do not forget (v. ii. m. pl. imperative {prohibition} from *nasiya* [*nasy/nisyân*], to forget).
9. ***Faḍl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:90, p. 43, n. 3.
10. So nothing remains unknown to Him and you are accountable to Him for everything you do or fail to do.
11. ***Ḥâfiẓû*** = you (all) keep up, maintain, sustain, preserve, observe, uphold, be watchful (v. ii. m. pl. imperative from *ḥâfiẓa*, to keep up, maintain, form III of *ḥafiẓa* [*ḥifẓ*], to preserve).
12. ***Wusṭâ*** (*fem. pl. wasaṭ; mas. awsaṭ, pl. awâsiṭ*) = middle, central. The "middle" prayer is generally interpreted as the *'asr* or late afternoon prayer, which is exactly the middle prayer with two prayers both before and after it in a day. This is an instance of the mention of something special of a category which is mentioned first, i.e., *salât*.
13. ***Qûmû*** = you (all) stand, stand up (v. ii. m. pl. imperative form *qâma* [*qawmah/qiyâm*], to stand up, to get up. See *'aqâma* at 2:177, p. 83, n. 12).
14. ***Qânitîn*** (accusative/genitive of *qânitûn*, sing. *qânit*) = obedient, humble, submissive (active participle from *qanata* [*qunût*], to be obedient).
15. i.e., of being attacked by an enemy. ***Khiftum*** = you (all) feared, dreaded (*v. ii. m. pl. past from khâfa* [*khawf /makhâfah /khîfah*], to fear. See at 2:229, p. 47, n. 3).
16. ***Rijâl*** (sing. *râjil*) = on foot, walking.
17. ***Rukbân*** (sing. *rakib*) = mounted, riding.

فَٱذْكُرُوا۟ ٱللَّهَ offer prayers to Allah
كَمَا عَلَّمَكُم as He has taught[1] you,
مَّا لَمْ تَكُونُوا۟ which you had not been
تَعْلَمُونَ ﴿٢٣٩﴾ in the know of.[2]

وَٱلَّذِينَ 240. And those who
يُتَوَفَّوْنَ مِنكُمْ die[3] of you
وَيَذَرُونَ أَزْوَٰجًا and leave behind[4] wives
وَصِيَّةً shall make a will[5]
لِّأَزْوَٰجِهِم for their wives
مَّتَٰعًا إِلَى ٱلْحَوْلِ for maitenance[6] up to a year[7]
غَيْرَ إِخْرَاجٍ without ouster;[8]
فَإِنْ خَرَجْنَ but if they leave [home],[9]
فَلَا جُنَاحَ عَلَيْكُمْ no sin shall be on you
فِى مَا فَعَلْنَ in respect of what they do[10]
فِىٓ أَنفُسِهِنَّ about themselves
مِن مَّعْرُوفٍ of an approved thing.[11]
وَٱللَّهُ عَزِيزٌ And Allah is All-Mighty,
حَكِيمٌ ﴿٢٤٠﴾ All-Wise.

وَلِلْمُطَلَّقَٰتِ 241.For the divorced women
مَتَٰعٌۢ maintenance shall be given
بِٱلْمَعْرُوفِ according to equity,[12]

1. i.e., through His Messenger. ***'Allama*** = he taught, informed, instructed (v. iii. m. s. past, in form II of *'alima* [*'ilm*], to know. See at 2:31,. p. 17, n. 3).
2. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:216, p. 104, n. 12; and 2:184, p. 87, n. 11).

3. i.e., who are approaching death. ***Yutawaffawna*** = they die (v. iii. m. pl. impfct. passive from *tuwuffiya*, to die. See 2:234, p. 117, n. 12).

4. ***Yadharûna*** = they leave , leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root. See at 2:234, p. 117, n. 13).
5. ***Waṣiyyah*** (pl. *waṣâyâ*) = will, bequest, testamentary disposition, directive.
6. ***Matâ'*** (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life, maintenance. See at 2:236, p. 119, n. 10).
7. ***Ḥawl*** (pl. *aḥwâl*) = year, might, power. See *ḥawlayn* at 2:233, p. 116, n. 6.

8. i.e., maintenance and residence, without ousting from the home. ***'Ikhrâj*** = = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurûj*], to go out, to come out. See at 2:217, p. 105, n. 5; and 2:85, p. 40, n. 7). The directive in this *'âyah* has been superseded by the rules of succession laid down in *'âyah* 4:12.

9. ***Kharajna*** = they (fem.) went out, came out, left (v. iii. f. pl. past from *kharaja* [*khurûj*], to go out. See *kharajat* at 2:149, p. 71, n. 1).

10. i. e., if they marry, take other husbands or conduct themselves according *sharî'ah*. ***Fa'alna*** = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fi'l/fa'l*], to do, to act. See at 2:234, p. 118, n. 1).

11. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 2:234, p. 118, n. 2).

12. ***Bi al-ma'rûf*** = with fairness, in the appropriate manner, according to equity.

حَقًّا as of a duty

عَلَى ٱلْمُتَّقِينَ upon the godfearing.[1]

كَذَٰلِكَ 242. Thus

يُبَيِّنُ ٱللَّهُ لَكُمْ Allah makes clear[2] for you

ءَايَٰتِهِۦ His revelations[3]

لَعَلَّكُمْ تَعْقِلُونَ so that you may understand.[4]

Section (*Rukû'*) 32

أَلَمْ تَرَ 243. Do you not know[5]

إِلَى ٱلَّذِينَ خَرَجُوا۟ of those who set out[6]

مِن دِيَٰرِهِمْ from their habitations[7] –

وَهُمْ أُلُوفٌ and they were in thousands –

حَذَرَ ٱلْمَوْتِ for fear[8] of death

فَقَالَ لَهُمُ ٱللَّهُ and Allah said to them:

مُوتُوا۟ "You all die",[9]

ثُمَّ أَحْيَٰهُمْ then He gave them life?[10]

إِنَّ ٱللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace

عَلَى ٱلنَّاسِ to mankind

وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men

لَا يَشْكُرُونَ do not express gratitude.[11]

وَقَٰتِلُوا۟ 244. And fight

1. ***Muttaqîn*** (accusative /genitive of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to protect, to guard. See at 2:194, p. 93, n. 10).

2. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:230, p. 114, n. 7; and 2:221, p. 109, n. 1).

3. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

4. ***Ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See *ya'qilûna* at 1:170, p. 80, n. 6).

5. ***Tarâ*** = you see, look at, think of, consider, know (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. When preceded by the particle *lam*, the imperfect verb gives the sense of a past tense. The expression here means: Did you not/ do you not know? The address is to the Muslims through the Prophet. The *'âyah* calls attention to the incident of a devastating plague afflicting the Jews of old who attempted to flee from the pestilence but were caused to die and were subsequently restored to life by Allah in response to the prayer of their prophet. The allusion to this incident is made for encouraging the Muslims to fight in the way of Allah (*jihâd*), which is mentioned in the following *'âyah*, and to always remember that life and death is in the Hand of Allah Alone.

6. ***Kharajû*** = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurûj*], to go out. See *kharajna* at 2:240, p. 55, n. 9).

7. ***Diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries.

8. ***Ḥadhar*** = caution, watchfulness, fear. See at 2:19, p. 10, n. 11.

9. ***Mûtû*** = you (all) die, be lifeless (v. ii. m. pl. imperative from *mâta* [*mawt*], to die).

10. ***'Aḥyâ*** = he gave life, revivified (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See *yastaḥyî* at 2:26, p. 14, n. 1).

11. ***Yashkurûna*** = they express gratritude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See *tashkurûna* at 2:185, p. 88, n. 8).

فِى سَبِيلِ ٱللَّهِ	in the way[1] of Allah
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ	and know[2] that Allah is
سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾	All-Hearing, All-Knowing.[3]
مَّن ذَا ٱلَّذِى	245. Who is it that
يُقْرِضُ ٱللَّهَ	lends[4] to Allah
قَرْضًا حَسَنًا	a handsome[5] loan;
فَيُضَٰعِفَهُۥ لَهُۥٓ	so He redoubles[6] it for him
أَضْعَافًا كَثِيرَةً	many a redoubling.[7]
وَٱللَّهُ يَقْبِضُ	And Allah constricts[8]
وَيَبْصُۜطُ	and stretches out;[9]
وَإِلَيْهِ	and to Him
تُرْجَعُونَ ﴿٢٤٥﴾	you shall all be taken back.[10]
أَلَمْ تَرَ إِلَى	246. Do you not know[11]
ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ	of the host[12] of Banû Isrâ'îl
مِنۢ بَعْدِ مُوسَىٰ	after Mûsâ,
إِذْ قَالُوا۟	when they said
لِنَبِىٍّ لَّهُمُ	to a Prophet[13] unto them:
ٱبْعَثْ لَنَا مَلِكًا	" Raise up[14] for us a king,
نُّقَٰتِلْ	we shall fight
فِى سَبِيلِ ٱللَّهِ	in the way of Allah."
قَالَ	He said:

1. ***Sabîl*** (pl. *subul/asbilah)* = way, path, road, means. "In the way of Allah" means for the sake of His *dîn* (Islam) and all it stands for.

2. ***I'lamû*** = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See at 2:223, p. 110, n. 5; and 2:203, p. 98, n. 10).

3. i.e., all your sayings and doings, whether open or secret, are known to Allah.

4. ***Yuqriḍu*** = he lends, loans (v. iii. m. s. impfct. from *'aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever). Lending to Allah means to spend in "His way", i.e., to promote His *dîn*, in support of the "fighting in the way of Allah" and for all approved charitable purposes.

5. ***Ḥasan*** = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. Technically *qarḍ ḥasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment.

6. i.e., Allah will redouble it many times in merits and rewards. ***Yuḍâ'ifu*** = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III from *ḍa'afa* [*ḍa'f/ḍi'f*], to double, redouble).

7. ***'Aḍ'âf*** (sing. *ḍi'f*) = double, multiple.

8. ***Yaqbiḍu*** = he holds, seizes, grasps, arrests, constricts (v. iii. m. s. impfct. from *qabaḍa* [*qabḍ*], to seize).

9. i.e., Allah gives restricted or unrestricted wealth, means of livelihood and other graces to whomsoever He wills. ***Yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread).

10. i.e., on the Day of Judgement. ***Turja'ûna*** = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turja'u* at 2:210, p. 101, n. 4).

11. See at 2:243, p. 122, n. 5.

12. ***Mala'*** = crowd, gathering, host, grandees, council of elders.

13. Said to be either Samuel or Yûsha' (Joshua) or Sham'ûn.

14. ***Ib'ath*** = you send, dispatch, raise up, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See at 2:129, p. 61, n.6; also see *ba'athnâ* at 2:56, p. 26, n. 6).

هَلْ عَسَيْتُمْ "Might it be[1] on your part,
إِن كُتِبَ if decreed[2] on you is
عَلَيْكُمُ ٱلْقِتَالُ the fighting,
أَلَّا تُقَٰتِلُوا۟ that you would not fight?"[3]
قَالُوا۟ They said:
وَمَا لَنَآ "What is the matter with us
أَلَّا نُقَٰتِلَ that we shall not fight[4]
فِى سَبِيلِ ٱللَّهِ in the way of Allah
وَقَدْ أُخْرِجْنَا while we have been ousted[5]
مِن دِيَٰرِنَا from our homes[6]
وَأَبْنَآئِنَا and our children?"
فَلَمَّا كُتِبَ But when decreed
عَلَيْهِمُ ٱلْقِتَالُ on them was the fighting
تَوَلَّوْا۟ they turned away[7]
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
وَٱللَّهُ عَلِيمٌۢ And Allah is All-Aware
بِٱلظَّٰلِمِينَ ﴿٢٤٦﴾ of the wrong-doers.[8]

وَقَالَ لَهُمْ 247. And there said to them
نَبِيُّهُمْ إِنَّ ٱللَّهَ their Prophet: "Allah
قَدْ بَعَثَ لَكُمْ has indeed sent[9] for you
طَالُوتَ مَلِكًا Tâlût (Saul) as king."
قَالُوٓا۟ They said:

1. ***'Asaytum*** = it might be on your part (***'asâ***, followed by *'an* = it might be, it could be that, probably, perhaps).

2. ***Kutiba*** = it is written, decreed, enjoined, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb/kitâbah*], to write. See at 2:216, p. 38, n. 7).

3. ***Tuqâtilû(na)*** = you (all) fight, battle (v. ii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped on account of the particle *'an* (*'an+lâ*) coming before the verb. See *yuqâtilûna* at 2:217, p. 105, n. 9).

4. ***Nuqâtila(u)*** = we (all) fight (v. i. m. pl. impfct. from *qâtala*. See n. 3 above).

5. ***'Ukhrijnâ*** = we were ousted, driven out, expelled, dislodged (v. i. m. pl. impfct. passive from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See *'ikhrâj* at 2:240, p. 121, n. 8).

6. ***Diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:243, p. 122, n. 7).

7. ***Tawallaw*** = they turned away, desisted, refrained from (v. iii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, be next. See at 2:137, p. 65, n.3; and *tawallaytum* at 2:83, p. 39, n. 5).

8. i.e., those who disobey Allah's commandments and refrain from fighting in His way when ordered to do so. ***Ẓâlimîn*** (accusative / genitive of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers. Active participle of *ẓalama* [*ẓalm/ẓulm*], to transgress, do wrong. See at 2:193, p. 93, n. 3; and 2:35, p. 19, n.5).

9. ***Ba'atha*** = he sent, dispatched, raised, delegated (v. iii. m. s. past from *ba'th*, to send. See at 2:213, p. 102, n. 6).

أَنَّىٰ يَكُونُ لَهُ "How could it be for him
ٱلْمُلْكُ عَلَيْنَا the kingship[1] over us
وَنَحْنُ أَحَقُّ while we are more entitled[2]
بِٱلْمُلْكِ مِنْهُ to the kingship than he,
وَلَمْ يُؤْتَ and he has not been given
سَعَةً مِّنَ ٱلْمَالِ any amplitude[2] of wealth?"
قَالَ إِنَّ ٱللَّهَ He said: "Verily Allah
ٱصْطَفَىٰهُ عَلَيْكُمْ has chosen[3] him over you
وَزَادَهُۥ and has increased[4] him
بَسْطَةً فِى ٱلْعِلْمِ in the extent[5] of knowledge
وَٱلْجِسْمِ ۖ and stature;[6]
وَٱللَّهُ يُؤْتِى مُلْكَهُۥ and Allah gives the kingship
مَن يَشَآءُ to whosover He will.
وَٱللَّهُ وَٰسِعٌ Allah is All-Reaching,[7]
عَلِيمٌ ﴿٢٤٧﴾ All-Knowing.[8]

وَقَالَ لَهُمْ 248. And there said to them
نَبِيُّهُمْ their Prophet:
إِنَّ ءَايَةَ مُلْكِهِۦٓ " The sign[9] of his kingship is
أَن يَأْتِيَكُمُ that there shall come to you
ٱلتَّابُوتُ the chest,[10]
فِيهِ سَكِينَةٌ wherein will be tranquillity[11]
مِّن رَّبِّكُمْ from your Lord

1. i.e., how could he be king over us? ***Mulk*** = rule, dominion, sovereignty, kingship, royalty. see at 2:107, p. 51, n. 1.

2. They said so because they had among them those who were descendants of kings.

3. ***Sa'ah*** = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence.

3. ***Iṣṭafâ*** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 2:132, p. 62, n. 9; and *iṣṭafaynâ* at 2:130, p. 62, n. 4).

4. ***Zâda*** = he increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*).

5. ***Baṣṭah*** = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsutu* at 2:245, p. 123, n. 9.

6. ***Jism*** (pl. *ajsâm*) = body, physique, shape, form, stature, mass, matter.

7. i.e., in mercy and grace. ***Wâsi'*** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:115, p. 55, n. 4).

8. i.e., about the needs and welfare of His servants and about the propriety of the object of His grace.

9. ***'Âyah*** (pl. *'âyât*) = sign, evidence, mark, proof, revelation, unit of the Qur'ânic text, miracle. See at 2:211, p. 101, n. 8).

10. i.e., the chest in which Mûsa kept the *Tawrâh* and which was made to reappear along with other relics as a sign of Allah's having selected Tâlût as king over the Isrâ'ilites. ***Tâbût*** (pl. *tawâbît*) = chest, box, case, coffin, sarcophagus.

11. ***Sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity.

وَبَقِيَّةٌ مِّمَّا and the remainder[1] of what
تَرَكَ there left behind[2]
ءَالُ مُوسَىٰ the progeny of Mûsâ
وَءَالُ هَٰرُونَ and the progeny of Hârûn,
تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ there carrying[3] it the angels.
إِنَّ فِى ذَٰلِكَ Indeed therein is
لَءَايَةً لَّكُمْ a sure sign for you,
إِن كُنتُم مُّؤْمِنِينَ if you are believers.
﴿٢٤٨﴾

Section (*Rukû'*) 33

فَلَمَّا فَصَلَ طَالُوتُ 249.Then when Tâlût set out[4]
بِٱلْجُنُودِ قَالَ with the troops[5] he said:
إِنَّ ٱللَّهَ مُبْتَلِيكُم "Verily Allah will test[6] you
بِنَهَرٍ with a river.[7]
فَمَن شَرِبَ مِنْهُ So whoever drinks[8] of it
فَلَيْسَ مِنِّى shall not be of me;[9]
وَمَن لَّمْ يَطْعَمْهُ and who does not taste[10] it,
فَإِنَّهُۥ مِنِّىٓ he shall be of me,
إِلَّا مَنِ ٱغْتَرَفَ save the one who scoops[11]
غُرْفَةًۢ بِيَدِهِۦ a scoop[12] with his hand."
فَشَرِبُوا۟ مِنْهُ But they drank[13] of it
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
فَلَمَّا جَاوَزَهُۥ So when he crossed[14] it –

1. ***Baqiyyah*** (pl. *baqâyâ*) = remainder, residue, remnant.

2. ***Taraka*** = he left, left behind, abandoned, gave up, renounced, passed over (v. iii. m. s. past from *tark*, to leave).

3. ***Taḥmilu*** = she carries, bears, holds (v. iii. f. s. impfct. from *ḥamala/ḥamila* [*ḥaml*], to carry).

4. ***Faṣala*** = he set out, moved away, started, separated, severed (v. iii. m. s. past from *faṣl*, to separate). Tâlût set out from Bayt al-Maqdis.

5. ***Junûd*** (sing. *jund*) = troops, soldiers, army.

6. ***Mubtalin*** = tester, one who is going to put to test, going to try (active participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ'*], to test, to try). See *ibtalâ* at 2:124, p. 58, n. 12; and *nabluwanna* at 2:154, p. 73, n. 6.

7. A river between Palestine and Jordan.

8. ***Shariba*** = he drank, sipped, drenched (v. iii. m. s. past from *shurb/mashrab*. See *'ushribû* at 2:93, p. 44, n. 10).

9. i.e., of my followers and adherents.

10. ***Yat'amu*** = he tastes, eats, relishes (v. iii. m. s. impfct. from *ta'ima* [*ta'm*], to taste).

11. ***Ightarafa*** = he scoops, ladles, takes a handful (v. iii. m. s. past in form VIII of *gharafa* [*gharf*], to scoop, to spoon, to ladle).

12. ***Ghurfah*** (pl. *ghirâf*) = handful, the amount of water scooped with one hand.

13. ***Sharibû*** = they drank (v. iii. m. pl. past from *shariba*. See n. 8 above.

14. ***Jâwaza*** = he crossed, walked past, passed over, exceeded, surpassed (v. iii. m. s. past in form III of *jâza* [*jawâz/majâz*], to pass, to be allowed).

هُوَ وَٱلَّذِينَ he and those who
ءَامَنُوا۟ مَعَهُۥ believed[1] with him –
قَالُوا۟ they said:
لَا طَاقَةَ لَنَا ٱلْيَوْمَ "No power[2] have we today
بِجَالُوتَ وَجُنُودِهِۦ with Goliath and his hosts."
قَالَ ٱلَّذِينَ There said those who
يَظُنُّونَ believed with certitude[3]
أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ that they would meet[4] Allah:
كَم مِّن فِئَةٍ "How many a band[5]
قَلِيلَةٍ small in number
غَلَبَتْ فِئَةً كَثِيرَةًۢ vanquished[6] a numerous host
بِإِذْنِ ٱللَّهِ by Allah's leave;
وَٱللَّهُ مَعَ and Allah is with
ٱلصَّٰبِرِينَ ﴿٢٤٩﴾ the persevering ones."[7]

وَلَمَّا بَرَزُوا۟ 250. And as they emerged[8]
لِجَالُوتَ وَجُنُودِهِۦ against Goliath and his army
قَالُوا۟ they said: "Our Lord,
رَبَّنَآ pour out[9] on us patience
أَفْرِغْ عَلَيْنَا صَبْرًا and make firm[10] our feet,
وَثَبِّتْ أَقْدَامَنَا and give us victory[11]
وَٱنصُرْنَا over the infidel people."
عَلَى ٱلْقَوْمِ
ٱلْكَٰفِرِينَ
﴿٢٥٠﴾

1. i.e., those who believed and passed the test of the river. It is said that of the huge army who had originally accompanied the king only three hundred and some ten to twenty soldiers passed the test of the river. See Ibn Kathîr, *Tafsîr*, I, 446-447; *Bukhârî*, nos. 3957 - 3959.
2. ***Ṭâqah*** = power, ability, capacity, strength.
3. i.e. the learned and wise ones of them who had had unflinching faith. ***Yaẓunnûna*** = they suppose, conjecture, think; also, they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. It is one of many words in Arabic that bear almost opposite senses. See at 2:78, p. 37, n. 1; and 2:46, p. 22, n. 14).
4. ***Mulâqû***(*n*), (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:233, p. 110, n. 6).
5. ***Fi'ah*** (pl. *fi'ât*) = party, group, band, class.
6. ***Ghalabat*** = she triumphed, overpowered, overcame, defeated, vanquished, gained victory, won (v. iii. f. s. past from *ghalaba* [*ghalb /ghalabah*], to defeat).
7. ***Ṣâbirîn*** (pl. of *ṣâbir* in the accusative/genitive) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*] to be patient. See at 2:177, p. 84, n. 1; and 2:153, p. 73, n.1). The *'âyah* emphasizes the fact that victory comes from Allah and not from the hugeness of number. The next *'âyah* spells out the three-fold prayer which a believer should make when confronting the forces of unbelief and evil; e.g., prayer to Allah for the bestowal of unlimited patience, for making one's stand against the enemy firm and unfaltering and for help and victory.
8. ***Barazû*** = they came out, appeared, came to the view, emerged (v. iii. m. pl. past from *baraza* [*burûz*], to come into view).
9. ***'Afrigh*** = pour out, empty, unload (v. ii. m. s. imperative from *'afragha*, form IV of *faragha/farigha* [*farâgh /furûgh*], to be empty).
10. ***Thabbit*** = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabât/thubût*], to stand firm.
11. ***Unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See *yunṣarûna* at 2:123, p. 88, n.11).

فَهَزَمُوهُم	251. So they routed[1] them
بِإِذْنِ ٱللَّهِ	by Allah's leave;
وَقَتَلَ دَاوُۥدُ	and Dâud killed[2]
جَالُوتَ	Goliath
وَءَاتَىٰهُ ٱللَّهُ	and Allah gave[3] him
ٱلْمُلْكَ	the kingdom
وَٱلْحِكْمَةَ	and the wisdom,[4]
وَعَلَّمَهُۥ	and imparted him knowledge[5]
مِمَّا يَشَآءُ	of what He willed.
وَلَوْلَا	And had there not been
دَفْعُ ٱللَّهِ ٱلنَّاسَ	Allah's repulsing[6] the people,[7]
بَعْضَهُم بِبَعْضٍ	some by means of the others,[8]
لَّفَسَدَتِ	spoiled would have been[9]
ٱلْأَرْضُ	the earth;
وَلَٰكِنَّ ٱللَّهَ	but Allah is
ذُو فَضْلٍ	Full of Grace
عَلَى ٱلْعَٰلَمِينَ	upon all the beings.
﴿٢٥١﴾	
تِلْكَ	252. These are
ءَايَٰتُ ٱللَّهِ	the revelations[10] of Allah
نَتْلُوهَا عَلَيْكَ	We recite[11] them unto you
بِٱلْحَقِّ	in truth;
وَإِنَّكَ	and you indeed are
لَمِنَ ٱلْمُرْسَلِينَ	one of the Messengers.[12]
﴿٢٥٢﴾	

1. ***Hazamû*** = the routed, put to flight, vanquished, defeated (v. iii. m. pl. past from *hazama* [*hazm*], to put to flight).

2. ***Qatala*** = he killed, slew (v. iii. m. s. past from *qatl*, to kill. Dâud was in the army of Tâlût.

3. ***'Âtâ*** = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ ma'tâh*), to come. See *'âtaytum* at 2:253, p. 117, n. 9). Dâud was given the kingdom after the death of Tâlût (Saul) and Samuel.

4. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means *nubuwwah* or prophethood.

5. ***'Allama*** = he taught, instructed, imparted knowledge (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 1).

6. ***Daf'*** = to push away, driving off, dislodging, repelling, warding off, repulsing.

7. i.e., the wrong-doing and evil ones.

8. i.e., the believing and righteous who fight in the way of Allah.

9. ***Fasadat*** = she became bad/ rotten/ spoiled/ corrupt/unsound/perverted/ vitiated/depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See *mufsid* at 2:220, p. 107, n. 15).

10. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:242, p. 122, n. 3; 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

11. ***Natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See *yatlû* at 2:151, p. 72, n. 3).

12. ***Mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. In form IV this verb means to send out, to dispatch).

Part [*juz'*] III

۞ تِلْكَ ٱلرُّسُلُ	253. These Messengers,
فَضَّلْنَا	We have given precedence[1]
بَعْضَهُمْ عَلَىٰ بَعْضٍ	to some over the others.
مِّنْهُم مَّن	Among them are those
كَلَّمَ ٱللَّهُ	whom Allah spoke[2] to;
وَرَفَعَ بَعْضَهُمْ	and He raised[3] some of them
دَرَجَٰتٍ	in ranks;[4]
وَءَاتَيْنَا	and We gave
عِيسَى ٱبْنَ مَرْيَمَ	'Îsâ, son of Maryam,
ٱلْبَيِّنَٰتِ	the clear evidences,[5]
وَأَيَّدْنَٰهُ	and aided[6] him
بِرُوحِ ٱلْقُدُسِ	with Rûḥ Al-Quds [Jibrîl].[7]
وَلَوْ شَآءَ ٱللَّهُ	And were Allah to will,
مَا	there would not have
ٱقْتَتَلَ	fought with one another[8]
ٱلَّذِينَ مِنۢ بَعْدِهِم	those who came after them,
مِّنۢ بَعْدِ مَا جَآءَتْهُمُ	after there had come to them
ٱلْبَيِّنَٰتُ	the clear evidences.
وَلَٰكِنِ ٱخْتَلَفُوا۟	But they differed;[9]
فَمِنْهُم	so among them were
مَّنْ ءَامَنَ	those that believed;
وَمِنْهُم	and among them were

1. ***Faḍḍalnâ*** = we gave precedence, preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See *faḍḍaltu* at 2:122, p. 58, n. 3).
2. ***Kallama*** = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *yukallimu* at 2:118, p. 56, n. 1). The reference here is to such Prophets as 'Âdam, Mûsâ and Muḥammad, peace be on them (See *Al-Baḥr al-Muḥîṭ*, II, 600).
3. ***Rafa'a*** = he raised, elevated, lifted, made high (v. iii. m. s. past from *raf'*, to lift. See *rafa'nâ* at 2:93, p. 44, n. 6; and *yarfa'u* at 2:127, p. 60, n. 9).
4. ***Darajât*** (sing. *darajah)* = rank, position, grades, degrees, stairs, flight of steps. See *darajah* at 2:228, p. 112, n. 8. The reference is here to such Prophets as Idrîs, Ibrâhîm and Muḥammad, peace be on them, particularly the last mentioned, whom Allah favoured by sending down to him the Qur'ân, the lasting miracle, besides other miracles, and by making him the Final Prophet and the Leader of all the Prophets.
5. ***Bayyinât*** (sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:209, p. 100, n. 13). The reference is to the miracles given by Allah to 'Îsâ, peace be on him, as well as to the Book sent down on him.
6. ***'Ayyadnâ*** = we aided, supported, backed, confirmed, corroborated (v. i. pl. past from *'ayyada*, form II from *'âda* [*'ayd*], to be strong. See at 2:87, p. 41, n. 7).
7. ***Rûḥ al-Quds*** (the spirit of holiness) is a special name of the angel Jibrîl, bearer of Allah's *waḥy* to His Prophets (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as in 26:193. The meaning of Allah's aiding 'Îsâ with Jibrîl means that he was given *waḥy* and a scripture, besides other help at different stages of his life; and the whole emphasis on him is to denounce the conduct of those who deny his Prophethood (see 2:87, p. 41, ns. 7 and 8).
8. ***Iqtatala*** = he fought with one another, combated each other (v. iii. m. s. past in from VIII of *qatala* [*qatl*], to kill. See *qatala* at 2:251, p. 128, n. 2).
9. ***Ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *yakhtalifûna* at 2:176, p. 83, n. 1).

مَنْ كَفَرَ	those that disbelieved.
وَلَوْ شَآءَ ٱللَّهُ	And were Allah to will
مَا	they would not have
ٱقْتَتَلُوا۟	fought amongst themselves;[1]
وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ	but Allah does
مَا يُرِيدُ ﴿٢٥٣﴾	what He intends.[2]

Section (*Rukû'*) 34

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	254. O you who believe,
أَنفِقُوا۟ مِمَّا	expend[3] out of what
رَزَقْنَٰكُم	We have bestowed[4] on you
مِّن قَبْلِ أَن يَأْتِىَ	before that there comes
يَوْمٌ	a day[5]
لَّا بَيْعٌ فِيهِ	no trading[6] shall be therein,
وَلَا خُلَّةٌ	nor any friendship[6]
وَلَا شَفَٰعَةٌ	nor any intercession.[7]
وَٱلْكَٰفِرُونَ	And the unbelievers,[8]
هُمُ ٱلظَّٰلِمُونَ ﴿٢٥٤﴾	they are the wrong-doers.
ٱللَّهُ	255. Allah,[9]
لَآ إِلَٰهَ	there is no deity[10]
إِلَّا هُوَ	except He,
ٱلْحَىُّ	the Ever-Living,

1. ***Iqtatalû*** = they fought amongst themselves (v. iii. m. pl. past from *iqtatala*, form VIII of *qatala* [*qatl*], to kill. See *iqtatala* at p. 129, n. 8).
2. ***Yurîdu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. See at 2:185, p. 88, n.3).
3. ***'Anfiqû*** = you (all) expend, spend, lay out (v. ii. m. pl. imperative from *'anfaqa* , form IV of *nafaqa* [*nafaq*], to be used us, to be spent. See at 2:195, p. 93, n. 11). The spending here means spending in the way of Allah and for approved charities, particularly the paying of the obligatory *zakâh* on surplus property.
4. ***Razaqnâ*** = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:172, p. 81, n. 2).
5. i.e., the Day of Judgement.
6. ***Bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading. The word *bay'* is especially appropriate here in that none shall be able to get any benefit (e.g., forgiveness) on that day in lieu of all the riches or wealth he might intend to dispose of.
7. i.e., worldly friendship with any particular individual or group of individuals will not be of any avail, for no friend will come to the aid of his friend on the Day of Judgement. ***Khullah*** (pl. *khulal*) = friendship.
7. i.e., none will be able to intercede for another without Allah's permission. ***Shafâ'ah*** = intercession, advocacy, mediation. The word is derived from *shaf'*, meaning either part of a pair and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:123, p. 58, n. 10; and 2:48, p. 23, n. 10.).
8. "Unbelievers" here has the special sense of those who do not believe in Allah's injunctions in that they do not abide by them, such as not paying the obligatory *zakâh*.
9. This *'âyah* is called *'âyat al-Kursiyy* or the ***'âyah* of the Chair**. It emphasizes monotheism, particularly in respect of worshipping (*tawhîd al-'ulûhiyyah*) and contains a sublime description of Allah. It is the greatest *'âyah* in the Qur'ân (see *Muslim*, no. 810, *Musnad*, II, 221; V, 58, 141, 142). As Ibn Kathîr points out, this *'âyah* consists of ten independent sentences (Ibn Kathîr, *Tafsîr*, I, 455-459), each of immense significance.
10. ***'Ilâh*** (pl. *'âlihah)* = deity, one worthy to be worshipped.

ٱلْقَيُّومُ	the Ever-Alert.
لَا تَأْخُذُهُۥ	There never grips[1] Him
سِنَةٌ	somnolence,[2]
وَلَا نَوْمٌ	nor sleep.
لَهُۥ	To Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ	whatever is in the heavens
وَمَا فِى ٱلْأَرْضِ	and whatever is in the earth.[3]
مَن ذَا ٱلَّذِى	Who can there be
يَشْفَعُ عِندَهُۥٓ	that can intercede[4] with Him
إِلَّا بِإِذْنِهِۦ	except by His leave?
يَعْلَمُ	He knows[5]
مَا بَيْنَ أَيْدِيهِمْ	what is in their front[6]
وَمَا خَلْفَهُمْ	and what is in their rear;[7]
وَلَا يُحِيطُونَ	and they cannot comprehend[8]
بِشَىْءٍ مِّنْ عِلْمِهِۦٓ	anything of His Knowledge
إِلَّا بِمَا شَآءَ	except of what He wills.
وَسِعَ كُرْسِيُّهُ	His foot-stool[9] encloses[10]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth;
وَلَا يَـُٔودُهُۥ	and it fatigues[11] Him not
حِفْظُهُمَا	the sustaining of the two;
وَهُوَ ٱلْعَلِىُّ	and He is the Exalted,
ٱلْعَظِيمُ ﴿٢٥٥﴾	the Sublime.

1. ***Ta'khudhu*** = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhadha* [*'akhdh*], to take. See *ta'khudhû* at 2:229, p. 112, n. 13).
2. ***Sinah*** = somnolence, slumber, sleepiness, sluggishness, drowsiness, lethargy.
3. The sentence declares Allah's absolute and exclusive mastery and dominion over the entire universe and all that it contains, animate or inanimate. Note the phrase "whatever is in the earth". It conceives the earth as a container. Indeed our globe with its atmospheric belt and the gravitational zone around it constitute a container. If the atmospheric belt and the gravitational zone are removed, nothing can continue to stay on the surface of the earth or under its surface. The phrase "in the earth" is thus very appropriate and significant. It occurs many times in the Qur'ân. To translate it as "on the earth", as some does, is not quite correct.
4. ***Yashfa'u*** = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. See *shafâ'ah* at 2:254, p. 130, n. 7).
5. ***Ya'lamu*** = he knows, is aware of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamûna* at 2:102, p. 49, n. 4).
6. ***Bayna 'aydîhim*** [lit. between their hands] is an idiomatic expression meaning "before or in front of them", i.e., what they can see and perceive, in their presence, in their possession.
7. ***Khalf*** = behind, rear. "What is in their rear" means what is unknown and unseen to them. This includes their future as well as that which they themselves conceal, one from another. See *khalf* at 2:66, p. 31, n. 10.
8. ***Yuḥîṭûna*** = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to surround, to guard, to watch).
9. ***Kursiyy*** (pl. *karâsiy/karâsin*) = foot-stool, pedestal, chair. *Kursiyy* is distinct from *al-'Arsh* mentioned at some 20 places in the Qur'ân. See for instance 40:7, 40:15, 43:82, 81:20 and 85:15.
10. ***Wasi'a*** = he or it encloses, encompasses, holds., accommodates, contains, comprises (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide).
11. ***Ya'ûdu*** = he or it fatigues, weighs down, tires, bends (v. iii. m. s. impfct. from *'âda* [*'awd*], to bend, to weigh down).

لَآ إِكْرَاهَ	256. No compulsion[1] is there
فِى ٱلدِّينِ	in the matter of the religion.[2]
قَد تَّبَيَّنَ	Distinct has already become[3]
ٱلرُّشْدُ مِنَ ٱلْغَىِّ	guidance[4] from error.[5]
فَمَن يَكْفُرْ	So whoever disbelieves[6]
بِٱلطَّٰغُوتِ	in the false gods[7]
وَيُؤْمِنۢ بِٱللَّهِ	and believes in Allah
فَقَدِ ٱسْتَمْسَكَ	does indeed hold fast[8]
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ	to a grip[9] most secure.[10]
لَا ٱنفِصَامَ لَهَا	It shall not crack.[11]
وَٱللَّهُ سَمِيعٌ	And Allah is All-Hearing,
عَلِيمٌ ﴿٢٥٦﴾	All-Knowing.
ٱللَّهُ	257. Allah is
وَلِىُّ	the Guardian-Protector[12]
ٱلَّذِينَ ءَامَنُوا۟	of those who believe.
يُخْرِجُهُم	He brings them out[13]
مِّنَ ٱلظُّلُمَٰتِ	from the darkness[14]
إِلَى ٱلنُّورِ	to the light.[15]
وَٱلَّذِينَ كَفَرُوٓا۟	But those who disbelieve,
أَوْلِيَآؤُهُمُ	their patron-friends
ٱلطَّٰغُوتُ	are the false gods.
يُخْرِجُونَهُم	They bring them out

1. ***Ikrâh*** = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh /karh /karâhah / karâhiyah*], to detest. See *kurh* and *takrahû* at 2:216, p. 104, ns. 8 and 9).

2. i.e., in making one embrace the religion.

3. i.e., the way of life enunciated by the Qur'ân is so distinctly ennobling and enlightening than the life of error and disbelief that anyone exercising good sense will be attracted to the former and there will be no need to use force to make him embrace it. ***Tabayyana*** = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:109, p. 52, n. 3).

4. ***Rushd*** = right and proper conduct, good sense, maturity of the mind, guidance. See *yarshudûna* at 2:186, p. 89, n. 3.

5. ***Ghayy*** = error, transgression, offence.

6. ***Yakfur(u)*** = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr /kufrân / kufûr*], to disbelieve. See *kafarû* at 2:212, p. 101, n. 11)

7. ***Ṭâghût*** = false god/gods, Satan (used for both singular and plural).

8. ***Istamsaka*** = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, clung (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See *'amsikû* at 2:231, p. 114, n. 12)).

9. ***'Urwah*** (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop.

10. ***Wuthqâ*** (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure.

11. ***Infiṣâm*** = to have a crack, be cracked/ split/ cleft. (verbal noun in form VII of *faṣama* [*faṣm*], to cause to crack).

12. ***Waliyy*** (pl. *awliyâ'*) = guardian-protector, legal guardian, protector, patron, patron-friend, sponsor, near relative. See at 2:120, p. 57, n. 6).

13. ***Yukhriju*** = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV *of kharaja* [*khurûj*], to go out. See *'ukhrijnâ* at 2:246, p. 124, n. 5).

14. i. e., the darkness of unbelief and sins. ***Ẓulumât*** (sing. *ẓulmah*) = darkness, gloom. See at 2:17, p. 9, n. 11.

15. i.e., the light of faith and of Islam, of right conduct and right guidance.

مِنَ ٱلنُّورِ from the light

إِلَى ٱلظُّلُمَٰتِ to the darkness.

أُوْلَٰٓئِكَ Such ones are

أَصْحَٰبُ ٱلنَّارِ the inmates[1] of the fire.

هُمْ فِيهَا They in there

خَٰلِدُونَ ﴿٢٥٧﴾ will remain forever.[2]

Section (*Rukû'*) 35

أَلَمْ تَرَ 258. Have you not thought

إِلَى ٱلَّذِى حَآجَّ of the one who controverted[3]

إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ Ibrâhîm about his Lord

أَنْ ءَاتَىٰهُ ٱللَّهُ in that Allah had given him

ٱلْمُلْكَ the kingdom?

إِذْ قَالَ إِبْرَٰهِـۧمُ When Ibrâhîm said:

رَبِّىَ ٱلَّذِى "My Lord is the One Who

يُحْىِۦ وَيُمِيتُ gives life[4] and causes death"[5]

قَالَ he said:

أَنَا۠ أُحْىِۦ وَأُمِيتُ "I give life[6] and cause death.[7]

قَالَ إِبْرَٰهِـۧمُ Ibrâhîm said:

فَإِنَّ ٱللَّهَ "But verily Allah

يَأْتِى بِٱلشَّمْسِ brings[8] the sun

مِنَ ٱلْمَشْرِقِ from the east.

فَأْتِ بِهَا Bring it then

1. ***'Aṣḥâb*** (sing. *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 2:217, p. 106, n. 2).

2. ***Khâlidûn*** (sing. *khâlid*) = living or remaining forever, everlasting (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

3. ***Ḥâjja*** = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *ḥajja*, to overcome, to convince, to perform the *ḥajj*. See *tuḥâjjûna* at 2:139, p. 65, n. 9). The reference here is to Namrûdh, the despotic king of ancient Iraq (Babylon) who was puffed up with the power and kingdom given to him by Allah and disputed with and tortured Ibrâhîm on account of his propagation of monotheism and the worship of Allah Alone.

4. ***Yuḥyî*** = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See *'aḥyâ* at 2:243, p. 122, n. 10).

5. ***Yumîtu*** = he causes death, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die.

6. ***'Uḥî*** = I give life, bring to life (v. i. s. impfct. from *'aḥyâ*, form IV of *ḥayiya*. See n. 4 above).

7. ***'Umîtu*** = I cause death, put to death (v. i. s. impfct. from *'amâta*, form IV of *mâta*. See n. 5 above).

8. ***Ya'tî*** = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân/'aty/ma'tâh*], to come. This verb, followed by the particle *bi* means to bring, come up with, produce, bring forward, accomplish). Here it means Allah causes the sun to rise from the east.

مِنَ ٱلْمَغْرِبِ	from the west.
فَبُهِتَ	Hence dumb-founded[1] was
ٱلَّذِى كَفَرَ ۗ	the one who disbelieved.
وَٱللَّهُ لَا يَهْدِى	And Allah does not guide[2]
ٱلْقَوْمَ ٱلظَّٰلِمِينَ	the transgressing people.[3]
﴿٢٥٨﴾	
أَوْ كَٱلَّذِى	259. Or like the one who
مَرَّ عَلَىٰ قَرْيَةٍ	passed[4] by a town,[5]
وَهِىَ خَاوِيَةٌ	and it was fallen[6]
عَلَىٰ عُرُوشِهَا	on its roofs.[7]
قَالَ أَنَّىٰ	He said: "How and when can
يُحْىِۦ هَٰذِهِ ٱللَّهُ	Allah give it life[8]
بَعْدَ مَوْتِهَا ۖ	after its death?"
فَأَمَاتَهُ ٱللَّهُ	So Allah made him die
مِا۟ئَةَ عَامٍ	a hundred years,
ثُمَّ بَعَثَهُۥ ۖ	then He raised[9] him up.
قَالَ	He [Allah] said:
كَمْ لَبِثْتَ ۖ	"How long did you stay?"[10]
قَالَ لَبِثْتُ يَوْمًا	He said: "I stayed[11] a day
أَوْ بَعْضَ يَوْمٍ ۖ	or part of a day."
قَالَ بَل لَّبِثْتَ	He said: "Nay, you remained
مِا۟ئَةَ عَامٍ	a hundred years.

1. ***Buhita*** = he was dumb-founded, astonished, bewildered, perplexed, startled, rendered speechless (v. iii. m. s. past passive from *bahata* [*baht*] to be astonished).

2. ***Yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:142, p. 67, n. 5).

3. ***Ẓâlimîn*** (accusative /genitive of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:246, p. 124, n. 8).

4. ***Marra*** = he passed by, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*]). The incident related here refers to the city of Bayt al-Maqdis after its destruction by Bukhtnasr (Nebuchadnezzar). The person alluded to has been variously identified by the commentators; but it is not the indentity of the individual but the lesson imparted by the *'âyah* which is important.

5. i.e., Bayt al-Maqdis.

6. ***Khâwiyah*** (mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*]) = fallen, empty, vacant, desolate.

7. ***'Urûsh*** (sing. *'arsh/'arîsh*) = roofs. As an idiomatic expression *khâwin 'alâ 'urûshihi* means completely devastated.

8. ***Yuḥyî*** = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See 2:257, p. 133, n. 4; and 2:243, p. 122, n. 10).

9. ***Ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:213, p. 102, n. 6)

10. ***Labithta*** = you stayed, remained, lingered, persisted (v. ii. m. s. past from *labitha* [*labth, lubth/lubâth*], to remain).

11. ***Labithtu*** = I stayed, remained, lingered, persisted (v. i. m. s. past from *labitha*. See note 10 above).

فَٱنظُرْ إِلَىٰ So look at
طَعَامِكَ وَشَرَابِكَ your food[1] and your drink,[2]
لَمْ يَتَسَنَّهْ they have not changed;[3]
وَٱنظُرْ إِلَىٰ حِمَارِكَ and look at your donkey –
وَلِنَجْعَلَكَ and that We may set you[4]
ءَايَةً لِّلنَّاسِ as a sign for mankind –
وَٱنظُرْ إِلَى ٱلْعِظَامِ and look at the bones,[5]
كَيْفَ نُنشِزُهَا how We reanimate[6] them
ثُمَّ نَكْسُوهَا لَحْمًا and clothe[7] them with flesh."
فَلَمَّا تَبَيَّنَ لَهُۥ So when it was clear[8] to him
قَالَ أَعْلَمُ he said: " I [now] know[9]
أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ that Allah is over everything
قَدِيرٌ ﴿٢٥٩﴾ All-Powerful."

وَإِذْ قَالَ إِبْرَٰهِـۧمُ 260. And when Ibrâhîm said:
رَبِّ أَرِنِى كَيْفَ "My Lord, show me how
تُحْىِ ٱلْمَوْتَىٰ you give life[10] to the dead."
قَالَ He said:
أَوَلَمْ تُؤْمِن "Do you not then believe?"
قَالَ بَلَىٰ وَلَٰكِن He said: "O yes; but that
لِّيَطْمَئِنَّ قَلْبِى assured may be my heart."[11]
قَالَ فَخُذْ He [Allah] said: "So take[12]
أَرْبَعَةً مِّنَ ٱلطَّيْرِ four of the birds,[13]

1. ***Ṭa'âm*** (pl. *aṭ'imah*) = food, diet, meal.

2. ***Sharâb*** (pl. *ashribah*) = drink, beverage. See *sharibû* at 2:249, p. 126, n. 13.

3. ***Yatasannah*** = he or it changes, stales, becomes impaired by the lapse of time (v. iii. m. s. impfct. in form V from *sanah*). Preceded by the particle *lam*, an imperfect verb gives the sense of a past tense.

4. ***Naj'ala***(*u*) = we make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnâ* at 2:125, p. 59, n. 6).

5. ***'Iẓâm*** (sing. *'aẓm*) = bones.

6. ***Nunshizu*** = we reanimate, revive, restore to life (v. i. pl. impfct. from *'anshaza*, form IV of *nashaja* [*nashz*], to rise, be elevated).

7. ***Naksû*** = we clothe, dress, garb, drape (v. i. pl. impfct. from *kasâ* [*kasw*], to clothe. See *kiswah* at 2:233, p. 116, n. 12).

8. ***Tabayyana*** = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. ***'A'lamu*** = I know, am aware (v. i. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamu* at 2:255, p. 131, n. 5).

10. ***Tuḥyî*** = you give life, bring to life, revivify (v. ii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See *yuḥyî* at 2259, p. 134, n. 8).

11. ***Yatma'inna*** = he or it is assured, gets rest, is at ease, is composed, is tranquil, (v. iii. m. s. impfct. from *itma'anna*).

12. ***Khudh*** = (you) take, get (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *khudhû* at 2:63, p. 30, n. 7).

13. ***Ṭayr*** (pl. *ṭuyûr*) = bird, birds; also omen, augury.

فَصُرْهُنَّ then make them inclined[1]
إِلَيْكَ ثُمَّ ٱجْعَلْ to you; then place[2]
عَلَىٰ كُلِّ جَبَلٍ on every hill
مِّنْهُنَّ جُزْءًا a portion[3] of them;
ثُمَّ ٱدْعُهُنَّ and then give them a call,[4]
يَأْتِينَكَ they will come to you
سَعْيًا in all haste.[5]
وَٱعْلَمْ أَنَّ ٱللَّهَ And know that Allah is
عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾ All-Mighty, All-Wise.

Section (*Rukû'*) 36

مَّثَلُ ٱلَّذِينَ 261. The likeness of those
يُنفِقُونَ أَمْوَٰلَهُمْ who expend[6] their wealth[7]
فِى سَبِيلِ ٱللَّهِ in the way of Allah[8]
كَمَثَلِ حَبَّةٍ is as the likeness of a grain[9]
أَنۢبَتَتْ سَبْعَ سَنَابِلَ that sprouts[10] seven ears,[11]
فِى كُلِّ سُنۢبُلَةٍ in each ear are
مِّاْئَةُ حَبَّةٍ hundred grains.
وَٱللَّهُ يُضَٰعِفُ And Allah multiplies[12]
لِمَن يَشَآءُ for whomsoever He wills.
وَٱللَّهُ وَٰسِعٌ Allah is All-Reaching,[13]
عَلِيمٌ ﴿٢٦١﴾ All-Knowing.[14]

1. ***Ṣur*** = (you) make incline or cause to incline (v. ii. m. s. imperative from *ṣâra* [*ṣawr*], to cause to incline). It also means to cut to pieces.
2. i.e., after cutting them to pieces, which meaning is either contained in the previous imperative or to be implied . ***Ij'al*** = (you) place, put (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 2:126, p. 60, n. 1).
3. ***Juz'*** (pl. *ajzâ'*) = portion, part, piece, section, division.
4. ***Ud'u*** = (you) call, give a call, summon, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call. See *yad'ûna* at 2:221, p. 108, n. 10; and *da'â* at 2:186, p. 89, n. 1).
5. ***Sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt. See *sa'â* at 2:205, p. 99, n. 5).

6. ***Yunfiqûna*** = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:219, p. 107, n. 7; and 2:215, p. 104, n. 2).
7. ***Amwâl*** (sing. *mâl*) = wealth, properties, possessions, assets, funds, chattels, goods, fortune, money.
8. i.e., in compliance with His directives in respect of charity, in the payment of *zakâh* and in support of the fighting for the *dîn*.

9. ***Ḥabbah*** (pl. *ḥubûb*) = grain, seed, corn, kernel, cereal, pill.
10. ***'Anbatat*** = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *tunbitu* at 2:61, p. 28, n. 14).

11. ***Sanâbil*** (sing. *sunbulah*) = spikes, ears (of grain).

12. i.e., as many times as He wills. ***Yuḍâ'ifu*** = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III from *ḍa'afa* [*ḍa'f / ḍi'f*], to double, redouble. See at 2:245, p. 123,n. 6).

13. i.e., in His grace and mercy.

14. i.e., All-knowing about the deeds and thoughts of His creatures, open or secret, and about who deserves His special grace.

ٱلَّذِينَ يُنفِقُونَ	262. Those who expend[1]
أَمْوَٰلَهُمْ	their wealth
فِى سَبِيلِ ٱللَّهِ	in the way of Allah,
ثُمَّ لَا يُتْبِعُونَ	then do not follow up[2]
مَآ أَنفَقُوا۟	what they have spent[3]
مَنًّا	with a flaunt of favour[4]
وَلَآ أَذًى	or with insult,[5]
لَّهُمْ أَجْرُهُمْ	they shall have their reward[6]
عِندَ رَبِّهِمْ	with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ	and no fear[7] will be on them
وَلَا هُمْ يَحْزَنُونَ	nor will they grieve.[8]
﴿٢٦٢﴾	
قَوْلٌ مَّعْرُوفٌ	263. Words of kindness[9]
وَمَغْفِرَةٌ خَيْرٌ	and excusing[10] are better[11]
مِّن صَدَقَةٍ	than benefaction[12]
يَتْبَعُهَآ أَذًى	followed[13] by insult.
وَٱللَّهُ غَنِىٌّ	And Allah is All-Sufficient,
حَلِيمٌ ﴿٢٦٣﴾	Most Forbearing.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	264. O you who believe,
لَا تُبْطِلُوا۟ صَدَقَٰتِكُم	do not nullify[14] your charities
بِٱلْمَنِّ	by a flaunt of favour
وَٱلْأَذَىٰ	and by offending,

1. ***Yunfiqûna*** = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:61, p. 136, n. 6; and 2:219, p. 107, n. 7). In this and the following *'âyah* the rules of conduct in making charitable gifts are laid down.
2. ***Yutbi'ûna*** = they cause to follow/succeed, send in the wake of (v. iii. m. pl. impfct. from *'atba'a*, form IV of *tabi'a/taba'a* [*taba'/tabâ'ah*], to follow, to succeed.
3. ***'Anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa*. See n. 1 above).
4. ***Mann*** = favour, benefaction, gracious bestowal.
5. ***'Adhan*** = insult, offence, harm, injury, hurt. See at 2:196, p. 94, n. 9.
6. ***'Ajr*** (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:113, p. 53, n. 9.
7. ***Khawf*** = fear, dread. See at 2:38, p. 20, n. 3; 2:112 , p. 53, n. 10 and 2:155, p. 73, n. 7).
8. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl.impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad. See at 2:113, p. 53, n. 11).
9. ***Ma'rûf*** = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 2:263, p. 121, n. 12).
10. ***Maghfirah*** = pardon, forgiveness, excusing, remission.
11. ***Khayr*** = good, better, best. This word remains the same in its usual as well as elative forms.
12. ***Ṣadaqah*** (pl. *ṣadaqât*) = charitable gift, charity, alms, freewill offering, benefaction. See at 2:196, p. 94, n. 11.
13. ***Yatba'u*** = he or it follows, comes after, succeeds, trails, tracks, pursues, goes in the wake of. See *ittabi'û* at 2:170, p. 80, n. 4).
14. ***Lâ tubṭilû*** = you (all) do not nullify, render void, set aside, invalidate, frustrate, cancel, annul, make ineffective (v. ii. m. pl. imperative from *'abṭala*, form IV of *baṭala* [*buṭl/baṭlân*], to be null, void, invalid).

كَٱلَّذِى	like the one who
يُنفِقُ مَالَهُۥ	spends[1] his money
رِئَآءَ ٱلنَّاسِ	for showing off[2] to men
وَلَا يُؤْمِنُ بِٱللَّهِ	and does not believe in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ	and the Last Day.
فَمَثَلُهُۥ	So his instance is
كَمَثَلِ صَفْوَانٍ	like the instance of a rock[3]
عَلَيْهِ تُرَابٌ	on which is soil,[4]
فَأَصَابَهُۥ	then there hits[5] it
وَابِلٌ	a heavy rain[6]
فَتَرَكَهُۥ صَلْدًا	and leaves[7] it a rigid surface.[8]
لَّا يَقْدِرُونَ عَلَىٰ	They cannot do[9] anything
شَىْءٍ مِّمَّا كَسَبُوا۟	with what they have earned.[10]
وَٱللَّهُ لَا يَهْدِى	And Allah does not guide
ٱلْقَوْمَ ٱلْكَٰفِرِينَ	the infidel people.
﴿٢٦٤﴾	
وَمَثَلُ	265. And the likeness of
ٱلَّذِينَ يُنفِقُونَ	those who spend
أَمْوَٰلَهُمُ	their wealth
ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ	seeking[11] Allah's pleasure[12]
وَتَثْبِيتًا	and in confirmation[13]
مِّنْ أَنفُسِهِمْ	on behalf of themselves
كَمَثَلِ جَنَّةٍ	is like a garden

1. ***Yunfiqu*** = he spends, expends, disburses, lays out (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *Yunfiqûna* at 2:262, p. 137, n. 1).

2. ***Ri'â'*** = showing off, parading, eyeservice.

3. ***Ṣafwân*** = stone, stones, rock, rocks.

4. ***Turâb*** (pl. *atribah/tirbân*) = soil, dust, dirt, earth.

5. ***'Aṣâba*** = he or it hit, reached, affected, befell, afflicted(v.iii. m. s. past in form IV of *ṣâba* [*ṣawb /ṣaybûbah*], to hit, to be right. See *'aṣâbat* at 2:156, p. 73, n. 13).

6. ***Wâbil*** = heavy rain, heavy downpour.

7. ***Taraka*** = he or it left, abandoned, relinquished, gave up (v. iii. m. s. past from *tark*, to leave. See at 2:248, p. 126, n. 2)).

8. ***Ṣald*** (pl. *aṣlâd*) = rigid, arid, barren, dry, solid, lifeless, inert.

9. i. e., they cannot get any benefit or merit out of what they have performed. ***Yaqdir'ûna*** = they are able to do, are capable of doing, have power to do, in a position to do (v. iii. m. pl. impfct. from *qadara* [*qudrah/madurah/qadar*], to have power to do).

10. ***Kasabû*** = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:202, p. 98, n. 3). This *'âyah* emphasizes that those who give in charity to show off do not really believe in Allah and the Last Day, and they will not get any merit out of what they do in charity. Showing off or making a parade of generosity, flaunting of favour or patronizing and hurting the recipient of benefaction are three hallmarks of unbelief.

11. ***Ibtighâ'*** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:207, p. 100, n. 2)

12. ***Marḍât*** = pleasure, satisfaction, gratification. See at 2:207, p. 100, n. 3.

13. i.e., in confirmation of their firm faith in Allah and of their certitude in meeting Him on the Day of Judgement. ***Tathbît*** = confirmation, fastening, corroboration, consolidation, stabilization, strengthening. Verbal noun form II of *thabata* [*thabât / thubût*], to stand firm, be fixed. See *thabbit* at 2:250. p. 127, n. 10.

بِرَبْوَةٍ	on a high ground,[1]
أَصَابَهَا وَابِلٌ	befalling[2] it a heavy rain,
فَـَٔاتَتْ أُكُلَهَا	so it yields its fruits[3]
ضِعْفَيْنِ	twice the double;[4]
فَإِن لَّمْ يُصِبْهَا	but if there does not reach[5] it
وَابِلٌ	a heavy rain,
فَطَلٌّ	then a drizzle[6] [suffices].
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
بَصِيرٌ ﴿٢٦٥﴾	All-Seeing.[7]
أَيَوَدُّ أَحَدُكُمْ	266. Does any of you wish[8]
أَن تَكُونَ لَهُۥ	that there is for him
جَنَّةٌ مِّن نَّخِيلٍ	a garden of palms[9]
وَأَعْنَابٍ تَجْرِى	and vines,[10] flowing[11]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ	below it the rivers,
لَهُۥ فِيهَا	he having therein
مِن كُلِّ ٱلثَّمَرَٰتِ	of every kind of fruits,[12]
وَأَصَابَهُ ٱلْكِبَرُ	and old age[13] reaches him
وَلَهُۥ ذُرِّيَّةٌ	while he has children[14]
ضُعَفَآءُ	all weaklings,[15]
فَأَصَابَهَآ إِعْصَارٌ	then there hits it a tornedo[16]
فِيهِ نَارٌ	wherein is fire
فَٱحْتَرَقَتْ	and it is burnt up?[17]

1. ***Rabwah*** = high ground, elevated land.
2. ***'Aṣâba*** = he or it hit, reached, affected, befell, afflicted(v.iii. m. s. past in form IV of *ṣâba* [*ṣawb /ṣaybûbah*], to hit, to be right. See at 2:264, p. 138, n. 9).
3. ***'Ukul*** = fruit, food.
4. ***Ḍi'fayn*** (dual of *ḍi'f*, double {*ḍi'fân*} in the accusative/genitive) = twice the double, i.e., many times as much. See *'aḍ'âf* at 2:245, p. 123, n. 7).
5. ***Yuṣib***(*u*) = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*. See n. 2 above. The terminal letter is made vowelless on account of the coming of the particle *lam* before the verb; and for the same reason the imperfect verb bears the sense of the past tense).
6. ***Ṭall*** (pl. *ṭilâl*) = drizzle, fine rain, dew.
7. ***Baṣîr*** = All-Seeing, All-Observing. Here this fact is emphasized to serve as a warning against the sin of showing off in the matter of making charitable gifts, and of patronizing and hurting the recipient of the gift.
8. ***Yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 2:105, p. 50, n. 1).
9. ***Nakhîl*** = palm, date palm.
10. ***'A'nâb*** (sing. *'inab*) = grapes, vines.
11. ***Tajrî*** = she or it flows, runs, blows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow.
12. ***Thamarât*** (sing. *thamarah*) = fruits, yields, results, benefits. See at 2:155, p. 73, n. 11).
13. ***Kibar*** = old age, greatness, eminence, bigness, grandeur, magnitude.
14. ***Dhurriyyah*** (pl. *dhurâriy*) = children, offspring, progeny, descendants. See at 2:128, p. 61, n. 2).
15. ***Ḍu'afâ'*** (sing. *ḍa'îf*) = weaklings, weak, feeble, frail, delicate.
16. ***I'ṣâr*** (p. *'a'âṣir*) = tornado, whirlwind, cyclone, hurricane.
17. ***Iḥtaraqat*** = she or it got burned, was burnt up, caught fire, was consumed by fire (v. iii. f. s. past from *iḥtaraqa*, form VIII of *ḥaraqa* [*ḥarq*], to burn). Here the helplessness of a on old man with dependent minor children who finds his good and productive garden which is his sole means of livelihood and which is suddenly destroyed and burnt up by a tornado is compared with the position and helplessness of a person on the day Judgement when he will see all his apparent charitable deeds of no avail because they have been destroyed and consumed by the fire of the sin of showing off and the tornado of patronizing and hurting the recipients of benefactions.

كَذَٰلِكَ Thus

يُبَيِّنُ ٱللَّهُ لَكُمُ Allah makes clear[1] for you

ٱلْآيَٰتِ the revelations[2]

لَعَلَّكُمْ تَتَفَكَّرُونَ so that you may reflect.[3]

﴿٢٦٦﴾

Section (*Rukû'*) 37

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 267. O you who believe,

أَنفِقُوا۟ مِن طَيِّبَٰتِ expend[4] of the good things[5]

مَا كَسَبْتُمْ وَمِمَّآ of what you earn[6] and of what

أَخْرَجْنَا لَكُم We produce[7] for you

مِّنَ ٱلْأَرْضِ from the earth.

وَلَا تَيَمَّمُوا۟ And do not aim at[8]

ٱلْخَبِيثَ مِنْهُ the bad kind[9] of it

تُنفِقُونَ that you spend[10]

وَلَسْتُم بِـَٔاخِذِيهِ while you would not take[11] it

إِلَّآ أَن تُغْمِضُوا۟ فِيهِ except overlooking[12] it.

وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ And know that Allah is

غَنِىٌّ Above Want,

حَمِيدٌ ﴿٢٦٧﴾ All-Pariseworthy.

ٱلشَّيْطَٰنُ يَعِدُكُمُ 268. Satan frightens[13] you

ٱلْفَقْرَ of poverty

وَيَأْمُرُكُم and bids[14] you

بِٱلْفَحْشَآءِ to vile acts;[15]

1. ***Yubayyinu*** = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:242, p. 122, n. 2.
2. ***'Âyât*** (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:252, p. 128, n. 10; 2:242, p. 122, n. 3).
3. ***Tatafakkarûna*** = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect).
4. ***'Anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).
5. ***Ṭayyibât*** (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things.
6. ***Kasabtum*** = you (all) earned, acquired, gained, obtained (v. ii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 8).
7. ***'Akhrajnâ*** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *yakhruju* at 2:256, p. 132, n. 13).
8. ***Lâ tayammamû*** (originally *tatayammamû*) = you (all) do not aim at, intend, set your mind on (v. ii. m. pl. imperative in form V of *tayammama* [*tayammum*], to intend, to aim at).
9. ***Khabîth*** (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.
10. ***Tunfiqûna*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa*, [*nafaq*], *to* be used up. See *'anfiqû* at n. 4 above).
11. ***'Âkhidhî***(*na*) , pl. of *'âkhidh* (*'âkhidhûn*) in the genitive, the terminal *nûn* being omitted on account of the genitive construction = recipients, those who take, takers. Active participle from *'akhadha* [*'akhdh*], to take.
12. ***Tughmiḍû***(*na*) = you (all) overlook, shut (your) eyes to, pretend not to see, connive at (v. ii. m. pl. impfct. from *'aghmaḍa*, form IV of *ghamaḍa* (*ghumûḍ*), to be hidden, to be obscure). The terminal *nûn* is omitted on account of the coming of the particle *'an* before the verb.
13. ***Ya'idu*** = he promises, assures, threatens, frightens (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise).
14. i.e., entices/allures/deceives you into the fear of poverty on account of giving in charity.
15. ***Faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14). Here it especially means prohibiting or refraining from the payment of *ṣadaqah* and *zakâh*.

وَٱللَّهُ يَعِدُكُم	but Allah assures you of
مَّغْفِرَةً مِّنْهُ	forgiveness[1] from Him
وَفَضْلًا	and grace;[2]
وَٱللَّهُ وَٰسِعٌ	and Allah is All-Reaching,[3]
عَلِيمٌ ﴿٢٦٨﴾	All-Knowing.[4]
يُؤْتِى ٱلْحِكْمَةَ	269. He gives wisdom[5]
مَن يَشَآءُ	to whomsoever He wills;
وَمَن يُؤْتَ	and any to whom is given
ٱلْحِكْمَةَ	wisdom
فَقَدْ أُوتِىَ	has indeed been given
خَيْرًا كَثِيرًا	goodness[6] in abundance;[7]
وَمَا يَذَّكَّرُ	but none bears in mind[8]
إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ	save the men of perception.[9]
﴿٢٦٩﴾	
وَمَآ أَنفَقْتُم	270. Whatever you disburse[10]
مِّن نَّفَقَةٍ	of an expenditure[11]
أَوْ نَذَرْتُم	or whatever vow you make[12]
مِّن نَّذْرٍ	of a prayerful offering,[13]
فَإِنَّ ٱللَّهَ	Allah indeed
يَعْلَمُهُۥ	knows[14] it.
وَمَا لِلظَّٰلِمِينَ	And the unjust[15] will not get
مِنْ أَنصَارٍ ﴿٢٧٠﴾	any helper.[16]

1. ***Maghfirah*** = pardon, forgiveness, excusing, remission. See at 2:263, p. 71, n. 10.
2. i.e., an increase of His grace in this world and in the hereafter.
3. i.e., in His grace and bounty.
4. i.e., All-Knowing of the acts and intentions of His creatures, open or secret.
5. ***Ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. Here it means the understanding of the Qur'ân and the intelligence of acting according to its injunctions and prohibitions. See at 2:251, p. 128, n. 4.
6. i.e., goodness in this world and in the hereafter. ***Khayr*** (pl. *khiyâr/akhyâr*) = good, goodness, blessing, wealth, benefit. See at 2:263, p.137, n. 11.
7. ***Kathîr*** (pl. *kithâr*) = many, much, plentiful, abundant, in abundance.
8. ***Yadhdhakkaru*** (originally *yatadhakkaru*) = he bears in mind, remembers, receives admonition (v. iii. m. s. impfct. in form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yatadhakkarûna* at 2:221, p. 109, n. 3).
9. ***Albâb*** (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence. See at 2:197, p. 96, n. 6.
10. ***'Anfaqtum*** = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:215, p. 104, n. 3).
11. ***Nafaqah*** (pl. *nafaqât/nifâq*) = expense, expenditure, disbursement, outlay. Here it means *ṣadaqât* (charitable gifts) and *zakâh*.
12. ***Nadhartum*** = you (all) made a vow, pledged, swore (v. ii. m. pl. past from *nadhara* [*nadhr /nudhûr*], to make a vow, vow, dedicate).
13. ***Nadhr*** (p. *nudhûr*) = solemn pledge, prayerful offering; i.e., charitable gifts for Allah's pleasure.
14. ***Ya'lamu*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 2:255, p. 131, n. 5.
15. ***Ẓâlimîn*** (pl. of *ẓâlim* (*ẓâlimûn*) in the accusative / genitive) = unjust, transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:258, p. 134, n. 3). In view of the context, the unjust (*ẓâlimûn*) here includes those who do charitable deeds for showing off, or flaunt their favour, or insult and hurt the beneficiaries, or those who do not fulfil their solemn vows (*nudhûr*) or spend their wealth in sinful ways.
16. ***Anṣâr*** (sing. *nâṣir*, active participle from *naṣara* [*naṣr/nuṣûr*], to help) = helpers; i.e., helpers against Allah's judgement and retribution.

إِن تُبْدُوا 271. If you make known[1]
ٱلصَّدَقَٰتِ the charitable gifts,
فَنِعِمَّا هِيَ well and good they are;
وَإِن تُخْفُوهَا but if you keep them secret[2]
وَتُؤْتُوهَا ٱلْفُقَرَآءَ and bestow them on the poor,
فَهُوَ خَيْرٌ لَّكُمْ that will be the better for you;[3]
وَيُكَفِّرُ عَنكُم and He will forgive[4] you
مِّن سَيِّـَٔاتِكُمْ some of your sins.
وَٱللَّهُ And Allah is
بِمَا تَعْمَلُونَ خَبِيرٌ of what you do All-Aware.
(٢٧١)
۞ لَّيْسَ عَلَيْكَ 272. Not upon you
هُدَىٰهُمْ is their guidance;[5]
وَلَٰكِنَّ ٱللَّهَ يَهْدِى but Allah guides[6]
مَن يَشَآءُ whomsoever He wills.
وَمَا تُنفِقُوا And whatever you spend[7]
مِنْ خَيْرٍ of wealth[8]
فَلِأَنفُسِكُمْ that is for yourselves –[9]
وَمَا تُنفِقُونَ and you do not spend
إِلَّا ٱبْتِغَآءَ except in desire of[10]
وَجْهِ ٱللَّهِ Allah's Countenance–[11]
وَمَا تُنفِقُوا and whatever you spend
مِنْ خَيْرٍ of wealth
يُوَفَّ إِلَيْكُمْ shall be fully repaid[12] to you

1. ***Tubdû***(*na*) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*badw*) , to appear, to become clear. See at 2:33, p. 18, n. 1. The terminal *nûn* is dropped here on account of the coming of the particle *'in* before the verb).

2. ***Tukhfû***(*na*) = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle *'in* before the first verb which governs this verb also.

3. That is because it avoids the possibility of showing off and is more conducive to sincerity (*'ikhlâṣ*).

4. ***Yukaffiru*** = he forgives, he pardons, grants remission, covers, hides (v. iii. m. s. impfct. from *kaffara, kafara* [*kufr*], to cover, to hide. See *kufr* at 2:217, p. 105, n. 4; and *yakfuru* at 2:256, p. 132, n. 6.

5. i.e., your duty is only to preach and bring them the message.

6. ***Yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 2:258, p. 134, n. 2).

7. ***Tunfiqû***(*na*) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa*, [*nafaq*],to be used up. See at 2:267, p. 140, n. 10).The terminal *nûn* is dropped here on account of the conditional particle *mâ* coming before the verb.

8. ***Khayr*** (pl. *khiyâr/akhyâr*) = good, good thing, property, wealth. See at 2:269, p. 141, n. 6).

9. i.e., the merits thereof will be credited to their account and they will be amply rewarded by Allah.

10. ***Ibtighâ'*** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek. See at 2:265, p. 138, n. 11 and 2:207, p. 100, n. 2).

11. i.e., for Allah's pleasure and mercy.

12. i.e., in merits and rewards on the Day of Judgement. ***Yuwaffa*** = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to).

وَأَنتُمْ	and you
لَا تُظْلَمُونَ ﴿٢٧٢﴾	shall not be wronged.[1]
لِلْفُقَرَاءِ	273.[Charity is] For the poor
ٱلَّذِينَ أُحْصِرُوا	who are detained[2]
فِي سَبِيلِ ٱللَّهِ	in the way of Allah,
لَا يَسْتَطِيعُونَ	being unable to[3]
ضَرْبًا فِي ٱلْأَرْضِ	go about[4] in the land.
يَحْسَبُهُمُ ٱلْجَاهِلُ	The ignorant reckons[5] them
أَغْنِيَاءَ	as rich men
مِنَ ٱلتَّعَفُّفِ	due to [their] shyness;[6]
تَعْرِفُهُم	you know them[7]
بِسِيمَاهُمْ	by their mien;[8]
لَا يَسْـَٔلُونَ ٱلنَّاسَ	they do not beg of men
إِلْحَافًا	importunately.[9]
وَمَا تُنفِقُوا	And whatever you spend
مِنْ خَيْرٍ	of wealth,
فَإِنَّ ٱللَّهَ بِهِۦ	certainly Allah is about it
عَلِيمٌ ﴿٢٧٣﴾	All-Aware.

Section (*Rukû'*) 38

ٱلَّذِينَ يُنفِقُونَ	274. Those who spend[10]
أَمْوَٰلَهُم	their riches[11]
بِٱلَّيْلِ وَٱلنَّهَارِ	by night and day,
سِرًّا وَعَلَانِيَةً	secretly[12] and openly,[13]
فَلَهُمْ أَجْرُهُمْ	they will have their rewards

1. ***Tuẓlamûna*** = you (all) are wronged, done injustice (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓulm*], to do wrong. See *ẓalamtum* at 2:53, p. 25, n. 4).

2. ***'Uḥṣirû*** = they were detained, besieged, restrained, retained, encircled, blockaded, beleaguered, (v. iii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See *'uḥṣirtum* at 2:196, p. 94, n. 3). The reference is to such poor persons who engage themselves fully in *jihâd* and such other work in the way of Allah and cannot work for earning their livelihood.

3. ***Yastaṭî'ûna*** = they are able to, are capable of, are in a position to do (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭâ'û* at 2:217, p. 105, n. 11).

4. ***Ḍarb*** = to strike, to hit. *Ḍarb fî al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood.

5. ***Yaḥsabu*** = he reckons, counts, calculates, assumes, supposes, considers, regards (v. iii. m. s. impfct. from *ḥasaba* [*ḥasb/ḥisâb/ḥisbân/ḥusbân*], to reckon, to count. See *ḥasibtum* at 2: 214, p. 103, n. 2).

6. ***Ta'affuf*** = shyness, modesty, restraint, continence, chastity. Verbal noun in form V of *'affa* [*'iffah/'afâf*], to refrain, to abstain.

7. ***Ta'rifu*** = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See *'arafû* at 2:89, p. 42, n. 5).

8. ***Sîmâ*** (pl. *siyam*) = mien, expression, mark, sign.

9. ***'Ilḥâf*** = importunity, insistence (of a petitioner, beggar). Verbal noun in form IV of *laḥafa* [*laḥf*], to wrap, to cover. Hence *'alḥafa* means to request or demand urgently, importunately or insistently .

10. ***Yunfiqûna*** = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:262, p. 137, n. 1).

11. ***'Amwâl*** (sing. *mâl*) = riches, wealth, property, possessions, goods, money, funds, assets, resources. See at 2:261, p. 136, n. 7.

12. ***Sirran*** = secretly, privately, confidentially, hiddenly. See at 2:235, p. 118, n. 10.

13. ***'Alâniyatan*** = openly, overtly, publicly, patently.

عِندَ رَبِّهِمْ with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear[1] will be on them,
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.[2]

﴿٢٧٥﴾

ٱلَّذِينَ يَأْكُلُونَ 275. Those who consume[3]
ٱلرِّبَوٰا usury
لَا يَقُومُونَ shall not stand up[4]
إِلَّا كَمَا يَقُومُ ٱلَّذِى save as stands the one whom
يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ Satan has driven to frenzy[5]
مِنَ ٱلْمَسِّ ۚ by the touch.[6]
ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ That is so because they say:
إِنَّمَا ٱلْبَيْعُ "Trading[7] is but
مِثْلُ ٱلرِّبَوٰا۟ like usury";
وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ but Allah permits[8] trading
وَحَرَّمَ ٱلرِّبَوٰا۟ and prohibits[9] usury.
فَمَن جَآءَهُۥ So he to whom has come
مَوْعِظَةٌ مِّن رَّبِّهِۦ exhortation[10] from his Lord
فَٱنتَهَىٰ and hence gives [it] up,[11]
فَلَهُۥ مَا سَلَفَ he shall have what is past[12]
وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ and his case will go to Allah;
وَمَنْ عَادَ but those that revert[13] [to it],
فَأُو۟لَٰٓئِكَ such ones will be
أَصْحَٰبُ ٱلنَّارِ ۖ the companions of the fire;

1. ***Khawf*** = fear, dread. See at 2:262, p. 137, n. 7).
2. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad. See at 2:62, p. 137, n. 8).
3. ***Ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:174, p. 82, n. 3). Consuming or eating here means taking, using and dealing with. While the previous few *'âyahs* describe the merits and rules of conduct concerning charitable gifts, mentioning in particular that these should be paid out of the good things of what is earned (*ṭayyibât*), the present and the succeeding *'âyahs* up to *'âyah* 280 describe the worst type of earning, namely *ribâ* or interest on money or goods lent, make it unlawful and declare it as the most detestable thing in the sight of Allah so much so that one who indulges in it is considered to be at war with Allah and His Messenger (see *'âyah* 279 below).
4. i.e., they shall not stand up on the Day of Judgement. ***Yaqûmûna*** = they stand up, get up, stand erect, rise (v. iii. m. pl. impfct. from *qâma* [*qawmah/qiyâm*], to stand up).
5. ***Yatakhabbaṭu*** = he drives to frenzy, makes insane, makes wild, deranges the mind, makes one lost (v. iii. m. s. impfct. from *takhabbaṭa*, form V of *khabṭa* [*khabṭ*], to strike).
6. ***Mass*** = touching, bodily contact, attacking, possession, insanity, madness, hysteria, epileptic fit. See *massat* at 2:214, p. 103, n. 4).
7. ***Bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading. See at 2:254, p. 130, n. 6.
8. ***'Aḥalla*** = he permitted, made lawful, allowed, released, discharged, took or occupied the place (v. iii. m. s. in form IV of *ḥalla* [*ḥall*], to unbind, unfasten. See *'uḥilla* at 2:187, p. 89, n. 5).
9. ***Ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 2:173, p. 81, n. 5; and *ḥarâm* at 2:217, p. 105, n. 1).
10. i.e., this prohibition. ***Maw'iẓah*** (pl. *mawâ'iẓ*) = exhortation, counsel. See at 2:66, p. 31, n. 11.
11. ***Intahâ*** = he gave up, renounced, desisted, refrained, came to an end, finished (v. iii. m. s. past in form VIII of *nahâ* [*nahw/nahy*], to forbid). See *intahû* at 2:193, p. 93, n. 1.
12. i.e., it shall not be taken back from him. ***Salafa*** = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over).
13. ***'Âda*** = he reverted, returned, relapsed (v. iii. m. s. past from *'awd/'awdah*, to return).

هُمْ فِيهَا they in there
خَٰلِدُونَ ﴿٢٧٥﴾ will remain for ever.[1]

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰا 276. Allah effaces[2] usury
وَيُرْبِى ٱلصَّدَقَٰتِ and augments[3] charities;
وَٱللَّهُ لَا يُحِبُّ and Allah does not like
كُلَّ كَفَّارٍ any arch-unbeliever,[4]
أَثِيمٍ ﴿٢٧٦﴾ engrossed in sin.[5]

إِنَّ ٱلَّذِينَ ءَامَنُوا 277. Those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds,[6]
وَأَقَامُوا ٱلصَّلَوٰةَ and duly perform the prayers
وَءَاتَوُا ٱلزَّكَوٰةَ and pay the *zakâh*,
لَهُمْ أَجْرُهُمْ they shall have their rewards[7]
عِندَ رَبِّهِمْ with their Lord;
وَلَا خَوْفٌ عَلَيْهِمْ and no fear[8] will be on them
وَلَا هُمْ يَحْزَنُونَ nor will they grieve.[9]
﴿٢٧٧﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 278. O you who believe,
ٱتَّقُوا ٱللَّهَ beware[10] of Allah
وَذَرُوا and give up[11]
مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا what is in arrears[12] of usury
إِن كُنتُم مُّؤْمِنِينَ if you are believers.
﴿٢٧٨﴾

1. ***Khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

2. i.e., Allah effaces the goodness and blessings of the apparent increase of wealth made through usury. ***Yamhaqu*** = he effaces, erases, eradicates, eliminates (v. iii. m. s. impfct. from *mahaqa* [*mahq*], to efface).

3. i.e., Allah develops and prospers the wealth on which *zakâh* and other charitable gifts are made. ***Yurbî*** = he augments, develops, increases, gives more (v. iii. m. s. impfct. form *'arbâ*, form IV of *rabâ* [*rabâ'/rubû'*], to increase, to grow).

4. ***Kaffâr*** = arch-unbeliever, extremely ungrateful. Active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful.

5. ***'Athîm*** (pl. *'uthamâ'*)= sinful, engrossed in sin. Active participle in the intensive from of *fa'îl* from *'athima* [*'ithm/'atham/ma'tham*], to sin. The last clause of the *'âyah* emphasizes that the dealing with *ribâ* (interest) is characteristic only of an arch-unbeliever and sinful person.

6. ***Ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (deeds approved by the Qur'ân and the *sunnah*).

7. ***'Ajr*** (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:262, p. 137, n. 6 and 2:113, p. 53, n. 9.

8. ***Khawf*** = fear, dread. See at 2:274, p. 144, n. 1; 2:262, p. 137, n. 7; 2:155, p. 73, n. 7; 2:113, p. 53, n. 10.).

9. ***Yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve, be sad. See at 2:274, p. 144, n. 2; 2:262, p. 137, n. 8).

10. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:231, p. 115, n. 6; 2:223, p. 110, n. 4).

11. ***Dharû*** = you (all) give up, abandon, renounce, forsake, leave alone, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *yadharûna* at 2:240, p. 121, n. 4 and 2:234, p. 117, n. 13).

12. ***Baqiya*** = he or it remained, was left over, fell in arrears (v. ii. m. s. past from *baqâ'* , to remain, to stay).

فَإِن لَّمْ تَفْعَلُوا 279. If you do not do [that],
فَأْذَنُوا then take notice[1]
بِحَرْبٍ مِّنَ اللَّهِ of a war[2] from Allah
وَرَسُولِهِ ۖ and His Messenger;
وَإِن تُبْتُمْ but if you repent,[3]
فَلَكُمْ you will get
رُءُوسُ أَمْوَالِكُمْ your capital sums,[4]
لَا تَظْلِمُونَ and you will not wrong[5]
وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ nor be wronged.[6]

وَإِن كَانَ 280. And if he is[7]
ذُو عُسْرَةٍ a person in difficulty[8]
فَنَظِرَةٌ then give respite[9]
إِلَىٰ مَيْسَرَةٍ till a time of ease;[10]
وَأَن تَصَدَّقُوا and that you make a gift[11]
خَيْرٌ لَّكُمْ is the better[12] for you
إِن كُنتُمْ تَعْلَمُونَ if you are aware of.[13]
﴿٢٨٠﴾

وَاتَّقُوا يَوْمًا 281. And beware[14] of a day[15]
تُرْجَعُونَ فِيهِ you shall be returned[16] on it
إِلَى اللَّهِ to Allah,
ثُمَّ تُوَفَّىٰ then fully paid will be[17]
كُلُّ نَفْسٍ every individual

1. ***'I'dhanû*** = take notice of, be appraised of , be informed of (v. ii. m. pl. imperative from *'adhina* [*'idhn*], to allow, to learn. See *'idhn* at 2:221, p. 108, n. 12).
2. ***Harb*** (pl. *ḥurûb*) = war, fight, battle, combat.
3. ***Tubtum*** = you (all) repented, became penitent (v. ii. m. pl. past from *tâba* [*tawb/tawbah/matâb*], to repent).
4. ***Ru'ûs 'amwâl*** (sing. *ra's mâl*) = capital sums, capitals.
5. ***Taẓlimûna*** = you (all) do wrong, commit injustice, ill-treat, oppress, outrage (v. ii. m. pl. impfct. from *ẓalama* [*ẓulm*], to wrong. See the next note).
6. ***Tuẓlamûna*** = you (all are wronged, ill-treated, oppressed, outraged (v. ii. m. pl. impfct. passive from *ẓalama* [*ẓulm/ẓalm*], to do wrong. See at 2:272, p. 143, n. 1).
7. i.e., if the debtor is.
8. ***'Usrah*** = difficulty, hardship, distress, straitened circumstances, poverty. See *'usr* at 2:185, p. 88, n. 5.
9. ***Naẓirah*** = postponement, deferment, delay, respite.
10. ***Maysarah*** = ease, comfort, affluence, prosperity.
11. ***Taṣaddaqû*** [*na*] = you (all) donated, gave charitably, made a gift, (v. ii. m. pl. past from *taṣaddaqa* , form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it).
12. ***Khayr*** = good, better, best (also wealth, property). This word remains the same in its usual as well as elative forms. See at 2:263, p. 137, n. 11 and 2:272, p. 142, n. 8).
13. ***Ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:239, p. 121, n. 2).
14. ***Ittaqû*** = beware, be on your guard, fear, be afraid of, protect yourselves. See at 2:276, p. 145, n. 11.
15. The day here means the Day of Judgement as well as the day one dies. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 114.
16. ***Turja'ûna*** = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 2:245, p. 123, n. 10).
17. ***Tuwaffâ*** = she or it is given in full, (v. iii. f. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See *yuwaffa* at 2:272, p. 142, n. 12).

مَا كَسَبَتْ what it earned;[1]

وَهُمْ and they

لَا يُظْلَمُونَ ﴿٢٨١﴾ will not be wronged.[2]

Section (*Rukû'*) 39

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 282. O you who believe,

إِذَا تَدَايَنتُم when you mutually contract[3]

بِدَيْنٍ a loan

إِلَىٰٓ أَجَلٍ مُّسَمًّى till a time[4] specified,[5]

فَٱكْتُبُوهُ put it in writing;[6]

وَلْيَكْتُب and let there write

بَّيْنَكُمْ كَاتِبٌۢ between you a writer

بِٱلْعَدْلِ with impartiality;[7]

وَلَا يَأْبَ كَاتِبٌ and no writer shall decline[8]

أَن يَكْتُبَ to write

كَمَا عَلَّمَهُ ٱللَّهُ as Allah has taught him[9];

فَلْيَكْتُبْ so he shall write;

وَلْيُمْلِلِ and there shall dictate[10]

ٱلَّذِى عَلَيْهِ the one on whom is

ٱلْحَقُّ the liability[11]

وَلْيَتَّقِ ٱللَّهَ and he shall fear Allah,

رَبَّهُۥ His Lord,

وَلَا يَبْخَسْ and shall not diminish[12]

مِنْهُ شَيْـًٔا from it anything.

1. ***Kasabat*** = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:225, p. 111, n. 1).

2. ***Yuẓlamûna*** = they are wronged, done injustice, oppressed, outraged (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓulm/ẓalm*], to do wrong. See *tuẓlamûna* at 2:279, p. 146, n. 6). This *'âyah* was the last to be revealed to the Prophet shortly before his death.

3. ***Tadâyantum*** = you (all) mutually borrow, contract for a loan (v. ii. m. pl. impfct from *tadâyana*, form VI of *dâna* (*dayn*) to borrow, to take a loan). This *'âyah* lays down the rules of giving and taking loans. It is the longest *'âyah* of the Qur'ân.

4. ***'Ajal*** (pl. *'âjâl*) = appointed time, date, deadline.

5. ***Musamman*** (pl. *musammayât*)= specified, stipulated, named, designated, defined . Passive participle (m. s.) from *sammâ* (to name), form II of *samâ* [*sumuww/samâ'*], to be high).

6. ***Uktubû*** = you (all) write down, put to writing (v. ii. m. pl. imperative from *kataba* [*katb /kitâbah /kitabah*], to write. See *katabat* at 2:79, p. 37, n. 6).

7. ***'Adl*** = impartiality, equity, justice, fairness, uprightness, equivalence. See at 2:123, p. 58, n. 8).

8. ***Ya'ba*** (originally *ya'bâ*, the terminal letter is rendered vowelless and hence dropped on account of the prohibitory particle *lâ* coming before the verb)) = he declines, refuses, rejects (v. iii. m. s. impfct. from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse).

9. ***'Allama*** = he taught, gave knowledge, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:251, p. 128, n. 5).

10. ***Yumlil*** (originally *yumillu*), the terminal letter is rendered vowelless on account of the imperative *lâm* (*li*) coming before the verb) = he dictates, formulates, composes, verbalizes (v. iii. m. s. impfct. from *'amalla*, form IV of *malla*).

11. ***Haqq*** = right, truth, duty, liability, legal claim.

12. i.e., he shall not omit to mention anything of his liability, neither in respect of time and manner of repayment nor in respect of the amount or goods borrowed. ***Yabkhas***(*u*)= he diminishes, reduces, makes less, decreases, lessens (v. iii. m. s. impfct. from *bakhasa* [*bakhs*], to decrease). The last letter of the verb is vowelless on account of the prohibitory particle *lâ* coming before it.

فَإِن كَانَ ٱلَّذِى	If the one
عَلَيْهِ ٱلْحَقُّ	upon whom lies the liability
سَفِيهًا أَوْ ضَعِيفًا	is incompetent[1] or weak,[2]
أَوْ لَا يَسْتَطِيعُ	or is not able[3]
أَن يُمِلَّ هُوَ	to dictate he himself,
فَلْيُمْلِلْ	then there shall dictate
وَلِيُّهُۥ	his legal guardian[4]
بِٱلْعَدْلِ ۚ	with impartiality;
وَٱسْتَشْهِدُوا۟	and you shall call to attest[5]
شَهِيدَيْنِ	two witnesses
مِن رِّجَالِكُمْ ۖ	from your menfolk;
فَإِن لَّمْ يَكُونَا	but if there be not
رَجُلَيْنِ	two men,
فَرَجُلٌ وَٱمْرَأَتَانِ	then a man and two women
مِمَّن تَرْضَوْنَ	of whom you approve[6]
مِنَ ٱلشُّهَدَآءِ	as witnesses,
أَن تَضِلَّ إِحْدَىٰهُمَا	so that if one of the two errs[7]
فَتُذَكِّرَ	there may remind[8]
إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ	one of them the other;
وَلَا يَأْبَ	and there shall not refuse
ٱلشُّهَدَآءُ	the witnesses [to attend],
إِذَا مَا دُعُوا۟ ۚ	as and when summoned;[9]
وَلَا تَسْـَٔمُوٓا۟	and you shall not loathe[10]

1. ***Safîh*** (pl. *sufahâ'*) = incompetent, foolish, stupid, silly, insolent. See *sufahâ'* at 2:242, p. 67, n. 1).

2. ***Ḍa'îf*** (pl. *ḍu'afâ'/ḍi'âf/ḍa'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'îl* of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *ḍu'afâ'* at 2:266, p. 139, n. 15.

3. ***Lâ yastaṭî'u*** = he is not able to, is not capable of, is not in a position to, has not the capacity to (v. iii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to be obedient. See *yastiṭî'ûna* at 2:273, p. 143, n. 3).

4. ***Waliyy*** (pl. *awliyâ'*) = legal guardian, patron friend, sponsor, protector, relative. See at 2:256, p. 132, n. 12. The duty to dictate, i.e., to formulate the deed of agreement is laid on the debtor or his legal guardian because in that case he will be fully conversant with the nature of obligation on him in respect of the amount, the period, the mode of repayment and such other things connected with the loan. And for that reason he is asked to be strictly fair and impartial and not to diminish in any form the nature and extent of his liability. See *Al-Tafsîr al-Kabîr*, pt. VII, p. 122.

5. ***Istash-hidû*** = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhûd*], to witness. See *shahida* at 2:185, p. 88, n. 1).

6. ***Tarḍawna*** = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied).

7. ***Taḍilla*** (*u*) = she errs, goes wrong (v. iii. f. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to err).

8. ***Tudhakkira*** (*u*)= she reminds, calls attention to (v. iii. f. s. impfct. from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *yadhdhakkaru* at 2:269, p. 141, n. 8).

9. ***Du'û*** = they were summoned, called on, invited (v. iii. m. pl. past passive form *da'â* [*du'â'*], to call. See *du'â'* at 2:171, p.80, n. 11).

10. ***Lâ tas'amû*** = you (all) do not detest, loathe, dislike, be weary of, be fed up, be bored (v. ii. m. pl. imperative (prohibition) form *sa'ima* [*sa'm /sa'âmah*], to be weary, to dislike).

أَن تَكْتُبُوهُ	to write it down,
صَغِيرًا أَوْ كَبِيرًا	be it small or big,
إِلَىٰ أَجَلِهِۦ	to its specified period.
ذَٰلِكُمْ أَقْسَطُ	This is the more equitable[1]
عِندَ ٱللَّهِ	in the sight of Allah
وَأَقْوَمُ	and the more sound[2]
لِلشَّهَٰدَةِ	as testimony,
وَأَدْنَىٰٓ	and the more appropriate[3]
أَلَّا تَرْتَابُوٓا۟	that you be not in doubts;[4]
إِلَّآ أَن تَكُونَ	except that it is
تِجَٰرَةً حَاضِرَةً	a trading on the spot[5]
تُدِيرُونَهَا بَيْنَكُمْ	you conduct[6] amongst you;
فَلَيْسَ عَلَيْكُمْ	so there will not be on you
جُنَاحٌ	any impropriety[7]
أَلَّا تَكْتُبُوهَا	that you do not write it.
وَأَشْهِدُوٓا۟	And obtain witnesses[8]
إِذَا تَبَايَعْتُمْ	when you agree on a sale.[9]
وَلَا يُضَآرَّ	And no harm shall be done[10]
كَاتِبٌ وَلَا شَهِيدٌ	to a writer nor to a witness.
وَإِن تَفْعَلُوا۟	If you do [so]
فَإِنَّهُۥ	that will surely be
فُسُوقٌۢ بِكُمْ	an outrage[11] on your part.
وَٱتَّقُوا۟ ٱللَّهَ	And be afraid[12] of Allah –

1. ***'Aqsaṭ*** = more just, fairer, more correct, more equitable. Elative of *qisṭ*.

2. ***'Aqwam*** = more sound, more authentic, more proper, more upright. Elative form of *qawîm*.

3. ***'Adnâ*** = more appropriate, better suited, nearer, closer, lower. Elative form of *dânin*.

4. ***Tartâbû***(*na*) = you (all) are in doubt, suspect, doubt, question, have misgivings (v. ii. m. pl. impfct. from *irtâba* (*irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect). The terminal *nûn* is dropped on account of the coming of the particle *'an* before the verb).

5. ***Hâḍirah*** (m. *ḥâḍir*) = on the spot, instant, present. Active participle from *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 2:180, p. 85, n. 6).

6. ***Tudîrûna*** = you (all) direct, conduct, manage, operate, transact (v. ii. m. pl. impfct. from *'adâra*, form IV of *dâra* [*dawr/dawrân*], to turn, to rotate).

7. ***Junâḥ*** = sin, misdemeanour, impropriety. See at 2:233, p. 117, n. 5.

8. ***'Ash-hidû*** = you (all) obtain witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada* (*'ish-hâd*), form IV of *shahida* [*shuhûd*], to witness. See *istash-hidû* above at n. 5, p. 148).

9. ***Tabâya'tum*** = you (all) mutually agree on a sale, conclude a bargain, contract a deal (v. ii. m. pl. past from *tabâya'a*, form VI of *bâ'a* [*bay'*], to sell. See *bay'* at 2:275, p. 144, n. 7).

10. ***Yuḍârru*** = he is harmed, injured, damaged, coerced, prejudiced (v. iii. m. s. impfct. passive from *ḍârra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *tuḍârru* at 2:233, p. 116, n.16).

11. ***Fusûq*** = outrage, iniquity, foulplay. See at 2:197, p. 95, n. 10.

12. ***Ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:280, p. 146, n. 14 and 2:276, p. 145, n. 11).

وَيُعَلِّمُكُمُ ٱللَّهُ and Allah is instructing[1] you–
وَٱللَّهُ بِكُلِّ شَىْءٍ and Allah is of everything
عَلِيمٌ ﴿٢٨٢﴾ All-Knowing.

﴿٢٨٣﴾ وَإِن كُنتُمْ 283. And if you are
عَلَىٰ سَفَرٍ on a travel
وَلَمْ تَجِدُوا۟ كَاتِبًا and do not get[2] a writer,
فَرِهَٰنٌ then there be pledges[3]
مَّقْبُوضَةٌ given possession of.[4]
فَإِنْ أَمِنَ And if there trusts[5]
بَعْضُكُم بَعْضًا one of you the other,
فَلْيُؤَدِّ then there shall discharge[6]
ٱلَّذِى ٱؤْتُمِنَ the one trusted[7]
أَمَٰنَتَهُۥ his trust;[8]
وَلْيَتَّقِ ٱللَّهَ and he shall fear Allah,
رَبَّهُۥ his Lord.
وَلَا تَكْتُمُوا۟ And do not conceal[9]
ٱلشَّهَٰدَةَ the evidence;
وَمَن يَكْتُمْهَا for whoever conceals it,
فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ sinful[10] indeed is his heart.
وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
عَلِيمٌ ﴿٢٨٣﴾ All-Knowing.[11]

1. ***Yu'allimu*** = he instructs, teaches, imparts knowledge (v. iii., m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See 2:151, p. 72, n. 6). The implication is that Allah is giving the instruction so that it must not be violated and that its violation will be intentional and with knowledge, hence inexcusable and deserving of proper punishment. An additional warning is contained in the last clause which emphasizes that Allah is All-Knowing of everything, including whether an witness or a writer is coerced or prejudiced in any way.

2. ***Tajidû****(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See *yajid* at 2:196, p. 95, n. 1).

3. ***Rihân*** (sing. *rahn*) = pledges, securities, pawns, mortgages.

4. ***Maqbûḍah*** (m. *maqdûḍ*) = grasped, seized, grabbed, taken or given possession of. Passive participle from *qabaḍa* (*qabḍ*), to seize, to grab). See *yaqbiḍu* at 2:245, p. 123, n. 8.

5. i.e., if the creditor trusts the debtor and gives him the loan without taking any security. ***'Amina*** = he trusted, became safe (v. iii. m. s. past from *'amn*/*'amân*/*'amânah*). See *'amintum* at 2:196, p. 94, n. 13.

6. ***Yu'addî*** = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addâ* [*ta'diyah*], form II from *'adâ* [*'uduww*/*'ady*], to go, to proceed).

7. ***U'tumina*** = he is given trust, entrusted with, trusted (v. iii. m. s. impfct. passive from *i'tamana*, form VIII of *'amina*. See n. 5 above).

8. ***'Amânah*** = trust, trustworthiness, reliability, confidence, faithfulness, integrity.

9. ***Lâ taktumû*** = you (all) do not conceal, hide, secrete, suppress, withhold (v. ii. m. pl. imperative {prohibition} from *katama* [*katm*/*kitmâm*], to hide. See at 2:42, p. 21, n. 9; and *taktumûna* at 2:33, p. 18, n. 2).

10. ***'Âthim*** (pl. *'uthamâ'*) = sinful, sinner, criminal, wicked, evil. Active participle from *'athima* [*'ithm*/*ma'tham*], to sin. See *'ithm* at 2:219, p. 107, n. 4).

11. While the meaning of 'All-Knowing' is general and applies to all situations, here it contains a warning that Allah knows whether one discharges one's trust or not and whether one conceals an evidence or not.

Section (*Rukû'*) 40

لِلَّهِ 284. To Allah belongs
مَا فِي ٱلسَّمَٰوَٰتِ whatever is in the heavens
وَمَا فِي ٱلْأَرْضِ and whatever is in the earth.[1]
وَإِن تُبْدُوا۟ And whether you disclose[2]
مَا فِىٓ أَنفُسِكُمْ what is within yourselves
أَوْ تُخْفُوهُ or keep it concealed,[3]
يُحَاسِبْكُم Allah will call you
بِهِ ٱللَّهُ to account[4] for it.
فَيَغْفِرُ Then He may forgive[5]
لِمَن يَشَآءُ whomsoever He pleases
وَيُعَذِّبُ and may punish[6]
مَن يَشَآءُ whomsoever He wills.
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ And Allah is over everything
قَدِيرٌ ﴿٢٨٤﴾ All-Powerful.

ءَامَنَ ٱلرَّسُولُ 285. The Messenger believes
بِمَآ أُنزِلَ in what has been sent down[7]
إِلَيْهِ مِن رَّبِّهِۦ to him from his Lord,
وَٱلْمُؤْمِنُونَ and so do the believers.
كُلٌّ ءَامَنَ Everyone believes
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ in Allah and His angels,[8]
وَكُتُبِهِۦ and His Books[9]

1. See 2:255, p. 131, n. 3.

2. ***Tubdû***(*na*) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*budûww/badâ'*) , to appear, to become clear. The terminal *nûn* is dropped on account of the coming of the particle *'in* before the verb. See at 2:271, p. 142, n.1).

3. ***Tukhfû***(*na*) = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nûn* is dropped because of the coming of the particle *'in* before the first verb which governs this verb also. See *tubdûna* at 2:271, p. 142, n. 2).

4. ***Yuḥâsibu*** = he calls to account, holds responsible, makes answerable (v. iii. m. s. impfct. from *ḥâsaba*, form III of *ḥasaba* [*ḥasb/ḥisâb/ḥisbân/ḥusbân*], to count, to calculate. See *yaḥsabu* at 2:273, p. 143, n. 5).

5. ***Yaghfiru*** = he forgives, pardons, remits (v. iii. m. s. impfct. from *ghafara* [*ghafr / maghfirah / ghufrân*], to forgive. See *maghfirah* at 2:268, p.141, n. 1; and *istaghfirû* at 2:199, p. 97, n. 2).

6. ***Yu'adhdhibu*** = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct).

7. ***'Unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 2:185, p. 87, n. 12).

8. ***Malâ'ikah*** (sing. *malak*) = angels.

9. i.e., the Books sent down to the previous Prophets. The *'âyah* emphasizes the fact that Allah has sent down the same message and religion to mankind through all the previous Prophets and that the Qur'ân is the culmination and finalization of that message. The belief in the previous Books indicated here means the belief in the fact of their having been sent down by Allah, not as they exist in their present forms; for these have been tampered with and corrupted, as the Qur'ân mentions elsewhere, and hence have been superseded by the Qur'ân.

وَرُسُلِهِۦ and His Messengers

[saying]:

لَا نُفَرِّقُ "We do not differentiate[1]

بَيْنَ أَحَدٍ between any

مِّن رُّسُلِهِۦ of His Messengers."

وَقَالُوا۟ And they say:

سَمِعْنَا وَأَطَعْنَا "We listen[2] and we obey;[3]

غُفْرَانَكَ [we ask] Your forgiveness,[4]

رَبَّنَا our Lord,

وَإِلَيْكَ and to You

ٱلْمَصِيرُ ﴿٢٨٥﴾ is the destination."[5]

لَا يُكَلِّفُ ٱللَّهُ 286. Allah does not burden[6]

نَفْسًا any individual

إِلَّا وُسْعَهَا except to its capacity.[7]

لَهَا He shall have

مَا كَسَبَتْ what he earns;[7]

وَعَلَيْهَا and on him shall lie

مَا ٱكْتَسَبَتْ what he takes on himself.[8]

رَبَّنَا "Our Lord,

لَا تُؤَاخِذْنَآ take us not to task[9]

إِن نَّسِينَآ if we forget[10]

أَوْ أَخْطَأْنَا or make a mistake.[11]

1. i.e., we believe that all of them were commissioned by Allah as Prophets and Messengers and do not believe in some and disbelieve in the others. Otherwise they themselves had different ranks and positions as is stated in 2:253. ***Nufarriqu*** = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farraqa*, form II [*tafrîq*] of *faraqa* [*farq/furqân*], to separate. See *yufarriqûna* at 2:102, p. 48, n. 9).

2. ***Sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 2:93, p. 44, n. 8).

3. ***'Aṭa'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See *lâ yastaṭî'u* at 2:282, p. 148, n. 3). This part of the *'âyah* implies that faith (*'îmân*) must be accompanied by deeds, i.e., compliance with the requisites of the faith.

4. ***Ghufrân*** = forgiveness, pardon, remission. See *yaghfiru* at 2:284, p. 151, n. 1).

5. ***Maṣîr*** (pl. *maṣâyir*) = destination, place at which one arrives, destiny, outcome, end. See at 2:126, p. 60, n. 8). Here is also an emphasis that all of us shall have to return to Allah and to none or nowhere else.

6. ***Yukallifu*** = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklîf*) of *kalifa* [*kalaf*], to be fond of, to be bent, be freckled. See *tukallafu* at 2:233, p. 116, n. 14).

7. ***Wus'*** = capacity, ability, capability, power. See at 2:233, p. 116, n. 15.

8. ***Kasabat*** = she or it earned, acquired, gained, obtained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:281, p. 147, n. 1).

9. ***Lâ tu'âkhidh*** = you do not take to task, punish, censure, blame (v. ii. m. s. imperative (negative) from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take. See *yu'âkhidhu* at 2:225, p. 110, n. 14)

10. ***Nasînâ*** = we forgot (v. i. pl. past from *nasiya*[*nasy/nisyân*], to forget. See *lâ tansaw* at 2:237, p. 120, n. 8)).

11. ***'Akhṭa'nâ*** = we were mistaken, made an error, were at fault (v. i. pl. past from *'akhṭa'a*, form IV of *khaṭi'a* [*khaṭa'*], to be mistaken).

رَبَّنَا	Our Lord,
وَلَا تَحْمِلْ عَلَيْنَآ	and do not load[1] on us
إِصْرًا	a burden[2]
كَمَا حَمَلْتَهُۥ	as You loaded[3] it
عَلَى ٱلَّذِينَ	on those
مِن قَبْلِنَا	before us.
رَبَّنَا	Our Lord,
وَلَا تُحَمِّلْنَا	and do not impose on[4] us
مَا لَا طَاقَةَ لَنَا بِهِۦ	what we have no power[5] for.
وَٱعْفُ عَنَّا	And efface[6] from us,
وَٱغْفِرْ لَنَا	and forgive[7] us,
وَٱرْحَمْنَآ	and have mercy on[8] us;
أَنتَ مَوْلَىٰنَا	You are our Lord-Protector;[9]
فَٱنصُرْنَا	So give us help[10]
عَلَى	against
ٱلْقَوْمِ ٱلْكَٰفِرِينَ	the infidel people."
﴿٢٨٦﴾	

1. ***Lâ taḥmil*** = you do not load, bring to bear on, make carry (v. ii. m. s. imperative (negative) from *ḥamala* [*ḥaml*], to carry. See *taḥmilu* at 2:248, p. 126, n. 3. When followed by the particle *'alâ* the verb gives a causative sense of making someone carry, to bring to bear).

2. ***'Iṣr*** (pl. *'âṣâr*)= burden, load, encumbrance, burdensome covenant.

3. ***Ḥamalta*** (*'alâ*) = you loaded, brought to bear on (v. ii. m. s. past from *ḥamala*. See *taḥmilu* at 2:248, p. 126, n. 3).

4. ***Lâ tuḥammil*** = you do not load, place a burden, make carry, impose (v. ii. m. s. imperative {negative} from *ḥammala*, form II of *ḥamala*. See n. 1 above).

5. ***Ṭâqah*** (pl. *ṭâqât*) = power, ability, capability, capacity, strength. See at 2:249, p. 127, n. 2.

6. ***U'fû*** = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to excuse, to forgive. See *I'fû* at 2:109, p. 52, n. 5; and *ya'fû* at 2:271, p. 142, n. 4).

7. ***Ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See *ghufrân* at 2:285, p. 152, n. 4; and *yaghfiru* at 2:284, p. 151, n. 5).

8. ***Irḥam*** = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *raḥima* [*raḥmah/marḥamah*], to have mercy.

9. ***Mwlâ*** = Lord-Protector, Sovereign.

10. ***Unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 2:250, p. 127, n. 11; and *yunṣarûna* at 2:123, p. 88, n.11).

3: *SÛRAT 'ÂL 'IMRÂN* (THE FAMILY OF 'IMRÂN)

[Madinan, 200 *'âyahs*]

This *sûrah* is a follow-on to the previous *sûrat al-Baqarah* and deals with (a) the articles of faith, namely, the evidences and arguments regarding monotheism (*tawhîd*), the prophethood of Muhammad (peace and blessings of Allah be on him) and the truth of the Qur'ân; (b) the assumptions of the People of the Book, especially of the Christians, regarding 'Îsâ (p.b.h) which occupies almost a half of the *sûrah*; and as such it is named *'Âl 'Imrân* or The Family of 'Imrân; (c) the battles of Badr and 'Uhud and the lessons learnt from them, particularly from the latter and (d) the instructions and rules regarding *jihâd* (fighting in the way of Allah), *hajj, zakâh* and the illegality of *ribâ* (taking of interest). The concluding *'âyahs* of the *sûrah* call for reflection in the creation of the heavens and the earth and contain, like the end of *sûrat al-Baqarah*, a very appropriate prayer to be made by man to Allah. The very last *'ayah* mentions the requisites of success in the struggle for the truth, particularly the need for patience and perseverance.

سُورَةُ آلِ عِمْرَانَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ 1. *Alif - Lâm- Mîm.*[1]

ٱللَّهُ 2. Allah,

لَآ إِلَٰهَ إِلَّا هُوَ there is no deity[2] except He,

ٱلْحَىُّ the Ever-Living,

ٱلْقَيُّومُ the Ever-Alert.[3]

نَزَّلَ عَلَيْكَ 3. He has sent down[4] to you

ٱلْكِتَٰبَ بِٱلْحَقِّ the Book in truth,

مُصَدِّقًا confirming[5]

لِّمَا بَيْنَ يَدَيْهِ what is before it;

وَأَنزَلَ and He had sent down[6]

ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ the *Torah* and the *Injîl*

مِن قَبْلُ 4. Before,

هُدًى لِّلنَّاسِ as guidance for mankind.

1. These letters are mysterious and their meaning is known only to Allah.

2. الٰه *'ilâh* (pl. *'âlihah*) = deity, god, particularly one deserving of worship (see at 2:255, p. 130, n. 10). This *'âyah* and most of what follows till *'âyah* 84 of the *sûrah* were revealed in the context of a deputation of some sixty Christians of Najran who were joined by the leaders of the Madinan Jews. The *'âyah* is in reply to the Christians' deification of Jesus (peace be on him), who was no more than a Prophet.

3. القيوم ***al-Qayyûm*** = the Ever-Alert, the One ever taking care of and sustaining His creation. See at 2:255, p. 131.

4. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 2:176, p. 82, n. 8). This and the following *'âyah* stress two things: (a) It is Allah Who sent down the Qur'ân just as He had sent down the *Torah* and the *Injîl* on the previous Prophets (B) Allah has given the same message and guidance to mankind through all the Prophets; and the Qur'ân is the final and complete form of that guidance and message.

5. مصدق ***muṣaddiq*** = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:97, p. 46, n. 7).

6. أنزل ***anzala*** = he sent down (v. iii. m. s. past in form IV of *nazala*. See n. 4 above).

وَأَنزَلَ And He sent down
ٱلْفُرْقَانَ the Furqân.[1]
إِنَّ ٱلَّذِينَ كَفَرُوا۟ Verily those who disbelieve[2]
بِـَٔايَـٰتِ ٱللَّهِ in the revelations[3] of Allah,
لَهُمْ they shall have
عَذَابٌ شَدِيدٌ a punishment very severe[4];
وَٱللَّهُ and Allah is
عَزِيزٌ All-Mighty,
ذُو ٱنتِقَامٍ ﴿٤﴾ Master of Retribution.[5]

إِنَّ ٱللَّهَ 5. Verily Allah,
لَا يَخْفَىٰ عَلَيْهِ there cannot hide[6] from Him
شَىْءٍ فِى ٱلْأَرْضِ anything in the earth,
وَلَا فِى ٱلسَّمَآءِ ﴿٥﴾ nor in the heavens.

هُوَ ٱلَّذِى 6. He it is Who
يُصَوِّرُكُمْ gives you shape[7]
فِى ٱلْأَرْحَامِ in the wombs[8]
كَيْفَ يَشَآءُ as He wills.
لَآ إِلَـٰهَ إِلَّا هُوَ There is no deity Except He,[9]
ٱلْعَزِيزُ the All-Mighty,
ٱلْحَكِيمُ ﴿٦﴾ the All-Wise.

1. فرقان ***furqân*** = the distinguishment, that which distinguishes between the right and the wrong . It is another name for the Qur'ân, and the repetition is intended for emphasizing that it was sent down by Allah for making clear, among other things, the faults in the claims made by the Christians in respect of Jesus (peace be on him). See Al-Ṭabarî, *Tafsîr*, pt. III., p.167.

2. كفروا ***kafarû*** = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [*kufr*], not to believe. See at 2:212, p. 101, n. 11).

3. ايات ***'âyât*** (sing. اية *'âyah*) = signs, miracles, revelations, evidences. See at 2:266, p. 140, n. 2).

4. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 2:211, p. 101, n. 10).

5. انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge.

6. i.e., nothing remains unknown to Allah of the deeds, movements and designs of His creation, open or secret. Openness and secrecy are relevant only to the created beings, not to Allah. يخفى ***yakhfâ*** = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See *tukhfû* at 2:284, p. 151, n. 3).

7. يصور ***yuṣawwiru*** = he gives shape, he formulates, fashions, creates (v. iii. m. s. impfct. from *ṣawwara*, form II from the root *ṣûrah*, shape).

8. أرحام ***'arḥâm*** (sing. رحم *raḥim/riḥm*) = womb, uterus. The *âyah* refers to the instrumentality as well as the physical features of the creation in the womb. Thus, (a) Allah has the power to create a being in the mother's womb without the instrumentality of a father, as was done in the case of 'Îsâ (p.b.h.). This is a reply to those who cite his miraculous birth as an argument for his supposed divinity. Similarly, (b) Allah determines the physical featuers of the foetus, including its sex, colour, shape, its being born in singles or in multiples, making two bodies with one head or two heads with one body and such other peculiarities, of which instances are not rare.

9. This is a further emphasis on the fact that 'Îsâ (p.b.h.) or any other being, however mysterious or miraculous his birth might be, is not god.

هُوَ ٱلَّذِىٓ	7. He it is Who
أَنزَلَ عَلَيْكَ	sent down[1] on you
ٱلْكِتَٰبَ	the Book.
مِنْهُ ءَايَٰتٌ	Therein are revelations[2]
مُّحْكَمَٰتٌ	clear and firm;[3]
هُنَّ	they are
أُمُّ ٱلْكِتَٰبِ	the basis[4] of the Book;
وَأُخَرُ	and the others,
مُتَشَٰبِهَٰتٌ	difficult to comprehend.[5]
فَأَمَّا ٱلَّذِينَ	But as to those
فِى قُلُوبِهِمْ	in whose hearts
زَيْغٌ	there is deviation[6]
فَيَتَّبِعُونَ	they follow
مَا تَشَٰبَهَ مِنْهُ	what seems ambiguous[7] of it,
ٱبْتِغَآءَ ٱلْفِتْنَةِ	seeking[8] dissension[9]
وَٱبْتِغَآءَ	and aiming at
تَأْوِيلِهِۦ	its interpretation;[10]
وَمَا يَعْلَمُ	but none knows
تَأْوِيلَهُۥٓ	its real sense
إِلَّا ٱللَّهُ	except Allah.
وَٱلرَّٰسِخُونَ	And those deep-rooted[11]
فِى ٱلْعِلْمِ	in knowledge
يَقُولُونَ ءَامَنَّا بِهِۦ	say: "We believe in it;

1. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV of *nazâla* [*nuzûl*], to come down. See at 3:3, p. 154, n. 6).

2. آيات ***'âyât,*** see 3:4, p. 155, n. 3.

3. محكمات ***muḥkamât*** (fem. pl.; sing. محكمة *muḥkamah;* mas. *muḥkam*) = clear, exact, precise, firm, made perfect (passive participle from *'aḥkama* (to make firm, to do properly), form IV of *ḥakama* [*ḥukm*], to pass judgement.

4. أم ***'umm*** (pl. أمهات *'ummahât*) = mother, source, basis, essence.

5. متشابهات ***mutashâbihât*** (fem. pl.; sing. *mutashâbihah;* mas. *mutashâbih*) = similar to one another, equal to one another, identical, of various meanings, obscure, not clearly intelligible, difficult to comprehend. Active participle from *tashâbaha* (to resemble one another), form VI from *shibh*, resemblance. See *mutashâbih* at 2:25, p. 13, n. 11. See also n. 7 below).

6. زيغ ***zaygh*** = deviation, deflection, swerving, turning aside.

7. تشابه ***tashâbaha*** = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*).

8. ابتغاء ***ibtighâ'*** = to seek, wish, desire, for the purpose of, with a view to, aiming at (verbal noun in form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 2:272, p. 142, n. 10).

9. فتنة ***fitnah*** (pl. فتن *fitan*) = dissension, discord, trial, temptation. See at 2:217, p. 105, n.7).

10. تأويل ***ta'wîl*** (pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert). The allusion is to those who seek to give a twist to difficult passages and expressions in the Qur'ân to support their particular views , such as the Christian apologists' twisting the expressions "a word from Allah" and "a spirit from Him" for attributing divinity to 'Îsâ (p.b.h.). The right course always is to understand a difficult passage in the light of the clear and specific statements, such as "There is no God except Allah" and that "He creates in any way He wills).

11. راسخون ***râsikhûn*** (sing. راسخ *râsikh*) = deep-rooted, firmly fixed, grounded, thoroughly versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted).

كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ all is from our Lord;"
وَمَا يَذَّكَّرُ and none bears in mind[1]
إِلَّا أُولُوا الْأَلْبَابِ save the men of perception.[2]
﴿٧﴾

رَبَّنَا 8. "Our Lord,[3]
لَا تُزِغْ قُلُوبَنَا do not let our hearts deviate[4]
بَعْدَ إِذْ هَدَيْتَنَا after you have guided us;
وَهَبْ لَنَا and grant us[5]
مِن لَّدُنكَ رَحْمَةً ۚ mercy out of Your Grace.
إِنَّكَ أَنتَ Verily You are
الْوَهَّابُ ﴿٨﴾ the Very Generous Giver."[6]

رَبَّنَا إِنَّكَ 9. "Our Lord, verily You
جَامِعُ النَّاسِ will muster[7] mankind
لِيَوْمٍ for a day[8]
لَّا رَيْبَ فِيهِ ۚ there is no doubt in it.
إِنَّ اللَّهَ لَا يُخْلِفُ Verily Allah does not break[9]
الْمِيعَادَ ﴿٩﴾ the promise."[10]

Section (*Rukû'*) 2

إِنَّ الَّذِينَ 10. Verily those who
كَفَرُوا disbelieve;
لَن تُغْنِيَ عَنْهُمْ there shall never avail[10] them

1. يذكر ***yadhdhakkaru*** (originally يذكر *yatadhakkaru*) = he bears in mind, learns a lesson (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:269, p. 141, n. 8).

2. ألباب ***'albâb*** (sing. لب *lubb*) = heart, mind, acumen, understanding, perception. See at 2:269, p. 141, n. 9).

3. i.e., such men always pray to their Lord saying: "Our Lord, etc."

4. لا تزغ ***lâ tuzigh*** = you do not let deviate, make go astray (v. ii. m. s. imperative [prohibition] from *'azâgha*, form IV of *zâgha* [*zaygh*], to deviate, to deflect, to turn away . See *zaygh* at 3:7, p. 156, n. 6).

5. هب ***hab*** = you bestow, give, grant (v. ii. m. s. imperative from *wahaba* [*wahb*], to give, to donate).

6. وهاب ***wahhâb*** = Very Generous Giver, he who gives profusely (active participle in the intensive form of *fa''âl* from *wahaba*. See note 5 above).

7. جامع ***jâmi'*** (pl. جوامع *jawâmi'*) = one who gathers, collects, musters, herds together.

8. i.e., the Day of Resurrection and Judgement.

9. لا يخلف ***lâ yukhlifu*** = he does not break, fail to keep, go back on (v. iii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [*khalf*] to come after, to lag behind. See *yukhlifu* at 2:80, p. 37, n. 11).

9. ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, appointment, time agreed on, date). The *âyah* is a reminder that all will be resurrected and mustered before Allah for judgement on their performances in this life.

10. تغنى ***tughniya*** (originally *tughnî*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan/ghanâ'*], to be free from want, to be rich. The last letter takes *fatḥah* because of the particle *lan* coming before the verb.).

أَمْوَٰلُهُمْ	their wealth
وَلَآ أَوْلَٰدُهُم	nor their children
مِّنَ ٱللَّهِ شَيْـًٔا	as against Allah whatsoever;
وَأُو۟لَٰٓئِكَ	and such ones,
هُمْ وَقُودُ ٱلنَّارِ	they will be fuel[1] of the fire.
﴿١٠﴾	
كَدَأْبِ	11. As was the wont[2] of
ءَالِ فِرْعَوْنَ	the people of the Pharaoh
وَٱلَّذِينَ مِن قَبْلِهِمْ	and those before them.
كَذَّبُوا۟	They disbelieved[3]
بِـَٔايَٰتِنَا	in Our revelations.
فَأَخَذَهُمُ ٱللَّهُ	So Allah got hold of them[4]
بِذُنُوبِهِمْ	on account of their sins;
وَٱللَّهُ	and Allah is
شَدِيدُ ٱلْعِقَابِ	severe in punishing.[5]
﴿١١﴾	
قُل لِّلَّذِينَ	12. Say to those who
كَفَرُوا۟	disbelieve:
سَتُغْلَبُونَ	"You will be defeated[6]
وَتُحْشَرُونَ	and herded[7]
إِلَىٰ جَهَنَّمَ	to hell;
وَبِئْسَ ٱلْمِهَادُ	and bad is the place of rest".[8]
﴿١٢﴾	
قَدْ كَانَ لَكُمْ	13. "You[9] have already had

1. وقود ***waqûd*** = fuel. See *istawqada* at 2:17, p. 9, n. 9.

2. دأب ***da'b*** = habit, wont, persistence, eagerness.

3. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 2:39, p. 20, n. 5).

4. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See *'akhadhnâ* at 2:63, p. 30, n. 7).

5. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 2:211, p. 101, n. 11.

6. تغلبون ***tughlabûna*** = you (all) are defeated, overcome, overpowered, subdued, conquered, vanquished (v. ii. m. pl. impfct. passive from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *ghalabat* at 2:249, p. 127, n. 6). The *'âyah* is primarily addressed to the unbelievers of Makka and Madina, including the Jews of the latter place, and contains a remarkable prophecy about their ultimate defeat and discomfiture. The message and meaning are, however, universal.

7. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 2:203, p. 98, n. 11).

8. مهاد ***mihâd*** = bed, place of rest, fold that holds something. See at 2:206, p. 99, n. 16.

9 The address to the unbelievers and the Jews contained in the previous *'âyah* is continued in the present *'âyah*. It refers specifically to the battle of Badr which took place in mid-Ramaḍân, 2 H. in which a small band of some three hundred ill-equipped Muslims routed the far superior Quraysh army of more than a thousand, well equipped with arms, camels and horses.

ءَايَةٌ	a sign[1]
فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ	in the two bands[2] that met[3] –
فِئَةٌ تُقَٰتِلُ	one band fighting[4]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah
وَأُخْرَىٰ كَافِرَةٌ	and the other unbelivers;
يَرَوْنَهُم	they seeing[5] them
مِّثْلَيْهِمْ	twice their like
رَأْىَ ٱلْعَيْنِ ۚ	in ocular sight.
وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ	But Allah aids[6] with His help
مَن يَشَآءُ ۗ	whom He wills.
إِنَّ فِى ذَٰلِكَ	Verily therein is
لَعِبْرَةً	a sure lesson[7]
لِّأُو۟لِى ٱلْأَبْصَٰرِ	for the owners of visions.[8]
﴿١٣﴾	
زُيِّنَ لِلنَّاسِ	14. Embellished[9] for man
حُبُّ ٱلشَّهَوَٰتِ	is the love of passions,[10]
مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ	of women and offspring,[11]
وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ	and accumulated riches[12]
مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ	of gold[13] and silver,[14]
وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ	and horses[15] of good brand,[16]
وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ	and cattle and tillage.[17]
ذَٰلِكَ مَتَٰعُ	That is the enjoyment[18] of
ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ	the worldly life;

1. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, evidence, miracle. See 2:247, p. 125, n. 9.

2. فئتين ***fi'atayn*** (dual of *fi'ah* in the acc. /gen.; pl. *fi'ât*)= two bands, hosts, parties.

3. التقتا ***iltaqatâ*** = they (two) met, confronted each other (v. iii. f. dual past from *iltaqâ*, form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *mulâqû* at 2:249, p. 127, n. 4).

4. تقاتل ***tuqâtilu*** = she or it fights, combats (v. iii. f. s. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtilûna* at 2:217, p. 105, n. 9).

5. i.e., the Muslims seeing the unbelievers.

6. يؤيد ***yu'ayyidu*** = he aids, supports, backs (v. iii. m. s. impfct. from *ayyada*, form II of *'âda* [*'ayd*], to be strong. See *'ayyadnâ* at 2:253, p. 129, n. 6).

7. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice, rule, admonition.

8. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 2:7, p. 6, n. 7).

9. زين ***zuyyina*** = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 2:212, p. 101, n. 12).

10. شهوات ***shahawât*** (sing. شهوة *shahwah*) = passions, desires, cravings, greed.

11. بنين ***banîn*** (accusative/genitive of *banûn*, pl. of *ibn*) = sons, descendants, offspring.

12. القناطير المقنطرة ***al-qanâṭîr al-muqanṭarah*** = accumulated riches, hoarded wealth [*qanâṭîr*, sing. *qinṭâr* = a varying weight of measure; *muqantar*, passive participle from *qantara*, to accumulate wealth).

13. ذهب ***dhahab*** = gold.

14. فضة ***fiḍḍah*** = silver.

15. خيل ***khayl*** = the horse.

16. مسومة ***musawwamah*** = beautiful, marked for goodness (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

17. حرث ***ḥarth*** = tillage, cultivation, tilth. See at 2:222, p. 109, n. 13.

18. متاع ***matâ'*** (pl. أمتعة *'amti'ah*)= enjoyment, delight, object of delight. see at 2:240,p.121, n. 6.

وَٱللَّهُ عِندَهُۥ but Allah has with Him
حُسْنُ ٱلْمَـَٔابِ ﴿١٤﴾ the best of returns.[1]

قُلْ أَؤُنَبِّئُكُم 15. Say: "Shall I inform[2] you
بِخَيْرٍ of something better[3]
مِّن ذَٰلِكُمْ than all that?
لِلَّذِينَ ٱتَّقَوْا Those who fear[4] shall have
عِندَ رَبِّهِمْ جَنَّـٰتٌ with their Lord gardens
تَجْرِى مِن تَحْتِهَا flowing[5] below them
ٱلْأَنْهَـٰرُ the rivers–
خَـٰلِدِينَ فِيهَا abiding for ever[6] therein –
وَأَزْوَٰجٌ مُّطَهَّرَةٌ and spouses rendered pure,[7]
وَرِضْوَٰنٌ and pleasures[8]
مِّنَ ٱللَّهِ of Allah.
وَٱللَّهُ بَصِيرٌۢ And Allah is All-Seeing
بِٱلْعِبَادِ ﴿١٥﴾ of the servants.

ٱلَّذِينَ يَقُولُونَ 16. Those who say: "Our
رَبَّنَآ إِنَّنَآ ءَامَنَّا Lord, we surely believe;
فَٱغْفِرْ لَنَا ذُنُوبَنَا so forgive us our sins
وَقِنَا and save[9] us from
عَذَابَ ٱلنَّارِ ﴿١٦﴾ the punishment of the fire" –

ٱلصَّـٰبِرِينَ 17. [Who are] patient,[10]

1. مئاب ***ma'âb*** = place of return, return, recompense.

2. أنبىء ***'unabbi'u*** = I inform, notify, advise, tell (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent).

3. خير ***khayr*** = good, better, best. This word retains the same form in all degrees of comparison. See at 2:280, p. 146, n. 8.

4. اتقوا ***ittaqaw*** = they feared, were on their guard (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 2:212, p. 102, n. 1).

5. تجرى ***tajrî*** = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 2:265, p. 139, n. 11).

6. خالدين ***khâlidîn*** (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 2:161, p. 76, n. 1)

7. مطهرة ***muṭahharah*** (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara /ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See at 2:25, p. 13, n. 13).

8. رضوان ***riḍwân*** = pleasure, good will, favour, approval.

9. ق ***qi*** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 2:201, p. 97, n. 1).

10. صابرين ***ṣâbirîn*** (accusative/genitive of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 2:249, p. 127, n. 7).

وَٱلصَّـٰدِقِينَ and truthful,[1]

وَٱلْقَـٰنِتِينَ and devoutly dutiful,[2]

وَٱلْمُنفِقِينَ and expenders,[3]

وَٱلْمُسْتَغْفِرِينَ and seekers of forgiveness[4]

بِٱلْأَسْحَارِ ﴿١٧﴾ at pre-dawn hours of night.[5]

شَهِدَ ٱللَّهُ 18. Allah bears witness[6]

أَنَّهُۥ لَآ إِلَـٰهَ that there is no deity

إِلَّا هُوَ except He;

وَٱلْمَلَـٰٓئِكَةُ – and (so do) the angels

وَأُو۟لُوا۟ ٱلْعِلْمِ and the men of learning –

قَآئِمًۢا بِٱلْقِسْطِ ۚ upholding justice.[7]

لَآ إِلَـٰهَ There is no deity

إِلَّا هُوَ ٱلْعَزِيزُ Except He,[8] the All-Mighty,

ٱلْحَكِيمُ ﴿١٨﴾ the All-Wise.

إِنَّ ٱلدِّينَ 19. Verily the religion

عِندَ ٱللَّهِ in the sight of Allah

ٱلْإِسْلَـٰمُ is Islam;[9]

وَمَا ٱخْتَلَفَ and there did not differ[10]

ٱلَّذِينَ those who

أُو۟تُوا۟ ٱلْكِتَـٰبَ were given the Book

إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ except after there had come

1. صادقين ***ṣâdiqîn*** (accusative/genitive of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:111, p. 53, n. 4).

2. قانتين ***qânitîn*** (accusative/genitive of *qânitûn*, pl. of *qânit*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 2:238, p. 120, n. 14).

3. i. e., in the way of Allah. منفقين ***munfiqîn*** (accusative/genitive of *miunfiqûn*, pl. of *munfiq*) = expenders, spenders (active participle from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be spent, used up. See *yunfiqûna* at 2:273, p. 143, n. 10).

4. مستغفرين ***mustaghfirîn*** (accusative/genitive of *mustaghfirûn*, pl. of *mustaghfir*) = seekers of forgiveness (active participle from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrân*], to forgive. See *istaghfirû* at 2:199, p. 97, n. 2).

5. أسحار ***'as-ḥâr*** (sing. سحر *saḥar*) = time before daybreak, pre-dawn hours.

6. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 2: 185, p. 88, n. 1). The bearing of witness by Allah means He emphatically informs and notifies that there is none worthy to be regarded as god and worshipped as such except He. And the angels and the men of learning, i.e., those who are deep-rooted in knowledge, bear witness to this fact.

7. قسط ***qisṭ*** = justice, equity, fairness. See *'aqsaṭu* at 2:282, p. 149, n. 1).

8. This repetition that "there is no deity except He" is for emphasis and constitutes a further repudiation of the concept of 'Îsâ (p.b.h.) or anyone else being an incarnation of god.

9. i.e., the only religion acceptable to Allah is Islam, for it is the completion and finalization of the messages communicated through the previous Prophets and the Qur'ân replaces and supersedes the previously revealed scriptures.

10. i.e., they differed about the Proophethood of Muḥammad, peace and blessings of Allah be on him, and the truth of the Qur'ân. اختلف ***ikhtalafa*** = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalf*], to follow, to come after. See *ikhtalafû* at 2:253, p. 129, n. 9).

هُمُ ٱلْعِلْمُ to them the knowledge,[1]
بَغْيًۢا بَيْنَهُمْ out of envy[2] among them.
وَمَن يَكْفُرْ And whoever disbelieves
بِـَٔايَٰتِ ٱللَّهِ in the revelations[3] of Allah,
فَإِنَّ ٱللَّهَ then Allah is
سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾ Prompt[4] in taking account.

فَإِنْ حَآجُّوكَ 20. So if they controvert[5] you
فَقُلْ then say:
أَسْلَمْتُ وَجْهِىَ لِلَّهِ "I submit[6] myself[7] to Allah,
وَمَنِ and (so do) those who
ٱتَّبَعَنِ follow me";[8]
وَقُل لِّلَّذِينَ and say to those
أُوتُوا۟ ٱلْكِتَٰبَ who were given the Book
وَٱلْأُمِّيِّـۧنَ and the unscriptured folk:[9]
ءَأَسْلَمْتُمْ "Do you submit?"
فَإِنْ أَسْلَمُوا۟ So if they submit,
فَقَدِ ٱهْتَدَوا۟ they indeed get guidance;[10]
وَّإِن تَوَلَّوْا۟ but if they turn away,[11]
فَإِنَّمَا عَلَيْكَ then it is but upon you
ٱلْبَلَٰغُ the communication.[12]
وَٱللَّهُ بَصِيرٌۢ And Allah is All-Seeing
بِٱلْعِبَادِ ﴿٢٠﴾ of the servants.

1. The Jews and the Christians disagreed and refused to accept the Prophethood of Muhammad (peace and blessings of Allah be on him) after they had known about his coming, (a) through the prophecies about him in their scriptures; (b) after the Prophet had actually appeared to them and (c) after some of their learned men had believed and embraced Islam. Hence their disbelief was with knowledge and intent and out of envy as mentioned in the *'âyah.*

2. بغي ***baghy*** = envy, hostility, transgression, outrage. See at 2:213, p. 102, n. 12.

3. آيات ***'âyat*** (sing. آية ***'âyah***) = signs, miracles, revelations, evidences. See at 3:4, p. 155, n. 3).

4. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 2:202, p. 98, n. 4.

5. حاجوا ***ḥâjjû*** = they controverted, debated, argued, (v. iii. m. pl. past from *ḥâjja,* form III of *ḥajja,* to defeat with argument, to convince, to perform pilgrimage. See *ḥâjja* at 2:257, p. 133, n. 3).

6. أسلمت ***'aslamtu*** = I submitted, surrendered, delivered up (v. i. s. past from *'aslama,* form IV of *salima* [*salâmah/salâm*], to be safe. See *'aslama* at 2:112, p. 53, n. 6). Islâm means to surrender completely to Allah.

7. وجهي ***waj-hiya*** = my face, my countenance. It is a figurative expression to mean one's self . See *wajh* at 2:215, p. 55, n. 3).

8. اتبع ***ittaba'a*** (+*ni;* originally *nî*) = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 2:166, p. 78, n. 7).

9. i.e., the Arabs who had not yet received any revealed scripture. أميين ***'ummiyyîn*** (acc./gen. of *'ummiyyûn,* pl. of *'ummy*) = unscriptured people, illiterate. See *'ummiyyûn* at 2:78, p. 36, n. 10).

10. اهتدوا ***ihtadaw*** = they received guidance, got guidance (v. iii. m. pl. past from *ihtadâ,* form VIII of *hadâ* [*hady/hidâyah*], to guide. See at 2:137, p. 65, n. 2).

11. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ,* form V of *waliya,* to be near. See at 2:246, p. 124, n. 7).

12. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification.

Section (*Rukû'*) [3]

إِنَّ ٱلَّذِينَ 21. Verily those who

يَكْفُرُونَ disbelieve[1]

بِـَٔايَـٰتِ ٱللَّهِ in Allah's revelations

وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ and kill[2] the Prophets

بِغَيْرِ حَقٍّ without any right,

وَيَقْتُلُونَ ٱلَّذِينَ and kill those who

يَأْمُرُونَ بِٱلْقِسْطِ enjoin[3] justice,[4]

مِنَ ٱلنَّاسِ from among men,

فَبَشِّرْهُم give them the good tidings[5]

بِعَذَابٍ أَلِيمٍ of a punishment very painful.[6]

٢١

أُو۟لَـٰٓئِكَ ٱلَّذِينَ 22. Those are they whose

حَبِطَتْ أَعْمَـٰلُهُمْ deeds will fall through[7]

فِى ٱلدُّنْيَا in this world

وَٱلْـَٔاخِرَةِ and the hereafter;

وَمَا لَهُم and they shall not have

مِّن نَّـٰصِرِينَ anyone to help.[8]

٢٢

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 23. Have you not seen those

أُوتُوا۟ نَصِيبًا who were given a portion[9]

مِّنَ ٱلْكِتَـٰبِ of the Scripture

يُدْعَوْنَ إِلَىٰ كِتَـٰبِ ٱللَّهِ being called[10] to Allah's Book

1. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 2:61, p. 29, n. 10).

2. يقتلون ***yaqtulûna*** = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 2:61, p. 29, n. 11).

3. يأمرون ***ya'mrûna*** = they enjoin, command, give orders, instruct (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

4. قسط ***qisṭ*** = justice, equity, fairness. See 3:18, p. 161, n. 7.

5. بشر ***bashshir*** = give the good tidings, announce the good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr /bushr*] to be delighted, to be happy. See at 2:223, p. 110, n. 7). The word is used here sarcastically.

6. ألـيم ***'alîm*** = agonizing, anguishing, very painful. See at 2:178, p. 85, n. 3.

7. حبطت ***ḥabiṭat*** = fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabiṭa* [*ḥubûṭ*], to come to nothing. See at 2:217, p. 106, n. 1). In the absence of belief in Allah, His Prophets and His revelations no good deed will carry any merit in the sight of Allah.

8. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, pl. of *nâṣir*) = helpers (active participle from *naṣara* [*naṣr /nuṣûr*], to help. See *'anṣâr* at 2:270, p. 141, n. 6).

9. نصيب ***naṣîb*** (pl. *nuṣub/anṣibâ'/anṣibah*) = share, portion, lot. See at 2:202, p. 98, n. 2). The reference is to those rabbis of the Jews who had only a partial or superficial knowledge of their own scripture. It is reported that the Jews of Madina brought to the Prophet a case of a man and a woman who had committed adultery for adjudication. He awarded the punishment prescribed in the *Tawrah*, that of stoning the culprit to death. The Jewish rabbis insisted on a nominal punishment, refused to abide by their own scripture and attempted to conceal the relevant statement in it (*Bukhârî*, no. 4556).

10. يدعون ***yud'awna*** = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See *du'û* at 2:282, p. 148, n. 9).

لِيَحْكُمَ so that it might adjudicate[1]
بَيْنَهُمْ between them,
ثُمَّ يَتَوَلَّىٰ then there turn away[2]
فَرِيقٌ مِّنْهُمْ a group of them,
وَهُم مُّعْرِضُونَ ﴿٢٣﴾ they being backsliders?[3]

ذَٰلِكَ بِأَنَّهُمْ قَالُوا 24. That is because they say:
لَن تَمَسَّنَا النَّارُ "The fire shall not touch[4] us
إِلَّا أَيَّامًا مَّعْدُودَاتٍ save for a number of days";
وَغَرَّهُمْ and there deceives[5] them
فِي دِينِهِم in the matter of their religion
مَّا كَانُوا يَفْتَرُونَ what they use to fabricate.[6]
﴿٢٤﴾

فَكَيْفَ إِذَا 25. Then how about it when
جَمَعْنَاهُمْ We shall get them together[7]
لِيَوْمٍ on a day
لَّا رَيْبَ فِيهِ whereof there is no doubt,
وَوُفِّيَتْ and fully paid[8] will be
كُلُّ نَفْسٍ every individual
مَّا كَسَبَتْ what it earns,[9]
وَهُمْ and they
لَا يُظْلَمُونَ ﴿٢٥﴾ will not be wronged?[10]

1. يحكم ***yaḥkuma(u)*** = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter is given *fatḥah* because of a hidden *'an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the impfct. verb. See at 2:113, p. 54, n. 4).

2. يتولى ***yatawallâ*** = he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya*, to come near. See *tawallaw* at 3:20, p. 162, n. 11).

3. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = backsliders, those that turn away (active paticiple from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*] to be wide).

4. تمس ***tamassa(u)*** = she or it touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass /masîs*], to touch, to feel. The last letter takes *fatḥah* because of the particle *lan* coming before the impfct. verb. See at 2:80, p. 37, n. 8.).

5. غر ***gharra*** = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past [*ghurûr*]).

6. يفترون ***yaftarûna*** = they fabricate, make up, invent lyingly, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lenthwise, to fabricate). Some rabbis fabricated that the Jews would not suffer punishment in hell except for forty days, the number of days the Jews of old had worshipped the calf. They also fabricated that the Jews, as the supposedly favoured children of God, would get preferential treatment from Him. The ordinary Jews were deceived by such fabrications.

7. جمعنا ***jama'nâ*** = we gathered, collected, got together, assembled, mustered (v. i. pl. past from *jama'a* [*jam'*], to gather. See *jâmi'* at 3:9, p. 157, n. 7).

8. وفيت ***wuffiyat*** = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to fulfil, to be perfect. See *yuwaffa* at 2:272, p. 142, n. 12).

9. كسبت ***kasabat*** =she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:286, p. 152, n. 8).

10. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 2:281, p. 147, n. 2).

قُلِ ٱللَّهُمَّ 26. Say: "O Allah,
مَٰلِكَ ٱلْمُلْكِ Sovereign of the Dominion,
تُؤْتِى ٱلْمُلْكَ you give[1] possession[2]
مَن تَشَآءُ to whom You will;
وَتَنزِعُ ٱلْمُلْكَ and you wrest[3] possession
مِمَّن تَشَآءُ from whom You will;
وَتُعِزُّ and You bring honour [4]
مَن تَشَآءُ to whom You will
وَتُذِلُّ and You bring dishonour[5]
مَن تَشَآءُ to whom You will.
بِيَدِكَ ٱلْخَيْرُ In Your Hand lies all good.
إِنَّكَ عَلَىٰ Verily You are over
كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾ everything All-Powerful.

تُولِجُ ٱلَّيْلَ 27.You make the night enter[6]
فِى ٱلنَّهَارِ into the day
وَتُولِجُ ٱلنَّهَارَ and You make the day enter
فِى ٱلَّيْلِ into the night;
وَتُخْرِجُ ٱلْحَىَّ and You produce[7] the living
مِنَ ٱلْمَيِّتِ out of the lifeless
وَتُخْرِجُ ٱلْمَيِّتَ and You produce the lifeless
مِنَ ٱلْحَىِّ out of the living;
وَتَرْزُقُ and You give sustenance[8]

1. توتى ***tu'tî*** = you give, bestow, grant (v. ii. m. s. impfct. from *'atâ* [*ityân/'aty/ma'tâh*], to give, to come. See *ya'tî* at 2:258, p. 133, n. 8).

2. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 2:247, p. 125, n. 1. It is Allah Who bestows ownership, i.e., property and wealth in all their sizes and forms, be it sovereignty over a vast dominion or possession of a little wealth. Similarly, it is Allah Who takes away wealth and ownership. And in the like manner honour, life and death and everything is in His Hand. This and the next *'âyah* are as much a remarkable statement of monotheism as they constitute an ideal form of prayer.

3. تنزع ***tanzi'u*** = you wrest, snatch, take away, remove, divest, deprive (v. ii. m. s. impfct. from *naza'a* [*naz'*], to take away).

4. تعز ***tu'izzu*** = you bring honour, make respectful, dignify, strengthen (v. ii. m. s. impfct. from *'u'azza*, form IV of *'azza* [*'izz/'izzah/'azâzah*], to be strong, respected).

5. تذل ***tudhillu*** = you bring dishonour, degrade, debase, humiliate, lower (v. ii. m. s. impfct. from *'adhalla*, form IV of *dhalla* [*dhall /dhull /dhillah/ dhalâlah /madhallah*], to be low).

6. تولج ***tûliju*** = you insert, make enter, thrust, interpolate (v. ii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate). This part of the *'âyah*, which points out to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation.

7. تخرج ***tukhriju*** = you bring out, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *tukhrijûna* at 2:84, p. 39, n. 8). Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless.

8. ترزق ***tarzuqu*** = you give sustenance, provide means of livelihood, bestow (v. ii. m. s. impfct. from *razaqa* [*rizq*], to provide means of livelihood. See *razaqnâ* at 2: 172, p. 81, n. 2). This part of the *'âyah* is an emphasis upon what is stated at the beginning of the previous *'âyah*.

مَن تَشَآءُ to whom You will
بِغَيْرِ حِسَابٍ ﴿٢٧﴾ without calculation.[1]

لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ 28.Let not the believers take[2]
ٱلْكَٰفِرِينَ أَوْلِيَآءَ the unbelievers as helpers[3]
مِن دُونِ ٱلْمُؤْمِنِينَ ۖ in lieu of the believers;
وَمَن يَفْعَلْ ذَٰلِكَ and whoever does that
فَلَيْسَ مِنَ ٱللَّهِ shall not be from Allah
فِى شَىْءٍ in anything;[4]
إِلَّآ أَن تَتَّقُوا۟ except that you apprehend[5]
مِنْهُمْ تُقَىٰةً ۗ from them a threat.[6]
وَيُحَذِّرُكُمُ ٱللَّهُ And Allah cautions[7] you
نَفْسَهُۥ ۗ against Himself;
وَإِلَى ٱللَّهِ and to Allah is
ٱلْمَصِيرُ ﴿٢٨﴾ the destination.[8]

قُلْ إِن تُخْفُوا۟ 29. Say: "If you hide[9]
مَا فِى صُدُورِكُمْ what is in your breasts[10]
أَوْ تُبْدُوهُ or disclose[11] it
يَعْلَمْهُ ٱللَّهُ Allah knows it;
وَيَعْلَمُ and He knows
مَا فِى ٱلسَّمَٰوَٰتِ whatever is in the heavens
وَمَا فِى ٱلْأَرْضِ ۗ and whatever is in the earth;

1. حساب ***ḥisâb*** (pl. *ḥisâbât*)= calculation, reckoning, accounting, computation. See at 2:212, p. 102, n. 4. "Without calculation" means without limit, countless/countlessly, incalculably.

2. يتخذ ***yattakhidh(u)*** = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of *'akhadha* [*'akhdh*], to take. The last letter is vowelless because of the prohibitive *lâ* coming before the verb. See at 2:165, p. 77, n. 10).

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, patrons, protectors, legal guardians. See *waliyy* at 2:120, p. 57, n. 6.

4. i.e, anyone taking unbelievers as friend-helpers will not be in the *dîn* of Allah and will forfeit Allah's help. (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228).

5. تتقوا ***tattaqû(na)*** = you all fear, be afraid of (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *tattaqûna* at 2:179, p. 85, n. 5).

6. i.e., if the non-Muslims are inimical and pose a threat to the Muslims then a show of friendship may be made to them without taking them into confidence (Al-Ṭabarî, *Tafsîr*, pt. IIII, p. 228). تقاة ***tuqâh*** = fear, anything to be feared, threat.

7. يحذر ***yuḥadhdhiru*** = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *iḥdharû* at 2:235, p. 119, n.1). Allah cautions you against Himself means He warns you against His wrath and punishment.

8. i.e., everyone shall have to return to Him and give an account of his deeds. مصير ***maṣîr*** = destination, destiny, end. See at 2:225, p.152, n. 5).

9. تخفوا ***tukhfû(na)*** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ* , form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *'in*). See at 2:284, p. 151, n. 3).

10. صدور ***ṣudûr*** (sing. صدر *ṣadr*) = breasts, bosoms, chests., hearts.

11. تبدوا ***tubdû(na)*** = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light.The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 2:284, p. 151, n. 2.

وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ and Allah is over everything
قَدِيرٌ ﴿٢٩﴾ All-Powerful.

يَوْمَ 30. On the Day
تَجِدُ كُلُّ نَفْسٍ every individual shall find[1]
مَّا عَمِلَتْ مِنْ خَيْرٍ what he did[2] of good
مُّحْضَرًا brought face to face;[3]
وَمَا عَمِلَتْ مِن سُوٓءٍ and also what he did of evil.[4]
تَوَدُّ لَوْ أَنَّ He will wish[5] if there were
بَيْنَهَا وَبَيْنَهُۥٓ between it and him
أَمَدًۢا بَعِيدًا a time-span[6] far-off.[7]
وَيُحَذِّرُكُمُ ٱللَّهُ And Allah cautions[8] you
نَفْسَهُۥ against Himself;
وَٱللَّهُ رَءُوفٌۢ and Allah is Most Kind[9]
بِٱلْعِبَادِ ﴿٣٠﴾ to the servants.

Section (*Rukû'*) 4

قُلْ إِن كُنتُمْ 31. Say: "If you are wont to
تُحِبُّونَ ٱللَّهَ love[10] Allah
فَٱتَّبِعُونِى then follow[11] me,
يُحْبِبْكُمُ ٱللَّهُ Allah will love[12] you
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ and forgive you your sins;
وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ﴿٣١﴾ Most Merciful.

1. تجد ***tajidu*** = she finds, gets, obtains (v. iii. f. s. impfct. from *wajada* [*wujûd*], to find. See *tajidû* at 2:283, p. 150, n. 2).

2. عملت ***'amilat*** = she or it did, performed, acted, (v. iii. f. s. past from *'amila* [*'amal*], to do).

3. محضر ***muḥḍar*** = brought face to face, brought along, fetched, presented (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *hâḍirah* at 2:282, p. 149, n. 5).

4. سوء ***sû'*** (pl. أسواء *'aswâ'*) = evil, ill, offence, bad deed. See at 2:169, p. 79, n. 13. This part of the *'âyah* stresses individual responsibility and indicates that anyone else's atonement will be of no avail against Allah's judgement.

5. تود ***tawaddu*** = she wishes, likes, loves, desires, hopes for, wants (v. iii. f. s. impfct. from *wadda* (*wadd /wudd /widd /wadâd /wudûd/ mawaddah*), to love. See *yuwaddu* at 2:266, p. 139, n. 8).

6. أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus.

7. بعيد ***ba'îd*** (s.; pl. *bu'adâ'/ bu'ûd/ bu'dân/ bi'âd*) = far, far-off, far-away, far-reaching, distant, unlikely. See at 2:176, p. 83, n. 3).

8. i.e., cautions you against His wrath and punishment. يحذر ***yuḥadhdhiru*** = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 3:28, p. 166, n.7).

9. رءوف ***ra'ûf*** = most kind, most compassionate, most gracious (active participle in the scale of *fa'ûl* from *ra'afa/ra'ufa* [*ra'fah/ra'âfah*], to show mercy. See at 2:207, p. 100, n. 4).

10. تحبون ***tuḥibbûna*** = you (all) love, like, wish, (v. ii. m. pl. impfct. in form IV of *ḥabba* [*ḥubb*], to love. See *tuḥibbû* at 2:216, p. 104, n. 10).

11. اتبعوا ***ittabi'û*** = you (all) follow, imitate, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:170, p. 80, n. 2). This *'âyah* implies that whatever he did or advised was by Allah's directive.

12. يحب ***yuḥbib*** (originally *yuḥibbu*, i.e. *yuḥbibu*) = he loves, likes, wishes (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. The final letter is vowelless because the verb is conclusion of a conditional clause.

قُلْ أَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴿٣٢﴾

32. Say: "Obey[1] Allah and the Messenger." But if they turn away,[2] then Allah does not like[3] the unbelievers.

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ﴿٣٣﴾

33. Verily Allah chose[4] 'Âdam and Nûh and the family of Ibrâhîm and the family of 'Imrân[5] above all the beings;[6]

ذُرِّيَّةًۢ بَعْضُهَا مِنۢ بَعْضٍ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

34. As offspring,[7] one from the other; and Allah is All-Hearing, All-Knowing.

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ

35. When 'Imrân's wife[8] said: "My Lord, I have dedicated[9] to You what is in my womb as an offering.[10] So accept[11] [it] from me; verily You are

1. أطيعوا *'aṭî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭa'nâ* at 2:285, p. 152, n. 3). This is a repeated command to obey and follow the Prophet.

2. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya* to be near. See at 3:20, , p. 162, n. 11).

3. يحب *yuḥibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love. See at 2:222, p. 109, n. 10; and *yuḥbib* at 3:31, p. 167, n. 12).

4. i. e., Allah chose for Prophethood and bestowal of scriptures. اصطفى *iṣṭafâ* he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See at 2:247, p. 125, n.3).

5. These are mentioned by name because all the Prophets and Messengers were raised from among their progeny.

6. i.e., all the different nations of the time.

7. ذرية *dhurriyah* (pl. ذريات *dhurriyât/ذرى dharârîy*) = offspring, progeny, children, descendant. See at 2:266, p. 139, n. 14).

8. امرأة *'imra'ah* = wife, woman. Her name was Hannah. This 'Imrân, husband of Hannah, is not to be confused with 'Imrân, father of Mûsâ (Moses). There was a time-gap of about one thousand and eight hundred years between the two persons. Hannah's husband 'Imrân died before she gave birth to her child.

9. نذرت *nadhartu* = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [*nadhr/nudhûr*], to dedicate. See *nadhartum* at 2:270, p. 141, n. 12).

10. محرر *muḥarrar* = freed from all ties, i.e., dedicated, consecrated to Allah, liberated, emancipated (passive participle from *ḥarrara*, form II of *ḥarra* [*ḥarr/ḥarârah*], to be hot). Hannah dedicated the child to be born to her for the service of Allah. It appears from the next *'âyah* that she was hoping for a male child.

11. تقبل *taqabbal* = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See at 2:127, p. 60, n. 11).

اَلسَّمِيعُ the All-Hearing,[1]
اَلْعَلِيمُ ﴿٣٥﴾ the All-Knowing.[2]

فَلَمَّا 36. Then when
وَضَعَتْهَا she gave birth[3] to her [Mary]
قَالَتْ رَبِّ إِنِّي she said: "My lord, I have
وَضَعْتُهَا أُنثَىٰ delivered her, a female" —
وَاللَّهُ أَعْلَمُ and Allah knew better[4]
بِمَا وَضَعَتْ what she gave birth to,
وَلَيْسَ الذَّكَرُ and the male is not
كَالْأُنثَىٰ like the female —
وَإِنِّي سَمَّيْتُهَا مَرْيَمَ "and I have named[5] her Mary
وَإِنِّي أُعِيذُهَا and I seek refuge[6] for her
بِكَ with You
وَذُرِّيَّتَهَا and for her progeny
مِنَ الشَّيْطَانِ from Satan,
الرَّجِيمِ ﴿٣٦﴾ the accursed."[7]

فَتَقَبَّلَهَا رَبُّهَا 37. So her Lord accepted[8]
بِقَبُولٍ حَسَنٍ her in favourable response
وَأَنبَتَهَا and reared[9] her up
نَبَاتًا حَسَنًا in a good rearing;
وَكَفَّلَهَا and put her under the care[10]

1. i.e., All-Hearing and Most Responsive to prayers .

2. i.e., All-Knowing, among other things, of the intentions of His servants.

3. وضعت ***waḍa'at*** = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down).

4. أعلم ***'a'lamu*** = better-knowing, better aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. The statement "and Allah knows better .... like the female" is a parenthetical clause.

5. سميت ***sammaytu*** = I named, called, designated, nominated (v. i. s. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See *musamman* at 2:282, p. 147, n. 5).

6. أعيذ ***'u'îdhu*** = I seek refuge for, I place under the protection (v. i. s. impfct. from *'a'âdha*, form IV of *'âdha* [*'awdh/'iyâdh/ma'âdh*], to seek protection, to take refuge).

7. رجيم ***rajîm*** = accursed, damned, stoned (passive participle on the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse).

8. تقبل ***taqabbala*** = he accepted, received, granted (v. iii. m. s. past in form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbal* at 3:35, p. 168, n. 11).

9. i.e. Allah arranged for her being brought up. أنبت ***'anbata*** = he reared, brought up, caused to sprout, made grow (v. iii. m. s. past in form IV of *nabata* [*nabt*], to grow. See *'anbatat* at 2:261, p. 136, n. 10).

10. كفل ***kaffala*** = he put under the care, provided security, placed in charge (v. iii. m. s. past in form II of *kafala/kafila/kafula* [*kafl/kufûl/kafâlah*], to be responsible). Allah arranged for Maryam to be under the care of Zakariyyâ, husband of her maternal aunt. When Maryam's mother raised the question of her care and guardianship the rabbis of Bayt al-Maqdis quarrelled among themselves for her guardianship. The matter was ultimately settled by drawing lots which fell in favour of Zakariyyâ (See *supra*, 3:44, at p. 173). As Maryam came of age Zakariyyâ made for her a special chamber, *miḥrâb*, in Bayt al-Maqdis where she stayed and devoted herself to worship and prayer.

زَكَرِيَّا	to Zakariyyâ.
كُلَّمَا دَخَلَ عَلَيْهَا	Whenever Zakariyyâ called
زَكَرِيَّا الْمِحْرَابَ	on[1] her in the chamber[2]
وَجَدَ عِندَهَا رِزْقًا	he found[3] with her provision.[4]
قَالَ يَا مَرْيَمُ	He said: "O Mary,
أَنَّىٰ لَكِ هَٰذَا	whence[5] is this for you?"
قَالَتْ	She said:
هُوَ مِنْ عِندِ اللَّهِ	"It is from Allah.
إِنَّ اللَّهَ يَرْزُقُ	Verily Allah gives provision[6]
مَن يَشَاءُ	to whomsoever He will
بِغَيْرِ حِسَابٍ ﴿٣٧﴾	without calculation."[7]
هُنَالِكَ دَعَا	38. Thereat Zakariyyâ prayed
زَكَرِيَّا رَبَّهُ قَالَ	His Lord. He said:
رَبِّ هَبْ لِي	"My Lord, bestow[8] on me
مِن لَّدُنكَ	out of Your grace[9]
ذُرِّيَّةً طَيِّبَةً	a noble[10] offspring.
إِنَّكَ	Verily You are
سَمِيعُ الدُّعَاءِ ﴿٣٨﴾	All-Responsive[11] to prayer."
فَنَادَتْهُ الْمَلَائِكَةُ	39. So the angels called out[12]
وَهُوَ	to him – and he was still
قَائِمٌ يُصَلِّي	standing erect[13] praying[14]

1. دخل ***dakhala*** = he entered, went in [followed by the particle *'alâ* it means to enter someone's room, to call on] (v. iii. m. s. past [from *dukhûl*], to enter. See *'udkhlû* at 2:208, p. 100, n. 5).

2. محراب ***miḥrâb*** (pl. محاريب *maḥârîb*) = prayer niche, private chamber.

3. وجد ***wajada*** = he found, got, came across (v. iii. m. s. past [from *wujûd*], to find. See *tajidu* at 3:29, p. 167, n. 1).

4. رزق ***rizq*** (pl. ارزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

5. أنى ***'annâ*** = whence, wherefrom, how, when.

6. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See *tarjuqu* at 3:27, p. 165, n. 8).

7. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, computation. "Without calculation" means without limit, countless/countlessly, incalculably. See at 3:27, p. 166, n. 1).

8. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 3:8, p. 157, n. 5).

9. من لدنك ***min ladunka*** = from your side, i.e., out of your grace, not in lieu of any merit on the part of the seeker.

10. طيبة ***ṭayyibah*** (pl. طيبات *ṭayyibât;* mas. *ṭayyib*) = good, noble, virtuous. See *ṭayyibât* at 2:267, p. 140, n. 5).

11. سميع ***samî'*** = All-Responsive, All-Hearing, Intensely Listening. Active participle in the intensive scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 2:285, p. 152, n. 2).

12. نادت ***nâdat*** = she called out, shouted, (v. iii. f. s. past from *nâda*, form III of *nadâ* [*nadw*], to call). See *nidâ'* at 2:171, p. 80, n. 12).

13. قائم ***qâ'im*** = standing, upright, erect (active participle from *qâma* [*qawmah/qiyâm*], to stand up). See *yaqûmûna* at 2:175, p. 144, n. 4).

14. يصلى ***yuṣallî*** = he prays, worships, performs prayer (v. iii. m. s. impfct. from *ṣallâ* [*ṣalâh*], to pray, worship).

فِي ٱلْمِحْرَابِ in the chamber – [saying] :
أَنَّ ٱللَّهَ يُبَشِّرُكَ "Allah gives you the glad
بِيَحْيَىٰ tidings[1] of Yahyâ,
مُصَدِّقًا attesting the truth[2]
بِكَلِمَةٍ مِّنَ ٱللَّهِ of a word from Allah,[3]
وَسَيِّدًا وَحَصُورًا of a leader[4] and a celibate,[5]
وَنَبِيًّا and a Prophet,
مِّنَ ٱلصَّٰلِحِينَ ﴿٣٩﴾ being one of the righteous."[6]

قَالَ رَبِّ أَنَّىٰ 40. He said: "My Lord, how[7]
يَكُونُ لِي غُلَٰمٌ can there be a son[8] for me
وَقَدْ بَلَغَنِيَ ٱلْكِبَرُ and old age[9] has reached[10] me
وَٱمْرَأَتِي عَاقِرٌ and my wife is barren?"[11]
قَالَ كَذَٰلِكَ ٱللَّهُ He [Allah] said: "Thus Allah
يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾ does what He wills."

قَالَ رَبِّ 41. He said: "My Lord,
ٱجْعَل لِّيٓ ءَايَةً set[12] for me a sign."[13]
قَالَ ءَايَتُكَ He [Allah] said: "Your sign
أَلَّا تُكَلِّمَ is that you shall not speak[14]
ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ to men for three days
إِلَّا رَمْزًا except by signals;[15]
وَٱذْكُر رَّبَّكَ and remember[16] your Lord

1. بشر ***yubashshiru*** = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See *bashshir* at 2:223, p. 110, n. 7).

2. مصدق ***muṣaddiq*** = that which confirms, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:3, p. 154, n. 5).

3. i.e., 'Îsâ, peace be on him is called "a word from Allah" because he came into existence in his mother's womb by Allah's command *kun* (be).

4. سيد ***sayyid*** (pl. *asyâd/sâdah/sâdât*), leader, chief, noble.

5. حصور ***ḥaṣûr*** = celibate, one who remains unmarried and refrains from sexual intercourse. Active participle in the scale of *fa'ûl* from *ḥaṣara* [*ḥaṣr*], to hold back, to detain, to contain).

6. صالحين ***ṣâliḥîn*** (acc/genitive of *ṣâliḥûn*, pl. of *ṣâliḥ*)= righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 2:130, p. 62, n. 5).

7. أنى ***'annâ*** = whence, wherefrom, how, when. See at 3:37, p. 170, n. 5).

8. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave.

9. كبر ***kibar*** = old age, bigness, eminence.

10. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See *balaghna* at 2:232, p. 115, n.8).

11. عاقر ***'âqir*** = barren, sterile (f.)

12. اجعل ***ij'al*** = (you) place, put, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 2:260, p. 136, n. 2

13. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

14. تكلم ***tukallima***(*mu*) = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *kallama* at 2:253, p. 129, n. 2. Prophet Zakariyyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31).

15. رمز ***ramz*** (pl. رموز *rumûz*) = sign, signal.

16. i. e., say prayer.

كَثِيرًا in profusion

وَسَبِّحْ بِالْعَشِيِّ and glorify[1] in the afternoon[2]

وَالْإِبْكَارِ ﴿٤١﴾ and the morning."[3]

Section (*Rukû'*) 5

وَإِذْ قَالَتِ 42. And when the angels

الْمَلَائِكَةُ يَا مَرْيَمُ said: "O Maryam,[4]

إِنَّ اللَّهَ اصْطَفَاكِ verily Allah has chosen[5] you

وَطَهَّرَكِ and purified[6] you

وَاصْطَفَاكِ and has selected you

عَلَىٰ نِسَاءِ over the women of

الْعَالَمِينَ ﴿٤٢﴾ all the beings."

يَا مَرْيَمُ اقْنُتِي 43. "O Maryam, be obedient[7]

لِرَبِّكِ to your Lord

وَاسْجُدِي and prostrate[8] yourself

وَارْكَعِي and bow[9] in prayer

مَعَ الرَّاكِعِينَ ﴿٤٣﴾ along with the bowing ones."

ذَٰلِكَ مِنْ 44. This is of

أَنبَاءِ الْغَيْبِ the tidings of the unseen that

نُوحِيهِ إِلَيْكَ We communicate[10] to you;

وَمَا كُنتَ لَدَيْهِمْ and you were not by them

1. سبح ***sabbih*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabh sibâḥah*] to swim, to float. See *nusabbihu* at 2:30, p. 16, n. 8).

2. عشى ***'ashiyy*** (sing. *'ashiyyah*) = evening, afternoon, the time between noon and sunset.

3. ابكار ***'ibkâr*** = morning, forenoon.

4. After the description of the birth of Yaḥyâ to a very old father and an equally old and barren mother reference is made to a still more miraculous deed of Allah in the birth of 'Îsâ (p.b.h.) through a mother only and to the other miracles that Allah caused to happen at his hand. This is done only to illustrate the fact that he was only a creation of Allah's and a Messenger.

5. اصطفى ***iṣṭafâ*** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 2:247, p. 125, n. 3; 2:132, p. 62, n. 9; and *iṣṭafaynâ* at 2:130, p. 62, n. 4).

6. طهر ***ṭahhara*** = he purified, rendered pure, cleansed (v. iii. m. s. past in form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhirâ* at 2:125, p. 59, n. 14. This part of the *'âyah* emphasizes that Allah selected Maryam for the honour of the miraculous birth of 'Îsâ (p.b.h.) through her and that she was chaste and free from the blame hurled at her by the Jews.

7. اقنتى ***uqnutî*** = be devout, dutiful, obedient(v. ii. f. s. imperative from *qanata* [*qunût*], to be obedient). See *qânitîn* at 3:17, p. 161, n. 2).

8. اسجدى ***usjudî*** = prostrate yourself (v. ii. f. s. imperative from *sajada* [*sujûd*], to go into prostration. See *usjudû* at 2:34, p. 18, n. 3).

9. اركعى ***irka'î*** = bow , bend the body in prayer, kneel down (v. ii. f. s. imperative from *raka'* [*rukû'*], to bow. See *irka'û* at 2:43, p. 22, n. 3).

10. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

إِذْ يُلْقُونَ when they were casting[1]
أَقْلَٰمَهُمْ أَيُّهُمْ their arrows[2] as to
يَكْفُلُ who of them should sponsor[3]
مَرْيَمَ Maryam;
وَمَا كُنتَ لَدَيْهِمْ nor were you with them
إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ when they were quarrelling.[4]

إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ 45. When the angels said:
يَٰمَرْيَمُ إِنَّ ٱللَّهَ "O Maryam, verily Allah
يُبَشِّرُكِ gives you the good tidings[5]
بِكَلِمَةٍ مِّنْهُ of a word from Him[6]—
ٱسْمُهُ ٱلْمَسِيحُ his name will be Messiah,
عِيسَى ٱبْنُ مَرْيَمَ 'Îsâ, son of Maryam,
وَجِيهًا فِى ٱلدُّنْيَا esteemed[7] in the world
وَٱلْءَاخِرَةِ and the hereafter
وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾ and of those placed near."[8]

وَيُكَلِّمُ ٱلنَّاسَ 46.And He will speak to men
فِى ٱلْمَهْدِ while in the cradle[9]
وَكَهْلًا and during manhood,[10]
وَمِنَ ٱلصَّٰلِحِينَ ﴿٤٦﴾ and will be of the righteous.

قَالَتْ رَبِّ 47. She said: "My Lord,
أَنَّىٰ يَكُونُ لِى وَلَدٌ how can there be a son to me

1. يلقون ***yulqûna*** = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. See *lâ tulqû* at 2:195, p. 93, n. 12).

2. i.e., they were casting lots with their arrows to decide who should take charge of Maryam. ***'aqlâm*** (sing. *qalam*) = reed pens, pens, arrows for casting lots.

3. يكفل ***yakfulu*** = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala*[*kafl/kufûl/kafâlah*), to be responsible for. See *kaffala* at 3:37, p. 169, n. 10).

4. i.e., they were quarrelling about the matter of taking charge of Maryam. Maryam's mother had dedicated her to the service of Allah and took her to Bayt al-Maqdis where the rabbis quarrelled as to who should take charge of Maryam. The matter was settled by casting lots which fell in favour of Zakariyyâ. See Al-Ṭabarî, pt. III, 241-242, 267; Ibn Kathîr, II, 34. See also *infra*, 3:37, at p. 169).

يختصمون ***yakhtaṣimûna*** = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/khiṣâm/khuṣûmah*], to defeat in argument. See *khiṣâm* at 2:204, p. 99, n. 4).

5. يبشر ***yubashshiru*** = he gives the good tidings, announces the good news (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See *bashshir* at 2:223, p. 110, n. 7; 2:155, p. 73, n. 12; 2:25, p. 13, n. 40.

6. 'Îsâ (p.b.h.) is called a "word from Allah" because he came into existence in his mother's womb by Allah's word "be" (Ibn Kathîr, II, 34).

7. وجيه ***wajîh*** (pl. *wujahâ'*) = esteemed, notable, distinguished.

8. مقربين ***muqarrabîn*** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed near (passive participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See *lâ taqrabû* at 2:222, p. 109, n. 7).

9. This is one of the miracles given by Allah to 'Îsâ (p.b.h.). مهد ***mahd*** (pl.مهود *muhûd*) = cradle. See *mihâd* at 3:12, p. 158, n. 8.

10. كهل ***kahl*** (pl. *kuhhal/kihâl/kuhûl/kuhlân*) = man of mature age, full manhood. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Ṣafwat al-Bayân*, 81).

وَلَمْ يَمْسَسْنِي and there did not touch[1] me
بَشَرٌ any man?"
قَالَ كَذَٰلِكِ He said: "So it will be.
اللَّهُ يَخْلُقُ مَا يَشَاءُ Allah creates[2] what He wills.
إِذَا قَضَىٰ أَمْرًا When He decrees[3] a thing
فَإِنَّمَا يَقُولُ لَهُ He but says for it
كُن فَيَكُونُ ﴿٤٧﴾ 'Be', and it becomes."

وَيُعَلِّمُهُ 48. And He will teach[4] him
الْكِتَابَ وَالْحِكْمَةَ the Book and wisdom[5],
وَالتَّوْرَاةَ and the Torah
وَالْإِنجِيلَ ﴿٤٨﴾ and the Injîl —

وَرَسُولًا 49. And [will make him]
إِلَىٰ بَنِي a Messenger to the Children
إِسْرَائِيلَ of Isrâ'îl [and he will say]:
أَنِّي قَدْ جِئْتُكُم "I have indeed come to you
بِآيَةٍ مِّن رَّبِّكُمْ with a sign from your Lord –
أَنِّي أَخْلُقُ لَكُم that I shall make[6] for you
مِّنَ الطِّينِ out of clay[7]
كَهَيْئَةِ الطَّيْرِ as if the figure[8] of a bird,[9]
فَأَنفُخُ فِيهِ then I shall blow[10] into it,
فَيَكُونُ طَيْرًا so it will become a bird

1. i.e., did not cohabit with me. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The terminal letter is vowelless because of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4 and *tamassû* at 2:236, p. 119, n. 3.

2. يخلق ***yakhluqu*** = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *khalaqa* at 2:228, p. 112, n. 2 and 2:21, p. 11, n. 4).

3. قضى ***qadâ*** = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 2:117, p. 55, n. 9; *qaḍaytum* at 2:200, p. 97, n. 3 and *quḍiya* at 2:210, p. 101, n. 3.

5. يعلم ***yu'allimu*** = he teaches, instructs, trains, educates, informs, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:282, p. 150, n. 1).

5. i.e., the *sunnah* of the Prophets.

6. أخلق ***'akhluqu*** = I make, give shape, create (v. i. s. impfct. from *khalaqa*. See *yakhluqu* at n. 2 above. Here follows the mention of some of the miracles that Allah caused to happen at the hands of 'Îsâ p.b.h.).

7. طين ***ṭîn*** = clay, soil.

8. هيئة ***hay'ah*** (pl.هيئات *hay'ât*) = shape, form, body, committee, board, skeleton organization.

9. طير ***ṭayr*** (coll. n.; pl.طيور *ṭuyûr*) = bird. See at 2:260, p. 135, n. 13.

10. أنفخ ***'anfukhu*** = I blow, breathe, inflate, fill with air (v. i. s. impfct. from *nafakha* [*nafkh*], to blow).

بِإِذْنِ ٱللَّهِ	by Allah's leave[1];
وَأُبْرِئُ ٱلْأَكْمَهَ	and I shall cure[2] the blind[3]
وَٱلْأَبْرَصَ	and the leper[4] and
وَأُحْيِ ٱلْمَوْتَىٰ	shall give life[5] to the dead
بِإِذْنِ ٱللَّهِ	by Allah's leave;[6]
وَأُنَبِّئُكُم	and shall inform[7] you
بِمَا تَأْكُلُونَ	of what you eat[8]
وَمَا تَدَّخِرُونَ	and what you store up[9]
فِي بُيُوتِكُمْ	in your houses.
إِنَّ فِي ذَٰلِكَ لَآيَةً	Verily therein is a sign
لَّكُمْ	for you,
إِن كُنتُم مُّؤْمِنِينَ	if you are believers."
﴿٤٩﴾	
وَ	50."And[I have come to you]
مُصَدِّقًا	as one attesting the truth[10]
لِّمَا بَيْنَ يَدَيَّ	of what has come before me
مِنَ ٱلتَّوْرَىٰةِ	of the Torah
وَلِأُحِلَّ لَكُم	and to make lawful[11] for you
بَعْضَ ٱلَّذِي	some of what
حُرِّمَ عَلَيْكُمْ	was forbidden[12] to you;
وَجِئْتُكُم	and I have come to you
بِآيَةٍ مِّن رَّبِّكُمْ	with a sign from your Lord.
فَٱتَّقُوا ٱللَّهَ	So beware of Allah

1. اذن ***'idhn*** (pl. أذون *'udhûn* /أذونات *'udhûnât*) = leave, permission, authorization, order (See at 2:221, p. 108, n.12). Note that whatever miracle happened at the hands of 'Îsâ (p.b.h.) was by Allah's authorizatiion.

2. أبرئ ***'ubri'u*** = I cure, heal, acquit, absolve, (v. i. s. impfct. from *'abra'a*, form IV of *bari'a* [*barâ'ah*], to be clear {especially from a blemish or guilt}. See *tabarra'a* at 2:166, p. 78, n. 5

3. أكمه ***'akamah*** (pl. كمه *kumh*) = blind since birth, born blind

4. أبرص ***'abraṣ*** = leper, leprous.

5. أحيى ***'uḥyî*** = I give life, bring to life (v. i. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 257, p. 133, n. 6).

6. Note the repeated emphasis on Allah's leave which means that 'Îsâ (p.b.h.) is not to be deified on account of bringing forth the miracles.

7. أنبئ ***'unabbi'u*** = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 3:15, p. 160, n. 2).

8. تاكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 2:274, p. 144, n. 3).

9. تدخرون ***taddakhirûna*** (originally تذتخرون *tadhtakhirûna*) = you store up, accumulate, amass, hoard (v. ii. m. pl. impfct. from *iddakhara* {*idhtakhara*}, form VIII of *dhakhara* [*dhakhr/dhukhr*], to keep, to preserve).

10. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:39, p. 171, n. 2).

11. أحل ***'uḥilla(u)*** = I make lawful, permit, allow, release, disengage (v. i. s. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥill*], to untie, to be lawful. See *'aḥalla* at 2:275, p. 144, n. 8. The terminal letter takes *fatḥah* because of an implied *'an* in the particle *lâm* (*li* in the sense of *kay*, i.e., *lâm* of motivation), coming before the verb.

12. حرم ***ḥurrima*** = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *ḥarrama*, form II of *ḥaruma*/ *ḥarima* to be prohibited. See *ḥarrama* at 2:275,p.144,n. 9.

وَأَطِيعُونِ ﴿٥٠﴾ and obey me."[1]

إِنَّ ٱللَّهَ 51. Verily Allah is

رَبِّى وَرَبُّكُمْ my Lord and your Lord.

فَٱعْبُدُوهُ So worship[2] Him.

هَٰذَا صِرَٰطٌ This is a way[3]

مُّسْتَقِيمٌ ﴿٥١﴾ straight and correct.[4]

فَلَمَّآ أَحَسَّ عِيسَىٰ 52. Then when Îsâ perceived[5]

مِنْهُمُ ٱلْكُفْرَ infidelity[6] on their part

قَالَ مَنْ he said: "Who are

أَنصَارِىٓ إِلَى ٱللَّهِ my helpers[7] towards Allah?"

قَالَ ٱلْحَوَارِيُّونَ The disciples[8] said:

نَحْنُ أَنصَارُ ٱللَّهِ "We are the helpers of Allah.

ءَامَنَّا بِٱللَّهِ We believe in Allah

وَٱشْهَدْ and you bear witness[9]

بِأَنَّا مُسْلِمُونَ that we are Muslims."

﴿٥٢﴾

رَبَّنَآ ءَامَنَّا 53. "Our Lord, we believe

بِمَآ أَنزَلْتَ in what you have sent down[10]

وَٱتَّبَعْنَا and we follow[11]

ٱلرَّسُولَ the Messenger

فَٱكْتُبْنَا مَعَ so write us[12] down with

ٱلشَّٰهِدِينَ the bearers of witness."[13]

﴿٥٣﴾

1. أطيعون ***'aṭî'û + ni*** (originally *'aṭî'û+nî*) = you (all) obey me, submit to me, follow me (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭî'û* at 3:32, p. 168, n. 1).

2. اعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 2:21, p. 11, n. 2). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

3. صراط ***ṣirâṭ*** = way, path, road. See at 1:6, p. 2, n. 3.

4. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 2:213, p. 103, n. 1). Note that the way of monotheism (*tawḥîd*) and the worship of Allah Alone is the straight and correct way.

5. أحس ***'aḥassa*** = he sensed, realized, perceived (v. iii. m. s. past in form IV of *ḥassa* [*ḥass*], to feel).

6. كفر ***kufr*** = disbelief, unbelief, ingratitude, infidelity. See at 2:217, p. 105, n. 4 and *kafarû* at 2: 212, p. 101, n. 11.

7. أنصار ***'anṣâr*** (sing. *nâṣir*) = helpers, aiders, supporters, patrons (active participle from *naṣara* [*naṣr/nuṣûr*], to help. See at 2:270, p. 141, n. 16)

8. حواريون ***ḥawâriyyûn*** (sing. *ḥawâriyy*) = disciples, believing and sincere followers of 'Îsâ (p.b.h.).

9. اشهد ***ish-had*** = bear witness, attest, confirm (v. ii. m. imperative from *shahida* [*shuhûd*], to witness. See *ash-hidû* at 2:282, p. 149, n. 8).

10. أنزلت ***'anzalta*** = you sent down, caused to descend (v. ii. m. s. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, to descend. See *'anzalnâ* at 2:159, p.75, n.3 .

11. اتبعنا ***ittaba'nâ*** = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'a* at 3:20, p. 162, n. 8).

12. اكتب ***uktub*** = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See *uktubû* at 2:282, p. 147, n. 6).

13. i.e., to monotheism and the truth of the Prophethood of 'Îsâ (p.b.h.).

وَمَكَرُوا۟ 54.And they schemed;[1]
وَمَكَرَ ٱللَّهُ and Allah made a plan;[2]
وَٱللَّهُ and Allah is
خَيْرُ ٱلْمَٰكِرِينَ ﴿٥٤﴾ the best of planners.

Section (*Rukû'*) 6

إِذْ قَالَ ٱللَّهُ 55. When Allah said:
يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ "O 'Îsâ, I shall fully take[3] you
وَرَافِعُكَ إِلَىَّ and raise[4] you to Me;
وَمُطَهِّرُكَ and shall clear[5] you
مِنَ ٱلَّذِينَ كَفَرُوا۟ of those who disbelieve;
وَجَاعِلُ ٱلَّذِينَ and shall put[6] those who
ٱتَّبَعُوكَ follow[7] you
فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ above[8] those who disbelieve
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ till the Day of Resurrection.
ثُمَّ إِلَىَّ Then unto Me shall be
مَرْجِعُكُمْ the return[9] of you all and
فَأَحْكُمُ بَيْنَكُمْ I will judge[10] between you
فِيمَا كُنتُمْ فِيهِ about what you have been
تَخْتَلِفُونَ ﴿٥٥﴾ at variance[11] with.

فَأَمَّا ٱلَّذِينَ 56. So as to those who
كَفَرُوا۟ disbelieve

1. i.e., they planned to kill 'Îsâ (p.b.h.). مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude).

2. i.e., Allah planned to rescue 'Îsâ (p.b.h.) without any harm being done to him. مكر ***makara*** = he planned, made a strategem. Often the same word is used in the Qur'ân to convey a contrary or different meaning. Thus, while *makr* used in respect of the unbelievers implies malevolence, it means in respect of Allah countering that malevolence and punishing for it.

3. متوفى ***mutawaffî*** = one who takes in full, causes to die (active participle from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil.

4. رافع ***râfi'*** = one who raises, takes up, lifts, elevates (active participle from *rafa'a* [*raf'*], to raise. See *rafa'a* at 2:253, p. 129, n. 3). See also 4:157-158 and 5:117.

5. مطهر ***muṭahhir*** = one who purifies, clears, makes clean (active participle from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See *ṭahhara* at 3:42, p. 172, n.6).

6. جاعل ***jâ'il*** = one who puts, sets, makes (active participle from *ja'ala* [*ja'l*], to make, to put. See at 2:124, p. 59, n. 1).

7. اتبعوا ***ittaba'û*** = they followed, obeyed, heeded, succeeded (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:166, p. 78, n. 7).

8. i.e., in respect of rank and honour or in respect of evidence and truth.

9. مرجع ***marji'*** (pl. مراجع *marâji'*) = return, place of refuge, source to which something returns, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See *turja'ûna* at 2:280, p. 146, n. 16).

10. أحكم ***'aḥkumu*** = I decide, decree, adjudicate, judge (v. i. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkuma* at 3:23, p. 164, n. 1).

11. تختلفون ***takhtalifûna*** = you differ (from one another), disagree, are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *yakhtalifûna* at 2:176, p. 83, n. 1 and 2:113, p. 54, n. 5).

فَأُعَذِّبُهُمْ I shall chastise[1] them
عَذَابًا شَدِيدًا with a severe[2] punishment
فِي الدُّنْيَا وَالْآخِرَةِ in the world and the hereafter
وَمَا لَهُمْ and they will not have
مِنْ نَاصِرِينَ ﴿٥٦﴾ anyone to help.[3]

وَأَمَّا الَّذِينَ 57. And as to those who
آمَنُوا وَعَمِلُوا believe[4] and do
الصَّالِحَاتِ the good deeds,[5]
فَيُوَفِّيهِمْ He will pay them in full[6]
أُجُورَهُمْ their rewards.[7]
وَاللَّهُ لَا يُحِبُّ And Allah does not like[8]
الظَّالِمِينَ ﴿٥٧﴾ the wrong-doers.[9]

ذَٰلِكَ نَتْلُوهُ 58. This is what We recite[10]
عَلَيْكَ مِنَ الْآيَاتِ unto you of the revelations[11]
وَالذِّكْرِ الْحَكِيمِ and the Wise[12] Recollection.
﴿٥٨﴾

إِنَّ مَثَلَ عِيسَىٰ 59. Verily the simile[13] of 'Îsa
عِندَ اللَّهِ in the sight of Allah
كَمَثَلِ آدَمَ is like the simile of 'Âdam;
خَلَقَهُ مِن تُرَابٍ He created[14] him from dust
ثُمَّ قَالَ لَهُ كُن then said to him "Be",

1. أعذب ***'u'adhdhibu*** = I chastise, punish (v. i. s. impfct. from *'adhdhaba*, form II of *'adhaba* [*'adhb*],to obstruct. See *yu'adhdhibu* at 2:284, p. 151, n. 6).

2. شديد ***shadîd*** (s.; pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, rigorous, harsh, difficult. See at 3:4, p. 155, n. 4).

3. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:22, p. 163, n. 8).

4. آمنوا ***'âmanû*** = they believed (v. iii. m. pl. past from' *âmana*, from IV of *'amina*, to be safe, feel safe. See at 2:137, p.65, n. 1).

5. صالحات ***ṣâliḥât*** (pl.; sing. *ṣâliḥah*) = good deeds/ things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 2:276, p. 145, n. 6.

6. يوفي ***yuwaffî*** = he gives in full, fulfils (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] fulfil. See *yuwaffa* at 2:272, p. 142, n. 12).

7. اجور ***'ujûr*** (pl.; sing. اجر *'ajr*) = remuneration, rewards. See *'ajr* at 2:276, p. 145, n. 7.

8. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. See *yuḥibbûna* at 3:32, p. 168, n. 3).

9. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:270, p. 141, n.15).

10. i.e., of the account of 'Îsâ (p.b.h.). تتلو ***natlû*** = we recite, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:251, p. 128, n. 11).

11. ايات ***'âyât*** (pl.; sing.اية *'âyah*) = signs, miracles, revelations, evidences. See at 3:19, p. 162, n. 3; 3:7, p. 156, n. 2; 3:4, p. 155, n. 3).

12. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = wise, judicious. (Active participle on the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See *'aḥkumu* at 3:55, p. 177, n. 10). *Al-dhikr al-ḥakîm* is another name of the Qur'ân.

13. مثل ***mathal*** (s.; pl.امثال *'amthâl*) = simile, likeness, example, parable, model, ideal.

14. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 2:228, p. 112, n. 2; and 2:29, p. 15, n. 11).

فَيَكُونُ ﴿٥٩﴾ and he came into being.

ٱلْحَقُّ 60. The truth is [this]
مِن رَّبِّكَ from your Lord.
فَلَا تَكُن So do not be
مِّنَ ٱلْمُمْتَرِينَ ﴿٦٠﴾ of the sceptics.[1]

فَمَنْ حَآجَّكَ 61. So whoever controverts[2]
فِيهِ you about him
مِنۢ بَعْدِ مَا جَآءَكَ after what has come to you
مِنَ ٱلْعِلْمِ of the knowledge,[3]
فَقُلْ تَعَالَوْا نَدْعُ say: "Come on,[4] let us call
أَبْنَآءَنَا وَأَبْنَآءَكُمْ our sons[5] and your sons, and
وَنِسَآءَنَا وَنِسَآءَكُمْ our women and your women,
وَأَنفُسَنَا وَأَنفُسَكُمْ and ourselves and yourselves
ثُمَّ نَبْتَهِلْ and then pray in earnest[6]
فَنَجْعَل لَّعْنَتَ ٱللَّهِ and thus lay [7]Allah's curse
عَلَى ٱلْكَٰذِبِينَ upon the ones that lie."[8]
﴿٦١﴾

إِنَّ هَٰذَا لَهُوَ 62. This indeed is
ٱلْقَصَصُ ٱلْحَقُّ the true narrative;[9]
وَمَا مِنْ إِلَٰهٍ and there is none of a deity[10]
إِلَّا ٱللَّهُ except Allah;

1. ممترين ***mumtarîn*** (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. (Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 2:147, p. 70, n. 5).

2. حاج ***ḥâjja*** = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *ḥajja*, to overcome, to convince, to perform the *ḥajj*. See at 2:257, p. 133, n. 3). The immediate reference here is to the Christian delegation of Najrân who came to Madina and, joined by the Jewish scholars of that place, had a discussion with the Prophet about 'Îsâ (p.b.h.) and his message; but the statement is general and is applicable to similar situations at all times and places.

3. علم ***'ilm*** = knowledge. Here it means the especial knowledge communicated to the Prophet through *wahy*, particularly the *'âyahs* concerning 'Îsâ (p.b.h). See *Al-Bahr*, III, 187.

4. تعالوا ***ta'âlaw*** = you all come, come on, (v. ii. m. pl. imperative from *ta'âla*, form VI of *'alâ* [*'uluww*], to be high).

5. أبناء ***'abnâ'*** (sing. ابن *ibn*) = sons, offspring, descendants. See *banîn* at 3:14, p. 159, n. 11).

6. نبتهل ***nabtahil***(*u*) = we pray humbly, pray in earnest, supplicate, curse one another (v. i. pl. impfct. from *ibtahala*, form VIII of *bahala* [*bahl*], to curse.

7. نجعل ***naj'al***(*u*) = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *naj'ala* at 2:259, p. 135, n. 4).

8. كاذبين ***kâdhibîn*** (acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kadhdhabtum* at 2:87, p. 41, n.11).

9. قصص ***qaṣaṣ*** = narrative, tale, story, clippings.

10. This is a repeated emphasis on monotheism and an unequivocal rejection of the Christians' claim of divinity for 'Îsâ (p.b.h.).

وَإِنَّ ٱللَّهَ and verily Allah,
لَهُوَ ٱلْعَزِيزُ He indeed is the All-Mighty,
ٱلْحَكِيمُ ﴿٦٢﴾ the All-Wise.

فَإِن تَوَلَّوْا 63. So if they turn away,[1]
فَإِنَّ ٱللَّهَ then verily Allah is
عَلِيمٌۢ All-Aware
بِٱلْمُفْسِدِينَ ﴿٦٣﴾ of the mischief-makers.[2]

Section (*Rukû'*) 7

قُلْ 64. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ come to a word[3]
سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ straight[4] between us and you
أَلَّا نَعْبُدَ that we worship[5] none
إِلَّا ٱللَّهَ وَلَا but Allah, nor
نُشْرِكَ بِهِۦ شَيْـًٔا associate[6] with Him anyhting
وَلَا يَتَّخِذَ بَعْضُنَا nor some of us take up[7]
بَعْضًا أَرْبَابًا others as lords
مِّن دُونِ ٱللَّهِ in lieu of Allah."
فَإِن تَوَلَّوْا۟ فَقُولُوا۟ Then if they turn away, say:
ٱشْهَدُوا۟ بِأَنَّا "Bear witness[8] that we are
مُسْلِمُونَ ﴿٦٤﴾ Muslims."

1. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

2. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 2:60, p. 28, n. 10).

3. i.e., an agreed and equitable formula. كلمة ***kalimah*** (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement. The *'âyah* was revealed in the context of the Prophet's discussion with the Christian delegation of Najrân joined by the Jewish savants of Madina, but it holds good for similar situations at all times. It constitutes a call to the worship of Allah Alone to the exclusion of all other beings and shows that those who deify 'Îsâ (peace be on him) and other personages are not monotheists according to the Qur'ân. The Prophet, peace and blessings of Allah be on him, also made this call and incorporated this part of the *'âyah* in his letter to the Roman emperor Heraclius. See *Bukhârî*, nos. 7, 2941, 4553, 7541.

4. سواء ***sawâ'*** = straight, even, equal, same. See at 2:6, p. 6.

5. نعبد ***na'buda***(*u*) = we worship, adore, serve; (v. i. pl. imperfect from *'abada* [*'ibâdah /'ubûdah/ 'ubûdiyah*] to worship, serve. See at 2:133, p. 63, n. 3 and 1:5, p. 2, n.1). The terminal letter takes *fatḥah* because of the particle *'an* (*'an+lâ*) coming before the verb. This particle also governs the succeeding two verbs, *nushrika* and *yattakhidha*. See notes 6 and 7 below.

6. نشرك ***nushrika***(*u*) = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *mushrikîn* at 2:221, p. 108, n. 7). Setting partner with Allah is the worst of sins and an enormous injustice and wrong (see 31:13).

7. يتخذ ***yattakhidha*** = he takes up, takes for himself, takes, adopts (v. iii. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lâ yattakhidh* at 3:28, p. 166, n. 2).

8. اشهدوا ***'ish-hadû*** = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 2:282, p. 149, n. 8).

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ 65. O People of the Book,

لِمَ تُحَآجُّونَ why do you dispute[1]

فِيٓ إِبۡرَٰهِيمَ about Ibrahîm

وَمَآ أُنزِلَتِ and there were not sent down[2]

ٱلتَّوۡرَىٰةُ وَٱلۡإِنجِيلُ the *Torah* and the *Injîl*

إِلَّا مِنۢ بَعۡدِهِۦٓ except after him?

أَفَلَا تَعۡقِلُونَ Do you not use reason?[3]

(٦٥)

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ 66. Here you are the ones,

حَٰجَجۡتُمۡ فِيمَا you have disputed[4] about what

لَكُم بِهِۦ عِلۡمٞ you have knowledge of;[5]

فَلِمَ تُحَآجُّونَ then why do you dispute

فِيمَا لَيۡسَ لَكُم about what you have not

بِهِۦ عِلۡمٞ any knowledge of?[6]

وَٱللَّهُ يَعۡلَمُ And Allah knows[7]

وَأَنتُمۡ لَا تَعۡلَمُونَ while *you* do not know.

(٦٦)

مَا كَانَ إِبۡرَٰهِيمُ 67. Ibrâhîm was neither

يَهُودِيّٗا وَلَا نَصۡرَانِيّٗا a Jew nor a Christian;

وَلَٰكِن كَانَ حَنِيفٗا but he was a *ḥanîf*[8]—

مُّسۡلِمٗا a Muslim;[9]

وَمَا كَانَ and he was not

مِنَ ٱلۡمُشۡرِكِينَ of those that set partnerts.[10]

(٦٧)

1. i.e., why do you say that you are on the religion of Ibrâhîm and that he was a Jew or a Christian, while the fact is that the *Torah* and the *Injîl* were sent down long after his time? تحاجون ***tuḥâjjûna*** = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥâjja*, form III of *ḥajja* [*ḥijj/ḥajjj*], to aim at, to overcome. See at 2:139, p. 65, n. 9).

2. أنزلت ***'unzilat*** = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzalta* at 3:53, p. 176, n. 10).

3. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 2:242, p. 122, n. 4).

4. حاججتم ***ḥâjajtum*** = you (all) disputed, argued, controverted, debated (v. ii. m. pl. past from *ḥâjja*, form III of *ḥajja*. See n. 1 above).

5. i.e., about 'Îsâ (peace be on him) and his teachings because he had lived amidst you and you knew him closely.

6. i.e., how could you then dispute about Ibrâhim (peace be on him) who lived long before the time of 'Îsâ (peace be on him) and how could you claim that he was a Jew or a Christian?

7. i.e., Allah knows the truth about Ibrâhîm and 'Îsâ while you do not know it. This part of the *'âyah* constitutes an authoritative summons to those who do not know to accept the truth from the One Who knows it. (See *Al-Baḥr*, III, 201).

8. حنيف ***ḥanîf*** (s.; pl. حنفاء *ḥunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *ḥanîf* has been used in the Qur'ân always in contrast with a polytheist. The *'âyah* is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so. See at 2:135, p. 64, n. 3).

9. This term, *Muslim*, is in apposition to the term *ḥanîf* and shows that the two words are synonymous.

10. This part of the *'âyah* further explains the meaning of *ḥanîf* and emphasizes that those who claim divinity for 'Îsa (peace be on him) or others are *mushriks* (polytheists) while Ibrâhîm was not at all so.

إِنَّ أَوْلَى ٱلنَّاسِ 68.Verily the closest[1] of men
بِإِبْرَٰهِيمَ to Ibrâhîm
لَلَّذِينَ ٱتَّبَعُوهُ are those who follow him,[2]
وَهَٰذَا ٱلنَّبِيُّ and this Prophet[3]
وَٱلَّذِينَ ءَامَنُوا۟ and those who believe.[4]
وَٱللَّهُ وَلِيُّ And Allah is the Guardian
ٱلْمُؤْمِنِينَ ﴿٦٨﴾ of the believers.

وَدَّت طَّآئِفَةٌ 69. There wish[5] a section[6]
مِّنْ أَهْلِ ٱلْكِتَٰبِ of the People of the Book
لَوْ يُضِلُّونَكُمْ if they could lead you astray;
وَمَا يُضِلُّونَ but they do not lead astray[7]
إِلَّآ أَنفُسَهُمْ any except themselves,
وَمَا يَشْعُرُونَ and they do not realize[8] [it].
﴿٦٩﴾

يَٰٓأَهْلَ ٱلْكِتَٰبِ 70. O People of the Book,
لِمَ تَكْفُرُونَ why do you disbelieve[9]
بِـَٔايَٰتِ ٱللَّهِ in Allah's revelations,[10]
وَأَنتُمْ تَشْهَدُونَ while you bear witness ?[11]
﴿٧٠﴾

يَٰٓأَهْلَ ٱلْكِتَٰبِ 71. O People of the Book,
لِمَ تَلْبِسُونَ ٱلْحَقَّ why do you clothe[12] the truth
بِٱلْبَٰطِلِ with the untruth[13]

1. أولى ***'awlâ*** = the closest, the nearest, having the best claim to (elative of *waliyy*. See *waliyy* at 2:282, p. 148, n. 6).

2. i.e., his faith and practice. اتبعوا ***ittaba'û*** = they followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:55, p. 177, n. 7).

3. i.e., Prophet Muḥammad, peace and blessings of Allah be on him, because he represents and fulfils the *dîn* of Ibrâhîm, peace be on him.

4. i.e., the believers and followers of Prophet Muḥammad, peace and blessings of Allah be on him. ءامنوا ***'âmanû*** = they believed (v. iii. m. pl. past from *'âmana*, from IV of *'amina*, to be safe, feel safe. See at 3:57, p. 178, n. 4.

5. ودت ***waddat*** = she wished, desired, loved (v. iii. f. s. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *tuwaddu* at 3:30, p. 167, n. 5 and *yuwaddu* at 2:266, p. 139, n. 8).

6. طائفة ***ṭâ'ifah*** (s.; pl. طوائف *ṭawâ'if*) = section of people, sect, group, denomination, band.

7. يضلون ***yuḍilluna*** = they lead astray, mislead, misgide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *yuḍillu* at 2:26, p. 14, n. 6).

8. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 2:12, p. 12, n.2).

9. تكفرون ***takfurûna*** = you (all) disbelieve, be ungrateful, deny, cover (v. ii. m. pl. impfct. from *kafara* [*kufr/kafr*], to disbelieve, to cover. See at 2:85, p. 40, n. 8).

10. ءايات ***'âyât*** (pl.; sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:58, p. 178, n. 11; 3:19, p. 162, n. 3.

11. i.e., you know them to be true. تشهدون ***tash-hadûna*** = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 2:84, p. 39, n. 10).

12. تلبسون ***talbisûna*** = you (all) clothe, garb, cover, obscure (v. ii. m. pl. impfct. from *labisa* [*lubs*], to wear. See *lâ talbisû* at 2:42, p. 21, n. 9).

13. باطل ***bâṭil*** = untruth, false, falsehood, vain, futile, baseless, void. See at 2:188, p. 90, n. 9.

وَتَكْتُمُونَ ٱلْحَقَّ and conceal[1] the truth
وَأَنتُمْ تَعْلَمُونَ ﴿٧١﴾ while you know?[2]

Section (*Rukû'*) 8

وَقَالَت طَّآئِفَةٌ 72. And there say a section[3]
مِّنْ أَهْلِ ٱلْكِتَٰبِ of the People of the Book:
ءَامِنُوا۟ بِٱلَّذِىٓ "Believe[4] in that which
أُنزِلَ has been sent down
عَلَى ٱلَّذِينَ ءَامَنُوا۟ unto those who believe
وَجْهَ ٱلنَّهَارِ at the appearance[5] of the day
وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ and disbelieve[5] at its end;
لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾ may be that they revert."[6]

وَلَا تُؤْمِنُوٓا۟ 73. "And do not believe[7] any
إِلَّا لِمَن except the one that
تَبِعَ دِينَكُمْ follows your religion" —
قُلْ إِنَّ ٱلْهُدَىٰ say: "Verily guidance is
هُدَى ٱللَّهِ the guidance of Allah" —
أَن يُؤْتَىٰٓ أَحَدٌ "lest[8] one should be given
مِّثْلَ مَآ the like of what
أُوتِيتُمْ you have been given[9]
أَوْ يُحَآجُّوكُمْ or they may controvert[10] you
عِندَ رَبِّكُمْ before your Lord."

1. i.e., why do you conceal the truth about the coming of the last Prophet as foretold in the Scripture given to you? تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, secrete, conceal. See at 2:72, p. 34, n. 8).

2. i.e., you conceal the truth knowingly and wilfully. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:280, p. 146, n. 13. See also *lâ ta'lamûna* at 3:66, p. 181).

3. طائفة ***ṭâ'ifah*** (s.; pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 3:69, p. 182, n. 6.

4. ءامنوا ***'âminû*** = you (all) believe (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 2:13, p. 8, n. 3). This *'âyah* has reference to the manoeuvre of the Madinan Jewish leaders to prevent the spread of Islam there. They advised their followers to pretend conversion to Islam in the morning and to renounce it in the evening in order to confuse the weak-minded.

5. وجه ***wajh*** (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 2:115, p. 55, n. 3 and *wujûh* at 2:177, p. 83, n. 6.

6. i.e., revert to their former state of unbelief. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujû'*] to come back, return. See at 2:18, p. 10, n. 4).

7. This clause is a continuation of the Jewish leaders' advice to their followers. لا تؤمنوا ***lâ tu'minû*** = you (all) do not believe (v. ii. m. pl. imperative {prohibition} from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See n. 4 above.

8. This is also a continuation of the Jewish leaders' advice to their followers.

9. The Jewish leaders did not like that Prophethood should be given to any other people.

10. يحاجوا ***yuḥâjjû*** (originally *yuḥâjjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *ḥâjja*, form III of *ḥajja* [*ḥajj/ḥijj*], to defeat, to intend, to aim at. See at 2:76, p. 36, n. 6).

قُلْ إِنَّ ٱلْفَضْلَ Say: "Verily the grace[1] is
بِيَدِ ٱللَّهِ in the Hand of Allah;
يُؤْتِيهِ مَن يَشَآءُ He gives it to whom He will;
وَٱللَّهُ وَٰسِعٌ and Allah is All-Reaching,[2]
عَلِيمٌ ﴿٧٣﴾ All-Knowing."

يَخْتَصُّ 74. He singles out[3]
بِرَحْمَتِهِۦ مَن يَشَآءُ for His mercy whom He will;
وَٱللَّهُ ذُو And Allah is the Owner
ٱلْفَضْلِ ٱلْعَظِيمِ of magnificent[4] grace.
﴿٧٤﴾

وَمِنْ 75. And among
أَهْلِ ٱلْكِتَٰبِ the People of the Book
مَنْ إِن تَأْمَنْهُ is he who, if you trust[5] him
بِقِنطَارٍ with a hoard,[6]
يُؤَدِّهِۦٓ إِلَيْكَ will deliver[7] it up to you;
وَمِنْهُم مَّنْ and among them is he who,
إِن تَأْمَنْهُ if you trust him
بِدِينَارٍ with a *dînâr*, [8]
لَّا يُؤَدِّهِۦٓ إِلَيْكَ will not deliver it to you
إِلَّا مَا دُمْتَ *unless you do not cease*[9]
عَلَيْهِ قَآئِمًا standing over him.[10]
ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ That is so because they say:

1. فضل ***faḍl*** (pl. فضول *fuḍûl*)= grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here *faḍl* (grace) means the special grace of Prophethood and *waḥy* which Allah bestows on whomsoever He likes.

2. i.e., in His grace and favour. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 2:247, p. 125, n. 7).

3. يختص ***yakhtaṣṣu*** = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *khaṣṣa* [*khaṣṣ/khuṣûṣ*] to distinguish, single out. See at 2:105, p. 50, n. 4). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

4. عظيم ***'aẓîm*** = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 2:114, p. 55, n 1.

5. تأمن ***ta'man(u)*** = you trust (v. ii. m. s. impfct. from *'amina* [*'amn/'amân/'amânah*] to trust, to be safe. The terminal letter is vowelless for the verb is part of a conditional clause (preceded by *'in*). See *'amina* and *i'tumina* at 2:283, p. 150, ns. 5 and 7).

6. قنطار ***qinṭâr*** (pl. *qanâṭîr*)= a varying weight of measure, a hoard, an accumulated wealth. See *al-qanâṭîr al-muqanṭarah* at 3:14, p. 159, n. 12.

7. يؤد ***yu'addi*** (originally *yu'addî*)= he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addâ* [*ta'diyah*], form II of *'adâ* [*'uduww/'ady*], to go, to proceed. The last letter *yâ'* becomes vowelless and hence it is dropped because the verb is conclusion of a conditional clause. See at 2:283, p. 150, n. 6).

8. A small denomination of coin. It means here a *small amount.*

9. ما دمت ***mâ dumta*** = you did not cease, you continued, you remained (v. ii. m. s. past from *mâ dâma).*

10. i.e., you continue to attend him and ask for return of the amount.

لَيْسَ عَلَيْنَا "There does not lie on us,
فِي ٱلْأُمِّيِّـۧنَ regarding the unscriptured,[1]
سَبِيلٌ any guilt;"[2]
وَيَقُولُونَ عَلَى ٱللَّهِ and they say against Allah
ٱلْكَذِبَ the lie,[3]
وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ and they know [it].[4]

بَلَىٰ مَنْ أَوْفَىٰ 76. O yes, whoever fulfils[5]
بِعَهْدِهِۦ وَٱتَّقَىٰ his pledge[6] and fears[7],
فَإِنَّ ٱللَّهَ يُحِبُّ verily Allah loves
ٱلْمُتَّقِينَ ﴿٧٦﴾ the godfearing.[8]

إِنَّ ٱلَّذِينَ يَشْتَرُونَ 77. Verily those who buy[9]
بِعَهْدِ ٱللَّهِ with the covenant of Allah
وَأَيْمَـٰنِهِمْ and their oaths[10]
ثَمَنًا قَلِيلًا a little value;
أُو۟لَـٰٓئِكَ such people
لَا خَلَـٰقَ لَهُمْ will have no portion[11]
فِي ٱلْـَٔاخِرَةِ in the hereafter,
وَلَا يُكَلِّمُهُمُ ٱللَّهُ nor will Allah speak to them
وَلَا يَنظُرُ إِلَيْهِمْ nor will He look at them
يَوْمَ ٱلْقِيَـٰمَةِ on the Day of Resurrection,
وَلَا يُزَكِّيهِمْ nor will He clear[12] them;

1. أميين ***'ummiyyîn*** (acc./gen. of *'ummiyyûn*, pl. of *'ummy*) = unscriptured people, illiterate. See at 3:20, p. 162, n. 9). The reference here is to the Arabs who had not yet received any scripture.

2. سبيل ***sabîl*** (pl. سبل *subul*/اسبلة *asbilah*) = way, path, road, means, guilt, blame, wrong. See at 2:244, p. 123, n. 1. This word has been used in the Qur'ân in at least a dozen shades of meaning. (See Al-Dâmaghânî, *Qâmûs al-Qur'ân*, pp. 228-229). The Jews despised the Arabs as a people without any scripture and claimed that Allah would not take them to task if they spoliated the unscriptured people. (See Al-Ṭabarî, pt. IV, p. 318).

3. i. e., the lie that Allah had allowed them to spoliate others. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See *kâdhibîn* at 3:61, p. 179, n. 8.

4. i.e., they lied knowingly and wilfully. يعلمون ***ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:230, p. 114, n. 8).

5. أوفى ***'awfâ*** = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafâ* [*wafâ'*], to be perfect, to live up to. See *'awfû* at 2:40, p. 20, n. 12).

6 عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4. 7. i.e., fears Allah. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2: 203, p. 98, n. 8).

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*. See n. 7 above.

9. يشترون ***yashtarûna*** = they purchase, buy, (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/ shirâ'*], to buy. See at 2:174, p. 82, n. 1).

10. أيمان ***'aymân*** (pl., sing. يمين *yamîn*) = oaths, right hands.

11. خلاق ***khalâq*** = portion, merit. See at 2:200, p. 97, n).

12. يزكي ***yuzakkî*** = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, be just. See at 2:174, p. 82, n. 4).

وَلَهُمْ	and they shall have
عَذَابٌ أَلِيمٌ ﴿٧٧﴾	a punishment very painful.
وَإِنَّ مِنْهُمْ	78. And verily among them
لَفَرِيقًا يَلْوُۥنَ	is a faction[1] that twist[2]
أَلْسِنَتَهُم بِٱلْكِتَٰبِ	their tongues[3] with the Book
لِتَحْسَبُوهُ	so that you think[4] it is
مِنَ ٱلْكِتَٰبِ	from the Book,
وَمَا هُوَ مِنَ ٱلْكِتَٰبِ	but it is not from the Book;
وَيَقُولُونَ هُوَ	and they say: "It is
مِنْ عِندِ ٱللَّهِ	from Allah";
وَمَا هُوَ مِنْ عِندِ ٱللَّهِ	but it is not from Allah;
وَيَقُولُونَ عَلَى ٱللَّهِ	and they say against Allah
ٱلْكَذِبَ	the lie,[5]
وَهُمْ يَعْلَمُونَ ﴿٧٨﴾	and they know.[6]
مَا كَانَ لِبَشَرٍ	79. It is not for a man[7]
أَن يُؤْتِيَهُ ٱللَّهُ	that Allah gives[8] him
ٱلْكِتَٰبَ وَٱلْحُكْمَ	the Book and judgement[9]
وَٱلنُّبُوَّةَ	and Prophethood
ثُمَّ يَقُولَ لِلنَّاسِ	then he would say to men:
كُونُوا۟ عِبَادًا لِّى	"Be worshippers[10] of me
مِن دُونِ ٱللَّهِ	instead of Allah";
وَلَٰكِن	but (would say):

1. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 2:146, p. 70, n. 10). Here it refers to the leaders and rabbis of the Jews.

2. يلوون ***yalwûna*** = they twist, turn, crook, curve, distort, flex, avert (v. iii. m. pl. impfct. from *lawâ* [*layy/lawiy*], to turn, to crook).

3. i.e., they mispronounce and pervert the sound and wording while they recite or read out the Book in order to give the text a different meaning. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages).

4. تحسبوا ***taḥsabû***(*na*) = you (all) think, reckon, count, assume, suppose, (v. ii. m. pl. impfct. from *ḥasiba* [*ḥasb, ḥisâb/ḥisbân/ḥusbân*], to reckon, to count. The terminal *nûn* is dropped because of a hidden *'an* in the *lâm* of motivation [*li* in the sense of *kay*] coming before the verb. See *yaḥsabu* at 2: 273, p. 143, n. 5).

5. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 3:75, p. 185, n. 3.

6. i.e., they did so knowingly and wilfully. يعلمون ***ya'lamûna*** = they know, are aware of (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:75, p. 185, n..4).

7. i.e., it is neither right nor rationally conceivable for a Prophet. The negation , *mâ kâna,* is general and is intended to demonstrate the absolute unreasonableness of the idea that a Prophet should or could ever ask his followers to regard him as a divine being and worship him as such. The *'âyah* was revealed in the context of the discussion of the Najran Christian delegation to the Prophet at Madina who were also joined by the Jewish leaders of that place. They asked the Prophet whether he intended to be worshipped by his followers as the Christians worshipped 'Îsâ, peace be on him. (See Al-Ṭabarî, pt. III, pp. 324-325; Ibn Kathîr, II, pp.54-55). The denial is made for all the Prophets, including 'Îsâ (p.b.h.).

8. يؤتي ***yu'tî*** = he gives, bestows, grants (v. iii. m. s. impfct. from *'âtâ*, form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *'âtâ* at 2:251, p. 128, n. 3).

9. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, wisdom, judiciousness.

10. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 2:40, p. 43, n. 4).

كُونُوا۟ رَبَّٰنِيِّـۧنَ "Be practising savants,[1]
بِمَا كُنتُمْ تُعَلِّمُونَ because you do teach[2]
ٱلْكِتَٰبَ وَبِمَا كُنتُمْ the Book and beacuse yo do
تَدْرُسُونَ ﴿٧٩﴾ study [it]."[3]

وَلَا يَأْمُرَكُمْ 80. Nor would he order[4] you
أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ that you take[5] the angels
وَٱلنَّبِيِّـۧنَ أَرْبَابًا and the Prophets as lords.[6]
أَيَأْمُرُكُم Would he command you
بِٱلْكُفْرِ بَعْدَ إِذْ to unbelief[7] after that
أَنتُم مُّسْلِمُونَ ﴿٨٠﴾ you are already Muslims?

Section (*Rukû'*) 8

وَإِذْ أَخَذَ ٱللَّهُ 81. And when Allah took
مِيثَٰقَ ٱلنَّبِيِّـۧنَ the covenant[8] of the Prophets
لَمَآ ءَاتَيْتُكُم (saying):"Whatever I give
مِّن كِتَٰبٍ وَحِكْمَةٍ you of a Book and Wisdom,
ثُمَّ جَآءَكُمْ then there shall come to you
رَسُولٌ مُّصَدِّقٌ a Messenger confirming[9]
لِّمَا مَعَكُمْ what is with you,
لَتُؤْمِنُنَّ بِهِۦ you must believe[10] in him
وَلَتَنصُرُنَّهُۥ and you must help[11] him."
قَالَ ءَأَقْرَرْتُمْ He said: "Do you affirm[12]

1. ربانيين ***rabbâniyyîn*** (acc./gen. of *rabbâniyyûn*, sing. *rabbânî*) = model savants who educate and train people. (See Al-Ṭabarî, pt. III, pp. 326-327).

2. تعلمون ***tu'allimûna*** = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See *yu'allimu* at 3:48, p. 174, n. 5).

3. تدرسون ***tadrusûna*** = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study).

4. يأمر *Ya'muru* = he commands, orders, bids (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 2:169, p. 79, no. 12).

5. تتخذوا ***tattakhidhû***(*na*) = you (all) take up, take for yourselves, adopt (v. ii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *yattakhidha* at 3:64, p. 180, n. 7).

6. أرباب ***'arbâb*** (pl.; sing. *rabb*) = lords, masters. See at 3:64, p. 170.

7. كفر ***kufr*** = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n.6).

8. ميثاق ***mîthâq*** (s.; pl. مواثيق *mawâthîq*) = covenant, pact, solemn agreement, compact. See at 2:93, p. 44, n. 5. Allah took the covenant from each Prophet to believe in one another and a succeeding Prophet and to instruct his followers to do so. (See Al-Ṭabarî, pt. III, pp. 331-333).

9. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:50,, p. 175, n. 10).

10. لتؤمنن ***la+tu'minunna*** = you must believe, you have to believe (v. ii. m. s. impfct. from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. The terminally doubled *nûn* is for emphasis. See *'âminû* at 3:72, p. 183, n. 4.).

11. لتنصرن ***la+tanṣurunna*** = you must help, you have to help (v. ii. m. s. impfct. from *naṣara* [*naṣr/ nuṣûr*], to help. See *nâṣirîn* at 3:56, p. 178, n. 3).

12. أقررتم ***'aqrartum*** = you (all) affirmed, agreed, assented, averred, avowed, settled (v. ii. m. pl. past from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *mustaqarr* at 2:36, p. 19, n. 10).

وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ and take on that [condition]
إِصْرِي My Covenant?"[1]
قَالُوٓا۟ أَقْرَرْنَا They said: "We affirm."[2]
قَالَ فَٱشْهَدُوا۟ He said: "Then bear witness,[3]
وَأَنَا۠ مَعَكُم مِّنَ and I am with you among
ٱلشَّٰهِدِينَ ﴿٨١﴾ those bearing witness."

فَمَن تَوَلَّىٰ 82. So whoever turns away[4]
بَعْدَ ذَٰلِكَ after this,
فَأُو۟لَٰٓئِكَ then such people,
هُمُ ٱلْفَٰسِقُونَ they are the sinful ones.[5]
﴿٨٢﴾

أَفَغَيْرَ 83. Is it then other than
دِينِ ٱللَّهِ the religion of Allah
يَبْغُونَ they seek to attain,[6]
وَلَهُۥٓ أَسْلَمَ while to Him surrenders[7]
مَن فِى whoever[8] are there in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth,
طَوْعًا وَكَرْهًا willingly[9] or unwillingly,[10]
وَإِلَيْهِ and to Him
يُرْجَعُونَ ﴿٨٣﴾ they shall all be taken back?[11]

قُلْ ءَامَنَّا بِٱللَّهِ 84.Say: "We believe in Allah

1. اصر ***'iṣr*** (pl. آصار *'âṣâr*) = covenant, compact, bond, encumbrance, burden, load. See at 2:286, p. 153, n. 2).

2. أقررنا ***'aqrarnâ*** = we affirmed, agreed, avowed, assented, settled (v. i. pl. past from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *'aqrartum* at p. 187, n. 12).

3. اشهدوا ***ish-hadû*** = you (all) bear witness, witness, attest, testify (v. ii. m. pl. imperative from *shahida* [*shuhûd*], to witness. See *ish-had* at 3:53, p. 176, n. 9).

4. تولى ***tawallâ*** = turned away, desisted, refrained (v. iii. m. s. in form V of *waliya*, to be near. See *tawallaw* at 63, p. 180, n. 1).

5. فاسقون ***fâsiqûn*** (pl.; sing. فاسق *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 2:99, p. 47, n. 3).

6. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8).

7. أسلم ***'aslama*** = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 2:112, p. 53, n. 6; and *'aslamtu* at 3:20, p. 162, n. 6).

8. Note the pronoun, *man*, which stands particularly for living beings. This clause of the *'âyah* thus constitutes a clear indication that there are living beings in the heavens (skies) apart from the living beings on the earth.

9. طوعا ***ṭaw'an*** = willingly, obediently; from *ṭaw'*, to obey, be obedient. See *'aṭî'û* at 3:50, p. 176, n. 1).

10. كرها ***karhan*** = unwillingly, hatefully, reluctantly, grudgingly; from *karh*, hate, detestation, aversion, dislike, antipathy. See *'ikrâh* at 2:256, p. 132, n. 1).

11. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See *turja'ûna* at 2:280, p. 146, n. 16; and *marji'* at 3:55, p. 177, n. 9).

وَمَآ أُنزِلَ and what has been sent down
عَلَيْنَا وَمَآ أُنزِلَ upon us and what was sent
عَلَىٰٓ إِبْرَٰهِيمَ down upon Ibrâhîm
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ and Ismâ'îl and Ishâq
وَيَعْقُوبَ وَٱلْأَسْبَاطِ and Ya'qûb and the Tribes,[1]
وَمَآ أُوتِيَ مُوسَىٰ and what was given to Mûsâ
وَعِيسَىٰ وَٱلنَّبِيُّونَ and 'Îsâ and the Prophets
مِن رَّبِّهِمْ from their Lord.
لَا نُفَرِّقُ We do not differentiate[2]
بَيْنَ أَحَدٍ مِّنْهُمْ between any of them,
وَنَحْنُ لَهُۥ and we are to Him
مُسْلِمُونَ ﴿٨٤﴾ all-submissive (Muslims)."

وَمَن يَبْتَغِ 85. And whoever seeks[3]
غَيْرَ ٱلْإِسْلَٰمِ other than Islam
دِينًا as a religion,
فَلَن يُقْبَلَ it shall not be accepted[4]
مِنْهُ وَهُوَ of him, and he will be
فِى ٱلْءَاخِرَةِ in the hereafter
مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ of those in loss.[5]

كَيْفَ يَهْدِى ٱللَّهُ 86. How can Allah guide
قَوْمًا كَفَرُوا۟ a people that disbelieved[6]

1. أسباط ***'asbâṭ*** (sing. سبط *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6 and 2:140, p. 66, n. 1.

2. نفرق ***nufarriqu*** = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farraqa*, form II [*tafrîq*] of *faraqa* [*farq/furqân*], to separate. See at 2:285, p. 152, n. 1; and 2:136, p. 64, n.7). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253 – "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..." Like 2:136 and 2:285, this *'âyah* (3:84) also emphasizes the fact that Allah has sent the same religion to mankind through all his Prophets and that that religion has been completed and finalized by the Final Prophet, Muhammad, peace and blessings of Allah be on him, and the Qur'ân which has abrogated and replaced all the previous scriptures.

3. يبتغ ***yabtaghi(ī)*** = he seeks, desires, aims at, aspires after, strives for (v. iii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8; and *yabghûna* at 3:83, p. 186, n. 6). The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditinal clause (preceded by *man*).

4. يقبل ***yuqbala(u)*** = it is accepted, received (v. iii. m. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. The last letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yuqbalu* at 2:123, p. 58, n. 7; and at 2:48, p. 23, n. 9).

5. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose, be in loss. See at 2:64, p. 31, n. 2). Such persons will be the losers in the hereafter.

6. كفروا ***kafarû*** = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [*kufr*], not to believe. See at 3:4, p. 155, n. 2; and :212, p. 101, n. 11).

بَعْدَ إِيمَٰنِهِمْ after they had believed
وَشَهِدُوٓا۟ and had borne witness[1]
أَنَّ ٱلرَّسُولَ حَقٌّ that the Messenger is true,
وَجَآءَهُمُ and there had come to them
ٱلْبَيِّنَٰتُ the clear evidences?[2]
وَٱللَّهُ لَا يَهْدِى And Allah does not guide
ٱلْقَوْمَ ٱلظَّٰلِمِينَ the transgressing people.[3]
﴿٨٦﴾
أُو۟لَٰٓئِكَ 87. Those people,
جَزَآؤُهُمْ their recompense[4] is
أَنَّ عَلَيْهِمْ that there lies on them
لَعْنَةَ ٱللَّهِ the curse of Allah
وَٱلْمَلَٰٓئِكَةِ and the angels
وَٱلنَّاسِ أَجْمَعِينَ and of mankind as a whole;
﴿٨٧﴾
خَٰلِدِينَ فِيهَا 88. Abiding therein for ever.[5]
لَا يُخَفَّفُ No mitigation will be made[6]
عَنْهُمُ ٱلْعَذَابُ for them in the punishment,
وَلَا هُمْ يُنظَرُونَ nor shall they be respited.[7]
﴿٨٨﴾
إِلَّا ٱلَّذِينَ 89. Except for those who
تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ repent[8] after that

1. شهدوا ***shahidû*** = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See *shahida* at 3: 18, p. 161, n. 6). The *'âyah* applies as well to the People of the Book who knew the description of the Prophet Muḥammad, peace and blessings of Allah be on him, in their scripture and believed in his coming but disbelieved in him when they found that he was raised from another people, as also to those who believe and accept Islam and then falls away from it. See Al-Ṭabarî, pt. III, pp. 340-341; Ibn Kathîr, II, pp. 58-59.

2. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:253, p. 129, n. 5).

3. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 3:57, p. 178, n. 9; and 2:270, p. 141, n.15).

4. جزاء ***jazâ'*** = requital, recompense, reward, return. See at 2:85, p. 40, n. 9.

5. خالدين ***khâlidîn*** (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:15, p. 160, n. 6; and 2:161, p. 76, n. 1).

6. يخفف ***yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:162, p. 76, n. 3l; and 2:86, p. 41, n. 1).

7. ينظرون ***yunẓarûna*** = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 2:162, p. 76, n. 4).

8. تابوا ***tâbû*** = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [*tawb /tawbah/ matâb*], to repent, be penitent. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:160, p. 76, n. 9; and *tâba* at 2:187, p. 89, n. 8).

وَأَصْلَحُوا and make amends,[1]
فَإِنَّ ٱللَّهَ for verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٨٩﴾ Most Merciful.
إِنَّ ٱلَّذِينَ 90. Verily those who
كَفَرُوا disbelieve
بَعْدَ إِيمَٰنِهِمْ after their having believed,
ثُمَّ ٱزْدَادُوا and then they increase[2]
كُفْرًا in disbelief,
لَّن تُقْبَلَ never will there be accepted[3]
تَوْبَتُهُمْ their repentance;
وَأُو۟لَٰٓئِكَ هُمُ and they are the ones
ٱلضَّآلُّونَ ﴿٩٠﴾ gone astray.[4]

إِنَّ ٱلَّذِينَ 91. Verily those who
كَفَرُوا وَمَاتُوا disbelieve and die
وَهُمْ كُفَّارٌ while they are unbelievers,
فَلَن يُقْبَلَ there shall not be accepted
مِنْ أَحَدِهِم from any of them
مِلْءُ ٱلْأَرْضِ ذَهَبًا the earth's fill[5] in gold
وَلَوِ ٱفْتَدَىٰ even if he ransomed[6] himself
بِهِۦ therewith.[7]
أُو۟لَٰٓئِكَ لَهُمْ Such people shall have

1. أصلحوا ***'aṣlaḥû*** = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlahah*], to be good, proper. See at 2:160, p. 75, n. 10).

2. ازدادوا ***izdâdû*** = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See *zâda* at 2:247, p. 125, n. 4).

3. تقبل ***tuqbala***(*u*) = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. The last letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yuqbala* at 3:86, p. 189, n. 4).

4. ضالون ***ḍâllûn*** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See *ḍâllîn* at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

5. ملء ***mil'*** (s.; pl. املاء *'amlâ'*) = filling, quantity which fills something. *Mil' al-'arḍ* = such a quantity as fills the earth, an earth's fill.

6. افتدى ***iftadâ*** = he ransomed himself, redeemed himself, freed himself (v. iii. m. s. past in form VIII of *fadâ* [*fidan/fidâ'*], to redeem, to ransom, to sacrifice. See *iftadat* at 2:229, p. 113, n. 6).

7. The *'âyah* has a two-fold meaning: (a) That a person who disbelieves and dies in that state, all his munificence and benevolent deeds, however great, will be of no avail in the hereafter. The Prophet, peace and blessings of Allah be on him, was once asked about 'Abd Allah ibn Jud'ân, the wealthiest and most benevolent man of Makka at his time, whether his benevolence will benefit him in any way on the Day of Judgement. The Prophet replied in the negative saying that he ('Abd Allah) had never prayed for Allah's forgiveness. (See *Muslim*, no. 214 (*Kitâb al-'Îmân*) and Ibn Kathîr, II, p. 59. (b) That such a person shall not avert due punishment when faced by it even if he were then able and willing to make amends as big as paying a ransom equalling the earth's fill in gold. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *ḥadîth* to the same effect reported by 'Anas ibn Mâlik (r.a.) in *Bukhârî*, no. 6538; *Musnad Aḥmad*, III, pp. 127; Ibn Kathîr, II, p. 60.

عَذَابٌ أَلِيمٌ an agonizing[1] punishment

وَمَا لَهُم and they shall not have

مِّن نَّٰصِرِينَ ﴿٩١﴾ anyone to help.[2]

PART (*Juz'*) 4
Section (*Rukû'*) 10

لَن تَنَالُوا۟ ٱلْبِرَّ 92.You shall not attain[3] piety

حَتَّىٰ تُنفِقُوا۟ unless you spend[4]

مِمَّا تُحِبُّونَ ۚ out of what you love;[5]

وَمَا تُنفِقُوا۟ and whatever you spend

مِن شَىْءٍ of anything

فَإِنَّ ٱللَّهَ surely Allah is

بِهِۦ عَلِيمٌ ﴿٩٢﴾ about it All-Aware.

كُلُّ ٱلطَّعَامِ 93. All the food[6]

كَانَ حِلًّا was lawful

لِّبَنِىٓ إِسْرَٰٓءِيلَ for the Children of Isrâ'îl

إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ save what Isrâ'îl had tabooed[7]

عَلَىٰ نَفْسِهِۦ upon himself

مِن قَبْلِ أَن before that

تُنَزَّلَ ٱلتَّوْرَىٰةُ the *Torah* was sent down.[8]

قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ Say: "Bring then the *Torah*

فَٱتْلُوهَآ إِن كُنتُمْ and recite it, if you are

صَٰدِقِينَ ﴿٩٣﴾ truthful."

فَمَنِ ٱفْتَرَىٰ 94.Then whoever fabricates[9]

عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie

1. ألِيم *'alîm* = agonizing, anguishing, very painful. See at 3:21, p. 163, n. 6.

2. i.e., against the judgement of Allah. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:56, p. 178, n. 3).

3. تنالوا ***tanâlû***(*na*) = you (all) attain, reach, get hold of, affect (v. ii. m. pl. impfct. from *nâla* [*nayl /manâl*], to reach, attain. The terminal *nûn* is dropped on account of the particle *lan* coming before the verb. See *yanâlu* at 2:124, p. 59, n. 5).

4. i.e., spend in the way of Allah. تنفقوا ***tunfiqû***(*na*) = you (all) spend, expend. disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped for an implied *'an* in *hattâ* coming before the verb. See at 2:272, p. 142, n. 7).

5. i.e., you spend in charity what you yourself would like to have and possess. See 2:267, p. 140. تحبون ***tuḥibbûna*** = you (all) love, like, wish, want (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:31, p. 167, n. 10).

6. طعام ***ṭa'âm*** (pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 2:259, p. 135, n. 1.

7. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 2:275, p. 144, n. 9; and *ḥarâm* at 2:217, p. 105, n. 1). The reference is here to the meat and milk of camel which the Jews considered unlawful and which Isrâ'îl (Ya'qûb) tabooed in consequence of his vow not to take the food and drink he loved most if he were healed of an ailment he had been suffering from. Allah had not made these unlawful. (Ibn Kathîr, II, pp. 61-62).

8. تنزل ***tunazzala***(*u*) = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *'unzilat* at 3:65, p. 181, n. 2). The terminal letter takes *fatḥah* because of the particle *'an* coming before the verb.

9. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 3:24, p. 164, n. 6).

مِنۢ بَعۡدِ ذَٰلِكَ after that;
فَأُوْلَٰٓئِكَ then such people,
هُمُ ٱلظَّٰلِمُونَ ﴿٩٤﴾ they are the transgressors.[1]

قُلۡ 95. Say:
صَدَقَ ٱللَّهُ "Allah speaks the truth.[2]
فَٱتَّبِعُواْ So you all follow[3]
مِلَّةَ إِبۡرَٰهِيمَ the religion[4] of Ibrâhîm
حَنِيفٗاۖ as a *hanîf*;[4]
وَمَا كَانَ and he was none
مِنَ ٱلۡمُشۡرِكِينَ ﴿٩٥﴾ of a polytheist.

إِنَّ أَوَّلَ بَيۡتٖ 96. Verily the first house[5]
وُضِعَ لِلنَّاسِ set up[6] for mankind
لَلَّذِي بِبَكَّةَ is indeed that at Makka,[7]
مُبَارَكٗا full of blessing[8]
وَهُدٗى لِّلۡعَٰلَمِينَ and guidance for all beings.[9]
﴿٩٦﴾

فِيهِ ءَايَٰتُۢ 97. Therein are signs
بَيِّنَٰتٞ all too clear,[10] (such as)
مَّقَامُ إِبۡرَٰهِيمَۖ the Stand-spot[11] of Ibrâhîm;
وَمَن دَخَلَهُۥ and whoever enters it
كَانَ ءَامِنٗاۗ becomes secure.[12]

1. ظالمون ***ẓâlimûn*** (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. See at 3:86, p. 190, n. 3).

2. i.e., Allah speaks the truth in all that He communicates to His Prophet by means of *waḥy*, particularly relating to the matters dealt with in the previous *'âyahs* about the conduct and assumptions of the People of the Book.

3. After the emphasis on Ibrâhîm's not being a Jew or a Christian, here is a command to follow the religion of Ibrâhîm, which is Islam and true monotheism. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:31, p. 167, n. 11).

4. حنيف ***ḥanîf*** (pl. حنفاء *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:67, p. 181, n.7). The *'âyah* is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist , they were not so. (See *Al-Baḥr*, III, 266).

5. i.e., the first house for mankind in general for their worship and pilgrimage. (Ibn Kathîr, II, 631; Al-Ṭabarî, pt. IV, 8-9).

6. وضع ***wuḍi'a*** = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See *waḍa'at* at 3:36, p. 169, n. 3).

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

8. مبارك ***mubârak*** = blessed, full of blessings. The blessings consist of the immense merits of prayers at it and of the great material provisions that flow to it from all directions.

9. i.e., as *qiblah* and as the place from where guidance emanates. (*Al-Baḥr*, III, 269).

10. i.e., clear signs and evidences that it was erected by Ibrâhîm and that it is full of blessings.

11. مقام ***maqâm*** = spot, site, standing, station. The stone on which Ibrahîm stood while raising the foundation of the Ka'ba and which is still preserved by its side.

12. The Ka'ba and its precincts are rendered inviolate and secure by Allah (See 28:57, 29:67 and 4:106.) Even in pre-Islamic times the Ka'ba precincts were inviolate and a killer, if he took shelter therein, was not attacked in retaliation as long as he remained there. (Ibn Kathîr, II, 65).

وَلِلَّهِ عَلَى ٱلنَّاسِ And Allah's due upon man is
حِجُّ ٱلْبَيْتِ pilgrimage[1] to the House —
مَنِ ٱسْتَطَاعَ إِلَيْهِ whoever is able to make[2] to it
سَبِيلًا a way;[3]
وَمَن كَفَرَ and whoever disbelieves,[4]
فَإِنَّ ٱللَّهَ then verily Allah is
غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ in no need[5] of all the beings.
﴿٩٧﴾

قُلْ 98. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
لِمَ تَكْفُرُونَ why do you disbelieve[6]
بِـَٔايَٰتِ ٱللَّهِ in the revelations[7] of Allah,
وَٱللَّهُ شَهِيدٌ while Allah is a Witness[8]
عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ over what you do?

قُلْ 99. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
لِمَ تَصُدُّونَ why do you deter[9]
عَن سَبِيلِ ٱللَّهِ from the way of Allah
مَنْ ءَامَنَ those who believe,
تَبْغُونَهَا عِوَجًا seeking[10] it to get crooked,[11]
وَأَنتُمْ شُهَدَآءُ while you are witnesses?[12]
وَمَا ٱللَّهُ بِغَٰفِلٍ And Allah is not unmindful[13]

1. حج ***hijj*** = pilgrimage. The pilgrimage to the Ka'ba was proclaimed by *Prophet Ibrâhîm, peace be on him, on Allah's command. See* 22-26-27.

2. i. e., financially as well as physically able to travel to it. (Al-Ṭabarî, pt. IV, 15-18). استطاع ***istaṭâ'a*** = he was able to, was capable of (v. iii. m. s. past in form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭâ'û* at 2:217, p. 105, n. 11; and *lâ yastaṭî'û* at 2:282, p. 148, n. 3.

3. سبيل ***sabîl*** (pl. سبل *subul*/أسبلة *asbilah*) = way, path, road, means, guilt, blame. See at 3:75, p. 185, n. 2.

4. i.e., whoever refrains from performing it in spite of his ability to do so is guilty of unbelief, *kufr* (Ibn Kathîr, II, 69). كفر ***kafara*** = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See *yakfurûna* at 3:21, p. 163, n. 1).

5. غنى ***ghanîyy*** (s.; pl. اغنياء *aghniyâ'*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

6. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See n. 4. above; and *takfurûna* at 3:69, p. 182, n. 9).

7. ءايات ***'âyât*** (pl.; sing. ءاية *'âyah*) = signs, miracles, revelations, evidences. See at 3:70, p. 182, n. 10.

8. شهيد ***shahîd*** (pl. *shuhadâ'*) = witness, martyr. See *shuhadâ'* at 2:133, p. 63, n. 1.

9. تصدون ***taṣuddûna*** = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [*ṣadd*], to turn away. See *ṣadd* at 2:217, p. 105, n. 3).

10. تبغون ***tabghûna*** = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *yabghûna* at 3:83, p. 188, n. 6).

11. عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted.

12. i.e., you know that it is true but still try to distort it. See n. 8 above for *shuhadâ'*.

13. غافل ***ghâfil*** (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed. See at 2:140, p. 66, n. 7.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٩﴾ of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا 100. O you who believe,[1]
إِنْ تُطِيعُوا فَرِيقًا مِنَ if you obey[2] a group of those
الَّذِينَ أُوتُوا الْكِتَابَ who were given the Book,
يَرُدُّوكُمْ they will drive you back,[3]
بَعْدَ إِيمَانِكُمْ after you have believed,
كَافِرِينَ ﴿١٠٠﴾ as unbelievers.

وَكَيْفَ 101. And how could
تَكْفُرُونَ you disbelieve
وَأَنْتُمْ and you are the ones,
تُتْلَىٰ عَلَيْكُمْ unto you are recited[4]
آيَاتُ اللَّهِ the revelations of Allah,
وَفِيكُمْ and amidst you is
رَسُولُهُ His Messenger?
وَمَنْ يَعْتَصِمْ And whoever holds fast[5]
بِاللَّهِ to Allah
فَقَدْ هُدِيَ إِلَىٰ has indeed been guided[6] to
صِرَاطٍ مُسْتَقِيمٍ ﴿١٠١﴾ a straight[7] path.[8]

Section (*Rukû'*) 11

يَا أَيُّهَا الَّذِينَ آمَنُوا 102. O you who believe,

1. The *'âyah* has immediate reference to the manoeuvres of some Jewish leaders of Madina to mislead the new Muslims there and to create dissension among them by recalling and fanning the old jealousy and enmity between the 'Aws and the Khazraj tribes; but its meanings and implications are general. See 2:109 and 3:69.

2. تطيعوا ***tuṭî'û***(*na*) = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See *'aṭî'û* at 3:50, p. 176, n. 1; and *isti'ṭâ'a* at 3:97, p. 194, n. 2).

3. يردوا ***yaruddû***(*na*) = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [*radd*], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 2:217, p. 105, n. 10).

4. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See *natlû* at 3:58, p. 178, n. 11; and at 2:251, p. 128, n. 11).

5. Holding fast to Allah means to hold fast to His *dîn* as tought by Him through His Messenger, that is Islam. يعتصم ***ya'taṣim***(*u*) = he holds fast, clings, resorts, keeps up (v. iii. m. s. impfct. from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. The terminal letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

6. هدى ***hudiya*** = he is guided, led, shown the way (v. iii. m. s. past passive from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *hadâ* at 2:143, p. 68, n. 3).

7. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 3:51, p. 176, n. 4 and 2:213, p. 103, n. 1).

8. صراط ***ṣirâṭ*** = way, path, road. See at 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

اتَّقُوا اللَّهَ dread[1] Allah
حَقَّ تُقَاتِهِ the true dreading[2] of Him;
وَلَا تَمُوتُنَّ and let you not die[3]
إِلَّا وَأَنتُم مُّسْلِمُونَ except as you are Muslims.
﴿١٠٢﴾
وَاعْتَصِمُوا 103. And hold fast[4]
بِحَبْلِ اللَّهِ to the rope[5] of Allah
جَمِيعًا all together,
وَلَا تَفَرَّقُوا and do not be divided;[6]
وَاذْكُرُوا and remember
نِعْمَتَ اللَّهِ عَلَيْكُمْ Allah's favour upon you
إِذْ كُنتُمْ أَعْدَاءً when you were enemies[7]
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ and Allah united[8] your hearts;
فَأَصْبَحْتُم so you have become[9]
بِنِعْمَتِهِ إِخْوَانًا by His Grace brethren;
وَكُنتُمْ عَلَىٰ شَفَا and you were on the verge[10]
حُفْرَةٍ مِّنَ النَّارِ of a pit[11] of fire,
فَأَنقَذَكُم مِّنْهَا and He rescued[12] you from it.
كَذَٰلِكَ يُبَيِّنُ اللَّهُ Thus Allah makes clear[13]
لَكُمْ آيَاتِهِ for you His revelations,
لَعَلَّكُمْ تَهْتَدُونَ that you might be guided.
﴿١٠٣﴾
وَلْتَكُن 104. And let there be

1. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, dread of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:233, p. 117, n. 10).

2. تقاة ***tuqâh*** = fearing, dreading, threat. See at 3:28, p. 166, n. 6. True fearing means carrying out His injunctions and abstaining from His prohibitions. (Ibn Kathîr, II, 71).

3. i.e., remain on Islam till death. لا تموتن ***lâ tamûtunna*** = you must not die, let you not die (v. ii. m. pl. impfct. {negative} from *mâta* [*mawt*], to die. . See at 2:132, p. 62, n. 10).

4. اعتصموا ***i'taṣimû*** = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See *ya'taṣim* at 3:101, p. 195, n. 5).

5. i. e. the Qur'ân and Islam (See Ibn Kathîr, II, 73). حبل ***ḥabl*** (pl. *ḥibâl/'aḥbul/'aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew.

6. لا تفرقوا ***lâ tafarraqû*** (originally *lâ tatafarraqû*)= you (all) be not divided, separated from one another (v. ii. m. pl. imperative {prohibition} from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate. See *nufarriqu* at 3:84, p. 189 , n. 2).

7. أعداء ***'a'dâ'*** (pl.; sing. *'aduww*)= enemies, adversaries. See *'adûww* at 2:208, p. 100, n. 11. The immediate reference is to the 'Aws and Khazraj tribes of Madina, but it is applicable to the Muslims of all times and climes.

8. ألف ***'allafa*** = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*'alf*], to be acquainted).

9. أصبحتم ***'aṣbaḥtum*** = you (all) became, became in the morning (v. ii. m. pl. past from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning).

10. شفا ***shafâ*** = edge, rim, brink, verge, border.

11. حفرة ***ḥufrah*** (pl. حفر *ḥufar*) = pit, hollow, hole.

12. أنقذ ***'anqadha*** = he rescued, saved, salvaged, recovered, delivered (v. iii. m. s. past in form IV of *naqadha* [*naqdh*], *to save, to rescue*).

13. يبين ***yubayyinu*** = he makes clear, explains, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear). See at 2:266, p. 140, n. 1).

مِنكُمْ أُمَّةٌ from among you a class[1]
يَدْعُونَ إِلَى ٱلْخَيْرِ calling[2] to the good,[3]
وَيَأْمُرُونَ بِٱلْمَعْرُوفِ enjoining[4] the approved,[5] and
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ forbidding[6] the detestable.[7]
وَأُوْلَٰٓئِكَ هُمُ And such are the ones
ٱلْمُفْلِحُونَ ﴿١٠٤﴾ to have attained success.[8]

وَلَا تَكُونُوا 105. And do not be
كَٱلَّذِينَ تَفَرَّقُوا like those who got divided[9]
وَٱخْتَلَفُوا and ran into disagreement[10]
مِنۢ بَعْدِ مَا جَآءَهُمُ after there had come to them
ٱلْبَيِّنَٰتُ ۚ the clear evidences.
وَأُوْلَٰٓئِكَ لَهُمْ And such people will have
عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ a stupendous punishment.

يَوْمَ 106. On the day
تَبْيَضُّ وُجُوهٌ white will turn[11] faces
وَتَسْوَدُّ وُجُوهٌ and black will turn[12] faces.
فَأَمَّا ٱلَّذِينَ So as to those whose
ٱسْوَدَّتْ وُجُوهُهُمْ faces will turn black –
أَكَفَرْتُم "Did you disbelieve
بَعْدَ إِيمَٰنِكُمْ after you had believed?
فَذُوقُوا ٱلْعَذَابَ Then taste[13] the punishment

1. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, category, class, one in whom all the good qualities are combined. See at 2:213, p. 102, n. 5.

2. يدعون ***yad'ûna*** = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 2:221, p. 108, n. 10).

3. i.e., to Allah and Islam.

4. يأمرون ***ya'murûna*** = they enjoin, command, give orders (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'muru* at 2:169, p. 79, n. 12).

5. معروف ***ma'rûf*** = known, well-known, generally recognized, beneficence, approved by *sharî'ah* (passive participle from *'arafa*/*'arifa* [*ma'rifah* / *'irfân*], to know. See at 2:263, p. 137, n. 9).

6. ينهون ***yanhawna*** = they forbid, prohibit, proscribe (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See *intahâ* at 2:275, p. 144, n. 11).

7. منكر ***munkar*** (pl. *munkarât*) = detestable, disagreeable, abominable, disapproved (passive participle from *'ankara*, form IV of *nakara* [*nakr/nukr/nukûr/nakîr*], not to know).

8. مفلحون ***muflihûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave. See at 2:5, p. 5, n. 10).

9. تفرقوا ***tafarraqû*** = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See *lâ tafarraqû* at 3:103, p. 196 (36), n. 6).

10. اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 2:253, p. 129, n. 9).

11. تبيض ***tabyaḍḍu*** = she turns white, brightens up (v. iii. f. s. impfct. from *abyaḍḍa*, form IX of *bâḍa* [*bayḍ*], to lay eggs, to settle down).

12. تسود ***taswaddu*** = she becomes black, blackened (v. iii. s. f. impfct. in form IX from *sawida*, to blacken).

13. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*], to taste).

بِمَا كُنتُمْ for that you had been
تَكْفُرُونَ ﴿١٠٦﴾ disbelieving."[1]

وَأَمَّا الَّذِينَ 107. And as to those whose
ابْيَضَّتْ وُجُوهُهُمْ faces became white,[2]
فَفِي رَحْمَةِ اللَّهِ they will be in Allah's mercy.
هُمْ فِيهَا They in there
خَالِدُونَ ﴿١٠٧﴾ shall abide for ever.[3]

تِلْكَ 108. These are
آيَاتُ اللَّهِ the revelations[4] of Allah —
نَتْلُوهَا عَلَيْكَ We recite[5] them to you
بِالْحَقِّ in truth.
وَمَا اللَّهُ يُرِيدُ And Allah does not intend[6]
ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ injustice[7] to the creaturtes.[8]

وَلِلَّهِ 109. And to Allah belongs
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth;
وَإِلَى اللَّهِ and to Allah shall be
تُرْجَعُ الْأُمُورُ referred back[9] all matters.[10]
﴿١٠٩﴾

Section (*Rukû'*) 12

كُنتُمْ خَيْرَ أُمَّةٍ 110. You are the best nation

1. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 3:98, p. 194, n.6).

2. ابيضت ***abyaḍḍat*** = she became white, brightened up (v. iii. f. s. past in form IX of *bâḍa* [*bayḍ*], to lay eggs, to be settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 12).

3. خالدون ***khâlidûn*** (sing. خالد *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:275, p. 145, n. 1; 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

4. ايات ***'âyât*** (pl.; sing. ايه *'âyah*) = signs, miracles, revelations, evidences. See at 3:98, p. 194, n. 7; 3:70, p. 182, n. 10.

5. نتلو ***natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 3:58, p. 178, n. 10; 2:251, p. 128, n. 11).

6. يريد ***yurîdu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. See at 2:253, p. 130, n. 2; 2:185, p. 88, n.3).

7. ظلم ***ẓulm*** =injustice, iniquity, wrong, oppression. See *ẓâlimîn* at 3:94, p. 193, n. 1.

8. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

9. ترجع ***turja'u*** = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 2:210, p. 101, n. 4; and *turja'ûna* at 2:280, p. 146, n. 16).

10. أمور ***'umûr*** (pl.; sing. امر *'amr*) = affairs, matters, issues, concerns. See at 2:210, p. 101, n. 5.

أُخْرِجَتْ لِلنَّاسِ raised[1] for mankind,
تَأْمُرُونَ بِالْمَعْرُوفِ enjoining[2] the approved
وَتَنْهَوْنَ and forbidding[3] the detested,
عَنِ الْمُنكَرِ
وَتُؤْمِنُونَ بِاللَّهِ and believing in Allah.
وَلَوْ ءَامَنَ And if there believe
أَهْلُ الْكِتَابِ the People of the Book,
لَكَانَ خَيْرًا لَّهُم it will be good for them.
مِّنْهُمُ الْمُؤْمِنُونَ Some of them are believers,
وَأَكْثَرُهُمُ but most of them
الْفَاسِقُونَ ﴿١١٠﴾ are sinful.[4]

لَن يَضُرُّوكُمْ 111. They cannot harm[5] you
إِلَّا أَذًى except hurting;[6]
وَإِن يُقَاتِلُوكُمْ and if they fight with you
يُوَلُّوكُمُ they will turn[7] towards you
الْأَدْبَارَ the backs;[8]
ثُمَّ لَا يُنصَرُونَ ﴿١١١﴾ then they will not be helped.[9]

ضُرِبَتْ عَلَيْهِمُ 112. Struck[10] on them will be
الذِّلَّةُ ignominy[11]
أَيْنَ مَا ثُقِفُوٓا wherever they are met with[12],
إِلَّا بِحَبْلٍ مِّنَ اللَّهِ except by a rope[13] from Allah
وَحَبْلٍ مِّنَ النَّاسِ and a rope from men;
وَبَآءُو and they have incurred[14]
بِغَضَبٍ مِّنَ اللَّهِ the wrath of Allah

1. أخرجت ***'ukhrijat*** = she is raised, produced, brought out (v. iii. f. s. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhrajnâ* at 2:267, p. 140, n. 7).

2. تأمرون ***ta'murûna*** = you (all) enjoin, command, give orders (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See *ya'murûna* at 3:104, p. 197, n. 4).

3. تنهون ***tanhawna*** = you (all) forbid, prohibit (v. ii. m. pl. impfct. from *'nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 3:104, p. 197, n. 6).

4. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:82, p. 188, n. 5).

5. يضروا ***yaḍurrû***(*na*) = they harm, hurt, damage, impair (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* before the verb. See at 2:102, p. 48, n. 13).

6. أذى ***'adhan*** = insult, offence, harm, injury, hurt. See at 2:262, p. 137, n. 5; 2:196, p. 94, n. 9.

7. يولوا ***yuwallû***(*na*) = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause. See *tawallâ* at 3:82, p. 188, n. 4).

8. أدبار ***'adbâr*** (sing دبر *dubr/dubur*) = backs, backsides, rear parts.

9. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 2:123, p. 58, n. 11).

10. ضربت ***ḍuribat*** = she or it was struck, hit, pitched (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to strike. See at 2: 61, p. 29, n. 5).

11. ذلة ***dhillah*** = ignominy, debasement, lowness, depravity. See *tudhillu* at 3:26, p. 165, n. 5.

12. ثقفوا ***thuqifû*** = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See *thaqiftumû* at 2:191, p. 91, n. 14).

13. i. e., by Allah's covenant or protection. حبل ***ḥabl*** = see at 3:103, p. 196, n. 5.

14. باءو ***bâ'û*** = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [*baw'*], to come back, to return. See at 2:90, p. 43, n.5).

وَضُرِبَتْ عَلَيْهِمُ and pitched on them
ٱلذِّلَّةُ is poverty.[1]
ذَٰلِكَ بِأَنَّهُمْ This is so because they
كَانُوا۟ يَكْفُرُونَ have been disbelieving
بِـَٔايَـٰتِ ٱللَّهِ in Allah's revelation
وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ and killing[2] the Prophets
بِغَيْرِ حَقٍّ without any right[3] –
ذَٰلِكَ بِمَا this is so because
عَصَوا۟ they defied[4]
وَّكَانُوا۟ يَعْتَدُونَ and went on trasgressing.[5]

﴿١١٣﴾

لَيْسُوا۟ سَوَآءً 113. They are not all alike.[6]
مِّنْ أَهْلِ ٱلْكِتَـٰبِ Of the People of the Book
أُمَّةٌ قَآئِمَةٌ there is an upright[7] group[8],
يَتْلُونَ ءَايَـٰتِ ٱللَّهِ reciting[9] Allah's revelations
ءَانَآءَ ٱلَّيْلِ during the night hours,[10] and
وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ they prostrate themselves.[11]

يُؤْمِنُونَ بِٱللَّهِ 114. They believe in Allah
وَٱلْيَوْمِ ٱلْـَٔاخِرِ and the Last Day;
وَيَأْمُرُونَ and they enjoin[11]
بِٱلْمَعْرُوفِ the approved[12]
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ and forbid[13] the detested;[14]
وَيُسَـٰرِعُونَ and they rush[15]

1. مسكنة ***maskanah*** = poverty, indigence.

2. يقتلون ***yaqtulûna*** = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 3:21, p. 163, n. 2).

3. حق ***ḥaqq*** = right, truth, duty, liability, legal claim, justification. See at 2:282, p. 147, n. 11.

4. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 2:61, p. 29, n. 12).

5. يعتدون ***ya'tadûna*** = they transgress , cross the limits, overstep (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash).

6. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 3:64, p.180, n. 4.

7. قائمة ***qâ'imah*** (f.; mas. *qâ'im*) = standing, upright, erect, straight (active participle from *qâma* [*qawmah/qiyâm*], to stand up, to get up). See *qâ'im* at 3:39, p. 170, n. 13.

8. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, class, category, See at 3:104, p. 197, n. 1.

9. i.e., reciting during the prayers. يتلون ***yatlûna*** = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 2:121, p. 57, n. 8).

10. اناء ***'ânâ'*** (pl.; sing. *'any/'iny*) = hours. especially of night.

11. يأمرون ***ya'murûna*** = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:104, p. 197, n. 4).

12. معروف ***ma'rûf*** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 3:104, p. 197, n. 5).

13. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:104, p. 197, n. 6).

14. منكر ***munkar*** (pl.منكرات *munkarât*) = detested, disapproved. See at 3:110, p. 199, n. 5).

15. يسارعون ***yusâri'ûna*** = they make haste, rush (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See *sarî'* at 3:19, p. 162, n. 4).

فِي ٱلْخَيْرَٰتِ at the good deeds;[1]
وَأُو۟لَٰٓئِكَ and they are
مِنَ ٱلصَّٰلِحِينَ ﴿١١٤﴾ among the righteous.[2]

وَمَا يَفْعَلُوا۟ 115. And whatever they do[3]
مِنْ خَيْرٍ of a good deed
فَلَن يُكْفَرُوهُ they will not be denied[4] that;
وَٱللَّهُ عَلِيمٌۢ and Allah is All-Aware
بِٱلْمُتَّقِينَ ﴿١١٥﴾ of the godfearing.[5]

إِنَّ ٱلَّذِينَ 116. Verily those who
كَفَرُوا۟ disbelieve,
لَن تُغْنِىَ عَنْهُمْ there shall not avail[6] them
أَمْوَٰلُهُمْ their riches[7]
وَلَآ أَوْلَٰدُهُم nor their children
مِّنَ ٱللَّهِ شَيْـًٔا against Allah whatsoever.
وَأُو۟لَٰٓئِكَ And they will be
أَصْحَٰبُ ٱلنَّارِ the dwellers[8] of the fire;
هُمْ فِيهَا they in there
خَٰلِدُونَ ﴿١١٦﴾ will abide for ever.[9]

مَثَلُ 117. The likeness[10] of
مَا يُنفِقُونَ what they spend[11]

1. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good things, good deeds. See at 2:148, p. 70, n. 9.

2. صالحين ***ṣâliḥîn*** (accusative/genitive of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 3:39, p. 171, n. 6).

3. يفعلوا ***yaf'alû***(*na*) = they do (v. iii. m. pl. impfct. from *fa'ala*, [*fa'l/fi'l*], to do. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by *mâ*)).

4. يكفروا ***yukfarû***(*na*) = they are denied, rejected, disbelieved, covered (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kafara* at 3:97, p. 194, n. 4 and *takfurûna* at 3:106, p. 198, n. 1).

5. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 3:76, p. 185, n. 8).

6. تغنى ***tughniya***(*nî*)= she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The last letter takes *fatḥah* for the particle *lan* coming before the verb. See at 3:10, p. 157, n. 10).

7. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, possessions, goods.

8. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 2:257, p. 133, n. 1).

9. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 3:107, p. 198, n. 3).

10. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:59, p. 178, n. 13.

11. ينفقون ***yunfiqûna*** = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:273, p. 143, n. 10).

فِي هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا	in this worldly life
كَمَثَلِ رِيحٍ	is the likeness of a wind[1]
فِيهَا صِرٌّ	wherein is extreme cold[2] that
أَصَابَتْ حَرْثَ قَوْمٍ	strikes[3] the tillage[4] of a people
ظَلَمُوٓا۟ أَنفُسَهُمْ	who wronged themselves
فَأَهْلَكَتْهُ	and destroys[5] it.
وَمَا ظَلَمَهُمُ ٱللَّهُ	Allah did not wrong them
وَلَٰكِنْ أَنفُسَهُمْ	but themselves
يَظْلِمُونَ ﴿١١٧﴾	they wronged.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	118. O you who believe,
لَا تَتَّخِذُوا۟ بِطَانَةً	do not take[6] as intimates[7]
مِّن دُونِكُمْ	those that are not of you.
لَا يَأْلُونَكُمْ	They will not fail to do[8] you
خَبَالًا	mischief.[9]
وَدُّوا۟ مَا	They love[10] that which
عَنِتُّمْ	you would suffer adversely.[11]
قَدْ بَدَتِ	There already has come out[12]
ٱلْبَغْضَآءُ	extreme hatred[13]
مِنْ أَفْوَٰهِهِمْ	from their mouths,[14] and
وَمَا تُخْفِى	what their breasts conceal[15]
صُدُورُهُمْ أَكْبَرُ	is graver.
قَدْ بَيَّنَّا	We have indeed made clear
لَكُمُ ٱلْءَايَٰتِ	to you the revelations,
إِن كُنتُمْ تَعْقِلُونَ ﴿١١٨﴾	if you do understand.

1. ريح ***rîḥ*** (pl. *riyâḥ/arwâḥ/aryâḥ*) = wind, smell.

2. صر ***ṣirr*** = extreme cold, severe sound.

3. أصابت ***'aṣâbat*** = she struck, hit, afflicted, befell(v. iii. f. s. past from *'asâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. See at 2:156, p. 73, n. 13).

4. حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 3:14, p.159, n. 18.

5. أهلكت ***'ahlakat*** = she destroyed, devastated, ruined (v. iii. f. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 2:205, p. 99, n. 7).

6. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take up, take for yourselves (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *tattakhidhû* at 3:80, p. 187, n. 5). This and the following two *'âyahs* warn the Muslims against taking the hypocrites and non-Muslims as close friends.

7. بطانة ***biṭânah*** (pl. بطائن *baṭâ'in)* = inside, inner side, lining; figuratively intimates, close friends.

8. لا يألون ***lâ ya'lûna*** = they do not fail, do not fall short, spare no effort (v. iii. m. pl. impfct. from *'alâ* [*'alw*], to neglect, to fail to).

9. خبال ***khabâl*** = mischief, evil, confusion.

10. ودوا ***waddû*** = they wished, desired, loved (v. iii. m. pl. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *waddat* at 3:69, p. 182, n.5).

11. عنتم ***'anittum*** = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See *'a'nata* at 2:220, p. 108, n. 1).

12. بدت ***badat*** = she became clear, evident, manifest (v. iii. f. s. past from *badâ* [*budûww/ badâ'*] to appear, to come to light. See *tubdû* at 3:29, p. 166, n. 11.

13. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion.

14. أفواه ***'afwah*** (pl.; sing. *fûhah)* = mouths.

15. تخفى ***tukhfî*** = she conceals, secretes, hides (v. iii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. See *tukhfû* at 3:29, p. 166, n. 9).

هَٰٓأَنتُمْ أُو۟لَآءِ 119. Ha, here you are those,
تُحِبُّونَهُمْ you love them[1]
وَلَا يُحِبُّونَكُمْ but they do not love[2] you;
وَتُؤْمِنُونَ بِٱلْكِتَٰبِ and you believe in the Book
كُلِّهِۦ in its entirety;
وَإِذَا لَقُوكُمْ and when they meet[3] you
قَالُوٓا۟ ءَامَنَّا they say: "We believe",
وَإِذَا خَلَوْا۟ but when they are alone[4]
عَضُّوا۟ عَلَيْكُمُ they bite[5] against you
ٱلْأَنَامِلَ the tips[6] of fingers
مِنَ ٱلْغَيْظِ out of rage.[7]
قُلْ مُوتُوا۟ بِغَيْظِكُمْ Say: " Die with your rage;
إِنَّ ٱللَّهَ عَلِيمٌۢ verily Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ ﴿١١٩﴾ of what lies in the breasts."[8]

إِن تَمْسَسْكُمْ 120. If there touches[9] you
حَسَنَةٌ تَسُؤْهُمْ any good, it grieves[10] them;
وَإِن تُصِبْكُمْ and if there afflicts[11] you
سَيِّئَةٌ يَفْرَحُوا۟ بِهَا any evil, they rejoice[12] at it;
وَإِن تَصْبِرُوا۟ but if you persevere
وَتَتَّقُوا۟ and be on your guard[13]
لَا يَضُرُّكُمْ there shall not harm[14] you
كَيْدُهُمْ their machination[15]
شَيْـًٔا whatsoever.

1. تحبون ***tuḥibbûna*** = you (all) love (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:92, p. 192, n. 5).

2. i.e., the hypocrites do not love you.

3. لقوا ***laqû*** = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ' / luqyân /luqy /luqyah/ luqan*] to meet. See at 2:76, p. 36, n. 1).

4. خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 2:214, p. 103, n. 3).

5. عضوا ***'aḍḍû*** = they bit, grabbed with teeth (v. iii. m. pl. past from *'aḍḍa* [*'aḍḍ/'aḍîḍ*], to bite).

6. أنامل ***'anâmil*** (pl.; sing. انملة *'unmulah*) = fingertips.

7. غيظ ***ghayẓ*** = rage, wrath, anger, fury.

8. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, bosoms, hearts, front, beginning, start. See at 3:29, p. 166, n. 10.

9. تمسس ***tamsas***(*u=tamassu*) = she touches , hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass /masîs*], to touch. The last letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by *'in*). See at 3:24, p. 164, n. 4).

10. تسؤ ***tasu'***(*u*) = she grieves, saddens, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause.

11. تصب ***tuṣib***(*tusîbu*) = she afflicts, befalls, hits (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yâ'* is dropped for the verb is part of a conditional clause. See *'aṣâbat* at 3:117, p. 202, n.3).

12. يفرحوا ***yafraḥû***(*na*) = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*farah*], to be glad. The ternal *nûn* is dropped .

13. تتقوا ***tattaqû***(*na*) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard, safeguard. The terminal *nûn* is dropped).

14. يضر ***yaḍurru*** = he or it harms, hurts, damages (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 2:102, p. 48, n. 13).

15. كيد ***kayd*** = machination, plot, ruse.

إِنَّ ٱللَّهَ Verily Allah is,
بِمَا يَعْمَلُونَ about what they do,
مُحِيطٌ ﴿١٢٠﴾ All-Encompassing.[1]

Section (*Rukû'*) 13

وَإِذْ 121. And (remember) when
غَدَوْتَ you left early in the morning[2]
مِنْ أَهْلِكَ your household
تُبَوِّئُ ٱلْمُؤْمِنِينَ making the believers[3]
مَقَـٰعِدَ لِلْقِتَالِ take positions[4] for the battle–
وَٱللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ ﴿١٢١﴾ All-Knowing.

إِذْ هَمَّت 122. When there thought[5]
طَّآئِفَتَانِ مِنكُمْ two sections[6] of you
أَن تَفْشَلَا to act cowardly[7] –
وَٱللَّهُ وَلِيُّهُمَا and Allah is their Protector –
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ and upon Allah should rely[8]
ٱلْمُؤْمِنُونَ ﴿١٢٢﴾ the believers.

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ 123. And indeed Allah had
بِبَدْرٍ given you victory[9] at Badr
وَأَنتُمْ أَذِلَّةٌ when you were despicable.[10]
فَٱتَّقُوا ٱللَّهَ لَعَلَّكُمْ So fear Allah that you may
تَشْكُرُونَ ﴿١٢٣﴾ express gratitude.

1. i.e., in knowledge. محيط ***muḥîṭ*** = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to encircle, enclose, guard. See at 2:19, p. 10, n. 12).

2. غدوت ***ghadawta*** = you left early in the morning, (v. ii. m. s. past from *ghadâ* [*ghudûw/ ghadw/ ghadwah*], to go or come or be in the early morning). This and the succeeding *'âyahs* till *'âyah* 180 refer to the battle of 'Uḥud and related matters and allude to the battle of Badr and Allah's special help on that occasion by way of encouraging the Muslims to keep up their spirits.

3. تبوئ ***tubawwi'u*** = you make (someone) take position, settle, put up, provide accommodation (v. ii. m. s. impfct. from *bawwa'a*, form of *bâ'a* [*baw'*],to be back. See *bâ'û* at 3:112, p. 199, n. 17).

4. مقاعد ***maqâ'id*** (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place on the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down).

5. همت ***hammat*** = she thought (of doing), was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important). The reference is here to what happened on the eve of the battle of 'Uḥud as 'Abd Allah ibn 'Ubayy, the arch-hypocrite, suddenly withdrew with about one thousand of his followers causing concern among the Muslims, especially the two clans of Banû Salimah and Banû Ḥârithah.

6. طائفتان ***ṭâ'ifatân*** = (dual; sing. طائفة *ṭâ'ifah*; pl. *ṭawâ'if*) = two sections of people, two sects, two group See *ṭâ'ifah* at 3:72, p. 183, n. 3.

7. تفشلا ***tafshalâ*** = they (two, fem.) lost heart, despaired, failed (v. iii. f. dual impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail).

8. يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter becomes vowelless (*sâkin*) for the particle *lâm of* command coming before the verb.

9. نصر ***naṣara*** = he helped, gave victory, assisted (v. iii. m. s. past from *naṣr /nuṣûr*, to help. See *yanṣurûna* at 3:111, p. 199, n. 12).

10. أذلة ***'adhillah*** (pl.; sing. ذليل *dhalîl*) = despicable, despised, lowly, contemptible.

إِذْ تَقُولُ 124. And when you[1] said
لِلْمُؤْمِنِينَ to the believers:
أَلَن يَكْفِيَكُمْ "Will it not suffice[2] you
أَن يُمِدَّكُمْ رَبُّكُم that your Lord reinforce[3] you
بِثَلَٰثَةِ ءَالَٰفٍ with three thousand
مِّنَ ٱلْمَلَٰٓئِكَةِ of the angels
مُنزَلِينَ ﴿١٢٤﴾ being sent down?"[4]

بَلَىٰٓ إِن تَصْبِرُوا۟ 125. O yes; if you persevere[5]
وَتَتَّقُوا۟ and be on your guard,[6]
وَيَأْتُوكُم and they[7] come upon you
مِّن فَوْرِهِمْ هَٰذَا at this very instant[8] of theirs,
يُمْدِدْكُمْ رَبُّكُم your Lord will reinforce[9] you
بِخَمْسَةِ ءَالَٰفٍ with five thousand
مِّنَ ٱلْمَلَٰٓئِكَةِ of the angels
مُسَوِّمِينَ ﴿١٢٥﴾ making their marks.[10]

وَمَا جَعَلَهُ ٱللَّهُ 126. And Allah set it not
إِلَّا بُشْرَىٰ لَكُمْ but as good tidings[11] for you
وَلِتَطْمَئِنَّ and that reassured[12] might be
قُلُوبُكُم بِهِۦ your hearts thereby;
وَمَا ٱلنَّصْرُ and no victory can there be
إِلَّا مِنْ عِندِ ٱللَّهِ except from Allah,
ٱلْعَزِيزِ the All-Mighty,
ٱلْحَكِيمِ ﴿١٢٦﴾ the All-Wise.

1. The address here is to the Prophet, peace and blessings of Allah be on him.

2 يكفي ***yakfî*** = it or he suffices, is enough (v. iii. m. impfct. from *kafâ* [*kifâyah*], to be enough).

3. يمد ***yumidda***(*u*) = he helps, supplies, reinforces (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. See *yamuddu* at 2:15, p. 9, n. 2. The final letter takes *fatḥah* because of the particle *'an* coming before the verb).

4. منزلين ***munzalîn*** (acc./gen./ of *munzalûn*, sing. *munzal*) = the sent down ones, those descended (passive participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'unzilat* at 3:65, p. 181, n. 2).

5. تصبروا ***taṣbirû***(*na*) = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient, to bind. See *ṣâbirîn* at 3:15, p. 160, n. 10). The terminal ***nûn*** is dropped for the verb is in a conditional clause (preceded by *'in*).

6. تتقوا ***tattaqû***(*na*) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to protect. The terminal *nûn* is dropped for the verb is in a conditional clause (preceded by *'in*). See at 3:28, p. 166, n. 5).

7. i.e., the enemies.

8. فورا ***fawran*** = immediately; *min fawrihi/min al-fawr/'alâ al-fawr* = instantly, at once, forthwith, straight away, immediately.

9. يمدد ***yumdid*** = see *yumiddu* at n. 3 above. The final letter is rendered vowelles and hence not assimilated because the verb comes as the conclusion of a conditional clause.

10. مسومين ***musawwimîn*** (acc./gen. of *musawwimûn*, sing. *musawwim* = making marks, being distinguished (act. participle from *sawwama*, form II of *sâma* [*sawm*], to impose, to mark. See *musawwamah* at 3:14, p. 159, n. 16.

11. بشرى ***bushrâ*** = glad tidings, good news. See at 2:97, p. 46, n. 9.

12. تطمئن ***taṭma'inna***(*u*) = she is reassured, gets rest, is at ease(v. iii. f. s. impfct. from *iṭma'anna*. The final letter takes *fatḥah* because of a hidden *'an* in the *lâm* of motivation (*li* in the sense of *kay*) coming before the verb. See *yaṭma'innu* at 2:260, p. 135, n. 11).

لِيَقْطَعَ 127. That He might cut off[1]
طَرَفًا مِّنَ ٱلَّذِينَ a part[2] of those who
كَفَرُوٓا disbelieve
أَوْ يَكْبِتَهُمْ or repel[3] them disgracefully
فَيَنقَلِبُوا۟ so that they fall back[4]
خَآئِبِينَ ﴿١٢٧﴾ disappointed.[5]

لَيْسَ لَكَ 128. It is not for you
مِنَ ٱلْأَمْرِ شَىْءٌ to determine anything;
أَوْ يَتُوبَ عَلَيْهِمْ whether He forgives[6] them
أَوْ يُعَذِّبَهُمْ or He punishes[7] them;
فَإِنَّهُمْ for verily they are
ظَٰلِمُونَ ﴿١٢٨﴾ wrong-doers.[8]

وَلِلَّهِ 129. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
يَغْفِرُ لِمَن يَشَآءُ He forgives whom He will
وَيُعَذِّبُ مَن يَشَآءُ and punishes whom He will;
وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ﴿١٢٩﴾ Most Merciful.

Section (*Rukû'*) 14

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 130. O you who believe,
لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ do not devour[9] usury[10]

1. يقطع *yaqṭa'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qaṭa'a* [*qaṭ'*], to cut . The final letter takes *fatḥah* for a hidden *'an* in the *lâm* of motivation (*li* meaning *kay*)coming before the verb. See *yaqṭa'ûna* at 2:27, p. 14, n. 10).

2. i.e., the unbelieving Makkan leaders. طرف ***ṭaraf*** (sing.; pl. *'aṭrâf*) = part, utmost part, fringe, side.

3. يكبت ***yakbita***(*u*) = he repels with disgrace, stifles, restrains (v. iii. m. s. impfct. from *kabata* [*kabt*], to stifle. The final letter takes *fathah* for an implied *'an* in *'aw* coming before the verb).

4. ينقلبوا ***yanqalibû***(*na*) = they turn, turn about, retreat, fall back (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to trun, to turn about. The terminal *nûn* is dropped because of a hidden *'an* in the *fa* before the verb.

5. خائبين ***khâ'ibîn*** (acc./gen. of *khâ'ibûn*, sing. *khâ'ib*) = disappointed, frustrated, thwarted, unsuccessful (active participle from *khâba* [*khaybah*], to fail, to be disappointed.

6. يتوب ***yatûba***(*u*) = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fatḥah* because of an implied *'an* in *'aw* coming before the verb). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 2:187, p. 89, n. 8.

7. يعذب ***yu'adhdhiba***(*u*) = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 2:284, p. 151, n. 6. The final letter takes *fathah* because of the reason mentioned in the previous note).

8. ظالمون ***ẓâlimûn*** (pl.; sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1; and *ẓâlimûn* at 2:229, p. 113, n. 9).

9. تأكلوا ***lâ ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 2:188, p. 90, n.8).

10. ربا ***riban*** = usury, usurious interest, interest. See 2:275 and 280.

أَضْعَٰفًا مُّضَٰعَفَةً in doubles[1] compounded,[2]
وَٱتَّقُوا۟ ٱللَّهَ and be afraid[3] of Allah
لَعَلَّكُمْ تُفْلِحُونَ that you might succeed.[4]
﴿١٣٠﴾

وَٱتَّقُوا۟ ٱلنَّارَ 131. And beware of the fire
ٱلَّتِىٓ أُعِدَّتْ which has been prepared[5]
لِلْكَٰفِرِينَ ﴿١٣١﴾ for the unbelievers.

وَأَطِيعُوا۟ ٱللَّهَ 132. And obey[6] Allah
وَٱلرَّسُولَ لَعَلَّكُمْ and the Messenger that you
تُرْحَمُونَ ﴿١٣٢﴾ might be shown mercy.[7]

وَسَارِعُوٓا۟ إِلَىٰ 133. And rush[8] towards
مَغْفِرَةٍ مِّن رَّبِّكُمْ forgiveness from your Lord
وَجَنَّةٍ and a paradise
عَرْضُهَا the width of which is
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ the heavens and the earth,
أُعِدَّتْ لِلْمُتَّقِينَ prepared for the godfearing[9]–
﴿١٣٣﴾

ٱلَّذِينَ يُنفِقُونَ فِى 134. Who spend[10] in
ٱلسَّرَّآءِ وَٱلضَّرَّآءِ prosperity[11] and adversity,[12]
وَٱلْكَٰظِمِينَ ٱلْغَيْظَ and are in control[13] of anger,
وَٱلْعَافِينَ عَنِ ٱلنَّاسِ and forgiving[14] to men.
وَٱللَّهُ يُحِبُّ And Allah loves

1. أضعاف ***'ad'âf*** (pl.; sing. *di'f*) = doubles, multiples. See at 2:245, p. 57, n. 7.

2. مضاعفة ***muḍâ'afah*** (f.; m. مضاعف *muḍâ'af*) = compounded, increased many times (passive participle from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See *yuḍâ'ifu* at 2:261, p.136, n. 12).

3. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 3:102, p. 196, n. 1).

4. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 2:189, p. 91, n. 10).

5. أعدت ***'u'iddat*** = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count. See at 2:24, p. 13, n. 3).

6. أطيعوا ***'aṭî'û*** = you (all) obey , be obedient , follow (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 3:50, p.176, n. 1.

7. ترحمون ***turḥamûna*** = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to show mercy).

8. سارعوا ***sâri'û*** = you (all) hurry, hasten, run, dash, rush (v. ii. m. pl. imperative from *sâra'a*, form III of *saru'a* [*sira'/sur'ah*], to be quick. See *yusâri'ûna* at 3:114, p. 200, n. 16).

9. متقين ***muttaqîn*** – See n. 3 above and at 3:115, p. 201, n. 5; 3:76, p. 185, n. 8).

10. i.e., spend in the way of Allah, in charity. ينفقون ***yunfiqûna*** = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 3:117, p. 201, n. 11; 2:273, p. 143, n. 10).

11. سراء ***sarrâ'*** = prosperity, happiness.

12. ضراء ***ḍarrâ'*** = affliction, suffering, illness, distress, adversity. See at 2:214, p. 103, n. 6; 2:177, p. 84, n. 3.

13. كاظمين ***kâẓimîn*** (acc./gen. of *kâẓimûn*, sing. *kâẓim* = those who keep calm (in anger), are in control (of anger) (active participle from *kaẓama* [*kaẓm/kuẓûm*], to conceal or suppress).

14. عافين ***'âfîn*** (acc./gen./ of *'âfûn*, sing. *'âfin)* = forgiving, excusing, pardoning (active participle from *'afâ* [*'afw/'afâ'*], to efface, to forgive. See *ya'fûna* at 2:237, p. 120, n. 4).

ٱلْمُحْسِنِينَ ﴿١٣٤﴾	the righteous.[1]
وَٱلَّذِينَ	135. And those who,
إِذَا فَعَلُوا۟ فَٰحِشَةً	if they do a vile deed[2]
أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ	or do wrong[3] to themselves,
ذَكَرُوا۟ ٱللَّهَ	remember[4] Allah
فَٱسْتَغْفَرُوا۟	and ask forgiveness[5]
لِذُنُوبِهِمْ	for their sins[6] —
وَمَن يَغْفِرُ ٱلذُّنُوبَ	and who can forgive[7] sins
إِلَّا ٱللَّهُ	except Allah —
وَلَمْ يُصِرُّوا۟	and do not persist[8]
عَلَىٰ مَا فَعَلُوا۟	in what they did
وَهُمْ يَعْلَمُونَ	and they know.[9]
﴿١٣٥﴾	
أُو۟لَٰٓئِكَ	136. Such people,
جَزَآؤُهُم مَّغْفِرَةٌ	their reward is forgiveness[10]
مِّن رَّبِّهِمْ وَجَنَّٰتٌ	from their Lord and gardens
تَجْرِى مِن تَحْتِهَا	flowing[11] below them
ٱلْأَنْهَٰرُ	the rivers,[12]
خَٰلِدِينَ فِيهَا	abiding for ever[13] therein.
وَنِعْمَ أَجْرُ	And excellent is the reward
ٱلْعَٰمِلِينَ ﴿١٣٦﴾	of the practising ones.[14]
قَدْ خَلَتْ	137. There have passed[15]

1. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 2:236, p. 119, n. 11).

2. فاحشة ***fâḥishah*** (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See *faḥshâ'* at 2:268, p. 140, n. 15.

3. i.e., by committing any sin. ظلموا ***ẓalamû*** = they transgressed, did wrong , committed *shirk* (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimîn* at 3:94, p. 193, n. 1).

4. i.e., they call to mind Allah . ذكروا ***dhakarû*** = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr /tadhkâr*], to remember. See *udhkurû* at 2:231, p. 115, n. 2).

5. استغفروا ***istaghfarû*** = they asked for forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 2:199, p. 97, n. 2).

6. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes, misdeeds.

7. يغفر ***yaghfiru*** he forgives (v. iii. m. s. impfct. from *ghafara*. See at 2:284, p. 151, n. 5).

8. ***yuṣirrû***(*na*) = they insist, persist (v. iii. m. pl. impfct. from *'aṣarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

9. i.e., they are aware and conscious of the offence and of the fault in persisting in it.

10. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 2:268, p. 1141, n. 1.

11. تجرى ***tajrî*** = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:15, p. 160, n. 5; 2:265, p. 139, n. 11).

12. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 2:25, p. 13, n. 8.

13. خالدين ***khâlidîn*** = living for ever, everlasting, eternal . See at 3:87, p. 190, n. 5).

14. عاملين ***'âmilîn*** (acc./gen. of *'âmilûn*, sing. *'âmil*) = the practising ones, the doers (act. participle from *'amila* [*'amal*], to act).

15. خلت ***khalat*** = she passed , passed away. See at 2:141, p. 66, n. 10).

مِن قَبْلِكُمْ سُنَنٌ before you ways of dealing;[1]
فَسِيرُوا۟ فِى ٱلْأَرْضِ so travel through[2] the earth
فَٱنظُرُوا۟ كَيْفَ كَانَ and see[3] how was
عَٰقِبَةُ ٱلْمُكَذِّبِينَ the end[4] of the unbelievers.[5]
﴿١٣٧﴾
هَٰذَا بَيَانٌ 138. This[6] is a statement[7]
لِّلنَّاسِ for mankind,
وَهُدًى وَمَوْعِظَةٌ and guidance and advice[8]
لِّلْمُتَّقِينَ ﴿١٣٨﴾ for the godfearing.[9]
وَلَا تَهِنُوا۟ 139. And do not feel small[10]
وَلَا تَحْزَنُوا۟ nor be sad;[11]
وَأَنتُمُ ٱلْأَعْلَوْنَ for you will be the superiors[12]
إِن كُنتُم مُّؤْمِنِينَ if you are believers.
﴿١٣٩﴾
إِن يَمْسَسْكُمْ 140. If there has touched[13]
قَرْحٌ you a sore,[14]
فَقَدْ مَسَّ then there already has hit
ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ the people[15] a sore like it;
وَتِلْكَ ٱلْأَيَّامُ and such are the days that
نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ We alternate[16] among men,
وَلِيَعْلَمَ ٱللَّهُ and that Allah may know[17]
ٱلَّذِينَ ءَامَنُوا۟ those who believe

1. i.e., Allah's dealing with the unbelievers. سنن ***sunan*** (pl.; sing. *sunnah)* = ways of dealing, usages, practices, norms.

2. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel).

3. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [*naẓar/manẓar*], to see. See *yanẓurûna* at 2:210, p. 100, n. 14).

4. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, outcome, upshot, consequence, effect, result.

5. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 3:11, p. 158, n. 3).

6. i.e., this Qur'ân.

7. بيان ***bayân*** = statement, declaration, communiqué.

8. موعظة ***maw'iẓah*** (pl. *mawâ'iẓ*) = advice, exhortation, counsel. See at 2:275, p. 144, n. 10.

9. متقين ***muttaqîn*** , see 3:133, p. 207, n. 9.

10. لا تهنوا ***lâ tahinû*** = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [*hawn*], to be easy, be of little importance. See *muhîn* at 2:90, p. 43, n. 7). The reference is to the temporary setback of the battle of 'Uḥud and such situations.

11. لا تحزنوا ***lâ taḥzanû*** = you (all) do not be sad, do not grieve (v. ii. m. pl. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to be sad. See *yaḥzanûn* at 2:276, p. 145, n. 9).

12. أعلون ***'a'lawna*** (pl.; sing. أعلى *'a'lâ*) = higher ones, superiors, victors.

13. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless (*sâkin*) for the verb is in a conditional clause (preceded by *'in*). See at 3:47, p. 174, n. 1).

14. قرح ***qarḥ*** (pl. *qurûḥ*) = wound, ulcer, sore.

15. i.e., the Makkan unbelievers at Badr.

16. نداول ***nudâwilu*** = we alternate, rotate, cause to come by turn (v. i. m. pl. impfct. from *dâwala*, form III of *dâla* [*dawl/dawlah*], to rotate.

17. i.e.,may make known; for Allah knows everything, open or secret.

وَيَتَّخِذَ مِنكُمْ and may take[1] from you
شُهَدَآءَ martyrs;[2]
وَٱللَّهُ لَا يُحِبُّ and Allah does not like
ٱلظَّٰلِمِينَ ﴿١٤٠﴾ the wrong-doers.

141. And that
وَلِيُمَحِّصَ ٱللَّهُ Allah may refine[3]
ٱلَّذِينَ ءَامَنُوا those who believe
وَيَمْحَقَ ٱلْكَٰفِرِينَ and eliminate[4] the infidels.
﴿١٤١﴾

أَمْ حَسِبْتُمْ 142. Or do you think[5]
أَن تَدْخُلُوا ٱلْجَنَّةَ that you will enter[6] paradise
وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ while Allah not yet knows[7]
جَٰهَدُوا مِنكُمْ those of you who fight[8]
وَيَعْلَمَ ٱلصَّٰبِرِينَ and knows the steadfast?[9]
﴿١٤٢﴾

وَلَقَدْ كُنتُمْ 143. You had indeed been
تَمَنَّوْنَ ٱلْمَوْتَ مِن wishing[10] for death[11]
قَبْلِ أَن تَلْقَوْهُ before meeting it;
فَقَدْ رَأَيْتُمُوهُ now you have just seen it,
وَأَنتُمْ تَنظُرُونَ ﴿١٤٣﴾ and you were looking on.

Section (*Rukû'*) 15

وَمَا مُحَمَّدٌ 144. And Muhammad is not
إِلَّا رَسُولٌ any more than a Messenger.

1. يتخذ ***yattakhidha(u)*** = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See at 2:165, p. 77, n. 10. The final letter takes *fatḥah* because of the particle *lâm* with implied *'an* (*li* in the sense of *kay*, i.e., *lâm* of motivation) coming before the previous verb to which this verb is conjunctive).

2. شهداء ***shuhadâ'*** (sing. *shahîd*) = witnesses, martyrs. See at 2:133, p. 63, n. 1.

3. يمحص ***yumaḥḥiṣa(u)*** = he refines, purifies, rectifies, (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [*maḥṣ*], to purify, to render clear. The final letter takes *fatḥah* for the reason stated at n. 1 above).

4. يمحق ***yamḥaqa(u)*** = he eliminates, effaces, erases, eradicates, annihilates, exterminates, destroys (v. iii. m. s. impfct. from *maḥaqa* [*maḥq*], to efface. The final letter has taken *fatḥah* for the reason stated at n. 1 above).

5. حسبتم ***ḥasibtum*** = you (all) calculated, reckoned, thought, deemed (v. ii. m. pl. past from *ḥasaba*[*ḥasb/ḥisâb*], to calculate. See at 2:214, p. 103, n. 2).

6. تدخلوا ***tadkhulû(na)*** = you (all) enter, get into (v. ii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *dakhala* at 3:37, p. 170, n. 1).

7. i.e., makes known; for He knows everything.

8. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 2:218, p. 106, n. 5).

9. i.e., steadfast in the hour of trial and fighting. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:142, , p. 160, n. 10).

10. تمنون ***tamannawna*** (originally *tatamannawna*) = you wish, desire, yearn (v. ii. m. pl. impfct. from *tamannâ*, form V of *manâ* [*manw/ many*], to put to test, tempt. See *yatamannawna* at 2:95,p. 45, n. 5).

11. i.e., you had been eager for meeting the enemies and attaining martyrdom. The *'âyah* refers to the state of feeling of a section of the Muslims before the battle of 'Uḥud and after it.

قَدْ خَلَتْ There have passed away[1]
مِن قَبْلِهِ ٱلرُّسُلُ before him the Prophets.
أَفَإِيْن مَّاتَ أَوْ قُتِلَ If then he dies or is killed,
ٱنقَلَبْتُمْ will you turn round[2]
عَلَىٰٓ أَعْقَٰبِكُمْ on your heels?[3]
وَمَن يَنقَلِبْ And he who turns round[4]
عَلَىٰ عَقِبَيْهِ on his heels
فَلَن يَضُرَّ ٱللَّهَ will not harm[5] Allah
شَيْـًٔا whatever.
وَسَيَجْزِى ٱللَّهُ And Allah will reward[6]
ٱلشَّٰكِرِينَ ﴿١٤٤﴾ the grateful.[7]

وَمَا كَانَ 145. And it is not possible
لِنَفْسٍ أَن تَمُوتَ for any being that it dies
إِلَّا بِإِذْنِ ٱللَّهِ except by Allah's leave —
كِتَٰبًا مُّؤَجَّلًا as a writ[8] fixed in time.[9]
وَمَن يُرِدْ And whoever desires[10]
ثَوَابَ ٱلدُّنْيَا the reward[11] of this world
نُؤْتِهِۦ مِنْهَا We shall give him of it;
وَمَن يُرِدْ and whoever desires
ثَوَابَ ٱلْءَاخِرَةِ the reward of the hereafter
نُؤْتِهِۦ مِنْهَا We shall give him of it;
وَسَنَجْزِى and We shall reward[12]
ٱلشَّٰكِرِينَ ﴿١٤٥﴾ the grateful.

1. خلت ***khalat*** = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 3:137, p. 208, n. 15).

2. انقلبتم ***inqalabtum*** = you (all) turned round, turned, turned about, retreated, fell back (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to trun, to turn about. See *yanqalibû* at 3:127, p. 206, n. 4).

3. اعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends.

4. ينقلب ***yanqalib***(*u*) = he truns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See n. 2 above). The final letter is voweleless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

5. يضر ***yaḍurra***(*u*) = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 3:120, p. 203, n. 14. The final letter takes *fatḥah* because of the particle *lan* coming before the verb.)

6. يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ'*], to reward. See *tajzî* at 2:123, p. 58, n. 6).

7. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr /shukrân*], to thank. See *shâkir* at 2:158, p. 75, n. 1).

8. كتاب ***kitâb*** = writing, writ, book., document, contract. The *'âyah* reminds that none can die except by Allah's will and leave and therefore Muslims should not hesitate to fight in the way of Allah for fear of death.

9. موجل ***mu'ajjal*** = fixed in time, deferred, postponed, delayed, deadlined. Passive participle from *'ajjala*, form II of *'ajila* [*'ajal*], to linger.

10. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. The final letter becomes vowelless (*sâkin*) and so the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See *yurîdu* at 3:108, p. 198, n. 6).

11. ثواب ***thawâb*** = reward, recompense, requital. ***najzî*** = we reward, recompense, requite (v. i. pl. impfct. from *jazâ* [*jazâ'*], to repay. See *yajzî* at n. 6 above).

وَكَأَيِّن مِّن 146. And how many a
نَّبِيٍّ قَٰتَلَ Prophet waged war,[1]
مَعَهُۥ رِبِّيُّونَ with him devout savants[2]
كَثِيرٌ in numbers;
فَمَا وَهَنُوا۟ but they did not languish[3]
لِمَآ أَصَابَهُمْ for what afflicted[4] them
فِى سَبِيلِ ٱللَّهِ in the way of Allah;
وَمَا ضَعُفُوا۟ nor did they become weak[5]
وَمَا ٱسْتَكَانُوا۟ nor did they give in.[6]
وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ And Allah loves the patient.[7]
١٤٦
وَمَا كَانَ قَوْلَهُمْ 147. And they uttered nothing
إِلَّآ أَن قَالُوا۟ except saying: "Our Lord,
رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا forgive[8] us our sins[9]
وَإِسْرَافَنَا فِىٓ أَمْرِنَا and our excesses[10] in our act,
وَثَبِّتْ أَقْدَامَنَا and make firm[11] our feet[12]
وَٱنصُرْنَا عَلَى and give us victory[13] over
ٱلْقَوْمِ ٱلْكَٰفِرِينَ the infidel people."
١٤٧
فَـَٔاتَىٰهُمُ ٱللَّهُ 148. So Allah gave them
ثَوَابَ ٱلدُّنْيَا the reward of this world
وَحُسْنَ ثَوَابِ and the fairest reward[14]
ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ of the hereafter; and Allah
يُحِبُّ ٱلْمُحْسِنِينَ ١٤٨ loves the righteous.[15]

1. قاتل ***qâtala*** = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See *yuqâtilû* at 3:111, p. 199, n. 9).

2. ربيون ***ribbiyyûn*** (pl.; sing. ربي *ribbiyy*) = devout savants, large bands.

3. وهنوا ***wahanû*** = they lost heart, felt run down, languished (v. iii. m. pl. past from *wahana* [*wahn*], to be weak, to languish).

4. أصاب ***'aṣâba*** = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣâba* [*ṣawb /ṣaybûbah*], to hit, to be right. See at 2:265, p. 139, n. 2).

5. ضعفوا ***ḍa'ufû*** = they became weak, feeble, languid (v. iii. m. pl. past from *ḍa'ufa* [*ḍu'f/ḍa'f*], to become weak).

6. استكانوا ***istakânû*** = they gave in, yielded, surrendered (v. iii. m. pl. past from *istakâna*, form X of *kâna* [*kawn*], to be).

7. i.e., steadfast in the hour of trial and fighting. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:142, , p. 160, n. 9).

8. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 2:286, p. 153, n. 7).

9. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:135, p. 208, n. 6.

10. اسراف ***isrâf*** = intemperance, extravagance, waste, immoderateness, excesses, transgression.

11. ثبت ***thabbit*** = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabât/thubût*], to stand firm. See at 2:250, p. 127, n. 10).

12. i.e., our stand in fighting against the enemies. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps.

13. انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 2:286, p. 153, n. 10).

14. i. e., paradise.

15. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 3:134, p. 208, n. 1).

Section (*Rukû'*) 16

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا

149. O you who believe,

إِن تُطِيعُوا

if you obey[1]

ٱلَّذِينَ كَفَرُوا

those who disbelieve

يَرُدُّوكُمْ

they will drive you back[2]

عَلَىٰٓ أَعْقَٰبِكُمْ

on your heels[3]

فَتَنقَلِبُوا

and then you will turn back[4]

خَٰسِرِينَ ﴿١٤٩﴾

as losers.[5]

بَلِ ٱللَّهُ

150. Nay, Allah is

مَوْلَىٰكُمْ

your Guardian-Proteor;[6]

وَهُوَ خَيْرُ

and He is the best of

ٱلنَّٰصِرِينَ ﴿١٥٠﴾

helpers.[7]

سَنُلْقِى

151. We shall plunge[8]

فِى قُلُوبِ ٱلَّذِينَ

in the hearts of those who

كَفَرُوا

disbelieve

ٱلرُّعْبَ بِمَآ أَشْرَكُوا

panic;[9] for they set partners[10]

بِٱللَّهِ مَا

with Allah, for which

لَمْ يُنَزِّلْ بِهِۦ

He had not sent down

سُلْطَٰنًا

any authority;[11]

وَمَأْوَىٰهُمُ

and their abode[12] will be

ٱلنَّارُ وَبِئْسَ

the fire; and bad will be

مَثْوَى

the habitation[13]

ٱلظَّٰلِمِينَ ﴿١٥١﴾

of the transgressors.

1. تطيعوا ***tuṭî'û***(*na*) = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:100, p. 195, n. 2.

2. يردوا ***yaruddû***(*na*) = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [*radd*], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 3:100, p. 195, n. 3).

3. i.e., they will make you revert to unbelief. أعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends. See at 3:144, p. 211, n. 4.

4. تنقلبوا ***tanqalibû***(*na*) = you turn round, turn back, turn about (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yanqalibû* at 3:127, p. 206, n. 4).

5. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 3:86, p. 189, n. 5).

6. مولى ***mawlâ*** = Lord-Protector, Guardian-Protector, Sovereign. See at 2:286, p. 153, n. 9.

7. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:91, p. 192, n. 2).

8. نلقى ***nulqî*** = We throw, cast, fling, plunge (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. See *yulqûna* at 3:44, p.173, n. 1).

9. رعب ***ru'b*** = terror, panic, fright, alarm.

10. أشركوا ***'ashrakû*** = they set partners, associated, gave a share (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *nushrika* at 3:64, p. 180, n. 6).

11. سلطان ***sulṭân*** = authority, mandate, authorization, power, might, rule, dominion.

12. مأوى ***ma'wan*** = place of refuge, abode, shelter, retreat, habitation.

13. مثوى ***mathwan*** = habitation, resting place, dwelling, abode.

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ 152. And true indeed Allah
وَعْدَهُۥٓ proved to you His promise
إِذْ تَحُسُّونَهُم when you were killing[1] them
بِإِذْنِهِۦ by His leave,
حَتَّىٰٓ إِذَا فَشِلْتُمْ till you lost vigour[2]
وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ and disputed[3] about the order
وَعَصَيْتُم and disobeyed[4]
مِّنۢ بَعْدِ مَآ أَرَىٰكُم after that He had shown you
مَّا تُحِبُّونَ what you love.
مِنكُم مَّن There are among you those
يُرِيدُ ٱلدُّنْيَا who desire this world, and
وَمِنكُم مَّن there are among you those
يُرِيدُ ٱلْءَاخِرَةَ who desire the hereafter.
ثُمَّ صَرَفَكُمْ Thereafter He diverted[5] you
عَنْهُمْ from them
لِيَبْتَلِيَكُمْ that He might test[6] you;
وَلَقَدْ عَفَا عَنكُمْ and indeed He forgave you;
وَٱللَّهُ ذُو فَضْلٍ and Allah is Full of Grace
عَلَى ٱلْمُؤْمِنِينَ upon the believers.
﴿١٥٢﴾
إِذْ 153.When
تُصْعِدُونَ you were running[7] uphill and
وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ were not caring[8] for anyone;
وَٱلرَّسُولُ while the Messenger

1. تحسون ***taḥussûna*** = you (all) kill, extirpate (v. ii. m. pl. impfct. from *ḥassa* [*ḥiss/ḥass*], to make one's perceiving power dead, i.e., to kill). The *'âyah* refers to the battle of 'Uḥud. The Prophet, peace and blessings of Allah be on him, placed a select band of 50 archers on top of a strategic hill at the field of 'Uḥud to guard the rear of the Muslim army, instructing them not to leave their position whatever happened in the field of battle. Soon the enemy ranks were broken and they retreated in all haste, the Muslims pursuing them and capturing booty. At this sight the archers, excepting some ten of them, left their position to collect booty. Noticing this the enemy cavalry appeared from the rear, attacked the Muslims and killed a number of them including Ḥamzah (r.a.). The Prophet himself, peace and blessings of Allah be on him, was wounded. This and the following few *'âyahs* remind the Muslims that what had happened to them was due to their disregard of the instructions given to them.

2. فشلتم ***fashiltum*** = you (all) lost vigour, lost heart, despaired, failed (v. ii. m. pl. past from *fashila* [*fashal*], to lose heart, be cowardly, fail. See *tafshalâ* at 3:122, p. 204, n. 7).

3. تنازعتم ***tanâza'tum*** = you (all) disputed, contended, contested, attempted to wrest {from one another} (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to pull out, to remove, to take away. See *tanzi'u* at 3:26, p.165, n. 3).

4. عصيتم ***'aṣaytum*** = you (all) rebelled, defied, disobeyed (v. ii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See *'asaw* at 3:112, p. 200, n. 4).

5. صرف ***ṣarafa*** = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away).

6. يبتلي ***yabtaliya*** = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fatḥah* because of a hidden *'an* in *lâm* (*li*) coming before the verb. See *ibtalâ* at 2:124, p. 58, n. 12).

7. تصعدون ***tuṣ'idûna*** = you (all) go upwards, ascend, run upland, (v. ii. m. pl. impfct. from *'aṣ'ada*, form IV of *ṣa'ida* [*ṣu'ûd*], to climb).

8. تلوون ***talwûna*** = you turn, twist, look back, avert, think back, pay attention or heed to, care (v. ii. m. pl. impfct. from *lawâ* [*layy/lawiy*], to turn, to bend. See *yalwûna* at 378, p. 186, n. 2).

يَدْعُوكُمْ فِيٓ أُخْرَىٰكُمْ was calling[1] you in your rear.
فَأَثَٰبَكُمْ So Allah requited[2] you
غَمًّۢا بِغَمٍّ with one distress[3] for another
لِّكَيْلَا تَحْزَنُوا۟ so that you lament not over
عَلَىٰ مَا فَاتَكُمْ what slipped away[4] from you
وَلَا مَآ أَصَٰبَكُمْ nor over what befell[5] you.
وَٱللَّهُ خَبِيرٌۢ And Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿١٥٣﴾ of what you do.
ثُمَّ أَنزَلَ عَلَيْكُم 154. Then He sent down[6] on
مِّنۢ بَعْدِ ٱلْغَمِّ you, after the distress,
أَمَنَةً نُّعَاسًا security[7] – somnolence[8]
يَغْشَىٰ طَآئِفَةً مِّنكُمْ overcoming[9] a group[10] of you,
وَطَآئِفَةٌ while another group,
قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ whose selves worried[11] them,
يَظُنُّونَ بِٱللَّهِ thought[12] about Allah
غَيْرَ ٱلْحَقِّ that which was not right –
ظَنَّ ٱلْجَٰهِلِيَّةِ a notion of ignorance.
يَقُولُونَ هَل لَّنَا They said: "Have we any part
مِنَ ٱلْأَمْرِ مِن شَىْءٍ in the matter whatever?"
قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ Say: "Verily the matter solely
لِلَّهِ belongs to Allah."
يُخْفُونَ فِىٓ أَنفُسِهِم They hide[13] within themselves
مَّا لَا يُبْدُونَ لَكَ what they express[14] not to you.

1. i. e., at the battle-field of 'Uhud. يدعو ***yad'û*** = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See *yad'ûna* at 3:104, p. 197, n.2).

2. أثاب ***'athâba*** = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See *thawâb* at 3:145, p. 211, n. 11).

3. غم ***ghamm*** = grief, affliction, distress.

4. i.e., of victory and booty for their disregard of the Prophet's instructions. فات ***fâta*** = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt/fawât*, to pass away, slip away).

5. أصاب ***'aṣâba*** = he hit, reached, befell, afflicted (v. iii. m. s. past in form IV of *ṣâba* [*ṣawb /ṣaybûbah*], to hit, to be right. See *'aṣâbat* at 3:117, p. 202, n. 3).

6. أنزل ***'anzala*** = he sent down (v. iii. m. s. impfct. in form IV of *nazala* [*nuzûl*], to come down. See at 3:7, p. 156, n. 1).

7. أمنة ***'amanah*** = *'amn* = security, safety, peace.

8. نعاس ***nu'âs*** = somnolence, sleepiness, drowsiness. After the Prophet had withdrawn the Muslims to safety in the valley of 'Uhud. The Muslims had a spell of somnolence which recouped their energy.

9. يغشى ***yaghshâ*** = he covers, overcomes (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See *ghishâwah* at 2:7, p. 6, n. 8).

10. طائفة ***ṭâ'ifah*** (pl.طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 3:72, p. 183, n. 3.

11. i.e., the hypocrites. أهمت ***'ahammat*** = she concerned, preoccupied, worried, distressed, affected (v. iii. f. s. past from *'ahamma*, form IV of *hamma* [*hamm/mahammah*], to distress).

12. يظنون ***yaẓunnûna*** = they suppose, conjecture, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

13. يخفون ***yukhfûna*** = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. See *tukhfî* at 3:118, p. 202, n. 15).

14. يبدون ***yubdûna*** = they express, make known, disclose (v. iii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/badâ'*) , to appear, to become clear. See *tubdû* at 2:2:284, p. 151, n. 2).

يَقُولُونَ لَوْ كَانَ لَنَا	They say: "Had we had
مِنَ ٱلْأَمْرِ شَىْءٌ	in the matter any part, we
مَّا قُتِلْنَا	would not have been killed[1]
هَٰهُنَا	in here."
قُل لَّوْ كُنتُمْ	Say: " Even if you had been
فِى بُيُوتِكُمْ	in your homes, there
لَبَرَزَ	surely would have come out[2]
ٱلَّذِينَ كُتِبَ عَلَيْهِمُ	those on whom was decreed
ٱلْقَتْلُ	the killing
إِلَىٰ مَضَاجِعِهِمْ	to their dying-spots;[3]
وَلِيَبْتَلِىَ ٱللَّهُ	and that Allah might test[4]
مَا فِى صُدُورِكُمْ	what is in your breasts[5]
وَلِيُمَحِّصَ	and that He might rectify[6]
مَا فِى قُلُوبِكُمْ	what is in your hearts.
وَٱللَّهُ عَلِيمٌۢ	And Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ	of what is in the breasts.
﴿١٥٥﴾	
إِنَّ ٱلَّذِينَ	155. Verily those who
تَوَلَّوْا۟ مِنكُمْ	turned away[7] of you
يَوْمَ	on the day
ٱلْتَقَى ٱلْجَمْعَانِ	the two hosts[8] met,[9]
إِنَّمَا ٱسْتَزَلَّهُمُ	there only toppled[10] them
ٱلشَّيْطَٰنُ	Satan
بِبَعْضِ مَا كَسَبُوا۟	because of some of what
وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ	they had acquired[11] (of sin); but Allah has forgiven them

1. قتلنا ***qutilnâ*** = we were killed, slain, put to death (v. i. pl. past passive, from *qatala* [*qatl*], to kill. See *qâtala* at 3:146, p. 212, n. 1). This part of the *'âyah* speaks about the murmurings of the hypocrites after the battle of 'Uḥud.

2. برز ***baraza*** = he came out, appeared, emerged (v. iii. m. s. past from *baraza* [*burûz*], to come into view. See *barazû* at 2:250, p. 127, n. 8).

3. مضاجع ***madâji'*** (pl.; sing. مضجع *madja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *ḍaja'a* [*ḍaj'/ḍujû'*], to lie down, lie on one's side). This part of the *'âyah* stresses that life and death is in Allah's Hand and none can avert, hasten or delay it.

4. يبتلى ***yabtaliya*** = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [*balw / balâ'*], to try. The final letter takes *fatḥah* because of a hidden *'an* in *lâm* (*li* in the sense of *kay*) coming before the verb. See at 3:152, p. 214, n. 6).

5. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:119, p. 203, n. 8.

6. يمحص ***yumaḥḥiṣa(u)*** = he refines, purifies, rectifies, puts right (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [*maḥṣ*], to purify, to render clear. The final letter takes *fatḥah* because of the reason mentioned at n. 4 above. See at 3:141, p. 210, n. 3).

7. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

8. جمعان ***jam'ân*** (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at 'Uḥud.

9. التقى ***iltaqâ*** = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqatâ* at 3:13, p. 159, n. 2).

10. استزل ***istazalla*** = he caused to slip/ err, toppled (v. iii. m. s. past in form X of *zalla* [*zalal*], to slip, stumble, to commit an error. See *'azalla* at 2:36, p. 19, n. 6).

11. كسبوا ***kasabû*** = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

إِنَّ ٱللَّهَ Verily Allah is
غَفُورٌ Most Forgiving,
حَلِيمٌ ﴿١٥٥﴾ Most Forbearing.

Section (*Rukû'*) 17

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 156. O you who believe,
لَا تَكُونُوا۟ كَٱلَّذِينَ do not be like those who
كَفَرُوا۟ وَقَالُوا۟ disbelieve and say
لِإِخْوَٰنِهِمْ إِذَا to their brethren[1] when
ضَرَبُوا۟ فِى ٱلْأَرْضِ they travel through[2] the earth
أَوْ كَانُوا۟ غُزًّى or are out on fighting:[3]
لَّوْ كَانُوا۟ عِندَنَا "If they remained with us
مَا مَاتُوا۟ they would not have died
وَمَا قُتِلُوا۟ nor been killed"[4] –
لِيَجْعَلَ ٱللَّهُ ذَٰلِكَ so that Allah might make it
حَسْرَةً فِى قُلُوبِهِمْ a regret[5] in their hearts;
وَٱللَّهُ يُحْىِۦ وَيُمِيتُ for Allah gives life[6] and causes death;[7] and Allah
وَٱللَّهُ بِمَا تَعْمَلُونَ is about what you do
بَصِيرٌ ﴿١٥٦﴾ All-Seeing.[8]
وَلَئِن قُتِلْتُمْ 157. And if you are killed[9]
فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ in the way of Allah or die,
لَمَغْفِرَةٌ مِّنَ ٱللَّهِ surely forgiveness from Allah
وَرَحْمَةٌ خَيْرٌ and mercy are better

1. The *'âyah* refers to what the Madinan unbelievers and hypocrites said to their fellow unbelievers and hypocrites after the temporary set-back for the Muslims at the battle of 'Uḥud. اخوان ***'ikhwân*** (pl.; sing. اخ *'akh*) = brethren, brothers.

2. ضربوا ***ḍarabu*** =they struck, hit, beat (v. iii. m. pl. past from *ḍarba [ḍarb]* to beat. *Ḍarba fî al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood. See at 2:273, p. 173, n. 4).

3. غزى ***ghuzzan*** (originally *ghuzah*, sing *ghâzin)* = fighters in the way of Allah. Active participle from *ghazâ* [*ghazw*], to strive, to conquer).

4. قتلوا ***qutilû*** = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See *qutilnâ* at 3:154, p. 216, n. 1).

5. i.e., such thoughts and want of faith on their part might be a cuse of regrets for them in the long run. (See Al-Ṭabarî, pt. IV, p. 148; *Al-Baḥr*, III, 402). حسرة ***ḥasrah*** (pl. حسرات *ḥasarât*)= regret, lamentation, grief, sorrow, distress. See *ḥasarât* at 2:167, p. 79, n. 4).

6. يحيى ***yuḥyî*** = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from *'ahyâ*, form IV of *ḥayiya* [*ḥayâh*], to live. See at 2:259, p. 134, n. 9).

7. يميت ***yumîtu*** = he causes death, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 2:257, p. 133, n. 5).

8. بصير ***baṣîr*** =All-Seeing, All-Observing. See at 2:265, p. 139, n. 7).

9. While the previous *âyah* disapproves of the conduct of the unbelievers and hypocrites and asks the Muslims not to be like them, the present *'âyah* encourages the Muslims to keep up their spirits and participate enthusiatically in the fightings for the cause of Allah, assuring them that if they were killed or died in the way of Allah they would be rewarded with Allah's forgiveness and mercy, i.e. *jannah*, which are far better than what the unbelievers and hypocriets accumulate of sins and worldly gains. (See Al-Ṭabarî, pt. IV, 149; *Al-Baḥr*, III, 404-405). قتلتم ***qutiltum*** = you (all) were killed, slain, put to death (v. ii. m. pl. past passive from *qatala* [*qatl*], to kill. See n. 4 above).

مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ than all that they amass.[1]

وَلَئِن مُّتُّمْ 158. And if you die[2]

أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ or are killed, surely to Allah

تُحْشَرُونَ ﴿١٥٨﴾ you all will be assembled.[3]

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ 159. And by Allah's mercy

لِنتَ لَهُمْ you became soft[4] with them;

وَلَوْ كُنتَ فَظًّا and had you been rude[5]

غَلِيظَ ٱلْقَلْبِ being hard-hearted,[6]

لَٱنفَضُّوا surely they would have

مِنْ حَوْلِكَ dispersed[7] from around you.

فَٱعْفُ عَنْهُمْ So condone[8] them

وَٱسْتَغْفِرْ لَهُمْ and ask forgiveness[9] for them

وَشَاوِرْهُمْ and consult[10] them

فِى ٱلْأَمْرِ in the affair;

فَإِذَا عَزَمْتَ and if you take a decision[11]

فَتَوَكَّلْ عَلَى ٱللَّهِ rely[12] on Allah.

إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves

ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾ the relying ones.[13]

إِن يَنصُرْكُمُ ٱللَّهُ 160. If Allah helps you

فَلَا غَالِبَ لَكُمْ none can overcome you;

وَإِن يَخْذُلْكُمْ and if He abandons[15] you,

فَمَن ذَا ٱلَّذِى then who is there

1. يجمعون ***yajma'ûna*** = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect).

2. i.e., if you die in the natural process.

3. i.e., on the Day of Judgement for assessment and reward. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 3:12, p. 158, n. 7).

4. This *'âyah* alludes to the Prophet's moderation in dealing with those who disregarded his instructions at the battle of 'Uḥud. لنت ***linta*** = you became soft, mild, tender, supple (v. ii. m. s. past from *lâna* [*lîn/layân*], to be soft).

5. فظ ***faẓẓ*** (s.; pl. *'afẓâẓ*)= rude, coarse, impolite, uncouth, rough.

6. غليظ ***ghalîẓ*** (s.; pl. *ghilâẓ*) = thick, crude, rough, uncouth, harsh. *ghalîẓ al-qalb* = hard-hearted.

7. انفضوا ***infaḍḍû*** = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infaḍḍa*, form VII of *faḍḍa* [*faḍḍ*], to break, to scatter).

8. اعف ***u'fu*** = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to forgive. See at 2: 286, p. 153, n. 6).

9. شاور ***shâwir*** = you consult, take counsel, seek advice (v. ii. m. s. imperative from *shâwara*, form III of *shâra* [*shawr*], to look nice. See *tashâwur* at 2:233, p. 117, n. 4).

10. عزمت ***'azamta*** = you took a decision, resolved, determined, made up your mind, (v. ii. m. s. past from *'ajama* [*'azm/'azîmah*], to resolve See *'azamû* at 2:227, p. 111, n. 6).

11. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as representative (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *yatawakkal* at 3:122, p. 204, n. 8).

12. متوكلون ***mutawakkilûn*** = relying ones. Active participle from *tawakkala*. See n. 11 above.

13. يخذل ***yakhdhul(u)*** = he abandons, forsakes, deserts, leaves in the lurch (v. iii. m. s. impfct. from *khadhala* [*khadhl/khidhlân*], to desert. The final letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by *'in*).

يَنصُرُكُم مِّنۢ بَعۡدِهِۦۗ	that can help you after Him?
وَعَلَى ٱللَّهِ	And on Allah
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ	then let the believers rely.[1]
﴿١٦٠﴾	
وَمَا كَانَ لِنَبِيٍّ	161.And it is not for a Prophet
أَن يَغُلَّۚ	that[2] he will pinch[3] the booty;
وَمَن يَغۡلُلۡ	and whoever pinches[3] booty
يَأۡتِ بِمَا	shall come up with
غَلَّ	what he pinched
يَوۡمَ ٱلۡقِيَٰمَةِۚ	on the Day of Resurrection;
ثُمَّ تُوَفَّىٰ	then fully paid[4] shall be
كُلُّ نَفۡسٖ	every individual
مَّا كَسَبَتۡ	what it earned;[5]
وَهُمۡ لَا يُظۡلَمُونَ	and they will not be wronged.[6]
﴿١٦١﴾	
أَفَمَنِ	162. Is then the one who
ٱتَّبَعَ رِضۡوَٰنَ ٱللَّهِ	pursues[7] Allah's pleasure
كَمَنۢ بَآءَ	like the one who incurs[8]
بِسَخَطٖ مِّنَ ٱللَّهِ	the wrath[9] of Allah?
وَمَأۡوَىٰهُ جَهَنَّمُۖ	And his habitation[10] is hell;
وَبِئۡسَ ٱلۡمَصِيرُ	and bad is the destination![11]
﴿١٦٢﴾	
هُمۡ دَرَجَٰتٌ	163. They are of grades[12]
عِندَ ٱللَّهِۗ	in the sight of Allah.

1. يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the particle *lâm* of command before the verb. See at 3:122, p. 204, n. 8).

2. i.e., it is neither proper nor conceivable on the part of a Prophet.

3. يغل ***yaghulla***(*u*) = he pinches, takes without permission, hides away, inserts, puts a shackle or fetter (v. iii. m. s. impfct. from *ghalla* [*ghall*], to insert. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. i.e., justly rewraded or punished. توفى ***tuwaffâ*** = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See at 2:280, p. 146, n. 17).

5. كسبت ***kasabat*** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

6. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:25, p. 164, n. 10).

7. اتبع ***ittaba'a*** = he followed, obeyed, pursued,went after, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 3:20, p. 162, n. 8).

8. باء ***bâ'a*** = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See *bâ'û* at 2:90, p. 43, n. 5; 2:61, p. 29, n.8).

9. سخط ***sakht*** = wrath, indignation, resentment, extreme anger.

10. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter, refuge).

11. مصير ***maṣîr*** = destination, place at which one arrives, destiny, outcome. See at 3:28, p. 166, n. 8).

12.i.e., the one who seeks Allah's pleasure and the one who incurs His indignation have different ranks in His sight. درجات ***darajât*** (sing. درجة *darajah)* = rank, position, grades, degrees, stairs, flight of steps. See at 2:253, p. 129, n. 4).

وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿١٦٣﴾

And Allah is All-Seeing of what they do.

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾

164. Allah indeed graced[1] the believers when he raised[2] among them a Messenger from among themselves reciting[3] unto them His revelations,[4] and purifying[5] them and teaching[6] them the Book and the Wisdom;[7] and they had before been indeed in manifest[8] error.[9]

أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿١٦٥﴾

165. Or is it when there hits[10] you a disaster[11] – indeed you had inflicted[12] its double – that you say: "How[13] is this?" Say: "It is from yourselves." Verily Allah is over everything All-Powerful.

1. من ***manna*** = he graced, favoured, conferred a benefit (v. iii. m. s. past from *mann*, to be kind).

2. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:259, p. 134, n. 9).

3. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

4. ءايات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

5. يزكي ***yuzakkî*** = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

6. يعلم ***yu'allimu*** = he teaches, instructs, trains, educates, informs, imparts knowledge, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:48, p. 174, n. 5; 2:282, p. 150, n. 1).

7. حكمة ***ḥikmah*** (pl. حكم *ḥikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

8. مبين ***mubîn*** = patent, manifest, obvious, evident, clear. See at 2:208, p. 100, n. 10).

9. ضلال ***ḍalâl*** = error, straying from the right path. See *ḍâllûn* at 3:90, p. 191, n. 4.

10. أصابت ***'aṣâbat*** = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark. See at 3:117, p. 202, n. 3; 2:156, p. 73, n. 13).

11. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster,misfortune. See at 2:156, p. 73, n. 14.

12. أصبتم ***'aṣabtum*** = you inflicted, afflicted, hit, struck (v. ii. m. pl. past from *'aṣâba*. See n. 10 above). The *'âyah* asks the Muslims not to be disheartened by the setback at 'Uhud for they had indeed inflicted upon the Makkan unbelievers a defeat at Badr double in intensity and extent.

13. أنى ***'annâ*** = whence, how, when. See at 3:40, p. 171, n. 7; 3:37, p. 170, n. 5). After the battle of 'Uhud some Muslims began to ask themselves how could the defeat happen to them. The *'âyah* tells them that what had happened was due to their fault in not abiding by the instructions they were given.

وَمَآ أَصَـٰبَكُمْ 166. What befell you
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ the day the two hosts[1] met[2]
فَبِإِذْنِ ٱللَّهِ was by Allah's leave,
وَلِيَعْلَمَ and that He might know[3]
ٱلْمُؤْمِنِينَ ﴿١٦٧﴾ the believers.

وَلِيَعْلَمَ 167. And that He might know
ٱلَّذِينَ نَافَقُوا۟ those who dissembled.[4]
وَقِيلَ لَهُمْ تَعَالَوْا۟ It was said to them: "Come,
قَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ fight[4] in the way of Allah
أَوِ ٱدْفَعُوا۟ or defend[5] [yourselves]".
قَالُوا۟ لَوْ نَعْلَمُ They said: "If we knew there
قِتَالًا would be a fighting, we
لَّٱتَّبَعْنَـٰكُمْ would have followed[6] you."
هُمْ لِلْكُفْرِ They were to unbelief
يَوْمَئِذٍ أَقْرَبُ closer[7] that day
مِنْهُمْ لِلْإِيمَـٰنِ than they were to belief,
يَقُولُونَ بِأَفْوَٰهِهِم saying with their mouths[8]
مَّا لَيْسَ فِى قُلُوبِهِمْ what was not in their hearts.
وَٱللَّهُ أَعْلَمُ But Allah is Best Aware
بِمَا يَكْتُمُونَ ﴿١٦٨﴾ of what they conceal.[9]

ٱلَّذِينَ قَالُوا۟ 168. Those who said
لِإِخْوَٰنِهِمْ about their brethren,[10]

1. جمعان ***jam'ân*** (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at the field of 'Uhud. See at 3:155, p. 216, n. 8).

2. التقى ***iltaqa*** = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 3:155, p. 216, n. 9).

3. i.e., Allah might make known; for He knows everything, open or secret. يعلم ***ya'lama(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter takes *fatḥah* because of an implied *'an* in the *lâm* (*li* in the sense of *kay*) coming before the verb. See at 2:275, p. 141, n. 14.).

4. نافقوا ***nâfaqû*** = they dissembled, dissimulated, played the hypocrite (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafaq*], to be used up). The *'âyah* refers to the role of the hypocrites, especially to that of 'Abd Allah ibn 'Ubay who with his followers withdrew from near the battlefield and subsequently advanced the plea that if he knew that the Muslims would really offer a battle to the Makkan host he would have joined the Muslims in the fighting.

5. ادفعوا ***idfa'û*** = you defend, push back, drive away, resist, repel, remove (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See *daf'* at 2:251, p. 128, n. 6).

6. اتبعنا ***ittaba'nâ*** = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:53, p. 176, n. 11).

7. أقرب ***'aqrab*** = closer, nearer, nearest, more/most likely (elative of *qarîb*. See *qarîb* at 2:186, p. 88, n. 10).

8. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 3:118, p. 202, n. 14.

9. يكتمون ***yaktumûna*** = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/kitmân*], to conceal. See at 2:146, p. 70, n. 3. See at 2:174, p. 81, n. 14).

10. i.e., about those who fell in the battle 'Uhud.

وَقَعَدُوا۟ and they sat back:[1]
لَوْ أَطَاعُونَا "Had they obeyed[2] us, they
مَا قُتِلُوا۟ would not have been killed."
قُلْ فَٱدْرَءُوا۟ Say: "Then keep at bay[3]
عَنْ أَنفُسِكُمُ from yourselves
ٱلْمَوْتَ death
إِن كُنتُمْ صَٰدِقِينَ if you are truthful."[4]
﴿١٦٨﴾
وَلَا تَحْسَبَنَّ 169. And do not reckon[5]
ٱلَّذِينَ قُتِلُوا۟ those who are killed
فِى سَبِيلِ ٱللَّهِ in the way of Allah
أَمْوَٰتًا as dead;[6]
بَلْ أَحْيَآءٌ rather they are alive[7]
عِندَ رَبِّهِمْ in the sight of Allah,
يُرْزَقُونَ ﴿١٦٩﴾ being given provision[8] –

فَرِحِينَ 170. Being delighted[9]
بِمَآ ءَاتَىٰهُمُ ٱللَّهُ at what Allah has given them
مِن فَضْلِهِۦ of His grace,
وَيَسْتَبْشِرُونَ بِٱلَّذِينَ and rejoicing[10] at those who
لَمْ يَلْحَقُوا۟ بِهِم have not yet joined[11] them
مِّنْ خَلْفِهِمْ of those behind[12] them,
أَلَّا خَوْفٌ عَلَيْهِمْ that no fear[13] shall be on them
وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.[14]
﴿١٧٠﴾

1. قعدوا ***qa'adû*** = they sat, remained seated, stayed, held themselves back (v. iii. m. pl. past from *qa'ada* [*qu'ûd*], to sit down. See *maqâ'id* at 3:121, p. 204, n. 4).

2. أطاعوا ***'aṭâ'û*** = they obeyed, followed, complied with, acceded to (v. iii. m. pl. past from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭî'û* at 3:132, p. 207, n. 6).

3. ادرءوا ***idra'û*** = you ward off, avert, reject, keep at bay (v. ii. m. pl. imperative from *dara'a* [*dar'*], to avert. See *iddâra'tum* at 2:72, p. 34, n. 6).

4. صادقين ***ṣâdiqîn*** (acc./gen. of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:17, p. 161, n. 1).

5. لا تحسبن ***lâ taḥsabanna*** = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative {prohibition} from *ḥasiba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See *taḥsabû* at 3:78, p. 186, n. 4).

6. أموات ***'amwât*** (sing. *mayyit*) = dead, lifeless. See at 2:154, p. 73, n. 3;2:28, p. 15, n. 6.

7. أحياء ***'aḥyâ'*** (pl.; s. *ḥayy*) = living, live, alive.

8. يرزقون ***yurzaqûna*** = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See *yarzuqu* at 3:37, p. 170, n. 6).

9. فرحين ***fariḥîn*** (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted.

10. يستبشرون ***yastabshirûna*** = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See *Yubashshiru* at 3:45, p. 173, n. 5).

11. يلحقوا ***yalḥaqû***(*na*) = they join, catch up with, adhere, cling, unite (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. This particle also gives the imperfect verb the sense of past tense.

12. خلف ***khalf*** = successors, those behind, rear part. See *ikhtalafû* at 3:105, p. 197, n. 10.

13. خوف ***khawf*** = fear, dread. See at 2:177, p. 145, n. 9; 2:274, p.144, n.1; 2:262, p. 137, n. 7.

14. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 2:276, p. 145, n. 10.

يَسْتَبْشِرُونَ 171. They rejoice
بِنِعْمَةٍ مِّنَ ٱللَّهِ at the mercy from Allah
وَفَضْلٍ وَأَنَّ ٱللَّهَ and grace; and that Allah
لَا يُضِيعُ does not frustrate[1]
أَجْرَ ٱلْمُؤْمِنِينَ ﴿١٧١﴾ the reward of the believers.

Section (*Rukû'*)18

ٱلَّذِينَ ٱسْتَجَابُوا۟ 172. Those who responded[2]
لِلَّهِ وَٱلرَّسُولِ to Allah and the Messenger
مِنۢ بَعْدِ مَآ أَصَابَهُمُ after there had afflicted[3] them
ٱلْقَرْحُ the wound[4] —
لِلَّذِينَ أَحْسَنُوا۟ for those of them who
مِنْهُمْ وَٱتَّقَوْا۟ did good[5] and feared[6] Allah –
أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ there will be a great reward.

ٱلَّذِينَ 173. Those
قَالَ لَهُمُ ٱلنَّاسُ to whom the people[7] said:
إِنَّ ٱلنَّاسَ قَدْ "Verily the men have
جَمَعُوا۟ لَكُمْ gathered against you,
فَٱخْشَوْهُمْ so be afraid[8] of them";
فَزَادَهُمْ but it increased[9] them
إِيمَٰنًا وَقَالُوا۟ in the faith, and they said:
حَسْبُنَا ٱللَّهُ "Sufficient[10] for us is Allah,
وَنِعْمَ ٱلْوَكِيلُ and how best is the Trustee!"
﴿١٧٣﴾

1. يضيع ***yuḍî'u*** = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*]. to get lost. See at 2:143, p. 68, n. 4).

2. The *'âyah* continues the description of those whom Allah will grace with His mercy and favour because of their unflinching faith and obedience to Allah and His Messenger. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 2:186. p. 89, n. 2).

3. أصاب ***'aṣâba*** = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣâba* [*ṣawb /ṣaybûbah*], to hit, to be right. See at 3:153, p. 215, n. 5).

4. i. e., the setback at 'Uhud. The reference is to the expedition led by the Prophet in pursuit of the retreating Makkan army in the morning following the battle of 'Uhud, going as far as Hamrâ' al-Asad, some eight miles from Madina. قرح ***qarḥ*** (pl. *qurûḥ*) = wound, ulcer, sore. See at 3:140, p. 209, n. 15.

5. i.e., those who sincerely obey Allah and His Messenger, particularly in fighting in the way of Allah and performing their duties against all odds. أحسنوا ***'aḥsanû*** = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 2:195, p. 93, n. 15).

6. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3:15, p. 160, n. 4; 2:212, p. 102, n. 1).

7. i.e., the hypocrites who discouraged the Muslims to confront or pursue the Makkan army.

8. اخشوا ***ikhshaw*** = you (all) fear, be afraid of, be in dread of (v. ii. m. pl. imperative from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

9. زاد ***zâda*** = he or it increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyâdah*, to be more. See at 2:247, p. 125, n. 4).

10. حسب ***ḥasb*** = reckoning, sufficiency, enough. ***ḥasbunâ*** = enough or sufficient for us. See at 2:206, p. 99, n. 14).

فَٱنقَلَبُوا۟	174. So they returned
بِنِعْمَةٍ مِّنَ ٱللَّهِ	with a boon from Allah
وَفَضْلٍ	and grace;
لَّمْ يَمْسَسْهُمْ	there did not touch[2] them
سُوٓءٌ	any evil;[3]
وَٱتَّبَعُوا۟	and they pursued[4]
رِضْوَٰنَ ٱللَّهِ	the pleasure of Allah.
وَٱللَّهُ ذُو	And Allah is the Owner
فَضْلٍ عَظِيمٍ ﴿١٧٤﴾	of Immense Grace.
إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ	175. It is but that Satan
يُخَوِّفُ	who holds out the threat[5]
أَوْلِيَآءَهُۥ	of his friends.[6]
فَلَا تَخَافُوهُمْ	So do not fear[7] them
وَخَافُونِ	but fear[8] Me
إِن كُنتُم مُّؤْمِنِينَ ﴿١٧٥﴾	if you are believers.
وَلَا يَحْزُنكَ	176.And let there not grieve[9]
ٱلَّذِينَ يُسَٰرِعُونَ	you those that rush[10]
فِى ٱلْكُفْرِ	into unbelief.
إِنَّهُمْ لَن يَضُرُّوا۟	Surely they will never harm[11]
ٱللَّهَ شَيْـًٔا	Allah whatsoever.
يُرِيدُ ٱللَّهُ	Allah wills
أَلَّا يَجْعَلَ لَهُمْ	not to set for them
حَظًّا فِى ٱلْءَاخِرَةِ	any portion[12] in the hereafter;

1. انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *inqalabtum* at 3:144, p. 211, n. 2).

2. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 3:140, p. 209, n. 13).

3. سوء ***sû'*** (pl. أسواء *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:30, p. 167, n. 4).

4. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:68, p. 182, n. 2).

5. يخوف ***yukhawwifu*** = he holds out threat, threatens, frightens, scares (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid).

6. i.e., the unbelievers and enemies of Islam. أولياء ***'awliyâ'*** (pl.; sing. *waliyy*) = helpers, friends, patrons, legal guardians. See at 3:28, p. 166, n. 3.

7. لا تخافوا ***lâ takhâfû*** = you (all) do not fear, be afraid of, be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna*. See n. 5 above).

8. خافون ***khâfûni*** (originally *khâfû* + *nî*) = you all fear me, be in dread of me (v. ii. m. pl. imperative from *khâfa*. See n. 5 above).

9. يحزن ***yaḥzun*** = he made sad, grieved (v. iii. m. simpfctfrom *ḥazana* [*ḥuzn*], to make sad.). The final letter is vowelless because of the particle *lâ* of prohibition coming before the verb. Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

10. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:114, p. 200, n. 15).

11. يضروا ***yaḍurrû***(*na*) = they harm, injure, damage (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See at 3:120, p. 203, n. 14. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yaḍurra* at 3:144, p. 211, n. 5.

12. حظ ***ḥazz***(s.; pl. *ḥuzûz*) = portion, share, lot, good luck, good thing.

وَلَهُمْ and they will have
عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ a grave punishment.

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ 177. Verily those who buy[1]
ٱلْكُفْرَ بِٱلْإِيمَٰنِ unbelief for belief
لَن يَضُرُّوا۟ ٱللَّهَ they will never harm[2] Allah
شَيْـًٔا وَلَهُمْ anything, and they will have
عَذَابٌ أَلِيمٌ ﴿١٧٧﴾ an agonizing[3] punishment.

وَلَا يَحْسَبَنَّ 178. There must not think
ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve
أَنَّمَا نُمْلِى لَهُمْ that the respite[4]We give them
خَيْرٌ لِّأَنفُسِهِمْ ۚ is good for themselves;
إِنَّمَا نُمْلِى لَهُمْ We but give them respite
لِيَزْدَادُوٓا۟ إِثْمًا ۚ that they increase[5] in sin;
وَلَهُمْ and they will have
عَذَابٌ مُّهِينٌ ﴿١٧٨﴾ a humiliating[6] punishment.

مَّا كَانَ ٱللَّهُ 179. Allah is not
لِيَذَرَ ٱلْمُؤْمِنِينَ to leave[7] the believers
عَلَىٰ مَآ أَنتُمْ عَلَيْهِ in the state you are in
حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ till He marks out[8] the bad[9]
مِنَ ٱلطَّيِّبِ ۗ from the good;[10]
وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ nor is Allah to apprise[11] you

1. اشتروا ***ishtaraw*** = they bought, purchased (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran /shirâ'*], to buy. See at 2:174, p. 82, n. 7).

2. يضروا ***yaḍurrû***(*na*) = they harm, injure, damage, hurt, adversely affect (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurru* at 3:120, p. 203, n. 14. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:176, p. 224, n. 11).

3. أليم ***'alîm*** = agonizing, anguishing, very painful. See at 3:91, p. 192, n. 1; 3:21, p. 163, n. 6.

4. نملي ***numlî*** = we give respite, defer, adjourn (v. i. pl. impfct. from *'amlâ* , form IV of *malâ* [*malw*], to walk briskly, to race).

5. يزدادوا ***yazdâdû***(*na*) = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied *'an* in the *lâm* (*li* in the sense of *kay*) coming before the verb. See *zdâdû* at 3:89, p. 191, n. 2).

6. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance. See at 2:90, p. 43, n. 7).

7. يذر ***yadhara***(*u*) = he leaves, lets alone (v. iii. m. s. impfct. from *wadhr*. The final letter takes *fatḥah* because of a hidden *'an* in the *lâm* of denial {*lâm al-juhûd*, preceded by *mâ kâna*) coming before the verb. See*yadharûna* at 2:240, p. 121, n. 4; and *dharû* at 2:276, p. 145, n. 11).

8. يميز ***yamîza***(*u*) = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fatḥah* because of an implied *'an* in *ḥattâ* coming before the verb).

9. i.e., the hypocrites and unbelievers. خبيث ***khabîth*** (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. i.e., by their respective performances in the hour of trial. طيب ***ṭayyib*** = good, pleasant (here sincere believers). See at 2:168, p. 79, n. 7.

11. يطلع ***yuṭli'a***(*u*) = he apprises, acquaints, notifies, informs, breaks forth (v. iii. m. s. impfct. from *'aṭla'a*, form IV of *ṭala'a* [*tulû'/maṭla'*], to rise). The final letter takes *fatḥah* because of an implied *'an* in the particle *lâm* of denial before the verb (preceded by *mâ kâna*).

عَلَى ٱلْغَيْبِ of the unseen;[1]
وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى but Allah chooses[2]
مِن رُّسُلِهِۦ from among His Messengers
مَن يَشَآءُ whom He will.[3]
فَـَٔامِنُوا۟ بِٱللَّهِ So believe in Allah
وَرُسُلِهِۦ and His Messengers;
وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ and if you believe and fear[4]
فَلَكُمْ you will have
أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ an immense[5] reward.

وَلَا يَحْسَبَنَّ 180. And let there not think
ٱلَّذِينَ يَبْخَلُونَ those that be miserly[6]
بِمَآ ءَاتَىٰهُمُ ٱللَّهُ with what Allah gives[7] them
مِن فَضْلِهِۦ of His grace
هُوَ خَيْرًا لَّهُم that it is good for them.
بَلْ هُوَ شَرٌّ لَّهُمْ Nay, it is bad[8] for them.
سَيُطَوَّقُونَ Tied round[9] their necks will
مَا بَخِلُوا۟ بِهِۦ be what they are stingy with
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection.
وَلِلَّهِ And to Allah belongs
مِيرَٰثُ ٱلسَّمَٰوَٰتِ the heritage[9] of the heavens
وَٱلْأَرْضِ and the earth;
وَٱللَّهُ بِمَا تَعْمَلُونَ and Allah is of what you do
خَبِيرٌ ﴿١٨٠﴾ All-Aware.[11]

1. i.e., Allah does not let man to know the minds of believers, hypocrites and unbelievers but brings to light their characters through trials in practical situations. (Al-Tabarî, pt. IV, 188).

2. يجتبى ***yajtabî*** he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect).

3. i. e., Allah may, if He wills, select some of His Messengers to know, by means of *wahy* to them, something of the minds of some people. (Al-Tabarî, pt. IV, 188).

4. تتقوا ***tattaqû***(*na*) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by *'in*). See at 3:2 125, p. 52, n. 6).

5. عظيم ***'azîm*** = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 3:74, p. 184, n. 4).

6. After a description of the hypocrites the present *'âyah* refers to those who are niggardly and do not pay *zakâh* nor spend in the way of Allah. يبخلون ***yabkhalûna*** = they be miserly, stingy, niggardly (v. iii. m. pl. impfct. from *bakhila* [*bakhal/bukhl*], to be niggardly).

7. ءاتى ***'âtâ*** = he gave, bestowed, granted (v. iii. m. s. past in form IV of *'atâ* [*ityân/aty/ma'tâh*], to come. See at 2:251, p. 128, n. 3).

8. شر ***sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 2:216, p. 104, n. 11.

9. سيطوقون ***sa+yutawwaqûna*** = they will be tied round their necks, surrounded, encircled, (v. iii. m. pl. impfct. passive from *ṭawwaqa*, form II of *ṭâqa* [*ṭawq*], to be able, to endure). With reference to this *'âyah* the Prophet, peace and blessings of Allah be on him, said that those who do not pay *zakâh* on their wealth will have their wealth on the Day of Resurrection put round their necks as poisonous serpents biting them. See *Bukhârî*, no. 4565.

10. ميراث ***mîrâth*** (s.; pl. *mawârîth*) = heritage, inheritance, legacy.

11. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted. See at 2:234, p. 118, n. 4.

Section (*Rukû'*) 19

لَّقَدْ سَمِعَ ٱللَّهُ 181. Allah has indeed heard[1]
قَوْلَ ٱلَّذِينَ the saying of the those who
قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ said: "Verily Allah is poor[2]
وَنَحْنُ أَغْنِيَآءُ and we are rich".[3]
سَنَكْتُبُ We shall write down[4]
مَا قَالُوا۟ وَ what they said and
قَتْلَهُمُ ٱلْأَنۢبِيَآءَ their killing of the Prophets
بِغَيْرِ حَقٍّ without any right;
وَنَقُولُ and We shall say:[4]
ذُوقُوا۟ عَذَابَ "Taste[5] the punishment
ٱلْحَرِيقِ ﴿١٨١﴾ of the burning fire".[6]

ذَٰلِكَ بِمَا 182. That is because of
قَدَّمَتْ أَيْدِيكُمْ what your hands forwarded;[7]
وَأَنَّ ٱللَّهَ لَيْسَ and that Allah is not
بِظَلَّٰمٍ لِّلْعَبِيدِ unjust[8] to the servants.
﴿١٨٢﴾

ٱلَّذِينَ قَالُوٓا۟ 183. Those who said:
إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ "Allah has committed[9] to us
أَلَّا نُؤْمِنَ that we believe not
لِرَسُولٍ حَتَّىٰ in a Messenger unless
يَأْتِيَنَا بِقُرْبَانٍ he brings us a sacrifice[10]
تَأْكُلُهُ ٱلنَّارُ that fire consumes.[11]

1. In the early stage of Islam the Muslims sometimes borrowed money from the Jews of Madina. One day 'Abû Bakr (r.a.) went to the usual gathering place of the Jews and called upon them to accept Islam. At this one of their leaders and learned men, Finhâs, said that they had no need for Allah, for they were rich and Allah was poor. His remarks so enraged 'Abû Bakr (r.a.) that he gave Finhâs a blow. When the matter was brought before the Prophet Finhâs denied having made the remark about Allah. This *'âyah* belies Finhâs and the subsequent few *'âyahs* speak about the attitude of the Jews in general. (See Al-Ṭabarî, pt. IV, 194-195; Ibn Kathîr, II, 153; *Al-Tafsîr al-Kabîr*, pt. IX, 122; *Al-Bahr*, III, 454). سمع ***sami'a*** = he heard, listened (v. iii. m. s. past from *sam'/ samâ'/ samâ'ah/ masma'*. See at 2:181, p. 86, n. 1).

2. فقير ***faqîr*** (s.; pl. *fuqarâ'*) = poor, indigent.

3. أغنياء ***'aghniyâ'*** (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want.

4. i.e., on the Day of Judgement.

5. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:106, p. 197, n. 14).

6. حريق ***ḥarîq*** (s.; pl. حرائق *ḥarâ'iq*)= fire, conflagration. Active participle on the scale of *fa'îl* from *ḥaraqa* [*ḥarq*], to burn. See *iḥtaraqat* at 2:266, p. 139, n. 17).

7. قدمت ***qaddamat*** = she sent ahead, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 2:95, p. 45, n. 7).

8. ظلام ***ẓallâm*** = unjust, oppressor, wrong-doer (intensive form in the scale of *fa''âl* of *ẓâlim*, active participle of *ẓalama* [*ẓulm*], to transgress, do wrong).

9. عهد ***'ahida***(*'ilâ*) = he assigned, committed to, entrusted to (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See *'ahidnâ* at 2:125, p. 59, n. 13).

10. قربان ***qurbân*** (s.; pl. قرابين *qarâbîn*) = sacrifice, offering.

11. تأكل ***ta'kulu*** she eats, consumes, devours (v. iii. f. s. impfct. from *'akala* [*'akhl/ma'kal*], to eat. See *ta'kulûna* at 3:49, p. 175, n. 8).

قُلْ قَدْ جَآءَكُمْ	Say: "There had come to you
رُسُلٌ مِّن قَبْلِى	Messengers before me
بِٱلْبَيِّنَٰتِ	with clear evidences[1]
وَبِٱلَّذِى قُلْتُمْ	and with that which you say.[2]
فَلِمَ قَتَلْتُمُوهُمْ	Then why did you kill them,[3]
إِن كُنتُمْ صَٰدِقِينَ	if you are truthful?"[4]
﴿١٨٣﴾	
فَإِن كَذَّبُوكَ	184.So if they disbelieve[5] you,
فَقَدْ كُذِّبَ	then disbelieved[6] indeed were
رُسُلٌ مِّن قَبْلِكَ	Messengers before you.
جَآءُو	They came
بِٱلْبَيِّنَٰتِ	with clear evidences
وَٱلزُّبُرِ	and the scriptures,[7]
وَٱلْكِتَٰبِ ٱلْمُنِيرِ	and the enlightening[8] Book.
﴿١٨٤﴾	
كُلُّ نَفْسٍ	185. Every living being[9]
ذَآئِقَةُ ٱلْمَوْتِ	shall taste[10] death;
وَإِنَّمَا تُوَفَّوْنَ	And you will but be given in
أُجُورَكُمْ	full[11] your recompenses[12]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection.
فَمَن زُحْزِحَ	Then whoever is removed[13]
عَنِ ٱلنَّارِ وَ	from the fire and
أُدْخِلَ ٱلْجَنَّةَ	admitted[14] into paradise
فَقَدْ فَازَ	will have attained success.

1. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 3:86, p. 190, n 2).

2. i.e., fire from the sky to consume the sacrifice. (Al-Tabarî, pt. IV, 197; Ibn Kathîr, II, 154).

3. i.e., some of them like Zakariyyâ and Yahyâ. قتلتم ***qataltum*** = you (all) killed, murdered, assassinated (v. ii. m. pl. past from *qatala* [*qatl*], to kill. See at 2:72, p. 34, n. 5).

4. صادقين ***ṣâdiqîn*** (acc./gen. of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:168, p. 222, n. 4).

5. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 3:11, p. 158, n. 3).

6. كذب ***kudhdhiba*** = he was disbelieved, was thought untrue (v. iii. m. s. past passive from *kadhdhaba*. See n. 5 above).

7. زبر ***zubur*** (pl.; s. زبور *zabûr*) = scriptures.

8. منير ***munîr*** = enlightening, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light).

9. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 2:155, p. 73, n. 10.

10. ذائقة ***dhâ'iqah*** (f.) = one who tastes (active participle from *dhâqa* [*dhawq/madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5).

11. توفون ***tuwaffûna*** = you are given in full, fully paid, rewarded (v. ii. m. pl. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See *tuwaffâ* at 3:161, p. 219, n. 4).

12. أجور ***'ujûr*** (sing. اجر *'ajr*) = remuneration, rewards, emoluments. See at 3:57, p. 178, n. 7.

13. زحزح ***zuḥziḥa*** = he was removed, taken away, moved (v. iii. m. s. past passive from *zaḥzaḥa* [*zaḥzaḥah*], to move. See *muzaḥziḥ* at 297, p. 46, n. 1).

14. أدخل ***'udkhila*** = he was admitted, put in, given entrance (v. iii. m. s. past passive from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *tadkhulû* at 3:142, p. 210, n. 6).

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ And this worldly life is nought
إِلَّا مَتَٰعُ ٱلْغُرُورِ but a delight[1] of delusion.[2]

﴿١٨٥﴾

لَتُبْلَوُنَّ 186. You will surely be tried[3]
فِىٓ أَمْوَٰلِكُمْ in your properties and selves;
وَأَنفُسِكُمْ
وَلَتَسْمَعُنَّ and you will certainly hear[4]
مِنَ ٱلَّذِينَ أُوتُوا from those who had been
ٱلْكِتَٰبَ مِن قَبْلِكُمْ given the Book before you
وَمِنَ ٱلَّذِينَ and from those who
أَشْرَكُوٓا set partners[5] [with Allah]
أَذًى كَثِيرًا many a painful[6] thing;
وَإِن تَصْبِرُوا but if you bear calmly[7]
وَتَتَّقُوا and be on your guard,[8]
فَإِنَّ ذَٰلِكَ مِنْ that certainly shall be of
عَزْمِ ٱلْأُمُورِ firm will[9] in the affairs.[10] ﴿١٨٦﴾

وَإِذْ أَخَذَ ٱللَّهُ 187. And when Allah took
مِيثَٰقَ ٱلَّذِينَ the covenant of those who
أُوتُوا ٱلْكِتَٰبَ were given the Book:
لَتُبَيِّنُنَّهُۥ لِلنَّاسِ "You shall make it clear[11] to
وَلَا تَكْتُمُونَهُۥ men and shall not hide[12] it."
فَنَبَذُوهُ But they flung[13] it
وَرَآءَ ظُهُورِهِمْ behind their backs[14]
وَٱشْتَرَوْا بِهِۦ and bought therewith

1. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, object of delight . See at 3:14, p. 159, n. 18; 2:240, p. 121, n. 6.

2. غرور ***ghurûr*** = deception, conceit, delusion, illusion. See *gharra* at 3:24, p. 164, n. 5.

3. لتبلون ***la+tublawunna*** = you are surely tried, put to test (v. ii. m. pl. impfct. in the emphatic form from *balâ* [*balw/balâ'*], to test, to try. See *nabluwanna* at 2:154, p. 73, n. 6).

4. لتسمعن ***la+tasma'unna*** = you surely hear (v. ii. m. pl. impfct. in the emphatic form from *sami'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. See *sami'a* at 3: 181, p. 227, n. 1)

5. أشركوا ***'ashrakû*** = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 3:151, p. 213, n. 10).

6. أذى ***'adhan*** = insult, offence, harm, injury, hurt, painful thing. See at 3: 111, p. 199, n. 6.

7. تصبروا ***taṣbirû***(*na*) = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patien. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by *'in*). See at 3:125, p.205, n. 5).

8. تتقوا ***tattaqû***(*na*) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The *nûn* is dropped for the reason stated in n. 7 above.. See at 3:179, p. 226, n. 4.).

9. عزم ***'ajm*** = determination, resolution, decision, firm will. See *'ajamta* at 3:159, p. 218, n. 11.

10. أمور ***'umûr*** (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 3:108, p. 198, n. 10.

11. لتبيننه ***la+tubayyinunna*** = you indeed make clear, elucidate (v. ii. m. s. impfct. in the emphatic form from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 3:103, p. 196, n. 13).

12. تكتمون ***taktumûna*** = you (all) conceal, hide, secrete (v. ii. m. pl. impfct. from *katama* [*katm/kitmân*], to conceal. See *yaktumûna* at 3:167, p. 211, n. 9).

13. نبذوا ***nabadhû*** = they hurled or flung away, rejected, forswore (v. iii. m. pl. past from *nabdh*, to hurl. See *nabadha* at 2:100, p. 47, n. 5).

14. i.e., they repudiated it.

ثَمَنًا قَلِيلًا a little value.[1]

فَبِئْسَ مَا يَشْتَرُونَ So bad is what they buy.[2]

(١٨٧)

لَا تَحْسَبَنَّ 188. You must not suppose[3]

ٱلَّذِينَ يَفْرَحُونَ those who rejoice[4] at what

بِمَآ أَتَوا they have come up with

وَّيُحِبُّونَ أَن يُحْمَدُوا and love[5] to be praised[6]

بِمَا لَمْ يَفْعَلُوا for what they have not done

فَلَا تَحْسَبَنَّهُم — you must not suppose

بِمَفَازَةٍ them to have run away[7]

مِّنَ ٱلْعَذَابِ from the punishment;

وَلَهُمْ and they shall have

عَذَابٌ أَلِيمٌ (١٨٨) an agonizing[8] punishment.

وَلِلَّهِ 189. And to Allah belongs

مُلْكُ ٱلسَّمَٰوَٰتِ the dominion of the heavens

وَٱلْأَرْضِ and the earth;

وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ and Allah is over everything

قَدِيرٌ (١٨٩) All-Powerful.

Section (*Rukû'*) 20

إِنَّ فِى خَلْقِ 190. Verily in the creation[9] of

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth

وَٱخْتِلَٰفِ and the alternation[10]

1. ثمن ***thaman*** (pl. *athmân/athminah*) = price, value. See at 2:174, p. 82, n. 2.

2. يشترون ***yashtarûna*** = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See at 3:77, p. 185, n. 9). This and the next *'âyah* speak about those scholars of the People of the Book who concealed important aspects of what their scriptures contain, particularly the prophecy and description of the final Prophet to come, Muhammad, peace and blessings of Allah be on him, and thereby obtained some worldly advantages and praises for themselves as men having knowledge and understanding of the scriptures. (See Al-Ṭabarî, pt. IV, 205-208).

3. لا تحسبن ***lâ taḥsabanna*** = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative {prohibition} from *ḥasiba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 3:169, p. 222, n. 5).

4. يفرحون ***yafraḥûna*** = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥû* at 3:120, p. 203, n. 12).

5. يحبون ***yuḥibbûna*** = they love, adore (v. iii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love, to like. See at 2:165, p. 77, n. 12).

6. يحمدوا ***yuḥmadû***(*na*) = they are praised, extolled, lauded, commended (v. iii. m. pl. impfct. passive from *ḥamida* [*ḥamd*], to praise).

7. مفازة ***mafâzah*** = success, escape, to run away, to slip away.

9. أليم ***'Alîm*** = agonizing, very painful. See at 3:177, p. 225, n. 3; 3:91, p. 192, n. 1.

10. خلق ***khalq*** = creation, origination, making, something which is created, physical constitution. See *'akhluqu* at 3:49, p. 174, n. 6. As at the start of the *sûrah*, so in this final section of it, emphasis is laid on monotheism (*tawḥîd*) and attention is drawn to the wonderful creation of Allah, particulary the heavens and the earth and the rotation of day and night and to the need for reflectimg on them and remembering Allah.

11. اختلاف ***ikhtilâf*** = alternation, succession, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 2:164, p. 76, n. 7; and *ikhtalafa* at 3:19, p. 161, n. 10).

ٱلَّيۡلِ وَٱلنَّهَارِ	of the night[1] and the day[2]
لَأٓيَٰتٖ	are sure signs[3]
لِّأُوْلِي ٱلۡأَلۡبَٰبِ	for men of understanding[4] —
﴿١٩٠﴾	
ٱلَّذِينَ يَذۡكُرُونَ ٱللَّهَ	191. Who remember[5] Allah
قِيَٰمٗا وَقُعُودٗا	standing[6] and sitting,[7]
وَعَلَىٰ جُنُوبِهِمۡ	and lying on their sides;[8]
وَيَتَفَكَّرُونَ فِي خَلۡقِ	and reflect[9] about the creation
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ	of the heavens and the earth
رَبَّنَا	[saying]: "Our Lord,
مَا خَلَقۡتَ	You have not created[10]
هَٰذَا بَٰطِلٗا	this in vain![11]
سُبۡحَٰنَكَ	Sacrosanct[12] are You;
فَقِنَا	so save[13] us from
عَذَابَ ٱلنَّارِ ﴿١٩١﴾	the punishment of the fire."
رَبَّنَآ إِنَّكَ	192."Our Lord, verily he
مَن تُدۡخِلِ ٱلنَّارَ	whom You put into[14] the fire,
فَقَدۡ أَخۡزَيۡتَهُۥ	You indeed disgrace[15] him;
وَمَا لِلظَّٰلِمِينَ	and the transgressors shall
مِنۡ أَنصَارٖ ﴿١٩٢﴾	not have anyone to help."
رَّبَّنَآ	193. "Our Lord,
إِنَّنَا سَمِعۡنَا	we have indeed heard

1. ليل ***layl*** (s.; pl. ليالي *layâlî*) = night.

2. نهار ***nahâr*** (s.; pl. *'anhur/nuhur*) = day.

3. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:164, p. 220, n. 4.

4. ألباب ***'albâb*** (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:7, p. 157, n. 2).

5. يذكرون ***yadhkurûna*** = they remember, call to mind, recall, recollect (v. iii. m. pl. impfct. from *dhakara* [*dhikr /tadhkâr*], to remember. See *dhakarû* at 3:135, p. 208, n. 4).

6. قيام ***qiyâm*** = standing, getting up, rising.

7. قعود ***qu'ûd*** = sitting, to sit down, to stay. See *qa'adû* at 3:168, p. 222, n. 1.

8. جنوب ***junûb*** (pl.; s. جب *janb*) = sides. This part of the *'âyah* means that the daily prayers must be performed standing, sitting or lying down according as the physical conditions of the person allow. (See *Al-Tafsîr al-Kabîr*, V, 141-142).

9. يتفكرون ***yatafkkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 2:266, p. 140, n. 3).

10. خلقت ***khalaqta*** = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalq* at 3:190, p.230, n. 10).

11. باطل ***bâṭil*** = vain, futile, untruth, false, falsehood, void. See at 3:71, p. 182, n. 13).12.

12. The word سبحان ***subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥânaka* means " You are Free from and High above all kinds of associativity and undivine attribute", i. e., "Sacrosanct are You". See at 2:116, p. 55, n. 6.

13. ق ***qi*** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 3:15, p. 160, n. 9).

14. تدخل ***tudkhil(u)*** = you make enter, enter, admit, bring in, insert, put into (v. ii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *'adkhil* at 3:185, p. 228, n. 14).

15. أخزيت ***'akhzayta*** = you disgraced, humiliated, degraded, (v. ii. m. s. past from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be despicable. See *khizy* at 2:114, p. 54, n. 13).

مُنَادِيًا يُنَادِي a summoner[1] calling[2]
لِلْإِيمَٰنِ أَنْ ءَامِنُوا to the faith, that you believe[3]
بِرَبِّكُمْ in your Lord —
فَـَٔامَنَّا so we have believed.[4]
رَبَّنَا فَٱغْفِرْ لَنَا Our Lord, hence forgive us
ذُنُوبَنَا وَكَفِّرْ عَنَّا our sins and efface[5] from us
سَيِّـَٔاتِنَا our misdeeds,[6]
وَتَوَفَّنَا and make us die[7]
مَعَ ٱلْأَبْرَارِ ﴿١٩٣﴾ with the righteous."[8]

رَبَّنَا وَءَاتِنَا 194. "Our Lord, give us
مَا وَعَدتَّنَا what you had promised[9] us
عَلَىٰ رُسُلِكَ on Your Messengers,
وَلَا تُخْزِنَا and do not disgrace[10] us
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection.
إِنَّكَ لَا تُخْلِفُ Verily You do not go back[11]
ٱلْمِيعَادَ ﴿١٩٤﴾ on the promise."[12]

فَٱسْتَجَابَ 195. So there will respond[13]
لَهُمْ رَبُّهُمْ to them their Lord [saying]:
أَنِّى لَآ أُضِيعُ " I do not let go in vain[14]
عَمَلَ عَٰمِلٍ مِّنكُم the deed of any doer of you,
مِّن ذَكَرٍ أَوْ أُنثَىٰ of male or female,
بَعْضُكُم مِّنۢ بَعْضٍ the one of you is of the other.[15]

1. (ى)منادى ***munâdin*** = summoner, caller. Active participle from *nâda*, form III of *nadâ*, [*nadw*], to call. See *nâdat* at 3:39, p. 170, n. 12.

2. ينادى ***yunâdî*** = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ*).

3. ءامنوا ***'âminû*** = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 3:72, p.183, n. 4).

4. ءامنا ***'âmannâ*** = we believed (v. i. pl. past from *'âmana* [*'îmân*], from IV of *amina*, to be safe, feel safe. See at 2:136, p. 64, n. 4).

5. كفر ***kaffir*** = (you) efface, obliterate, cover, forgive (v. ii. m. s. imperative from *kaffara*, form II of *kafara* [*kafr/kufr/kufrân/kufûr*], to hide, to disbelieve. See *yukaffiru* at 2:271, p. 142, n. 4).

6. سيئات ***sayyi'ât*** (pl.; s. *sayyi'ah*) = misdeeds, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

7. توف ***tawaffa*** = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *mutawaffin* at 3:52, p. 177, n. 3).

8. أبرار ***'abrâr*** (pl.; s. بر *barr/*بار *bârr*) = pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

9. وعدت ***wa'adta*** = you promised, pledged (v. ii. m. s. past from *wa'ada* [*wa'd*], to make a promise. See *ya'idu* at 2:268, p. 140, n. 13).

10. لا تخز ***lâ tukhzi*** = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [*khizy/khazan*], to be despicable. See *'akhzayta* at 3:192, p. 231, n. 15).

11. لا تخلف ***lâ tukhlifu*** = you do not break, fail to keep, go back on (v. ii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [*khalf*] to come after, to lag behind. See 3:9, p. 157, n. 9).

12. ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on. See at 3:9, p. 157, n. 9.

13. استجاب ***istajâba*** = he responded, answered (v. iii. m. s. past in from X of *jâba* [*jawb*], to travel, to explore. See *istajâbû* at 3:172. p. 223, n. 2).

14. أضيع ***'uḍî'u*** = I ruin, let perish, let go in vain, frustrate (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See *yuḍî'u* at 3:171, p. 223, n. 1).

15. i.e., born of one another.

فَٱلَّذِينَ هَاجَرُوا So those who migrated[1]
وَأُخْرِجُوا and were ousted[2]
مِن دِيَـٰرِهِمْ from their homes,
وَأُوذُوا and were persecuted[3]
فِى سَبِيلِى in My cause,
وَقَـٰتَلُوا وَقُتِلُوا and fought[4] and were killed,[5]
لَأُكَفِّرَنَّ I will certainly efface[6]
عَنْهُمْ سَيِّـَٔاتِهِمْ from them their misdeeds
وَلَأُدْخِلَنَّهُمْ and will make them enter[7]
جَنَّـٰتٍ تَجْرِى gardens flowing[8]
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ below them the rivers –
ثَوَابًا مِّنْ عِندِ ٱللَّهِ as a reward[9] from Allah.
وَٱللَّهُ عِندَهُۥ And with Allah lies
حُسْنُ ٱلثَّوَابِ ﴿١٩٥﴾ the most handsome reward.

لَا يَغُرَّنَّكَ 196. Let there not decieve[10] you
تَقَلُّبُ the moving about[11]
ٱلَّذِينَ كَفَرُوا of those who disbelieve
فِى ٱلْبِلَـٰدِ ﴿١٩٦﴾ in the land.

مَتَـٰعٌ قَلِيلٌ ثُمَّ 197. A little enjoyment;[12] then
مَأْوَىٰهُمْ جَهَنَّمُ their abode[13] will be hell;
وَبِئْسَ ٱلْمِهَادُ ﴿١٩٧﴾ and bad is the place of rest.

1. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 2:218, p.106, n. 4).

2. أخرجوا ***'ukhrijû*** = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'ukhrijnâ* at 2:246, p. 1124, n. 5).

3. أوذوا ***'ûdhû*** = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'âdhiya*, form IV of *'adhiya* [*'adhan*], to be harmed. See *'adhan* at 3:186, p. 229, n. 6).

4. قاتلوا ***qâtalû*** = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See *qâtila* at 3:146, p. 212, n. 1).

5. قتلوا ***qutilû*** = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:156, p. 217, n. 4).

6. لأكفرن ***la+'ukaffiranna*** = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kafr /kufr /kufrân/kufûr*], to hide, to disbelieve. See *kaffir* at 3:193, p. 232, n. 7).

7. لأدخلن ***la+'udkhilanna*** = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See *tudkhil* at 3:192, p. 231, n. 14).

8. تجرى ***tajrî*** = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:136, p. 208, n. 11).

9. ثواب ***thawâb*** = reward, recompense, requital. See at 3:145, n. 211, n. 11.

10. لا يغرن ***lâ yaghurranna*** = let he or it not deceive, he or it should not deceive, beguile , delude (v. iii. m. s. emphatic prohibition from *gharra* [*ghurûr*], to deceive. See *gharra* at 3:185, p. 229, n. 2).

11. i.e., the moving about in ease and affluence in the land. (Al-Ṭabarî pt. IV, 217). تقلب ***taqallub*** = moving about, fluctuation, variation, turning and tossing (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

12. متاع ***matâ'*** (pl. امتعة *'amti'ah*)= enjoyment, delight, object of delight. See at 3:185,p.229, n. 1.

13. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = abode, dwelling, shelter. See at 3:162, p. 219, n. 10).

لَٰكِنِ ٱلَّذِينَ 198. But those who
ٱتَّقَوْا۟ رَبَّهُمْ fear[1] their Lord,
لَهُمْ جَنَّٰتٌ they will have gardens
تَجْرِى مِن تَحْتِهَا flowing[2] below them
ٱلْأَنْهَٰرُ the rivers;
خَٰلِدِينَ فِيهَا living for ever[3] therein
نُزُلًا مِّنْ عِندِ ٱللَّهِ as of hospitality[4] from Allah;
وَمَا عِندَ ٱللَّهِ and what lies with Allah
خَيْرٌ لِّلْأَبْرَارِ ﴿١٩٨﴾ is the best[5] for the virtuous.[6]

وَإِنَّ مِنْ 199. And there indeed are
أَهْلِ ٱلْكِتَٰبِ among the People of the Book
لَمَن يُؤْمِنُ بِٱللَّهِ those who believe in Allah
وَمَآ أُنزِلَ and what has been sent down
إِلَيْكُمْ وَمَآ to you and what has been
أُنزِلَ إِلَيْهِمْ sent down to them,
خَٰشِعِينَ لِلَّهِ being submissive[7] to Allah.
لَا يَشْتَرُونَ They do not buy[8]
بِـَٔايَٰتِ ٱللَّهِ with Allah's revelatiions
ثَمَنًا قَلِيلًا a little value.[9]
أُو۟لَٰٓئِكَ لَهُمْ They will have their reward
أَجْرُهُمْ عِندَ رَبِّهِمْ with their Lord.
إِنَّ ٱللَّهَ Verily Allah is
سَرِيعُ ٱلْحِسَابِ Prompt[10] in taking account.
﴿١٩٩﴾

1. While in the previous *'âyah* the believers are asked not to be deceived and discouraged by the affluence and prosperity of the unbelievers, which are only temporary and which will not save them from due punishment, the present *'âyah* assures the believers that if they fear Allah, i.e., abide by His commanments and prohibitions, they will have rewards to enjoy eternally in the hereafter. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3: 172, p. 223, n. 6).

2. تجرى ***tajrî*** = shet runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:195, p. 233, n. 8).

3. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:136, p. 1208, n. 13).

4. نزل ***nuzul*** = hospitality, food and lodge prepared for guest.

5 خير ***khayr*** = good, better, best. This word retains the same form in all degrees of comparison. See at 3:15, p. 160, n. 3).

6. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

7. This *'âyah* refers to 'Abd Allah ibn Salâm and such others of the People of the Book who embraced Islâm. خاشعين ***khâshi'în*** (acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 2:45, p. 22, n. 13).

8. i.e., such of them do not tamper with the text of their scriptures and thus conceal what Allah has revealed, particularly about the prophecy and description of Prophet Muḥammad, peace and blessings of Allah be on him. يشترون ***yashtarûna*** = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See at 3:177, p. 230, n. 2).

9. ثمن ***thaman*** (pl. اثمان *athmân/*ة*athminah*) = price, value. See at 3:187, p. 230, n. 1.

10. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 3:19, p. 162, n. 4.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ اصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠٠﴾

200. O you who believe, be patient[1] and vie in endurance,[2] and take up positions[3] and fear[4] Allah, so that you may succeed.[5]

1. This last *'âyah* contains four pieces of valuable instructions by following which the Muslims may attain success and happiness in this life and in the hereafter. These are: (a) to bear patiently all hardships and sufferings for the sake of the faith; (b) to vie in endurance in the struggle with the enemies of Islam; (c) to line up and be always ready to face the enemies and (d) to fear Allah, i.e., to abide scrupulously by His commandments and prohibitions (Al-Ṭabarî, pt. IV, 220-223; *Al-Tafsîr al-Kabîr*, V, 161-163).

اصبروا ***iṣbirû*** = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 3:186, p. 229, n. 7.

2. صابروا ***ṣâbirû*** = (you all) vie in endurance, bear stoutly (v. ii. m. pl. imperative from *ṣâbara*, form III of *ṣabara*. See n. 1 above).

3. رابطوا ***râbiṭû*** = (you all) take up positions, move into fighting positions, be lined up (v. ii. m. pl. imperative from *râbaṭa*, form III of *rabaṭa* [*rabṭ*], to bind, to tie up).

4. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 3:130, p. 207, n. 3).

5. تفلحون ***tufliḥûna*** = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to cleave, split. See at 3:130, p. 207, n. 4).

4. *SÛRAT AL-NISÂ'* (THE WOMEN)

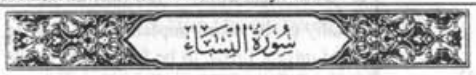
(Madinan: 176 *'âyahs*)

Like most Madinan *sûrahs* this *sûrah* lays down important rules, particularly for the regulation and conduct of domestic and family affairs as well for state and society as a whole. A good deal of it, however, contains rules regarding women and family. Hence it is called *Sûrat al-Nisâ'*, i.e., *sûrah* concerning women.

It delineates the rights of women and female orphans under the care of their guardians, and specifies their rights regarding inheritance, income and marriage, thereby rescuing them from their despicable position under the social system of the *jâhiliyyah* (the system of ignorance). As family is the basic unit of society and the primary organization for man's happy living, rules regarding marriage and conjugal relationships, the question of divorce, the status of women within the family and society, the permissibility or otherwise of marriage between a man and a woman because of affinity, consanguinity, uterine or foster relationship are clearly laid down.

In addition to such matters the *sûrah* deals with other aspects of society and state, emphasizing the need for tolerance, trust and cooperation between the individuals composing the society and cautions them against the conduct and attitude of hypocrites and overt and covert enemies.

1. The *sûrah* starts by addressing mankind as a whole, reminding them of their common origin and common Creator and asks them to beware of Him, i.e., (a) to worship Him Alone; (b) to abide by His injunctions; and (c) to remember the inevitable return and accountability to Him.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ 1. O mankind,[1]

اتَّقُوا رَبَّكُمُ beware[2] of your Lord

الَّذِي خَلَقَكُمْ Who created[3] you

مِّن نَّفْسٍ وَاحِدَةٍ from one individual[4],

وَخَلَقَ مِنْهَا زَوْجَهَا and from it created its mate,[5]

وَبَثَّ مِنْهُمَا and spread[6] from the two

رِجَالًا كَثِيرًا وَنِسَاءً men in numbers and women.

وَاتَّقُوا اللَّهَ الَّذِي Beware of Allah by Whom

تَسَاءَلُونَ بِهِ you make claims,[7]

وَالْأَرْحَامَ and of kinship.[8]

2. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/ wiqâyah*), to guard, safeguard. See at 3:200, p. 235, n. 4).

3. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 3:59, p. 178, n. 14).

4. i.e., from 'Âdam. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 3:185, p. 228, n. 9.

5. i.e., Hawwâ'. زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, partner, one of a pair, mate. See at 2:102, p. 48, n. 10.

6. بث ***baththa*** = he spread, scattered abroad, disseminated (v. iii. m. s. past from *baththth*, to scatter. See at 2:164, p. 77, n. 6).

7. i.e., on one another. تساءلون ***tasâ'alûna*** (originally *tatasâ'alûna)*= you (all) ask, ask one another, make claims, demand (v. ii. m. pl. impfct. from *tatasâ'ala*, from VI of *sa'ala* [*su'âl*], to ask).

8. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 2:228, p. 112, n. 3.

إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ Verily Allah is over you

رَقِيبًا ﴿١﴾ Ever-Watchful.[1]

وَءَاتُوا۟ ٱلْيَتَٰمَىٰٓ 2. And give the orphans

أَمْوَٰلَهُمْ ۖ their properties;

وَلَا تَتَبَدَّلُوا۟ and do not give in exchange[2]

ٱلْخَبِيثَ بِٱلطَّيِّبِ ۖ the bad for the good

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَهُمْ nor eat up[3] their property

إِلَىٰٓ أَمْوَٰلِكُمْ ۚ with your peroperty.

إِنَّهُۥ كَانَ حُوبًا كَبِيرًا Verily it is a major sin.[4]

﴿٢﴾

وَإِنْ خِفْتُمْ 3. But if you apprehend[5]

أَلَّا تُقْسِطُوا۟ that you cannot do justice[6]

فِى ٱلْيَتَٰمَىٰ about the orphans

فَٱنكِحُوا۟ مَا طَابَ لَكُم then marry what pleases[7] you

مِّنَ ٱلنِّسَآءِ of the women,[8]

مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ two or three or four;

فَإِنْ خِفْتُمْ but if you fear

أَلَّا تَعْدِلُوا۟ that you cannot treat justly,[9]

فَوَٰحِدَةً أَوْ مَا then one, or what

مَلَكَتْ أَيْمَٰنُكُمْ ۚ your right hands own.[10]

ذَٰلِكَ أَدْنَىٰٓ That is the more appropriate[11]

أَلَّا تَعُولُوا۟ ﴿٣﴾ that you may not oppress.[12]

1. i.e., Allah watches you as well as takes care of you constantly. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control.

2. لا تتبدلوا ***lâ tatabaddalû*** = do not change, be exchanged, give or take in exchange (v. ii. m. pl. imperative {prohibition} from *tabaddala*, form V of *badala* [*badl*], to replace. See *yatabaddal* at 2:108, p. 51, n. 5).

3. لا تأكلوا ***lâ ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 3:130, p. 206, n. 9).

4. حوب ***ḥûb*** = sin, offence, misdeed, outrage.

5. خفتم ***khiftum*** = you (all) feared, apprehended, were afraid of (v. ii. m. pl. past from *khâfa* [*khawf /makhâfah/khîfah*], to fear. See *lâ takhâfû* at 3:175, p. 224, n. 7).

6. تقسطوا ***tuqsiṭû***(*na*) = you (all) do justice, treat equally (v. ii. m. pl. impfct. from *'aqsaṭa*, form IV of *qasaṭa* [*qisṭ*], to be fair, to act justly. See *qisṭ* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* {*an+lâ*} coming before the verb).

7. طاب ***ṭâba*** = he or it became good, agreeable, it pleased (v. iii. m. s. past from *ṭîb/ṭîbah*, to be good. See *ṭayyibah* at 3:38, p. 170, n. 10).

8. i.e., women other than the orphans under care. The pre-Islamic Arabs, like many other people, used to take a multiplicity of wives without any fixed limit and often took female orphans under their care as wives in order to appropriate their properties. The *'âyah* prohibits such practices and asks to take other women as wives, setting the maximum limit to four if one can treat them impartially, or else to have only one.

9. تعدلوا ***ta'dilû***(*na*) = you (all) treat equally, deal with equity, be impartial (v. ii. m. pl. impfct. from *'adala*[*'adl/'adâlah*], to act justly).

10. i.e., marry the slave maids that you own.

11. أدنى ***'adnâ*** = more appropriate, closer, nearer.

12. تعولوا ***ta'ûlû***(*na*) = you (all) deviate from the right course, oppress (v. ii. m. pl. impfct. from *'âla* [*'awl*], to oppress, distress).

وَءَاتُوا۟ ٱلنِّسَآءَ 4. And give women (wives)
صَدُقَٰتِهِنَّ their dowries[1]
نِحْلَةً as a compulsory gift;[2]
فَإِن طِبْنَ لَكُمْ but if they be good[3] in your
عَن شَىْءٍ مِّنْهُ favour about anything of it
نَفْسًا on their own accord,[4]
فَكُلُوهُ then consume it
هَنِيٓـًٔا مَّرِيٓـًٔا with ease[5] and relish.[6]

وَلَا تُؤْتُوا۟ 5. And do not give
ٱلسُّفَهَآءَ to the incompetent ones[7]
أَمْوَٰلَكُمُ ٱلَّتِى your properties that
جَعَلَ ٱللَّهُ لَكُمْ Allah has set for you
قِيَٰمًا as subsistence;[8]
وَٱرْزُقُوهُمْ فِيهَا and feed[9] them out of these
وَٱكْسُوهُمْ and clothe[10] them
وَقُولُوا۟ لَهُمْ and speak to them
قَوْلًا مَّعْرُوفًا words of kindness.[11]

وَٱبْتَلُوا۟ ٱلْيَتَٰمَىٰ 6. And try[12] the orphans
حَتَّىٰٓ إِذَا بَلَغُوا۟ until they attain
ٱلنِّكَاحَ the age of marrying.
فَإِنْ ءَانَسْتُم Then if you perceive[13]

1. صدقات *ṣaduqât* (pl.; sing. صدقة *ṣaduqah*) = dowries, bridal money.

2 نحلة ***niḥlah*** = compulsory gift, present, donation.

3. طبن ***ṭibna*** = they (females) became good, were pleased (v. iii. f. pl. past from *ṭâba* [*ṭib/ṭibah*], to be good. See *ṭâba* at 4:3, p. 237, n. 8).

4. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 4:1, p. 236, n. 9. Here it a distinctive description of the act meaning "as of themselves", "on their own accord". (*Al-Tafsîr al-Kabîr*, V, p. 189).

5. هنيء ***hanî'*** = easy, that which does not entail any hardship or difficulty.

6. مريء ***marî'*** = pleasing, palatable, acceptable to the nature, relishing.

7. سفهاء ***sufahâ'*** (pl.; sing. سفيه *safîh*) = fools, stupid, impudent, incompetent. See at 2:142, p. 67, n.1. Here it means minor children and women of immature understanding (Al-Ṭabarî, pt. IV, 245) who are not be put in charge of the properties.

8. قيام ***qiyâm*** = subsistence, means of support, standing, existence. See at 3:191, p. 231, n. 6.

9. ارزقوا ***urzuqû*** = you (all) feed, provide with the means of subsistence (v. ii. m. pl. imperative from *razaqa* [*rizq*], to bestow. See *yurzaqûna* at 3:169, p. 222, n. 8).

10. اكسوا ***uksû*** = you (all) clothe, dress, cover, drape (v. ii. m. pl. imperative from *kasâ* [*kasw/kasy*], to clothe). See *naksû* at 2:259, p. 135, n. 7.

11. معروف ***ma'rûf*** = known, well-known, generally recognized, conventional, appropriate, fairness, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know. See at 3:114, p. 200, n. 12.

12. ابتلوا ***ibtalû*** = you (all) put to test, put on probation, try (v. ii. m. pl. imperative from *ibtalâ*, form VIII of *balâ* [*balw / balâ'*], to test, to try. See *ibtalâ* at 2:124, p. 58, n. 12).

13. ءانستم ***'ânastum*** = you (all) perceived, discerned, sensed (v. ii. m. pl. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable).

مِّنْهُمْ رُشْدًا on their part maturity[1]
فَادْفَعُوٓا إِلَيْهِمْ then make over[2] to them
أَمْوَٰلَهُمْ ۖ their properties;
وَلَا تَأْكُلُوهَآ and do not consume these
إِسْرَافًا وَبِدَارًا extravagantly[3] and hastily[4]
أَن يَكْبَرُوا ۚ fearing that they grow up;[5]
وَمَن كَانَ غَنِيًّا and he that is affluent
فَلْيَسْتَعْفِفْ ۖ shall be abstemious,[6]
وَمَن كَانَ فَقِيرًا and he that is indigent
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ shall consume with equity;[7]
فَإِذَا دَفَعْتُمْ and when you make over[8]
إِلَيْهِمْ أَمْوَٰلَهُمْ to them their properties
فَأَشْهِدُوا عَلَيْهِمْ ۚ take witnesses[9] on them.
وَكَفَىٰ بِاللَّهِ And Sufficient is Allah
حَسِيبًا ﴿٦﴾ as Account Taker.[10]

لِّلرِّجَالِ نَصِيبٌ 7. Men have a share[11]
مِّمَّا تَرَكَ of what there leave behind[12]
الْوَالِدَانِ وَالْأَقْرَبُونَ the parents and next of kin;[13]
وَلِلنِّسَاءِ نَصِيبٌ and women have a share
مِّمَّا تَرَكَ of what there leave behind
الْوَالِدَانِ وَالْأَقْرَبُونَ the parents and next of kin –
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ of little or much of it –
نَصِيبًا مَّفْرُوضًا ﴿٧﴾ as a share made obligatory.[14]

1. رشد ***rushd*** = right and proper conduct, good sense, maturity of the mind, guidance. See at 2:256, p. 132, n. 4.

2. ادفعوا ***idfa'û*** = you defend, push back, drive away; also (when followed by the particle *'ilâ*)) you pay, deliver, make over (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See at 3:167, p. 221, n. 5).

3. اسراف ***'isrâf*** = intemperance, extravagance, waste, transgression. See at 3:147, p. 212, n. 10.

4. بدار ***bidâr*** = haste, hurry, speed, expedition.

5. يكبروا ***yakbarû***(*na*) = they grow up, become big, attain age (v. iii. m. pl. impfct. from *kabara* [*kabr*], to be big. The terrminal *nûn* is dropped because of the particle *'an* coming before the verb. See *kibar* at 2:266, p. 139, n. 13).

6. i.e., the affluent guardian should not take any remuneration out of the properties of an orphan ward under his care. ليستعفف ***li yasta'fif*** = he should be abstemious, should refrain (v. iii. m. s. imperative from *ista'affa*, form X of *'affa* [*'iffah*/*'afâf*], to refrain, to abstain. See *ta'affuf* at 2:273, p. 143, n. 6).

7. i.e., should take the cost of looking after with equity. معروف ***ma'rûf*** , see at 4:5, p. 238, n. 11.

8. دفعتم ***dafa'tum*** = you made over, delivered, paid, defended, pushed back (v. ii. m. pl. past from *dafa'a* . See at n. 2 above).

9. أشهدوا ***'ash-hidû*** = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 3:64, p. 180, n. 8).

10. حسيب ***ḥasîb*** = accounmt taker, account keeper, comptroller, noble, respected, esteemed.

11. نصيب ***naṣîb*** (s.; pl. *nuṣub*/*anṣibâ'*/*anṣibah*) = share, portion, dividend. See at 3:22, p. 163, n.9.

12. ترك ***Taraka*** = he left, abandoned, relinquished, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 2:264, p. 138, n. 7).

13. أقربون ***'aqrabûn*** (pl.; sing. *aqrab*) = near relations, relatives, next of kin.

14. مفروض ***mafrûḍ*** = obligatory, made incumbent, ordained (passive participle from *faraḍa* [*farḍ*], to make incumbent, to ordain, to decree. See *farîḍah* at 2:237, p. 120, n. 2).

وَإِذَا حَضَرَ 8. And if there attend[1]
ٱلْقِسْمَةَ at the division[2]
أُو۟لُوا۟ ٱلْقُرْبَىٰ the near relatives[3]
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ and the orphans and the poor,
فَٱرْزُقُوهُم مِّنْهُ give them[4] out of it
وَقُولُوا۟ لَهُمْ and speak to them
قَوْلًا مَّعْرُوفًا words of kindliness.
۝٨
وَلْيَخْشَ ٱلَّذِينَ 9. And let those fear[5] who,
لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ if they leave behind them
ذُرِّيَّةً ضِعَٰفًا offspring[6] all weak[7]
خَافُوا۟ عَلَيْهِمْ about whom they worry –
فَلْيَتَّقُوا۟ ٱللَّهَ let them fear[8] Allah
وَلْيَقُولُوا۟ and let them say
قَوْلًا سَدِيدًا ۝٩ words of justice.[9]

إِنَّ ٱلَّذِينَ يَأْكُلُونَ 10. Verily those who eat up
أَمْوَٰلَ ٱلْيَتَٰمَىٰ the properties of orphans
ظُلْمًا unjustly,
إِنَّمَا يَأْكُلُونَ they only consume
فِى بُطُونِهِمْ نَارًا in their stomachs[10] a fire;[11]
وَسَيَصْلَوْنَ and they shall enter
سَعِيرًا ۝١٠ a burning blaze.[12]

1. حضر ***ḥaḍara*** = he attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 2:180, p. 85, n. 6).

2. قسمة ***qismah*** = division, allotment, apportionment.

3. i.e., those not entitled to inherit

4. i.e., give them something as a matter of consolation before apportionment to the inheritors. ارزقوا ***urzuqû*** = you (all) feed, provide with the means of subsistence, give (v. ii. m. pl. imperative from *razaqa* [*rizq*], to give the means of subsistence. See at 4:5, p. 238, n. 9).

5. لیخش ***li-yakhsha*** = let him fear, he should fear (v. iii. m. s. imperative from *yakhshâ*, impfct. from *khashiya* [*khashy /khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8). This instruction is directed to: (a) those who attend a dying person and suggest to him to bequeath his properties to relatives and charities and asks them to think how they would feel if they were to leave behind them minor and weak children; (b) to the dying person himself and asks him not to bequeath his whole or most of his properties to other persons or objects disregarding his own progeny; and (c) to the guardians of minor orphans and asks them to think how they would feel if they themselves died leaving behind such minor offspring. (See Al-Tabarî, pt. IV, 269-272; *Al-Tafsîr al-Kabîr*, V, 206-207).

6. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 3:33, p. 168, n. 7).

7. ضعاف ***ḍi'âf*** (pl.; sing. ضعيف *ḍa'îf*) = weak, feeble.

8. لیتقوا ***li-yattaqû*** = let them fear, beware of (v. iii. m. pl. imperative from *yattaqûna*, impfct from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See *ittaqâ* at 4:1, p. 236, n. 1).

9. سديد ***sadîd*** = just, right. pertinent, apposite.

10. بطون ***buṭûn*** (pl.; sing. *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. The expressions "eating up" and "stomachs" are used here figuratively to mean all kinds of arrogation and misappropriation. (*Al-Tafsîr al-Kabîr*, V, 208-209).

11. i.e., such taking of the orphans' properties will entail punishment in hell. (*Ibid.*)

12. سعير ***sa'îr*** (s.; pl. سعر *su'ur*) = burning blaze, hell, inferno.

Section (*Rukû'*) 2

يُوصِيكُمُ ٱللَّهُ 11. Allah directs[1] you

فِيٓ أَوْلَٰدِكُمْ regarding your children:

لِلذَّكَرِ مِثْلُ the male shall have the like[2]

حَظِّ ٱلْأُنثَيَيْنِ of the share[3] of two females;[4]

فَإِن كُنَّ نِسَآءً but if they are (all) females,

فَوْقَ ٱثْنَتَيْنِ two and above,[5]

فَلَهُنَّ ثُلُثَا they shall have two-thirds[6]

مَا تَرَكَ of what he[7] left;

وَإِن كَانَتْ وَٰحِدَةً and if she is one

فَلَهَا ٱلنِّصْفُ she shall have the half;

وَلِأَبَوَيْهِ and for his[8] parents,

لِكُلِّ وَٰحِدٍ مِّنْهُمَا each one of the two shall get

ٱلسُّدُسُ مِمَّا تَرَكَ one-sixth of what he[9] left if

إِن كَانَ لَهُۥ وَلَدٌ he has a child;[10]

فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ but if he has no child

وَوَرِثَهُۥٓ and there inherit from him

أَبَوَاهُ his two parents,[11]

فَلِأُمِّهِ then the mother shall have

ٱلثُّلُثُ فَإِن كَانَ لَهُۥٓ one-third;[12] but if he has

إِخْوَةٌ brothers and sisters[13]

فَلِأُمِّهِ then his mother shall have

ٱلسُّدُسُ مِنۢ بَعْدِ one-sixth[14] after [paying]

1. يوصي ***yûṣî*** = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from *'awsâ*, from IV of *waṣâ* [*waṣy*], to reach, to be joined. See *waṣṣâ* at 2:132, p. 62, n. 8).

2. مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent.

3. حظ ***ḥaẓẓ*** (s.; pl. حظوظ *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 3:176, p. 224, n. 12.

4. i.e., when the deceased leaves male and female children, e.g., one son and one daughter or more of either sex.

5. The apparent meaning of *fawq ithnatayn* is "above two"; but the sense here is two and above; for the next clause says "if she is one", which makes it clear that the present clause means "two and above". See also the last *'âyah* of the *sûrah* (4:176).

6. ثلثا ***thuluthâ***(*n*) = two thirds (dual of *thuluth*, one third. The terminal *nûn* is dropped because of the genitive construction).

7. i.e., the deceased.

8. i.e., the deceased's parents.

9. i.e., the deceased.

10. i.e., either a son or a daughter. The term *walad* is used to denote both male and female child.

11. i.e., if the deceased is survived by his parents only, along with either the wife or husband .

12. i.e., the mother shall have a third of the property after paying the obligatory share of the husband or the wife of the deceased, if any, and the remainder will go to the father of the deceased.

13. اخوة ***'ikhwah*** (pl.; sing. *'âkh*) = brothers and sisters. (See *Al-Mufradât*, p. 13; also see 4:176 where *'ikhwah* has been used clearly to mean brothers and sisters).

14. i.e., if the deceased is survived by his parents and brothers and sisters but no children of him, then the mother shall get one-sixth of the property and the remainder shall go to the father, both after the payment of the deceased's debt and bequests made by him, if any. سدس ***suduth*** (s.; pl. *'asdâth*) = one-sixth.

وَصِيَّةٍ يُوصِي بِهَآ any bequest he has made[1]
أَوْ دَيْنٍ or a debt.[2]
ءَابَآؤُكُمْ Your parents
وَأَبْنَآؤُكُمْ and your children —
لَا تَدْرُونَ you do not know[3]
أَيُّهُمْ who of them are
أَقْرَبُ لَكُمْ نَفْعًا nearer[4] to you in benefit.[5]
فَرِيضَةً مِّنَ [This is] An Ordinance[6] from
ٱللَّهِ Allah;
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَلِيمًا حَكِيمًا ﴿١١﴾ All-Knowing, All-Wise.[7]

وَلَكُمْ نِصْفُ 12. And you shall have a half
مَا تَرَكَ أَزْوَٰجُكُمْ of what your wives leave
إِن لَّمْ يَكُن لَّهُنَّ if they do not have
وَلَدٌ any child;[8]
فَإِن كَانَ لَهُنَّ but if they have
وَلَدٌ a child
فَلَكُمُ ٱلرُّبُعُ then you shall have a fourth[9]
مِمَّا تَرَكْنَ of what they leave
مِنۢ بَعْدِ وَصِيَّةٍ after [payment] of a bequest
يُوصِينَ بِهَآ they might have made[10]
أَوْ دَيْنٍ or a debt.

1. يوصي ***yûsî*** = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from *'awṣâ*, from IV of *waṣâ* [*waṣy*], to reach, to be joined. See at p. 241, n. 1

2. دين ***dayn*** (s.; pl. ديون *duyûn*) = debt, pecuniary obligation. See *tadâyantum* at 2:282, p. 147, n. 3).

3. تدرون ***tadrûna*** = you (all) know, understand, comprehend, are aware of (v. ii. m. pl. impfct. from *darâ* [*dirâyah*], to know, to comprehend).

4. أقرب ***'aqrab*** = closer, nearer, nearest, more/most likely (elative of *qarîb*. See at 3:167, p. 221, n. 7).

5. نفع ***naf'*** = benefit, gain, profit, use, advantage, welfare.

6. فريضة ***farîḍah*** (s.; pl. فرائض *farâ'iḍ*) = Ordinance of Allah, obligatory, incumbent. See at 2:237, p. 120, n. 2.

7. i.e., Allah has ordained these distributive shares of inheritance for the deceased's near relations out of His Supreme Wisdom and Awareness of the welfare of mankind.

8. i.e. any child, male or female, by you or by other husbands.

9. ربع ***rubu'*** (s.; pl. أرباع *'arbâ'*) = one fourth, quarter.

10. يوصين ***yûṣîna*** = they (fem.) make a bequest, direct by will, enjoin (v. iii. f. pl. impct. from *'awṣâ*, form IV of *waṣâ*. See *yûṣî* at 1 above).

وَلَهُنَّ	And they (wives) shall have
ٱلرُّبُعُ مِمَّا تَرَكْتُمْ	one fourth of what you leave
إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ	if you do not have any child;[1]
فَإِن كَانَ لَكُمْ وَلَدٌ	but if you have a child then
فَلَهُنَّ ٱلثُّمُنُ	they shall have one-eighth[2]
مِّمَّا تَرَكْتُم	of what you leave[3]
مِّنۢ بَعْدِ وَصِيَّةٍ	after [paying] any bequest[4]
تُوصُونَ بِهَآ	you might have made[5]
أَوْ دَيْنٍ	or a debt.
وَإِن كَانَ رَجُلٌ	And if a man is inherited[6]
يُورَثُ كَلَٰلَةً	having no parent or child,[7]
أَوِ ٱمْرَأَةٌ	and a woman (of same state),
وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ	but has a brother or sister,[8]
فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا	then each of the two shall get
ٱلسُّدُسُ	one-sixth;[9]
فَإِن كَانُوٓا۟	but if they were
أَكْثَرَ مِن ذَٰلِكَ	more than that
فَهُمْ شُرَكَآءُ	then they will be sharers[10]
فِى ٱلثُّلُثِ	in one-third[11]
مِنۢ بَعْدِ وَصِيَّةٍ	after (paying) any bequest
يُوصَىٰ بِهَآ	that might have been made[12]
أَوْ دَيْنٍ	or a debt,
غَيْرَ مُضَآرٍّ	not being malevolent[13]—

1. i.e., any child, male or female, one or more of either sex, by the inheriting wife/wives or other wife/wives.
2. i.e., the wife or wives will get a total of one-eighth of the deceased husband's estate if he leaves any child, male or female, one or more of either sex, by the inheriting wife or other wife/wives. ثمن ***thumun*** (s.; pl. *'athmân*) = one-eighth.
3. ترکتم ***taraktum*** = you (all) left, relinquished (v. ii. m. pl. past from *taraka* [*tark*], to leave. See *taraka* at 4:7, p. 239, n. 12).
4. وصية ***waṣiyyah*** (s.; pl. *waṣâyâ*) = bequest, will, testament, directive, command, injunction, order.
5. توصون ***tûṣûna*** = you (all) make a bequest, bequeath, make a testament, will (v. ii. m. pl. impfct. from *'awṣâ*, form IV of *waṣâ* [*waṣy*], to reach, to be joined. See *yûṣîna* at p. 242, n. 10).
6. يورث ***yûrathu*** = he is inherited (v. iii. m. s. past passive from *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/turâth*], to be heir, to inherit).
7. كلالة ***kalâlah*** = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards.
8. i.e., brother or sister by the same mother as the deceased's . (See Al-Ṭabarî, pt. IV, p. 287).
9. i.e., if there is a brother or a sister by the same mother, he or she will get one-sixth of the deceased's estate. سدس ***sudus*** (s.; pl. *'asdâs*) = one-sixth. See at 4:11, p. 242, n. 14.
10. شركاء ***shurakâ'*** (pl.; s. *sharîk)* partners, sharers,
11. i.e., if there are two or more brothers and sisters, they will share equally, whether male or female, one-third of the deceased's estate.
12. يوصى ***yûṣâ*** = he or it is willed, bequeathed, given by testament, directed, ordered (v. iii. m. s. impfct. passive from *'awṣâ*, form IV of *waṣâ*. See *tûṣûna* at n. 5 above).
13. i.e., if the bequest is not made to damage or harm the lawful heirs, such as the deceased's having given away by will more than the permissible one-third of the total estate. مضار ***muḍârr*** = malevolent, detrimental, damaging, harmful, prejudicial.

وَصِيَّةً مِّنَ ٱللَّهِ a commandment[1] of Allah.
وَٱللَّهُ عَلِيمٌ Allah is All-Knowing,[2]
حَلِيمٌ ﴿١٢﴾ Most Forbearing.[3]

تِلْكَ حُدُودُ ٱللَّهِ 13.These are Allah's rulings;[4]
وَمَن يُطِعِ ٱللَّهَ and whoever obeys[5] Allah
وَرَسُولَهُۥ and His Messenger, He
يُدْخِلْهُ جَنَّٰتٍ will admit[6] him into gardens
تَجْرِى مِن تَحْتِهَا flowing beneath them
ٱلْأَنْهَٰرُ the rivers,
خَٰلِدِينَ فِيهَا to abide[7] for ever therein;
وَذَٰلِكَ and that is
ٱلْفَوْزُ ٱلْعَظِيمُ the magnificent[8] success.[9]
﴿١٣﴾

وَمَن يَعْصِ 14. And whoever disobeys[10]
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger
وَيَتَعَدَّ حُدُودَهُۥ and transgresses[11] His rulings,
يُدْخِلْهُ نَارًا He will insert him into a fire,
خَٰلِدًا فِيهَا to remain for ever therein,
وَلَهُۥ عَذَابٌ and he will have a punishment
مُّهِينٌ ﴿١٤﴾ very debasing.[12]

Section (*Rukû'*) 3

وَٱلَّٰتِى يَأْتِينَ 15. And those who commit

1. i.e., these rules are Allah's commandment.
2. i.e., particularly whether you abide by his commandments.
3. حليم ***ḥalîm*** = Most Forbearing, Most Clement. See at 2:235, p.119, n. 2).
4. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 2:230, p. 114, n. 6.
5. يطع ***yuṭi'*** (originally *yuṭî'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. The last letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See *'aṭî'û* at 3:132, p. 207,n. 6).
6. يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts,(v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The last letter is vowelless because the verb is the conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).
7. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 3:198, p. 234, n. 3).
8. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, big, huge, immense, enormous, tremendous. See at 3:179, p. 226, n.5).
9. فوز ***fawz*** = success, triumph, victory, achievement. See *mafâzah* at 3:188, p. 230, n. 7.
10. يعص ***ya'ṣi***(*sî*) = he disobeys, defies (v. iii. m. s. impfct. from *'aṣâ* [*'aṣy /ma'ṣiyah /'iṣyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See *'aṣaytum* at 3:152, p. 214, n. 4).
11. يتعد ***yata'adda***(*ā*) = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of *'adâ* [*'adw*], to run, to speed. The final *yâ'* is vowelless and hence dropped for the reason stated at n. 5 above. See at 2:229, p. 113, n. 8).
12. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be easy, to be of little importance. See at 3:178, p. 225, n. 6).

ٱلْفَـٰحِشَةَ	adultery[1]
مِن نِّسَآئِكُمْ	from among your women,
فَٱسْتَشْهِدُوا۟ عَلَيْهِنَّ	call to testify[2] against them
أَرْبَعَةً مِّنكُمْ	four from amongst you.[3]
فَإِن شَهِدُوا۟	So if they testify[4]
فَأَمْسِكُوهُنَّ	then retain[5] them
فِى ٱلْبُيُوتِ	in the houses
حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ	till death takes them[6] fully
أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ	or Allah sets for them
سَبِيلًا ﴿١٥﴾	a way.[7]
وَٱلَّذَانِ	16. And the two[8] who
يَأْتِيَـٰنِهَا مِنكُمْ	commit it from amongst you,
فَـَٔاذُوهُمَا	punish[9] them (the two);
فَإِن تَابَا وَأَصْلَحَا	if they repent[10] and reform,[11]
فَأَعْرِضُوا۟ عَنْهُمَآ	then turn away[12] from them.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is
تَوَّابًا	Most Forgiving,
رَّحِيمًا ﴿١٦﴾	Most Merciful.
إِنَّمَا ٱلتَّوْبَةُ	17. Verily forgiveness[13]
عَلَى ٱللَّهِ	on Allah's part
لِلَّذِينَ يَعْمَلُونَ	is for those who do[14]

1. فاحشة ***fâḥishah*** (s.; pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See at 3:135, p. 208, n. 2.

2. استشهدوا ***istash-hidû*** = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhûd*], to witness. See at 2:282, p. 148, n. 5).

3. i.e., four Muslim men.

4. i.e., to the guilt and it is proved. شهدوا ***shahidû*** = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 3:86, p. 190, n.1).

5. أمسكوا ***'amsikû*** = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 2:231, p. 132, n. 12).

6. يتوفى ***yatawaffâ*** = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *tawaffa* at 3:193, p. 232, n. 7).

7. The way is specified in 24:2 which overrides this *'âyah* (See Ibn Kathîr, II, 204-205).

8. i.e., the adulterer and the adulteress.

9. ءاذوا ***'âdhû*** = you (all) punish (v. ii. m. pl. imperative from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to suffer harm. See *'âdhû* at 3:195, p. 233, n.3).

10. تابا ***tâbâ*** = they (two) returned, turned to (v. iii. m. dual past from *tâba* [*tawb/tawbah / matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

11. أصلحا ***'aṣlaḥâ*** = the two reformed, mended (v. iii. m. dual past from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ṣalâḥiyah*], to be good, right. See *'aṣlaḥa* at 2:182, p. 86, n. 7).

12. The rule in this *'âyah* has been superseded by 24:2. أعرضوا ***'a'riḍû*** = you (all) turn away, abandon, avoid (v. ii. m. pl. imperative from *'a'raḍa*, form IV of *'aruḍa /'araḍa* [*'arḍ*] to be wide, visible. See *mu'riḍûn* at 3:23, p. 164, n. 3).

13. See n. 10 above.

14. يعملون ***ya'malûna*** = they do, perform, act, work (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See *'amilat* at 3:30, p. 167, n. 2).

اَلسُّوْٓءَ بِجَهَالَةٍ the evil[1] in ignorance[2]
ثُمَّ يَتُوْبُوْنَ and then turn in repenatance[3]
مِنْ قَرِيْبٍ shortly afterwards;[4]
فَاُولٰٓئِكَ such ones
يَتُوْبُ اللّٰهُ عَلَيْهِمْ Allah turns in forgiveness to;
وَكَانَ اللّٰهُ عَلِيْمًا and Allah is All-Knowing,
حَكِيْمًا ﴿١٧﴾ All-Wise.

وَلَيْسَتِ التَّوْبَةُ 18. Forgiveness is not
لِلَّذِيْنَ for those who
يَعْمَلُوْنَ السَّيِّاٰتِ do the evil deeds[5]
حَتّٰٓى اِذَا حَضَرَ till when there appears[6]
اَحَدَهُمُ الْمَوْتُ death to anyone of them[7]
قَالَ اِنِّيْ تُبْتُ الْـٰٔنَ he says: " I repent[7] now";
وَلَا الَّذِيْنَ يَمُوْتُوْنَ nor for those who die[8]
وَهُمْ كُفَّارٌ while they are unbelievers.
اُولٰٓئِكَ Such people,
اَعْتَدْنَا لَهُمْ We have got ready[9] for them
عَذَابًا اَلِيْمًا ﴿١٨﴾ an agonizing[10] punishment.

يٰٓاَيُّهَا الَّذِيْنَ 19. O you who believe,
اٰمَنُوْا
لَا يَحِلُّ لَكُمْ it is not lawful[11] for you
اَنْ تَرِثُوا النِّسَآءَ that you inherit[12] the women

1. سوء *sû'* (p. أسواء *aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3). The *'âyah* points out that forgiveness may be expected only if one commits a sin in ignorance and turns to Allah in repentance as soon as one realizes it.

2. جهالة ***jahâlah*** = ignorance, unawareness, folly. See *jâhilîn* at 2:67, p. 32, n. 6.

3. يتوبون ***yatûbûna*** = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. See *tâbâ* at 4:16, p. 245, n. 10).

4. قريب ***qarîb*** = near, close by, not far away. See at 2:186, p. 88, n. 10. It applies to both time and space. *min qarîb* means, in respect of time, shortly afterwards, quickly.

5. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

6. حضر ***ḥadara*** = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:8, p. 240, n. 1).

7. تبت ***tubtu*** = I turned in repentance (v. i. s. past from *tâba*. See n. 3 above. See also at 2:160, p. 75, n. 12).

8. يموتون ***yamûtûna*** = they die (v. iii. m. pl. impfct. from *mâta* [*mawt*], to die.

9. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready).

10. أليم ***'alîm*** = agonizing, anguishing, very painful. See at 3:188, p. 230, n. 9.

11. يحل ***yaḥillu*** = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See at 2:229, p. 112, n. 12).

12. ترثوا ***tarithû***(*na*) = you (all) inherit, be heir to (v. ii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/wirâthah/rithah/turâth*], to inherit. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yûrathu* at 4:12, p. 243, n. 6). In pre-Islamic Arabia the deceased's successors inherited his wives as chattels and either they themselves married those women or gave them in marriage and appropriated the bridal money. Even sons married their fathers' ex-wives (not mothers). The *'âyah* prohibits these practices and gives women a respectable status.

كَرْهًا against their will;[1]
وَلَا تَعْضُلُوهُنَّ and you shall not bar[2] their
لِتَذْهَبُوا marrying that you may take
بِبَعْضِ مَا away[3] part of what
ءَاتَيْتُمُوهُنَّ you have given them
إِلَّا أَن يَأْتِينَ except that they commit
بِفَٰحِشَةٍ مُّبَيِّنَةٍ a monstrocity[4] utterly clear.[5]
وَعَاشِرُوهُنَّ And live[6] with them
بِالْمَعْرُوفِ with fairness and kindness;[7]
فَإِن كَرِهْتُمُوهُنَّ for even if you dislike[8] them,
فَعَسَىٰٓ أَن تَكْرَهُوا it may be that you dislike
شَيْـًٔا a thing
وَيَجْعَلَ ٱللَّهُ فِيهِ while Allah sets in it
خَيْرًا كَثِيرًا immense good.
﴿١٩﴾
وَإِنْ أَرَدتُّمُ 20. And if you intend
ٱسْتِبْدَالَ زَوْجٍ to substitute[9] a wife
مَّكَانَ زَوْجٍ for another wife
وَءَاتَيْتُمْ إِحْدَىٰهُنَّ and you have given the one
قِنطَارًا of them a great deal,[10]
فَلَا تَأْخُذُوا مِنْهُ do not take from it
شَيْـًٔا anything.
أَتَأْخُذُونَهُۥ Will you take it
بُهْتَٰنًا by false accusation[11]

1. كره **karh** = against will, dislike, rejection, aversion, antipathy. See at 3:83, p. 188, n. 10.
2. لا تعضلوا **lâ ta'ḍulû** = you (all) do not hinder, prevent, constrict, bar (v. ii. m. pl. imperative {prohibition} from *'adala* [*'adl*], to prevent). See at 2:232, p. 115, n. 9).
3. تذهبوا **tadh-habû**(*na*) = you (all) go (v. ii. m. pl. impfct. from *dhahaba* [*dhihâb/madhhab*], to go. When followed by the particle *bi* it means to take away. The terminal *nûn* is dropped because of a hidden *'an* in the particle *li* {in the sense of *kay*} coming before the verb.
4. فاحشة **fâhishah** s.; (pl. فواحش *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and stark disobedience (See *Al-Bahr*, III, 568-569; Ibn Kathîr, II, 211)). See at 4:15, p. 245, n. 1.
5. مبينة **mubayyinah** = manifest, that which makes clear, utterly clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *mubîn* at 3:164, p. 220, n. 8). If the women are guilty of adultery or open disobedience they may be forced to give back part or full of the dowry given to them. See also 2:229.
6. عاشروا **'âshirû** = you (all) live with , give company, live conjugally (v. ii. m. pl. imperative from *'âshara*, form III of *'ashara* [*'ashr/'ushr*], to divide into tenths, to collect the tithe).
7. معروف **ma'rûf** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know. See at 3:114, p. 200, n. 13.
8. كرهتم **karihtum** = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/karâhiyah*], to dislike, to detest.
9. استبدال **istibdâal** = to substitute, to exchange (verbal noun in form X of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).
10. قنطار **qintâr** (s.; pl. *qanâṭîr*)= a varying weight of measure, a hoard, an accumulated wealth, a great deal. See at 3:75, p. 184, n. 6.
11. i.e., by falsely accusing the wife of *fâḥishah* (*Al-Bahr*, III, 573). بهتان **buhtân** = slander, calumny.

وَإِثْمًا مُّبِينًا ﴿٢٠﴾ and as a manifest sin?

وَكَيْفَ تَأْخُذُونَهُۥ 21. And how can you take it
وَقَدْ أَفْضَىٰ while there has attained[1]
بَعْضُكُمْ إِلَىٰ بَعْضٍ each of you to the other[2]
وَأَخَذْنَ مِنكُم and they have taken from
مِّيثَٰقًا غَلِيظًا you a tough[3] covenant?[4]
﴿٢١﴾
وَلَا تَنكِحُوا۟ 22. And do not marry[5]
مَا نَكَحَ ءَابَآؤُكُم whom[6] your fathers married
مِّنَ ٱلنِّسَآءِ of women,
إِلَّا مَا قَدْ سَلَفَ save what is over.[7]
إِنَّهُۥ كَانَ فَٰحِشَةً It indeed is a grave sin[8]
وَمَقْتًا and an abomination,[9]
وَسَآءَ سَبِيلًا and evil[10] is it as a way.
﴿٢٢﴾

Section (*Rukû'*) 4

حُرِّمَتْ عَلَيْكُمْ 23. Prohibited[11] to you are
أُمَّهَٰتُكُمْ your mothers,[12]
وَبَنَاتُكُمْ and your daughters,[13]
وَأَخَوَٰتُكُمْ and your sisters,[14]
وَعَمَّٰتُكُمْ and your paternal aunts,[15]
وَخَٰلَٰتُكُمْ and your maternal aunts,[16]
وَبَنَاتُ ٱلْأَخِ and brother's daughters,[17]
وَبَنَاتُ ٱلْأُخْتِ and sister's daughters,[18]

1. أفضى *'afdâ* = he reached, arrived, came, attained (v. iii. m. s. past in from IV of *fadâ* [*fuḍûw*/*faḍâ'*], to be wide, to be empty).
2. i.e., each of the two has enjoyed the other.
3. غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, thick. See at 3:159, p. 218, n. 6.
4. ميثاق ***mîthâq*** (s.; pl. مواثيق *mawâthîq*) = covenant, pact, solemn agreement. See at 3:81, p. 187, n. 8.
5. لا تنكحوا ***lâ tankiḥû*** = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaḥa* [*nikâḥ*], to marry. See at 2:221, p. 108, n. 2). Although the prohibition is formulated in the form of an address to men, it invariably applies to women too, *mutatis mutandis*.
6. The word *mâ* here bears the sense of *man* (whom).
7. سلف ***salafa*** = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over. See at 2:275, p. 144, n. 12.
8. فاحشة ***fâḥishah***, see at n. 4, p. 247.
9. مقت ***maqt*** = abomination, hateful, aversion, detestation, odious.
10. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'*/*saw'*, to be bad.
11. حرمت ***hurrimat*** = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *ḥarrama*, form II of *ḥaruma*/ *ḥarima*, to be prohibited. See at 3:50, p. 175, n. 12).
12. Mothers include both paternal and maternal grandmothers, however upwards.
13. Daughters include grand-daughters, however downwards, through sons and daughters.
14. Sisters include both full and half-sisters.
15. عمات ***'ammât*** (pl.; s. عمة *'ammah*) = paternal aunts, including sisters of grandfathers.
16. خالات ***khâlât*** (pl.; s. خالة *khâlah*) = maternal aunts. These include sisters of maternal grandmothers as well.
17. Brother's daughters include brother's grand-daughters howsoever downwards.
18. Sister's daughters include sister's grand-daughters howsoever downwards. These (i.e., nos. 12 to 18) are the seven categories of prohibited degrees in respect of blood relationship.

وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ and your mothers who
أَرْضَعْنَكُمْ breast-fed you,[1]
وَأَخَوَٰتُكُم and your sisters
مِّنَ ٱلرَّضَٰعَةِ by virtue of breastfeeding,[2]
وَأُمَّهَٰتُ نِسَآئِكُمْ and your wives' mothers,[3]
وَرَبَٰٓئِبُكُمُ and your step-daughters[4]
ٱلَّٰتِى فِى حُجُورِكُم who are under your care[5]
مِّن نِّسَآئِكُمُ born of your wives
ٱلَّٰتِى دَخَلْتُم بِهِنَّ you have cohabited with;[6]
فَإِن لَّمْ تَكُونُوا۟ but if you have not had
دَخَلْتُم بِهِنَّ cohabited with them
فَلَا جُنَاحَ عَلَيْكُمْ then no sin will be on you;[7]
وَحَلَٰٓئِلُ أَبْنَآئِكُمُ and the wives[8] of your sons
ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ who are born of your loins;[9]
وَأَن تَجْمَعُوا۟ and that you conjoin[10]
بَيْنَ ٱلْأُخْتَيْنِ between two sisters
إِلَّا مَا قَدْ سَلَفَ except what has gone by.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
غَفُورًا Most Forgiving,
رَّحِيمًا ﴿٢٣﴾ Most Merciful.

1. أرضعن ***'arḍa'na*** = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed. See *yurdi'na* at 2:233, p. 116, n. 4).This part of the *'âyah* mentions the prohibited degrees because of fosterage or breastfeeding.

2. i. e., daughters of mothers who breastfed a person – foster sisters. They are prohibited degrees for that person. It is to be noted that though only foster-mothers and foster sisters are mentioned here, they also resolve into the same categories as mentioned in respect of blood relations (see *Bukhârî*, no. 5099; *Muslim*, no. 1444).

3. Wives' mothers become prohibited by the very fact of marriage with their daughters, whether the marriage is consummated by cohabitation or not. (See the next clause of the *'âyah*. Also see Ibn Kathîr, II, 217).

4. ربائب ***rabâ'ib*** (pl.; s ربيبة *rabîbah*) = wife's daughters by other husband/husbands, step-daughters (passive participle from *rabba* [*rabb/ribâbah*], to bring up, to be lord. They are so called because they are usually brought up by their mothers' subsequent husbands.

5. حجور ***ḥujûr*** (pl.; s.حجر *ḥijr/ḥajr*) = lap, guardianship, care, prohibited, understanding. The expression "under your care" is descriptive; it is not stipulative of the condition of the girl's being of a prohibited degree. The prohibitory condition is cohabitation. Hence a man may marry a wife's daughter by another husband if he divorces that wife before consummation.

6. دخلتم ***dakhaltum*** = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhûl*], to enter. See *yudkhilu* at 4: 13, p. 244, n. 6. When followed by the particle *bi* and the object is a woman the verb gives the sense of cohabitation.

7. i.e., there will be no sin in marrying the daughter of that wife.

8. حلائل ***ḥalâ'il*** (pl.; s. حليلة *ḥalîlah*) = wives.

9. i.e., sons of your own procreation. Hence wives of adopted sons are not of a prohibited degree. أصلاب ***'aṣlâb*** (pl.; s.صلب *ṣulb*) = spinal columns, backbones, loins, solid, rigid.

10. i.e., joining together of two sisters at the same time is prohibited. Hence marrying one sister after the death or divorce of another is not prohibited.

PART (JUZ') V

وَٱلْمُحْصَنَٰتُ 24. And those in wedlock[1]
مِنَ ٱلنِّسَآءِ of the women,[2]
إِلَّا مَا save those
مَلَكَتْ أَيْمَٰنُكُمْ whom your right hands own[3]
كِتَٰبَ ٱللَّهِ عَلَيْكُمْ – a writ[4] of Allah upon you –
وَأُحِلَّ لَكُم and lawful[5] is made for you
مَّا وَرَآءَ ذَٰلِكُمْ what is beyond[6] that
أَن تَبْتَغُوا provided you seek[7] [them]
بِأَمْوَٰلِكُم with your money
مُّحْصِنِينَ for being in wedlock,[8]
غَيْرَ مُسَٰفِحِينَ not for being fornicators.[9]
فَمَا ٱسْتَمْتَعْتُم بِهِۦ So whoever you enjoyed[10]
مِنْهُنَّ فَـَٔاتُوهُنَّ of them, give them
أُجُورَهُنَّ their dowries[11] as a due;[12]
فَرِيضَةً
وَلَا جُنَاحَ عَلَيْكُمْ but no sin lies on you in
فِيمَا تَرَٰضَيْتُم بِهِۦ what you mutually agree[13] to
مِنۢ بَعْدِ ٱلْفَرِيضَةِ after the fixing of the due.
إِنَّ ٱللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
حَكِيمًا ﴿٢٤﴾ All-Wise.

وَمَن لَّمْ يَسْتَطِعْ 25. But he who is not able[14]
مِنكُمْ طَوْلًا of you in material means[15]

1. محصنات ***muḥṣanât*** (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens (passive participle from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be fortified)
2. i.e., such women also are prohibited.
3. i.e., captive women, if they are unmarried or their husbands remain in the enemy territory (*Ṣafwat*, p. 112). ملكت ***malakat*** = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess).
4. i.e., these directives are Allah's writ.
5. أحل ***'uḥilla*** = he or it is made lawful, made permissible (v. iii. m. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See at 2:187, p. 89, n. 4).
6. وراء ***warâ'*** = beyond, behind, over and above. See at 2:91, p. 43, n. 10.
7. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. See at 2:197, p. 96, n. 8).
8. محصنين ***muḥṣinîn*** (acc./gen. of *muḥṣinûn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See n. 1 above).
9. مسافحين ***musâfiḥîn*** (acc./gen. of *musâfiḥûn*, s. *musâfiḥ*) = fornicators (act. participle from *sâfaḥa*, form III of *safaḥa* [*safḥ/sufûḥ*], to shed).
10. استمتعتم ***istamta'tum*** = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *tamatta'a* at 2:196, p. 94, n. 14).
11. أجور ***'ujûr*** (pl.; s. أجر *'ajr*) = remunerations, dowries, bridal sums. See at 3:185, p. 228, n. 12.
12. فريضة ***farîḍah*** (s.; pl. *farâ'iḍ*) = Ordinance of Allah, obligatory. See at 4:11, p. 242, n. 6.
13. i.e., agree to give or take more or less. تراضيتم ***tarâḍaytum*** = you (all) mutually agreed, came to terms (v. ii. m. pl. past from *tarâḍâ*, form VI of *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarâḍaw* at 2:232, p. 115, n. 11).
14. لم يستطع ***lam yastaṭi'*** (originally *yastaṭî'u*) = he was not able (v. iii. m. s. inmpfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭâû* at 2:217, p. 105, n. 11).
15. طول ***ṭawl*** = material means, affluence, financial ease, power, might.

أَن يَنكِحَ to marry
ٱلْمُحْصَنَٰتِ free believing maidens,[1]
ٱلْمُؤْمِنَٰتِ فَمِن then of those
مَّا مَلَكَتْ أَيْمَٰنُكُم whom your right hands own[2]
مِّن فَتَيَٰتِكُمُ of your believing lasses[3]
ٱلْمُؤْمِنَٰتِ
وَٱللَّهُ أَعْلَمُ – and Allah is Best Aware
بِإِيمَٰنِكُمْ of your faith –
بَعْضُكُم مِّنۢ بَعْضٍ you are of one another;[4]
فَٱنكِحُوهُنَّ so marry them
بِإِذْنِ أَهْلِهِنَّ with their guardians[5] consent
وَءَاتُوهُنَّ أُجُورَهُنَّ and pay them their dowries
بِٱلْمَعْرُوفِ with equity and fairness,[6]
مُحْصَنَٰتٍ they being chaste
غَيْرَ مُسَٰفِحَٰتٍ not being fornicators[7]
وَلَا مُتَّخِذَٰتِ أَخْدَانٍ nor taking[8] paramours.[9]
فَإِذَآ أُحْصِنَّ So when they are wedded,[10]
فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ then if they commit adultery
فَعَلَيْهِنَّ نِصْفُ then on them shall be a half
مَا عَلَى ٱلْمُحْصَنَٰتِ of what is on the free women
مِنَ ٱلْعَذَابِ of the punishment.
ذَٰلِكَ لِمَنْ خَشِىَ This[11] is for him who fears[12]
ٱلْعَنَتَ committing fornication[13]
مِنكُمْ from among you;

1. محصنات ***muḥaṣanât*** (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) =fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:24, p. 250, n. 1).
2. i.e. slave maids. ملكت ***malakat*** = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 4:24, p. 250, n. 3).
3. فتيات ***fatayât*** (f. pl.; s. *fatâh*, m. *fatan*) = young girls, young women, lasses.
4. i.e., you are of one another in ultimate origin .
5. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال *'ahâlin*) = family, kinsfolk, inhabitants, belonging to a particular trade, profession or specialization, the one entitled to or having the possession of, hence guardian.
6. معروف ***ma'rûf*** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *shari'ah* (passive participle from *'arafa*/*'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:19, p. 247, n. 7).
7. مسافحات ***musâfiḥât*** (f. pl.; s. *musâfiḥah*, m. *musâfiḥ*) women fornicators (act. participle from *sâfaḥa*, form III of *safaḥa* [*safḥ*/*sufûḥ*], to shed, to pour out. See *musâfiḥîn* at 4:24, p. 250, n. 9).
8. متخذات ***muttakhidhât*** (f. pl.; s. *muttakhidhah*, m. *muttakhidh*) = those who take on, take for themselves, takers, adopters (act. participle from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *lâ tattakhidhû* at 3:118, p. 202, n. 6).
9. أخدان ***'akhdân*** (pl., s. خدن *khidn*) = intimate friends, companions, secret friends (for either boy or girl), illicit partners (for man or woman), paramours.
10. أحصن ***'uḥṣinna*** = they (f.) are fortified, rendered inaccessible, i.e., taken in wedlock, wedded (v. iii. f. pl. past passive from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be fortified, to be inaccessible. See *muḥṣanât* at n. 1 above).
11. i.e., this provision for marrying slave maids.
12. خشى ***khashiya*** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy* /*khashyah*, to fear. See *li-yakhsha* at 4:9, p. 240, n. 5).
13. ***'anat*** = mistake, adultery, fornication.

وَأَن تَصْبِرُوا۟ and that you be patient[1]
خَيْرٌ لَّكُمْ is the better[2] for you.
وَٱللَّهُ And Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٢٥﴾ Most Merciful.

Section (*Rukû'*) 5

يُرِيدُ ٱللَّهُ 26. Allah intends[3]
لِيُبَيِّنَ لَكُمْ to make clear[4] to you
وَيَهْدِيَكُمْ and to guide you to
سُنَنَ ٱلَّذِينَ the ways[5] of those
مِن قَبْلِكُمْ before you[6]
وَيَتُوبَ عَلَيْكُمْ and to forgive[7] you;
وَٱللَّهُ عَلِيمٌ and Allah is All-Knowing,[8]
حَكِيمٌ ﴿٢٦﴾ all-Wise.[9]
وَٱللَّهُ يُرِيدُ 27. And Allah intends
أَن يَتُوبَ عَلَيْكُمْ to forgive you
وَيُرِيدُ ٱلَّذِينَ but there intend those who
يَتَّبِعُونَ ٱلشَّهَوَٰتِ follow[10] the desires
أَن تَمِيلُوا۟ that you deflect[11]
مَيْلًا عَظِيمًا ﴿٢٧﴾ in an enormous tilt.

يُرِيدُ ٱللَّهُ 28. Allah intends
أَن يُخَفِّفَ عَنكُمْ to make light[12] on you;

1. تصبروا ***tasbirû(na)*** = you be patient, persevere (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient, to bind. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 3:186, p. 229, n. 7).

2. خير ***khayr*** = good, better, best. See at 3:198, p. 234, n. 5.

3. يريد ***yuridu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, for IV from *râda* [*rawd*], to walk about. See at 3:108, p. 198, n. 6).

4. i.e., His directives and rules of guidance. يبين ***yubayyina(nu)*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The terminal letter gets *fatḥah* because of a hidden *'an* the particle *lâm* [*li*, of motivation] coming before the verb. See at 3:103, p. 196, n. 13).

5. سنن ***sunan*** (pl.; sing.سنة *sunnah)* = ways of dealing, usages, practices, customary procedures of action, norms. See at 3:137, p. 209, n. 1.

6. i.e., the Prophets and Messengers who have gone before. It is an emphasis on the completion of the same religion through the Prophet Muhammad, peace and blessings of Allah be on him.

7. يتوب ***yatûba(u)*** = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fatḥah* for the reason stated at n. 4 above. See n. 4 above. See at:128, p. 206, n. 6).

8. i.e., of the situations and weaknesses of His servants so that He is Most Forgiving to them.

9. i.e., in the rules He lays down for man.

10. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 3:174, p. 224, n. 4).

11. تميلوا ***tamîlû(na)*** = you (all) deflect, tilt, incline, bend (v. ii. m. pl. impfct. from *mâla* [*mayl /maylân*], to incline. The terminal *nûn* is dropped because of the particle *'an* before the verb).

12. i.e., the rules of *sharî'ah*. يخفف ***yukhaffifa(u)*** = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. The last letter takes *fatḥah* for the particle *'an* before the verb. See *yukhaffafu* at 3:88, p. 190, n. 6).

وَخُلِقَ ٱلْإِنسَٰنُ for man has been created[1]
ضَعِيفًا ﴿٢٨﴾ weak.[2]

يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ 29. O you who believe,
لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم do not eat up[3] your properties
بَيْنَكُم as between yourselves
بِٱلْبَٰطِلِ illegitimately,[4]
إِلَّآ أَن تَكُونَ except that it is
تِجَٰرَةً عَن تَرَاضٍ a trading by mutual consent[5]
مِّنكُمْ of yours;
وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ nor kill yourselves.[6]
إِنَّ ٱللَّهَ كَانَ بِكُمْ Verily Allah is towards you
رَحِيمًا ﴿٢٩﴾ Most Merciful.

وَمَن يَفْعَلْ ذَٰلِكَ 30. And whoever does that
عُدْوَٰنًا وَظُلْمًا aggressively[7] and wrongly[8]
فَسَوْفَ نُصْلِيهِ We shall set him on[9]
نَارًا fire;
وَكَانَ ذَٰلِكَ and that is on Allah's part
عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾ easy.[10]

إِن تَجْتَنِبُوا۟ 31. If you avoid[11]
كَبَآئِرَ مَا the major sins[12] of what

1. خلق ***khuliqa*** = he is created, brought into being (v. iii. m. s. past passive from *khalaqa* [*kahlq*], to create. See *khalaqtu* at 3:191, p. 231, n. 10).

2. i.e., weak against desires and temptations. ضعيف ***da'îf*** (pl. *du'afâ'/di'âf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'îl* of *da'ufa* [*du'f/da'f*], to be weak. See at 2:282, p. 148, n. 2.

3. لا تأكلوا ***lâ ta'kulû*** = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'kal*], to eat. See at 4:2, p. 237, n. 3).

4. i.e., in ways not sanctioned by the *sharî'ah*, such as theft, robbing, cheating, usury, gambling and the like. This *'âyah* enjoins making financial and property transactions strictly in accordance with the rules laid down by the *sharî'ah* and prohibits the taking of other's property by illegitimate means. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, vain, baseless, void. بالباطل *bi al-bâṭil* = in vain, falsely, illegitimately. See at 3:191, p. 231, n. 11.

5. تراض ***tarâḍin*** = mutual consent. See *tarâḍaytum* at 4:24, p. 250, n. 13.

6. i. e., do not kill one another of yourselves.

7. عدوان ***'udwân*** = hostility, hostile action, aggression, enmity. See at 2:193, p. 93, n. 2.

8. ظلم ***ẓulm*** = wrong, injustice, iniquity, oppression. See at 3:108, p. 198, n. 7.

9. نصلي ***nuṣlî*** = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ṣulîy/ṣilâ'*), to roast.

10. يسير ***yasîr*** = easy, simple, insgnificant.

11. تجتنبوا ***tajtanibû***(*na*) = you (all) avoid, keep away, steer clear (v. ii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert, to turn aside. The terminal *nûn* is dropped because the verb is in a conditional clause Preceded by *'in*).

12. كبائر ***kabâ'ir*** (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities. Note that the sins mentioned in the two previous *'âyahs* are among the major sins.

تُنْهَوْنَ عَنْهُ	you are prohibited[1] from,
نُكَفِّرْ عَنكُمْ	We shall efface[2] from you
سَيِّـَٔاتِكُمْ	your sins[3]
وَنُدْخِلْكُمْ	and shall admit[4] you into
مُّدْخَلًا كَرِيمًا	a noble place of admittance.[5]
﴿٣١﴾	
وَلَا تَتَمَنَّوْا	32. And do not hanker after[6]
مَا فَضَّلَ اللَّهُ	what Allah has preferred[7]
بِهِۦ بَعْضَكُمْ	some of you with
عَلَىٰ بَعْضٍ	to the others.
لِّلرِّجَالِ نَصِيبٌ	For men is a dividend[8]
مِّمَّا اكْتَسَبُوا۟	of what they acquire;[9]
وَلِلنِّسَآءِ نَصِيبٌ	and for women is a dividend
مِّمَّا اكْتَسَبْنَ	of what they acquire;[10]
وَسْـَٔلُوا۟ اللَّهَ	and you all ask Allah
مِن فَضْلِهِۦٓ	of His grace.
إِنَّ اللَّهَ كَانَ	Verily Allah is
بِكُلِّ شَىْءٍ عَلِيمًا	of everything All-Knowing.
﴿٣٢﴾	
وَلِكُلٍّ جَعَلْنَا	33. For everyone We set[11]
مَوَٰلِىَ مِمَّا تَرَكَ	heirs[12] to what there leave
ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ	the parents and the relatives;
وَٱلَّذِينَ	and as to those whom

1. تنهون ***tunhawna*** = you (all) are prohibited, forbidden (v. ii. m. pl. impfct. passive from *nahâ* [*nahy/nahw*], to forbid. See *tanhawna* at 3:110, p. 199, n. 4).

2. نكفر ***nukaffir***(*u*) = we efface, obliterate, cover, hide, pardon (v. i. pl. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover . The last letter is vowelless because the verb is conclusion of a conditional clause. See *la+'ukaffiranna* at 3:195, p. 233, n. 6).

3. i.e., the minor sins. سيئات ***sayyi'ât*** (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:18, p. 246, n. 5.

4. ندخل ***nudkhil***(*u*) = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

5. مدخل ***mudkhal*** = place of admittance, place where one is ushered in, here paradise (adverb of place from *'adkhala*. See n. 4 above).

6. لا تتمنوا ***lâ tatamannaw*** = you (all) do not hanker after, yearn, aspire for (v. ii. m. pl. imperative {prohibition} from *tamannâ*, form V of *manâ* [مى *many*], to put to test, to try. See *yatamannawna* at 2:95,p. 45, n. 5).

7. فضل ***faḍḍala*** = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See *faḍḍalnâ* at 2:253, p. 129, n.1).

8. نصيب ***naṣîb*** (pl. *nuṣub/anṣibâ'/anṣibah*) = share, portion,dividend. See at 4:7, p. 239, n. 11.

9. اكتسبوا ***iktasabû*** = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

10. اكتسبن ***iktasabna*** = they (females) acquired, earned, gained (v. iii. f. pl. past from *iktasaba*. See n. 9 above. Men or women, whoever does a good deed shall have its due reward.

11. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See *naj'al* at 3: 61, p. 179, n.7).

12. موالى ***mawâlî*** (pl.; s. *mawlâ*) = inheritors, heirs, patrons, friends.

عَقَدَتْ أَيْمَٰنُكُمْ your right hands[1] pledged,[2]
فَـَٔاتُوهُمْ نَصِيبَهُمْ give them their portion.[3]
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ over everything
شَهِيدًا ﴿٣٣﴾ All- Witnessing.[4]

Section (*Rukû'*) 6

ٱلرِّجَالُ قَوَّٰمُونَ 34. Men are custodians[5]
عَلَى ٱلنِّسَآءِ over women,
بِمَا فَضَّلَ ٱللَّهُ for Allah gives precedence[6]
بَعْضَهُمْ عَلَىٰ بَعْضٍ to some of them over others
وَبِمَآ أَنفَقُوا and because they expend[7]
مِنْ أَمْوَٰلِهِمْ of their wealth.
فَٱلصَّٰلِحَٰتُ Hence the righteous women[8]
قَٰنِتَٰتٌ are constant in obedience,[9]
حَٰفِظَٰتٌ لِّلْغَيْبِ guarding the unseen,[10]
بِمَا حَفِظَ ٱللَّهُ for Allah protects.[11]
وَٱلَّٰتِى تَخَافُونَ And as to the women you
نُشُوزَهُنَّ fear[12] the recalcitrance[13] of,
فَعِظُوهُنَّ admonish[14] them,
وَٱهْجُرُوهُنَّ keep away from them
فِى ٱلْمَضَاجِعِ in the beds;[15]
وَٱضْرِبُوهُنَّ and beat them.[16]

1. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 3:76, p. 185, n. 10.

2. عقدت ***'aqadat*** = she contracted, concluded, convened, fastened with a knot (v. iii. f. s. past from *'aqada* [*'aqd*], to tie, to contract. See *'uqdah* at 2:237, p. 120, n. 6).

3. نصيب *naṣîb*, see at n. 8, p. 254. The directive here, however, is superseded by 8:75 (Ibn Kathîr, II, 252-255; *Al-Bahr*, III, 620-622).

4. شهيد ***shahîd*** (s.; pl. شهداء *shuhadâ'*) = All-Witnessing, witness, martyr.See *shuhadâ'* at 3:140, 210,n. 2).5. قوامون ***qawwâmûn*** (pl.; s. قوام *qawwâm*) = custodians, guardians, managers.

6. فضل ***faḍḍala*** = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel. See at p. 254, n. 7).

7. أنفقوا ***anfaqû*** = they spent, expended, disbursed, laid out (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 3:134, p. 207, n. 10).

8. صالحات ***ṣâliḥât*** (f. pl.; s. صالحة *ṣâliḥah*) = righteous women, good women; also good deeds, right deeds (active participle from *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 2:25, p. 13, n. 5).

9. قانتات ***qânitât*** (f. pl.; s. *qânitah*, m. *qânit*) = women constant in obedienece, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See *qânitîn* at 3:17, p. 161, n.2).

10. i.e., their own chastity and honour and the husbands' honour, interests and secrets.

11. i.e., the women's rights and interests.

12. تخافون ***takhâfûna*** = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*], to fear. See *khiftum* at 4:3, p. 237, n. 5).

13. نشوز ***nushûz*** = recalcitrance, violation of marital duties, disobedience, haughtiness, arrogance.

14. عظوا ***'iẓû*** = you (all) admonish, give advice (v. ii. m. pl. imperative from *wa'aẓa* [*wa'ẓ/'iẓah*], to preach, to admonish).

15. مضاجع ***maḍâji'*** (pl.; s. مضجع *maḍja'*) beds, couches. Adverb of place from *ḍaja'a* [*ḍaj'/ ḍujû'*], to lie.

16. i.e., for caring and reforming only.

فَإِنْ أَطَعْنَكُمْ	Then if they obey[1] you,
فَلَا تَبْغُوا عَلَيْهِنَّ	do not seek[2] against them
سَبِيلًا	any way.[3]
إِنَّ اللَّهَ كَانَ	Verily Allah is
عَلِيًّا كَبِيرًا	Exalted, Great.
﴿٣٤﴾	
وَإِنْ خِفْتُمْ	35. And if you fear[4]
شِقَاقَ بَيْنِهِمَا	discord[5] between the two,
فَابْعَثُوا حَكَمًا	depute[6] an arbitrator[7]
مِنْ أَهْلِهِ	form his family
وَحَكَمًا مِنْ أَهْلِهَا	and an arbitrator from hers.
إِنْ يُرِيدَا إِصْلَاحًا	If the two desire conciliation[8]
يُوَفِّقِ اللَّهُ	Allah will reconcile[9]
بَيْنَهُمَا	between the two.
إِنَّ اللَّهَ كَانَ عَلِيمًا	Verily Allah is All-Knowing,
خَبِيرًا ﴿٣٥﴾	All-Aware.
وَاعْبُدُوا اللَّهَ	36. And worship Allah
وَلَا تُشْرِكُوا	and do not associate[10]
بِهِ شَيْئًا	with Him anything;
وَبِالْوَالِدَيْنِ إِحْسَانًا	and to the parents do good,[11]
وَبِذِي الْقُرْبَىٰ	and to the near relations,
وَالْيَتَامَىٰ	and the orphans
وَالْمَسَاكِينِ	and the poor

1. أطعن ***'aṭa'na*** = they (fem.) obeyed, brought themselves back to obedience (v. iii. f. pl. past from *'aṭâ'a*, form IV of *ṭâ'a [ṭaw']*, to obey. See *yuṭi'* at 4:13, p. 244, n. 5).

2. تبغوا ***lâ tabghû*** = you (all) do not seek, look for, wish, desire, covet (v. ii. m. pl. imperative {prohibition} from *baghâ* [*bughâ'*], to seek, desire. See *tabghûna* at 3:99, p. 194, n. 10).

3. i.e., any way of dealing unkindly with them.

4. خفتم ***khiftum*** = you (all) feared, apprehended, (v. ii. m. pl. past from *khâfa* [*khawf /makhâfah /khîfah*], to fear. See at 4:3, p. 237, n. 5).

5. شقاق ***shiqâq*** = discord, dissension, disunity; also schism, rift. See at 2:176, p. 83, n. 2).

6. ابعثوا ***ib'athû*** = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [*ba'th*], to send, to raise. See *ib'ath* at 2:246, p. 123, n. 14).

7. حكم ***ḥakam*** (s.; pl. حكام *ḥukkâm*) = arbitrator, arbiter, umpire. See *ḥukkâm* at 2:188, p. 90, n. 11).

8. اصلاح ***iṣlâḥ*** = restoration, restitution, repair, settlement, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /sulûḥ*], to be good, right, proper. See *'aṣlaḥâ* at 4:16, p. 245, n. 11).

9. يوفق ***yuwaffiq***(*u*) = he reconciles, brings to agreement, adjusts, makes fit (v. iii. m. s. impfct. from *waffaqa*, form II of *wafiqa* [*wafq*], to be right, appropriate. The last letter is vowelless because the verb is conclusion of a conditional clause).

10. لا تشركوا ***lâ tushrikû*** = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *'ashrakû* at 3:186, p. 229, n. 5).

11. احسان ***'iḥsân*** = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of *'iḥsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'iḥsân* is distinct from *'adl*, i.e., justice, equity.

وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ and the neighbour[1] close by,[2]
وَٱلْجَارِ ٱلْجُنُبِ and the neighbour afar,[3]
وَٱلصَّاحِبِ بِٱلْجَنۢبِ and the companion[4] at hand,[5]
وَٱبْنِ ٱلسَّبِيلِ and the wayfarer,[6]
وَمَا مَلَكَتْ and those whom your
أَيْمَـٰنُكُمْ right hands own.[7]
إِنَّ ٱللَّهَ لَا يُحِبُّ Verily Allah does not like
مَن كَانَ those that are
مُخْتَالًا فَخُورًا self-conceited[8], arrogant[9] –

٣٧
ٱلَّذِينَ يَبْخَلُونَ 37. Who are stingy[10]
وَيَأْمُرُونَ ٱلنَّاسَ and ask people
بِٱلْبُخْلِ to be stingy,
وَيَكْتُمُونَ and conceal[11]
مَآ ءَاتَىٰهُمُ ٱللَّهُ what Allah has given them
مِن فَضْلِهِۦ ۗ of His bounty.
وَأَعْتَدْنَا And We have got ready[12]
لِلْكَـٰفِرِينَ for the unbelievers
عَذَابًا مُّهِينًا ٣٧ a debasing[13] punishment.

وَٱلَّذِينَ يُنفِقُونَ 38. And those who spend[14]
أَمْوَٰلَهُمْ their wealth
رِئَآءَ ٱلنَّاسِ for showing off[15] to people
وَلَا يُؤْمِنُونَ بِٱللَّهِ and do not believe in Allah

1. جار ***jâr*** (s.; pl. جيران *jîrân*) = neighbour, protégé, refugee.
2. ذى القربى ***dhî al-qurbâ*** = near relations, those close by. See at 2:83, p. 38, n. 10.
3. الجار الجنب ***al-jâr al-junub*** = the neighbour who is not a kinsman, i.e., who is at a distance.
4. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ṣuḥbah*) = companion, comrade, friend. See *'ashâb* at 3:115, p. 201, n. 8.
5. جنب ***janb*** (s.; pl. *junûb, 'ajnâb*) = side, beside, near. *bi al-janbi*= by the side, including travel companions, colleagues, fellow student (Al-Tabarî, pt. V, 80-81).
6. i.e., the wayfarer who is stranded. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller. See at 2:215, p. 86, 104, n.6.
7. i. e., slaves. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 4:25, p. 251, n. 2).
8. مختال ***mukhtâl*** = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose).
9. فخور ***fakhûr*** = arrogant, proud, boastful.
10. i.e., they do not spend in charity on the people mentioned in the previous *'âyah* . يبخلون ***yabkhalûna*** = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal /bukhl*], to be niggardly. See at 3:180, p. 226, n. 6).
11. يكتمون ***yaktumûna*** = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm/ kitmân*], to conceal. See at 3:167, p. 211, n. 9).
12. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:18, p. 246, n. 9).
13. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna,* form IV of *hâna* [*hawn*], to be easy. See at 4:14, p. 244, n. 12).
14. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:34, p. 255, n. 7).
15. رئاء ***ri'â'*** = showing off, parading. See at 2:264, p. 138, n. 2.

وَلَا بِٱلْيَوْمِ ٱلْآخِرِ nor in the Last Day.

وَمَن يَكُنِ ٱلشَّيْطَٰنُ And he to whom Satan is

لَهُۥ قَرِينًا a companion,[1]

فَسَآءَ قَرِينًا ﴿٣٨﴾ evil he turns[2] as a companion.

وَمَاذَا عَلَيْهِمْ 39. And what is against them

لَوْ ءَامَنُوا۟ بِٱللَّهِ if they believe in Allah

وَٱلْيَوْمِ ٱلْآخِرِ and the Last Day

وَأَنفَقُوا۟ مِمَّا and spend[3] out of what

رَزَقَهُمُ ٱللَّهُ Allah provides[4] for them?

وَكَانَ ٱللَّهُ بِهِمْ And Allah is about them

عَلِيمًا ﴿٣٩﴾ All-Knowing.

إِنَّ ٱللَّهَ لَا يَظْلِمُ 40. Allah does not do wrong

مِثْقَالَ ذَرَّةٍ even the weight[5] of an atom;[6]

وَإِن تَكُ حَسَنَةً but if it be[7] any good deed[8]

يُضَٰعِفْهَا he compounds[9] it

وَيُؤْتِ مِن لَّدُنْهُ and gives of His Own

أَجْرًا عَظِيمًا ﴿٤٠﴾ an immense[10] reward.[11]

فَكَيْفَ 41. Then how shall it be

إِذَا جِئْنَا when We shall bring froward

مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ from every people a witness;

1. قرين ***qarîn*** (s.; pl. قرناء *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse, consort.

2. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 4:22, p. 248, n. 10).

3. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 2:262, p. 137, n. 3; and *yunfiqûna* at 4:37, p. 257, n. 14).

4. رزق ***razaqa*** = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See *urzuqû* at 4:8, p. 240, n. 4).

5. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight

6. i.e., Allah does not do injustice even in the smallest degree in the sense that He does not diminish even to the extent of an atom the merit of any good deed done, nor punishes even to the extent of an atom more than the due. On the contrary He multiplies the merit of any good deed and awards a far greater reward for it, as mentioned in the next clause of the *'âyah*. ذرة ***dharrah*** (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant.

7. i.e., if the atom (smallest measure) is that of any good deed on the part of His servant, He redoubles it many times and gives that manifold merit to the performer of that good deed.

8. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good deed, benefaction, merit.

9. يضاعف ***yudâ'ifu*** = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III of *ḍa'afa* [*ḍa'f / ḍi'f*], to double, redouble. See at 2:261, p. 136, n. 12; 2:245, p. 123,n. 6).

10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:13, p. 244, n. 8; 3:179, p. 226, n.5).

11. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:276, p. 145, n. 7 and 2:262, p. 137, n. 6.

وَجِئْنَا بِكَ and bring you forward
عَلَىٰ هَٰٓؤُلَآءِ against these people
شَهِيدًا ﴿٤١﴾ as a witness?[1]

يَوْمَئِذٍ يَوَدُّ 42. That day there will wish[2]
ٱلَّذِينَ كَفَرُوا۟ those who disbleived and
وَعَصَوُا۟ ٱلرَّسُولَ disobeyed[3] the Messenger[4]
لَوْ تُسَوَّىٰ بِهِمُ if levelled[5] with them
ٱلْأَرْضُ were the earth![6]
وَلَا يَكْتُمُونَ And they shall not withhold[7]
ٱللَّهَ حَدِيثًا ﴿٤٢﴾ from Allah any statement.[8]

Section (*Rukû'*) 7

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 43. O you who believe,
لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ do not approach[9] prayer
وَأَنتُمْ سُكَٰرَىٰ while you are intoxicated[10]
حَتَّىٰ تَعْلَمُوا۟ until you are awre of
مَا تَقُولُونَ what you utter,[11]
وَلَا جُنُبًا nor in a state of impurity[12] –
إِلَّا عَابِرِى سَبِيلٍ except as traversing[13] a way –
حَتَّىٰ تَغْتَسِلُوا۟ until you take a full bath;[14]
وَإِن كُنتُم مَّرْضَىٰٓ and if you are ill
أَوْ عَلَىٰ سَفَرٍ or on travel

1. On the Day of Judgement every Prophet will be brought forward to testify that he had delivered Allah's message to his people. Similarly the Prophet Muḥammad, peace and blessings of Allah be on him, will be brought forward to testify against his *'ummah*.

2. يود ***yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 2:266, p. 139, n. 8.

3. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 3:112, p. 200, n. 4.

4. i .e., Muḥammad, peace and blessings of Allah be on him.

5. تسوى ***tusawwâ*** = she is levelled, proportioned, made equal, adjusted, rectified (v. iii. f. s. impfct. passive from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

6. i.e., they were buried so that they do not have to face the judgement . See 78:40.

7. يكتمون ***yaktumûna*** = they conceal, hide, withhold (v. iii. m. pl. impfct. from *katama* [*katm/ kitmân*], to conceal. See at 4:37, p. 257, n. 11).

8. i.e., everyone will tell the truth. See 78:38.

9. لا تقربوا ***lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 2:222, p.109, n. 7).

10.Revealed before the prohibition of drinking. سكارى ***sukârâ*** (pl.; s. سكران *sakrân*) = intoxicated, drurnk.

11. i.e.,what you recite in the course of prayer.

12. جنب ***junub*** = state of ceremonial impurity (especially on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:36, p. 257, n. 5.

13. i. e., traversing the place of worship to the place of purification. عابرى ***'âbirî***(*n*) =(pl.; acc./gen. of *'âbirûn*, s. *'âbir*, act. participle from *'abara* [*'abr/'ubûr*], to cross) those who cross, pass through, traverse, transient.

14. تغتسلوا ***taghtasilû***(*na*) = you (all) wash yourselves, take a full bath (v. ii. m. pl. impfct. from *ightasala*, form VIII of *ghasala* [*ghasl*], to wash.The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* before the verb.

أَوْ جَآءَ أَحَدٌ مِّنكُم or if any of you comes
مِّنَ ٱلْغَآئِطِ from the call of nature[1]
أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ or has contacted[2] women
فَلَمْ تَجِدُوا۟ مَآءً and do not get water,[3]
فَتَيَمَّمُوا۟ then have recourse[4] to
صَعِيدًا طَيِّبًا the ground,[5] good and clean,[6]
فَٱمْسَحُوا۟ بِوُجُوهِكُمْ and rub[7] your faces
وَأَيْدِيكُمْ and your hands.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَفُوًّا Most Excusing,[8]
غَفُورًا ﴿٤٣﴾ Most Forgiving.

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 44. Have you not seen those
أُوتُوا۟ نَصِيبًا who were given a portion[9]
مِّنَ ٱلْكِتَـٰبِ of the Book[10]
يَشْتَرُونَ ٱلضَّلَـٰلَةَ buying[11] misguidance[12]
وَيُرِيدُونَ أَن and desiring[13] that
تَضِلُّوا۟ ٱلسَّبِيلَ ﴿٤٤﴾ you stray[14] from the way?

وَٱللَّهُ أَعْلَمُ 45. And Allah knows best
بِأَعْدَآئِكُمْ about your enemies;[15]
وَكَفَىٰ بِٱللَّهِ and Sufficient[16] is Allah
وَلِيًّا as a Guardian-Protector

1. غائط ***ghâ'it*** (s.; pl. *ghût/ghiyât*) = low and spacious ground, human excrement.

2. لامستم ***lâmastum*** = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle). Here it is an indirect expression for sexual intercourse.

3. i.e., for purification after reasonable search.

4. تيمموا ***tayammamû*** = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See *lâ tayammamû* at 2:267, p. 140, n. 8).

5. صعيد ***ṣa'îd*** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground.

6. طيب ***ṭayyib*** = good, pleasant, agreeable, salutary, delicious, clean. See at 3:179, p. 225, n. 10.

7. i.e., rub with the dust on the ground. امسحوا ***imsaḥû*** = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaḥa* [*masḥ*], to stroke. The rule is to wipe the face and the hands from the elbow to the tip of the finger.

8. عفو ***'afuww*** = Most Excusing. See *'âfîn* at 3:134, p. 207, n. 14.

9. i.e., a portion of the knowledge of the Book. نصيب ***naṣîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot. See at 4:32, p.254, n. 8.

10. The reference is to the Jews.

11. يشترون ***yashtarûna*** = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See at 3: 198, p. 234, n. 8).

12. i.e., they buy misguidance for guidance .

13. يريدون ***yurîdûna*** = they (all) intend, desire, have in mind (v. iii. m. pl. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about.

14. تضلوا ***taḍillû***(*na*) = you (all) stray, go astray (v. ii. m. pl. impfct. from *ḍalla*, [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taḍilla* at 2:282, p. 148, n. 7).

15. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = eenemies, foes. See at 3:103, p. 196, n. 7.

16. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 2:137, p. 65, n. 6).

وَكَفَىٰ بِٱللَّهِ and Sufficient is Allah
نَصِيرًا ﴿٤٥﴾ as a Helper.[1]

مِّنَ ٱلَّذِينَ هَادُوا۟ 46.Among the Jews are some
يُحَرِّفُونَ ٱلْكَلِمَ who alter[2] the words
عَن مَّوَاضِعِهِۦ from their positions;[3]
وَيَقُولُونَ سَمِعْنَا and they say: "We hear[4]
وَعَصَيْنَا and we disobey";[5]
وَٱسْمَعْ and "you hear
غَيْرَ مُسْمَعٍ but be not made to hear";[6]
وَرَٰعِنَا and "Râ'inâ",[7]
لَيًّۢا بِأَلْسِنَتِهِمْ twisting[8] their tongues
وَطَعْنًا فِى ٱلدِّينِ and abusing[9] the *dîn* [Islam].
وَلَوْ أَنَّهُمْ قَالُوا۟ But if they had said:
سَمِعْنَا وَأَطَعْنَا "We hear and we obey" and
وَٱسْمَعْ وَٱنظُرْنَا "hear and bear with us"[10],
لَكَانَ خَيْرًا it would have been better
لَّهُمْ وَأَقْوَمَ for them and more proper.[11]
وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ But Allah has cursed[12] them
بِكُفْرِهِمْ for their infidelity.
فَلَا يُؤْمِنُونَ So they will not believe
إِلَّا قَلِيلًا ﴿٤٦﴾ except a few.

1. If the Muslims have trust in Allah and scrupulously follow His guidance He will suffice them against their enemies.

2. يحرفون ***yuḥarrifûna*** = they distort, displace, divert, pervert, deflect, twist, misconstrue, alter (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 2:75, p. 35, n. 11).

3. مواضع ***mawâḍi'*** (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book). The reference is to the Jews' altering the text of their scripture and misinterpreting it.

4. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 2:285, p. 152, n. 2).

5. عصينا ***'aṣaynâ*** = we disobeyed, defied, opposed (v. i. pl. past from *'aṣâ* [*ma'ṣiyah/ iṣyân*], to disobey, defy. See at 2:93, p. 44, n. 8). The Jews used to say out of their unbelief and defiance: "We hear but we disobey you".

6. The Jews used to say this as an insult and imprecation. مسمع ***musma'*** = one made or enabled to hear (passive participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See n. 4 above).

7. راعنا ***râ'i + nâ*** = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to tend, to care. See at 2:104, p. 49, n. 7). With a little twist in pronouncing this expression bears a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Prophet.

8. لي ***layy*** = twist, twisting, bending.

9. طعن ***ṭa'n*** = slandering, calumniation, abuse, defamation, hurting.

10. انظرنا ***unẓur+nâ*** = bear with us, give us a little time (v. ii. m. s. imperative from *naẓara* [*naẓr / manẓar*], to look, to pay attention. See at 2:104, p. 49, n. 8).

11. أقوم ***'aqwam*** = more sound, more authentic, more proper, more upright, sounder. Elative form of *qawîm*. See at 2:282, p. 149, n. 2.

12. i.e., He removed them from His mercy. لعن ***la'ana*** = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 2:88, p. 42, n. 2).

يَٰٓأَيُّهَا ٱلَّذِينَ 47. O you who have been
أُوتُوا۟ ٱلْكِتَٰبَ given the Book[1]
ءَامِنُوا۟ بِمَا believe[2] in that which
نَزَّلْنَا We have sent down[3]
مُصَدِّقًا لِّمَا مَعَكُم confirming[4] what is with you[5]
مِّن قَبْلِ أَن نَّطْمِسَ before that We obliterate[6]
وُجُوهًا فَنَرُدَّهَا faces and set them back
عَلَىٰٓ أَدْبَارِهَآ on their rears[7]
أَوْ نَلْعَنَهُمْ or curse[8] them
كَمَا لَعَنَّآ as We had cursed
أَصْحَٰبَ ٱلسَّبْتِ the People of the Sabbath.[19]
وَكَانَ أَمْرُ ٱللَّهِ And Allah's command is
مَفْعُولًا ﴿٤٧﴾ ever acted upon.[10]

إِنَّ ٱللَّهَ لَا يَغْفِرُ 48. Allah does not forgive[11]
أَن يُشْرَكَ بِهِۦ that a partner is set with Him
وَيَغْفِرُ and may forgive
مَا دُونَ ذَٰلِكَ what is besides that
لِمَن يَشَآءُ ۚ for whomsoever He wills.
وَمَن يُشْرِكْ And whoever sets partners
بِٱللَّهِ with Allah
فَقَدِ ٱفْتَرَىٰٓ does indeed fabricate[12]
إِثْمًا عَظِيمًا a grave sin.
﴿٤٨﴾

1. The address is to the Jews and the Christians.

2. ءامنوا ***'âminû*** = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 3:193, p.232, n. 3).

3. i.e., the Qur'ân. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 2:23, p. 12, n.7).

4. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:81, p. 187, n. 9).

5. i.e., the original message delivered through Prophets Mûsâ and 'Îsâ, peace be on them, not the extant Books with Jews and Christians.

6. نطمس ***Naṭmisa(u)*** = we obliterate, efface, erase, wipe off, eradicate (v. i. pl. impfct. from *ṭamasa* [*ṭams/ṭumûs*], to be effaced). The final letter takes *fathah* because of the particle *'an* before the verb.

7. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/dubur*) = backs, backsides, rear parts. See at 3:111, p. 199, n. 8.

8. نلعن ***nal'ana(u)*** = we curse, damn, condemn, (v. i. pl. impfct. from *la'ana* [*la'n*], to curse. See *la'ana* at 4:45, p. 261, n. 12).

9. The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. See 2:65-66, p. 31, n. 6.

10. مفعول ***maf'ûl*** = that which is done, acted upon, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See *yaf'alû* at 3:115, p. 201, n. 3).

11. This *'âyah* emphasizes the gravity of the sin of setting partners with Allah (*shirk*). Further, it indicates that the Jews' and the Christians' worshipping of 'Îsâ, Maryam or *'Uzayr* constituted *shirk* or setting partners with Allah.

12. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 3:94, p. 192, n. 9).

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 49. Have you not seen those[1]
يُزَكُّونَ أَنفُسَهُم who vindicate[2] themselves.
بَلِ ٱللَّهُ يُزَكِّي Nay, Allah vindicates
مَن يَشَآءُ whomsoever He will;
وَلَا يُظْلَمُونَ and they[3] will not be wronged
فَتِيلًا ﴿٤٩﴾ even a tiny bit.[4]

ٱنظُرْ 50. Look,
كَيْفَ يَفْتَرُونَ how they fabricate[5]
عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie;[6]
وَكَفَىٰ بِهِۦٓ and suffices it
إِثْمًا مُّبِينًا ﴿٥٠﴾ as a flagrant[7] sin.

Section (*Rukû'*) 8

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 51. Have you not seen those[8]
أُوتُوا۟ نَصِيبًا given a portion[9]
مِّنَ ٱلْكِتَٰبِ of the Book
يُؤْمِنُونَ believing in the
بِٱلْجِبْتِ وَٱلطَّٰغُوتِ idol and the false god[10]
وَيَقُولُونَ لِلَّذِينَ and saying to those who
كَفَرُوا۟ disbelieve:
هَٰٓؤُلَآءِ أَهْدَىٰ "These are better guided[11]
مِنَ ٱلَّذِينَ ءَامَنُوا۟ than those who believe
سَبِيلًا ﴿٥١﴾ as regards the way.[12]

1. The description continues about the Jews.
2. يزكون ***yuzakkûna*** = vindicate, purify, declare the honesty or uprightness of, make grow (v. iii. m. pl. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, to be pure. See *yuzakkî* at 3:164, p. 220, n. 5). The allusion is to the self-vindication of the Jews who used to say that they were the sons and dear ones of Allah and that only Jews or Christians will enter paradise (See 2:111 and 5:18).
3. i.e., those who vindicate themselves and all others will be duly judged and will not be wronged in the least.
4. فتيل ***fatîl*** = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See 4:40 above.
5. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 3:24, p. 164, n. 6.
6. i.e., their self-vindication and their saying that they are the sons and dear ones of Allah, etc.
7. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.
8. The immediate reference of the *'âyah* is to those of the Jewish leaders of Madina who went to Makka after the battle of Badr to incite the Quraysh leaders to take their revenge upon the Prophet and the Muslims and encouraged them (Quraysh leaders) by saying that their religion and way of worshipping were better than those of the Muslims. The description, however, is universal and applies to similar situations at all times and places.
9. i.e., a portion of the knowledge of. نصيب ***naṣîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot, dividend. See at 4:44, p. 260, n. 9.
10. جبت ***jibt*** and طاغوت ***ṭâghût*** both mean idol, false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See also *ṭâghût* at 2:256, p. 132, n. 7.
11. أهدى ***'ahdâ*** = more in the right, better guided.
12. i.e., in religion. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, road, means. See at 3:97, p. 194, n. 3.

أُولَٰئِكَ ٱلَّذِينَ 52. They are those whom
لَعَنَهُمُ ٱللَّهُ Allah has cursed;[1]
وَمَن يَلْعَنِ ٱللَّهُ and anyone Allah curses,[2]
فَلَن تَجِدَ لَهُۥ you will not find for him
نَصِيرًا ﴿٥٢﴾ a helper.[3]

أَمْ لَهُمْ نَصِيبٌ 53. Or do they have a share[4]
مِّنَ ٱلْمُلْكِ of the dominion?[5]
فَإِذًا لَّا يُؤْتُونَ In that case they will not give
ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾ the people an iota.[6]

أَمْ يَحْسُدُونَ 54. Or do they envy[7]
ٱلنَّاسَ عَلَىٰ the people for
مَآ ءَاتَىٰهُمُ ٱللَّهُ what Allah gives them
مِن فَضْلِهِۦ of His grace?[8]
فَقَدْ ءَاتَيْنَآ Then We had given
ءَالَ إِبْرَٰهِيمَ the progeny of Ibrâhîm
ٱلْكِتَٰبَ وَٱلْحِكْمَةَ the Book and the wisdom
وَءَاتَيْنَٰهُم and We had given them
مُّلْكًا عَظِيمًا ﴿٥٤﴾ a great dominion.

فَمِنْهُم مَّنْ 55. Then of them are such
ءَامَنَ بِهِۦ as believe in him[9]

1. i.e., He removed them from His mercy. لعن ***la'ana*** = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:45, p. 261, n. 12).

2. يلعن ***yal'an(u)*** = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See n. 1 above).

3. i.e., anyone to help against Allah's judgement and retribution. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector. See at 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

4. نصيب ***nasîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot, dividend. See at 4:51, p. 263, n. 9; 4:44, p. 260, n. 9.

5. The interrogative is for reproach and negation; i.e., they have no share in the dominion.

6. i.e., if they had any share in the dominion they would not have given anything to anyone because of their extreme miserliness. نقير ***naqîr*** = tiny spot on a date pit. Figuratively, an iota, a little bit.

7. يحسدون ***yahsudûna*** = they envy, grudge, are jealous (v. iii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *ḥasad* at 2:109, p. 52, n. 2).

8. فضل ***fadl*** (pl. فضول *fuḍûl*)= grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here it means the special grace of Prophethood and *waḥy*. The Jews were envious that these were bestowed upon the progeny of 'Ismâ'îl, Muḥammad, peace and blessings of Allah be on him. The interrogation is for reproach. It is then pointed out that such special grace, the Book and wisdom (*sunnah*), and also a great kingdom, had already been bestowed upon the other branch of the progeny of Ibrâhim, the descendants of Ishâq. Therefore the Jews should not envy Muḥammad, peace and blessings of Allah be on him, and the Arabs, for their being the recipients of such special grace. Note that the mention of "the Book and wisdom" is explanatory of the "grace" mentioned in the previous clause of the *'âyah*.

9. i.e., in Muḥammad, peace and blessings of Allah be on him, and the Book and wisdom (*sunnah*) given him.

وَمِنْهُم مَّنْ and of them are such
صَدَّ عَنْهُ as turn away[1] from him;
وَكَفَىٰ بِجَهَنَّمَ and sufficient will be hell
سَعِيرًا ﴿٥٥﴾ as a burbung blaze.[2]

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 56. Those who disbelieve[3]
بِـَٔايَـٰتِنَا in Our revelations,[4]
سَوْفَ نُصْلِيهِمْ نَارًا We will set them on[5] fire.
كُلَّمَا نَضِجَتْ جُلُودُهُم As often as their skins broil[6]
بَدَّلْنَـٰهُمْ We will replace[7] for them
جُلُودًا غَيْرَهَا skins[8] other than those
لِيَذُوقُوا۟ so that they taste[9]
ٱلْعَذَابَ the punishment.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَزِيزًا حَكِيمًا ﴿٥٦﴾ All-Mighty, All-Wise.

وَٱلَّذِينَ ءَامَنُوا۟ 57. And those who believe
وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ and do[10] good deeds[11]
سَنُدْخِلُهُمْ We shall put them in[12]
جَنَّـٰتٍ تَجْرِى gardens flowing[13]
مِن تَحْتِهَا ٱلْأَنْهَـٰرُ beneath them the rivers,
خَـٰلِدِينَ فِيهَآ أَبَدًا they abiding[14] therein forever.
لَّهُمْ فِيهَآ They will have therein

1. صد ***ṣadda*** = he turned away, diverted, deterred, dissuaded, repelled, prevented (v. iii. m. s. past from *sadd*, to turn away. See *taṣuddûna* at 3:99, p. 194, n. 9).

2. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

3. كفروا ***kafarû*** = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 2: 212, p.101, n. 13).

4. ءايات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:190, p. 231, n. 3.

5. نصلي ***nuṣlî*** = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ṣulîy/ṣilâ'*), to roast. See at 4:30, p. 253, n. 9).

6. نضجت ***nadijat*** = she became ripe, matured, was well-cooked, broiled (v. iii. f. s. past from *nadija* [*nadj*], to ripen).

7. بدلنا ***baddalnâ*** = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

8. جلود ***julûd*** (pl.; s.جلد *jild*) = skins.

9. يذوقوا ***yadhûqû***(*na*) = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for a hidden *'an* in the particle *lâm* {*li* in the sense of *kay*. *lâm* of motivation} coming before the verb).

10. عملوا ***'amilû*** = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See *ya'malûna* at 4:17, p. 245, n. 14).

11. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 3:57, p. 178, n. 5.

12. ندخل ***nudkhilu*** = we enter (in the transitive sense), put in, insert, admit (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *nudkhil* at 4:32, p. 254, n. 4).

13. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:198, p. 234, n. 2).

14. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting(active participle from *khalada* [*khulûd*], to live for ever. See at 4:13, p. 244, n. 7).

أَزْوَاجٌ مُّطَهَّرَةٌ spouses[1] rendered pure;[2]
وَنُدْخِلُهُمْ and We shall admit them
ظِلًّا ظَلِيلًا ﴿٥٧﴾ into a shade[3] ever shading.[4]

إِنَّ ٱللَّهَ يَأْمُرُكُمْ 58. Verily Allah bids[5] you
أَن تُؤَدُّوا۟ ٱلْأَمَٰنَٰتِ that you deliver[6] up the trusts
إِلَىٰٓ أَهْلِهَا to their rightful owners
وَإِذَا حَكَمْتُم and, when you adjudicate[7]
بَيْنَ ٱلنَّاسِ between men,
أَن تَحْكُمُوا۟ that you adjudicate[8]
بِٱلْعَدْلِ ۚ with impartiality.[9]
إِنَّ ٱللَّهَ نِعِمَّا Excellent[10] is what Allah
يَعِظُكُم بِهِۦٓ exhorts[11] you with.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
سَمِيعًۢا بَصِيرًا ﴿٥٨﴾ All-Hearing, All-Seeing.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 59. O you who believe,
أَطِيعُوا۟ ٱللَّهَ obey[12] Allah
وَأَطِيعُوا۟ ٱلرَّسُولَ and obey the Messenger,
وَأُو۟لِى ٱلْأَمْرِ and those in authority[13]
مِنكُمْ ۖ from among you.
فَإِن تَنَٰزَعْتُمْ Then if you dispute[14]
فِى شَىْءٍ about anything

1. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 2:25, p. 13, n. 12.

2. مطهرة ***mutahharah*** (mas. مطهر *mutahhar*) = rendered pure, clean (passive participle from *tahhara*, form II of *tahara/tahura* [*tuhr/tahârah*], to be pure. See at 2:25, p. 13, n. 13).

3. ظل ***zill*** (s.; pl. *zilâl/zulûl/'azlâl*)= shade, shadow, shelter. See *zulal* at 2:210, p.101,n. 1.

4. i.e.,paradise. ظليل ***zalîl*** = shade-giving, ever-shading (act. participle from *zalla*).

5. يأمر ***ya'muru*** = he commands, orders, bids (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 2:169, p. 79, no. 12)

6. تؤدوا ***tu'addû(na)*** = you deliver up, pay up, fulfil, carry out (v. ii. m. pl. impfct. from *'addâ*, form II [*ta'diyah*] of *'adâ* [*'uduww/'ady*], to go, to proceed. The terminal *nûn* is dropped because of the particle *'an* coming before the verb).See *yu'addî* at 3:75, p. 184, n. 7.

7. حكمتم ***ḥakamtum*** = you (all) adjudicated, judged, (v. ii. m. pl. past from *ḥakama* [*ḥukm*], to pass judgement. See *'aḥkumu* at 3:55, p. 177, n. 10).

8. تحكموا ***taḥkumû(na)*** = you (all) adjudicate, judge, give decision (v. ii. m. pl. impfct. from *ḥakama*. See n. 7 above).

9. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence. See at 2:282, p. 237, n. 9).

10. نعما ***ni'immâ*** (*ni'ma* + *mâ*) = how excellent is what, how good is what.

1. يعظ ***ya'izu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'ẓ*) = to admonish, to preach. See at 2:231, p. 115, n. 5).

12. أطيعوا ***'aṭî'û*** = you (all) obey , be obedient(v. ii. m. pl. imperative from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. See at 3:132, p. 207, n. 6).

13. أولى الأمر ***'ûlî al-'amr*** (acc/gen. of *'ûlû al-'amr)* = persons in authority, those in command.

14. تنازعتم ***tanâza'tum*** = you (all) disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 3:152, p. 214, n. 3).

فَرُدُّوهُ إِلَى اللَّهِ refer[1] it to Allah[2]
وَالرَّسُولِ and the Messenger[3]
إِن كُنتُمْ تُؤْمِنُونَ if you are believing
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ This is the best[4] and fairest[5]
تَأْوِيلًا ﴿٥٩﴾ as a solution.[6]

Section (*Rukû'*) 9

أَلَمْ تَرَ إِلَى الَّذِينَ 60. Have you not seen those
يَزْعُمُونَ أَنَّهُمْ who claim[7] that they
آمَنُوا بِمَا believe in what
أُنزِلَ إِلَيْكَ has been sent down[8] to you
وَمَا أُنزِلَ and what was sent down
مِن قَبْلِكَ before you
يُرِيدُونَ أَن يَتَحَاكَمُوا desiring[9] to go for judgement[10]
إِلَى الطَّاغُوتِ to the evil one[11]
وَقَدْ أُمِرُوا though they were ordered[12]
أَن يَكْفُرُوا بِهِ to disbelieve in it?
وَيُرِيدُ الشَّيْطَانُ But Satan desires
أَن يُضِلَّهُمْ to delude them[13]
ضَلَالًا بَعِيدًا to straying far away?
﴿٦٠﴾
وَإِذَا قِيلَ لَهُمْ 61. And if it is said to them:

1. ردوا ***ruddû*** = you (all) send back, refer (v. ii. m. pl. imperative from *radda* [*radd*], to put back. See *yaruddû* at 3:149, p. 213, n. 2).
2. i.e., to Allah's Book, the Qur'ân.
3. i.e., to Muhammad, peace and blessings of Allah be on him, during his lifetime, and to his *sunnah* after his death.
4. i.e., the resort to the Qur'ân and the *sunnah* for the settlement of disputes. خير ***khayr*** = good, better, best. See at 4:25, p. 252, n. 2.
5. أحسن ***'ahsan*** = better, fairer/fairest, more/most beautiful. Elative of *hasan*, good, beautiful.
6. تأويل ***Ta'wîl*** = solution, interpretation, clarification.
7. يزعمون ***yaz'umûna*** = they claim, maintain, presume (v. iii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend). The *'âyah* has in view the hypocrites who make an outward profession of belief in the Qur'ân and the Prophet but seek the judgement of their evil ones.
8. أنزل ***'unzila*** = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 2:284, p. 151, n. 7).
9. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. Se at 4:44, p. 260, n. 13).
10. يتحاكموا ***yataḥâkamû(na)*** = they go for judgement, bring one another before the judge (v. iii. m. pl. impfct. from *taḥâkama*, form VI of *ḥakama* [*ḥukm*], to pass judgement. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *ḥakamtum* at 4:58, p. 266, n. 7).
11. طاغوت ***tâghût*** (s.; pl. طواغيت *tawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:51, p. 263, n. 10 and 2:256, p. 132, n. 7.
12. أمروا ***'umirû*** = they were ordered, commanded (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *ya'muru* at 4: 58, p. 266, n. 5).
13. يضل ***yudilla(u)*** = he misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *taḍillû* at 4:44, p. 260, n. 14).

تَعَالَوْا۟ إِلَىٰ مَآ : "Come[1] to what
أَنزَلَ ٱللَّهُ Allah has sent down[2]
وَإِلَى ٱلرَّسُولِ and to the Messenger",
رَأَيْتَ ٱلْمُنَٰفِقِينَ you see[3] the hypocrites
يَصُدُّونَ عَنكَ turning away[4] from you
صُدُودًا ﴿٦١﴾ in rejection.[5]

فَكَيْفَ 62. So how would it be
إِذَآ أَصَٰبَتْهُم if there befalls[6] them
مُّصِيبَةٌۢ بِمَا a calamity[7] because of what
قَدَّمَتْ أَيْدِيهِمْ their hands have advanced?[8]
ثُمَّ جَآءُوكَ Then they will come[9] to you
يَحْلِفُونَ بِٱللَّهِ swearing[10] by Allah:
إِنْ أَرَدْنَآ "We did not intend[11]
إِلَّآ إِحْسَٰنًا but doing good
وَتَوْفِيقًا ﴿٦٢﴾ and making reconciliation".[12]

أُو۟لَٰٓئِكَ ٱلَّذِينَ 63. Those are the ones,
يَعْلَمُ ٱللَّهُ Allah knows
مَا فِى قُلُوبِهِمْ what is in their hearts.
فَأَعْرِضْ عَنْهُمْ So refrain[14] from them,
وَعِظْهُمْ and admonish[15] them,
وَقُل لَّهُمْ and say to them

1. تعالوا ***ta'âlaw*** = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 3:61, p. 179, n. 4).

2. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down. See *'unzila* at 4:60, p. 267, n. 8).

3. رأيت ***ra'ayta*** = you saw, noticed, observed (v. ii. m. s. past from *ra'â* [*ra'y /ru'yah*], to see. See *yarawna* at 2:165, p. 78, n. 3).

4. يصدون ***yaṣuddûna*** = they turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away.. See *ṣadda* at 4:55, p. 265, n. 1).

5. صدود ***ṣudûd*** = turning away, rejection.

6. أصابت ***'aṣâbat*** = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb ṣaybûbah*], to hit the mark, to be right. See at 3:165, p. 220, n. 1).

7. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, misfortune, affliction. See at 3:165, p. 220, n. 11.

8. قدمت ***qaddamat*** = she sent ahead, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama/ qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 3:181, p. 227, n. 7).

9. جاءوا ***jâ'û*** = they came (v. iii. m. pl. past from *jâ'a* (*jay'/majî'*), to come).

10. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear).

11. أردنا ***'aradnâ*** = we desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 4:60, p.267, n. 9).

12. توفيق ***tawfîq*** = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper.

13. i.e., refrain from taking them to task.أعرض ***'a'riḍ*** = avoid, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See *'a'riḍû* at 4: 16, p. 245, n. 12).

14. عظ ***'iẓ*** = admonish, give advice (v. ii. m. s. imperative from *wa'aẓa* [*wa'ẓ/'iẓah*], to preach, to admonish. See *'iẓû* at 4:34, p. 255, n. 14).

فِيٓ أَنفُسِهِمْ about their selves
قَوْلًۢا بَلِيغًا ﴿٦٣﴾ a saying that impresses.

وَمَآ أَرْسَلْنَا 64. And We sent out[2] not
مِن رَّسُولٍ any Messenger
إِلَّا لِيُطَاعَ but that he be obeyed[3]
بِإِذْنِ ٱللَّهِ by Allah's command;
وَلَوْ أَنَّهُمْ إِذ and had they, when
ظَّلَمُوٓا۟ أَنفُسَهُمْ they wronged themselves,[4]
جَآءُوكَ come to you
فَٱسْتَغْفَرُوا۟ ٱللَّهَ and begged Allah's forgiveness[5]
وَٱسْتَغْفَرَ and there sought forgiveness
لَهُمُ ٱلرَّسُولُ for them the Messenger
لَوَجَدُوا۟ they would surely have found[6]
ٱللَّهَ Allah
تَوَّابًا Most Forgiving,[7]
رَّحِيمًا ﴿٦٤﴾ Most Merciful.

فَلَا وَرَبِّكَ 65. But no, by your Lord,
لَا يُؤْمِنُونَ they believe[8] not
حَتَّىٰ يُحَكِّمُوكَ unless they make you judge[9]
فِيمَا شَجَرَ about whatever crops up[10]
بَيْنَهُمْ between them

1. بليغ ***balîgh*** (s., pl. *bulaghâ'*)= effective, eloquent, intense, profound. (act. participle in the scale of *fa'îl* from *balagha* [*bulûgh*], to reach. See *balaghû* at 4:6, p. 238, n. 13.

2. أرسلنا ***'arsalnâ*** = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalîn* at 2:252, p. 128, n. 12).

3. يطاع ***yuṭâ'a***(*'u*) = he is obeyed, followed (v. iii. m. s. impfct. passive from *'atâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. The final letter takes *fatḥah* because of a hidden *'an* in the particle *lâm* {*li* in the sense of *kay, lâm* of motivation) coming before the verb. See *'aṭî'û* at 4:59, p. 266, n. 12). This *'âyah* emphasizes that obedience to the Messenger of Allah and his *sunnah* is obedience to Allah.

4. i.e., by disobeying the Qur'ân and the *sunnah* and by resorting to the evil ones for judgement and guidance.

5. استغفروا ***istaghfarû*** = they asked for forgiveness, begged forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 3:135, p. 208, n. 5).

6. وجدوا ***wajadû*** = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 3:37, p. 170, n. 3).

7. تواب ***tawwâb*** = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''âl* from *tâba* [*tawb, tawbah / matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 3:128, p. 206, n. 6).

8. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 2:3, p. 5, n. 1).

9. يحكموا ***yuḥakkimû***(*na*) = they appoint as judge, make judge (v. iii. m. pl. impfct. from *ḥakkama*, form II of *ḥakama* [*ḥukm*], to pass judgement. The terminal *nûn* is dropped because of *'an* hidden in *ḥattâ* before the verb. See *yataḥâkamû* at 4:60, p. 267, n. 10).

10. i.e., of any dispute or differences. شجر ***shajara*** = he or it occurs, happens, develops, arises, crops up (v. iii. m. s. past from ***shajr***, to happen).

ثُمَّ لَا يَجِدُوا and then do not find
فِيٓ أَنفُسِهِمْ within themselves
حَرَجًا any distress[1]
مِّمَّا قَضَيْتَ because of what you decree[2]
وَيُسَلِّمُوا and give themselves up[3]
تَسْلِيمًا ﴿٦٥﴾ in submision.[4]

وَلَوْ أَنَّا 66. And if We
كَتَبْنَا عَلَيْهِمْ had decreed[5] on them
أَنِ ٱقْتُلُوٓا أَنفُسَكُمْ that you kill yourselves[6]
أَوِ ٱخْرُجُوا مِن دِيَٰرِكُم or leave[7] your homes
مَّا فَعَلُوهُ they would not have done it
إِلَّا قَلِيلٌ مِّنْهُمْ except a few of them;
وَلَوْ أَنَّهُمْ فَعَلُوا but if they did
مَا يُوعَظُونَ بِهِۦ what they were advised[8] of
لَكَانَ it would have been
خَيْرًا لَّهُمْ better[9] for them
وَأَشَدَّ and stronger[10]
تَثْبِيتًا ﴿٦٦﴾ in confirmation.[11]

وَإِذًا 67. And in that case
لَّآتَيْنَٰهُم We would surely have given
مِّن لَّدُنَّآ them on Our Part
أَجْرًا عَظِيمًا ﴿٦٧﴾ a magnificent[12] reward;

1. حرج ***haraj*** = distress, constriction, anguish, difficulty, critical situation.

2. قضيت ***qaḍayta*** = you decreed, judged, ruled, decided judicially, performed (v. ii. m. s. past from *qaḍâ* [*qaḍâ'*], to finish, to settle. See *qaḍaytum* at 2:200, p.97, n. 3).

3. يسلموا ***yusallimû***(*na*) = they give up, surrender, submit, pay up, deliver (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe, to be faultless. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb *yuḥakkimû* which is governed by a hidden *'an* in *ḥattâ* before it. See n. 9 on the previous page.

4. تسليم ***taslîm*** = submission, surrender, to give up, to deliver (verbal noun in form II of *salima*. See n. 3 above).

5. كتبنا ***katabnâ*** = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See *kutiba* at 2:246, p. 124, n. 2).

6. i.e., the righteous should kill the guilty ones, as was the order given to the children of *'Isrâ'îl*. See 2:54, p. 25, n. 9.

7. اخرجوا ***'ukhrujû*** = you (all) go out, leave, depart, get out (v. ii. m. pl. imperative from *kharaja* [*khurûj*], to go out. See *'ukhrijat* at 3:110, p. 199, n. 1).

8. i.e., to believe in the Qur'ân and the Prophet and to submit to his decision and judgement. يوعظون ***yû'aẓûna*** = they are advised, counselled, admonished, exhorted (v. iii. m. pl. impfct. passive from *wa'aza* [*wa'z/'iẓah*], to admonish, to exhort. See *yû'aẓu* at 2:232, p. 115, n. 13).

9. خير ***khayr*** = good, better best. See at 4:59, p. 267, n. 4.

10. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest (elative of *shadîd*. See at 2:200, p. 97, n. 6).

11. i.e., of their faith. تثبيت ***tathbît*** = confirmation, fastening, strengthening. Verbal noun in form II of *thabata* [*thabât / thubût*], to stand firm, be fixed. See at 2:265. p. 138, n. 13.

12. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:40, p.258, n. 10.

وَلَهَدَيْنَٰهُمْ
68. And would certainly have guided[1] them to
صِرَٰطًا مُّسْتَقِيمًا
a way[2] straight and right.[3]
٦٨

وَمَن يُطِعِ
69. And those who obey[4]
ٱللَّهَ وَٱلرَّسُولَ
Allah and the Messenger,
فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ
they will be with those
أَنْعَمَ ٱللَّهُ عَلَيْهِم
on whom Allah has graced[5]
مِّنَ ٱلنَّبِيِّـۧنَ
of the Prophets
وَٱلصِّدِّيقِينَ
and the strictly veracious[6]
وَٱلشُّهَدَآءِ
and the martyrs[7]
وَٱلصَّٰلِحِينَ ۚ
and the righteous;[8]
وَحَسُنَ أُو۟لَٰٓئِكَ
and good[9] they are
رَفِيقًا
in companionship![10]
٦٩

ذَٰلِكَ ٱلْفَضْلُ
70. This is the grace
مِنَ ٱللَّهِ ۚ
from Allah;
وَكَفَىٰ بِٱللَّهِ
and it suffices[11] Allah
عَلِيمًا
as All-Knowing.
٧٠

Section (*Rukû'*) 10

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟
71. O you who believe,
خُذُوا۟ حِذْرَكُمْ
take[12] your precautions;[13]

1. هدينا ***hadaynâ*** = we showed, guided (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See *ihtadû* at 3:20, p. 162, n. 10).
2. صراط ***ṣirâṭ*** = way, path, road. See at 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.
3. مستقيم ***mustaqîm*** = straight, upright, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 3:101, p. 195, n. 7).
4. يطع ***yuṭi'*** (originally *yuṭî'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*taw'*), to obey. The last letter becomes vowelless and so the medial *yâ'* is dropped for the verb is in a conditional clause (preceded by *man*). See at 4:13, p. 244, n. 5).
5. أنعم ***'an'ama*** = he graced, bestowed bounty (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See *'an'amtu* at 2:122, p. 58, n. 2).
6. صديقين ***ṣiddîqîn*** (acc./gen. of *ṣiddîqûn*, sing. *ṣiddîq*) = strictly veracious, unquestioningly believing ones.
7. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 3:140, p. 210, n. 2.
8. صالحين ***Ṣâliḥîn*** (acc./gen. of *ṣâliḥûn*, sing. *ṣâaliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*salâḥ/ṣulûḥ/maslaḥah*], to be good, right, proper. See at 3:114, p. 201, n. 2). This *'âyah* explains the expression "those you graced upon" occurring in 1:7.
9. حسن ***ḥasuna*** = he became good, nice, handsome, pretty (v. iii. m. s. past from *husn*. See *'aḥsana* a 4:59, p. 267, n. 5).
10. رفيق ***rafîq*** (s.; pl. *rufaqâ'/rifâq*) = companion, friend, associate, kind, mild (act. participle in the scale of *fa'îl* from *rafaqa* [*rifq*], to be kind, nice, friendly).
11. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 4:44, p. 260, , n. 16).
12. خذوا ***khudhû*** = you all take, receive, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).
13. حذر ***hidhr*** = caution, precaution, alertness, watchfulness. See *ḥadhar* at 2:243, p. 122, n. 8 and *yuḥadhdhiru* at 3:30, p. 167, n. 8).

فَانفِرُوا۟ ثُبَاتٍ then sally forth[1] in groups[2]
أَوِ ٱنفِرُوا۟ جَمِيعًا or sally forth all in a body.
(٧١)

وَإِنَّ مِنكُمْ 72. And indeed among you
لَمَن لَّيُبَطِّئَنَّ is he that lags behind.[3]
فَإِنْ أَصَٰبَتْكُم So if there befalls[4] you
مُّصِيبَةٌ قَالَ a calamity[5] he says:
قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ "Allah has just favoured[6] me,
إِذْ لَمْ أَكُن مَّعَهُمْ in that I was not with them
شَهِيدًا (٧٢) as an on-looker."[7]

وَلَئِنْ أَصَٰبَكُمْ 73. And if there reached you
فَضْلٌ مِّنَ ٱللَّهِ a grace[8] from Allah
لَيَقُولَنَّ he would certainly say –
كَأَن لَّمْ تَكُۢنۢ as if there had not been
بَيْنَكُمْ وَبَيْنَهُۥ between you and him
مَوَدَّةٌ any friendship[9] –
يَٰلَيْتَنِى "O how I wish
كُنتُ مَعَهُمْ I had been with them
فَأَفُوزَ and so attained[10]
فَوْزًا عَظِيمًا (٧٣) a splendid success."

فَلْيُقَٰتِلْ 74. Hence let there fight

1. The present and the succeeding five *'âyahs* deal with the duty of fighting in the way of Allah. انفروا ***infirû*** = you (all) rush, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufûr/nifâr*], to rush, to flee).

2. ثبات ***thubât*** (pl.; s. *thubah*) = detached groups, detachments.

3. The allusion is to the hypocrites who lag behind at the time of going out in fighting. ليبطئن ***la+yubatti'anna*** = he lags behind, slows down (v. iii. m. s. impfct. emphatic from *batta'a*, form II of *bata'a* [*buṭ'/biṭâ'/baṭâ'ah*], to be slow.

4. أصابت ***'aṣâbat*** = he or it afflicted, befell, hit, struck, reached (v. iii. f. s. past in form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *'aṣâbat* at 4:62, p. 268, n. 6).

5. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 4:62, p. 268, n. 7.

6. أنعم ***'an'ama*** = he graced, favoured (v. iii. m. s. past from *na'ama*[*na'mah/man'am*], to be in ease. See *'an'amtu* at 4: 69, p. 271, n. 5).

7. The term is very appropriate here; for had the hypocrite gone out with the believers he would have been only an on-looker without sincerely taking part in the fighting. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to witness. See at 4:33, p 255, n. 4).]

8. i.e., victory, success in the fighting, booty. Victory in battle indeed comes only by Allah's grace (see 3:126; 8:10) and it is therefore referred to here very appropriately as such. فضل ***fadl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, bounty, amiability; also surplus, excess. See at 4:54, p. 264, n. 8.

9. مودة ***mawaddah*** = love, affection, friendship. The clause is parenthetical and is illustrative of the unreasonableness of the hypocrite's feeling; in that he was very much in close touch with the Muslims and knew the purpose and fact of their going out to fight the enemy.

10. أفوز ***'afûza(u)*** = I attain success, succeed, triumph, gain victory, win (v. i. s. impfct. from *fâza* [*fawz*], to be successful. The last letter takes *fatḥah* because of a hidden *'an* in *fâ* {causal *fâ* in conclusion of a wish} coming before the verb. See *fawz* at 4:13, p. 244, n. 9).

فِي سَبِيلِ ٱللَّهِ in the way of Allah
ٱلَّذِينَ يَشْرُونَ those who sell[1]
ٱلْحَيَوٰةَ ٱلدُّنْيَا the worldly life
بِٱلْءَاخِرَةِ for the hereafter.
وَمَن يُقَٰتِلْ And whoever fights
فِي سَبِيلِ ٱللَّهِ in the way of Allah
فَيُقْتَلْ and is then killed[2]
أَوْ يَغْلِبْ or attains victory,[3]
فَسَوْفَ نُؤْتِيهِ We shall give him
أَجْرًا عَظِيمًا ﴿٧٤﴾ a magnificent reward.

وَمَا لَكُمْ 75. And what is with you
لَا تُقَٰتِلُونَ that you do not fight
فِي سَبِيلِ ٱللَّهِ for the sake of Allah
وَٱلْمُسْتَضْعَفِينَ and the oppressed ones[4]
مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ of the men and the women
وَٱلْوِلْدَٰنِ ٱلَّذِينَ and the children who
يَقُولُونَ رَبَّنَآ أَخْرِجْنَا say: "Our Lord, take us[5] out
مِنْ هَٰذِهِ ٱلْقَرْيَةِ of this habitation[6] of which
ٱلظَّالِمِ أَهْلُهَا oppressive[7] are the residents,
وَٱجْعَل لَّنَا and appoint[8] for us
مِن لَّدُنكَ وَلِيًّا from Your Side a guardian[9]
وَٱجْعَل لَّنَا and appoint for us

1. يشرون ***yashrûna*** = they sell, barter, buy, purchase, (v. iii. m. pl. impfct. from *sharâ* [*shiran / shirâ'*], to sell, vend, buy. See *yashrî* at 2:207, p. 100, n. 1). This *'âyah* stresses: (a) that the fighting should be undertaken only for the sake of Allah and (b) that this should be done for gaining Allah's pleasure and reward in the hereafter and not for gaining any worldly benefit, it matters not whether one is killed or gains victory, for Allah will give due reward in either case.

2. يقتل ***yuqtal(u)*** = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill. See *yuqtalu* at 2:154, p. 73, n. 2. The last letter is vowelless because of the verb is in a conditional clause (preceded by *man*).

3. يغلب ***yaghlib(u)*** = he attains victory, overpowers, overcomes, triumphs (v. iii. m. s. impfct. from *ghalaba* [*ghalb /ghalabah*], to triumph. See *tughlabûna* at 3:12, p. 158, n. 6).

4. مستضعفين ***mustad'afîn*** (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/da'f*], to be weak. See *ḍi'âf* at 4:9, p. 240, n. 7). The immediate reference is to the oppressed Muslims of Makka, but the lesson of the *'âyah* is general.

5. أخرج ***'akhrij*** = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja,* form IV of *kharaja* [*khurûj*], to go out. See *'akhrijû* at 2: 2:191, p. 92, n. 1).

6. قرية ***qaryah*** (s.; pl.قرى *quran*) = habitation, town, village, hamlet. Here it refers to Makka and the unbelieving Quraysh leaders.

7. ظالم ***ẓâlim*** (s.; pl.ظالمون *ẓâlimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimûn* at 3:128, p. 206, n. 8).

8. اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 3:40, p. 171, n. 11).

9. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 2:282, p. 148, n. 4).

مِن لَّدُنكَ نَصِيرًا from Your Side a helper.[1]

(٧٥)

ٱلَّذِينَ ءَامَنُوا 76. Those who believe,

يُقَٰتِلُونَ they fight[2]

فِى سَبِيلِ ٱللَّهِ in the way of Allah;

وَٱلَّذِينَ كَفَرُوا and those who disbelieve,

يُقَٰتِلُونَ they fight

فِى سَبِيلِ ٱلطَّٰغُوتِ in the way of the evil one.[3]

فَقَٰتِلُوٓا So fight

أَوْلِيَآءَ ٱلشَّيْطَٰنِ the allies[4] of Satan.

إِنَّ كَيْدَ ٱلشَّيْطَٰنِ Verily Satan's stratagem[5]

كَانَ ضَعِيفًا (٧٦) is weak.[6]

Section (*Rukû'*) 11

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 77. Have you not seen those

قِيلَ لَهُمْ that were told:[7]

كُفُّوٓا أَيْدِيَكُمْ "Hold back[8] your hands and

وَأَقِيمُوا ٱلصَّلَوٰةَ properly perform[9] the prayer

وَءَاتُوا ٱلزَّكَوٰةَ and pay the *zakâh*";

فَلَمَّا كُتِبَ عَلَيْهِمُ but when ordained[10] on them

ٱلْقِتَالُ was fighting,

إِذَا فَرِيقٌ مِّنْهُمْ lo! a section of them

يَخْشَوْنَ ٱلنَّاسَ fear[11] the people

كَخَشْيَةِ ٱللَّهِ like the fearing of Allah

أَوْ أَشَدَّ خَشْيَةً or a more intensive[12] fearing;

1. نصير ***naṣîr*** = (pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:52, p. 264, n. 3; 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

2. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 2:217, p. 105, n. 9).

3. طاغوت ***ṭâghût*** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:60, p. 267, n. 11; 4:51, p. 263, n. 10.

4. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 3:175, p. 224, n. 6; 3:28, p. 166, n. 3.

5. كيد ***kayd*** = machination, plot, ruse, stratagem. See at 3:120, p. 203, n. 15.

6. ضعيف ***ḍa'îf*** (pl. *ḍu'afâ'/ḍi'âf/ḍa'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'îl* of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 4:28, p. 253, n. 2.

7. The allusion is to those Muslims or hypocrites who had earlier wished to be allowed to fight the unbelievers but who, when fighting was actually ordained, were afraid of fighting the enemies (Ibn Kathîr, II, 315; *Al-Baḥr*, III, 712-713).

8. كفوا ***kuffû*** = you (all) hold back, restrain, check, prevent (v. ii. m. pl. imperative from *kaffa* [*kaff*], to desist, to border).

9. أقيموا ***'aqîmû*** = you (all) properly perform, st up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 2:109, p. 52, n. 9; 2:83, p. 39, n. 4).

10. كتب ***kutiba*** = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb /kitâbah*], to write. See at 2:246, p. 124, n. 2).

11. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *khashiya* at 4:25, p. 251, n. 12).

12. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest (elative of *shadîd*. See at 4:66, p. 270, n. 10; 2:200, p. 97, n. 6).

وَقَالُوا۟ رَبَّنَا لِمَ
كَتَبْتَ عَلَيْنَا
ٱلْقِتَالَ
لَوْلَآ أَخَّرْتَنَآ
إِلَىٰٓ أَجَلٍ قَرِيبٍ
قُلْ مَتَٰعُ
ٱلدُّنْيَا قَلِيلٌ
وَٱلْءَاخِرَةُ خَيْرٌ
لِّمَنِ ٱتَّقَىٰ
وَلَا تُظْلَمُونَ
فَتِيلًا ﴿٧٧﴾
78. أَيْنَمَا تَكُونُوا۟
يُدْرِككُّمُ ٱلْمَوْتُ
وَلَوْ كُنتُمْ فِى بُرُوجٍ
مُّشَيَّدَةٍ
وَإِن تُصِبْهُمْ
حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ
مِنْ عِندِ ٱللَّهِ
وَإِن تُصِبْهُمْ
سَيِّئَةٌ يَقُولُوا۟
هَٰذِهِۦ مِنْ عِندِكَ
قُلْ كُلٌّ مِّنْ
عِندِ ٱللَّهِ
فَمَالِ
هَٰٓؤُلَآءِ ٱلْقَوْمِ

and they say:"Our Lord, why
have You imposed[1] on us
the fighting?
Why not put us off[2]
till a term[3] close by[4]?"
Say: "The enjoyment[5] of this
world is insignificant;[6]
and the hereafter is better
for the one who fears Allah.[7]
And you will not be wronged
even a tiny bit."[8]
78. Wherever you be,
death will catch[9] you up,
even if you be in towers[10]
lofty and strongly built.[11]
And if there befalls[12] them
any good, they say: "This is
from Allah's Side";
and if there befalls them
any evil they say:
"This is from yous side".
Say: "Everything is from
Allah's Side."
So what is the matter with
these people –

1. كتبت ***katabta*** = you wrote, made obligatory, imposed (v. ii. m. s. past from *kataba* [*katb /kitâbah*], to write. See *kutiba* at 4:77, p. 274, n. 10).

2. أخرت ***'akhkharta*** = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhkhara*, form II from *'akhr*. See *ta'akhkhara* at 2:203, p. 98, n. 7).

3. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 2:282, p. 147, n. 4.

4. قريب ***qarîb*** = near, proximate, not far away, close by. See at 4:17, p. 246, n. 4.

5. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, object of delight . See at 3: 196, p. 233, n. 12; 3:185, p. 229, n. 1; 3:14, p. 159, n. 18.

6. قليل ***qalîl*** (s.; pl. *'aqillâ'/qalâ'il/qilâl*)= a little, trifling, inconsiderable, insignificant.

7. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 3:76, p. 185, n. 7; 2: 203, p. 98, n. 8).

8. فتيل ***fatîl*** = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:49, p. 263, n. 4.

9. يدرك ***yudrik(u)*** = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain). The last letter is rendered vowelless because the verb comes as conclusion of a conditional clause.

10. بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac.

11. مشيدة ***mushayyadah*** (f., m. *mushayyad*) = lofty, high, strongly built (passive participle from *shayyada*, form II of *shâda* [*shayd*], to erect, to construct).

12. تصب ***tuṣib*** (تصيب ***tuṣîbu***) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:120, p. 203, n.11).

لَا يَكَادُونَ they are not close to[1]
يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾ understanding[2] any talk![3]

مَّا أَصَابَكَ 79. Whatever reaches[4] you
مِنْ حَسَنَةٍ of any good thing[5]
فَمِنَ اللَّهِ that is from Allah;
وَمَا أَصَابَكَ and whatever befalls you
مِن سَيِّئَةٍ of an evil,[6]
فَمِن نَّفْسِكَ that is from yourself.
وَأَرْسَلْنَاكَ And We have sent out[7] you
لِلنَّاسِ رَسُولًا for mankind as a Messenger.
وَكَفَىٰ بِاللَّهِ And suffices[8] it with Allah
شَهِيدًا ﴿٧٩﴾ as an witness.[9]

مَّن يُطِعِ 80. Whoever obeys[10]
الرَّسُولَ the Messenger
فَقَدْ أَطَاعَ اللَّهَ does indeed obey[11] Allah;
وَمَن تَوَلَّىٰ and those who turn away,[12]
فَمَا أَرْسَلْنَاكَ We have not sent you
عَلَيْهِمْ حَفِيظًا over them as a guard.[13]
﴿٨٠﴾

وَيَقُولُونَ 81. And they say:
طَاعَةٌ "Obedience";[14]

1. لا يكادون ***lâ yakâdûna*** = they are not close to, about to (v. iii. m. pl. impfct. from *kâda* [*kawd*] to be about to . See *kâdû* at 2:71, p. 34, n. 4).
2. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand.
3. حديث ***hadîth*** (s.; pl. احاديث *'aḥâdîth*) = speech, talk, narration, report relating to deeds and utterances of the Prophet and his Companions.
4. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 4:72, p. 272, n. 4).
5. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, benefaction. See at 4:40, p. 258, n. 8.
6. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:31, p. 254, n. 3.
7. أرسلنا ***'arsalnâ*** = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 464, p. 269, n. 2).
8. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:70, p. 271, n. 11).
9. شهيد ***shahîd*** (s.; pl. شهداء *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to witness. See at 4:72, p 272, n. 7).
10. يطع ***yuti'*** (originally *yuṭî'u*) = he obeys, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. The last letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:69, p. 271, n. 4).
11. أطاع ***'aṭâ'a*** = he obeyed, followed, complied with (v. iii. m. s. past in form IV of *ṭâ'a* [*ṭaw'*], to obey. See n. 10 above.
12. تولى ***tawallâ*** = turned away, desisted, refrained (v. iii. m. s. past in form V of *waliya*, to be near. See at 3:82, p. 188, n. 4).
13. حفيظ ***ḥafîẓ*** = attentive, mindful, persevering, guarding, guard.
14. i.e., "We obey". The reference is to the hypocrites. طاعة *ṭâ'ah* = obedience. See n. 10 above.

فَإِذَا بَرَزُوا۟ but when they emerged[1]
مِنْ عِندِكَ from your presence
بَيَّتَ طَآئِفَةٌ مِّنْهُمْ a group[2] of them design[3]
غَيْرَ ٱلَّذِى تَقُولُ other than what they say.[4]
وَٱللَّهُ يَكْتُبُ And Allah records
مَا يُبَيِّتُونَ what they design.
فَأَعْرِضْ عَنْهُمْ Hence refrain[5] from them
وَتَوَكَّلْ عَلَى ٱللَّهِ and depend[6] on Allah;
وَكَفَىٰ بِٱللَّهِ and suffices it with Allah
وَكِيلًا ﴿٨١﴾ as Guardian-Trustee.[7]

أَفَلَا يَتَدَبَّرُونَ 82. Do they not reflect[8] over
ٱلْقُرْءَانَ the Qur'ân?
وَلَوْ كَانَ مِنْ عِندِ Were it from the side of
غَيْرِ ٱللَّهِ anyone else than Allah
لَوَجَدُوا۟ فِيهِ they would have found[9] in it
ٱخْتِلَٰفًا disagreement[10]
كَثِيرًا ﴿٨٢﴾ in profusion.

وَإِذَا جَآءَهُمْ 83. If there comes to them[11]
أَمْرٌ مِّنَ ٱلْأَمْنِ a matter[12] of security[13]
أَوِ ٱلْخَوْفِ or threat[14]
أَذَاعُوا۟ بِهِۦ they bruit it abroad;[15]

1. برزوا ***barazû*** = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 2:250, p. 127, n. 8).
2. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, band. See at 3:154, p. 215, n. 10).
3. بيت ***bayyata*** = he did by night, put up for the night, designed, (v. iii. m. s. past in form II of *bâta* [*bayt /bayât /mabît / mabât /baytîtah*], to be in the night, not to finish).
4. i.e., what they express to you of obedience and submission. Note that this meaning assumes the pronoun in *taqûlu* to relate to *tâ'ifah.*
5. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa,* form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 4: 62, p. 268, n. 14).
6. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala,* form V of *wakala* [*wakl/ wukûl*], to entrust. See at 3:159, p. 218, n. 11).
7. وكيل ***wakîl*** (s.; pl. وكلاء *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See n. 6 above.
8. يتدبرون ***yatadabbarûna*** = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse).
9. وجدوا ***wajadû*** = they found, got, obtained, met with (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:64, p. 269, n. 6).
10. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 3:190, p. 230, n. 11).
11. i.e., if there comes to their knowledge.
12. أمر ***'amr*** (s.; pl. أمور *'umûr*) = matter, issue, affair. See *'umûr* at 3:186, p. 229, n. 10.
13. أمن ***'amn*** = security, safety, peace, immunity, protection. See at 2:125, p. 59, n. 9.
14. خوف ***khawf*** = fear, apprehension, dread, threat. See at 2:276, p. 145, n. 9.
15. أذاعوا ***'adhâ'û*** = they bruited abroad, spread, broadcast, circulated, disseminated (v. iii. m. pl. past from *'adhâ'a,* form IV of *dhâ'a* [*dhay'/dhuyû'/dhay'ân*], to spread, be spread).

وَلَوْ رَدُّوهُ	but if they had referred[1] it
إِلَى الرَّسُولِ	to the Messenger and to
وَإِلَىٰ أُولِي الْأَمْرِ	those in authority[2]
مِنْهُمْ	among them,
لَعَلِمَهُ	there would have known it
الَّذِينَ يَسْتَنْبِطُونَهُ	those who investigate[3] it
مِنْهُمْ	from them;
وَلَوْلَا فَضْلُ اللَّهِ	and were it not for Allah's
عَلَيْكُمْ وَرَحْمَتُهُ	grace on you and His mercy,
لَاتَّبَعْتُمُ	you would have followed[4]
الشَّيْطَانَ	Satan
إِلَّا قَلِيلًا ﴿٨٣﴾	except a few.
فَقَاتِلْ	84. So fight[6]
فِي سَبِيلِ اللَّهِ	in the way of Allah;
لَا تُكَلَّفُ	you are not charged[6]
إِلَّا نَفْسَكَ	except for yourself;
وَحَرِّضِ الْمُؤْمِنِينَ	and inspire[7] the believers,
عَسَى اللَّهُ أَنْ يَكُفَّ	maybe that Allah will stop[8]
بَأْسَ الَّذِينَ	the might[9] of those who
كَفَرُوا	disbelieve; and
وَاللَّهُ أَشَدُّ بَأْسًا	Allah is Severest in Might
وَأَشَدُّ تَنْكِيلًا ﴿٨٤﴾	and Sternest in punishing.[10]

1. ردوا ***raddû*** = they referred, returned, sent back (v. iii. m. pl. past from *radda* [*radd*], to send back. See *ruddû* at 4:59, p. 267, n. 1).

2. أولي الأمر ***'ûlî al-'amr*** (acc/gen. of *'ûlû al-'amr)* = persons in authority, those in command. See at 4:59, p. 266, n. 13.

3. يستنبطون ***yastanbiṭûna*** = they investigate, discover, find out (v. iii. m. pl. impfct. from *istanbaṭa*, form X of *nabaṭa* [*nabṭ/nubûṭ*], to gush out, to stream forth).

4. اتبعتم ***ittaba'tum*** = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

5. قاتل ***qâtil*** = (you) fight, wage war (v. ii. m. s. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtilû* at 2:190, p. 91, n. 11).

6. تكلف ***tukallafu*** = you are charged, entrusted, made to bear, burdened, commissioned, (v. ii. m. s. impfct. passive from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *yukallifu* at 2:286, p. 152, n. 6).

7. حرض ***ḥarriḍ*** = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *ḥaraḍa*, form II of *ḥaraḍa* [*ḥarḍ*], to be on the point of death).

8. يكف ***yakuffa(u)*** = he stops, desists, restrains, checks, prevents, holds back (v. iii. m. s. impfct. from *kaffa* [*kaff*], to desist, to border. See *kuffû* at 4:77, p. 274, n. 8). The last letter takes *fathah* because of the particle *'an* coming before the verb. This part of the *'âyah* constituites an assurance by Allah that the the Prophet's struggle would be successful.

9. بأس ***ba's*** = might, strength, courage, intrepidity, prowess. See at 2:177, p. 84, n. 4.

10. تنكيل ***tankîl*** = severe punishment, exemplary punishment. Verbal noun in form II of *nakala /nakila* [*nukûl*], to shrink, to desist. See *nakâl* at 2:66, p. 31, n. 8.

مَّن يَشْفَعْ 85. Whoever advocates[1]
شَفَٰعَةً حَسَنَةً a good advocacy[2]
يَكُن لَّهُۥ will have for him
نَصِيبٌ مِّنْهَا a dividend[3] of it;
وَمَن يَشْفَعْ and whoever advocates
شَفَٰعَةً سَيِّئَةً a bad advocacy[4]
يَكُن لَّهُۥ will have for him
كِفْلٌ مِّنْهَا a share[5] of it.
وَكَانَ ٱللَّهُ And Allah is
عَلَىٰ كُلِّ شَىْءٍ over everything
مُّقِيتًا ﴿٨٥﴾ Omnipotent.[6]

وَإِذَا حُيِّيتُم 86. And if you are saluted[7]
بِتَحِيَّةٍ with a greeting[8]
فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ greet with the better than that
أَوْ رُدُّوهَا or return[9] it.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ on everything
حَسِيبًا ﴿٨٦﴾ Ever Taking Account.[10]

ٱللَّهُ لَآ إِلَٰهَ 87. Allah, there is no deity[12]
إِلَّا هُوَ ۚ except He.
لَيَجْمَعَنَّكُمْ He sure will assemble[11] you

1. i.e., between men. يشفع ***yashfa'(u)*** = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See at 2:255, p. 131, n. 4).

2. i.e., for a good cause which is in consonance with the *shrî'ah*. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 2:254, p. 130, n. 7.

3. i.e., a share of goodness and reward. نصيب ***naṣîb*** (pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot, dividend. See at 4:52, p. 264, n. 4.

4. i.e., for a cause not approved by the *sharî'ah*.

5. i.e. a share of badness, a demerit and due retribution. كفل ***kifl*** = share, part, equal (especially of a bad thing).

6. مقيت ***muqît*** = Omnipotent, Ever-Powerful, Ever-Nourisher (act. participle from *'aqâta*, form IV of *qâta*[*qawt/qût/qiyâtah*], to feed, to nourish. In its form IV, *'aqâta*, the verb means to have power over, to invest something with power).

7. حيتم ***ḥuyyiytum*** = you are hailed, greeted, saluted, hailed (v. ii. m. pl. past passive from *ḥayyâ*, from II of *ḥayiya/ḥayya* [*ḥayâh*], to live. See *yuḥyî* at 3:156, p. 217, n. 6).

8. تحية ***taḥiyyah*** (s.; pl. تحيات *taḥiyyât*) = greeting, salute, salutation.

9. i.e., respond with the same greeting, if not better.

10. حسيب ***ḥasîb*** = one taking account, account taker, account keeper, comptroller, noble, respected, esteemed. See at 4:6, p. 239, n. 10.

11. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship (see at 3:2, p. 154, n. 2. This is a repeated emphasis on monotheism in respect of worship (*tawḥîd al-'ulûhiyyah*).

12. ليجمعن ***la+yajma'anna*** = he sure will assemble, get together, gather, collect, muster (v. iii. m. s. impfct. emphatic from *jama'a* [*jam'*], to gather. The initial *lâm* and the terminally doubled *nûn* are for emphasis. See *la+yajma'ûna* at 3:157, p. 218, n. 1). It is also a repeated emphasis on the fact of Resurrection and the Day of Judgement, which is doubly stressed by the concluding clause of the *'âyah* which points out that there can be none truer in speech than Allah.

إِلَىٰ يَوْمِ ٱلْقِيَـٰمَةِ to the Day of Resurrection;
لَا رَيْبَ فِيهِ there is no doubt in it.
وَمَنْ أَصْدَقُ And who is more truthful [1]
مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾ than Allah in speech?[2]

Section (*Rukû'*) 12

فَمَا لَكُمْ 88. Then why should you be
فِى ٱلْمُنَـٰفِقِينَ about the hypocrites
فِئَتَيْنِ two groups?[3]
وَٱللَّهُ أَرْكَسَهُم Allah has reverted[4] them
بِمَا كَسَبُوٓا۟ for what they earned.[5]
أَتُرِيدُونَ Do you intend[6]
أَن تَهْدُوا۟ to guide[7] the one whom
أَضَلَّ ٱللَّهُ Allah has let go astray?[8]
وَمَن يُضْلِلِ ٱللَّهُ And whoever Allah lets stray
فَلَن تَجِدَ لَهُۥ you shall not find for him
سَبِيلًا ﴿٨٨﴾ a way.[9]

وَدُّوا۟ 89. They wish[10]
لَوْ تَكْفُرُونَ if you disbelieve[11]
كَمَا كَفَرُوا۟ as they disbelieved
فَتَكُونُونَ سَوَآءً so you will all be equal.[12]
فَلَا تَتَّخِذُوا۟ مِنْهُمْ Hence do not take[13] of them
أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ friends unless they emigrate[14]
فِى سَبِيلِ ٱللَّهِ in the way of Allah;

1. أصدق *'aṣdaq* = more veracious, more truthful (elative of *ṣâdiq*, act. participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be sincere).
2. i.e., there is none more truthful than Allah.
3. The reference is to the Muslims' attitude about the hypocrites on the eve of the battle of 'Uhud, one group advocating harsh measures against them and the other group advocating moderation (See *Bukhârî*, no. 4589). فئتين *fi'atayn* (dual, acc./gen. of *fi'atân*, s. *fi'ah*) = two groups, two parties. See *fi'ah* at 2:249, p. 127, n. 5.
4. i.e., He has reverted them to unbelief. أركس *'arkasa* = he reverted, threw back (v. iii. m. s. past in form IV of *rakasa* [*raks/ruks*], to return).
5. i.e., of sin. كسبوا *kasabû* = they earned, acquired, gained(v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 3:155, p. 216, n. 11).
6. تريدون *turîdûna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 4:60, p. 267, n. 9).
7. تهدوا *tahdû*(*na*) = you (all) guide, show the way (v. ii. m. pl. impfct from *hadâ* [*hady/ hudan/ hidâyah*], to guide. The terminal *nûn* is dropped because of the particle *'an* before the verb. See *hudiya* at 3:101, p. 195, n. 6).
8. أضل *'aḍalla* = he led astray, let go astray (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl ḍalâlah*], to go astray. See *yuḍillu* at 4:60, p. 267, n. 13).
9. i.e., a way to the right course.
10. ودوا *waddû* = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd /wudd /widd*], to love, like. See at 3:118, p. 202, n. 10).
11. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 3:106, p. 198, n. 1).
12. i.e., equal in disbelief and attitude.
13. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 3:118, p. 202, n. 6).
14. يهاجروا *yuhâjirû*(*na*) = they migrate, emigrate (v. iii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped for a hidden *'an* in *ḥattâ* coming before the verb. See *hâjarû* at 3:195, p.233, n. 1).

فَإِن تَوَلَّوْا فَخُذُوهُمْ then if they turn away[1] seize[2]
وَاقْتُلُوهُمْ them and kill[3] them
حَيْثُ وَجَدتُّمُوهُمْ wherever you find[4] them
وَلَا تَتَّخِذُوا مِنْهُمْ and do not take of them
وَلِيًّا وَلَا نَصِيرًا a friend[5] nor a helper.[6]

﴿٨٩﴾

إِلَّا الَّذِينَ 90. Except those who
يَصِلُونَ إِلَىٰ قَوْمٍ joined[7] a people
بَيْنَكُمْ وَبَيْنَهُم between whom and you
مِّيثَاقٌ there is a treaty;[8]
أَوْ جَاءُوكُمْ or they come to you,
حَصِرَتْ صُدُورُهُمْ their hearts closed[9] against
أَن يُقَاتِلُوكُمْ their fighting you
أَوْ يُقَاتِلُوا قَوْمَهُمْ or fighting their people.[10]
وَلَوْ شَاءَ اللَّهُ And if Allah willed
لَسَلَّطَهُمْ He could have given them
عَلَيْكُمْ mastery[11] over you and they
فَلَقَاتَلُوكُمْ would have fought you.
فَإِنِ اعْتَزَلُوكُمْ So if they leave you alone[12]
فَلَمْ يُقَاتِلُوكُمْ and do not fight you
وَأَلْقَوْا إِلَيْكُمُ السَّلَمَ and offer[13] you peace,[14]
فَمَا جَعَلَ اللَّهُ لَكُمْ Allah does not set for you
عَلَيْهِمْ سَبِيلًا against them any way.[15]

﴿٩٠﴾

1. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:63, p. 180, n. 1).
2. خذوا ***khudhû*** = you (all) take, receive, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:70, p. 271, n. 12).
3. اقتلوا ***uqtulû*** = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*] , to kill, slay. See at 2:54, p. 25, n. 8).
4. وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See *wajadû* at 4:64, p. 269, n. 6).
5. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:75, p. 273, n. 9).
6. نصير ***naṣîr*** = (pl. نصراء *nuṣarâ'*) = helper, supporter, ally. See at 4:75, p. 274, n. 1).
7. وصلوا ***waṣalû*** = they joined, united, connected, attached, contacted (v. iii. m. pl. past from *waṣala* [*waṣl/ṣilah*], to connect. See *yûṣala* at 2:27, p. 15, n. 2).
8. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 4:21, p. 248, n. 4.
9. حصرت ***ḥaṣirat*** = she enclosed, besieged, detained, restrained, deterred (v. iii. f. s. past from *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See *'uḥṣirû* at 2:273, p. 143, n.2
10. i.e., they are averse to fighting you and also to joining you in fighting their people.
11. سلط ***sallaṭa*** = he gave mastery, gave power, imposed (v. iii. m. s. past in from of *saluṭa/saliṭa* [*salâṭah/salûṭah*], to be strong.
12. اعتزلوا ***i'tazalû*** = they isolated themselves, secluded themselves, kept away(v. iii. m. pl. past in form VIII, of *'azala* [*'azl*], to set aside, to isolate. See *i'tazilû* at 2:222, p. 109, n. 6).
13. ألقوا ***'alqaw*** = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *nulqî* at 3:151, p.213, n. 8).
14. سلم ***salam*** = peace, submission, surrender. See *silm* at 2:208, p. 100, n. 6.
15. i.e., any way of fighting and carrying on hostilities against them.

سَتَجِدُونَ 91. You will find[1]
ءَاخَرِينَ يُرِيدُونَ others desiring[2]
أَن يَأْمَنُوكُمْ to be safe[3] from you and
وَيَأْمَنُوا۟ قَوْمَهُمْ be safe from their people.[4]
كُلَّ مَا رُدُّوٓا۟ Whenever they are returned[5]
إِلَى ٱلْفِتْنَةِ to the temptation[6]
أُرْكِسُوا۟ فِيهَا they become engrossed[7] in it.
فَإِن لَّمْ يَعْتَزِلُوكُمْ So if they do not leave[8] you
وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ and offer you peace
وَيَكُفُّوٓا۟ أَيْدِيَهُمْ and restrain[9] their hands,
فَخُذُوهُمْ then get hold of them
وَٱقْتُلُوهُمْ and kill them
حَيْثُ ثَقِفْتُمُوهُمْ wherever you find[10] them.
وَأُو۟لَٰٓئِكُمْ And those people,
جَعَلْنَا لَكُمْ We have set for you
عَلَيْهِمْ against them
سُلْطَٰنًا مُّبِينًا ﴿٩١﴾ an authority[11] open and clear.

Section (*Rukû'*) 13

وَمَا كَانَ لِمُؤْمِنٍ 92. It is not for[12] a believer
أَن يَقْتُلَ مُؤْمِنًا that he kill a believer
إِلَّا خَطَـًٔا except by mistake;[13]
وَمَن قَتَلَ مُؤْمِنًا and whoever kills a believer
خَطَـًٔا by mistake

1. ستجدون ***sa-tajidûna*** = you will find, get, obtain (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. See *wajadtum* at 4:89, p. 281, n. 4).
2. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. Se at 4:60, p. 267, n. 9; 4:44, p. 260, n. 13).
3. يأمنوا ***ya'manû***(*na*) = they be safe, feel safe (v. iii. m. pl. impfct. from *'amina* [*'amn*/*'amân*], to be safe). The terminal *nûn* is dropped because of the particle *'an* coming before the verb.
4. While the previous *'âyah* speaks about those who sincerely desire to remain neutral, the present *'âyah* refers to the hypocrites who profess faith when the meet the Muslims but secretly cooperate with their enemies.
5. ردوا ***ruddû*** = they were referred, returned, sent back (v. iii. m. pl. past passive from *radda* [*radd*], to send back. See at 4:83, p. 278, n. 1).
6. فتنة ***fitnah*** (pl. *fitan*) = dissension, discord, trial, temptation, enticement. See at 3:7, p. 156, n.9).
7. أركسوا ***'urkisû*** = they were thrown back, reverted, engrossed (v. iii. m. pl. past passive from *'arkasa*, form IV of *rakasa* [*raks*/*ruks*], to return. See *'arkasa* at 4:88, p. 280, n. 4).
8. يعتزلوا ***ya'tazilû***(*na*) = they isolate themselves, keep away, leave (v. iii. m. pl. impfct. from *i'tazala*, form VIII, of *'azala* [*'azl*], to set aside, to isolate. The terminal *nûn* is dropped because the the verb is in a conditional clause (preceded by *'in*). See *i'tazalû* at 4:90, p. 46, n. 12).
9. يكفوا ***yakuffû***(*na*) = they stop, desist, restrain, check, prevent, hold back(v. iii. m. pl. impfct. from *kaffa* [*kaff*], to desist, to border. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'i*}. See *yakuffa* at 4:84, p. 278, n. 8).
10. ثقفتموا ***thaqiftum*** = you (all) found, met (v. ii. m. pl. past from *thaqifa* [*thaqf*], to meet, be skilful. See at 2:191, p. 91, n. 14).
11. سلطان ***sultân*** = authority, mandate, authorization, power, might, rule, dominion. See at 3:151, p. 213, n. 11.
12. i.e., it is neither lawful nor appropriate.
13. خطأ ***khata'*** = mistake, error, fault, offence.

فَتَحْرِيرُ has to manumit[1]
رَقَبَةٍ مُّؤْمِنَةٍ a believing slave[2]
وَدِيَةٌ and pay blood money[3]
مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ delivered[4] to his family,
إِلَّا أَن يَصَّدَّقُوا save that they make a gift ;[5]
فَإِن كَانَ مِن قَوْمٍ but if he[6] was from a people
عَدُوٍّ لَّكُمْ hostile[7] to you
وَهُوَ مُؤْمِنٌ and was a believer,
فَتَحْرِيرُ then to manumit
رَقَبَةٍ مُّؤْمِنَةٍ a believing slave;
وَإِن كَانَ مِن قَوْمٍ and if he was from a people
بَيْنَكُمْ between whom and you
وَبَيْنَهُم مِّيثَاقٌ there is a covenant,[8]
فَدِيَةٌ then to pay blood money
مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ delivered to his family
وَتَحْرِيرُ and to manumit
رَقَبَةٍ مُّؤْمِنَةٍ a believing slave;
فَمَن لَّمْ يَجِدْ but he that does not find[9]
فَصِيَامُ شَهْرَيْنِ then to fast[10] for two months
مُتَتَابِعَيْنِ in succession,[11]
تَوْبَةً مِّنَ اللَّهِ seeking Allah's forgiveness.
وَكَانَ اللَّهُ عَلِيمًا And Allah is All-Knowing,
حَكِيمًا ﴿٩٢﴾ All-Wise.

1. تحرير ***taḥrîr*** = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarârah*], to be hot. See *muḥarrar* at 3:34, p. 168, n. 10).

2. رقبة ***raqabah*** (s.; pl. *riqâb*) = neck, slave (figuratively). See *riqâb* at 2:177, p. 83, n. 11.

3. دية ***diyah*** (s.; pl. *diyât*) = blood money, indemnity for blood injury.

4. مسلمة ***musallamah*** (f.; m. *musallam*) = flawless, free from defects, unblemished, delivered, handed over, surrendered (passive participle from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe and sound. See at 2:71, p. 34, n.1).

5. i.e., charitably waive the claim. يصدقوا ***yaṣṣaddaqû*** (originally *yataṣaddaqûna*) = they donate, give charitably, make a gift, (v. iii. m. pl. impfct. from *taṣaddaqa* , form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. The terminal *nûn* is dropped because of the particle *'an* coming before it. See *taṣaddaqû* at 2:280, p. 146, n.11).

6. i.e., the murdered person.

7. عدو ***'adûww*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 2:208, p. 100, n. 11.

8. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 4:90, p. 281, n. 8; 4:21, p. 248, n. 4.

9. i.e., if he, the killer, does not find the means or a slave to liberate. يجد ***yajid(u)*** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 2:196, p. 95, n. 1).

10. صيام ***ṣiyâm*** = fast, fasting, abstention. Technically it means abstention from food and drinks and sex from early dawn till sunset with intention to fast. See at 2:183, p. 86, n. 10.

11. متتابعين ***mutatâbi'ayn*** (acc./gen. of *mutatâbi'ân*) = two in succession, one following the other, two consecutive (act. participle from *tatâba'a*, form VI of *tabi'a* [*taba' / tabâ'ah*], to follow. See *ittaba'tum* at 4:183, p. 278, n. 4).

وَمَن يَقْتُلْ 93. And whoever kills
مُؤْمِنًا مُّتَعَمِّدًا a believer deliberately[1]
فَجَزَآؤُهُۥ جَهَنَّمُ his retribution will be hell,
خَٰلِدًا فِيهَا abiding therein;
وَغَضِبَ ٱللَّهُ and Allah's wrath will fall[2]
عَلَيْهِ on him
وَلَعَنَهُۥ and He will curse[3] him
وَأَعَدَّ لَهُۥ and will get ready[4] for him
عَذَابًا عَظِيمًا ﴿٩٣﴾ a grave[5] punishment.

يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا 94. O you who believe,
إِذَا ضَرَبْتُمْ when you set out[6]
فِى سَبِيلِ ٱللَّهِ in the way of Allah[7]
فَتَبَيَّنُوا۟ make sure[8] and do not say
وَلَا تَقُولُوا۟ لِمَنْ ٱلْقَىٰٓ إِلَيْكُمُ to the one who offers you
ٱلسَّلَٰمَ "Salâm":[9]
لَسْتَ مُؤْمِنًا "You are not a believer",
تَبْتَغُونَ عَرَضَ seeking[10] the ephemeral
ٱلْحَيَوٰةِ ٱلدُّنْيَا thing[11] of this worldly life;
فَعِندَ ٱللَّهِ for with Allah lie
مَغَانِمُ كَثِيرَةٌ booties[12] in abundance.
كَذَٰلِكَ كُنتُم Likewise[12] you had been
مِّن قَبْلُ before,

1. متعمد ***muta'ammid*** = deliberate, premeditated, intentional, purposeful, wilful (act. participle from *ta'ammada*, form V of *'amada* [*'amd*], to intend, to support).

2. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 2:90, p. 43, n. 6).

3. i.e., He will banish him from His mercy. لعن ***la'ana*** = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:52, p. 264, n. 1).

4. أعد ***'a'adda*** = he prepared, made ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See *'u'iddat* at 3:131, p. 207, n. 5).

5. عظيم ***'aẓîm*** = great, magnificent, stupendous, grand, huge, immense, enormous, grave. See at 4:66, p. 270, n. 12; 4:40, p. 258, n. 10; 4:13, p. 244, n. 8; 3:179, p. 226, n.5). This retribution is apart from the wordly punishment.

6. The *'âyah* exhorts the Muslims not to kill a believer rashly by disregarding his protestation of the faith and his offering of the greeting of Islam, even in course of a confrontation , thinking that he is doing so for convenience and for being spared of his life. Some such incidents occurred during the early Madinan period of Islam (See Ibn Kathîr, II, 336-339). ضربتم ***ḍarabtum*** = you (all) struck, beat, hit, set out {on travel or on a mission} (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. See *ḍarabû* at 3:156, p. 217, n. 2).

7. i.e., for fighting in the way of Allah.

8. تبينوا ***tabayyanû*** = you (all) make sure, make clear, ascertain the fact, investigate the truth, scrutinize (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See *mubayyinah* at 4:19, p. 247, n. 4).

9. i.e., the greeting of Islam.

10. تبتغون ***tabtaghûna*** = you (all) seek, desire, strive for (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See *tabtaghû* at 4:24, p. 250, n. 7).

11. i.e., a little amount of booty. عرض ***'araḍ*** = incidental, ephemeral, transitory, unstable.

12. مغانم ***maghânim*** (pl.; s. *maghnam*) = booties, spoils, gains, profits.

13. i.e., in the early days of Islam at Makka many Muslims used to conceal their faith for fear of being persecuted. This part of the *'âyah* asks the Muslims to remember such situations.

فَمَنَّ ٱللَّهُ but Allah bestowed grace[1]
عَلَيْكُمْ upon you.
فَتَبَيَّنُوٓا۟ So ascertain the fact.[2]
إِنَّ ٱللَّهَ كَانَ Verily Allah is
بِمَا تَعْمَلُونَ of what you do
خَبِيرًا ﴿٩٤﴾ All-Aware.

لَّا يَسْتَوِى 95. Equal are not[3]
ٱلْقَٰعِدُونَ those who sit back[4]
مِنَ ٱلْمُؤْمِنِينَ of the believers,
غَيْرُ أُو۟لِى ٱلضَّرَرِ not having disabilities,[5]
وَٱلْمُجَٰهِدُونَ and the fighters[6]
فِى سَبِيلِ ٱللَّهِ in the way of Allah
بِأَمْوَٰلِهِمْ with their properties[7]
وَأَنفُسِهِمْ and persons.[8]
فَضَّلَ ٱللَّهُ Allah gives precedence[9]
ٱلْمُجَٰهِدِينَ to the fighters
بِأَمْوَٰلِهِمْ with their properties
وَأَنفُسِهِمْ and persons
عَلَى ٱلْقَٰعِدِينَ over those sitting back
دَرَجَةً in rank;[10]
وَكُلًّا وَعَدَ ٱللَّهُ and to each Allah promises[11]
ٱلْحُسْنَىٰ the happy ending;[12]

1. من ***manna*** = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 3:164, p. 220, n. 1).
2. i.e., ascertain the fact before rushing to kill a person on the assumption that his profession of Islam is not genuine. One or two such incidents took place during the early Madinan period. تبينوا ***tabayyanû*** = you (all) make sure, make clear, ascertain the fact, investigate the truth, (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at p. 284, n. 4).
3. يستوى ***yastawî*** = he is equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).
4. قاعدون ***qâ'idûn*** (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qu'ûd* at 3:191, p. 231, n. 7). The immediate reference is to those who stayed back home and did not participate in the battle of Badr; but the meaning is general and it applies to all times and places.
5. ضرر ***ḍarar*** (s.; pl. *'aḍrâr*) = harm, damage, disadvantage. *'ûlû'ûlî al-ḍarar* = those with disabilities such as disease, blindness, lameness and the like.
6. مجاهدون ***mujâhidûn*** (pl.; s. *mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).
7. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 3:115, p. 201, n. 7.
8. أنفس ***'anfus*** (sing. *nafs*) = lives, persons, individuals. See at 2:155, p. 73, n. 10.
9. فضل ***faḍḍala*** = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See at 4:34, p. 254, n. 6).
10. درجة ***darajah*** (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 2:228, p. 112, n. 8.
11. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See *wa'adta* at 3:194, p. 232, n. 9).
12. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best outcome, the happy ending.

وَفَضَّلَ ٱللَّهُ and Allah gives precedence
ٱلْمُجَٰهِدِينَ to the fighters
عَلَى ٱلْقَٰعِدِينَ over those sitting back
أَجْرًا عَظِيمًا ﴿٩٥﴾ in an enormous[1] reward –

دَرَجَٰتٍ مِّنْهُ 96. In ranks[2] from Him, and
وَمَغْفِرَةً وَرَحْمَةً in forgiveness and mercy.
وَكَانَ ٱللَّهُ غَفُورًا Allah is Most-Forgiving,
رَّحِيمًا ﴿٩٦﴾ Most Merciful.

Section (*Rukû'*) 14

إِنَّ ٱلَّذِينَ 97. Verily those whose
تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ lives the angels take,[3]
ظَالِمِىٓ they doing wrong[4]
أَنفُسِهِمْ to themselves,[5]
قَالُوا۟ they (the angels) say:
فِيمَ كُنتُمْ "What you had been in?"[6]
قَالُوا۟ They say: "We had been
مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ oppressed[7] in the land".
قَالُوٓا۟ They say: "Was not
أَلَمْ تَكُنْ
أَرْضُ ٱللَّهِ وَٰسِعَةً Allah's land vast[8]
فَتُهَاجِرُوا۟ فِيهَا so you could emigrate in it?"
فَأُو۟لَٰٓئِكَ Such people,
مَأْوَىٰهُمْ جَهَنَّمُ their abode[10] is hell;

1. عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:93, p. 284, n. 5.

2. The Prophet, peace and blessings of Allah be on him, said that there are one hundred ranks in paradise which Allah has prepared for fighters in the way of Allah. (See *Bukhârî*, no. 2790).

3. توفي ***tawaffâ*** = he takes in full, causes to die, lets die (v. iii. m. s. past in form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 4:15, p. 245, n. 6).

4. ظالمي ***ẓâlimî***(*n*)(acc./gen. of *ẓâlimûn*, s. *ẓâlim*, the terminal *nûn* being dropped because of the genitive construction) = transgressors, unjust persons, those doing wrong. See at 3:86, p. 190, n. 3).

5. i.e., by continuing to remain in the land of *kufr* although not free to practise Islam and by not migrating to a land of Islam.

6. i.e., what had you been doing with regard to your duty in respect of properly practising the *dîn* (Islam)?

7. مستضعفين ***mustaḍ'afîn*** (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *da'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 4:75, p. 2273, n. 4).

8. واسعة ***wâsi'ah*** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 3:73, p. 184, n. 2).

9. تهاجروا ***tuhâjirû***(*na*) = you emigrate, migrate, (v. ii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped because of a hidden *'an* in *fâ'* (causal *fâ'* coming after an interrogation) . See *yuhâjirû* at 4:89, p. 280, n. 14).

10. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 3:197, p. 233, n. 13).

وَسَآءَتْ and bad it is[1]

مَصِيرًا ﴿٩٧﴾ as a destination.[2]

إِلَّا ٱلْمُسْتَضْعَفِينَ 98. Except the oppressed

مِنَ ٱلرِّجَالِ ones[3] of men

وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ and women and children

لَا يَسْتَطِيعُونَ who are not able to[4]

حِيلَةً make a device[5]

وَلَا يَهْتَدُونَ nor do they get guidance[6]

سَبِيلًا ﴿٩٨﴾ to a way.

فَأُو۟لَٰٓئِكَ 99. Then such people,

عَسَى ٱللَّهُ maybe that[7] Allah

أَن يَعْفُوَ عَنْهُمْ will excuse[8] them;

وَكَانَ ٱللَّهُ عَفُوًّا and Allah is Most Excusing,

غَفُورًا ﴿٩٩﴾ Most Forgiving.

وَمَن يُهَاجِرْ 100. Whoever emigrates[9]

فِى سَبِيلِ ٱللَّهِ in the way[10] of Allah

يَجِدْ فِى ٱلْأَرْضِ will find[11] in the earth

مُرَٰغَمًا كَثِيرًا many a refuge[12]

وَسَعَةً and plenitude;[13]

وَمَن يَخْرُجْ and whoever sets out

1. ساءت ***sâ'at*** = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

2. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 3:162, p.219, n. 11).

3. i.e., those who are oppressed and made powerless and helpless. مستضعفين ***mustaḍ'afîn*** , see n. 7 on the previous page.

4. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3).

5. حيله ***ḥîlah*** (s.; pl. *ḥiyal/'aḥâîl*) = means, device, expedient, trick, stratagem.

6 يهتدون ***yahtadûna*** = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan /hidâyah*], to guide, to show the way. See at 2:170.p. 80, n.7).

7. عسى ***'asâ*** (followed by *'an*) = it might be, may be that. See *'asaytum* at 2:246, p. 124, n. 1.

8. يعفو ***ya'fû*** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See at 2:237, p. 120, n. 5).

9. يهاجر ***yuhâjir(u)*** = he emigrates, migrates, (v. iii. m. s. impfct. from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yuhâjirû* at 4:89, p. 280, n. 14).

10. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means. See at 4:88, p. 280, n. 9.

11. يجد ***yajid(u)*** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 4:92, 283, n. 9).

12. مراغم ***murâgham*** = refuge, place to escape to, retreat. Adverb of place from *râghama*, form III of *raghima/ raghama* [*raghâm*], to be dust, to be humiliated. It means such a place or refuge as frustrates and humiliates the enemy.

13. سعة ***sa'ah*** = plenitude, abundance, affluence, roominess , spaciousness. See at 2:247, p. 125, n. 3.

مِنۢ بَيۡتِهِۦ from his home[1]
مُهَاجِرًا إِلَى ٱللَّهِ emigrating[2] to Allah
وَرَسُولِهِۦ and His Messenger,
ثُمَّ يُدۡرِكۡهُ but there overtakes[3] him
ٱلۡمَوۡتُ death,[4]
فَقَدۡ وَقَعَ then indeed there lies[5]
أَجۡرُهُۥ عَلَى ٱللَّهِ his reward on Allah;
وَكَانَ ٱللَّهُ غَفُورًا and Allah is Most Forgiving,
رَّحِيمًا ﴿١٠٠﴾ Most Merciful.

Section (*Rukû'*) 15

وَإِذَا ضَرَبۡتُمۡ 101. When you travel[6]
فِي ٱلۡأَرۡضِ in the earth
فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ it is not on you a sin[7]
أَن تَقۡصُرُواْ that you make short[8]
مِنَ ٱلصَّلَوٰةِ of the prayer[9]
إِنۡ خِفۡتُمۡ if you apprehend[10]
أَن يَفۡتِنَكُمُ that there may harass[11] you
ٱلَّذِينَ كَفَرُوٓاْ those who disbelieve.
إِنَّ ٱلۡكَٰفِرِينَ Verily the unbelievers
كَانُواْ لَكُمۡ عَدُوّٗا are to you an enemy
مُّبِينًا ﴿١٠١﴾ open and clear.

1. بيت ***bayt*** (s.; pl. *buyût/buyûtât*) = home, house, family.

2. مهاجر ***muhâjir*** (s.; pl. *muhâjirûn*) = emigrant, one emigrating (act. participle from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. See *yuhâjir* at p. 287, n. 9.

3. يدرك ***yudrik***(*u*) = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain). The last letter is vowelless because the verb in a conditional clause (preceded by *man*). See at 4:77, p. 275, n. 9).

4. i.e., before he reaches his destination, the place of migration.

5. وقع ***waqa'a*** = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall). Followed by the particle *'alâ*, this verb gives the sense of falling due, which is used here to emphasize the deserving of reward. Otherwise the giving of reward is entirely within Allah's will and pleasure.

6. ضربتم ***ḍarabtum*** = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fi al 'arḍ* is an idiom meaning to set out on travel. See at 4:94, p. 284, n 6).

7. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.

8. تقصروا ***taqṣurû***(*na*) = you make short, shorten, be short/insufficient (v. ii. m. pl. impfct. from *qaṣura* [*qiṣar/qaṣr/qaṣārah*), to be short or to make short. The terminal *nûn* is dropped because of the particle *'an* coming before the verb.

9. i.e., to pray two instead of four *rak'ahs*.

10. خفتم ***khiftum*** = you apprehended, feared (v. ii. m. pl. past from *khâfa [khawf/ makhâfah / khîfah*], to fear.

11. يفتن ***yaftina***(*u*) = he puts to trial, he torments/ troubles/harasses (v. iii. m. s. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. See *fitnah* at 4:91, p. 282, n. 6). This clause is not a condition for shortening the prayer; for the Prophet, peace and blessings of Allah be on him, explained that the permission to shorten prayer in travel is a gift from Allah and the Muslims should accept the gift (*Muslim*, no. 686; Ibn Kathîr, II, 247-248).

وَإِذَا كُنتَ فِيهِمْ 102. And if you be with them
فَأَقَمْتَ لَهُمُ and and perform[1] for them
ٱلصَّلَوٰةَ the prayer,
فَلْتَقُمْ طَآئِفَةٌ let there stand a group[2]
مِّنْهُم مَّعَكَ of them with you and
وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ let them take[3] their arms;[4]
فَإِذَا then when they have
سَجَدُوا۟ فَلْيَكُونُوا۟ prostrated themselves
مِن وَرَآئِكُمْ let them be in your rear[5]
وَلْتَأْتِ and let there come up
طَآئِفَةٌ أُخْرَىٰ the other group
لَمْ يُصَلُّوا۟ that did not pray[6]
فَلْيُصَلُّوا۟ مَعَكَ and let them pray with you;
وَلْيَأْخُذُوا۟ and let them take
حِذْرَهُمْ their precautions[7]
وَأَسْلِحَتَهُمْ and their arms.
وَدَّ ٱلَّذِينَ There do wish[8] those who
كَفَرُوا۟ do not believe
لَوْ تَغْفُلُونَ if you became unmindful[9]
عَنْ أَسْلِحَتِكُمْ of your arms
وَأَمْتِعَتِكُمْ and your equipment[10]
فَيَمِيلُونَ عَلَيْكُم so they could sweep down[11]
مَّيْلَةً وَٰحِدَةً on you in a single sweep.

1. This *'âyah* teaches the method of praying in congregation while confronting the enemy or in the state of alarm and under fear of attack. In such a state prayer can be shortened, as in travel. See also 2:239, *supra*, pp. 120-121. أقمت *'aqamta* = you performed, straightened, made rise (v. iii. m. s. past in form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See *yuqîmûna* at 2:3, p. 5, n. 3).

2 طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 4:81, p. 277, n. 2).

3. يأخذوا ***ya'khudhû***(*na*) = they take, receive, get, seize (v. iii. m. pl. impfct. from *'akhadha* [اخذ *'akhdh*], to take. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See *khudhû* at 4:79, p. 281, n. 2.

4. أسلحة ***' aslihah*** (pl., s. سلاح *silâḥ*) = arms, weapons.

5. وراء ***warâ'*** = rear, behind, beyond over and above. See at 4: 24, p. 250, n. 6.

6. يصلوا ***yuṣallû*** (*na*) = they pray, perform *ṣalâh*, worship (v. iii. m. pl. impfct. from *ṣallâ* [*ṣalâh*], to pray, to worship. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. It also gives the imperfect verb the sense of past tense. See *muṣallan* at 2:125, p. 59, n. 12).

7. حذر ***ḥidhr*** = caution, precaution, alertness, watchfulness. See at 4:70, p. 271, n. 13.

8. ود ***wadda*** = he loved, liked, wished (v. iii. m. s. past from *wadd /wudd /widd /wadâd /wudâd /mawaddah,* to love, to like. See at 2:109, p. 51, n. 8.

9. تغفلون ***taghfulûna*** = you become unmindful, heedless, neglect, ignore, disregard (v. ii. m. pl. impfct. from *ghafala* [*ghaflah/ghufûl*], to neglect. See *ghâfil* at 3:99, p. 194, n. 13).

10. أمتعة ***'amti'ah*** (pl., s. متاع *matâ'*) = equipment, stuffs, effects, baggage, articles, chattels, objects of enjoyment, necessities of life. See *matâ'* at 4:76, p. 275, n. 5.

11. يميلون ***yamîlûna*** = they bend, bend down, incline, tilt (v. iii. m. pl. impfct. from *mâla* [*mayl/ maylân*], to incline, to tilt. When followed by the particle *'alâ* it gives the sense of going against, acting hostilely.

وَلَا جُنَاحَ عَلَيْكُمْ And no sin[1] lies on you
إِن كَانَ بِكُمْ if there is with you
أَذًى any trouble[2]
مِّن مَّطَرٍ due to rain[3]
أَوْ كُنتُم مَّرْضَىٰ or you are unwell[4]
أَن تَضَعُوٓا that you put down[5]
أَسْلِحَتَكُمْ your arms;[6]
وَخُذُوا حِذْرَكُمْ but take[7] your precautions.[8]
إِنَّ اللَّهَ أَعَدَّ Verily Allah has got ready[9]
لِلْكَافِرِينَ for the unbelievers
عَذَابًا مُّهِينًا ﴿١٠٢﴾ a humiliating[10] punishment.
فَإِذَا قَضَيْتُمُ 103. Then when you finish[11]
الصَّلَاةَ the prayer
فَاذْكُرُوا اللَّهَ remember[12] Allah
قِيَامًا وَقُعُودًا standing and sitting,
وَعَلَىٰ جُنُوبِكُمْ and while on your sides.[13]
فَإِذَا اطْمَأْنَنتُمْ So when you feel safe[14]
فَأَقِيمُوا الصَّلَاةَ properly perform the prayer.
إِنَّ الصَّلَاةَ كَانَتْ Verily prayer is
عَلَى الْمُؤْمِنِينَ upon the believers
كِتَابًا a prescript[15]
مَّوْقُوتًا ﴿١٠٣﴾ set with time.[16]

1. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
2. أذى ***'adhan*** = trouble, offence, harm, injury, hurt, painful thing. See at 3;186, p. 229, n. 6.
3. مطر ***maṭar*** (s.; pl. امطار *'amṭâr*) = rain.
4. مرضى ***marḍâ*** (pl.; s. مريض *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients.
5. تضعوا ***taḍa'û***(*na*) = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. The terminal *nûn* is dropped for the particle *'an* comes before the verb. See *mawâḍi'* at 4:45, p. 261, n. 30.
6. أسلحة ***'aslihah*** - see n. 4 on the previous page.
7. خذوا ***khudhû*** = you all take, receive (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).
8. حذر ***hidhr*** - see n. 7 on the previous page.
9. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:93, p. 284, n. 4).
10. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 4:37, p. 257, n. 13).
11. قضيتم ***qaḍaytum*** = you finished, carried out, accomplished, performed, discharged, decided, decreed (v. ii. m. pl. past from *qaḍâ* [*qaḍâ'*], to finish. See *qaḍâ* at 2:117, p. 55, n. 9).
12. اذكروا ***udhkurû*** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:198, p. 96, n. 10).
13. i. e., while you are lying down. جنوب ***junûb*** (pl.; s. *janb*) = sides. See also 3:191, *supra*, p. 231.
14. اطمأنتم ***iṭma'nantum*** = you felt safe, were at ease (v. ii. m. pl. past from *iṭma'anna*. See *taṭma'inna* at 3:126, p. 205, n. 12).
15. i.e., an obligatory duty. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 3:145,, p. 211, n. 8.
16. موقوت ***mawqût*** = given specified time, set with time, time-assigned.

وَلَا تَهِنُوا 104. And do not languish[1]
فِي ابْتِغَاءِ الْقَوْمِ in pursuing[2] the people.[3]
إِن تَكُونُوا تَأْلَمُونَ If you be suffering pain,[4]
فَإِنَّهُمْ يَأْلَمُونَ they too are suffering pain
كَمَا تَأْلَمُونَ as you are suffering;
وَتَرْجُونَ مِنَ اللَّهِ but you expect[5] from Allah
مَا لَا يَرْجُونَ what they cannot expect;
وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,[6]
حَكِيمًا ﴿١٠٤﴾ All-Wise.[7]

Section (*Rukû'*) 16

إِنَّا أَنزَلْنَا 105. We indeed have sent
إِلَيْكَ الْكِتَابَ down[8] to you the Book
بِالْحَقِّ with the truth
لِتَحْكُمَ so that you may adjudicate[9]
بَيْنَ النَّاسِ بِمَا between men with what
أَرَاكَ اللَّهُ Allah has shown you;[10]
وَلَا تَكُن لِّلْخَائِنِينَ and be not for the traitors[11]
خَصِيمًا ﴿١٠٥﴾ an advocate.[12]
وَاسْتَغْفِرِ 106. And seek forgiveness
اللَّهَ of Allah.
إِنَّ اللَّهَ كَانَ Verily Allah is
غَفُورًا Most Forgiving,
رَّحِيمًا ﴿١٠٦﴾ Most Merciful.

1. لا تهنوا ***lâ tahinû*** = do not languish/flag/be weak/be feeble (v. ii. m. pl. imperative [prohibition] from *wahana/wahina* [*wahn*], to be weak. See *wahanû* at 3:146, p. 212, n. 3).

2. طلب ***ṭalab*** = pursuit, quest, search.

3. i.e., the enemy. The immediate context is the pursuit of the retreating Quraysh after the battle of 'Uḥud; but the instruction is general.

4. تألمون ***ta'lamûna*** = you (all) feel pain, suffer anguish (v. ii. m. pl. impfct. from *'alima* [*'alam*], to be in pain).

5. ترجون ***tarjûna*** = you (all) expect, hope for, look forward, from *rajâ* [*rajâ'*], to hope. See *yarjûna* at 2:218, p. 106, n. 6).

6. i.e., particularly about what is good for you.

7. i.e., particularly in His directives and instructions with regard to His creation.

8. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 2:159, p. 75, n. 3

9. تحكم ***taḥkuma*** *(u)*= you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [*ḥukm*], to pass judgement. See *yuḥakkimû* at 4:65, p. 269, n. 9. The last letter takes *fatḥah* because of a hidden *'an* in the *lâm* (*li* in the sense of kay, *lâm* of motivation). The address is to the Prophet, peace and blessings of Allah be on him, and through him to the Muslims asking them to decide the matters arising between them according to the Qur'ân and *sunnah*.

10. i.e., what Allah has taught you by means of *wahy*. أرا = he showed, pointed out, made see, informed, taught (v. iii. m. s. past in form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See *ra'ayta* at 4:61, p. 268, n. 3).

11. خائنين ***khâ'inîn*** (pl.; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [*khawn/khiyânah*], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7). The immediate context is the case of Tu'mah ibn 'Ubayriq of Banû Ẓafar who committed a theft and then he and his people falsely laid the blame at the door of a Jew and sought the Prophet's judgement against the latter.

12. خصيم ***khaṣîm*** (s.; pl. *khuṣamâ'/khuṣmân*)= advocate, defender, one who controverts and argues. See *khisâm* at 2:204, p. 99, n. 4.

وَلَا تُجَٰدِلْ 107. And do not plead[1]
عَنِ ٱلَّذِينَ on behalf of those who
يَخْتَانُونَ أَنفُسَهُمْ betray[2] themselves.
إِنَّ ٱللَّهَ لَا يُحِبُّ Verily Allah does not like[3]
مَن كَانَ the one who is
خَوَّانًا أَثِيمًا ﴿١٠٧﴾ perfidious,[4] sinful.[5]

يَسْتَخْفُونَ 108. They seek to hide[6]
مِنَ ٱلنَّاسِ from men
وَلَا يَسْتَخْفُونَ and do not seek to hide
مِنَ ٱللَّهِ from Allah
وَهُوَ مَعَهُمْ while He is with them
إِذْ يُبَيِّتُونَ when they design by night[7]
مَا لَا يَرْضَىٰ what He does not approve[8]
مِنَ ٱلْقَوْلِ of the saying.
وَكَانَ ٱللَّهُ And Allah is
بِمَا يَعْمَلُونَ about what they do
مُحِيطًا ﴿١٠٨﴾ All-Encompassing.[9]

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ 109. Here you are those[10]
جَٰدَلْتُمْ عَنْهُمْ who plead on behalf of them
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in this worldly life; but
فَمَن يُجَٰدِلُ ٱللَّهَ who will plead with Allah

1. لا تجادل ***lâ tujâdil*** = do not plead, argue, debate, wrangle (v. ii. m. s. imperative {prohibition} from *jâdala*,form III of*jadala*, [*jadl*], to tighten. See *jidâl* at 2:197, p. 96, n. 1).

2. يختانون ***yakhtânûna*** = they betray , deceive, dupe (v. iii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7).

3. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*{*ḥubb*},to love. See at 3:57, p. 178, n. 8).

4. خوان ***khawwân*** = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa''âl* from *khâna* [*khawn/khiyânah*]. See n. 2 above and n. 11 on the previous page).

5. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil. Active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See *'âthim* at 2:283, p. 150, n. 10).

6. يستخفون ***yastakhfûna*** = they seek to hide, try to conceal, attempt to secrete (v. iii. m. pl. impfct. in form X of *khafîya* [*khafâ' /khîfah /khufyah*], to be hidden. See *yukhfûna* at 3:154, p. 215, n. 13).

7. يبيتون ***yubayyitûna*** = did by night, brooded by night, put up for the night, contrived, harboured, designed (v. iii. m. pl. impfct. in form II of *bâta* [*bayt /bayât /mabît / mabât /baytîtah*], to be in the night, not to finish. See *bayyata* at 4:81, p. 277, n. 3).

8. يرضى ***yarḍâ*** = he is happy, is satisfied, agrees, approves (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See *tarḍawna* at 2:282, p. 148, n. 6).

9. i.e., in knowledge, so that none can hide anything from Allah. محيط ***muḥît*** = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 3:120, p. 204, n. 1.

10. The address is to the sort of people who sided with Tu'mah ibn 'Ubayriq in his sinful act (see n. 11 on the previous page) and the emphasis here is that none will be able to defend anyone before Allah on the Day of Judgement.

عَنْهُمْ on behalf of them
يَوْمَ ٱلْقِيَٰمَةِ on the day of resurrection
أَم مَّن يَكُونُ عَلَيْهِمْ or who will be over them
وَكِيلًا ﴿١٠٩﴾ a guardian?[1]

وَمَن يَعْمَلْ 110. And whoever does
سُوٓءًا an evil[2]
أَوْ يَظْلِمْ نَفْسَهُۥ or wrongs[3] himself
ثُمَّ يَسْتَغْفِرِ and then seeks forgiveness[4]
ٱللَّهَ of Allah
يَجِدِ ٱللَّهَ will find[5] Allah
غَفُورًا Most Forgiving,
رَّحِيمًا ﴿١١٠﴾ Most Merciful.

وَمَن يَكْسِبْ 111. And whoever acquires[6]
إِثْمًا a sin
فَإِنَّمَا يَكْسِبُهُۥ he only acquires it
عَلَىٰ نَفْسِهِۦ against himself.[7]
وَكَانَ ٱللَّهُ عَلِيمًا And Allah is All-Knowing,
حَكِيمًا ﴿١١١﴾ All-Wise.

وَمَن يَكْسِبْ 112. And whoever acquires
خَطِيٓـَٔةً أَوْ إِثْمًا a fault[8] or a sin[9]

1. i.e., none will be able to help anyone against Allah's judgement. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:81, p. 277, n. 7).

2 سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3. See at 4:17, p. 246, n. 11).

3. يظلم ***Yaẓlim(u)*** = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *ẓalamû* at 3:135, p. 208, n. 3.)

4. يستغفر ***yastaghfir(u)*** = he seeks forgiveness, begs for pardon (v. iii. m. s. impfct. in form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The last letter is vowelless for the reason given at n. 3 above. See *istaghfirû* at 4:64, p. 269, n. 5).

5. يجد ***yajid(u)*** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:100, 287, n. 11).

6. يكسب ***yaksib(u)*** = he earns, acquires, gains, gathers (v. iii. m. s. impfct. from *kasaba* [*kasb*], to gain. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *kasabû* at 4:88, p. 280, n. 9).

7. i.e., the consequences of it falls on him and he alone is accountable for it, so that none else can atone for it. See 2:134, 2:141; 2:286; 6:164.

8. خطيئة ***khaṭî'ah*** (s.; pl. *khaṭâyâ*) = sin, mistake, fault, offence. See *khaṭâyâ* at 2:58, p. 27, n. 9.

9. اثم ***ithm*** (pl. *'âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13. See at 2:219, p. 107, n. 4.

ثُمَّ يَرْمِ بِهِۦ and then hurls[1] it
بَرِيٓـًٔا at an innocent person[2]
فَقَدِ ٱحْتَمَلَ undertakes the burden[3] of
بُهْتَٰنًا وَإِثْمًا مُّبِينًا a clumny[4] and a flagrant[5] sin.

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Section (*Rukû'*) 17

وَلَوْلَا 113. And were not
فَضْلُ ٱللَّهِ عَلَيْكَ Allah's grace upon you
وَرَحْمَتُهُۥ and His mercy, surely
لَهَمَّت there would have designed[6]
طَّآئِفَةٌ مِّنْهُمْ a group[7] of them
أَن يُضِلُّوكَ to mislead[8] you;
وَمَا يُضِلُّونَ but they do not mislead
إِلَّآ أَنفُسَهُمْ anyone except themselves;
وَمَا يَضُرُّونَكَ and they do not harm[9] you
مِن شَىْءٍ of anything;
وَأَنزَلَ ٱللَّهُ for Allah has sent down
عَلَيْكَ ٱلْكِتَٰبَ upon you the Book and the
وَٱلْحِكْمَةَ wisdom[10]
وَعَلَّمَكَ and has taught[11] you what
مَا لَمْ تَكُن تَعْلَمُ you were not in the know of;
وَكَانَ فَضْلُ ٱللَّهِ and Allah's grace
عَلَيْكَ عَظِيمًا upon you is immense.

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1. يرم ***yarmi(ī)*** = he throws, hurls, flings, hits, casts, pelts, shoots { figuratively: accuses, imputes, lays at the door of }(v. iii. m. s. impfct. from *ramâ* [*ramy/rimâyah*], to throw. The last letter *yâ'* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *man*).

2. برىء ***barî'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See *tabarra'a* at 2:166, p. 78, n. 5.

3. احتمل ***iḥtamala*** = he burdened himself, bore, carried, underttok the burden (v. iii. m. s. past in form VIII of *ḥamala* [*ḥaml*], to carry. See *lâ tuḥammil* at 2:286, p. 153, n. 4).

4. بهتان ***buhtân*** = slander, defamation, libel, calumny.

5. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

6. همت ***hammat*** = she designed, she thought of doing, was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 3:122, p. 204, n. 5).

7. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 4:102, , p. 289, n. 2).

8. يضلوا ***yudillû(na)*** = they lead astray, mislead, misgide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*dalâl/dalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yuḍillûna* at 3:69, p. 182, n. 7).

9. يضرون ***yaḍurrûna*** = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurrû* at 3: 177, p. 225, n.2).

10. i. e., the non-Qur'ânic *waḥy* (*sunnah*). This part of the *'âyah* is a clear statement that the Prophet, peace and blessings of Allah be on him, used to receive instruactions and guidance from Allah not only through the Qur'ân but through non-Qur'ânic *waḥy* as well (see 3:164, 2:269).

حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 3:164, p. 220, n. 7).

11. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:282, p. 147, n. 9).

لَّا خَيْرَ فِي كَثِيرٍ 114.No good is there in most
مِّن نَّجْوَاهُمْ of their secret conversation[1]
إِلَّا مَنْ أَمَرَ except of the one who bids [2]
بِصَدَقَةٍ أَوْ مَعْرُوفٍ charity[3] or fairness[4] or
أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ conciliation[5] between men;
وَمَن يَفْعَلْ ذَٰلِكَ and whoever does that
ابْتِغَاءَ مَرْضَاتِ اللَّهِ desiring[6] Allah's pleasure,
فَسَوْفَ نُؤْتِيهِ We shall give him
أَجْرًا عَظِيمًا ﴿١١٤﴾ an immense reward.

وَمَن 115. And whoever
يُشَاقِقِ turns hostile[7] to
الرَّسُولَ the Messenger,
مِن بَعْدِ مَا تَبَيَّنَ after that clear has become[8]
لَهُ الْهُدَىٰ to him the guidance,
وَيَتَّبِعْ غَيْرَ and follows[9] other than
سَبِيلِ الْمُؤْمِنِينَ the way of the believers,
نُوَلِّهِ We shall assign[10] him
مَا تَوَلَّىٰ to what he has undertaken[11]
وَنُصْلِهِ جَهَنَّمَ and shall broil[12] him in hell;
وَسَاءَتْ and evil it shall be
مَصِيرًا ﴿١١٥﴾ as a destination.

1. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation.

2. أمر ***'amara*** = He commanded, ordered, bid (v. iii. m. s. past from *'amr*, order, command. See at 2:27, p. 15, n. 1).

3. صدقة ***ṣadaqah*** (pl. صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 2:196, p. 94, n. 11.

4. معروف ***ma'rûf*** = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

5. اصلاح ***'iṣlâḥ*** = restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha /ṣaluha* [*ṣalâh /ṣalâhiyah /ṣulûh*], to be good, right, proper. See at 4:35, p. 256, n. 8).

6. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of, aiming at (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 3:7, p. 156, n. 18).

7. يشاقق ***yushâqiq(u)*** = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yashshaqqaqu* at 2:74, p. 35, n. 5).

8. تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. يتبع ***yattabi'(u)*** = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

10. i.e., We let him be in what he has undertaken. نول ***nuwalli(ī)*** = we assign, turn, appoint (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 9).

11. تولى ***tawallâ*** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:80, p. 276, n. 12).

12. نصل ***nuṣli(ī)*** = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast.See at 4:56, p. 265, n. 5).

Section (*Rukû'*) 18

إِنَّ ٱللَّهَ 116. Verily Allah

لَا يَغْفِرُ أَن does not forgive[1] that

يُشْرَكَ بِهِۦ partners are set[2] with Him,

وَيَغْفِرُ and may forgive

مَا دُونَ ذَٰلِكَ whatever is besides that

لِمَن يَشَآءُ ۚ for whomsoevr He will.

وَمَن يُشْرِكْ And whoever sets partners

بِٱللَّهِ with Allah

فَقَدْ ضَلَّ has indeed lost the way,[3]

ضَلَٰلًۢا بَعِيدًا straying far away.[4]

﴿١١٦﴾

إِن يَدْعُونَ 117. They invoke[5] not

مِن دُونِهِۦٓ besides Him

إِلَّآ إِنَٰثًا but females;[6]

وَإِن يَدْعُونَ and they invoke not

إِلَّا شَيْطَٰنًا مَّرِيدًا but the recalcitrant[7] Satan.

﴿١١٧﴾

لَّعَنَهُ ٱللَّهُ 118. Allah cursed[8] him;

وَقَالَ and he said:

لَأَتَّخِذَنَّ " I shall surely get hold[9]

مِنْ عِبَادِكَ of your servants

نَصِيبًا مَّفْرُوضًا ﴿١١٨﴾ a portion[10] appointed."[11]

1. يغفر ***yaghfiru*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See at 3: 136, p. 208, n. 10).

2. يشرك ***yushraka***(*u*)= he is given share, partners are set with him (v. iii. m. s. impfct. passive from *'ashraka,* form IV of *sharika* [*shirk/sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10). The last letter takes *fathah* because of the particle *'an* coming before the verb.

3. i.e., from the way of the truth. ضل ***dalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/ḍalâlah,* to loose one's way. See at 2:108, p. 51, n. 6 See also *yuḍillu* at 4:60, p. 267, n. 13).

4. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 3:30, p. 167, n. 7).

5. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 3:104, p. 197, n. 10).

6. i.e., idols to whom they give female names, such as al-Lât, al-'Uzzâ, etc. ***'inâth*** (pl.; s. *'unthâ*) = females.

7. مريد ***marîd*** = recalcitrant, refractory, rebellious. Active participle in the scale of *fa'îl* from *marada /maruda* [*murûd / murâdah/ murûdah*], to rebel, to be rebellious.

8. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n.* See at 4:93, p. 284, n. 3).

9. لأتخذن ***la+'attakhidhanna*** = I shall surely take, take up, get hold of (v. i. m. s. impfct. from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. The initial *la* and the terminally doubled *nûn* are for emphasis . See *lâ tattakhidhû* at 4:89, p. 280, n. 13).

10. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, lot, dividend. See at 4:85, p. 279, n. 3.

11. مفروض ***mafrûḍ*** = supposed, presumed, premised, ordained, appointed. Passive participle from *faraḍa* [*farḍ*], to decree, to appoint. See *farîḍah* at 4:24, p. 250, n. 12.

وَلَأُضِلَّنَّهُمْ 119. "And I shall surely mislead[1] them
وَلَأُمَنِّيَنَّهُمْ and will arouse vain hopes[2] in them
وَلَآمُرَنَّهُمْ and will command them,
فَلَيُبَتِّكُنَّ so they will surely cut off[3]
ءَاذَانَ ٱلْأَنْعَٰمِ the ears of cattle;
وَلَآمُرَنَّهُمْ and I will order them
فَلَيُغَيِّرُنَّ so they will indeed alter[4]
خَلْقَ ٱللَّهِ the creation of Allah."[5]
وَمَن يَتَّخِذِ And whoever takes up
ٱلشَّيْطَٰنَ وَلِيًّا Satan as guardian
مِن دُونِ ٱللَّهِ in lieu of Allah
فَقَدْ خَسِرَ does indeed incur[6]
خُسْرَانًا مُّبِينًا a loss glaringly obvious[7].
﴿١١٩﴾
يَعِدُهُمْ 120. He makes promises[7] to them and
وَيُمَنِّيهِمْ inspires vain hopes in them;
وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ but Satan promises them not
إِلَّا غُرُورًا ﴿١٢٠﴾ except delusion.[8]
أُو۟لَٰٓئِكَ 121. Such people,
مَأْوَىٰهُمْ جَهَنَّمُ their abode[10] shall be hell;
وَلَا يَجِدُونَ and they shall not find
عَنْهَا مَحِيصًا ﴿١٢١﴾ from it any escape.[11]

1. أضلن ***la+'uḍillanna*** = I shall mislead, lead astray (v. i. m. s. impfct. from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The initial *la* and the terminally doubled *nûn* are for emphasis. See *ḍalla* at 4:116, p. 296, n. 3).

2. i.e., such as that there is no resurrection, no accounting, no hereafter, no heaven and hell, etc.

أمنين ***la+'umanniyanna*** = I shall surely rouse hopes, stir desires (v. i. s. impfct. in the emphatic form, from *mannâ*, form II of *manâ* [*manw/many*], to try, to put to test. See *lâ tatamannaw* at 4:32, p. 254, n. 6).

3. ليتكن ***la+yubattikunna*** = they will surely cut off, split (v. iii. m. pl. impfct. in the emphatic form, from *battaka*, for II of *bataka* [*batk*], to cut. The pagan Arabs used to cut off or split the ears of a cow as a mark of sanctifying her if she consecutively gave birth to five male calves. The sense here is that Satan would try to mislead men to worship false gods.

4. ليغيرن ***la+yughayyirunna*** = they will surely alter, modify, change (v. iii. m. pl. in the emphatic form, from *ghayyara*, form II of *ghâra* [*ghayr/ghayrah*], to be jealous.

5. The altering of Allah's creation means both physical alteration such as castration of animals or human beings and changing Allah's *dîn* by innovation, omission and alteration of the rules (Al-Ṭabarî, pt. V, 282-285).

6. خسر *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See *khâsirîn* at 3:149, p. 213, n. 5.

7. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. يعد *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 2:268, p. 140, n. 13).

9. غرور *ghurûr* = *delusion*, deception, conceit, vanities. See *gharra* at 3:185, p. 229, n. 2.

10. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 4:97, p. 286, n. 10).

11. محيص ***maḥîṣ*** = escape, flight, place of refuge, retreat.

وَٱلَّذِينَ ءَامَنُوا 122. And those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do good deeds[1]
سَنُدۡخِلُهُمۡ We shall put them in [2]
جَنَّٰتٖ gardens
تَجۡرِي مِن تَحۡتِهَا flowing[3] below them
ٱلۡأَنۡهَٰرُ the rivers,
خَٰلِدِينَ فِيهَآ أَبَدٗاۖ abiding[4] therein for ever,
وَعۡدَ ٱللَّهِ a promise of Allah
حَقّٗاۚ in truth.
وَمَنۡ أَصۡدَقُ And who is more truthful[5]
مِنَ ٱللَّهِ قِيلٗا ﴿١٢٢﴾ than Allah in speech.

لَّيۡسَ بِأَمَانِيِّكُمۡ 123. Not by your desires,[6]
وَلَآ أَمَانِيِّ nor the desires of
أَهۡلِ ٱلۡكِتَٰبِۗ the People of the Book –
مَن يَعۡمَلۡ سُوٓءٗا whoever does an evil
يُجۡزَ بِهِۦ shall be recompensed[7] for it;
وَلَا يَجِدۡ لَهُۥ and shall not find[8] for him,
مِن دُونِ ٱللَّهِ in lieu of Allah,
وَلِيّٗا وَلَا نَصِيرٗا a gurdian[9] nor a helper.[10]
﴿١٢٣﴾
وَمَن يَعۡمَلۡ 124. And whoever does
مِنَ ٱلصَّٰلِحَٰتِ of the good deeds,

1. صالحات *ṣâliḥât* (sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*. See at 4:57, p. 265, n. 11).

2. ندخل ***nudkhilu*** = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 4:57, p. 265, n. 12).

3. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:198, p. 234, n. 2).

4. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:57, p. 265, n. 14).

5. أصدق ***'aṣdaq*** = truer, more veracious, more truthful (elative for *ṣâdiq*, act. participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be sincere).

6. i.e., the reward of *jannah* promised by Allah in the previous *'âyah* shall not be obtained by vain desires and expectations, neither of the Muslims nor of the People of the Book, but by the performance of good deeds according to the Qur'ân and *sunnah*. أماني ***'amâniyy*** (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2; 2:78, p. 36, n. 11. See also *la+'umanniyanna* at 4:119, p. 297, n. 2).

7. يجز ***yujza(â)*** = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ'*], to repay, to reward. The last letter *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause . See *yajzî* at 3:144, p. 211, n. 6).

8. يجد ***yajid(u)*** = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:110, 293, n. 5).

9. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:89, p. 281, n. 5).

10. نصير ***naṣîr*** = (pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:79, p. 281, n. 6).

مِن ذَكَرٍ أَوْ أُنثَىٰ of a male[1] or a female,[2]
وَهُوَ مُؤْمِنٌ and he is a believer,[3]
فَأُولَٰئِكَ يَدْخُلُونَ such ones shall enter[3]
ٱلْجَنَّةَ وَ the paradise and
لَا يُظْلَمُونَ they will not be wronged[4]
نَقِيرًا ﴿١٢٤﴾ a tiny bit.[5]

وَمَنْ أَحْسَنُ 125. And who is better[6]
دِينًا مِّمَّنْ in religion than the one who
أَسْلَمَ وَجْهَهُۥ submits[7] himself
لِلَّهِ to Allah
وَهُوَ مُحْسِنٌ and is beneficent[8]
وَٱتَّبَعَ and follows[9]
مِلَّةَ إِبْرَٰهِيمَ the religion[10] of Ibrâhîm
حَنِيفًا as a true monotheist?[11]
وَٱتَّخَذَ ٱللَّهُ And Allah took[12]
إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾ Ibrâhîm for a friend.[13]

وَلِلَّهِ 126. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
وَكَانَ ٱللَّهُ And Allah is of everything
بِكُلِّ شَىْءٍ All-Encompassing.[14]
مُّحِيطًا ﴿١٢٦﴾

1. ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male.

2. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See *'inâth* at 4:117, p. 296, n. 6.

3. This makes it clear that the doing of goods deeds *without believing* will not earn any merit.

3. يدخلون ***yadkhulûna*** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See *yadkhulû* at 2:114, p. 54, n. 11).

4. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:161, p. 219, n. 6).

5. نقير ***naqîr*** = tiny spot on a date pit. Figuratively, an iota, a tiny bit. See at 4:53, p. 264, n. 6.

6. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 4:59, p. 267, n. 5.

7. أسلم ***'aslama*** = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 3:83, p. 188, n. 7.

8. محسن ***muḥsin*** (s.; pl. *muḥsinûn*) = one who does good deeds according to the Qur'ân and *sunnah*, does good to others, beneficent (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be good). See at 2:113, p. 53, n.8.

9. اتبع ***ittaba'a*** = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:162, p. 219, n. 7).

10. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 2:135, p. 64, n. 2).

11. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:95, p. 193, n. 4).

12 اتخذ ***ittakhadha*** = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 2:116, p. 55, n. 5).

13. خليل *khalîl* (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend.

14. i.e., in knowledge. See at 4:108, p. 292, n. 9

Section (*Rukû'*) 19

وَيَسْتَفْتُونَكَ 127. They seek your ruling[1]
فِي ٱلنِّسَآءِ about the women.
قُلِ ٱللَّهُ Say: Allah gives you the
يُفْتِيكُمْ فِيهِنَّ ruling[2] about them; and [it is]
وَمَا يُتْلَىٰ عَلَيْكُمْ what is recited[3] on you
فِي ٱلْكِتَٰبِ in the Book[4]
فِي يَتَٰمَى ٱلنِّسَآءِ about the orphan women
ٱلَّٰتِي لَا تُؤْتُونَهُنَّ مَا whom you do not give what
كُتِبَ لَهُنَّ has been written for them
وَتَرْغَبُونَ while you desire[5]
أَن تَنكِحُوهُنَّ to marry them;
وَٱلْمُسْتَضْعَفِينَ and the oppressed ones[6]
مِنَ ٱلْوِلْدَٰنِ of the children;
وَأَن تَقُومُوا۟ and that you mete out[7]
لِلْيَتَٰمَىٰ to the orphans
بِٱلْقِسْطِ ۚ justice;[8]
وَمَا تَفْعَلُوا۟ and whatever you do
مِنْ خَيْرٍ of a good thing
فَإِنَّ ٱللَّهَ كَانَ بِهِۦ Allah is definitely of it
عَلِيمًا ﴿١٢٧﴾ All-Knowing.
وَإِنِ ٱمْرَأَةٌ خَافَتْ 128. And if a woman fears
مِنۢ بَعْلِهَا from her husband[9]

1. In pre-Islamic Arabia women were debarred from inheritance. A guardian of orphan women often used to marry them to enjoy their wealth. If he did not like to marry the orphan woman under his care he used to throw a piece of cloth over her, which custom prevented anyone else from marrying her. Similarly minor children, whether male or female, were not allowed to inherit from their ancestors. This *'âyah* and other *'âyahs* of the Qur'ân prohibit these practices and give women and children the right of inheritance (see *Bukhârî*, no. 4600 ; *Muslim*, no. 3018; Ibn Kathîr, II, 376-377). يستفتون ***yastaftûna*** = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ'*], to be youthful, young).

2. يفتي ***yuftî*** = he gives formal legal opinion (v. iii. m. s. impfct. from *'aftâ*, form IV of *fatâ*. See n. 1 above.

3. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See *tutlâ* at 3:101, p. 195, n. 4).

4. e. g., this *'âyah* and at 4:3

5. ترغبون ***targhabûna*** = you (all) like, desire, wish (v. ii. m. pl. impfct. from *raghiba* [*raghbah/raghab*] to like, wish, desire; also to detest, dislike. See *yarghab* at 2:130, p. 62, n. 1).

6. i. e., the minor children. مستضعفين ***mustaḍ'afîn*** (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 4:97, p. 286, n. 7).

7 تقوموا ***taqûmû***(*na*) = you all stand. When followed by the particle *bi* , the verb means to perform, to do, to act upon. *taqûmûna bi al-qist* = you do justice, mete out justice.

8. قسط ***qist*** = justice, equity, fairness. See 3:18, p. 161, n. 7; 3:21, p. 163, n. 4.

9. بعل ***ba'l*** (s., pl. بعولة *ba'ûlah*) = husband. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner. See *ba'ûlah* at 2:228, p. 112, n. 5.

نُشُوزًا أَوْ إِعْرَاضًا antipathy[1] or avoiding[2]
فَلَا جُنَاحَ عَلَيْهِمَا then no sin will be on them
أَن يُصْلِحَا بَيْنَهُمَا if they make[3] between them
صُلْحًا a reconciliation –
وَالصُّلْحُ خَيْرٌ and reconciliation is better –
وَأُحْضِرَتِ الْأَنفُسُ and set[4] are the selves
الشُّحَّ with avarice.[5]
وَإِن تُحْسِنُوا And if you be nice[6]
وَتَتَّقُوا and act righteously,[7]
فَإِنَّ اللَّهَ كَانَ Allah definitely is
بِمَا تَعْمَلُونَ of what you do
خَبِيرًا ﴿١٢٩﴾ All-Aware.

وَلَن تَسْتَطِيعُوا 129. And able you cannot be[7]
أَن تَعْدِلُوا to equalize[8]
بَيْنَ النِّسَاءِ between the wives
وَلَوْ حَرَصْتُمْ even if you desired to;[9]
فَلَا تَمِيلُوا but do not deflect[10]
كُلَّ الْمَيْلِ all the deflecting
فَتَذَرُوهَا thus leaving her[11]
كَالْمُعَلَّقَةِ like a suspended one.[12]
وَإِن تُصْلِحُوا And if you conciliate
وَتَتَّقُوا and beware of Allah

1. نشوز ***nushûz*** = animosity, antipathy, violation of marital duties, disobedience, arrogance. See at 4:34, p. 255, n. 13.

2. اعراض *'i'râḍ* = avoidance, turning away, shunning. Verbal noun in form IV from *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. See *'a'rid* at 4:81, p. 277, n. 5.

3. يصلحا ***yuṣliḥâ***(*ni*) = they (two) set right, reform, reconcile (v. ii. m. dual impfct. from *'aṣlaḥa*, form IV of of *ṣalaḥa* [*ṣalâḥ /ṣulûḥ/ ṣalâḥiyah*], to be good, right. The terminal *nûn* is dropped. See *'aslahâ* at 4:16, p. 245, n. 11).

4. أحضرت ***'uḥḍirat*** = she was brought, set, supplied (v. iii. f. s. past passive from *'aḥḍara*, for IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 4:18, p. 246, n. 6).

5. شح ***shuḥḥ*** = avarice, stinginess, covetousness.

6. i.e., to the wives. تحسنوا ***tuḥsinû***(*na*) = you (all) be nice, do good, act charitably (v. ii. m. pl. impfct. from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, to be nice. The terminal *nûn* is dropped. See *'iḥsân* at 4:62, p. 268, n. 12).

7. تتقوا ***tattaqû***(*na*) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*),to guard. See at 3:126, p. 229, n. 8).

8. لن تستطيعوا ***lan + tastaṭî'û***(*na*) = you (all) shall not be able, cannot be able (v. ii. m. pl. impfct. ffrom *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped. See *la+yastaṭî'ûna* at 4:98, p. 287, n. 4).

9. حرصتم ***haraṣtum*** = you desired, coveted, intended, wished (v. ii. m. pl. past from *haraṣa/hariṣa* [*ḥirṣ*], to covet. See *'aḥraṣ* at 2:96, 45, n. 9).

10. لا تميلوا ***lâ tamîlû*** = do not incline, lean, tilt, bend, deflect (v. ii. m. pl. imperative {prohibition} from *mâla* [*mayl /maylân*], to incline. See *tamîlû* at 4:27, p. 252, n. 11).

11. تذروا ***tadharû***(*na*) = you (all) leave, leave alone (v. ii. m. pl. impfct. from from *wadhr*. The terminal *nûn* is dropped. See *yadhara* at 3:178, p. 225, n. 7).

12. i. e., neither divorced nor in the state of conjugal life. معلقة *mu'allaqah* (f. s.; pl. *mu'allaqât*) = suspended.

فَإِنَّ ٱللَّهَ كَانَ then verily Allah is
غَفُورًا Most Forgiving,
رَّحِيمًا ﴿١٢٩﴾ Most Merciful.

وَإِن يَتَفَرَّقَا 130. And if they break up,[1]
يُغْنِ ٱللَّهُ كُلًّا Allah will suffice[2] each
مِّن سَعَتِهِۦ out of His Amplitude.[3]
وَكَانَ ٱللَّهُ وَٰسِعًا Allah is All-Reaching,[4]
حَكِيمًا ﴿١٣٠﴾ All-Wise.

وَلِلَّهِ 131. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
وَلَقَدْ وَصَّيْنَا Indeed We have directed[5]
ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ those who were given
مِن قَبْلِكُمْ the Scripture before you,
وَإِيَّاكُمْ and also you,
أَنِ ٱتَّقُوا۟ ٱللَّهَ that you beware[6] of Allah;
وَإِن تَكْفُرُوا۟ but if you disbelieve,
فَإِنَّ لِلَّهِ then verily to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth;
وَكَانَ ٱللَّهُ غَنِيًّا and Allah is Above Want,[7]

1. يتفرقا ***yatafarraqâ*** = they (two) break up, be separated (v. iii. m. dual impfct. from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate, to sever. See *tafarraqû* at 3:105, p. 197, n. 9).

2. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathîr, II, 383). يغن ***yughni(î)***= he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The last letter *yâ'* is vowellless and hence dropped because the verb forms the conclusion of a conditional clause (*jawâb sharṭ*). See *tughnî* at 3:116, p. 201, n. 6).

3. سعة ***sa'ah*** = plenitude, amplitude, abundance, affluence, roominess , spaciousness. See at 4:100, p. 287, n. 13; 2:247, p. 125, n. 3.

4. i.e., in His grace and favour. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 3:73, p. 184, n. 2).

5. وصينا ***waṣṣaynâ*** = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See *waṣṣâ* at 2:132, p. 62, n. 8).

6. i.e., by worshipping Him Alone and by abiding all His directives and commands, because all that is in the heavens and the earth belongs to Him Alone. It is also an emphasis on the sameness of the teaching imparted through all the Prophets. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 2:282, p. 149, n. 12).

7. i.e., Allah is in no need of His creatures and their services and worship. غني ***ghanîyy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

حَمِيدًا ﴿١٣١﴾ Most Praiseworthy.

وَلِلَّهِ 132. And to Allah belongs
مَا فِي ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِي ٱلْأَرْضِ and all that is in the earth;
وَكَفَىٰ بِٱللَّهِ and suffices[1] it of Allah
وَكِيلًا ﴿١٣٢﴾ as a Guardian-Trustee.[2]

إِن يَشَأْ 133. Were He to will,
يُذْهِبْكُمْ He could eliminate[3] you,
أَيُّهَا ٱلنَّاسُ O mankind,
وَيَأْتِ بِـَٔاخَرِينَ and could produce[4] others.
وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ And Allah is over that
قَدِيرًا ﴿١٣٣﴾ Omnipotent.

مَّن كَانَ يُرِيدُ 134. Whoever is to desire[5]
ثَوَابَ ٱلدُّنْيَا the reward[6] of the world,
فَعِندَ ٱللَّهِ then with Allah lies
ثَوَابُ ٱلدُّنْيَا the reward of the world
وَٱلْـَٔاخِرَةِ and of the heareafter.[7]
وَكَانَ ٱللَّهُ سَمِيعًا And Allah is All-Hearing,
بَصِيرًا ﴿١٣٤﴾ All-Seeing.

1. i.e. Allah Alone is Sufficient to maintain, look after and oversee all that is in the heavens and the earth, as He is the Creator and Lord of all of these. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:79, p. 276, n. 8).

2. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:109, p. 293, n. 1).

3. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, II, 383). Of similar import are *'âyahs* 6:133, 35:16, 47:38. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh- hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause.

4. يأت ***ya'ti(ī) + bi*** = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive. The last *yâ'* is vowelless and hence dropped because the verb comes as conclusion of a conditional clause. See at 2:109, p. 52, n. 7).

5. يريد ***yuridu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 4:26, p. 252, n. 3).

6. ثواب ***thawâb*** = reward, recompense, requital. See at 3:195, n. 233, n. 9.

7. The *'âyah* calls attention of those who desire only the reward and benefits in this world to remember that to Allah belongs the rewards of this world as well as those of the hereafter so that they should aspire after both and should not concern themselves only with that which is transient and not at all lasting (Ibn Kathîr, II, 383-384). Of similar import are *'âyahs* 2:200-202, 17:18 and 42:20.

Section (*Rukû'*) 20

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 135. O you who believe,

كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ be custodians[1] of justice,[2]

شُهَدَآءَ لِلَّهِ as witnesses[3] for Allah,

وَلَوْ عَلَىٰٓ أَنفُسِكُمْ even if against yourselves

أَوِ ٱلْوَٰلِدَيْنِ or both the parents

وَٱلْأَقْرَبِينَ and the relatives.[4]

إِن يَكُنْ غَنِيًّا If he be rich

أَوْ فَقِيرًا or poor,

فَٱللَّهُ أَوْلَىٰ then Allah's is the best claim[5]

بِهِمَا to take care of the two.

فَلَا تَتَّبِعُواْ So do not follow[6]

ٱلْهَوَىٰٓ the desire[7]

أَن تَعْدِلُواْ lest you should deflect;[8]

وَإِن تَلْوُۥٓاْ and if you distort[9]

أَوْ تُعْرِضُواْ or avoid[10]

فَإِنَّ ٱللَّهَ كَانَ then verily Allah is

بِمَا تَعْمَلُونَ of what you do

خَبِيرًا ﴿١٣٥﴾ All-Aware.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 136. O you who believe,

ءَامِنُواْ بِٱللَّهِ believe in Allah

وَرَسُولِهِۦ and His Messenger,[11]

1. قوامين ***qawwâmîn*** (acc./genitive of *qawwâmûn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = caretakers, guardians, superintendents, managers, custodians. See *qawwâmûn* at 4:34, p. 255, n. 5.

2. قسط ***qist*** = justice, equity, fairness. See at 4:127, p. 300, n. 2.

3. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 4:69, p. 271, n. 7.

4. أقربين ***'aqrabîn*** (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

5. i.e., if either party to the case is rich or poor you should not be swayed by that. أولى ***'awlâ*** = the closest, the nearest, having the best claim to (elative of *waliyy*. See at 3:68, p. 182, n. 1).

6. لا تتبعوا ***lâ + tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).

7. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, inclination. See *'ahwâ'* at 2:145, p. 69, n. 8.

8. i.e., from the course of justice. تعدلوا ***ta'dilû***(*na*) = you (all) swerve, deflect, deviate (v. ii. m. pl. impfct. from *'adala* [*'udûl*], to deviate. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 9).

9. تلوو ***talwû***(*na*) = you (all) distort, twist, crook, contort, pervert, bend (v. ii. m. pl. impfct. from *lawâ* [*layy/lawîy*], to distort, crook, bend The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in* }. See *talwûna* at 3:154, p. 214, n. 8).

10. تعرضوا ***tu'ridû***(*na*) = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'a'rada*, form IV of *'aruda /arada* [*'ard*], to be wide, to be visible. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}. See *'a'rid* at 4:81, p. 277, n. 5. See *i'râd* at 4:128, p. 301, n. 2).

11. Asking the "believers" to "believe" means to remain steadfast in the belief and in carrying out the directives of Allah and His Messenger.

وَٱلْكِتَٰبِ ٱلَّذِى	and the Book which
نَزَّلَ	He has sent down[1]
عَلَىٰ رَسُولِهِۦ	on His Messenger;
وَٱلْكِتَٰبِ ٱلَّذِىٓ	and the Book which
أَنزَلَ مِن قَبْلُ	He had sent down[2] before.[3]
وَمَن يَكْفُرْ	And whoever disbelieves
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ	in Allah and His angels,
وَكُتُبِهِۦ	and His Books
وَرُسُلِهِۦ	and His Messengers,
وَٱلْيَوْمِ ٱلْءَاخِرِ	and the Last Day,
فَقَدْ ضَلَّ	has indeed lost the way,[4]
ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾	straying far away.[5]
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	137. Those who believe
ثُمَّ كَفَرُوا۟	then disbelieve,
ثُمَّ ءَامَنُوا۟	then believe
ثُمَّ كَفَرُوا۟	and then disbelieve
ثُمَّ ٱزْدَادُوا۟	and then increase[6]
كُفْرًا	in disbelief,
لَّمْ يَكُنِ ٱللَّهُ	Allah would not be wont
لِيَغْفِرَ لَهُمْ	to forgive[7] them
وَلَا لِيَهْدِيَهُمْ	nor to guide them[8]
سَبِيلًا ﴿١٣٧﴾	to the way.[9]

1. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 3:3, p. 154, n. 4).

2. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:61, p. 268, n. 2).

3. i.e., all the scriptures that had been sent before the sending down of the Qur'ân to different Prophets (Ibn Kathîr, II, 385).

4. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 4:116, p. 296, n. 3).

5. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:116, p. 296, n. 4).

6. i.e., they continue to disbelieve till death. This *'âyah* speaks about those who make a profession of the faith and then relapse into disbelief and repeat such behaviour. ازدادوا ***izdâdû*** = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See at 3:89, p. 191, n. 2).

7. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The last letter takes *fatḥah* because of a hidden *'an* in *li* {*lâm* of motivation having the sense of *kay*} coming before the verb. See *yaghfiru* at 4: 116, p. 296, n. 1).

8. يهدي ***yahdiya*** (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ'* takes *fatḥah* for the reason given in n. 7 above. See *yahdî* at 2:272, p. 142, n. 6).

9. سبيل ***sabîl*** (pl. سبل *subul/*اسبله *asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

بَشِّرِ 138. Deliver the glad tidings[1]
ٱلْمُنَٰفِقِينَ to the hypocrites[2]
بِأَنَّ لَهُمْ that there is for them
عَذَابًا أَلِيمًا ﴿١٣٨﴾ a punishment most painful –

ٱلَّذِينَ يَتَّخِذُونَ 139. Those people who take[3]
ٱلْكَٰفِرِينَ the unbelievers
أَوْلِيَآءَ as allies[4]
مِن دُونِ ٱلْمُؤْمِنِينَ ۚ in lieu of the believers.
أَيَبْتَغُونَ عِندَهُمُ Do they seek[5] with them
ٱلْعِزَّةَ honour?[6]
فَإِنَّ ٱلْعِزَّةَ Then verily honour
لِلَّهِ belongs to Allah
جَمِيعًا ﴿١٣٩﴾ in toto.

وَقَدْ نَزَّلَ 140. And already He has sent
عَلَيْكُمْ down[7] on you
فِى ٱلْكِتَٰبِ in the Book
أَنْ إِذَا سَمِعْتُمْ that if you hear[8]
ءَايَٰتِ ٱللَّهِ Allah's revelations
يُكْفَرُ بِهَا being disbelieved[9] in
وَيُسْتَهْزَأُ بِهَا and scoffed[10] at,
فَلَا تَقْعُدُوا۟ مَعَهُمْ then sit not with them

1. The expression "deliver the glad tidings" is used here ironically. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:223, p. 110, n. 7).

2. This *'âyah* indicates that the hypocrites belong to the type of people described in the previous *'âyah*. منافقين ***munâfiqîn*** (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish).

3. يتخذون ***yattakhidhûna*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See *lâ ttakhidhû* at 4:89, p. 280, n. 13).

4. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:76, p. 274, n. 4.

5. يبتغون ***yabtaghûna*** = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See *yabtagh* at 3:85, p. 189, n. 3.

6. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 2:206, p. 99, n. 12.

7. i. e., in 6:68 (*surat al-'An'âm*) which was revealed at Makka. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 4:136, p. 305, n. 1).

8. سمعتم ***sami'tum*** = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 4:45, p. 261, n. 4).

9. يكفر ***yukfaru*** = he or it is disbelieved, denied, rejected, covered (v. iii. m. s. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. See *yukfarû* at 3:115, p. 201, n. 4).

10. يستهزأ ***yustahza'u*** = he or it is scoffed at, ridiculed, derided, taunted (v. iii. m. s. impfct. passive from *istahza'a*, form X of *haza'a* [*haz' /huz'/ huzu'/huzû'/mahza'ah*] to mock, to ridicule. See *yastahzi'u* at 2:15, p. 9, n. 1).

11. لا تقعدوا ***lâ taq'udû*** = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [*qu'ûd*], to sit down. See *qa'adû* at 3:168, p. 222, n. 1.

حَتَّىٰ يَخُوضُوا۟ فِى unless they go[1] into
حَدِيثٍ a conversation[2]
غَيْرِهِۦٓ other than that.
إِنَّكُمْ إِذًا Verily you will then be
مِّثْلُهُمْ like them.[3]
إِنَّ ٱللَّهَ جَامِعُ Verily Allah will muster
ٱلْمُنَٰفِقِينَ the hypocrites
وَٱلْكَٰفِرِينَ and the unbelievers
فِى جَهَنَّمَ جَمِيعًا in hell all together –
(١٤٠)
ٱلَّذِينَ 141. Those ones who[4]
يَتَرَبَّصُونَ بِكُمْ lie in wait[5] for you.
فَإِن كَانَ لَكُمْ So if there is for you
فَتْحٌ مِّنَ ٱللَّهِ a victory[6] from Allah
قَالُوٓا۟ they say:
أَلَمْ نَكُن مَّعَكُمْ " Were we not with you?"
وَإِن كَانَ And if there is
لِلْكَٰفِرِينَ for the unbelievers
نَصِيبٌ قَالُوٓا۟ any luck[7] they say:
أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ "Did we not look after[8] you
وَنَمْنَعْكُم and protect[9] you
مِّنَ ٱلْمُؤْمِنِينَ from the believers?[10]

1. يخوضوا ***yakhuḍû***(*na*) = they go into, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâda* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped because of an implied *'an* in *ḥattâ* coming before the verb.

2. حديث ***ḥadîth*** (s.; pl. احاديث *'aḥâdîth*) = speech, talk, narration, conversation, report relating to deeds and utterances of the Prophet and his Companions. See at 4:78, p. 276, n. 3.

3. Conniving at a forbidden deed constitutes an indirect approval and participation in it (Ibn Kathîr, II, 387).

4. The discussion continues about the hypocrites who are the subject matter of the two preceding *'âyahs*.

5. يتربصون ***yatarabbaṣûna*** = they wait, wait and watch, lie in wait (v. iii. m. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *yatarabbaṣna* at 2:234, p. 117, n. 14).

6. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = opening, victory, triumph, conquest. See *yastaftiḥûna* at 2:89, p. 42, n. 4.

7. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:85, p. 279, n. 3.

8. نستحوذ ***nastaḥwidh***(*u*) = we look after, lord over, master over, overpower (v. i. pl. impfct. from *istaḥwadha*, form X of *ḥâdha* [*ḥawdh*], to urge on, to spur on. The last letter is vowelless because of the particle *lam* coming before the verb. This particle also turns the imperfect into a past tense.

9. نمنع ***namna'***(*'u*) = we prevent, forbid, prohibit, bar, hinder, obstruct, restrain, held back, stop from, protect, defend, guard, (v. i. pl. impfct. from *mna'a* [*man'*] to prevent. When followed by the particle *'an* the word gives the meaning of protecting, defending, guarding. The last letter is vowelless because of the particle *lam* coming before the previous verb to which this verb is conjunctive. See *mana'a* at 2:114, p. 54, n. 7).

10. The hypocrites try to take credit for themselves, especially when the unbelievers have a turn in their favour, by reminding them that they (the hypocrites) secretly helped them and protected them from being harmed by the believers.

فَٱللَّهُ يَحۡكُمُ So Allah will judge[1]
بَيۡنَكُمۡ between you[2]
يَوۡمَ ٱلۡقِيَٰمَةِۚ on the Day of Resurrection;
وَلَن يَجۡعَلَ ٱللَّهُ and Allah will not set[3]
لِلۡكَٰفِرِينَ for the unbelievers
عَلَى ٱلۡمُؤۡمِنِينَ against the believers
سَبِيلًا ﴿١٤١﴾ any way.[4]

Section (*Rukû'*) 21

إِنَّ ٱلۡمُنَٰفِقِينَ 142. Verily the hypocrites
يُخَٰدِعُونَ ٱللَّهَ try to deceive[5] Allah,
وَهُوَ خَٰدِعُهُمۡ but He will outwit[6] them;
وَإِذَا قَامُوٓاْ and when they stand up
إِلَى ٱلصَّلَوٰةِ to pray
قَامُواْ كُسَالَىٰ they stand up lazily,[7]
يُرَآءُونَ ٱلنَّاسَ showing off[8] to men;
وَلَا يَذۡكُرُونَ and they do not keep in mind
ٱللَّهَ Allah
إِلَّا قَلِيلٗا ﴿١٤٢﴾ except a little –

مُّذَبۡذَبِينَ 143. Vacillating[9]
بَيۡنَ ذَٰلِكَ between that[10] –
لَآ إِلَىٰ هَٰٓؤُلَآءِ going neither to these
وَلَآ إِلَىٰ هَٰٓؤُلَآءِۚ nor to those.[11]

1. يحكم ***yahkumu*** = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*ḥukm*], to pass judgement. See at 2:113, p. 54, n. 4).

2. i.e., you the believers and unbelievers.

3. يجعل ***yaj'ala***(*u*) = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fatḥah* because of the particle *lan* coming before the verb. See *ja'ala* at 4: 90, p. 281, n.15).

4. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means. See at 4:100, p. 287, n. 10.

5. i.e., by their outward profession of the faith and their inward harbouring of unbelief. يخادعون ***yukhâdi'ûna*** = they try to deceive, trick, dupe, (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad'*], to deceive. See at 2:9, p. 7, n.1).

6. i.e., Allah will turn the trick on them by punishing them for their trickery and hypocrisy. Allah does not trick, Far Above is He from such a trait, for He is All-Knowing and All-Seeing of what is unseen and unknown to His creatures. It is a style of the Qur'ân to use the same expression which describes the offence to indicate the punishment for it too. خادع ***khâdi'*** = one who deceives, dupes, outwits. Active participle from *khada'a.* See n. 5 above.

7. That is so because their mind and heart are not in it as they are not sincere believers and, as mentioned in the next clause, they do not keep in mind Allah and perform prayers for showing off to men. كسالى *kusâlâ* (pl., s. *kaslân*) = lazy, idle, indolent, sluggish.

8. يراءون ***yurâ'ûna*** = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'â*, form III of *ra'â* [*ra'y/ru'yah*], to see, notice. See *'arâka* at 4:105, p. 291, n. 10).

9. مذبذبين ***mudhabdhabîn*** (acc./genitive of *mudhabdhabûn*, pl.; s. *mudhabdhab*) = those wavering, vacillating, fluctuating. Passive participle from *dhabdhaba*, to swing.

10. i.e., between belief and unbelief.

11. i.e., not being outwardly as well as inwardly with the believers nor with the unbelievers, for the hypocrites outwardly show their adhesion to the believers but inwardly belong to the unbelievers, and vice-versa (Ibn Kathîr, II, 390).

وَمَن يُضْلِلِ ٱللَّهُ And whom Allah lets stray[1]
فَلَن تَجِدَ لَهُۥ you shall not find[2] for him
سَبِيلًا ﴿١٤٣﴾ a way.[3]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 144. O you who believe,
لَا تَتَّخِذُوا do not take[4]
ٱلْكَٰفِرِينَ the unbelievers
أَوْلِيَآءَ as allies[5]
مِن دُونِ ٱلْمُؤْمِنِينَ in lieu of the believers.
أَتُرِيدُونَ Do you intend[6]
أَن تَجْعَلُوا لِلَّهِ to set[7] for Allah
عَلَيْكُمْ against you
سُلْطَٰنًا مُّبِينًا ﴿١٤٤﴾ an evidence[8] all too clear?

إِنَّ ٱلْمُنَٰفِقِينَ 145. Verily the hypocrites
فِى ٱلدَّرْكِ ٱلْأَسْفَلِ will be in the lowest[9] abyss[10]
مِنَ ٱلنَّارِ وَ of the Fire; and
لَن تَجِدَ لَهُمْ you shall not find for them
نَصِيرًا ﴿١٤٥﴾ a helper.

إِلَّا ٱلَّذِينَ 146. Except those who
تَابُوا وَأَصْلَحُوا repent and rectify[11]
وَٱعْتَصَمُوا بِٱللَّهِ and hold fast[12] to Allah

1. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause {preceded by *man*}. See *yuḍillu* at 4:60, p. 267, n. 13).

2. تجد ***tajida***(*u*) = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See *tajidûna* at 4:91,p.282, n. 1).

3. i. e., a way to guidance and the truth. See for similar sense 7:186 and 18:17.

4. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 4:89, p. 280, n. 13).

5. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:139, p. 306, n. 4.

6. تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:88, p. 280, n. 6).

7. تجعلوا ***taj'alû*** (*na*) = you set, make, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yaja'ala* at 4: 141, p. 308, n.3).

8. سلطان ***sulṭân*** = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

9. أسفل ***'asfal*** = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean).

10. درك ***dark*** = abyss, depth, level, reach.

11. i.e., rectify their intentions and deeds. أصلحوا ***'aṣlaḥû*** = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 3:189, p. 191, n. 1).

12. اعتصموا ***i'taṣamû*** = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See *ya'taṣim* at 3:101, p. 195, n. 5).

وَأَخْلَصُوا and are sincere[1]
دِينَهُمْ لِلَّهِ in their faith[2] in Allah.[3]
فَأُولَٰئِكَ Then such ones will be
مَعَ الْمُؤْمِنِينَ with the believers,[4]
وَسَوْفَ يُؤْتِ اللَّهُ and Allah will give
الْمُؤْمِنِينَ the believers
أَجْرًا عَظِيمًا ﴿١٤٦﴾ a magnificent[5] reward.

مَّا يَفْعَلُ اللَّهُ 147. What will Allah do
بِعَذَابِكُمْ with punishing you
إِن شَكَرْتُمْ if you be grateful[6]
وَآمَنتُمْ and do believe?
وَكَانَ اللَّهُ And Allah is
شَاكِرًا Ever-Appreciative,[7]
عَلِيمًا ﴿١٤٧﴾ All-Knowing.

Part (*Juz'*) 6

لَّا يُحِبُّ اللَّهُ 148. Allah does not like[8]
الْجَهْرَ بِالسُّوءِ publicity[9] of the evil[10]
مِنَ الْقَوْلِ of words
إِلَّا مَن ظُلِمَ except for the one wronged.[11]
وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing.
عَلِيمًا ﴿١٤٨﴾ All-Knowing.

1. أخلصوا ***'akhlaṣû*** = they exclusively devoted, dedicated, were sincere (v. iii. m. pl. past from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unadulterated. See *mukhliṣûn* at 2:139, p. 65, n. 11).

2. دين ***dîn*** (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 2:193, p. 92, n. 8.

3. i.e., they did not make the profession of the faith and their deeds for showing off but exclusively and purely for the sake of Allah.

4. i.e., in the hereafter in paradise.

5. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:95, p. 286, n. 1).

6. شكرتم ***shakartum*** = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from *shakara* [*shukr/shukrân*], to thank, be grateful. See *tashkurûna* at 2:185, p. 88, n. 8).

7. شاكر ***shâkir*** = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrân*], to thank, be thankful. See at 2:158, p. 75, n. 1.

8. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba*. See at 4:107, p. 292, n. 3).

9. جهر ***jahr*** = publicity, notoriety. See *jahrah* at 2:55, p. 26, n. 2.

10. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:110, p. 293, n. 2).

11. Allah does not approve of speaking ill of others, let alone slandering, backbiting, libelling and defaming, except in the case of one genuinely wronged and done injustice. ظلم ***ẓulima*** = he is wronged, done injustice, oppressed (v. iii. m. s. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yaẓlim* at 4:110, p. 293, n. 3).

إِن تُبْدُوا 149. If you make known[1]
خَيْرًا a good thing
أَوْ تُخْفُوهُ or keep it secret[2]
أَوْ تَعْفُوا عَن سُوٓءٍ or excuse[3] an offence,
فَإِنَّ ٱللَّهَ كَانَ then verily Allah is
عَفُوًّا Most Forgiving,
قَدِيرًا ﴿١٤٩﴾ All-Powerful.[4]

إِنَّ ٱلَّذِينَ 150. Verily those who
يَكْفُرُونَ بِٱللَّهِ disbelieve in Allah
وَرُسُلِهِۦ and His Messengers,
وَيُرِيدُونَ أَن يُفَرِّقُوا and want[5] to differentiate[6]
بَيْنَ ٱللَّهِ between Allah
وَرُسُلِهِۦ وَيَقُولُونَ and His Messengers and say:
نُؤْمِنُ بِبَعْضٍ " We believe in some and
وَنَكْفُرُ بِبَعْضٍ disbelieve in some others",
وَيُرِيدُونَ أَن يَتَّخِذُوا and intend to take[7]
بَيْنَ ذَٰلِكَ between that
سَبِيلًا ﴿١٥٠﴾ a course.[8]

أُو۟لَٰٓئِكَ 151. Those people,
هُمُ ٱلْكَٰفِرُونَ they are the unbelievers
حَقًّا in truth.

1. تبدوا ***tubdû***(*na*) =) = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 2:284, p. 151, n. 2. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}. See at 3:29, p. 166, n. 10).

2. تخفوا ***tukhfû***(*na*) = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ* , form IV of *khafiya* [*khafâ' /khîfah/ khufyah*], to be hidden. The terminal *nûn* is dropped for the reason given in n. 1 above. See at 3:29, p. 166, n. 9).

3. تعفوا ***ta'fû***(*na*) = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. The terminal *nûn* is dropped for the reason given in n. 1 above . See *ya'fû* at 4:99, p. 287, n. 8).

4. i. e., Allah is Most-Forgiving even though He is All-Powerful and Omnipotent to inflict the punishment deserved.

5. The *'âyah* has reference particularly to the Jews and Christians who believe in some of the Prophets and disbelieve in the others. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:91, p. 282, n. 2).

6. يفرقوا ***yufarriqû***(*na*) = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide). The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yufarriqûna* at 2:102, p. 48, n.9).

7. يتخذوا ***yattakhidhû***(*na*) = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yattakhidhûna* at 4:139, p. 306, n. 3).

8 سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 4:100, p. 287, n. 10.

وَأَعْتَدْنَا And We have made ready[1]
لِلْكَٰفِرِينَ for the unbelievers
عَذَابًا مُّهِينًا ﴿١٥١﴾ a humiliating[2] punishment.

وَٱلَّذِينَ ءَامَنُوا۟ 152. And those who believe
بِٱللَّهِ وَرُسُلِهِۦ in Allah and His Messengers
وَلَمْ يُفَرِّقُوا۟ and do not differentiate[3]
بَيْنَ أَحَدٍ مِّنْهُمْ between any of them,
أُو۟لَٰٓئِكَ such people,
سَوْفَ يُؤْتِيهِمْ He will give them
أُجُورَهُمْ their rewards;[4]
وَكَانَ ٱللَّهُ غَفُورًا and Allah is Most Forgiving,
رَّحِيمًا ﴿١٥٢﴾ Most Merciful.

Section (*Rukû'*) 22

يَسْـَٔلُكَ 153. There ask[5] you
أَهْلُ ٱلْكِتَٰبِ the People of the Book
أَن تُنَزِّلَ عَلَيْهِمْ that you bring down[6] on them
كِتَٰبًا مِّنَ ٱلسَّمَآءِ a Book from the heaven.
فَقَدْ سَأَلُوا۟ مُوسَىٰٓ Indeed they had asked Mûsâ
أَكْبَرَ مِن ذَٰلِكَ a graver thing than that;
فَقَالُوٓا۟ for they said: '
أَرِنَا ٱللَّهَ جَهْرَةً " Show us[7] Allah openly".[8]

1. أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:18, p. 246, n. 9).

2. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 4:102, p. 290, n. 10).

3. يفرقوا ***yufarriqû***(*na*) = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate, divide). The terminal *nûn* is dropped because of the particle *lam* coming before the verb, which particle also gives the verb the sense of past tense. See at 4:150, p. 311, n.6).

4. أجور *'ujûr* (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:24, p. 250, n. 11.

5. يسأل ***yas'alu*** = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See *yas'alûna* at 2:215, p. 104, n. 1).

6. تنزل ***tunazzila***(*u*) = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala, form II of nazala* (*nuzûl*), to come down. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *nazzala* at 4:140, p. 306, n. 7).

7. أرنا ***'ari*** + ***nâ*** = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 2:128, p. 61, n. 4).

8. جهرة ***jahratan*** = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl. See at 2:55, p. 26, n. 2.

فَأَخَذَتْهُمُ So there seized[1] them
الصَّٰعِقَةُ the thunderbolt[2]
بِظُلْمِهِمْ for their transgression.
ثُمَّ ٱتَّخَذُوا Then they took up[3]
ٱلْعِجْلَ the calf[4] مِنۢ بَعْدِ مَا after even that
جَآءَتْهُمُ there had come to them
ٱلْبَيِّنَٰتُ the clear proofs;[5]
فَعَفَوْنَا but We pardoned عَن ذَٰلِكَ that
وَءَاتَيْنَا and gave مُوسَىٰ Mûsâ
سُلْطَٰنًا an authority[6] مُّبِينًا ﴿١٥٣﴾ all too clear.[7]

وَرَفَعْنَا 154. And We raised[8]
فَوْقَهُمُ above them ٱلطُّورَ the Mount Sinai
بِمِيثَٰقِهِمْ for their covenant;[9]
وَقُلْنَا لَهُمُ and We said to them:
ٱدْخُلُوا "Enter[10] ٱلْبَابَ the gate[11]
سُجَّدًا making prostration";
وَقُلْنَا لَهُمْ and We said to them:
لَا تَعْدُوا "Do not transgress[12]
فِى ٱلسَّبْتِ about the Sabbath";[13]
وَأَخَذْنَا and We took مِنْهُم from them
مِّيثَٰقًا a covenant
غَلِيظًا ﴿١٥٤﴾ sacred and inviolable.[14]

1. أخذت ***'akhadhat*** = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take, to receive. See at 2:55, p. 26, n. 3).

2. صاعقة ***sâ'iqah*** (s.; pl. *sawa'iq*) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

3. i.e., they took up the calf for worshipping it.

اتخذوا ***ittakhadhû*** = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. *yattakhidhû* at 4:150, p. 311, n. 7).

4. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf.

5. i.e., the miracles through Mûsâ, including the cleaving of the sea and the escape of the Children of Isrâ'îl. ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 3:183, p. 228, n 1).

6. سلطان ***sulṭân*** = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

7. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent, all too clear. See at 4:120, p. 297, n. 7.

8. رفعنا ***rafa'nâ*** = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 2:93, p. 44, n. 6). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

9. ميثاق ***mîthâq*** (pl. *mawâthîq*) = covenant, pact, treaty. See at 4:92, p. 283, n. 8.

10. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 2:208, p. 100, n. 5).

11. i. e., enter the gate of Bayt al-Maqdis. See also 2:58.

12. لا تعدوا ***lâ ta'tadû*** = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See at 2:229, p. 113, n. 7).

13. See 2:65, p. 31, n. 6.

14. غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, thick. See at 4:121, p. 248, n. 3.

فَبِمَا نَقْضِهِم 155. So for their breach[1]
مِّيثَٰقَهُمْ of the covenant of theirs
وَكُفْرِهِم and their disbelieving
بِـَٔايَٰتِ ٱللَّهِ in the revelations[2] of Allah,
وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ and their killing the Prophets
بِغَيْرِ حَقٍّ without any right,[3]
وَقَوْلِهِمْ and their saying:
قُلُوبُنَا غُلْفٌۢ "Our hearts are enwrapped"[4]
بَل طَبَعَ ٱللَّهُ – nay, Allah set a seal[5]
عَلَيْهَا بِكُفْرِهِمْ on them for their unbelief.
فَلَا يُؤْمِنُونَ So they do not believe
إِلَّا قَلِيلًا ﴿١٥٥﴾ except a few.

وَبِكُفْرِهِمْ 156. And for their unbelief
وَقَوْلِهِمْ and their saying
عَلَىٰ مَرْيَمَ against Maryam
بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾ a monstrous[6] calumny[7] –

وَقَوْلِهِمْ 157. And their saying:
إِنَّا قَتَلْنَا "Verily we killed[8]
ٱلْمَسِيحَ عِيسَى the Messiah 'Îsâ",
ٱبْنَ مَرْيَمَ son of Maryam,
رَسُولَ ٱللَّهِ the Messenger of Allah.

1. i.e., Allah's displeasure fell on them because of their breach of the covenant, etc. نقض ***naqḍ*** = breach, violation, infringement, infraction. See *yanqudûna* at 2:27, p. 14, n. 8.

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 4:56, p. 265, n. 4.

3. Such as Prophets Zakariya and Yahyâ, peace be on them.

4. i.e., their saying to the Prophet Muhammad, peace and blessings of Allah be on him, these words in refusal to listen to or understand what he delivered to them of Allah's communications. غلف ***ghulf*** = (pl.; s. *aghlaf*) = enwrapped, covered, enveloped. See at 2:88, p. 42, n. 1.

5. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع ***ṭaba'a*** = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal.

6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:146, p. 310, n. 5).

7. i.e., their atrocious imputation of unchastity to Maryam, mother of 'Îsâ, peace be on him. بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 4:112, p. 294, n. 4.

8. The Jews claimed that they had killed 'Îsâ, peace be on him. The Qur'ân belies this claim in this and the following *'âyah*. قتلنا *qatalnâ* = we killed, put to death (v. i. pl. past from *qatala* [*qatl*], to kill. See *qâtil* at 4:84, p. 278, n. 5 and *yaqtulûna* at 3:112, p. 200, n. 2).

وَمَا قَتَلُوهُ They did not kill him
وَمَا صَلَبُوهُ nor did they crucify[1] him;
وَلَٰكِن شُبِّهَ but it was made to appear[2] so
لَهُمْ to them;
وَإِنَّ ٱلَّذِينَ and those who
ٱخْتَلَفُوا۟ فِيهِ disagree[3] therein
لَفِى شَكٍّ مِّنْهُ are indeed in doubt[4] about it.
مَا لَهُم بِهِۦ They do not have of it
مِنْ عِلْمٍ إِلَّا any knowledge except
ٱتِّبَاعَ ٱلظَّنِّ the pursuit[5] of conjecture;[6]
وَمَا قَتَلُوهُ and they did not kill him
يَقِينًۢا ﴿١٥٧﴾ for a certainty.[7]

بَل رَّفَعَهُ ٱللَّهُ 158. Nay, Allah raised[8] him
إِلَيْهِ towards Him;
وَكَانَ ٱللَّهُ عَزِيزًا and Allah is All-Mighty,
حَكِيمًا ﴿١٥٨﴾ All-Wise.

وَإِن 159. And none will there be[9]
مِّنْ أَهْلِ ٱلْكِتَٰبِ of the People of the Book
إِلَّا لَيُؤْمِنَنَّ but shall certainly believe
بِهِۦ in him
قَبْلَ مَوْتِهِۦ before his death;

1. صلبوا ***salabû*** = they crucified (v. iii. m. pl. from *salaba* [*salb*], to crucify.

2. i.e., the person put on the cross was made to appear like 'Îsâ, peace be on him, and the whole thing was a matter of doubt and confusion among those who attempted to kill him. شبه ***shubbiha*** = he or it was made similar, likened, was made uncertain or doubtful (v. iii. m. s. past passive from *shabbaha*, form II of *shabaha* [*shabh /shabah*], resemblance, similarity. See *tashâbaha* at 3:7, p. 156, n. 7).

3. There was much disagreement among the Jews and Christians about the supposed crifixion of ''Îsâ, peace be on him. The Jews thoght that they had killed him. Some of the Christains held that only his 'humanity' was killed, but his 'divinity' went up. Some of them asserted that they had seen him crucified, others held that they had seen him raised up to heaven; while still others stated that they had seen him amidst them after the supposed crucifixion. The confusion and controversy persist even toay. See for instance B. Thiering, *Jesus the Man* (1993) and H. Kersten & R. Gruber, *The Jesus Conspiracy The Turin Shroud and the Truth About the Resurrection* (1994). اختلف ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at3:105, p. 197, n. 10).

4. شك ***shakk*** (*s.*; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving.

5. اتباع ***ittibâ'*** = pursuit, following up (verbal noun in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:178, p. 84, n. 12; and *ittaba'a* at 4:125, p. 299, n. 9).

6. ظن ***zann*** (s.; pl. *zunûn*) = conjecture, surmise, spposition, assumption. See *yazunnûna* at 3:154, p. 215, n. 12).

7. يقين ***yaqîn*** = certainty, certitude, conviction. See *yûqinûna* at 2:118, p. 56, n. 7.

8. رفع ***rafa'a*** = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 2:253, p. 129, n. 3; and *rafa'nâ* at 4:154, p. 313, n. 8).

9. i.e, when he will be sent down for the second time before the end of the world.

وَيَوْمَ and on the Day of
ٱلْقِيَٰمَةِ Resurrection
يَكُونُ عَلَيْهِمْ he will be against them
شَهِيدًا ﴿١٥٩﴾ a witness.[1]

فَبِظُلْمٍ 160. So, for the injustice[2]
مِّنَ ٱلَّذِينَ هَادُوا۟ of those who were Jews[3]
حَرَّمْنَا عَلَيْهِمْ We made unlwful[4] on them
طَيِّبَٰتٍ good things[5] that
أُحِلَّتْ لَهُمْ had been lawful to them;[6]
وَبِصَدِّهِمْ and for their preventing[7]
عَن سَبِيلِ ٱللَّهِ from the way of Allah
كَثِيرًا ﴿١٦٠﴾ a good many –

وَأَخْذِهِمُ 161. And their taking of
ٱلرِّبَوٰا۟ usurious interest[8] –
وَقَدْ نُهُوا۟ عَنْهُ and they were forbidden it[9] –
وَأَكْلِهِمْ and their consuming[10]
أَمْوَٰلَ ٱلنَّاسِ of people's wealth
بِٱلْبَٰطِلِ illegitimately.[11]
وَأَعْتَدْنَا And We have made ready[12]
لِلْكَٰفِرِينَ مِنْهُمْ for the unbelievers of them
عَذَابًا أَلِيمًا ﴿١٦١﴾ a punishment very painful.[13]

1. i.e., he will testify against the Jews saying that that they had called lie to him, and against the Christians that they had called him son of Allah. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:79, p 276, n. 9).

2. ظلم ***ẓulm*** = injustice, wrong, transgression, oppression. See *yaẓlim* at 4:110, p. 293, n. 3.

3. هادوا ***hâdû*** = they became Jews (v. iii. m. pl. past from *hâda* [*hawd*], to be a Jew.

4. حرمنا ***ḥarramnâ*** = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 3:93, p. 192, n. 7; and *ḥurrima* at 4:23, p. 248, n. 11).

5. طيبات ***ṭayyibât*** (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 2:267, p. 140, n. 5.

6. أحلت ***'uḥillat*** = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See *'uḥilla* at 4:24, p. 250, n. 5).

7. صد ***ṣadd*** = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance. See at 2:117, p. 105, n. 3; and *yaṣuddûna* at 4:61, p. 268, n. 4.

8. ربا ***riban*** = usury, usurious interest, interest. See 3:130, p. 206, n. 10.

9. نهوا ***nuhû*** = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See *tunhawna* at 4:31, p. 254, n. 1).

10. أكل ***'akl*** = to eat, devour, consume. See *lâ ta'kulû* at 4:29, p. 253, n. 3.

11. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. *bi al-bâṭil* or *bâṭilan* = in vain, falsely, illegitimately. See at 4:29, p. 253, n. 4.

12. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:37, p. 257, n. 12).

13. أليم ***'alîm*** = agonizing, anguishing, very painful. See at :18, p. 246, n. 10.

لَٰكِنِ ٱلرَّٰسِخُونَ 162. But the well-versed[1]
فِى ٱلْعِلْمِ مِنْهُمْ in knowledge among them
وَٱلْمُؤْمِنُونَ and the believers
يُؤْمِنُونَ بِمَآ believe in what
أُنزِلَ إِلَيْكَ has been sent down[2] to you
وَمَآ أُنزِلَ and in what was sent down
مِن قَبْلِكَ before you;
وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ and the performers[3] of prayer
وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ and the givers[4] of *zakâh*,
وَٱلْمُؤْمِنُونَ بِٱللَّهِ and the believers in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ and the Last Day,
أُو۟لَٰٓئِكَ such people,
سَنُؤْتِيهِمْ We shall give them
أَجْرًا عَظِيمًا ﴿١٦٢﴾ a magnificent[5] reward.

Section (*Rukû'*) 23

إِنَّآ 163. Verily We made the
أَوْحَيْنَآ إِلَيْكَ communication[6] to you
كَمَآ أَوْحَيْنَآ as We communicated
إِلَىٰ نُوحٍ وَٱلنَّبِيِّـۧنَ to Nûh and the Prophets
مِنۢ بَعْدِهِۦ after him;[7]
وَأَوْحَيْنَآ إِلَىٰٓ and We communicated to
إِبْرَٰهِيمَ وَ Ibrâhîm and Ismâ'îl,
إِسْمَٰعِيلَ

1. راسخون *râsikhûn* (pl.; s. *râsikh*) = firmly established, deep-rooted, conversant, well-versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted, firmly established).

2. i.e., the Qur'ân. أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:60, p. 1267, n. 8).

3. مقيمين ***muqîmîn*** (pl. in the acc./gen. of *muqîmûn*, s. *muqîm*) = performers, those who erect/set up /lift up, residents, permanent (act. participle from *'aqâma*, form IV of *qâma* [*qawm /qawmah /qiyâm*], to stand up. See *yuqîmûna* at 2:3, p. 5, n. 3.

4. مؤتون *mu'tûn* (pl., s. *mu'tin*) = the givers (active participle from *'atâ* , form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

5. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:156, p. 314, n. 6).

6. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *nûhî* at 3:44, p. 172, n. 10) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

7. The *'âyah* emphasizes theree things: (a) that the coming of *wahy* to the Prophet Muhammad, peace and blessings of Allah be on him, was nothing unusual and novel, for Allah likewise made communications to all the previous Prophets. (b) Allah has communicated the same teaching, that of monotheism and Islâm (complete submission to Allah) through all the Prophets. (c) Some of the Prophets were favoured with special miracles, such as Allah's having directly addressed Mûsa in audible words and 'Îsâ's being born without a father and his having spoken while in the cradle, but these should not be any reason for elevating any of them to the status of divinity, as the Christians do with regard to 'Îsâ. All of them were only Allah's Prophets and Messengers.

وَإِسْحَٰقَ وَيَعْقُوبَ and Isḥâq and Ya'qûb

وَٱلْأَسْبَاطِ and the Tribes,[1]

وَعِيسَىٰ وَأَيُّوبَ and 'Îsâ and 'Ayyûb,

وَيُونُسَ وَهَٰرُونَ and Yûnus and Hârûn

وَسُلَيْمَٰنَ and Sulaymân,

وَءَاتَيْنَا دَاوُۥدَ and We gave Dâwûd

زَبُورًا ﴿١٦٣﴾ the Book of Psalms.[2]

وَرُسُلًا 164. And Messengers

قَدْ قَصَصْنَٰهُمْ We have given an account[3]

عَلَيْكَ مِن قَبْلُ of to you before,

وَرُسُلًا and Messengers

لَّمْ نَقْصُصْهُمْ We have not given account[4]

عَلَيْكَ of them to you;

وَكَلَّمَ ٱللَّهُ مُوسَىٰ and Allah spoke[5] to Mûsâ

تَكْلِيمًا ﴿١٦٤﴾ in a conversation[6] –

رُّسُلًا 165. Messengers

مُّبَشِّرِينَ delivering good tidings[7]

وَمُنذِرِينَ and giving warnings[8]

لِئَلَّا يَكُونَ so that there may not be

لِلنَّاسِ عَلَى ٱللَّهِ for men against Allah

حُجَّةٌۢ any plea[9]

1. أسباط ***'asbâṭ*** (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 3:84, p. 189, n. 1; 2:140, , p. 66, n. 1; and 2:136, p. 64, n. 6.

2. زبور ***Zabûr*** = the Book of Psalms, which contained only praises of Allah and words of wisdom, but no rules and orders. See *zubur* at 3:184, p. 228, n. 7.

3. قصصنا ***qaṣaṣnâ*** = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣaṣ*], to relate, narrate.

4. نقصص ***naqṣuṣ***(نقص *naquṣṣu*) = we relate, give an account, narrate (v. i. pl. impfct. from *qaṣṣa*. The last letter is vowelless because of the particle *lam* coming before the verb, which particle also gives it the sense of past tense. See *qaṣaṣnâ* above.

5. كلم ***kallama*** = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 2:253, p. 129, n. 2).

6. تكليم ***taklîm*** = speaking, conversation (verbal noun in form II of *kalama* [*kalm*]. See n. 5 above.

7. i.e., giving the good tidings of Allah's pleasure and rewards for believing in Him and obeying His Orders and Instructions. مبشرين ***mubashshirîn*** (pl.; accusative/genitive of *mubashshirûn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:138, p. 306, n. 1).

8. i.e. of Allah's displeasure and punishment for disbelief in Him and disobedience to His Orders and Instructions. منذرين ***mundhirîn*** (pl.; accusative/ genitive of *mundhirûn*, sing. *mundhir*) = warners, (active participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 2:213, p. 102, n. 8).

9. i.e., that they have not been given guidance nor warned. حجة ***ḥujjah*** (s.; p حجج *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 2:150, p. 71, n. 5.

بَعْدَ ٱلرُّسُلِ after the Messengers.
وَكَانَ ٱللَّهُ عَزِيزًا And Allah is All-Mighty,
حَكِيمًا ﴿١٦٥﴾ All-Wise.

لَّٰكِنِ ٱللَّهُ يَشْهَدُ 166.But Allah bears witness[1]
بِمَآ أَنزَلَ إِلَيْكَ to what He sent down to you
أَنزَلَهُۥ that He sent it down[2]
بِعِلْمِهِۦ with the knowledge[3] of it;
وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ and the angels bear witness;
وَكَفَىٰ بِٱللَّهِ and suffices[4] it of Allah
شَهِيدًا ﴿١٦٦﴾ as a Witness.[5]

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 167. Those who disbelieve
وَصَدُّوا۟ and prevent[6]
عَن سَبِيلِ ٱللَّهِ from the way of Allah
قَدْ ضَلُّوا۟ do indeed go astray,[7]
ضَلَٰلًۢا بَعِيدًا straying far away.[8]
﴿١٦٧﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 168. Those who disbelieve
وَظَلَمُوا۟ and do wrong,[9]
لَمْ يَكُنِ ٱللَّهُ Allah would not be
لِيَغْفِرَ لَهُمْ وَلَا to forgive[10] them nor to
لِيَهْدِيَهُمْ طَرِيقًا show them a way –
﴿١٦٨﴾

1. The *'âyah* is addressed to the unbelievers of all time and it is the most emphatic assertion of Allah about the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida, [shuhûd]*, to witness. See *shahidû* at 4:15, p. 245, n. 4).

2. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4: 136, p. 305, n. 1).

3. i.e., with His Full and Perfect Knowledge of it and its purpose and of the well-being of His creation. علم ***'ilm*** = knowledge, learning, cognizance.

4. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:132, p. 303, n. 1).

5. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p 316, n. 1).

6. i.e., prevent others from the way of Allah. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *yaṣuddûna* 4:61, p. 268, n. 4).

7. ضلوا ***ḍallû*** = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 4:136, p. 305, n. 4).

8. i. e., from the path of guidance and the truth. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:136, p. 305, n. 5).

9. i. e., persisted in disbelief and in committing sins till death. ظلموا ***ẓalamû*** = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûn* at 4:124, p. 299, n. 4).

10. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The last letter takes *fatḥah* because of a hidden *'an* in *li* { *lâm* of motivation having the sense of *kay*}coming before the verb. See at 4:137, p. 305, n. 7).

إِلَّا طَرِيقَ جَهَنَّمَ 169. Except the way to Hell,
خَٰلِدِينَ فِيهَآ abiding[1] therein
أَبَدًا for ever;
وَكَانَ ذَٰلِكَ and that is
عَلَى ٱللَّهِ on Allah's part
يَسِيرًا ﴿١٦٩﴾ quite easy.[2]

يَٰٓأَيُّهَا ٱلنَّاسُ 170. O mankind,
قَدْ جَآءَكُمُ there has indeed come to you
ٱلرَّسُولُ بِٱلْحَقِّ the Messenger with the truth[3]
مِن رَّبِّكُمْ from your Lord.
فَـَٔامِنُوا۟ So believe,
خَيْرًا لَّكُمْ it will be better[4] for you;
وَإِن تَكْفُرُوا۟ but if you disbelieve,
فَإِنَّ لِلَّهِ then to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ ۚ and the earth;[5]
وَكَانَ ٱللَّهُ عَلِيمًا and Allah is All-Knowing,
حَكِيمًا ﴿١٧٠﴾ All-Wise.

يَٰٓأَهْلَ ٱلْكِتَٰبِ 171. O People of the Book,[6]
لَا تَغْلُوا۟ do not overdo[7]
فِى دِينِكُمْ in your religion[8]

1. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:122, p. 298, n. 4; 4:57, p. 265, n. 14).

2. يسير ***yasîr*** = easy, simple, insgnificant. See at 4:30, p. 253, n. 10.

3. i.e., the Qur'ân and Islam.

4. i.e, it will be better for you in this world as well as in the hereafter. خير ***khayr*** = good, better, best. See at 4:66, p. 270, n. 9.

5. Believing in Allah and obeying His directives in all matters are for the benefit of men. Allah is in no need of man's worshipping Him. He is Above Want and all that exits in the heavens and the earth is His.

6. The *'âyah* is addressed particularly to the Christians.

7. لا تغلوا ***lâ taghlû*** = do not overstep, coss the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [*ghulûw*], to exceed the bounds.

8. دين ***dîn*** (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:146, p. 310, n. 2; 2:193, p. 92, n. 8.

وَلَا تَقُولُوا nor say against Allah
عَلَى اللَّهِ إِلَّا الْحَقَّ anything but the truth.[1]
إِنَّمَا الْمَسِيحُ عِيسَى Verily the Messiah 'Îsâ,
ابْنُ مَرْيَمَ son of Maryam,
رَسُولُ اللَّهِ is the Messenger of Allah
وَكَلِمَتُهُ and His word[2]
أَلْقَاهَا إِلَى مَرْيَمَ that He offered[3] to Maryam,
وَرُوحٌ and a breath of life[4]
مِنْهُ from Him. So believe in
فَآمِنُوا بِاللَّهِ وَرُسُلِهِ Allah and His Messengers;
وَلَا تَقُولُوا ثَلَاثَةٌ and do not say "Three",[5]
انْتَهُوا refrain,[6]
خَيْرًا لَكُمْ it will be better for you.
إِنَّمَا اللَّهُ Verily Allah is the Only
إِلَهٌ وَاحِدٌ One God.
سُبْحَانَهُ Sacrosanct[7] is He,
أَنْ يَكُونَ لَهُ that there should be for Him
وَلَدٌ a son.
لَهُ To Him belongs
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth.
وَكَفَى بِاللَّهِ And suffices[8] it of Allah
وَكِيلًا ﴿١٧١﴾ as a Guardian-Trustee.[9]

1. i. e., do not attribute any partner with him, nor say that He has a son, nor that He is incarnated in any being nor that He is a Trinity.

2. 'Îsâ, peace be on him. He is referred to as "a word from Allah" because he was created by Allah's command, *kun* (be), and he came into existence in his mother's womb. كلمة ***kalimah*** (s.; pl. *kalimât* = word, speech, address, utterance. See 3:39, p. 171, n. 3.

3. ألقى ***'alqâ*** = he cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqaw* at 4:90, p. 281, n. 13).

4. روح ***rûḥ*** (s.; pl. *'arwâh*) = breath of life, soul, spirit.

5. This is a denial of the Christian doctrine of the Trinity and a prohibition to believe in it.

6. انتهوا ***intahû*** = you (all) refrain, desist, terminate, finish, give up (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *intahaw* at 2:193, p. 93, n. 1).

7. The word سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds ofassociativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better. See at 2:116, p. 55, n. 6.

8. So, there is no need to associate any partner with Him nor to seek the assistance of any other being. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:166, p. 319, n. 4).

9. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:132, p. 303, n. 2).

لَّن يَسْتَنكِفَ 172. Never will disdain[1]
ٱلْمَسِيحُ أَن يَكُونَ the Messiah to be
عَبْدًا لِّلَّهِ a slave of Allah
وَلَا ٱلْمَلَٰٓئِكَةُ nor the angels
ٱلْمُقَرَّبُونَ ۚ stationed nearby;[2]
وَمَن يَسْتَنكِفْ and any that spurns
عَنْ عِبَادَتِهِۦ at worshipping Him
وَيَسْتَكْبِرْ and turns proud,[3]
فَسَيَحْشُرُهُمْ إِلَيْهِ He will muster them to Him
جَمِيعًا ﴿١٧٢﴾ all together.[4]

فَأَمَّا ٱلَّذِينَ 173. And as to those who
ءَامَنُوا believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds[5]
فَيُوَفِّيهِمْ He will give them in full[6]
أُجُورَهُمْ their rewards[7]
وَيَزِيدُهُم and will give them more[8]
مِّن فَضْلِهِۦ from His Grace.
وَأَمَّا ٱلَّذِينَ And as to those who
ٱسْتَنكَفُوا disdain[9]
وَٱسْتَكْبَرُوا and be proud[10]
فَيُعَذِّبُهُمْ He will inflict on them
عَذَابًا أَلِيمًا an agonizing[11] punishment;

1. يستنكف ***yastankif(u)*** = he disdains, spurns, scorns, looks down upon (v. iii. m. s. impfct. from *istankafa*, form X of *nakafa* [*nakf*], to disdain, to scorn. The last letter is vowelless because of the particle *lan* coming before the verb).

2. مقربون ***muqarrabûn*** = those placed near, brought near (passive participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See *muqarrabîn* at 3:45, p. 173,n. 8.

3. يستكبر ***yastakbir(u)*** = he turns proud, turns arrogant, is puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. The last letter is vowelless because the verb is in a conditional clause {preceded by *man*}. See *istakbara* at 2:34, p. 18, n. 6).

4. i.e., on the Day of Judgement.

5. صالحات ***ṣâliḥât*** (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah).* See at 4:122, p. 298, n. 1.

6. يوفي ***yuwaffî*** = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See at 3:57, p. 178, n. 6).

7. أجور ***'ujûr*** (pl.; s. اجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:152, p. 312, n. 4.

8. يزيد ***yazîdu*** = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at *zâda* 3:173, p. 223, n. 9).

9. استكفوا ***istankafû*** = they disdained, scorned, spurned (v. iii. m. pl. past from *istankafa*, form X of *nakafa.* See n. 1 above).

10. استكبروا ***istakbarû*** = they became proud, turned arrogant, were puffed up (v. iii. m. pl. past from *istakbara*, form X of *kabura.* See n. 3 above.

11. أليم ***'alîm*** = agonizing, anguishing, very painful. See at 4:161, p. 316, n. 13.

وَلَا يَجِدُونَ and they shall not find[1]
لَهُمْ for them
مِن دُونِ ٱللَّهِ وَلِيًّا in lieu of Allah any friend
وَلَا نَصِيرًا ﴿١٧٣﴾ nor anyone to help.[2]

يَٰٓأَيُّهَا ٱلنَّاسُ 174. O mankind,
قَدْ جَآءَكُم there indeed has come to you
بُرْهَٰنٌ a proof[3]
مِّن رَّبِّكُمْ وَ from your Lord; and
أَنزَلْنَآ إِلَيْكُمْ We have sent down[4] to you
نُورًا مُّبِينًا ﴿١٧٤﴾ a light[5] most clear.[6]

فَأَمَّا ٱلَّذِينَ 175. So as to those who
ءَامَنُوا۟ بِٱللَّهِ believe in Allah
وَٱعْتَصَمُوا۟ بِهِۦ and hold fast[7] to Him,[8]
فَسَيُدْخِلُهُمْ He will admit[9] them
فِى رَحْمَةٍ مِّنْهُ into Mercy from Him
وَفَضْلٍ and grace[10]
وَيَهْدِيهِمْ and will show them
إِلَيْهِ towards Him[11]
صِرَٰطًا مُّسْتَقِيمًا a way[12] straight and correct.[13]
﴿١٧٥﴾

يَسْتَفْتُونَكَ 176. They seek your ruling.[14]

1. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See *yajid* at 4: 123, p. 298, n. 8).
2. i.e., against Allah's judgement and retribution. نصير ***nasîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:123, p. 2298, n. 10).
3. i.e., the Prophet Muhammad, peace and blessings of Allah be on him, with the evidences and miracles, including the Qur'ân. برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence.
4. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 4:105, p. 291, n. 8).
5. i.e., the Qur'ân. ***nûr*** (s.; pl. *'anwâr*) = light, illumination. See *munîr* at 3:184, p. 228, n. 8.
6. مبين ***mubîn*** = flagrant, glaringly obvious, manifest, patent, all too clear, most clear. See at 4:120, p. 297, n. 7.
7. اعتصموا ***i'taṣamû*** = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See at 4:145, p. 309, n. 12).
8. i.e., to His guidance and instructions as contained in the Qur'ân and *sunnah*.
9. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See *yudkhil* at 4:13, p. 244, n. 6.
10. i.e., *jannah*, paradise.
11. i.e., to the *dîn* of Islam in this world and to *jannah* in the hereafter.
12. صراط ***ṣirâṭ*** = way, path, road. See at 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.
13. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:68, p. 271, n. 3.
14. يستفتون ***yastaftûna*** = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ'*], to be youthful, young. See at 4:127, p. 300, n. 1).

قُلِ ٱللَّهُ يُفْتِيكُمْ	Say: Allah gives you the
فِى ٱلْكَلَٰلَةِ	ruling[1] about the heirless:[2]
إِنِ ٱمْرُؤٌا۟ هَلَكَ	If a person dies[3]
لَيْسَ لَهُۥ وَلَدٌ	and he has no child[4]
وَلَهُۥٓ أُخْتٌ	but has a sister,[5]
فَلَهَا	then she will get
نِصْفُ مَا تَرَكَ	a half[6] of what he left;[7]
وَهُوَ يَرِثُهَآ	and he will inherit[8] from her
إِن لَّمْ يَكُن لَّهَا	if she does not have
وَلَدٌ	a child;
فَإِن كَانَتَا ٱثْنَتَيْنِ	but if there be two females[9]
فَلَهُمَا ٱلثُّلُثَانِ	they shall have two-thirds
مِمَّا تَرَكَ	of what he left;
وَإِن كَانُوٓا۟	and if they are
إِخْوَةً	brothers and sisters –
رِّجَالًا وَنِسَآءً	men and women –
فَلِلذَّكَرِ	then the male shall have
مِثْلُ	the equal of
حَظِّ ٱلْأُنثَيَيْنِ	the share[10] of two females.[11]
يُبَيِّنُ ٱللَّهُ لَكُمْ	Allah makes clear[12] for you
أَن تَضِلُّوا۟	lest you should go wrong;[13]
وَٱللَّهُ بِكُلِّ شَىْءٍ	and Allah is of everything
عَلِيمٌ ﴿١٧٦﴾	All-Knowing.[14]

1. يفتي ***yuftî*** = he gives formal legal opinion (v. iii. m. s. impfct. from *'aftâ*, form IV of *fatâ*. See note 14 on the previous page. See at 4:127, p. 300, n. 2.

2. كلالة ***kalâlah*** = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards. See at 4:12, p. 243, n. 7.

3. هلك ***halaka*** = he died, perished, was destroyed (v. iii. m. s. past from *halk/hulk/halâk/tahlukah*. See *'ahlakat* at 3:117, p. 202, n. 5).

4. i.e., neither any direct descendant nor any ascendant, a *kalâlah*.

5. i. e. a full sister or a consanguine sister. The uterine sister's share is one-sixth as mentioned in *'âyah* 12 of this *sûrah*.

6. نصف ***nisf*** (pl. *nusuf*)= half, middle. See at 2:237, p. 120, n. 3.

7. ***taraka*** = he left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:7, p. 239, n. 12).

8. i. e., the full brother or uterine brother will inherit her whole property if she does not leave any child. يرث ***yarithu*** = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *yûrathu* at 4:12, p. 243, n. 6).

9. i.e., two sisters of the deceased brother.

10. حظ ***ḥaẓẓ*** (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 4:11, p. 241, n. 3; 3:176, p. 224, n. 12.

11. أنثيين ***'untha'ayn*** (dual; acc./gen. of *'untha'ân*, s. *'unthâ*) = two females. See *'unthâ* at 4:124, p. 299, n. 2.

12. يبين ***yubayyinu*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:25, p. 252, n. 4).

13. تضلوا ***taḍillu(na)*** = you go astray, go wrong (v. ii. m. pl. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:44, p. 260, n. 14).

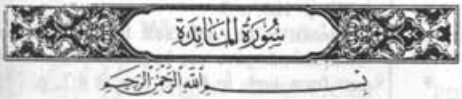
14. i.e., of everything including, particularly, what is good and beneficial for His creation.

5. *SÛRAT AL-MÂ'IDAH* (The Table)

Madînan: 120 *'âyahs*

This *sûrah* is called *Al-Mâ'idah* (The Table) on account of the reference in it (*'âyahs* 112-115) to the demand of the disciples of 'Îsâ, peace be on him, for a miracle in the form of bringing down a table set with food from the heaven. The greater part of the *sûrah was* revealed shortly after the Treaty of Hudaybiyah (7 H.).

Like other Madînan *sûrahs* this *sûrah* also contains, among other things, rules and instructions regarding a number of matters such as the duty to fulfil contracts and agreements, rules regarding purification of the body, lawful and unlawful food, inviolability of the Sacred Mosque (Ka'ba), the duty to be strictly just and impartial in dealings, prohibition of wine and gambling and punishment for theft, insubordination and rebellion. Besides such matters reference is made also to the conduct of the People of the Book, particularly the defiance and disobedience of the Children of Isrâ'îl to their Prophets and their deviation from the guidance they were given, and to the struggle between the forces of the right and the wrong typified by Qâbîl's (Cain's) killing of his brother Hâbîl (Abel). At the end of the *sûrah* attention is drawn to the mistake in regarding 'Îsâ, peace be on him, as god and in worshipping him as such, by pointing out that on the Day of Judgement he will be brought forward to testify whether he had asked men to worship him and he will emphatically disavow having ever done so.



يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 1. O you who believe,

أَوْفُوا۟ بِٱلْعُقُودِ fulfil[1] the contracts.[2]

أُحِلَّتْ لَكُم Lawful is made[3] for you

بَهِيمَةُ ٱلْأَنْعَٰمِ the quadruped[4] of livestock[5]

إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ save what is recited[6] on you,

غَيْرَ مُحِلِّى ٱلصَّيْدِ not allowing hunting[7]

وَأَنتُمْ حُرُمٌ while you are in *'ihrâm.*[8]

إِنَّ ٱللَّهَ يَحْكُمُ Verily Allah decrees

مَا يُرِيدُ ۝١ what He wills.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 2. O you who believe,

لَا تُحِلُّوا۟ do not violate[9]

1. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 2:40, p. 20, n. 12).

2. i.e., the implied contract to believe in Allah and to obey His orders and instructions in all affairs, as well as all lawful contracts and agreements, explicit or implied, with others. عقود ***'uqûd*** (pl., s. عقد *'aqd*) = contracts, agreements.

3. أحلت ***'uḥillat*** = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'aḥalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve. to be lawful. See at 4:160, p. 316, n. 6).

4. بهيمة ***bahîmah*** (s., pl. *bahâ'im*) = quadruped, beast, animal.

5. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats)

6. i.e., what is recited hereafter as unlawful. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 4:127, p. 300, n. 3).

7. صيد ***ṣayd*** = hunting.

8. i. e. ceremonial garb for *hajj* or *'umrah*. ***hurum*** (pl.; s. *harâm*) = inviolate, forbidden, prohibited, interdicted, in the state of *'ihrâm*.

9. لا تحلوا ***lâ tuḥillû*** = do not violate, desecrate, make lawful (what is forbidden), unbind (v. ii. m. pl. imperative from *'aḥalla*. See n. 3 above.

شَعَـٰٓئِرَ ٱللَّهِ	the rites[1] set by Allah,
وَلَا ٱلشَّهْرَ ٱلْحَرَامَ	nor the sacred month,[2]
وَلَا ٱلْهَدْىَ	nor the sacrificial animal,[3]
وَلَا ٱلْقَلَـٰٓئِدَ	nor the necklaces,[4]
وَلَآ ءَآمِّينَ	nor the repairers[5]
ٱلْبَيْتَ ٱلْحَرَامَ	to the Sacred House[6]
يَبْتَغُونَ فَضْلًا	seeking the grace
مِّن رَّبِّهِمْ وَرِضْوَٰنًا	of their Lord and Pleasure.
وَإِذَا حَلَلْتُمْ	And when you end *'iḥrâm*[7]
فَٱصْطَادُوا۟	you may undertake hunting.[8]
وَلَا يَجْرِمَنَّكُمْ	And let there not impel[9] you
شَنَـَٔانُ قَوْمٍ	the detestation[10] for a people
أَن صَدُّوكُمْ	that they prevented[11] you
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ	from the Sacred Mosque
أَن تَعْتَدُوا۟	to committing excesses.[12]
وَتَعَاوَنُوا۟	And assist one another[13]
عَلَى ٱلْبِرِّ	in piety
وَٱلتَّقْوَىٰ	and righteousness;
وَلَا تَعَاوَنُوا۟	and do not assist one another
عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ	in sin and aggression;
وَٱتَّقُوا۟ ٱللَّهَ	and beware of Allah.
إِنَّ ٱللَّهَ	Verily Allah is
شَدِيدُ ٱلْعِقَابِ ﴿٢﴾	Severe in punishing.

1. شعائر ***sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, religious rites. See at 2:158, p. 158, n. 5.

2. i. e., do not engage in fighting in the sacred months, e. g., Dhû al-Qa'dah, Dhû al-Ḥijjah, Muḥarram and Rajab.

3. هدى ***hady*** = what is offered as sacrifice, sacrifice, the sacrificial animal.

4. قلائد ***qalâ'id*** (pl.; s. قلادة *qilâdah*) = necklaces. The Arabs used to put a special type of necklace round the neck of a sacrificial animal to indicate that it was meant for sacrifice and that the person taking the animal intended to perform *ḥajj*. This part of the *'ayah* prohibits preventing the person from performing *ḥajj* and making the sacrifice.

5. آمين ***'âmmîn*** (acc./gen. of *'âmmûn*, s. *'âmm*) = repairers, betakers, those who go to see something or someone (act. participle from *'amma* (*'amm*), to go, to betake oneself.

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

7. حللتم ***ḥalaltum*** = you (all) untied, unfastened, dissolved, ended the state of *'iḥrâm* (v. ii. m. pl. past from *ḥalla* [*ḥall*], to unbind, untie).

8. اصطادوا ***iṣṭâdû*** = you (all) engage in hunting, chase, hunt for prey (v. ii. m. pl. imperative from *iṣṭâda*, form VIII of *ṣâda* [*ṣayd*], to hunt).

9. لا يجرمن ***la yajrimanna*** = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence).

10. شنآن ***shana'ân*** = hatred, detestation.

11. As happened in the year of the Hudaybiyah Treaty. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *at* 4:167, p. 319, n. 6).

12. i. e., to doing injustice to them. تعتدوا ***ta'tadû***(*na*) = you (all) assail, assault, commit excesses (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See at 2:231, p. 114, n. 15).

13. تعاونوا ***ta'âwanû*** = you (all) assist one another, cooperate (v. ii. m. pl. imperative in form VI from the root *'awn*).

حُرِّمَتْ عَلَيْكُمُ	3. Unlawful is made on you
ٱلْمَيْتَةُ وَٱلدَّمُ	the dead[1] and blood,[2]
وَلَحْمُ ٱلْخِنزِيرِ	and meat of swine,
وَمَآ أُهِلَّ	and what has been offered[3]
لِغَيْرِ ٱللَّهِ بِهِۦ	to anyone than Allah;
وَٱلْمُنْخَنِقَةُ	and that which is strangled,[4]
وَٱلْمَوْقُوذَةُ	that which is beaten to die,[5]
وَٱلْمُتَرَدِّيَةُ	that which has a fatal fall,[6]
وَٱلنَّطِيحَةُ	that which is gored by horns[7]
وَمَآ	and that which
أَكَلَ ٱلسَّبُعُ	a beast of prey[8] has eaten[9]
إِلَّا مَا	– save what
ذَكَّيْتُمْ	you may duly slaughter[10]–
وَمَا ذُبِحَ	and that which is slaughtered
عَلَى ٱلنُّصُبِ	on altars;[11]
وَأَن	and [unlawful is also] that
تَسْتَقْسِمُوا۟	you seek apportionment[12]
بِٱلْأَزْلَٰمِ	with divining arrows.[13]
ذَٰلِكُمْ فِسْقٌ	That is[14] sinfulness.[15]
ٱلْيَوْمَ	Today
يَئِسَ	hopeless have become[16]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
مِن دِينِكُمْ	about your religion.

1. i. e., an animal naturally dead.
2. i. e., blood which is caused to flow.
3. i. e., that which is slaughtered in the name of any being other than Allah. أهل ***'uhilla*** = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*], to appear, to come up.
4. منخنقة ***munkhaniqah*** = that which is strangled, choked to death, suffocated to death (passive participle, f., s., from *inkhanaqa*, form VII of *kahnaqa* [*khanq*], to choke, to strangle).
5. موقوذة ***mawqdhah*** = that which is beaten to die, fatally hit (passive participle, f., s., from *waqadha* [*waqdh*], to hit fatally).
6. متردية ***mutaraddiyah*** = that which is dead by a fall (active participle, f., s., from *taraddâ*, form V of *radiya* [*rady*], to perish).
7. نطيحة ***naṭîḥah*** = that which is gored by horns.
8. سبع ***sabu'*** (s., pl. *sibâ'*) = beast of prey, predatory animal.
9. i. e., captured and wounded to eat without having completely killed the prey.
10. The exception applies to the categories starting from "that which is strangled". ذكيتم ***dhakkaytum*** = you (all) slaughtered, kindled (v. ii. m. pl. past from *dhakkâ*, form II of *dhakiya* [*dhaky*], to be intelligent).
11. i. e., what has been sacrificed on altars fixed for the worship of idols and gods other than Allah. نصب ***nuṣub*** (pl., s. *'anṣâb*) = altars, images, idols.
12. تستقسموا ***tastaqsimû(na)*** = you (all) seek apportionment, division (v. ii. m. pl. impfct. from *istaqsama*, form X of *qasama* [*qasm*], to divide. The terminal *nûn* is dropped for the particle *'an* coming before the verb).
13. أزلام ***'azlâm*** (pl.; s. *zalam*) = arrows, divining arrows. The Arabs sometimes used to fix their respective shares in something, particularly the meat of a slaughtered animal by means of divination with arrows.
14. i.e., the eating of the prohibited things in disregard of the prohibition.
15. فسق ***fisq*** = sinfulness, moral depravity. See *fusûq* at 2:282, p. 149, n. 11.
16. i.e., they have lost all hope of your ever reverting to unbelief. يئس ***ya'isa*** = he became hopeless, despaired (v. iii. m. s. past from *ya's*).

فَلَا تَخْشَوْهُمْ So do not fear[1] them
وَٱخْشَوْنِ and fear Me.
ٱلْيَوْمَ أَكْمَلْتُ Today I have perfected[2]
لَكُمْ دِينَكُمْ for you your religion[3]
وَأَتْمَمْتُ عَلَيْكُمْ and have completed[4] on you
نِعْمَتِي My favour.[5]
وَرَضِيتُ لَكُمُ and have approved for you
ٱلْإِسْلَٰمَ دِينًا Islam as religion.
فَمَنِ ٱضْطُرَّ But if anyone is constrained[6]
فِي مَخْمَصَةٍ in extreme hunger[7]
غَيْرَ مُتَجَانِفٍ without being inclined[8]
لِّإِثْمٍ to sin,
فَإِنَّ ٱللَّهَ then verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٣﴾ Most Merciful.

يَسْـَٔلُونَكَ مَاذَآ 4. They ask[9] you what is
أُحِلَّ لَهُمْ made lawful[10] for them.
قُلْ أُحِلَّ لَكُمُ Say: Lawful are made for
ٱلطَّيِّبَٰتُ you the good things.[11]
وَمَا عَلَّمْتُم And that which you teach[12]
مِّنَ ٱلْجَوَارِحِ of the predatory animals,[13]
مُكَلِّبِينَ being trainers,[14]

1. لا تخشوا ***lâ takhshaw*** = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).
2. i.e., perfected and completed the rules of *sharî'ah*. أكملت ***'akmaltu*** = I perfected, completed (v. i. s. past from *'akmala*, form IV of *kamala/kamila/kamula* [*kamâl/kumûl*], to be perfect, complete. See *tukmilû* at 2:185, p. 88, n. 6).
3. دين ***dîn*** is usually translated as 'religion'; but it has a comprehensive connotation of a way of life and a code of conduct.
4. أتممت ***'atmamtu*** = I completed, finished (v. i. s. past from *'atamma* , form IV of *tamma* [*tamâm*], to be completed. See *'atimmû* at 2:195, p. 94, n.2).
5. i. e., by bringing you out of the darkness of ignorance and error to the light of Islâm.
6. i. e., if one is constrained by extreme hunger to take the prohibited food. اضطر ***iḍṭurra*** = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See 2:173; p. 81, n. 11).
7. مخمصة ***makhmaṣah*** = extreme hunger (verbal noun from *khamaṣa*, to be of empty stomach, hungry.
8. متجانف ***mutajânif*** = inclined, wilfully deviating (active participle from *tajânafa*, form VI of *janafa* [*janaf*], to incline, deviate. See *janaf* at 2:182, p. 86, n. 6).
9. يسألون ***yas'alûna*** = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See at 2:215, p. 104, n. 1).
10. See at : 4:24, p. 250, n. 5.
11. طيبات ***ṭayyibât*** (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 4:160, p. 316, n. 5.
12. تعلمون ***tu'allimûna*** = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:79, p. 187, n. 2).
13. جوارح ***jawârih*** (pl.; s. *jârihah*) = predatory animals or birds.
14. مكلبين ***mukallibîn*** (acc./gen. of *mukallibûn*; s. *mukallib*) = trainers, instructors.

تُعَلِّمُونَهُنَّ مِمَّا teaching them of what
عَلَّمَكُمُ ٱللَّهُ Allah has taught you –
فَكُلُوا۟ مِمَّآ أَمْسَكْنَ eat of what they catch[1]
عَلَيْكُمْ on your behalf
وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ and mention[2] Allah's Name
عَلَيْهِ over it.[3]
وَٱتَّقُوا۟ ٱللَّهَ And beware[4] of Allah.
إِنَّ ٱللَّهَ Verily Allah is
سَرِيعُ ٱلْحِسَابِ ﴿٤﴾ Prompt[5] in taking account.

ٱلْيَوْمَ أُحِلَّ 5. Today lawful is made
لَكُمُ ٱلطَّيِّبَٰتُ for you the good things;
وَطَعَامُ ٱلَّذِينَ and the food[6] of those who
أُوتُوا۟ ٱلْكِتَٰبَ were given the Book
حِلٌّ لَّكُمْ is lawful[7] for you;
وَطَعَامُكُمْ and your food is
حِلٌّ لَّهُمْ lawful for them;
وَٱلْمُحْصَنَٰتُ and the chaste women[8]
مِنَ ٱلْمُؤْمِنَٰتِ of those believing
وَٱلْمُحْصَنَٰتُ مِنَ and the chaste women of
ٱلَّذِينَ أُوتُوا۟ those who were given
ٱلْكِتَٰبَ مِن قَبْلِكُمْ the Book before you
إِذَآ ءَاتَيْتُمُوهُنَّ if you pay[9] them

1. i. e., teaching them of what Allah has given you of the knowledge and skill of hunting and preying. أمسكن ***'amsakna*** = they (fem.) caught, seized, grasped, held, retained (v. iii. f. pl. past from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *'amsikû* at 4:15, p. 245, n. 5).

2. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 4:103, p. 290, n. 12).

3. It is lawful to train animals and birds for the purpose of hunting and to eat of what such animals or birds catch provided that Allah's name is mentioned at the time of sending the hunting animal and that the latter does not eat of the prey (See *Bukhârî*, no. 5473).

4. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 4:131, p. 302, n. 6).

5. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 3:199, p. 234, n. 10.

6. i. e., the animals slaughtered by the People of the Book according to the prescripts of their Scriptures. طعام ***ṭa'âm*** (pl. اطعمة *aṭ'imah*) = food, diet, meal, repast. See at 3:93, p. 192, n. 6.

7. حل ***ḥill*** = lawful, permissible, free.

8. Likewise it is lawful to marry the chaste women from among the believers and the People of the Book provided the conditions set in the *'âyah* are fulfilled. محصنات ***muḥṣanât*** (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:25, p. 251, n.1).

9. ءاتيتم ***'âtaytum*** = you (all) gave, offered, granted, brought (v. ii. m. pl. past from *'âtâ*, from IV of *'atâ* [*ityân/'aty/ma'tâh*], to come, to bring, to give or offer. See at 2:233, p. 117, n. 9).

أُجُورَهُنَّ their dowries,[1]
مُحْصِنِينَ being chaste,[2]
غَيْرَ مُسَٰفِحِينَ not being fornicators,[3]
وَلَا مُتَّخِذِيٓ أَخْدَانٍ nor taking[4] paramours.[4]
وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ And whoever denies the faith
فَقَدْ حَبِطَ عَمَلُهُۥ his deeds shall fall through[5]
وَهُوَ فِى ٱلْءَاخِرَةِ and he will be in the hereafter
مِنَ ٱلْخَٰسِرِينَ among those in loss.

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 6. O you who believe,
إِذَا قُمْتُمْ when you get up
إِلَى ٱلصَّلَوٰةِ to the prayer,
فَٱغْسِلُوا۟ وُجُوهَكُمْ wash[6] your faces and your
وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ hands up to the elbows;[7]
وَٱمْسَحُوا۟ بِرُءُوسِكُمْ and wipe[8] your heads
وَأَرْجُلَكُمْ and (wash) your feet
إِلَى ٱلْكَعْبَيْنِ up to the two ankles.[9]
وَإِن كُنتُمْ And if you are
جُنُبًا in a state of impurity,[10]
فَٱطَّهَّرُوا۟ purify yourselves.[11]
وَإِن كُنتُم مَّرْضَىٰٓ And if yor are ill[12]
أَوْ عَلَىٰ سَفَرٍ or on a journey,
أَوْ جَآءَ أَحَدٌ مِّنكُم or any of you comes

1. أجور *'ujûr* (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:173, p. 322, n. 7.

2. محصنين ***muḥṣinîn*** (acc./gen. of *muḥṣinûn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See at 4:24, p. 250, n. 8).

3. مسافحين ***musâfiḥîn*** (acc./gen. of *musâfiḥûn*, s. *musâfiḥ*) = fornicators (act. participle from *sâfaḥa*, form III of *safaḥa* [*safḥ/sufûḥ*], to shed. See at 4:24, p. 250, n. 9).

4. ***'akhdân*** (pl.; s. *khidn*) = intimate friends, i. e., paramours, illicit lovers.

5. حبط ***ḥabiṭa*** = he or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. m. s. past. See *ḥabiṭat* at 3:22, p. 163, n. 7).

6. اغسلوا ***ighsilû*** = you (all) wash (v. ii. m. pl. imperative from *ghasala* [*ghusl*], to wash). This *'ayah* lays down the rules for cleanliness.

7. مرافق ***marâfiq*** (pl.; s. مرفق *mirfaq*) = elbows.

8. i. e., wipe with the wet hand. امسحوا ***imsaḥû*** = you (all) wipe , stroke with the hand, clean (v. ii. m. pl. imperative from *masaḥa* [*masḥ*], to stroke with the hand. See at 4:43, p. 260, n. 7).

9. ***ka'bayn*** (dual, acc./gen. of *ka'bân*; s. *ka'b*) = two ankles.

10. جنب ***junub*** = state of ceremonial impurity (on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:43, p. 259, n. 12.

11. i. e., purify yourselves by taking a full bath اطهروا ***iṭṭahharû*** = you (all) purify yourselves, get yourselves cleaned (v. ii. m. pl. imperative from *taṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr /ṭahârah*], to be pure, clean. See *mutahhir* at 3:55, p. 177, n. 5).

12. مرضى ***marḍâ*** (pl.; s. مريض *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 4:102, p. 290, n. 4).

مِّنَ ٱلْغَآئِطِ from the call of nature[1]

أَوْ لَـٰمَسْتُمُ or has had contact[2]

ٱلنِّسَآءَ with women

فَلَمْ تَجِدُوا۟ مَآءً and do not find water,

فَتَيَمَّمُوا۟ then have recourse to[3]

صَعِيدًا طَيِّبًا a ground,[4] good and clean,[5]

فَٱمْسَحُوا۟ and wipe[6]

بِوُجُوهِكُمْ your faces

وَأَيْدِيكُم مِّنْهُ and your hands with it.

مَّا يُرِيدُ ٱللَّهُ Allah does not intend[7]

لِيَجْعَلَ عَلَيْكُم to put on you

مِّنْ حَرَجٍ any difficulty[8]

وَلَـٰكِن يُرِيدُ but He intends

لِيُطَهِّرَكُمْ to purify[9] you

وَلِيُتِمَّ and to complete[10]

نِعْمَتَهُۥ عَلَيْكُمْ His grace on you

لَعَلَّكُمْ that you may

تَشْكُرُونَ ﴿٦﴾ express gratitude.[11]

وَٱذْكُرُوا۟ 7. And remember

نِعْمَةَ ٱللَّهِ عَلَيْكُمْ Allah's grace on you

وَمِيثَـٰقَهُ ٱلَّذِى and His Covenant[12] which

وَاثَقَكُم بِهِۦٓ He covenanted with you for,

1. غائط ***ghâ'iṭ*** (s.; pl. *ghâṭ/ghiyâṭ*) = low and spacious ground, human excrement. See at 4:43, p. 260, n. 1.

2. لامستم ***lâmastum*** = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lamasa* [*lams*], to touch, to handle. See at 4:43, p. 260, n. 2). Here it is an indirect expression for sexual intercourse.

3. تيمموا ***tayammamû*** = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [*tayammum*], to intend, to aim at. See at 4:43, p. 260, n. 4).

4. صعيد ***ṣa'îd*** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 4:43, p. 260, n. 5.

5. طيب ***ṭayyib*** = good, pleasant, agreeable, salutary, clean. See at 4:43, p. 260, n. 6.

6. i.e., rub with the dust on the ground. امسحوا ***imsaḥû*** = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaḥa* [*masḥ*], to stroke See at 5:5, p. 330, n. 8). The rule is to wipe the face and the hands from the elbow to the tip of the finger.

7. يريد ***yuridu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 4:133, p. 303, n. 5).

8. حرج ***ḥaraj*** = difficulty, distress, constriction, anguish, critical situation. See at 4:65, p. 270, n. 1.

9. يطهر ***yuṭahhira(u)*** = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean. The last letter takes *fatḥah* because of an implied *'an* in *li* (*lâm* of motivation) coming before the verb. See *ṭahhara* at 3:42, p. 172, n. 6).

10. يتم ***yutimma(u)*** = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fatḥah* for the same reason as given in the previous note. See *'atmamtu* at 5:3, p. 328, n.4).

11. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 2: 185, p. 88, n. 8.

12. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 4:154, p. 313, n. 9.

إِذْ قُلْتُمْ سَمِعْنَا when you said: "We hear[1]
وَأَطَعْنَا and we obey".[2]
وَاتَّقُوا اللَّهَ And beware of Allah.
إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing
بِذَاتِ الصُّدُورِ of the secrets of hearts.[3]

(٧)

يَا أَيُّهَا الَّذِينَ 8. O you who believe,
آمَنُوا
كُونُوا قَوَّامِينَ لِلَّهِ be steadfast[4] for Allah
شُهَدَاءَ بِالْقِسْطِ bearing witness with justice;[5]
وَلَا يَجْرِمَنَّكُمْ and let there not impel[6] you
شَنَآنُ قَوْمٍ the detestation[7] for a people
عَلَىٰ أَلَّا تَعْدِلُوا on to not doing justice.[8]
اعْدِلُوا Do justice;
هُوَ أَقْرَبُ لِلتَّقْوَىٰ it is the closest[9] to godliness;
وَاتَّقُوا اللَّهَ and beware of Allah;
إِنَّ اللَّهَ خَبِيرٌ verily Allah is All-Aware
بِمَا تَعْمَلُونَ of what you do.

(٨)

وَعَدَ اللَّهُ 9. Allah promises[10]
الَّذِينَ آمَنُوا those who believe
وَعَمِلُوا الصَّالِحَاتِ and do good deeds,
لَهُمْ مَغْفِرَةٌ they will have forgiveness
وَأَجْرٌ عَظِيمٌ and a magnificent reward.

1. The allusion is to the covenant which the Muslims made with the Prophet either at al-'Aqabah or at Hudaybiyah. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:45, p. 261, n. 2).

2. أطعنا ***'aṭa'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See at 2:285, p. 152, n. 3).

3. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:154, p. 216, n. 5. *dhât al-ṣudûr* = that which poseeses the herats, i.e., the secrets of hearts.

4. قوامين ***qawwâmîn*** (acc./genitive of *qawwâmûn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = steadfast ones, caretakers, guardians, superintendents, managers, custodians. See at 4:135, p. 304, n. 1.

5. قسط ***qist*** = justice, equity, fairness. See at 4:135, p. 304, n. 2.

6. لا يجرمن ***la yajrimanna*** = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*] , to commit an offence. See at 5:2, p. 326, n. 9).

7. ***shana'ân*** = hatred, detestation. See at 5:2, p. 326, n. 10.

8. تعدلوا ***ta'dilû***(*na*) = you (all) treat equally, deal with equity, be impartial, do justice (v. ii. m. pl. impfct. from *'adala*[*'adl/'adâlah*], to act justly. The terminal *nûn* is dropped for the particle *'an* {*'an lâ*} comine before the verb. See at 4:135, p. 304, n. 8).

9. أقرب ***'aqrab*** = closer, nearer, nearest, more/most likely (elative of *qarîb*. See at 4:11, p. 242, n. 4).

10. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 3:95, p. 285, n. 11).

وَٱلَّذِينَ كَفَرُوا۟ 10. But those who disbelieve
وَكَذَّبُوا۟ and call lies[1]
بِـَٔايَـٰتِنَآ to Our revelations,[2]
أُو۟لَـٰٓئِكَ such ones will be
أَصْحَـٰبُ ٱلْجَحِيمِ the inmates[3] of hell.[4]
﴿١٠﴾
يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 11. O you who believe,
ٱذْكُرُوا۟ remember[5]
نِعْمَتَ ٱللَّهِ عَلَيْكُمْ Allah's grace on you
إِذْ هَمَّ قَوْمٌ when a people meditated[6]
أَن يَبْسُطُوٓا۟ إِلَيْكُمْ to stretch[7] towards you
أَيْدِيَهُمْ their hands and
فَكَفَّ أَيْدِيَهُمْ He restrained[8] their hands
عَنكُمْ from you.
وَٱتَّقُوا۟ ٱللَّهَ And beware[9] of Allah;
وَعَلَى ٱللَّهِ and upon Allah
فَلْيَتَوَكَّلِ should the believers rely.[10]
ٱلْمُؤْمِنُونَ ﴿١١﴾

Section (*Rukû'*) 3

وَلَقَدْ أَخَذَ ٱللَّهُ 12. Allah did indeed take
مِيثَـٰقَ the covenant[11]
بَنِىٓ إِسْرَٰٓءِيلَ of the Children of Isrâ'îl.
وَبَعَثْنَا مِنْهُمُ And We raised[12] from them
ٱثْنَىْ عَشَرَ نَقِيبًا twelve chiefs;[13]

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 3:184, p. 228, n. 5).
2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 4:155, p. 314, n. 2.
3. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 3:115, p. 201, n. 8).
4. جحيم ***jahîm*** = hellfire, hell.
5. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:4, p. 329, n. 2).
6. هم ***hamma*** = he meditated, designed, thought of doing, was about to, was concerned, worried (v. iii. m. s. past from *hamma* [*hamm*], to worry, to be important. See *hammat* at 4:113, p. 294, n. 6).
7. يبسطوا ***yabsuṭû***(*na*) = they stretch, spread, spread out , expand, extend (v. iii. m. pl. impfct. from *basaṭa* [*basṭ*], to spread. The terminal *nûn* is dropped because of the particle *'an* before the verb. See *yabsuṭu* at 2:245, p. 123, n. 9).
8. كف ***kaffa*** = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See *yakuffû* at 4: 91, p. 282, n. 9).
9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:4, p. 329, n. 4).
10. يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command before the verb. See at 3:160, p. 219, n. 1).
11. i. e., to worship Allah Alone and to obey their Prophet. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 5:7, p. 331, n. 12.
12. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 2:56, p. 26, n. 6).
13. i. e., for their twelve tribes. ***naqîb***, (s.; pl. *nuqabâ'*) = leader, chief, headman.

وَقَالَ ٱللَّهُ	and Allah said:
إِنِّي مَعَكُمْ	" I am with you.[1]
لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ	If you perform[2] the prayer
وَءَاتَيْتُمُ ٱلزَّكَوٰةَ	and pay *zakâh* and
وَءَامَنتُم بِرُسُلِي	believe in Our messengers
وَعَزَّرْتُمُوهُمْ	and support[3] them
وَأَقْرَضْتُمُ ٱللَّهَ	and lend[4] Allah
قَرْضًا حَسَنًا	a benevolent loan,
لَّأُكَفِّرَنَّ عَنكُمْ	I will efface[5] from you
سَيِّـَٔاتِكُمْ	your sins[6]
وَلَأُدْخِلَنَّكُمْ	and will admit[7] you in
جَنَّٰتٍ	gardens
تَجْرِي مِن تَحْتِهَا	flowing[8] below them
ٱلْأَنْهَٰرُ	the rivers;
فَمَن كَفَرَ بَعْدَ	but whoever disbelieves
ذَٰلِكَ مِنكُمْ	after this from amongst you
فَقَدْ ضَلَّ	will have gone astray[9]
سَوَآءَ ٱلسَّبِيلِ ﴿١٢﴾	from the right way."
فَبِمَا نَقْضِهِم	13. But due to their breach[10]
مِّيثَٰقَهُمْ	of the covenant of theirs
لَعَنَّٰهُمْ	We cursed[11] them
وَجَعَلْنَا قُلُوبَهُمْ	and made[12] their hearts

1. i. e., in help and protection.

2. أقمتم ***'aqamtum*** = you (all) performed, straightened, made rise (v. ii. m. pl. past in form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See *'aqamta* at 4:102, p. 289, n. 1).

3. عزرتم ***'azzartum*** = you (all) supported, assisted (v. ii. m. pl. past from *'azzara*, form II of *'azara* [*'azr*], to turn away, to prevent).

4. i. e., spend in the way of Allah. أقرضتم ***'aqraḍtum*** = you (all) lent, advanced (v. ii. m. pl. past from *'aqraḍa*, form IV of *qaraḍa* [*qarḍ*], to cut, to sever. See *yuqriḍu* at 2:245, p. 123, n. 4).

5. لأكفرن ***la+'ukaffiranna*** = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kafr* /*kufr* /*kufrân*/*kufûr*], to hide, to disbelieve. See at 3:195, p. 233, n. 6).

6. سيئات ***sayyi'ât*** (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:31, p. 254, n. 3.

7. لأدخلن ***la+'udkhilanna*** = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See at 3:195, p. 233, n. 7).

8. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 4:122, p. 298, n. 3).

9. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl*/*ḍalâlah*, to loose one's way. See at 4:136, p. 305, n. 4).

10. نقض ***naqḍ*** = breach, violation, infringement, infraction. See at 4:155, p. 314, n. 1.

11. لعنا ***la'annâ*** = We condemned, damned, cursed, banished from mercy (v. i. past from *la'ana* [*la'n*], to damn, to curse. See *la'ana* 4:117, p. 296, n. 8).

12. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 2:125, p. 59, n. 6).

قَٰسِيَةً relentless.[1]
يُحَرِّفُونَ ٱلْكَلِمَ They deflect[2] the word
عَن مَّوَاضِعِهِۦ from its positions;[3]
وَنَسُوا۟ حَظًّا مِّمَّا and they forgot[4] a portion[5] of
ذُكِّرُوا۟ بِهِۦ what they were reminded[6] of;
وَلَا تَزَالُ and you will not cease to
تَطَّلِعُ عَلَىٰ come to know[7] of
خَآئِنَةٍ مِّنْهُمْ treachery[8] on their part
إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.
فَٱعْفُ عَنْهُمْ So forgive[9] them
وَٱصْفَحْ and forbear.[10]
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves
ٱلْمُحْسِنِينَ the benevolent.

﴿١٣﴾

وَمِنَ ٱلَّذِينَ قَالُوٓا۟ 14. And of those who say:
إِنَّا نَصَٰرَىٰٓ "We indeed are Christians",
أَخَذْنَا مِيثَٰقَهُمْ We took their covenant[11]
فَنَسُوا۟ حَظًّا but they forgot a part of
مِّمَّا ذُكِّرُوا۟ بِهِۦ what they were reminded of.
فَأَغْرَيْنَا So We brought about[12]
بَيْنَهُمُ ٱلْعَدَٰوَةَ among them enmity[13]
وَٱلْبَغْضَآءَ and hatred[14]
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ till the Day of Judgement.

1. قاسية ***qâsiyah*** (f.; m. *qâsin*) = relentless, harsh, hard. Active participle from *qasâ* [*qaswah/qisâwah*], to be harsh. See *qasat* and *qaswah* at 2:74, notes 1 and 3).

2. يحرفون ***yuḥarrifûna*** = they distort, displace, pervert, deflect, twist, misconstrue (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 4:45, p. 261, n. 2).

3. i. e., they take the statement in the scripture out of its context and misinterpret it and alter it.

مواضع ***mawâḍi'*** (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book).

4. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *nasînâ* at 2:286, p. 152, n. 10).

5. حظ ***ḥaẓẓ*** (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing. See at 4:176, p.324, n.

6. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).

7. تطلع ***tattali'u*** = you come to know, be acquainted with, be abreast of (v. ii. m. s. impfct. from *ittala'a*, form VIII of *ṭala'a* [*ṭal'*], to rise).

8. خائنة ***kha'inah*** = treachery, perfidy, disloyalty

9. اعف ***u'fu*** = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afâ* [*'afw/'afâ'*], to efface, to forgive. See at 3:159, p. 218, n. 8).

10. اصفح ***isfaḥ*** = forbear, leave alone, overlook (v. ii. m. s. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See *iṣfaḥû* at 2:109, p. 52, n. 5).

11. i.e., to worship Allah Alone. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 5:11, p. 333, n. 11.

12. أغرينا ***'aghraynâ*** = we caused to grow, brought about, produced (v. i. pl. past from *'aghrâ*, form IV of *gharâ* [*gharw*], to glue).

13. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism

14. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

وَسَوْفَ And soon
يُنَبِّئُهُمُ ٱللَّهُ بِمَا Allah will apprise[1] them
كَانُوا۟ يَصْنَعُونَ of what they use to do.
(١٤)
يَٰٓأَهْلَ ٱلْكِتَٰبِ 15. O People of the Book,
قَدْ جَآءَكُمْ there indeed has come to you
رَسُولُنَا Our Messenger
يُبَيِّنُ لَكُمْ making[2] clear to you
كَثِيرًا مِّمَّا a good deal of what
كُنتُمْ تُخْفُونَ you use to conceal[3]
مِنَ ٱلْكِتَٰبِ of the Book
وَيَعْفُوا۟ عَن كَثِيرٍ ۚ and waiving[4] a good deal.
قَدْ جَآءَكُم There indeed has come to you
مِّنَ ٱللَّهِ نُورٌ from Allah a light[5]
وَكِتَٰبٌ مُّبِينٌ and a Book all too clear.[6]
(١٥)
يَهْدِى بِهِ ٱللَّهُ 16. Therewith Allah guides
مَنِ ٱتَّبَعَ those who pursue[7]
رِضْوَٰنَهُۥ His Pleasure
سُبُلَ ٱلسَّلَٰمِ to the ways[9] of peace;[10]
وَيُخْرِجُهُم and brings them out
مِّنَ ٱلظُّلُمَٰتِ from the darknesses[11]
إِلَى ٱلنُّورِ بِإِذْنِهِۦ to the light[12] by His leave;
وَيَهْدِيهِمْ and leads them to

1. ينبىء ***yunabbi'u*** = he makes known, informs, notifies, advises, apprises (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See *yunabbi'u* at 3:49, p. 175, n. 7).

2. i. e., throwing light on and explaining. يبين ***yubayyinu*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:176, p. 324, n. 12).

3. تخفون ***tukhfûna*** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ' /khîfah/ khufyah*], to be hidden. See *tukhfû* at 4:149, p. 311, n. 2).

4. i. e., not requiring you to do. يعفو ***ya'fû*** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See at 4:99, p. 287, n. 8).

5. i. e., the light of guidance and the Qur'ân.

6. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

7. اتبع ***ittaba'a*** = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 4:125, p. 299, n. 9).

8. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, means. See *sabîl* at 4:141, p. 308, n. 4.

9. يخرج ***yukhriju*** = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV *of kharaja* [*khurûj*], to go out. See at 2:257, p. 132, n. 13).

10. i.e., of Islâm and salvation, of peace in this world and peace and happiness in the hereater.

11. i. e., the darknesss of ignorance, unbelief and sins. ظلمات ***zulumât*** (sing. ظلمة *zulmah*) = darkness, gloom. See at 2:258, p.132, n. 14.

12. i.e., to the light of guidance and faith, of Islâm.

إِلَىٰ صِرَٰطٍ a way[1] staright and right.[2]
مُّسْتَقِيمٍ ﴿١٦﴾

لَّقَدْ كَفَرَ 17. They indeed disbelieve
ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ who say: "Verily Allah,
هُوَ ٱلْمَسِيحُ He is the Messiah,
ٱبْنُ مَرْيَمَ son of Maryam."
قُلْ فَمَن يَمْلِكُ Say: "Then who can hold[3]
مِنَ ٱللَّهِ شَيْـًٔا against Allah anything
إِنْ أَرَادَ if He intends[4]
أَن يُهْلِكَ ٱلْمَسِيحَ to destroy[5] the Messiah,
ٱبْنَ مَرْيَمَ son of Maryam,
وَأُمَّهُۥ and his mother
وَمَن فِى ٱلْأَرْضِ and whoever is in the earth,
جَمِيعًا all together"?[6]
وَلِلَّهِ To Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[7] of the heavens
وَٱلْأَرْضِ and the earth
وَمَا بَيْنَهُمَا and all that is between them.
يَخْلُقُ He creates[8]
مَا يَشَآءُ whatever He wills;
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ and Allah is over everything
قَدِيرٌ ﴿١٧﴾ Omnipotent.[9]

1. صراط *ṣirâṭ* = way, path, road. See at 4:175, p. 323, n. 12; 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

2. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:175, p. 323, n. 13; 4:68, p. 271, n. 3).

3. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *malakat* at 4:36, p. 257, n. 7).

4. أراد ***'arâda*** = he intended, desired, had in mind (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See *'aradnâ* at 4:62, p. 268, n. 11).

5. يهلك ***yuhlika(u)*** = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 2:205, p. 99, n. 7).

6. This *'âyah* emphatically asserts that 'Îsâ (Jesus) Messiah, peace be on him, is not god and that whoever considers him to be so is a *kâfir*, infidel. Allah is the Only Creator, Sustainer, Nourisher and Lord of the entire universe and all that exists, having Supreme Power of life and death over every created being, including 'Îsâ and his mother. Nothing can avail against His will, and He Alone deserves to be obeyed as Lord and worshipped as such. There is no partner with Him, neither in the matter of creation, nor in Lordship (*rubûbiyah*) nor in the right to be worshipped (*'ulûhiyah*).

7. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 3:26, p. 165, n. 2; 2:247, p. 125, n. 1.

8. يخلق ***yakhluqu*** = he creats, brings into being (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *khuliqa* at 4:28, p. 254, n. 1).

9. i. e., Allah can create, among other things, a man without the instrumentality of a father or mother or both. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1.

وَقَالَتِ ٱلْيَهُودُ 18. There say the Jews
وَٱلنَّصَٰرَىٰ and the Christians:
نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ "We are Allah's sons
وَأَحِبَّٰٓؤُهُۥ and His beloved ones."[1]
قُلْ فَلِمَ Say: "Why then
يُعَذِّبُكُم He punishes[2] you
بِذُنُوبِكُم for your sins?"[3]
بَلْ أَنتُم بَشَرٌ Nay, you are human beings,
مِّمَّنْ خَلَقَ of those whom He created.[4]
يَغْفِرُ لِمَن يَشَآءُ He forgives whom He wills
وَيُعَذِّبُ and punishes
مَن يَشَآءُ whom He wills.
وَلِلَّهِ And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion of the heavens
وَٱلْأَرْضِ وَمَا and the earth and all that is
بَيْنَهُمَا between the two;
وَإِلَيْهِ ٱلْمَصِيرُ ﴿١٨﴾ and to Him is the destination.[5]

يَٰٓأَهْلَ ٱلْكِتَٰبِ 19. O People of the Book,
قَدْ جَآءَكُمْ there has come to you
رَسُولُنَا Our Messenger,
يُبَيِّنُ لَكُمْ making clear[6] to you,
عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ on a pause[7]
after the Messenegers,

1. The *'âyah* belies the claim made by the Jews and Christians that they were Allah's sons and beloved ones and hence would be preferentially treated by Him. Similarly they claimed that they would not be in hell except for a number of days(see 2:80), that none except the Jews and Christians would be admitted into paradise (see 2:111) and that the Jews were above any guilt in respect of the unscriptured people (see 3:75). Such claims are belied by the Qur'ân and it is emphasized that Allah treats all equally and rewards and punishes one according one's deeds. ***'aḥibbâ'*** (pl.; s. *ḥabîb*) = beloved ones, dear ones, friends.

2. يعذب ***yu'adhdhibu*** = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

3. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:147, p. 212, n. 9.

4. This part of the *'âyah* stresses that Jews, Christians, and for that matter any other particular people are part and parcel of mankind as a whole, all being created by Allah. It points out the equality of man before Allah and says that no especial merit attaches to anyone on the ground of race, clime or colour. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

5. i. e., everyone, whatever his race and station in the earthly life, will have to return to Allah and render an account of his deeds. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 4:97, p.287, n. 2).

6. i. e., making clear Allah's revelations and the rules of conduct (*sharî'ah*). يبين ***yubayyinu*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 5:15, p. 336, n. 2).

7. ***fatrah*** (s.; pl. *fatarât*) = pause, interval of time, intermission.

أَن تَقُولُوا lest you should say:
مَا جَاءَنَا " There did not come to us
مِن بَشِيرٍ any giver of good tidings,[1]
وَلَا نَذِيرٍ nor any warner."[2]
فَقَدْ جَاءَكُم So there has come to you
بَشِيرٌ a giver of good tidings
وَنَذِيرٌ and a warner.
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ And Allah is over everything
قَدِيرٌ ﴿١٩﴾ Omnipotent.[3]

Section (*Ruû'*) 4

وَإِذْ قَالَ 20. And [recall] when Mûsa
مُوسَىٰ لِقَوْمِهِ said to his people:
يَا قَوْمِ اذْكُرُوا " O my people, remember[4]
نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you
إِذْ جَعَلَ فِيكُمْ when He made[5] amongst you
أَنبِيَاءَ Prophets;
وَجَعَلَكُم مُّلُوكًا and made you kings
وَآتَاكُم and gave you
مَّا لَمْ يُؤْتِ أَحَدًا what He did not give anyone
مِّنَ الْعَالَمِينَ ﴿٢٠﴾ of all the beings.[6]

يَا قَوْمِ ادْخُلُوا 21. "O my people, enter[7]
الْأَرْضَ الْمُقَدَّسَةَ the Holy[8] Land

1. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle in the scale of *fa'îl* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 2:119, p. 56, n. 9.

2. نذير ***nadhîr*** (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle in the scale of *fa'îl* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge. See at 2:119, p. 56, n. 10.

3. This is a reminder that Allah can easily punish the unbeliever and sinner and reward the believer and doer of good deeds. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1. See at 5:17, p. 337, n. 9.

4. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:10, p. 333, n. 5).

5. جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 4: 33, p. 254, n.11).

6. i. e., all the beings of the time. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 3:108, p. 198, n. 8; 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

7. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 4:154, p. 313, n. 10; 2:208, p. 100, n. 5).

8. i. e. , Bayt al-Maqdis and the surrounding area, Palestine. It is called the Holy Land because it had been the habitat of Prophets and believers. مقدسة ***muqaddasah*** (f. s.; m. *muqaddas*) = sanctified, sacred, holy, consecrated. Passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *nuqaddisu* at 2:30, p. 16, n. 9.

ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ	which Allah wrote[1] for you;
وَلَا تَرْتَدُّوا	and do not retreat[2]
عَلَىٰٓ أَدْبَارِكُمْ	turning your backs[3]
فَتَنقَلِبُوا	for then you will be reversed[4]
خَٰسِرِينَ ﴿٢١﴾	as losers.[5]
قَالُوا۟ يَٰمُوسَىٰٓ	22. They said; "O Mûsâ,
إِنَّ فِيهَا قَوْمًا	surely therein are a people
جَبَّارِينَ	of colossal build and might;[6]
وَإِنَّا لَن نَّدْخُلَهَا	and we shall not enter it
حَتَّىٰ يَخْرُجُوا۟ مِنْهَا	until they depart[7] from it.
فَإِن يَخْرُجُوا۟ مِنْهَا	So if they depart from it
فَإِنَّا دَٰخِلُونَ	we will be entering.
﴿٢٢﴾	
قَالَ رَجُلَانِ	23. There said two men
مِنَ ٱلَّذِينَ يَخَافُونَ	of those who feared,[8]
أَنْعَمَ ٱللَّهُ عَلَيْهِمَا	whom Allah had graced[9] on:
ٱدْخُلُوا۟ عَلَيْهِمُ ٱلْبَابَ	"Go in on them at the gate;
فَإِذَا دَخَلْتُمُوهُ	if you make an entry into it
فَإِنَّكُمْ غَٰلِبُونَ	you will be victorious.[10]
وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓا۟	And upon Allah you rely,
إِن كُنتُم مُّؤْمِنِينَ	if you are believers.
﴿٢٣﴾	
قَالُوا۟ يَٰمُوسَىٰٓ	24. They said: "O Mûsâ,

1. i. e., Allah sanctioned through the Prophet Ya'qûb, peace be on him. كتب ***kataba*** = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb /kitâbah*, to write. See *kutiba* at 4:77, p. 274, n. 10).

2. لا ترتدوا ***lâ tartaddû*** = you (all) do not fall back, do not retreat (v. ii. m. pl. imperative [prohibition] from *irtadda*, form VIII of *radda* [*radd*], to send back. See *ruddû* at 4:91, p. 282, n. 5).

3. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/dubur*) = backs, backsides, rear parts. See at 4:47, p. 262, n. 7.

4. تنقلبوا ***tanqalibû***(*na*) = you be turned round, turned back, turned about, reversed (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See at 3:149, p. 213, n. 3).

5. On Allah's instruction Prophet Mûsâ, peace be on him, asked the Children of Isrâ'îl to fight the unbelieving people who had occupied Byt al-Maqdis and to reoccupy it, but they were afraid of the powerful occupiers and refused to fight them, as mentioned in the next *'âyah*. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 3:149, p. 213, n. 5).

6. جبارين ***jabbârîn*** (pl. acc./gen. of *jabbârûn*; s. *jabbâar*) = those of colossal build and might, of overwhelming power. Active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore).

7. يخرجوا ***yakhrujû***(*na*) = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *'akhrij* at 4:75, p. 273, n. 5).

8. i. e. feared Allah. يخافون ***yakhâfûna*** = they fear, are afraid of ,(v. iii. m. pl., impfct form *khâfa* [*khawf*], to fear. See *yakhâfâ* at 2:229, p.113, n. 1).

9. i. e., graced with the quality of piety and obedience. أنعم ***'an'ama*** = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah/ man'am*], to be in ease. See at 4:72, p. 272, n. 6).

10. غالبون ***ghâlibûn*** (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *yaghlib* at 4:74, p. 273, n. 3).

إِنَّا لَن نَّدْخُلَهَآ أَبَدًا we will not enter it ever
مَّا دَامُوا۟ فِيهَا as long as they are[1] in there.
فَٱذْهَبْ أَنتَ وَرَبُّكَ So, go you and your Lord
فَقَٰتِلَآ and fight;[2]
إِنَّا هَٰهُنَا قَٰعِدُونَ we here do remain seated."[3]

(٢٤)

قَالَ رَبِّ 25. He said: "My Lord,
إِنِّى لَآ أَمْلِكُ indeed I have no power[4]
إِلَّا نَفْسِى except over myself
وَأَخِى and my brother.
فَٱفْرُقْ بَيْنَنَا So divide[5] between us
وَبَيْنَ ٱلْقَوْمِ and the people
ٱلْفَٰسِقِينَ (٢٥) insolently disobedient.

قَالَ 26. He [Allah] said:
فَإِنَّهَا "Then it [the land] shall be
مُحَرَّمَةٌ عَلَيْهِمْ forbidden[6] to them
أَرْبَعِينَ سَنَةً for forty years,
يَتِيهُونَ فِى ٱلْأَرْضِ they wandering[7] in the earth.
فَلَا تَأْسَ عَلَى So do not be sad[8] over
ٱلْقَوْمِ ٱلْفَٰسِقِينَ the sinful people."

(٢٦)

Section (*Rukû'*) 5

وَٱتْلُ عَلَيْهِمْ 27. And recite[9] upon them

1. ما داموا ***mâ dâmû*** = as long as they were, as long as they remained (v. iii. m. pl. past from *dâma* [*dawm*], to last, to continue).

2. The Israelites were so much defiant and disobedient that they not only refused to obey the orders of their Prophet but even asked him to go with his Lord (Allah) to fight against the occupiers of the Holy land. قاتلا ***qâtilâ*** = you two fight, wage war (v. ii. m. dual, imperative from *qâtala*, form III of *qatala* [*qatl*], to kill. See *qâtil* at 4:84, p. 278, n. 5).

3. قاعدون ***qâ'idûn*** (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See at 4:95, p. 285, n. 4).

4. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamliku* at 5:17, p. 337, n. 3).

5. i.e., Mûsâ prayed to be separated and dissociated from his sinful followers. افرق ***ufruq*** = separate, divide, dissociate, distinguish (v. ii. m. s. imperative from *faraqa* [*farq/furqân*], separate. See *yufarriqû* at 4:152, p. 312, n. 3).

6. محرمة ***muḥarramah*** (f. s., pl. *muḥarramât;* m. *muḥarram*) = forbidden, prohibited, interdicted (passive participle from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarramnâ* at 4:160, p. 316, n. 4).

7. يتيهون ***yatîhûna*** = they wander about, move about bewildered (v. iii. m. pl. impfct. from *tâha* [*tîh*], to wander about, to get lost).

8. لا تأس ***lâ ta'sa*** = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [*ya's/ya'âsah*], to give up hope).

9. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See *yutlâ* at 5:1, p. 325, n. 6).

نَبَأَ the intelligence[1]
ٱبْنَىْ ءَادَمَ of the two sons of Adam
بِٱلْحَقِّ in truth.
إِذْ قَرَّبَا قُرْبَانًا Lo, they offered[2] a sacrifice[3]
فَتُقُبِّلَ but it was accepted[4]
مِنْ أَحَدِهِمَا وَلَمْ of one of the two and it was
يُتَقَبَّلْ مِنَ ٱلْآخَرِ not accepted[5] of the other.
قَالَ لَأَقْتُلَنَّكَ He[6] said: "I will kill you".
قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ He[7] said: "Allah but accepts
مِنَ ٱلْمُتَّقِينَ ﴿٢٧﴾ of the godfearing."[8]

لَئِنۢ بَسَطتَ 28. "Even if you stretch out[9]
إِلَىَّ يَدَكَ towards me your hand
لِتَقْتُلَنِى to kill me,
مَآ أَنَا۠ بِبَاسِطٍ I am not going to stretch out
يَدِىَ إِلَيْكَ my hand towards you
لِأَقْتُلَكَ to kill you;
إِنِّىٓ أَخَافُ ٱللَّهَ I fear Allah,
رَبَّ ٱلْعَٰلَمِينَ ﴿٢٨﴾ the Lord of all beings."[10]

إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ 29."I wish that you be laden[11]
بِإِثْمِى وَإِثْمِكَ with my sin and your sin
فَتَكُونَ and thus be
مِنْ أَصْحَٰبِ ٱلنَّارِ of the inmates of the fire;

1.The reference here is to the story of the two sons of Âdam, (peace be on him), Qâbîl and Hâbîl and how the former killed the latter and thus committed a grave sin and became an object of Allh's punishment. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings, intelligence. See *'unabbi'u* at 5:14, p. 336, n. 1.

2. قربا ***qarrabâ*** = they (two) offered up, presented (v. iii. m. dual, past in form II of *qariba* [*qurb/maqrabah*), to get close, to come near.

3. قربان ***qurbân*** (s.; pl. قرابين *qarâbîn*) = sacrifice, offering. See at 3:183, p. 227, n. 11.

4. تقبل ***tuqubbila*** = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbala* at 3:37, p. 169, n. 8).

5. يتقبل ***yutaqabbal(u)*** = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter is vowelless because of the particle *lam* coming before the verb).

6. i. e., the brother whose offering was not accepted.

7. i. e., the brother whose offering was accepted.

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

9. ***basaṭ-ta*** = you stretched, spread out (v. ii. m. s. past from *basaṭa* [*basṭ*], to spread. See *yabsuṭu* at 5:11, p. 333, n. 7).

10. عالمين ***'âlamîn*** (acc./gen. of معلمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:19, p. 339, n. 6).

11. تبوأ ***tabû'a(u)*** = you bear, incur the burden, be laden with (v. ii. m. s. impfct. from *bâ'a* [*baw'*], to return. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *bâ'a* at 3:162, p, 219, n. 8).

وَذَٰلِكَ جَزَٰٓؤُا۟ and that is the reward
ٱلظَّٰلِمِينَ ﴿٢٩﴾ of the wrong-doers."[1]

فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ 30. But his ego allowed[2]
قَتْلَ أَخِيهِ him to kill his brother;
فَقَتَلَهُۥ so he killed him.
فَأَصْبَحَ Thus he became[3]
مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾ of those in loss.[4]

فَبَعَثَ ٱللَّهُ غُرَابًا 31. Then Allah sent[5] a raven[6]
يَبْحَثُ فِى ٱلْأَرْضِ scratching[7] into the earth
لِيُرِيَهُۥ كَيْفَ يُوَٰرِى to show him how to hide[8]
سَوْءَةَ أَخِيهِ the shame[9] of his brother.
قَالَ يَٰوَيْلَتَىٰٓ He said: "Woe to me;
أَعَجَزْتُ أَنْ أَكُونَ Am I unable[10] to be
مِثْلَ هَٰذَا ٱلْغُرَابِ like this raven
فَأُوَٰرِىَ and so to cover up[11]
سَوْءَةَ أَخِى the shame of my brother?"
فَأَصْبَحَ Thus he became
مِنَ ٱلنَّٰدِمِينَ ﴿٣١﴾ of the repentants.[12]

مِنْ أَجْلِ ذَٰلِكَ 32. On account of that[13]
كَتَبْنَا عَلَىٰ We ordained on the
بَنِىٓ إِسْرَٰٓءِيلَ Children of Isrâ'îl

1. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 3:86, p. 190, n. 3).

2. طوعت *ṭawwa'at* = she or it allowed, made it feasible, permitted, rendered obedient (v. iii. f. s. past in form II of *ṭâ'a* [*ṭaw'*], to obey. See *taṭawwa'a* at 2:184, p. 87, n. 8).

3. أصبح *'aṣbaḥa* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *'aṣbaḥtum* at 3:103, p. 196, n. 9).

4. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr / khasârah /khusrân*], to lose. See at 5:22, p. 340, n. 5).

5. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 3:164, p. 220, n. 2).

6. غراب ***ghurâb*** (s.; pl. *ghirbân/aghrub/aghribah*) = raven, crow.

7. يبحث ***yab-ḥathu*** = he searches, explores, looks into [here scratches] (v. iii. m. s. impfct. from *baḥatha* [*baḥth*]. to look, to search).

8. يوارى ***yuwârî*** = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. in form III of *warâ* [*wary*], to kindle).

9. سوءة ***saw'ah*** (s.; pl. سوءات *saw'ât*) = shame, disgrace, disgraceful act.

10. عجزت ***'ajiztu*** = I was unable, became incapable (v. i. past from *'ajaza*[*ajz*], to be unable, weak).

11. أوارى ***'uwâriya***(*rî*) = I conceal, hide, secrete, cover up (v. i. impfct. from *warâ*. The last letter takes *fathah* because of a hidden *'an* in *fâ* (*fâ* of causality) coming before the verb. See n. 8 above).

12. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent).

13. i. e., on account of murder being a grave sin and crime.

أَنَّهُۥ مَن قَتَلَ نَفْسًۢا that whoever kills a life[1]
بِغَيْرِ نَفْسٍ other than for a life
أَوْ فَسَادٍ or for mischief-making[2]
فِى ٱلْأَرْضِ in the land,
فَكَأَنَّمَا قَتَلَ then as if he killed
ٱلنَّاسَ جَمِيعًا mankind as a whole;
وَمَنْ أَحْيَاهَا and whoever saves it,[3]
فَكَأَنَّمَآ أَحْيَا then as if he saves the life of
ٱلنَّاسَ جَمِيعًا mankind as a whole.
وَلَقَدْ جَآءَتْهُمْ And there indeed had come
رُسُلُنَا to them Our Messengers
بِٱلْبَيِّنَٰتِ with the clear evidences.[4]
ثُمَّ إِنَّ كَثِيرًا مِّنْهُم Even then many of them
بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ after that were in the earth
لَمُسْرِفُونَ ﴿٣٢﴾ indeed committing excesses.[5]

إِنَّمَا جَزَٰٓؤُا۟ 33. Verily the punishment[6]
ٱلَّذِينَ of those who
يُحَارِبُونَ war[7] against
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger
وَيَسْعَوْنَ فِى ٱلْأَرْضِ and strive[8] in the earth
فَسَادًا making mischief[9]
أَن يُقَتَّلُوٓا۟ is that they be executed[10]

1. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 4:1, p. 236, n. 4.

2. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10.

3. i. e., the life of an individual. أحيا ***'ahyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 2:243, p. 122, n. 10).

4. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 4:153, p. 313, n. 5).

5. مسرفون ***musrifûn*** (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *'isrâf* at 4:6, p. 239, n. 3).

6. جزاء ***jazâ'*** = requital, recompense, reward, return, punishment, penalty. See at 3:87, p. 190, n. 4.

7. i. e., defy and disobey the injunctions and prohibitions of Allah and His Messenger or turn hostile to and wage war against the Messenger of Allah. يحاربون ***yuḥâribûna*** = they war, wage war, fight (v. iii. m. pl. imopfct. from *ḥâraba*, form III of *ḫariba* [*ḫarab*], to be angry, furious. See *ḫarb* at 2:279, p. 146, n. 2).

8. يسعون ***yas'awna*** = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*], to move quickly. See *sa'â* at 2:205, p. 99, n. 5).

9. i. e., by causing bloodshed and committing crimes.

10. يقتلوا ***yuqattalû(na)*** = they are killed, executed (v. iii. m. pl. impfct. passive from *qattala*, form II of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *qâtilâ* at 5:24, p. 341, n. 2).

أَوْ يُصَلَّبُوٓا۟ or be crucified[1]

أَوْ تُقَطَّعَ or there be cut off [2]

أَيْدِيهِمْ their hands

وَأَرْجُلُهُم مِّنْ خِلَٰفٍ and legs on opposite sides[3]

أَوْ يُنفَوْا۟ or they be exiled[4]

مِنَ ٱلْأَرْضِ from the land.

ذَٰلِكَ لَهُمْ That is for them

خِزْىٌ فِى ٱلدُّنْيَا the disgrace[5] in the world;

وَلَهُمْ and they will have

فِى ٱلْءَاخِرَةِ in the hereafter

عَذَابٌ عَظِيمٌ ﴿٣٣﴾ a punishment very grave.[6]

إِلَّا ٱلَّذِينَ 34. Except for those who

تَابُوا۟ مِن قَبْلِ أَن repent[7] before that

تَقْدِرُوا۟ عَلَيْهِمْ you gain mastery[8] over them.

فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ So know that Allah is

غَفُورٌ Most Forgiving,

رَّحِيمٌ ﴿٣٤﴾ Most Meciful.

Section (*Rukû'*) 6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 35. O you who believe,

ٱتَّقُوا۟ ٱللَّهَ beware[9] of Allah

وَٱبْتَغُوٓا۟ إِلَيْهِ and seek[10] towards Him

ٱلْوَسِيلَةَ the means of approach;[11]

1. يصلبوا ***yuṣallabû***(*na*) = the are crucified (v. iii. m. pl. impfct. passive from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by *'an*.

2. تقطع ***tuqatta'a***(*u*) = she or it is cut off, severed (v. iii. f. s. impfct. passive from *qaṭṭa'a* , form II of *qaṭa'a* [*qaṭ'*], to cut. The final letter takes *fatḥah* because of the reason stated at n. 1 above. See *taqaṭṭa'a* at 2:166, p. 78, n. 8).

3. من خلاف ***min khilâf*** = on opposite sides, alternately.

4. ينفوا ***yunfaw***(*na*) = they are exiled, banished, deported, expatriated (v. iii. m. pl. impfct. passive from *nafâ* [*nafy*], to banish, to exile. The terminal *nûn* is dropped because of the reason stated at n. 1. above).

5. خزى ***khizy*** = disgrace, ignominy, humiliation. See at 2:114, p. 54, n. 13.

6. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, enormous, tremendous, grave. See at 4:162, p. 317, n. 5).

7. تابوا ***tâbû*** = they returned, turned to (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tâba* at 2:187, p. 89, n. 8).

8. تقدروا ***taqdirû***[*na*] = you (all) gain power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara /qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yaqdirûna* at 2:264, p. 138, n. 9).

9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:11, p. 333, n. 9).

10. ابتغوا ***ibtaghû*** = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ* , form VIII of *baghâ* [*bughâ'*], to seek).

11. وسيلة ***wasîlah*** (s.; pl. *wasâ'il*)= means, means of approach, device, medium.

وَجَٰهِدُوا۟ فِى سَبِيلِهِۦ and fight[1] in His way[2]
لَعَلَّكُمْ that you may
تُفْلِحُونَ ﴿٣٥﴾ attain success.[3]

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 36. Those who disbelieve,
لَوْ أَنَّ لَهُم even if they had
مَّا فِى ٱلْأَرْضِ whatever is in the earth
جَمِيعًا in toto,
وَمِثْلَهُۥ مَعَهُۥ and its equivalent[4] with it,
لِيَفْتَدُوا۟ to ransom themselves[5]
بِهِۦ therewith
مِنْ عَذَابِ from the punishment
يَوْمِ ٱلْقِيَٰمَةِ of the Day of Judgement,
مَّا تُقُبِّلَ it will not be accepted[6]
مِنْهُمْ of them;
وَلَهُمْ and they will have
عَذَابٌ أَلِيمٌ ﴿٣٦﴾ a punishment very painful.[7]

يُرِيدُونَ 37. They will intend[8]
أَن يَخْرُجُوا۟ مِنَ ٱلنَّارِ to come out[9] of the fire
وَمَا هُم بِخَٰرِجِينَ but they shall not get out[10]
مِنْهَا وَلَهُمْ of it; and they will have
عَذَابٌ مُّقِيمٌ ﴿٣٧﴾ an abiding[11] punishment.

1. جاهدوا *jâhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 3:142, n. 8).

2. i. e., for making the word of Allah prevail. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means. See at 4:141, p. 73, n. 4.

3. تفلحون *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 3:200, p. 235, n. 5).

4. i. e., if the unbeliever had all the wealth and resources of the earth and an equivalent of that and if he offered that to redeem himself on the Day of Judgement. مثل *mithl* (s.; pl. امثال *'amthâl*) = like, equivalent. See at 4:10, p. 241, n. 2.

5. يفتدوا *yaftadû*(*na*) = they (all) ransom themselves, redeem themselves, sacrifice (v. iii. m. pl. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/ fidâ'*], to redeem, to ransom, to sacrifice. The terminal *nûn* is dropped because of an implied *'an* in *li* {*lâm* of motivation} coming before the verb. See *iftadâ* at 3:91, p. 191, n. 6).

6. تقبل *tuqubbila* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabûl/qubûl*], to accept. See at 5:27, p. 342, n. 4).

7. أليم *'alîm* = agonizing, anguishing, very painful. See at 5:33, p. 345, n. 6; 4:173, p. 322, n. 11;4:161, p. 316, n. 13.

8. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:150, p. 311, n. 5).

9. يخرجوا *yakhrujû*(*na*) = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See ' at 5:22, p. 340, n. 7).

10. خارجين *khârijîn* (accusative /genitive of *khârijûn*, sing. *khârij*) = those going out, leaving. Active participle from *kharaja* [*khurûj*], to go out, to leave. See at 2:167, p. 79, n. 5.

11. مقيم *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See *muqîmîn* at 4:162, p. 317, n. 3)

وَٱلسَّارِقُ 38. The male thief[1] and the
وَٱلسَّارِقَةُ female thief,
فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا cut off[2] the hands of the two,
جَزَآءًۢ as penalty[3]
بِمَا كَسَبَا for what they have earned[4] –
نَكَٰلًا an exemplary punishment[5]
مِّنَ ٱللَّهِ from Allah.
وَٱللَّهُ عَزِيزٌ And Allah is All-Mighty,
حَكِيمٌ ﴿٣٨﴾ All-Wise.[6]

فَمَن تَابَ 39. But whoever repents[7]
مِنۢ بَعْدِ ظُلْمِهِۦ after his transgression[8]
وَأَصْلَحَ and reforms,[9]
فَإِنَّ ٱللَّهَ يَتُوبُ Allah turns in forgiveness[10]
عَلَيْهِ to him.
إِنَّ ٱللَّهَ غَفُورٌ Allah is Most Forgiving;
رَّحِيمٌ ﴿٣٩﴾ Most Merciful.

أَلَمْ تَعْلَمْ 40. Do you not know
أَنَّ ٱللَّهَ that Allah,
لَهُۥ مُلْكُ to Him belongs the dominion
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ of the heavens and the earth?
يُعَذِّبُ مَن يَشَآءُ He punishes[11] whom He wills

1. سارق ***sâriq*** (m. s.; pl. *sâriqûn, saraqah, surrâq*; f. *sâriqah*, pl. *sawâriq*) = thief, stealer. Active participle from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal).

2. اقطعوا ***iqṭa'û*** = you (all) cut off, cut, sever, chop off (v. ii. m. pl. imperative from *qaṭa'a* [*qaṭ'*], to cut. See *yaqṭa'a* at 3:127, p. 206, n. 1).

3. جزاء ***jazâ'*** = requital, recompense, reward, return, punishment, penalty. See at 5:33, p. 344, n. 6.

4. كسبا ***kasabâ*** = they (two) earned, acquired, gained (v. iii. m. dual, past from *kasaba* [*kasb*] to gain. See *kasabû* at 4:88, p. 280, n. 5).

5. نكال ***nakâl*** = exemplary punishment, warning example, warning. See at 2:66, p. 31, n. 8.

6. i. e., the prescription of this exemplary punishment is from Allah's Supreme Wisdom.

7. تاب ***tâba*** = he returned, turned to, repented (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. ظلم ***ẓulm*** = injustice, wrong, transgression, oppression. See *yaẓlim* at 4:160, p. 316, n. 2

9. i. e., reforms his conduct and deeds. أصلح ***'aṣlaḥa*** = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 2:182, p. 86, n. 7).

10. يتوب ***yatûbu*** = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*], to turn. See n. 7 above and at 4:26, p. 252, n. 7).

11. يعذب ***yu'adhdhibu*** = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 5:18, p. 338, n. 2; 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

وَيَغْفِرُ لِمَن يَشَآءُ	and forgives[1] whom He wills;
وَٱللَّهُ عَلَىٰ كُلِّ	and Allah is over everything
شَىْءٍ قَدِيرٌ ﴿٤٠﴾	All-Powerful.
يَٰٓأَيُّهَا ٱلرَّسُولُ	41. O you the Messenger,
لَا يَحْزُنكَ	let there not grieve[2] you
ٱلَّذِينَ يُسَٰرِعُونَ	those who rush[3]
فِى ٱلْكُفْرِ	into disbelief –
مِنَ ٱلَّذِينَ قَالُوٓا۟	of those who say
ءَامَنَّا	"We believe"
بِأَفْوَٰهِهِمْ وَ	with their mouths[4] while
لَمْ تُؤْمِن قُلُوبُهُمْ ۛ	their hearts do not believe,[5]
وَمِنَ ٱلَّذِينَ هَادُوا۟	and of those who are Jews –
سَمَّٰعُونَ	lending ready ear[6]
لِلْكَذِبِ	to the lie,
سَمَّٰعُونَ	lending ready ear
لِقَوْمٍ ءَاخَرِينَ	to another people
لَمْ يَأْتُوكَ ۖ	who did not come to you.[7]
يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ	They distort[8] the words
بَعْدِ مَوَاضِعِهِۦ ۖ	after their settings,[9]
يَقُولُونَ إِنْ أُوتِيتُمْ	saying: "If you are given
هَٰذَا فَخُذُوهُ	this take it,[10]
وَإِن لَّمْ تُؤْتَوْهُ	and if you are not given it,
فَٱحْذَرُوا۟ ۚ	be cautious!"[11]

1. يغفر ***yaghfira(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See at 4:168, p. 319, n. 10).

2. لا يحزن ***lâ yaḥzun(u)*** = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥazan/ḥuzn*]. The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yaḥzanûna* at 3:170, p. 222, n. 14).

3. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

4. أفواه ***'afwâh*** (pl.; sing. فوه *fûhah)* = mouths, vents. See at 3:167, p. 221, n. 8.

5. The reference is to the attitude and conduct of the hypocrites, particularly those at the time of the Prophet, peace and blessings of Allah be on him, and to the Jews.

6. سماعون ***sammâ'ûn*** (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa''âl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear.

7. i. e., the arrogant Jewish leaders and rabbis who, out of pride, did not come to the Prophet, peace and blessings of Allah be on him, and misled their people by telling lies about him, denying his Prophethood and by distorting their own scripture.

8. يحرفون ***yuḥarrifûna*** = they distort, dislocate, pervert, deflect, twist, corrupt, misconstrue, alter (v. iii. m. pl. impfct. from *ḥarrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to change. See at 5:13, p. 335, n. 2).

9. i. e., after the setting of their proper contexts and meanings. مواضع ***mawâḍi'*** (pl.; s. موضع *mawḍi'*) = settings, positions, places, sites, passages (in a book). See at 5:13, p. 335, n. 3.

10. i. e., those Jewish leaders and rabbis asked their people to accept only what was in conformity with the distortion and misinterpretation made by them (the rabbis).

11. احذروا ***iḥdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *ḥadhar* at 2:19, p. 10, n.11).

وَمَن	And anyone whom
يُرِدِ ٱللَّهُ فِتْنَتَهُۥ	Allah intends[1] the trial[2] of,
فَلَن تَمْلِكَ لَهُۥ	you can never avail[3] him
مِنَ ٱللَّهِ شَيْـًٔا	as against Allah in any way.
أُو۟لَٰٓئِكَ ٱلَّذِينَ	Such ones are they whom
لَمْ يُرِدِ ٱللَّهُ	Allah did not intend
أَن يُطَهِّرَ قُلُوبَهُمْ	to purify[4] their hearts.
لَهُمْ فِى ٱلدُّنْيَا	They will have in the world
خِزْىٌ	disgrace;[5]
وَلَهُمْ	and they will have
فِى ٱلْـَٔاخِرَةِ	in the hereafter
عَذَابٌ عَظِيمٌ	a grave[6] punishment.
﴿٤١﴾	
سَمَّٰعُونَ	42. Ready listeners[7]
لِلْكَذِبِ	to the lie,
أَكَّٰلُونَ	hearty consumers[8] of
لِلسُّحْتِ	the forbidden thing.[9]
فَإِن جَآءُوكَ	So if they come to you,[10]
فَٱحْكُم بَيْنَهُمْ	adjudicate[11] between them
أَوْ أَعْرِضْ عَنْهُمْ	or refrain[12] from them.
وَإِن تُعْرِضْ عَنْهُمْ	If you refrain from them,
فَلَن يَضُرُّوكَ	they can never harm[13] you
شَيْـًٔا	whatever;

1. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. fomm *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 3:145, p. 211, n. 10).

2. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

3. تملك ***tamlika***(*u*) = you possess, hold, dominate, own, have power (v. ii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yamliku* at 5:17, p. 337, n. 3).

4. يطهر ***yuṭahhira***(*u*) = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 5:6, p. 331, n. 9).

5. خزى ***khizy*** = disgrace, ignominy, humiliation. See at 5:33, p. 345, n. 15.

6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

7. i. e., they are ready listeners, etc..

8. أكالون ***'akkâlûn*** (pl.; s. *'akkâl)* = hearty consumers, voracious eaters (active participle in the intensive form of *fa''âl* from *'akala* [*'akl/ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3).

9. سحت ***suḥt*** (s.; pl. اسحت *'asḥât*) = forbidden thing, unlawful and ill-gotten property.

10. i. e., for judgement and decision.

11. احكم ***uḥkum*** = judge, adjudicate, give decision (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkuma* at 4:105, p. 291, n. 11).

12. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 4: 81, p. 277, n. 5).

13. يضروا ***yaḍurrû***(*na*) = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:177, p. 225, n. 2.

وَإِنْ حَكَمْتَ and if you do adjudicate,[1]
فَٱحْكُم بَيْنَهُم adjudicate between them
بِٱلْقِسْطِ with equity.[2]
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves
ٱلْمُقْسِطِينَ ﴿٤٢﴾ the doers of justice.[3]

وَكَيْفَ 43. And how can
يُحَكِّمُونَكَ they make you judge[4]
وَعِندَهُمُ while there is with them
ٱلتَّوْرَىٰةُ فِيهَا the *Tawrâh* wherein
حُكْمُ ٱللَّهِ is the decree of Allah,
ثُمَّ يَتَوَلَّوْنَ yet they turn away[5]
مِنۢ بَعْدِ ذَٰلِكَ after that?
وَمَآ أُو۟لَٰٓئِكَ And they are not
بِٱلْمُؤْمِنِينَ ﴿٤٣﴾ the believing ones.[6]

Section (*Rukû'*) 7

إِنَّآ أَنزَلْنَا 44. Indeed We sent down
ٱلتَّوْرَىٰةَ فِيهَا the *Tawrâh* wherein
هُدًى وَنُورٌ is guidance[7] and light.[8]
يَحْكُمُ بِهَا By it there gave judgement
ٱلنَّبِيُّونَ ٱلَّذِينَ the Prophets[9] who
أَسْلَمُوا۟ surrendered[10] [to Allah]

1. حكمت *ḥakamta* = you adjudicated, passed judgement, gave decision (v. ii. m. s. past from *ḥakama* [*ḥukm*],to pass judgement. See *uḥkum* at 5:42, p. 349, n. 11).

2. قسط *qisṭ* = justice, equity, fairness. See at 5:8, p. 332, n. 5; 4:135, p. 304, n. 2.

3. مقسطين *muqsiṭîn* = just, equitable, doers of justice (active participle from *'aqsata*, form IV of *qasata* [*qasṭ/qisṭ/qusût*], to act justly. See *tuqsiṭû* at 4:3, p. 237, n. 6).

4. يحكمون *yuḥakkimûna* = they make judge, appoint as ruler (v. iii. m. pl. impfct. from *ḥakkama*, form II of *ḥakama* [*ḥukm*], to pass judgement,. See *ḥakamta* at n. 1 above).

5. i. e. , they turn away from the judgment of the Prophet, peace and blessings of Allah be on him, even though it is in conformity with Allah's decree in the *Tawrâh*, which they professed to believe in and in which they interpolated other things. يتولون *yatawallawna* = they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 3:23, p. 164, n. 2).

6. i. e., they did neither believe in the Prophethood of Muhammad, peace and blessings of Allah be on him, and the Qur'ân, nor truly and wholly in their own scripture.

7. i. e., guidance from error to the truth of monotheism. هدى *hudan* = guidance.

8. i. e., the light of Allah's laws and regulations for individual and collective conduct of affairs. نور *nûr* (s.; pl. *'anwâr*) = light, illumination.

9. i. e., the Prophets who were sent between Mûsâ and 'Îsâ, peace be on them, adjudicated all cases that arose among their followers and conducted all affairs according to Allah's laws and regulations as contained in the *Tawrâh*.

10. i. e., they surrendered themselves completely to Allah, abiding by His injunctions and prohibitions and carrying out His laws and regulations, thus being Muslims. أسلموا *'aslamû* = they surrendered, submitted, committed themselves, resigned themselves (v. iii. m. pl. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 4:125, p. 299, n.).

لِلَّذِينَ هَادُوا for those who were Jews;
وَالرَّبَّانِيُّونَ and [so did] the rabbis[1]
وَالْأَحْبَارُ and the savants,[2]
بِمَا اسْتُحْفِظُوا as they were given charge[3]
مِن كِتَابِ اللَّهِ of the Book of Allah
وَكَانُوا عَلَيْهِ and they were over it
شُهَدَاءَ witnesses.[4]
فَلَا تَخْشَوُا النَّاسَ So do not fear[5] men
وَاخْشَوْنِ وَلَا but fear Me, nor
تَشْتَرُوا بِآيَاتِي buy[6] with My Revelations[7]
ثَمَنًا قَلِيلًا a little value.[8]
وَمَن لَّمْ يَحْكُم And whoever judges not by
بِمَا أَنزَلَ اللَّهُ what Allah has sent down,[9]
فَأُولَٰئِكَ such people,
هُمُ الْكَافِرُونَ ﴿٤٤﴾ they are the unbelievers.

وَكَتَبْنَا 45. And We ordained[10]
عَلَيْهِمْ فِيهَا on them therein[11]
أَنَّ النَّفْسَ بِالنَّفْسِ that a life is for a life,
وَالْعَيْنَ بِالْعَيْنِ and an eye for an eye,
وَالْأَنفَ بِالْأَنفِ and a nose for a nose,
وَالْأُذُنَ بِالْأُذُنِ and an ear for an ear,
وَالسِّنَّ بِالسِّنِّ and a tooth for a tooth,

1. ربانيون ***rabbâniyyûn*** (pl.; sing. *rabbânî*) = model savants who educate and train people, rabbis. [See Al-Tabarî, pt. III, pp. 326-327]. See *rabbâniyyîn* at 3:79, p. 187, n. 1).

2. أحبار ***'aḥbâr*** (pl.; s. حبر *ḥabr/ḥibr*) = savants, greatly learned men.

3. استحفظوا ***ustuḥfizû*** = they were given the charge of, were asked to preserve (v. iii. m. pl. past passive from *istaḥfaza*, form X of *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥafiẓ* at 4:80, p. 276, n. 3).

4. i. e. they kept an eye over its preservation and implementation. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 4:135, p. 304, n. 3.

5. لا تخشوا ***lâ takhshaw*** = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See at 5:3, p. 328, n. 1).

7. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:10, p. 333, n. 2.

6. لا تشتروا ***lâ tashtarû*** = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran /shirâ'*], to buy, sell. See at 2:41, p. 21, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

8. ثمن ***thaman*** (pl. اثمان *athmân*/اثمنة *athminah*) = price, value. See at 3:199, p. 234, n. 9. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muhammad (p.b.h.). The exhortation is, however, general.

9. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4: 166, p. 319, n. 2).

10. كتبنا ***katabnâ*** = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See at 4:66, p. 270, n. 5).

11. i. e., in the *Tawrâh*.

وَٱلْجُرُوحَ قِصَاصٌ and wounds[1] equal for equal.[2]
فَمَن But whoever
تَصَدَّقَ بِهِۦ gives it up charitably[3]
فَهُوَ كَفَّارَةٌ لَّهُۥ it will be an expiation[4] for him.
وَمَن لَّمْ يَحْكُم And whoever judges not by
بِمَآ أَنزَلَ ٱللَّهُ what Allah has sent down,
فَأُو۟لَٰٓئِكَ such ones,
هُمُ ٱلظَّٰلِمُونَ ﴿٤٥﴾ they are the transgressors.[5]

وَقَفَّيْنَا 46. And We despatched[6]
عَلَىٰٓ ءَاثَٰرِهِم in their wake[7]
بِعِيسَى ٱبْنِ مَرْيَمَ 'Îsâ, son of Maryam,
مُصَدِّقًا confirming[8]
لِّمَا بَيْنَ يَدَيْهِ what was before him
مِنَ ٱلتَّوْرَىٰةِ of the *Tawrâh;*
وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ and We gave him the Gospel
فِيهِ هُدًى وَنُورٌ wherein is guidance and light
وَمُصَدِّقًا and as confirmation
لِّمَا بَيْنَ يَدَيْهِ of what was before him
مِنَ ٱلتَّوْرَىٰةِ of the *Tawrâh*, and
وَهُدًى وَمَوْعِظَةً as guidance and admonition[9]
لِّلْمُتَّقِينَ ﴿٤٦﴾ for the godfearing.[10]

1. جروح ***jurûḥ*** (pl.; s. جرح *jarḥ*) = wounds, injuries.

2. قصاص ***qiṣâṣ*** = equal for equal, the rule of equal retribution, reprisal, retaliation, equipoise, counterbalance. See at 2:195, p. 93, n. 6.

3. i. e., forgoes it graciously. تصدق ***taṣaddaqa*** = he gave charitably, gave up charitably, donated, made a gift (v. iii. m. s. past in form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqû* at 4: 92, p. 283, n. 5).

4. i. e., Allah will efface the sins of the the one who charitably forgoes taking retaliation. كفارة ***kaffârah*** = expiation, expiatory gifts, atonement. See *nukaffir* at 4:31, p. 254, n. 2.

5. ظالمون ***ẓâlimûn*** (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:94, p. 193, n. 1).

6. قفينا ***qaffaynâ*** = we sent, despatched (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow s.o.'s tracks. See at 2:87, p. 41, n. 3).

7. ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his wake.

8. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 4:47, p. 262, n. 4).

9. موعظة ***maw'iẓah*** (pl. *mawâ'iẓ*) = admonition, exhortation, counsel. See at 2:275, p. 144, n. 10.

10. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

وَلْيَحْكُمْ 47. Let there adjudicate[1]
أَهْلُ ٱلْإِنجِيلِ the followers of the Gospel
بِمَآ أَنزَلَ ٱللَّهُ by what Allah has sent down
فِيهِ ۚ therein.
وَمَن لَّمْ يَحْكُم And whoever judges not by
بِمَآ أَنزَلَ ٱللَّهُ what Allah has sent down,
فَأُو۟لَٰٓئِكَ such persons,
هُمُ ٱلْفَٰسِقُونَ they are the defiant ones.[2]
﴿٤٧﴾

وَأَنزَلْنَآ 48. And We have sent down
إِلَيْكَ ٱلْكِتَٰبَ to you the Book[3]
بِٱلْحَقِّ in truth,[4] confirming[5]
لِمَا بَيْنَ يَدَيْهِ what was before it
مِنَ ٱلْكِتَٰبِ of the Book[6]
وَمُهَيْمِنًا عَلَيْهِ ۖ and overriding and saving[7] it.
فَٱحْكُم بَيْنَهُم So adjudicate between them
بِمَآ أَنزَلَ ٱللَّهُ by what Allah has sent down
وَلَا تَتَّبِعْ and do not follow[8]
أَهْوَآءَهُمْ their whims[9]
عَمَّا جَآءَكَ away from what has come to
مِنَ ٱلْحَقِّ ۚ you of the truth.
لِكُلٍّ جَعَلْنَا مِنكُمْ We set for every one of you
شِرْعَةً وَمِنْهَاجًا ۚ a code[10] and a norm.[11]

1. It is a command to the professed followers of the Gospel (*Injîl*), i. e., the Christians, to conduct themselves and abide by what is laid down in it. If they really do so they will find the discrepancy between their beliefs and practices on the one hand, and the teachings of their Scripture on the other, and also the need to believe in the Prophethood of Muhammad, peace and blessings of Allah be on him.

2. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:110, p. 199, n. 4).

3. i. e., the Qur'ân.

4. i. e., the Qur'ân is truly sent down by Allah, there is no doubt in it.

5. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:46, p. 352, n. 8).

6. i. e., each and every Book in its original and unaltered form as sent to the Prophets before Muhammad, peace and blessings of Allah be on him.

7. i. e., the Qur'ân prevails over all previous scriptures and preserves their original and unaltered messages. مهيمن ***muhaymin*** = that which controls, overrides and protects (act. participle from *haymana* [*haymanah*], to control and protect.

8. لا تتبع ***lâ tattabi'*** = do not follow (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. See at *lâ tattabi'û* at 4:135, p. 324, n. 6).

9. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 2:145, , p. 69, n. 8).

10. شرعة ***shir'ah*** = code, *sharî'ah* .

11. منهاج ***minhâj*** (s.; pl. مناهج *manâhij*) = norm, pattern, method, course, procedure, open way.

وَلَوْ شَآءَ ٱللَّهُ	And if Allah so willed,
لَجَعَلَكُمْ	he would have made you
أُمَّةً وَٰحِدَةً	a single community;[1]
وَلَٰكِن لِّيَبْلُوَكُمْ	but that He may test[2] you
فِى مَآ ءَاتَىٰكُمْ	in what He has given you.
فَٱسْتَبِقُوا۟	So vie with one another[3]
ٱلْخَيْرَٰتِ	in the good things.[4]
إِلَى ٱللَّهِ	To Allah shall be
مَرْجِعُكُمْ جَمِيعًا	the return[5] of you all;
فَيُنَبِّئُكُم	then He will apprise[6] you
بِمَا كُنتُمْ	of what you use to
فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾	differ[7] in.
وَأَنِ ٱحْكُم	49. And that you judge
بَيْنَهُم بِمَآ	between them by what
أَنزَلَ ٱللَّهُ	Allah has sent down;
وَلَا تَتَّبِعْ	and do not follow
أَهْوَآءَهُمْ	their whims[8]
وَٱحْذَرْهُمْ	and beware[9] of them
أَن يَفْتِنُوكَ	lest they should entice[10] you
عَنۢ بَعْضِ مَآ	away from some of what
أَنزَلَ ٱللَّهُ إِلَيْكَ	Allah has sent down to you.
فَإِن تَوَلَّوْا	Hence if they turn away,[11]

1. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, See at 3:114, p. 200, n. 8.

2. يبلو ***yabluwa**(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fatḥah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See *ibtalû* at 4:6, p. 238, n. 12).

3. استبقوا ***istabiqû*** = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead. See at 2:148, p. 70, n. 8).

4. i. e., good deeds approved by the Qur'ân and *sunnah*. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good things / deeds. See at 3:114, p. 201, n. 1.

5. i. e. , on the Day of Judgement. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 3:55, p. 177, n. 9).

6. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *'unabbi'u* at 5:14, p. 336, n. 1).

7. تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 3:55, p. 177, n. 11).

8. أهواء *'ahwâ'* (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 5:48, , p. 353, n. 9).

9. احذروا ***iḥdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:41, p. 348, n.11).

10. يفتنوا ***yaftinû**(na)* = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *yaftina* at 4:101, , p. 288, n. 11).

11. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 4:89, p. 281, n. 1).

فَٱعْلَمْ then know that
أَنَّمَا يُرِيدُ ٱللَّهُ Allah only intends[1]
أَن يُصِيبَهُم to hit[2] them
بِبَعْضِ ذُنُوبِهِمْ for some of their sins.[3]
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ And many of mankind
لَفَٰسِقُونَ ﴿٤٩﴾ are indeed wantonly sinful.[4]

أَفَحُكْمَ 50. Is it then the judgement
ٱلْجَٰهِلِيَّةِ of paganism[5]
يَبْغُونَ they seek?[6]
وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ And who is better than Allah
حُكْمًا in judgement
لِّقَوْمٍ for a people
يُوقِنُونَ ﴿٥٠﴾ who believe with certitude?[7]

Section (*Rukû'*) 8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 51. O you who believe,
لَا تَتَّخِذُوا ٱلْيَهُودَ do not take[8] the Jews
وَٱلنَّصَٰرَىٰٓ and the Christians
أَوْلِيَآءَ as allies.[9]
بَعْضُهُمْ أَوْلِيَآءُ They are allies
بَعْضٍ of each other.
وَمَن يَتَوَلَّهُم And whoever takes allies[10] of them

1. يريد ***yuridu*** = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arâda*, form IV of *râda*[*rawd*], to walk about. See at 5:6, p. 331, n. 7).

2. يصيب ***yuṣiba***(*u*) = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'aṣâba* at 4:79, p. 276, n. 2).

3. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:18, p. 338, n. 3.

4. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:47, p. 353, n. 2).

5. جاهلية ***jâhiliyyah*** = state of ignorance, pre-Islamic paganism.

6. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 3:83, p. 188, n. 6).

7. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn*/*yaqîn*], to be sure, be certain. See at 2:118, p. 56, n.7).

8. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 4:144, p. 309, n. 4).

9. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

10. يتولى ***yatawallâ*** = he turns away, desists, refrains, takes as friend (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'*/*waly* to come near. See at 3:23, p. 164, n. 2).

مِنكُمْ	from amongst you,
فَإِنَّهُۥ مِنْهُمْ ۗ	he surely is of them.
إِنَّ ٱللَّهَ لَا يَهْدِى	Allah does not give guidance
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٥١﴾	to the transgressing people.
فَتَرَى ٱلَّذِينَ	52. So you see those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[1]
يُسَٰرِعُونَ فِيهِمْ	rushing[2] into their midst
يَقُولُونَ نَخْشَىٰٓ أَن	saying: "We fear[3] that
تُصِيبَنَا دَآئِرَةٌ ۚ	there may hit[4] us a round".[5]
فَعَسَى ٱللَّهُ	But maybe that Allah
أَن يَأْتِىَ بِٱلْفَتْحِ	will bring victory[6]
أَوْ أَمْرٍ مِّنْ عِندِهِۦ	or a decree[7] from Him,
فَيُصْبِحُوا۟	so they will become
عَلَىٰ مَآ أَسَرُّوا۟	for what they had concealed[8]
فِىٓ أَنفُسِهِمْ	within themselves
نَٰدِمِينَ ﴿٥٢﴾	full of remorse.[9]
وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟	53. Those who believe say:
أَهَٰٓؤُلَآءِ ٱلَّذِينَ	"Are these the ones who
أَقْسَمُوا۟ بِٱللَّهِ	swore[10] by Allah
جَهْدَ أَيْمَٰنِهِمْ ۙ	their strongest oaths[11] that
إِنَّهُمْ لَمَعَكُمْ ۚ	they indeed were with you?"

1. i. e., of unbelief, hypocrisy and jealousy.

2. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

3. نخشى ***nakhshâ*** = we fear, apprehend, are afraid of, dread (v. i. pl. impfct. from *khashiya* [*khashy/ khashyah*], to fear, to dread). See *yakhshawna* at 4:77, p. 274, n. 11).

4. تصيب ***tuṣība(u)*** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*sawb / saybûbah*], to hit the mark, to be right. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yusība* at 5:49, p. 355, n. 2).

5. i. e., a turn of fortune, misfortune. The hypocrites befriended the Jews and the Christians and feared joining the Muslims wholeheartedly lest the former should defeat the latter. دائرة ***dâ'irah*** (s.; pl. *dawâ'ir*) = round, circle, circuit.

6. i. e., victory for the Muslims. This is an indication that the Muslims would be victorious over their enemies. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = opening, victory, triumph, conquest. See at 4:141, p. 307, n. 6.

7. i. e., Allah may bring about a state of affair or may decree something in favour of the Muslims. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 4:186, p. 229, n. 10.

8. i. e., of hypocrisy and secret love for the Jews and the Christians. أسروا ***'asarrû*** = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *yusirrûna* at 2:77, p. 36, n. 8).

9. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 5:30, p. 343, n. 12).

10. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *tastaqsimû* at 5:3, p. 327, n. 12).

11. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 4:33, p. 255, n. 1.

حَبِطَتْ أَعْمَٰلُهُمْ Their deeds fell through;[1]

فَأَصْبَحُوا۟ خَٰسِرِينَ so they became losers.[2]

٥٣

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 54. O you who believe,

مَن يَرْتَدَّ مِنكُمْ whoever apostatizes[3] of you

عَن دِينِهِۦ from his religion,

فَسَوْفَ يَأْتِى ٱللَّهُ Allah will bring up

بِقَوْمٍ يُحِبُّهُمْ a people whom He loves

وَيُحِبُّونَهُۥٓ and they love Him,

أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ docile[4] to the believers

أَعِزَّةٍ and strong[5]

عَلَى ٱلْكَٰفِرِينَ on the unbelievers,

يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ fighting[6] in the way of Allah

وَلَا يَخَافُونَ and not fearing[7]

لَوْمَةَ لَآئِمٍ the blame[8] of a critic.[9]

ذَٰلِكَ فَضْلُ ٱللَّهِ This is Allah's grace[10]

يُؤْتِيهِ He gives it to

مَن يَشَآءُ whom He will;

وَٱللَّهُ وَٰسِعٌ and Allah is All-Reaching,[11]

عَلِيمٌ ٥٤ All-Knowing.

إِنَّمَا وَلِيُّكُمُ 55. Your Patron-Friend[12]

ٱللَّهُ is but Allah,

1. i. e., because of their hypocrisy and lack of faith. حبطت ***ḥabiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. See at 3:22, p. 163, n. 7).

2. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 5:30, p. 343, n. 4).

3. يرتد ***yartadda*** = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lâ tartaddû* at 5:21, p. 340, n. 2).

4. Here is a description of some of the characteristics of the believers whom Allah loves. أذلة ***'adhillah*** (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, lowly. See *dhillah* at 3:112, p. 199, n. 11.

5. أعزة ***'a'izzah*** (pl.; s. عزيز *'azîz*) = strong, mighty, hard, respected, distinguished, honourable. See *'azîz* at 2:129, p. 61, n. 10; and *yu'izzu* at 3:26, p. 165, n. 4.

6. يجاهدون ***yujâhidûna*** = they fight, struggle, strive for, exert (v. iii. m. pl. impfct. from *jâhada* , form III of *jahada* [*jahd*], to strive. See *jâhidû* at 5:35, n.1).

7. يخافون ***yakhâfûna*** = they fear, are afraid of (v. iii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*] , to fear. See *takhâfûna* at 4:34, p. 255, n. 12).

8. لومة ***lawmah*** = blame, reproach, censure.

9. لائم ***lâ'im*** = critic, censurer, accuser.

10. i. e., such qualities

11. i.e., in His grace and favour. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 4:130, p. 302, n. 4).

12. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:123, p. 298, n. 9).

وَرَسُولُهُۥ and His Messenger,
وَٱلَّذِينَ ءَامَنُوا۟ and those who believe –
ٱلَّذِينَ who
يُقِيمُونَ ٱلصَّلَوٰةَ properly perform[1] the prayer
وَيُؤْتُونَ ٱلزَّكَوٰةَ and pay *zakâh*,
وَهُمْ رَٰكِعُونَ ﴿٥٥﴾ and they bow in prayer.[2]

وَمَن 56. And whoever
يَتَوَلَّ takes[3] as friend-protector
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger,
وَٱلَّذِينَ ءَامَنُوا۟ and those who believe,
فَإِنَّ حِزْبَ ٱللَّهِ then it is the party[4] of Allah
هُمُ ٱلْغَٰلِبُونَ ﴿٥٦﴾ that will be the victorious.[5]

Section (*Rukû'*) 9

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 57. O you who believe,
لَا تَتَّخِذُوا۟ do not adopt[6]
ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ those who take your religion
هُزُوًا وَلَعِبًا in ridicule[7] and fun,[8]
مِّنَ ٱلَّذِينَ from among those who
أُوتُوا۟ ٱلْكِتَٰبَ were given the Book
مِن قَبْلِكُمْ before you,
وَٱلْكُفَّارَ and the unbelievers,
أَوْلِيَآءَ as friend-patrons.[9]

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

2. راكعون ***râki'ûn*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See *râki'în* at 2:43, p. 22, n. 4 and *rukka'* at 2:125, p. 59, n. 17.

3. يتول ***yatawalla***(*â*) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly*] to come near. The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See *yatawallâ* at 5:51, p. 355, n. 12).

4. حزب ***ḥizb*** (s.; pl. احزاب *'aḥzâb*) = party, band, group.

5. غالبون ***ghâlibûn*** (pl.; s. غالب *ghâlib*) = victors, conquerors, the victorious, the triumphant.

6. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:51, p. 355, n. 8).

7. هزوا ***huzuwan*** (هزؤ ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 2:231, p. 115, n. 1.

8. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest.

9. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

وَٱتَّقُوا۟ ٱللَّهَ and beware[1] of Allah
إِن كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾ if your are believers.

وَإِذَا نَادَيْتُمْ 58. When you make the call[2]
إِلَى ٱلصَّلَوٰةِ to the prayer
ٱتَّخَذُوهَا they take[3] it
هُزُوًا وَلَعِبًا in mockery[4] and fun.[5]
ذَٰلِكَ بِأَنَّهُمْ That is so because they are
قَوْمٌ لَّا يَعْقِلُونَ a people that do not realize.[6]
﴿٥٨﴾

قُلْ 59. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ "O People of the Book,
هَلْ تَنقِمُونَ مِنَّآ do you take revenge[7] on us
إِلَّآ أَنْ ءَامَنَّا except for that we believe
بِٱللَّهِ وَمَآ in Allah and what has been
أُنزِلَ إِلَيْنَا sent down to us and
وَمَآ أُنزِلَ مِن قَبْلُ what was sent down before;
وَأَنَّ أَكْثَرَكُمْ and that the majority of you
فَٰسِقُونَ ﴿٥٩﴾ are wantonly sinful?"[8]

قُلْ هَلْ أُنَبِّئُكُم 60. Say: "Shall I inform[9] you
بِشَرٍّ مِّن ذَٰلِكَ of the worse than that
مَثُوبَةً عِندَ ٱللَّهِ as recompense from Allah?

1. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:35, p. 345, n. 9).

2. This is one of the instances of how the people mentioned in the previous *'âyah* mocked at the Muslims and Islam. ناديتم ***nâdaytum*** = you made a call, called, summoned, announced (v. ii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdî* at 3:193, p. 79, n. 2).

3. اتخذوا ***ittakhadhû*** = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:153, p. 313, n. 3).

4. هزوا ***huzuwan*** (هزء ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:57, p. 358, n. 7.

5. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 5:57, p. 358, n. 8.

6. i. e., they do neither understand the gravity of their conduct nor the importance of the matter they scoff at. يعقلون ***ya'qilûna*** = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 2:170, p. 80, n. 6).

7. تنقمون ***tanqimûna*** = you (all) take revenge, take vengeance, avenge yourselves (v. ii. m. pl. impfct. from *naqama* [*naqm*], to take revenge. See *intiqâm* at 3:4, p. 155, n. 5).

8. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:49, p. 355, n. 4).

9. أنبئ ***'unabbi'u*** = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 3:49, p. 175, n. 7).

مَن Those whom
لَّعَنَهُ ٱللَّهُ Allah banished from mercy[1]
وَغَضِبَ عَلَيْهِ and became angry with,[2]
وَجَعَلَ مِنْهُمُ and made of some of them
ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ monkeys[3] and swines,[4]
وَعَبَدَ and [who] worshipped
ٱلطَّٰغُوتَ the false god,[5]
أُو۟لَٰٓئِكَ those people are
شَرٌّ مَّكَانًا worse[6] in position
وَأَضَلُّ عَن and farthest astray[7] from
سَوَآءِ ٱلسَّبِيلِ ﴿٦٠﴾ the right way.

وَإِذَا جَآءُوكُمْ 61. And when they come to
قَالُوٓا۟ ءَامَنَّا you they say: "We believe";
وَقَد دَّخَلُوا۟ but they just enter
بِٱلْكُفْرِ وَهُمْ with unbelief and they
قَدْ خَرَجُوا۟ بِهِۦ just leave with it.
وَٱللَّهُ أَعْلَمُ بِمَا And Allah is best aware of
كَانُوا۟ يَكْتُمُونَ ﴿٦١﴾ what they use to conceal.

وَتَرَىٰ 62. And you see
كَثِيرًا مِّنْهُمْ many of them
يُسَٰرِعُونَ فِى ٱلْإِثْمِ rushing[8] into sinning
وَٱلْعُدْوَٰنِ and hostility[9]
وَأَكْلِهِمُ ٱلسُّحْتَ and their eating
the unlawful.[10]
لَبِئْسَ Bad indeed is
مَا كَانُوا۟ يَعْمَلُونَ ﴿٦٢﴾ what they use to do.

لَوْلَا 63.Why not there
يَنْهَىٰهُمُ forbid[11] them

1. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:117, p. 296, n. 8).

2. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 4:93, p. 283, n. 2).

3. The reference, as clearly mentioned at 7:163, is to a Jewish community who violated the Sabbath day and were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors. قردة ***qiradah*** (sing. *qird*) = monkeys, apes. See at 2:65, p. 31, n. 5.

4. خنازير ***khanâzîr*** (pl.; s. *khinzîr*) = swines, pigs. See *khinzîr* at 2:173, p. 81, n. 9.

5. طاغوت ***ṭâghût*** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:76, p. 274, n. 3).

6. شر ***sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 3:180, p. 226, n. 8.

7. أضل ***'aḍallu*** = further astray, farthest astray (elative of *ḍâll*).

8. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 5:52, p. 356, n. 2).

9, عدوان ***'udwân*** = hostility, hostile action, aggression, enmity. See at 4:29, p. 253, n. 7.

10. سحت ***suḥt*** (s.; pl. اسحات *'asḥât*) = forbidden thing, unlawful and ill-gotten property. See at 5:42, p. 49, n. 9.

11. ينهى ***yanhâ*** = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See *yanhawna* at 3:114, p. 200, n. 13.

ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ	the rabbis[1] and the savants[2]
عَن قَوْلِهِمُ ٱلْإِثْمَ	from their uttering the sin[3]
وَأَكْلِهِمُ ٱلسُّحْتَ	and eating the unlawful.[4]
لَبِئْسَ مَا	Bad indeed is what
كَانُوا۟ يَصْنَعُونَ ﴿٦٣﴾	they use to do.[5]
وَقَالَتِ ٱلْيَهُودُ	64. And the Jews say:
يَدُ ٱللَّهِ	"The Hand of Allah
مَغْلُولَةٌ	is fettered."[6]
غُلَّتْ أَيْدِيهِمْ	Fettered are their hands
وَلُعِنُوا۟	and cursed are they
بِمَا قَالُوا۟	for what they say.
بَلْ يَدَاهُ	Nay, His two Hands are
مَبْسُوطَتَانِ	stretched out,[7]
يُنفِقُ	He disburses[8]
كَيْفَ يَشَآءُ	howsoever He wills;
وَلَيَزِيدَنَّ	and there certainly increases[9]
كَثِيرًا مِّنْهُم	many of them
مَّآ أُنزِلَ	what has been sent down to
إِلَيْكَ مِن رَّبِّكَ	you from your Lord in
طُغْيَٰنًا وَكُفْرًا	transgression[10] and unbelief.
وَأَلْقَيْنَا	And We have cast[11] between
بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ	them enmity and hatred[12]

1. ربانيون ***rabbāniyyûn*** (pl.; sing. *rabbânî*) = model savants who educate and train people, rabbis. [See Al-Tabarî, pt. III, pp. 326-327]. See at 5:44, p. 351, n. 1).

2. أحبار ***'aḥbâr*** (pl.; s. حبر *ḥabr/ḥibr*) = savants, greatly learned men. See at 5:44, p. 351, n. 2.

3. i. e., the lies of all sorts, including those against Allah.

4. i. e., unlawful and ill-gotten things and property, such as usurious interest and wealth acquired by deceit and oppression.

5 It is the duty of the learned men and leaders of the community to tell them to do what is good and lawful and to forbid them from doing what is bad and unlawful (*al-'amr bi al-ma'rûf wa al-nahy 'an al-munkar*). يصنعون ***yaṣna'ûna*** = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [*ṣan' ṣun'/ ṣanî'*], to do, to make.

6. The Jews used to taunt the poor Muslims saying that their Allah was close-fisted and had not given them enough to live in ease (see also 2:65). مغلولة ***maghlûlah*** (f.; m. *maghlûl*) = fettered, shackled (passive participle from *ghalla* [*ghall*], to insert, to fetter; fig. to be niggardly, close-fisted. See *yaghulla* at 3:161, p. 219, n. 3).

7. مبسوطتان ***mabsûṭatân*** (f. dual; s. *mabsûṭah*; m. *mabsûṭ*) = stretched out, spread out, extended, unfolded (passive participle from *basaṭa* [*basṭ*], to spread out. See *basatta* at 5:28, p. 342, n. 9).

8. ينفق ***yunfiqu*** = he spends. expends, disburses (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:264, p. 138, n. 1).

9. ليزيدن ***la-yazîdanna*** = he or it certainly increases, augments (v. iii. m. s impfct. emphatic impfct. from *zâda* [*zayd/ziâdah*], to increase. See *yazîdu* at 4:173, p. 322, n. 8).

10. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 2:15, p. 9, n. 3.

11. ألقينا ***'alqaynâ*** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 4:171, p. 321, n. 3).

12. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	till the Day of Resurrection.
كُلَّمَآ أَوْقَدُوا۟	Whenever they kindle[1]
نَارًا لِّلْحَرْبِ	the fire of war
أَطْفَأَهَا ٱللَّهُ	Allah extinguishes[2] it; and
وَيَسْعَوْنَ	they move quickly[3]
فِى ٱلْأَرْضِ فَسَادًا	in the land making mischief;[4]
وَٱللَّهُ لَا يُحِبُّ	but Allah does not like
ٱلْمُفْسِدِينَ ﴿٦٤﴾	the mischief-makers.[5]
وَلَوْ أَنَّ	65. And had
أَهْلَ ٱلْكِتَٰبِ	the People of the Book
ءَامَنُوا۟ وَٱتَّقَوْا۟	believed and feared[6]
لَكَفَّرْنَا	We would have effaced[7]
عَنْهُمْ سَيِّـَٔاتِهِمْ	from them their sins
وَلَأَدْخَلْنَٰهُمْ	and would have admitted[8]
جَنَّٰتِ ٱلنَّعِيمِ ﴿٦٥﴾	them in the gardens of bliss.[9]
وَلَوْ أَنَّهُمْ أَقَامُوا۟	66. And had they acted on[10]
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ	the *Tawrah* and the *Injîl*,
وَمَآ أُنزِلَ	and what was sent down[11]
إِلَيْهِم مِّن رَّبِّهِمْ	to them from their Lord,
لَأَكَلُوا۟	they would have eaten
مِن فَوْقِهِمْ	from above them

1. أوقدوا ***'awqadû*** = they kindled, lit, set fire (v. iii. m. pl. past from *'awqada*, form IV of *waqada* [*waqd,/waqad/wuqûd*], to take fire, to burn. See *istawqada* at 2:17, p. 9, n. 9).

2. أطفأ ***'atfa'a*** = he extinguished, put out (v. iii. m. s. past in form IV of *ṭafi'a* [طفوء *ṭufû'*) , to be extinguished, to die down).

3. يسعون ***yas'awna*** = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*], to move quickly. See *sa'â* at 2:205, p. 99, n. 5).

4. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:32, p. 344, n. 2.

5. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).

6. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 3: 198, p. 234, n. 1).

7. كفرنا ***kaffarnâ*** = we effaced, obliterated, covered, hid, pardoned (v. i. pl. past from *kaffara*, form II of *kafara* [*kufr*], to cover . See *la-'ukaffiranna* at 5:12, p. 334, n. 5).

8. لأدخلن ***la+'udkhilanna*** = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See at 5:12, p. 334, n. 7).

9. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight.

10. i. e., if they abided by and acted according to.
أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. ii. m. pl. past in form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See *'aqamtum* at 5:12, p. 10, n. 2).

11. i. e., of specific injunctions and prohibitions.
أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:162, p. 317, n. 2).

وَمِن تَحْتِ أَرْجُلِهِمْ and from under their feet.[1]
مِّنْهُمْ أُمَّةٌ Among them is a group
مُّقْتَصِدَةٌ well poised;[2]
وَكَثِيرٌ مِّنْهُمْ but many of them,
سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾ foul[3] is what they do.

Section (*Rukû'*) 10

يَا أَيُّهَا الرَّسُولُ 67. O you the Messenger,
بَلِّغْ communicate[4]
مَا أُنزِلَ what has been sent down
إِلَيْكَ مِن رَّبِّكَ to you from your Lord;
وَإِن لَّمْ تَفْعَلْ and if you did not do,
فَمَا you would not have
بَلَّغْتَ رِسَالَتَهُ conveyed[5] His Message.[6]
وَاللَّهُ يَعْصِمُكَ Allah protects[7] you
مِنَ النَّاسِ from men.
إِنَّ اللَّهَ لَا يَهْدِي Allah does not give guidance
الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾ to the unbelieving people.

قُلْ 68. Say:
يَا أَهْلَ الْكِتَابِ "O People of the Book,
لَسْتُمْ عَلَىٰ شَيْءٍ you are not on anything[8]
حَتَّىٰ تُقِيمُوا unless you set up[9]

1. i. e., they would have received provisions and favours from Allah in all forms and manners. أرجل ***arjul*** (pl.; s. رجل *rijl*) = legs, feet.

2. i. e., people like 'Abd Allah ibn Sallâm and other right-minded Jews who believed in the Prophethood of Muhammad, peace and blessings of Allah be on him, and embraced Islam. مقتصد ***muqtaṣid*** = well poised, balanced, on an even keel, frugal. (Active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straight-away, to go to see, to seek).

3. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 4:38, p. 258, n. 6).

4. بلغ ***balligh*** = convey, communicate, inform, notify (v. ii, m. s. imperative from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See *balîgh* at 4:63, p. 269, n. 1).

5. بلغت ***ballaghta*** = you conveyed, communicated, notified (v. iii. m. s. past from *ballagha*, form II of *balagha*. See n. 4 above).

6. رسالة ***risâlah*** (s.; pl. *risâlât/rasâ'il*) = message, mission, consignment.

7. This is an assurance to the Prophet and encouragement to him to deliver all that he received from Allah without fear of any harm being done to him by men. يعصم ***ya'ṣimu*** = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'aṣama* [عصم *'aṣm*], to protect, to restrain. See *i'taṣamû* at 4:174, p. 313, n. 7).

8. i. e., you are not on the truth nor on any valid ideological basis to stand upon unless you carry out the instructions and directives contained in the *Tawrah* and the *Injîl*, including the directive to believe in the final Prophet Muhammad, peace and blessings of Allah be on him, and the Qur'ân sent down to him by Allah.

9. i. e., you believe in, practise and give effect to. تقيموا ***tuqîmû(na)*** = you (all) set up, straighten out, perform correctly and properly (v. ii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. The terminal *nûn* is dropped because of an implied *'an* in *ḥattâ* coming before the verb. See *yuqîmûna* at 5:55, p. 358, n. 1).

ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ	the *Tawrâh* and the *Injîl* and
وَمَآ أُنزِلَ	what has been sent down[1]
إِلَيْكُم مِّن رَّبِّكُمْ ۗ	to you from your Lord;[2]
وَلَيَزِيدَنَّ	but there indeed increases[3]
كَثِيرًا مِّنْهُم	many of them that
مَّآ أُنزِلَ	which has been sent down
إِلَيْكَ مِن رَّبِّكَ	to you from your Lord
طُغْيَٰنًا وَكُفْرًا	in[4] excesses and unbelief.
فَلَا تَأْسَ عَلَى	So do not be sad[5] over
ٱلْقَوْمِ ٱلْكَٰفِرِينَ	the unbelieving people.
﴿٦٨﴾	
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	69. Those who believe
وَٱلَّذِينَ هَادُوا۟	and those who are Jews and
وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ	the Sâbians[6] and Christians,
مَنْ ءَامَنَ بِٱللَّهِ	whoever believe in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ	and the Last Day
وَعَمِلَ صَٰلِحًا	and do good deeds
فَلَا خَوْفٌ عَلَيْهِمْ	will have no fear on them
وَلَا هُمْ يَحْزَنُونَ ﴿٦٩﴾	nor will they grieve.[7]
لَقَدْ أَخَذْنَا	70. We indeed had taken[8]
مِيثَٰقَ	the covenant[9] of
بَنِىٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl

1. أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 4:162, p. 317, n. 2).

2. i. e., the Qur'ân.

3. ليزيدن ***la-yazîdanna*** = he or it certainly increases, augments (v. iii. m. s impfct. emphatic from *zâda* [*zayd/ziâdah*], to increase. See *yazîdu* at 4:173, p. 322, n. 8).

4. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:64, p.361, n. 10.

5. لا تأس ***lâ ta'sa*** = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [*ya's/ya'âsah*], to give up hope. See at 5:25, p. 341, n. 8).

6. The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149. See at 2:62, p. 30, n. 3).

7. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 3:170, p. 222, n. 14).

8. أخذنا ***'akhadhnâ*** = we took, received, (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 2:63, p. 30, n. 7).

9. i.e., to worship Allah Alone and to beleive and obey the Prophets, including the final Prophet to be sent. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 5:13, p. 335, n. 11).

وَأَرْسَلْنَآ إِلَيْهِمْ and had sent out[1] to them
رُسُلًا Messengers.
كُلَّمَا جَآءَهُمْ Whenever there came to
رَسُولٌۢ بِمَا them a Messenger with what
لَا تَهْوَىٰٓ أَنفُسُهُمْ their selves did not desire,[2]
فَرِيقًا كَذَّبُوا a group[3] they cried lies to[4]
وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ and a group they killed.

وَحَسِبُوٓا 71. And they supposed[5] that
أَلَّا تَكُونَ فِتْنَةٌ there would not be any trial,[6]
فَعَمُوا so they became blind[7]
وَصَمُّوا and turned deaf.[8]
ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ Then Allah forgave them.
ثُمَّ عَمُوا Yet they became blind
وَصَمُّوا and turned deaf –
كَثِيرٌ مِّنْهُمْ a good many of them.
وَٱللَّهُ بَصِيرٌۢ And Allah is All-Seeing
بِمَا يَعْمَلُونَ of what they do.
﴿٧١﴾

لَقَدْ كَفَرَ 72. Infidels indeed are[9]
ٱلَّذِينَ قَالُوٓا those who say:
إِنَّ ٱللَّهَ هُوَ "Verily Allah, He is
ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ the Messiah, son of Maryam,

1. أرسلنا *'arsalnâ* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 4:79, p. 276, n. 7).

2. تهوى ***tahwâ*** = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire. See at 2:87, p. 41, n. 9).

3. i. e., a group of the Messengers. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 3:78, p. 186, n. 1).

4. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 5:10, p. 333, n. 1).

5. حسبوا ***ḥasibû*** = thought, deemed, supposed (v. iii. m. pl. past from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *taḥsabû* at 3:78, p. 186, n. 4).

6. i. e., any taking to task by Allah and punishment for misdeeds. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

7. i. e., they closed their eyes to the truth and refused to benefit by the light of guidance given to the. عموا *'amû* = they became blind, lost sight (v. iii. m. pl. past from *'amiya* [عمى *'aman*], to be blind).

8. i. e., they refused to hear the truth and messages of guidance. صموا ***ṣammû*** = they became deaf, closed their ears (v. iii. m. pl. past from *ṣamma* [صم *ṣamm*/ صمم *ṣamam*], to become deaf).

9. This *'âyah* very categorically says that those who attribute divinity to 'Îsâ, peace be on him, commit *kufr* (unbelief, infidelity) and *shirk* (the sin of setting partners with Allah). The concluding part of the *'âyah* implies that such persons are transgressors (*ẓâlimîn*).

وَقَالَ ٱلْمَسِيحُ	while the Messiah said:
يَٰبَنِىٓ إِسْرَٰٓءِيلَ	"O Children of Isrâ'îl,
ٱعْبُدُوا۟ ٱللَّهَ	worship[1] Allah,
رَبِّى وَرَبَّكُمْ ۖ	my Lord and your Lord.
إِنَّهُۥ مَن يُشْرِكْ	Verily whoever sets partners[2]
بِٱللَّهِ	with Allah,
فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ	Allah does prohibit[3] for him
ٱلْجَنَّةَ	the garden [paradise]
وَمَأْوَىٰهُ ٱلنَّارُ ۖ	and his abode[4] will be fire;
وَمَا لِلظَّٰلِمِينَ	and the transgressors[5] will
مِنْ أَنصَارٍ ﴿٧٢﴾	not have any helper."[5]
لَّقَدْ كَفَرَ	73. Infidels indeed are[6]
ٱلَّذِينَ قَالُوٓا۟	those who say:
إِنَّ ٱللَّهَ ثَالِثُ	"Verily Allah is the Third
ثَلَٰثَةٍ ۘ	of Three."
وَمَا مِنْ إِلَٰهٍ	And there is no [other] god
إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ	except One God;
وَإِن لَّمْ يَنتَهُوا۟	and if they do not refrain[7]
عَمَّا يَقُولُونَ	from what they say,
لَيَمَسَّنَّ ٱلَّذِينَ	there will surely afflict[8] those
كَفَرُوا۟ مِنْهُمْ	who disbelieve of them
عَذَابٌ أَلِيمٌ ﴿٧٣﴾	a punishment most painful.[9]

1. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 3:51, p. 176, n. 2). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

2. يشرك ***yushrik***(*u*)= he gives share, sets partners (v. iii. m. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10.

3. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 3:93, p. 192, n. 7).

4. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 4:121, p. 297, n. 10).

5. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

6. In continuation of the preceding *'âyah*, this *'âyah* rejects the doctrine of the Trinity and says that those who believe in this doctrine also commit *kufr* (infidelity) and *shirk*. See 4:171, p. 321.

7. ينتهوا ***yantahû***(*na*) = they refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *intahû* at 4:171, p. 321, n. 6).

8. ليمسن ***la-yamassanna*** = he or it will surely afflict, touch , hit (v. iii. m. s. emphatic impfct. from *massa* [*mass /masîs*], to touch. See *yamsas* at 3:140, p. 209, n. 13).

9. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 5:36, p. 346, n. 7.

أَفَلَا يَتُوبُونَ	74. Will they not then turn in
إِلَى ٱللَّهِ	repentance[1] to Allah
وَيَسْتَغْفِرُونَهُۥ	and ask His forgiveness?[2]
وَٱللَّهُ غَفُورٌ	AndAllah is Most Forgiving,
رَّحِيمٌ ﴿٧٤﴾	Most Merciful.
مَّا ٱلْمَسِيحُ	75. The Messiah, son of
ٱبْنُ مَرْيَمَ	Maryam, was naughtt
إِلَّا رَسُولٌ	but a Messenger.
قَدْ خَلَتْ	There had passed away[3]
مِن قَبْلِهِ ٱلرُّسُلُ	before him Messengers; and
وَأُمُّهُۥ صِدِّيقَةٌ	his mother was righteous.[4]
كَانَا يَأْكُلَانِ	The two used to eat[5]
ٱلطَّعَامَ	food.
ٱنظُرْ كَيْفَ نُبَيِّنُ	See, how We make clear[6]
لَهُمُ ٱلْآيَٰتِ	to them the revelations;[7]
ثُمَّ ٱنظُرْ	then see
أَنَّىٰ يُؤْفَكُونَ	how beguiled they are![8]
﴿٧٥﴾	
قُلْ أَتَعْبُدُونَ	76. Say: "Do you worship
مِن دُونِ ٱللَّهِ	in lieu of Allah
مَا لَا يَمْلِكُ لَكُمْ	that which cannot do to you
ضَرًّا وَلَا نَفْعًا	any harm[9] nor any benefit?[10]

1. توبون ***yatûbûna*** = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tâba* at 5:39, p. 347, n. 7).

2. يستغفرون ***yastaghfirûna*** = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *yastaghfir* at 4:110, p. 293, n. 4).

3. خلت ***khalat*** = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 3:144, p. 211, n. 1).

4. صديقة ***ṣiddîqah*** (f.; m. *ṣiddîq*) = strictly veracious, upright, righteous. See *ṣiddîqîn* at 4:69, p. 271, n. 6.

5. This fact is mentioned to show that they were human and created beings and like all created beings used to take food for sustaining themselves. So nothing could be more unreasonable than to ascribe divinity to either or both of them. يأكلان ***ya'kulâni*** = they (two) eat, consume (v. iii. m. dual impfct. from *'akala* [*'akl/ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3 and *'akkâlûn*).

6. نبين ***nubayyinu*** = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 5:18, p. 338, n. 6).

7. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:44, p. 351, n. 7.

8. يوفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive).

9. ضر ***ḍarr*** = harm, damage, injury. See *yaḍurrû* at 5:42, p. 349, n. 13.

10. نفع ***naf'*** = benefit, use, usefulness, profit. See at 2:219, p. 107, n. 6.

وَٱللَّهُ	and Allah,
هُوَ ٱلسَّمِيعُ	He is the All-Hearing,
ٱلْعَلِيمُ ﴿٧٦﴾	the All-Knowing.
قُلْ	77. Say:
يَٰٓأَهْلَ ٱلْكِتَٰبِ	"O people of the Book,
لَا تَغْلُوا۟	do not overstep[1]
فِى دِينِكُمْ	in the matter of your religion
غَيْرَ ٱلْحَقِّ	going beyond the truth,[2]
وَلَا تَتَّبِعُوٓا۟	nor follow[3]
أَهْوَآءَ قَوْمٍ قَدْ	the whims[4] of a people that
ضَلُّوا۟ مِن قَبْلُ	had gone astray[5] before
وَأَضَلُّوا۟ كَثِيرًا	and had led astray[6] many;
وَضَلُّوا۟ عَن	and they strayed from
سَوَآءِ ٱلسَّبِيلِ	the right way.[7]
﴿٧٧﴾	

Section (*Rukû'*) 11

لُعِنَ	78. Cursed[8] were
ٱلَّذِينَ كَفَرُوا۟	those who disbelieved
مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ	of the Children of Isrâ'îl
عَلَىٰ لِسَانِ	by the tongue of
دَاوُۥدَ وَعِيسَى	Dâ'ûd[9] and 'Îsâ,[10]
ٱبْنِ مَرْيَمَ	son of Maryam.

1. لا تغلوا *lâ taghlû* = do not overstep, coss the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [*ghulûw*], to exceed the bounds. See at 4:171, p. 320, n. 7).

2. i.e., ascribing divine qualities to 'Îsâ, peace be on him or, as the Jews did, considering him as an illegitimate child or assuming his mother as more than a devout and rigjhteous lady.

3. لا تتبعوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 2:208, p. 100, n. 8).

4. أهواء *'ahwâ'* (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 5:48, , p. 353, n. 9).

5. ضلوا *ḍallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 5:12, p. 334, n. 9).

6. أضلوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla*. See note 5 above; and *'aḍalla* at 4:88, p. 280, n. 8).

7. i. e., the true religion. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 4:150, p. 311, n. 8.

8. لعنوا *lu'inû* = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [*la'n*], to curse. See *la'ana* at 5:61, p. 360, n. 1).

9. i. e., in the *Zabûr* (Psalms). See for instance Psalms cix :17-18, lxxviii:21-22.

10. i. e., in the *Injîl* (Gospel). See for instance Matt.:34, xxiii:33.

ذَٰلِكَ بِمَا That was so because
عَصَوا۟ they disobeyed[1]
وَّكَانُوا۟ يَعْتَدُونَ and went on transgressing.[2]
٧٨

كَانُوا۟ لَا 79. They had not
يَتَنَاهَوْنَ been forbidding[3] one another
عَن مُّنكَرٍ from any abomination[4]
فَعَلُوهُ they did.
لَبِئْسَ مَا Bad indeed was
كَانُوا۟ يَفْعَلُونَ what they had been doing.
٧٩

تَرَىٰ كَثِيرًا 80. You see many of them
مِّنْهُمْ يَتَوَلَّوْنَ taking as friends[5]
ٱلَّذِينَ كَفَرُوا۟ those who disbelieve.
لَبِئْسَ مَا Bad indeed is what
قَدَّمَتْ لَهُمْ there advances[6] for them
أَنفُسُهُمْ their selves
أَن سَخِطَ ٱللَّهُ in that Allah is angry[7]
عَلَيْهِمْ against them,
وَفِى ٱلْعَذَابِ and in the punishment
هُمْ خَٰلِدُونَ they will abide for ever.[8]
٨٠

وَلَوْ كَانُوا۟ 81. Had they been

1. عصوا *'aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 4:44, p. 259, n. 3; 3:112, p. 200, n. 4).

2. يعتدون ***ya'tadûna*** = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from *i'tadâ*, form VIII *'adâ* [*'adw*], to run, dash. See at 3:112, p. 200, n. 5).

3. It is the duty of the leaders and men of understanding of the society to forbid their fellow-beings from doing the unlawful and disapproved things. يتناهون ***yatanâhawna*** = they forbid one another, desist, give up (v. iii. m. pl. impfct. from *tanâhâ*, form VI of *nahâ* [*nahy/nahw*], to forbid. See *yantahû* at 5:73, p. 366, n. 7).

4. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 3:114, p. 200, n. 14.

5. يتولون ***yatawallawna*** = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 5:43, p. 350, n. 5 and *yatawallâ* at 5:51, p. 355, n. 10).

6. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/ qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 4:162, p. 268, n. 8).

7. سخط ***sakhiṭa*** = he was angry, displeased, indignant, he resented (v. iii. m. s. past from *sakhṭ*, to be angry).

8. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 3:115, p. 201, n. 9).

يُؤْمِنُونَ بِاللَّهِ	believing in Allah
وَالنَّبِيِّ وَمَآ	and the Prophet and in what
أُنزِلَ إِلَيْهِ	has been sent down[1] to him
مَا اتَّخَذُوهُمْ	they would not have taken[2]
أَوْلِيَآءَ	them as friends;[3]
وَلَٰكِنَّ كَثِيرًا	but many of them are
مِّنْهُمْ فَٰسِقُونَ	insolently sinful.[4]
﴿٨١﴾	
لَتَجِدَنَّ	82. You will surely find[5]
أَشَدَّ النَّاسِ	the fiercest[6] of men
عَدَٰوَةً	in hostility[7]
لِّلَّذِينَ ءَامَنُوا	to those who believe
ٱلْيَهُودَ	are the Jews
وَالَّذِينَ أَشْرَكُوا۟	and those who set partnets;[8]
وَلَتَجِدَنَّ	and you will surely find
أَقْرَبَهُم	the closest[9] of them
مَّوَدَّةً	in friendship[10]
لِّلَّذِينَ ءَامَنُوا	for those who believe
ٱلَّذِينَ قَالُوٓا	are those who say:
إِنَّا نَصَٰرَىٰ	"We are Christians."
ذَٰلِكَ بِأَنَّ	That is so because
مِنْهُمْ قِسِّيسِينَ	among them are priests[11]
وَرُهْبَانًا	and monks[12]

1. i. e., the Qur'ân. أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5:68, p. 364, n. 1).

2. اتخذوا ***ittakhadhû*** = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 5:58, p. 359, n. 3).

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

4. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:59, p. 359, n. 8).

5. لتجدن ***la-tajidanna*** = you surely find, you shall find, (v. ii. m. s. emphatic impfct. from *wajada* [*wujûd*], to find, to get, to meet with. See at 2:96, p. 45, n. 8).

6. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severest, fiercest, hardest (elative of *shadîd*). See at 4:77, p. 274, n. 12.

7. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 5:13, p. 335, n. 13.

8. i. e., with Allah, the polytheists. أشركوا ***'ashrakû*** = they set partners, (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 3:186, p. 229, n. 5).

9. أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 5:8, p. 332, n. 9).

10. مودة ***mawaddah*** = love, affection, friendship. See at 4:73, p. 272, n. 9.

11. قسيسين ***qissîsîn*** (pl.; aac./gen. of *qissîsûn*, s. *qissîs*) = priests, clergymen.

12. رهبان ***ruhbân*** (pl.; s. راهب *râhib*) = monks.

وَأَنَّهُمْ and because they
لَا يَسْتَكْبِرُونَ do not turn arrogant.[1]
٨٢

Part (*Juz'*) VII

وَإِذَا سَمِعُوا 83. When they hear[2]
مَا أُنزِلَ what has been sent down
إِلَى الرَّسُولِ to the Messenger
تَرَىٰ أَعْيُنَهُمْ you see their eyes
تَفِيضُ مِنَ الدَّمْعِ overflow[3] with tears[4]
مِمَّا عَرَفُوا because of what they realize[5]
مِنَ الْحَقِّ of the truth.[6]
يَقُولُونَ They say:
رَبَّنَا آمَنَّا "Our Lord, we believe;
فَاكْتُبْنَا so register[7] us
مَعَ الشَّاهِدِينَ ٨٣ with the bearers of witness.[8]

وَمَا لَنَا 84. " And why should we
لَا نُؤْمِنُ بِاللَّهِ not believe in Allah
وَمَا جَاءَنَا and in what has come to us
مِنَ الْحَقِّ of the truth,
وَنَطْمَعُ أَن and hope for[9] that
يُدْخِلَنَا رَبُّنَا our Lord will include[10] us
مَعَ الْقَوْمِ الصَّالِحِينَ in the righteous people?[11]
٨٤

1. i. e., turn arrogant and thus reject the truth. يستكبرون ***yastakbirûna*** = they turn arrogant, proud, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbir* at 4:172, p. 322, n. 3).

2. The immediate reference is to the Negus of Abyssinia and his courtiers who wept on listening to the recitation of the Qur'ân, but it applies to all true believers. سمعوا ***sami'û*** = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'nâ* at 5:7, p. 332, n. 1).

3. تفيض ***tafîḍu*** = she overflows, is flooded (v. iii. f. s. impfct. from *fâḍa* [*fayḍ/ fayḍân*], to overflow. See *'afîḍû* at 2:199, p. 97, n. 1).

4. دمع ***dam'*** (s.; pl. دموع *dumû'*) = tears.

5. عرفوا ***'arafû*** = they realized, recognized, knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 2:89, p. 42, n. 5).

6. i. e., the truth of the Qur'ân being the word of Allah and of Muhammad, peace and blessings of Allah be on him, being the Messenger of Allah.

7. اكتب ***uktub*** = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See at 3:53, p. 176, n. 12).

8. i. e., with the *'ummah* of Muhammad, peace and blessings of Allah be on him, who will bear witness against all the other peoples on the Day of Judgement. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 4: 166, p. 319, n. 1).

9. نطمع ***naṭma'u*** = we crave, desire, covet, hope for, aspire, yearn (v. i. pl. impfct. from *tama'a* [*tam'*], to covet, desire).

10. يدخل ***yudkhila*** = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yudkhilu* at 4:175, p. 323, n. 9).

11. صالحين ***ṣâliḥîn*** (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 4:69, p. 271, n. 8).

فَأَثَٰبَهُمُ ٱللَّهُ 85. So Allah rewarded[1] them
بِمَا قَالُوا for what they said[2]
جَنَّٰتٍ with gardens
تَجْرِى مِن تَحْتِهَا flowing[3] below them
ٱلْأَنْهَٰرُ the rivers,
خَٰلِدِينَ فِيهَا abiding for ever[4] therein.
وَذَٰلِكَ جَزَآءُ And this is the reward
ٱلْمُحْسِنِينَ ﴿٨٥﴾ of the righteous.[5]

وَٱلَّذِينَ 86. And those who
كَفَرُوا disbelieve
وَكَذَّبُوا and cry lies[6]
بِـَٔايَٰتِنَآ to Our revelations,
أُو۟لَٰٓئِكَ such people will be
أَصْحَٰبُ ٱلْجَحِيمِ the inamtes[7] of hellfire.[8]
﴿٨٦﴾

Section (*Rukû'*) 12

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 87. O you who believe,
لَا تُحَرِّمُوا do not taboo[9]
طَيِّبَٰتِ مَآ the good things[10] of what
أَحَلَّ ٱللَّهُ Allah has made lawful[11]
لَكُمْ for you
وَلَا تَعْتَدُوٓا۟ nor cross the limits.[13]

1. أثاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See at 3:153, p. 215, n. 2).

2. i. e., for their recognition of the truth and their acknowledgement of it.

3. تجرى *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:12, p. 544, n. 8).

4. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:169, p. 320, n. 1).

5. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 3:147, p. 212, n. 15).

6. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 5:70, p. 365, n. 4).

7. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 5:10, p. 333, n. 3).

8. جحيم ***jaḥîm*** = hellfire, hell.

9. لا تحرموا ***lâ tuḥarrimû*** = do not make unlawful, prohibit, proscribe, prohibit, declare sacred, taboo (v. ii. pl. imperative {prohibition} in form II of *ḥaruma/ ḥarima*, to be prohibited. See *ḥarramnâ* at 4:160, p. 316, n. 4).

10. طيبات *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:4, p. 328, n. 10.

11. أحل *'aḥalla* = he made lawful, allowed (v. iii. m. s. past in form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *lâ taḥillû* at 5:1, p. 325, n. 9).

12. i. e., do not overdo and cross the limits of what Allah has made lawful or unlawful. لا تعتدوا ***lâ ta'tadû*** = you (all) do not transgress , go beyond the limits , overstep, surpass, act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to race. See at 4:154, p. 313, n. 12).

إِنَّ ٱللَّهَ Verily Allah does not like
لَا يُحِبُّ ٱلْمُعْتَدِينَ the transgressors.[1]

﴿٨٧﴾

وَكُلُوا۟ مِمَّا 88. And eat of what
رَزَقَكُمُ ٱللَّهُ Allah has provided[2] for you
حَلَٰلًا طَيِّبًا as lawful and good;
وَٱتَّقُوا۟ ٱللَّهَ and beware[3] of Allah
ٱلَّذِىٓ أَنتُم بِهِۦ in Whom you are
مُؤْمِنُونَ ﴿٨٨﴾ believers.

لَا يُؤَاخِذُكُمُ ٱللَّهُ 89. Allah will not blame[4] you
بِٱللَّغْوِ for the loose talk[5]
فِىٓ أَيْمَٰنِكُمْ in your oaths[6]
وَلَٰكِن يُؤَاخِذُكُم but He will take you to task
بِمَا عَقَّدتُّمُ for what you undertake[7]
ٱلْأَيْمَٰنَ of the oath.
فَكَفَّٰرَتُهُۥٓ So the expiation[9] for it is
إِطْعَامُ feeding[10]
عَشَرَةِ مَسَٰكِينَ ten poor people[11]
مِنْ أَوْسَطِ on the average[12] of
مَا تُطْعِمُونَ أَهْلِيكُمْ what you feed[13] your families
أَوْ كِسْوَتُهُمْ or clothing[14] them
أَوْ تَحْرِيرُ رَقَبَةٍ or setting free[15] a slave.

1. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *ya'tadûna* at 5:78, p. 369, n. 2).

2. رزق ***razaqa*** = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See at 4:39, p. 258, n. 4).

3. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:57, p. 359, n. 1).

4. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 2:225, 110, n. 14).

5. لغو ***laghw*** = loose talk, thoughtless utterance. See at 2:225, p. 110, n. 15.

6. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:53, p. 356, n. 11; 4:33, p. 255, n. 1.

7. عقدتم ***'aqadtum*** = you (all) concluded, contracted, convened, fastened with a knot, undertook (v. ii. m. pl. past from *'aqada* [*'aqd*], to tie, to contract. See *'aqadat* at 4:33, p. 255, n. 2).

8. i. e., expiation for non-fulfilment of an oath.

9. كفارة ***kaffârah*** = expiation, expiatory gifts, atonement. See at 5:45, p. 352, n. 4.

10. اطعام ***'iṭ'âm*** = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

11. مساكين ***masâkîn*** (sing. *miskîn* = poor, humble, miserable. See at 2:177, p. 83, n. 8.

12. أوسط ***'awsaṭ*** (s.; pl. *'awâsiṭ*) = middle, central, mean, average.

13. تطعمون ***tuṭ'imûna*** = you (all) feed, give food (v. ii. m. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima*. See *'iṭ'âm* at n. 10 above).

14. كسوة ***kiswah*** (pl. *kusan/kisan/kisâwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment. See at 2:253, p. 116, n. 12.

15. تحرير ***taḥrîr*** = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarârah*], to be hot. See at 4:92, p. 283, n. 1).

فَمَن لَّمْ يَجِدْ	But if anyone does not find[1]
فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ	then to fast for three days.
ذَٰلِكَ كَفَّٰرَةُ	That is the expiation
أَيْمَٰنِكُمْ	for your oaths
إِذَا حَلَفْتُمْ	when you have sworn;[2]
وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ	and keep your oaths.
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ	Thus does Allah make clear[3]
لَكُمْ ءَايَٰتِهِۦ	for you His revelations
لَعَلَّكُمْ	that you may
تَشْكُرُونَ ﴿٨٩﴾	express gratitude.[4]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	90. O you who believe,
إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ	verily wine[5] and gambling[6]
وَٱلْأَنصَابُ	and images[7]
وَٱلْأَزْلَٰمُ	and divining arrows[8]
رِجْسٌ مِّنْ	are filth[9] of the
عَمَلِ ٱلشَّيْطَٰنِ	deed of Satan.
فَٱجْتَنِبُوهُ	So shun[10] it
لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾	that you may succeed.[11]
إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ	91. Satan but intends[12]
أَن يُوقِعَ بَيْنَكُمُ	to project[13] between you
ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ	enmity[14] and hatred[15]

1. i. e., does not find any of the means mentioned.
2. حلفتم ***ḥalaftum*** = you (all) swore, made an oath (v. ii. m. pl. past from *ḥalafa* [*ḥalf/ḥilf*], to swear. See *yaḥlifûna* at 4:62, p. 268, n. 10).
3. يبين ***yubayyinu*** = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 5:18, p. 338, n. 6).
4. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 6, p. 331, n. 11).
5. خمر ***khamr*** (pl. *khumûr*) = wine, intoxicating liquor, intoxicant. See at 2:219, p. 107, n. 1.
6. ميسر ***maysir*** = gambling, game of chance. See at 2:219, p. 107, n. 2.
7. i. e., worshipping of images and idols. أنصاب ***'anṣâb*** (pl.; s. *nuṣb/nuṣub*) = images, idols, statues, altars. See *nuṣub* at 5:3, p. 327, n. 11.
8. أزلام ***'azlâm*** (pl.; s. *zalam*) = divining arrows (arrows without heads and feathers used by pagan Arabs for divination).
9. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act.
10. اجتنبوا ***ijtanibû*** = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *tajtanibû* = at 4:30, p. 253, n. 11).
11. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 5:35, p. 346, n. 3).
12. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).
13. يوقع ***yûqi'a*** (u) = he lets drop, plunges, projects (v. iii. m. s. impfct, from *'awqa'a*, form IV of *waqa'a* [*wuqû'*], to fall. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *waqa'a* at 4:100, p.288, n. 5).
14. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 5:82, p. 370, n. 7.
15. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

فِي ٱلْخَمْرِ وَٱلْمَيْسِرِ through wine and gambling
وَيَصُدَّكُمْ and to deter[1] you
عَن ذِكْرِ ٱللَّهِ from remembering Allah
وَعَنِ ٱلصَّلَوٰةِ and from the prayer.
فَهَلْ أَنتُم So will you be
مُّنتَهُونَ ﴿٩١﴾ desisting?[2]

وَأَطِيعُوا۟ ٱللَّهَ 92. And obey[3] Allah
وَأَطِيعُوا۟ ٱلرَّسُولَ and obey the Messenger
وَٱحْذَرُوا۟ and be cautious.[4]
فَإِن تَوَلَّيْتُمْ But if you turn back[5]
فَٱعْلَمُوٓا۟ أَنَّمَا then know that it is but
عَلَىٰ رَسُولِنَا on Our Messenger
ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٩٢﴾ to proclaim[6] in clear terms.[7]

لَيْسَ عَلَى ٱلَّذِينَ 93. It is not on those who
ءَامَنُوا۟ believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[8]
جُنَاحٌ any sin
فِيمَا طَعِمُوٓا۟ in what they ate[9]
إِذَا مَا ٱتَّقَوا۟ if they fear[10] and believe
وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,
ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ then they fear and beleive,[11]

1. يصد ***yaṣudda*** (*u*) = he deters, hinders, bars, diverts (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The last letter takes *fatḥah* because this verb is conjunctive to the previous verb, *yûqi'a*, which is preceded by the particle *'an*. See *yaṣuddûna* at 4:61, p. 268, n. 4).

2. منتهون ***muntahûn*** (pl.; s. منته *muntahin*) = those who give up, desist, refrain. (Active participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *intahû* at 4:171, p. 321, n. 6).

3. أطيعوا ***'aṭî'û*** = you (all) obey , be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 4:159, p. 266, n. 12).

4. i. e., be cautious against disobeying Allah and His Messenger and against committing sins. احذروا ***iḥdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:49, p. 354, n.9).

5. توليتم ***tawallaytum*** = you (all) turned away/back (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 2:83, p. 39, n. 5).

6. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification. See at 3:20, p. 162, n. 12.

7. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

8. صالحات ***ṣâliḥât*** (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah)*. See at 4:173, p. 322, n. 5.

9. i. e., ate before prohibition. طعموا ***ṭa'imû*** = they ate, tasted (v. iii. m. pl. past from *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

10. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 5: 65, p. 362, n. 6).

11. i. e., after the prohibition.

ثُمَّ اتَّقَوا وَّآمَنُوا ثُمَّ اتَّقَوا وَّأَحْسَنُوا then they fear[1] and be good,[2]
وَاللَّهُ يُحِبُّ for Allah likes
الْمُحْسِنِينَ ﴿١٣﴾ the righteous.[3]

Section (*Rukû'*) 13

يَا أَيُّهَا الَّذِينَ آمَنُوا 94. O you who believe,
لَيَبْلُوَنَّكُمُ اللَّهُ Allah will surely try[4] you
بِشَيْءٍ مِّنَ الصَّيْدِ with something of a game[5]
تَنَالُهُ أَيْدِيكُمْ that your hands may reach[6]
وَرِمَاحُكُمْ and your lances,[7]
لِيَعْلَمَ اللَّهُ that Allah may know[8]
مَن يَخَافُهُ بِالْغَيْبِ who fears Him in the unseen.
فَمَنِ اعْتَدَىٰ So whoever transgresses[9]
بَعْدَ ذَٰلِكَ فَلَهُ after that will have
عَذَابٌ أَلِيمٌ ﴿١٤﴾ a punishment most painful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 95. O you who believe,
لَا تَقْتُلُوا الصَّيْدَ do not kill the game while
وَأَنتُمْ حُرُمٌ you are in the pilgrim garb.[10]
وَمَن قَتَلَهُ مِنكُم And whoever of you kills it
مُتَعَمِّدًا wilfully,[11]
فَجَزَاءٌ the recompense[12] is
مِّثْلُ مَا قَتَلَ an equal of what he killed

1. The repetition is for emphasis and for the need to become steadfast in the faith and practice.

2. أحسنوا ***'aḥsanû*** = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 2:195, p. 93, n. 15).

3. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 5:85, p. 372, n. 5).

4. ليبلون ***la-yabluwanna*** = he will certainly try, put to test ((v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yabluwa* at 5:48, p. 354, n. 2).

5. صيد ***ṣayd*** = haunt, hunting, prey, game.

6. تنال ***tanâlu*** = she reaches, attains, gets hold of, affects (v. iii. f. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See *yanâlu* at 2:124, p. 59, n. 5).

7. رماح ***rimâḥ*** (pl.; s. رمح *rumḥ*) = lances, spears.

8. i. e., Allah may make known, for Allah knows everything, open or secret.

9. اعتدى ***i'tadâ*** = he committed aggression, did a hostile act, overstepped, transgressed (v. iii. m. s. past in form VIII of *'adâ* (*'adw*), to run, to speed. See at 2:194, p. 93, n. 7).

10. i. e., wearing *'ihrâm* for *hajj* or *'umrah*. حرم ***ḥurum*** (pl.; s. *ḥarâm*) = in the pilgrim garb, consecrated, sacred, forbidden, unlawful. See at 5:1, p. 325, n. 8.

11. متعمد ***muta'ammid*** = deliberate, wilful, premeditated, intentional, purposeful (act. participle from *ta'ammada*, form V of *'amada* [*'amd*], to intend, to support. See at 4:93, p. 284, n. 1).

12. جزاء ***jazâ'*** = requital, recompense, reward, return, punishment, penalty. See at 5:38, p. 347, n. 3.

مِنَ ٱلنَّعَمِ from grazing livestock,[1]
يَحْكُمُ بِهِۦ there judging[2] it
ذَوَا عَدْلٍ مِّنكُمْ two just persons of you,
هَدْيًۢا بَٰلِغَ as a sacrifice[3] to reach[4]
ٱلْكَعْبَةِ the Ka'bah,
أَوْ كَفَّٰرَةٌ or expiation –
طَعَامُ مَسَٰكِينَ food for poor persons
أَوْ عَدْلُ ذَٰلِكَ or the equivalent[5] of that
صِيَامًا in fasting[6] –
لِّيَذُوقَ that he may taste[7]
وَبَالَ أَمْرِهِۦ the consequence[8] of his deed.
عَفَا ٱللَّهُ عَمَّا سَلَفَ Allah forgave what is past;[9]
وَمَنْ عَادَ but whoever relapses,[10]
فَيَنتَقِمُ ٱللَّهُ Allah will take revenge[11]
مِنْهُ on him.
وَٱللَّهُ عَزِيزٌ Allah is All-Mighty,
ذُو ٱنتِقَامٍ ﴿٩٥﴾ Master of Retribution.[12]

أُحِلَّ لَكُمْ 96. Lawful is made for you
صَيْدُ ٱلْبَحْرِ game of the sea
وَطَعَامُهُۥ and the food[13] of it,
مَتَٰعًا لَّكُمْ as provision[14] for you
وَلِلسَّيَّارَةِ and for travellers.[15]

1. نعم ***na'am*** (s.; pl. انعام *an'âm*) = grazing livestock (sheep, camels, goats and cattle. See *'an'âm* at 5:1, p. 325, n.5).

2. يحكم ***yaḥkumu*** = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 3:23, p. 164, n. 1).

3. هدى ***hady*** = what is offered as sacrifice, sacrifice, sacrificial animal.See at 5:2, p.326, n. 3.

4. بالغ ***bâligh*** = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

5. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 4:58, p. 266, n. 9).

6. صيام ***siyâm*** = fast, fasting, abstention.

7. يذوق ***yadhûka(u)*** = he tastes, (v. iii. m. s. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fatḥah* for a hidden *'an* in *li* {*lâm* of motivation} coming before the verb. See *yadhûqû* at 4:56, p. 265, n. 9).

8. وبال ***wabâl*** = evil consequence, evil, unhealthiness (of climate or air).

9. سلف ***salafa*** = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 4:22, p.248, n. 7)

10. i. e., into the sin. عاد ***'âda*** = he reverted, returned, relapsed (v. iii. m. s. past from *'awd/'awdah*, to return. See at 2:275,p.144,n. 13).

11. i. e., will duly punish. ينتقم ***yantaqimu*** = he takes revenge, avenges himself (v. iii. m. s. impfct. from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

12. انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 3:4, p. 155, n. 5; and n. 11 above.

13. i. e., its use as food. طعام ***ṭa'âm*** (pl. اطعمة *aṭ'imah*) = food, diet. See at 5:5, p. 329, n. 6.

14. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, useful article, gear, provision. See at 4: 76, p. 275, n. 5.

15. سيارة ***sayyârah*** (f.; m. *sayyâr*) = travellers, itinerants.

وَحُرِّمَ عَلَيْكُمْ and unlawful is made on you
صَيْدُ ٱلْبَرِّ hunting on the land[1]
مَا دُمْتُمْ as long as you remain
حُرُمًا in the pilgrim garb.[2]
وَٱتَّقُوا۟ ٱللَّهَ And beware[3] of Allah
ٱلَّذِىٓ إِلَيْهِ to Whom
تُحْشَرُونَ ﴿٩٦﴾ you will be assembled.[4]

جَعَلَ ٱللَّهُ 97. Allah has made
ٱلْكَعْبَةَ the Ka'bah,
ٱلْبَيْتَ ٱلْحَرَامَ the Sacred House,
قِيَـٰمًا لِّلنَّاسِ as a prop[5] for mankind,
وَٱلشَّهْرَ ٱلْحَرَامَ and the sacred month[6]
وَٱلْهَدْىَ and the sacrificial animal[7]
وَٱلْقَلَـٰٓئِدَ and the necklaces.[8]
ذَٰلِكَ لِتَعْلَمُوٓا۟ That is so that you may know
أَنَّ ٱللَّهَ يَعْلَمُ that Allah knows[9]
مَا فِى ٱلسَّمَـٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth,
وَأَنَّ ٱللَّهَ and that Allah is
بِكُلِّ of everything
شَىْءٍ عَلِيمٌ ﴿٩٧﴾ All-Knowing.

1. بر *barr* = land, open country.

2. i. e., for *hajj* or *'umrah*.

3. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

4. i. e., on the Day of Judgement. تحشرون *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*ḥashr*], to gather. See at 3:58, p. 218, n. 3).

5. قيام *qiyâm* = standing, support, that by which something is made to stand, prop, setting out, carrying out. The Ka'bah is called the prop because it is the pivot of religious rites and duties like *hajj* and *'umrah* and because its precincts are made a place of safety and security wherein hostilities and violence are prohibited.

6. i. e., the institution of the sacred months, namely, Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab, during which period killing and carrying out hostilities are prohibited.

7. i. e., the sacrificial animal taken with him by the pilgrim to the Ka'bah. هدى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:95, p. 377, n. 3.

8. i. e., the distinctive necklaces put on the sacrificial animals to mark them out as such. These are made inviolate for the safety of the pilgrims and for facilitating the performance of the rites in peace and security. قلائد *qalâ'id* (pl.; s. قلادة *qilâdah*) = necklaces. See at 5:2, p. 326, n. 4.

9. i.e., Allah knows what is good and necessary for the protection of all that is in the heavens and the earth.

اعْلَمُوا أَنَّ اللَّهَ 98. Know that Allah is
شَدِيدُ الْعِقَابِ severe[1] in punishing[2]
وَأَنَّ اللَّهَ and that Allah is
غَفُورٌ Most Forgiving,
رَحِيمٌ ﴿٩٨﴾ Most Merciful.[3]

مَّا عَلَى الرَّسُولِ 99.It is not on the Messenger
إِلَّا الْبَلَاغُ except to convey,[4]
وَاللَّهُ يَعْلَمُ while Allah knows
مَا تُبْدُونَ what you disclose[5]
وَمَا تَكْتُمُونَ ﴿٩٩﴾ and what you conceal.[6]

قُل لَّا يَسْتَوِي 100. Say: "Equal cannot be[7]
الْخَبِيثُ وَالطَّيِّبُ the bad[8] and the good, even
وَلَوْ أَعْجَبَكَ though there impresses[9] you
كَثْرَةُ الْخَبِيثِ the plenitude[10] of the bad.
فَاتَّقُوا اللَّهَ So beware[11] of Allah,
يَا أُولِي الْأَلْبَابِ O you who have acumen,[12]
لَعَلَّكُمْ تُفْلِحُونَ so that you may succeed."[13]
﴿١٠٠﴾

Section (*Rukû'*) 14

يَا أَيُّهَا الَّذِينَ 101. O you who believe,
آمَنُوا
لَا تَسْأَلُوا do not ask

1. شديد ***Shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 3:4, p. 155, n. 4).
2. i. e., those who defy and disobey Him. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 3:11, p. 158, n. 5.
3. i. e., for those who submit and obey, and ask for His forgiveness and mercy.
4. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:92, p. 375, n. 6.
5. تبدون ***tubdûna*** = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 2:33, p. 18, n. 1).
6. i. e., of your deeds or intentions. تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 3:71, p. 183, n. 1).
7. يستوى ***yastawî*** = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 4:95, p. 285, n. 3).
8. i. e. of everything and person. خبيث ***khabîth*** (pl. *khubuth*) = bad, evil, vicious, noxious, malignant. See at 3:179, p. 225, n. 9.
9. أعجب ***'a'jaba*** = he impressed, pleased, delighted (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 2:221, p. 108, n. 9).
10. كثرة ***kathrah*** = large quantity, great number abundance, plenitude.
11. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).
12. ألباب ***'albâb*** (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:190, p. 231, n. 4).
13. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 5:90, p. 374, n. 11).

عَنْ أَشْيَآءَ about things

إِن تُبْدَ لَكُمْ if disclosed[1] to you

تَسُؤْكُمْ will distress[2] you.

وَإِن تَسْـَٔلُوا۟ عَنْهَا And if you ask about them

حِينَ يُنَزَّلُ when the Qur'ân is being

ٱلْقُرْءَانُ sent down,[3]

تُبْدَ لَكُمْ they will be clarified to you.

عَفَا ٱللَّهُ عَنْهَا Allah has excused these;

وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,

حَلِيمٌ ﴿١٠١﴾ Most Forbearing.[4]

قَدْ سَأَلَهَا 102. There did ask of them

قَوْمٌ مِّن قَبْلِكُمْ a people before you,

ثُمَّ أَصْبَحُوا۟ then they became[5]

بِهَا كَـٰفِرِينَ ﴿١٠٢﴾ unbelievers therein.

مَا جَعَلَ ٱللَّهُ 103. Allah has not made

مِنۢ بَحِيرَةٍ anything of a *bahîrah*[6]

وَلَا سَآئِبَةٍ nor a *sâ'ibah*[7]

وَلَا وَصِيلَةٍ nor a *wasîlah*[8]

وَلَا حَامٍ nor a *hâmi;*[9]

وَلَـٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ but those who disbelieve

يَفْتَرُونَ عَلَى ٱللَّهِ do fabricate[10] against Allah

1. The *'âyah* discourages asking the Prophet about unnecessary things or matters as the followers of the previous Prophets sometimes did and then disobeyed the injunctions made about such subjects. تبد ***tubda***(*ā*) = she is disclosed, uncovered, made to appear, clarified (v. iii. f. s. impfct. passive from *'abdâ*, form IV of *badâ* [*budûww/ badâ'*] to appear, to come to light. The last *'alif* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *'in*). See *tubdûna* at 5:99, p. 379, n. 5).

2. تسؤ ***tasu'***(*u*) = she grieves, saddens, distresses, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause. See at 3:120, p. 203, n. 10).

3. ينزل ***yunazzalu***= he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *yunazzala* at 2:105, p. 50, n. 2).

4. حليم ***ḥalîm*** = Most Forbearing, Most Clement. See at 4:12, p.244, n. 3).

5. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *'aṣbaḥa* at 5:30, p. 343, n. 3).

6. The *'âyah* refers to some of the superstitious and polytheistic practices of the pre-Islamic Arabs. بحيرة ***baḥîrah*** = An eleventh female calf born to a she camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called *bahîrah*. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not be drunk except by a guest.

7. سائبة ***sâ'ibah*** = mother of *bahîrah*, i. e., a she camel consecutively giving birth to ten female calves was called *sâ'ibah* and was tabooed.

8. وصيلة ***waṣîlah*** = A she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called *waṣîlah*.

9. حام ***ḥâmin*** = a bull fathering consecutively ten female calves was also tabooed and called *ḥâmin*.

10. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 4:49, p. 263, n. 5.

ٱلْكَذِبَ	the lie;
وَأَكْثَرُهُمْ	and most of them
لَا يَعْقِلُونَ ﴿١٠٣﴾	do not realize.[1]
وَإِذَا قِيلَ لَهُمْ	104. And if it is said to them:
تَعَالَوْا۟ إِلَىٰ	"Come[2] to
مَآ أَنزَلَ ٱللَّهُ	what Allah has sent down[3]
وَإِلَى ٱلرَّسُولِ	and to the Messenger,"
قَالُوا۟ حَسْبُنَا	they say: "It suffices[4] us
مَا وَجَدْنَا	what we found[5]
عَلَيْهِ ءَابَآءَنَآ	our fathers on."[6]
أَوَلَوْ كَانَ	Is it so even though
ءَابَآؤُهُمْ	their fathers had not had
لَا يَعْلَمُونَ شَيْـًٔا	knowledge[7] of anything
وَلَا يَهْتَدُونَ ﴿١٠٤﴾	nor had received guidance?[8]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟	105. O you who believe,
عَلَيْكُمْ أَنفُسَكُمْ	take care of yourselves.[9]
لَا يَضُرُّكُم	There cannot harm[10] you
مَّن ضَلَّ	those who go astray[11]
إِذَا ٱهْتَدَيْتُمْ	if you receive guidance.[12]
إِلَى ٱللَّهِ مَرْجِعُكُمْ	To Allah is the return[13] of
جَمِيعًا	you all;

1. يعقلون ***ya'qilûna*** = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 5:58, p. 359, n. 6).

2. تعالوا ***ta'âlaw*** = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 4:61, p. 268, n. 1).

3. i. e., to the Qur'ân and its teachings. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5: 44, p. 351, n. 9).

4. حسب ***ḥasb*** = reckoning, sufficiency, enough. *ḥasbunâ* = enough or sufficient for us. See at 3:173, p. 223, n. 10).

5. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 3:37, p. 170, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

6. i. e., the way of beliefs and practices we found our fathers following.

7. i. e., any knowledge of the *dîn* through a revealed scripture. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:113, p. 54, n. 4).

8. يهتدون ***yahtadûna*** = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 4:98, p. 287, n.6).

9. i. e., take care of the good of yourselves in this world and in the hereafter by embracing Islam and abiding by the Qur'ân and the *sunnah* disregarding whether others do so or not..

10. يضر ***yadurru*** = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 3:144, p. 211, n. 5).

11. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 5:12, p. 334, n. 9).

12. اهتديتم ***ihtadaytum*** = you (all) received guidance (v. ii. m. pl. past from *ihtadâ*. See n. 8 above.

13. i. e.,after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:48, p. 354, n. 5).

فَيُنَبِّئُكُم then He will apprise[1] you
بِمَا كُنتُمْ of what you have been
تَعْمَلُونَ ﴿١٠٥﴾ doing.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 106. O you who believe,
شَهَٰدَةُ [you are] to take testimony[2]
بَيْنِكُمْ among you,
إِذَا حَضَرَ أَحَدَكُمُ if there attends[3] one of you
ٱلْمَوْتُ death
حِينَ ٱلْوَصِيَّةِ while making a bequest,[4]
ٱثْنَانِ ذَوَا عَدْلٍ of two persons of equity[5]
مِّنكُمْ from among you
أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ or two others not of you
إِنْ أَنتُمْ ضَرَبْتُمْ if you are on travel[6]
فِى ٱلْأَرْضِ in the land
فَأَصَٰبَتْكُم and there befalls[7] you
مُّصِيبَةُ ٱلْمَوْتِ the calamity[8] of death.
تَحْبِسُونَهُمَا You will detain[9] the two
مِنۢ بَعْدِ ٱلصَّلَوٰةِ after the prayer and
فَيُقْسِمَانِ بِٱللَّهِ they will swear[10] by Allah
إِنِ ٱرْتَبْتُمْ if you be in doubt[11] [saying]:
لَا نَشْتَرِى بِهِۦ "We do not buy[12] therewith
ثَمَنًا any value,[13]

1. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 5:48, p. 3354, n. 6).

2. شهادة ***shahâdah*** = testimony, evidence, witness. See at 2:140, p. 66, n. 5.

3. حضر ***ḥaḍara*** = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:18, p. 246, n. 6).

4. وصية ***waṣiyyah*** (pl. وصايا *waṣâyâ*) = will, bequest, testamentary disposition, directive. See at 2:240, p. 121, n. 5.

5. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:95, p. 377, n. 5).

6. ضربتم ***ḍarabtum*** = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fi al 'ard* is an idiom meaning to set out on travel. See at 4:101, p. 288, n 6).

7. أصابت ***'aṣâbat*** = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣâba*, form IV of *ṣâba* [*ṣawb ṣaybûbah*], to hit the mark, to be right. See at 4:62, p. 268, n. 6).

8. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 4:72, p. 272, n. 5.

9. تحبسون ***taḥbisûna*** = you (all) detain, hold, arrest, confine, check, block (v. ii. m. pl. impfct. from *ḥabasa* [*ḥabs*], to confine, to hold).

10. يقسمان ***yuqsimâni*** = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of*qasama* [*qasam*], to divide, to apportion. See *aqsamû* at 5:53, p. 356, n. 10).

11. ارتبتم ***irtabtum*** = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (ارتياب *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See *tartâbû* at 2:282, p. 149, n. 4).

12. نشترى ***nashtarî*** = we buy, purchase (v. i. pl. impfct. from *ishtarâ* , form VIII of *sharâ* [*shiran/shirâ'*], to buy, to sell. See *yashtarûna* at 4:44, p. 260, n. 11).

13. i. e., we do not make any gain out of giving this testimony. ثمن ***thaman*** (pl. اثمان *athmân*/اثمن *athminah*) = price, value.

وَلَوْ كَانَ ذَا قُرْبَىٰ even if he were a kinsman,[1]
وَلَا نَكْتُمُ nor do we conceal[2]
شَهَٰدَةَ ٱللَّهِ the testimony of Allah.
إِنَّآ إِذًا Indeed we will then be
لَّمِنَ ٱلْـَٔاثِمِينَ ﴿١٠٦﴾ surely of the sinners."[3]

فَإِنْ عُثِرَ عَلَىٰٓ 107. But if it is detected[4]
أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا that the two merited[5] a guilt[6]
فَـَٔاخَرَانِ يَقُومَانِ then two others shall stand
مَقَامَهُمَا مِنَ up in their places from
ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ among those over whom
ٱلْأَوْلَيَٰنِ have right the nearest two;[7]
فَيُقْسِمَانِ then they shall swear[8]
بِٱللَّهِ by Allah [saying]:
لَشَهَٰدَتُنَآ أَحَقُّ "Surely our testimony is truer
مِن شَهَٰدَتِهِمَا than their testimony
وَمَا ٱعْتَدَيْنَآ and we do not act hostilely,[9]
إِنَّآ إِذًا for we shall then be
لَّمِنَ ٱلظَّٰلِمِينَ ﴿١٠٧﴾ indeed of the wrong-doers."[10]

ذَٰلِكَ أَدْنَىٰٓ أَن 108.This is the more apt[11] that
يَأْتُوا۟ بِٱلشَّهَٰدَةِ they will give the testimony
عَلَىٰ وَجْهِهَآ as it should be;[12]

1. i. e., even if the beneficiary be a kinsman. قربى ذا ***dhâ qurbâ*** (acc. of *dhû qurbâ*)= near relations, those close by. See *dhî al-qurbâ* at 4:36, p. 257, n. 2.

2. نكتم ***naktumu*** = we conceal, hide, secrete (v. i. pl. impfct from *katama*[*katm / kitmân*], to hide, conceal. See *taktumûna* at 5:99, p. 379, n. 6).

3. عاثمين ***'âthimîn***(pl. acc./gen. of *'âthimûn*, s. *'âthim*) = sinners, sinful, criminal, wicked, evil. Active participle from *'athima* [*'ithm/ma'tham*], to sin. See *'âthim* at 2:283, p. 150, n. 10).

4. عثر ***'uthira*** (*'alâ*) = it is detected, discovered, found (v. iii. m. s. past passive from *'athara* [*'uthûr*], to hit, to discover).

5. i. e., if they are found to be guilty of a crime. استحقا ***istaḥaqqâ*** = they (two) merited, deserved, were entitled (v. iii. m. dual past from *istaḥaqqa*, form X of *ḥaqqa*, to be true, to be right).

6. اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 4:111, p. 293, n. 9.

7. i. e., the nearest two from among the relatives of the deceased.

8. يقسمان ***yuqsimâni*** = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of*qasama* [*qasam*], to divide, to apportion. See at 5:106, p. 382, n. 10).

9. اعتدينا ***i'tadaynâ*** = we overstepped, transgressed, crossed the limits, committed aggression, acted hostilely (v. i. pl. past in form VIII of *'adâ* (*'adw*), to run, to speed. See at *i'tadâ* at 5:95, p. 376, n. 9).

10. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:72, p. 366, n. 5).

11. أدنى ***'adnâ*** = more apt, more appropriate, better suited, nearer, closer, lower. Elative form of *dânin*. *See* at 2:282, p. 149, n. 3.

12. على وجهها ***'alâ wajhihâ/wajhihi*** = in its own way, in the right manner, properly, as it should be (*wajh* = face, countenance, front).

أَوْ يَخَافُوٓا۟ أَن or they will fear[1] that
تُرَدَّ أَيْمَٰنٌۢ oaths[2] in reply will be put[3]
بَعْدَ أَيْمَٰنِهِمْ ۚ after their oaths.
وَٱتَّقُوا۟ ٱللَّهَ And beware[4] of Allah
وَٱسْمَعُوا۟ ۗ and listen;[5] for
وَٱللَّهُ لَا يَهْدِى Allah does not show the way
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿١٠٨﴾ to the people that disobey.[6]

Section (*Rukû'*) 15

يَوْمَ 109. The day when
يَجْمَعُ ٱللَّهُ Allah will bring together[7]
ٱلرُّسُلَ فَيَقُولَ the Messengers and say:
مَاذَآ "What was the
أُجِبْتُمْ ۖ response made[8] to you?"
قَالُوا۟ They will say:
لَا عِلْمَ لَنَآ ۖ "No knowlege we have;[9]
إِنَّكَ أَنتَ You indeed are
عَلَّٰمُ the Supremely Aware[9]
ٱلْغُيُوبِ ﴿١٠٩﴾ of all secrets."[10]

إِذْ قَالَ ٱللَّهُ 110. When Allah will say:
يَٰعِيسَى ٱبْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,
ٱذْكُرْ نِعْمَتِى recall My grace
عَلَيْكَ upon you

1. يخافوا ***yakhâfû***(*na*) = they fear, are afraid of ,(v. iii. m. pl., impfct form *khâfa* [*khawf*], to fear. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle *'an*. See *yakhâfûna* at 5:23, p. 340, n. 7).

2. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:89, p. 373, n. 6.

3. ترد ***turadda***(*u*) = she is put in reply, returned, sent back, refuted, rebutted (v. iii. f. s. impct. passive from *radda* [*radd*], to send back. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yartadda* at at 5:54, p. 357, n. 3).

4. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:96, p. 378, n. 3).

5. i. e., pay heed to and obey. اسمعوا ***isma'û*** = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/samâ'/masma'*], to hear. See at 2:104, p. 49, n. 9).

6. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 2:26, p. 14, n. 7).

7. i. e., on the Day of Judgement. يجمع ***yajma'u*** = he brings together, gathers, collects, assembles, amasses (v. iii. m. s. impfct. from *jama'a* [*jam'*], to gather. See *jama'nâ* at 3:25, p. 164, n. 7.

8. Allah will ask that question by way of reproach on the opponenets of the Messengers (*Al-Bahr*, IV, 403). أجبتم ***'ujibtum*** = you (all) were responded , given reply (v. ii. m. pl. past passive from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *istajâba* at 3:195. p. 232, n. 13).

9. They will say so by way of emphasizing that their knowledge of the facts was nothing in relation to the knowledge of Allah and also because they would not know what their followers did after their disappearance from the scene (*Al-Bahr*, IV, 403).

10. علام ***'allâm*** = Supremely Aware, thoroughly knowing, completely familiar.

11. غيوب ***ghuyûb*** (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden.

وَعَلَىٰ وَٰلِدَتِكَ and on your mother[1]

إِذْ أَيَّدتُّكَ when I strengthened[2] you

بِرُوحِ ٱلْقُدُسِ with *Ruh al-Qudus*,[3]

تُكَلِّمُ ٱلنَّاسَ you speaking to men

فِى ٱلْمَهْدِ in the cradle[4]

وَكَهْلًا and in maturity;[5]

وَإِذْ عَلَّمْتُكَ and when I taught you

ٱلْكِتَٰبَ وَٱلْحِكْمَةَ the Book and the wisdom

وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ and the *Torah* and the *Injîl*;

وَإِذْ تَخْلُقُ and when you created[6]

مِنَ ٱلطِّينِ from the clay[7]

كَهَيْـَٔةِ ٱلطَّيْرِ like the shape[8] of a bird

بِإِذْنِى with My leave,

فَتَنفُخُ فِيهَا then you blowed[9] into it

فَتَكُونُ طَيْرًۢا so it became a bird

بِإِذْنِى by My leave;

وَتُبْرِئُ and you cured[10]

ٱلْأَكْمَهَ the blind since birth[11]

وَٱلْأَبْرَصَ بِإِذْنِى and the leper[12] by My leave;

وَإِذْ تُخْرِجُ and when you brought out[13]

ٱلْمَوْتَىٰ بِإِذْنِى the dead by My leave;

وَإِذْ كَفَفْتُ and when I restrained[14] the

بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ Children of Isrâ'îl from you

1. This *'âyah* is in continuation of the description of what will take place on the Day of Judgement and it stresses that it was Allah Who caused the miracles to happen through 'Îsâ, peace be on him, and that he was no more than a Messenger of Allah whom Allah saved from his enemies.

2. أيدت ***'ayyadtu*** = I aided, assisted, helped, strengthened (v. i. s. past from *'ayyada* , form II of *'âda* [*'ayd*], to be strong. See *yu'ayyaidu* at 3:13, p. 159, n. 6).

3. It is a title of the angel Jibrîl (meaning literally 'the spirit of holiness').

4. مهد ***mahd*** (pl. مهود *muhûd*) = cradle. See at 3:46, p. 173, n. 9.

5. i. e., delivering the message of *tawhîd* on receipt of *wahy*. كهل ***kahl*** (pl. *kuhhal/ kihâl/ kuhûl/ kuhlân*) = man of mature age, full manhood. See at 3: 46, p. 173, n. 10. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (*Safwat al-Bayân*, 81).

6. تخلق ***takhluqu*** = you create, make (v. ii. m. s. impfct. from *khalaqa* [*khalq*], to create. See *yakhluqu* at 5:17, p. 337, n. 8).

7. طين ***ṭîn*** = clay, soil. See at 3:49, p. 174, n. 7.

8. هيئة ***hay'ah*** (pl. هيئات *hay'ât*) = shape, form, body, committee, board, skeleton organization. See at 3:49, p. 174, n. 8.

9. تنفخ ***tanfukhu*** = you blow, breathe, inflate, fill with air (v. ii. m. s. impfct. from *nafakha* [*nafkh*], to blow. See *'anfukhu* at 3:49, p. 174, n. 10).

10. تبرئ *tubri'u* = you heal, cure, cause to recover (v. ii. m. s. impfct. from *'abra'a*, form IV of *bari'a* [*barâ'ah*], to be free, to recover. See *natabarra'* at 2:167, p. 79, n. 2).

11. أكمه ***'akamah*** (pl. كمه *kumh*) = blind since birth, born blind. See at 3: 49, p. 175, n. 3.

12. أبرص ***'abraṣ*** = leper, leprous. See at 3:49, p. 175, n. 4.

13. i. e., from graves into life (see 3:49). تخرج ***tukhriju*** = you bring out, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 3:27, p. 165, n. 7.

14. كففت ***kafaftu*** = I restrained, desisted, refrained, prevented, checked, held back (v. i. s. past from *kaff*, to desist. See *kaffa* at 5: 11, p. 333, n. 8).

إِذْ جِئْتَهُم when you came to them
بِٱلْبَيِّنَٰتِ with the evidences,[1]
فَقَالَ ٱلَّذِينَ and there said those who
كَفَرُوا۟ مِنْهُمْ disbelieved of them:
إِنْ هَٰذَآ إِلَّا سِحْرٌ "This is naught but sorcery[2]
مُّبِينٌ ﴿١١٠﴾ all too obvious."[3]

وَإِذْ أَوْحَيْتُ 111. "And when I conveyed[4]
إِلَى ٱلْحَوَارِيِّـۧنَ to the disciples[5]
أَنْ ءَامِنُوا۟ بِى that you believe in Me
وَبِرَسُولِى and in My Messenger,
قَالُوٓا۟ ءَامَنَّا they said: 'We believe
وَٱشْهَدْ and You bear witness[6]
بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾ that we are Muslims.[7]

إِذْ قَالَ 112. And when
ٱلْحَوَارِيُّونَ the disciples said:
يَٰعِيسَى ٱبْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,
هَلْ يَسْتَطِيعُ رَبُّكَ does your Lord have power[8]
أَن يُنَزِّلَ عَلَيْنَا to send down[9] on us
مَآئِدَةً مِّنَ ٱلسَّمَآءِ a table[10] from the heaven?"
قَالَ ٱتَّقُوا۟ ٱللَّهَ He said: "Bewrae[11] of Allah,
إِن كُنتُم if you are believers."
مُّؤْمِنِينَ ﴿١١٢﴾

1. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 5:132, p. 344, n. 4).

2. سحر ***sihr*** (pl. *ashâr*) = sorcery, magic, witchcraft, , enchantment. See at 2:102, p. 48, n. 5.

3. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent, explicit. See at 5:92, p. 375, n. 7.

4. أوحيت ***'awhaytu*** = I communicated, conveyed, (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*waḥy*], to communicate. See *'awḥaynâ* at 4:163, p. 317, n. 6) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. حوارين *ḥawâiyyîn* (pl. acc./gen of *ḥawâriyyûn*, sing. *ḥawâriyy*) = disciples, believing and sincere followers of 'Îsâ (p.b.h.). See *ḥawâriyyûn* at 3:52, p. 176, n. 8.

6. اشهد ***ish-had*** = bear witness, attest, confirm (v. ii. m. imperative from *shahida* [*shuhûd*], to witness. See at 2:53, p. 176, n. 9).

7. i. e., completely submitting to Allah and accepting 'Îsâ, peace be on him, as His Messenger.

8. يستطيع ***yastaṭî'u*** = he has power, he is capable (v. iii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *lâ yastaṭî'ûna* at 4:98, p. 287, n. 4).

9. ينزل ***yunazzila(u)*** = he sends down, causes to descend (v. iii. m. s. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 2:90, p. 43, n. 2).

10. i. e. table with meals. مائدة ***mâ'idah*** (s.; pl. *mawâ'id*) = table.

قَالُوا۟ نُرِيدُ 113. They said: "We desire[1]
أَن نَّأْكُلَ مِنْهَا that we eat of it
وَتَطْمَئِنَّ قُلُوبُنَا and our hearts be at ease[2]
وَنَعْلَمَ أَن and we know that you
قَدْ صَدَقْتَنَا have spoken the truth[3] to us
وَنَكُونَ عَلَيْهَا and we become over these
مِنَ ٱلشَّٰهِدِينَ ﴿١١٣﴾ among the witnesses."[4]

قَالَ عِيسَى ٱبْنُ مَرْيَمَ 114. 'Îsâ, son of Maryam
ٱللَّهُمَّ رَبَّنَآ said: "O Allah, our Lord,
أَنزِلْ عَلَيْنَا مَآئِدَةً send down[5] on us a table
مِّنَ ٱلسَّمَآءِ from the heaven
تَكُونُ لَنَا عِيدًا to be for us a fesitival,[6]
لِّأَوَّلِنَا وَءَاخِرِنَا for the first and last of us,[7]
وَءَايَةً مِّنكَ and a sign[8] from You;
وَٱرْزُقْنَا and give us provision,[9]
وَأَنتَ خَيْرُ for You are the Best of
ٱلرَّٰزِقِينَ ﴿١١٤﴾ Providers.[10]

قَالَ ٱللَّهُ إِنِّى 115. Allah said: "I am going
مُنَزِّلُهَا عَلَيْكُمْ to send it down[11] onto you.
فَمَن So whoever
يَكْفُرْ بَعْدُ disbelieves afterwards

1. نريد ***nurîdu*** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See *yurîdu* at 5:91, p. 374, n. 12).

2. تطمئن ***tatma'innu*** = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *itma'anna*. See *tatma'inna* at 3:126, p. 205, n. 12).

3. صدقت ***ṣadaqta*** = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *muṣaddiq* at 5:48, p. 353, n. 5).

4. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 5: 83, p. 371, n. 8).

5. أنزل ***'anzil*** = send down (v. ii. m. s. imperative from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzala* at 5:104, p. 381, n. 3).

6. عيد ***'id*** (s.; pl. أعياد *'a'yâd*) = festival, feast, feast day, holiday.

7. i. e., for the present and subsequent generations – for all time to come.

8. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

9. ارزق ***urzuq*** = give provision, provide, give the means of subsistence (v. ii. m. s. imperative from *razaqa* [*rizq*], to provide. See *urzuqû* at 4:8, p. 240, n. 4).

10. رازقين ***râziqîn*** (pl. acc./gen. of *râziqûn*; s. *râziq*) = providers, givers of means of subsistence. Active participle from *razaqa*. See n. 9 above).

11. منزل ***munazzil*** = one who sends down. Active participle from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See n. 5 above).

مِنكُمْ from among you,
فَإِنِّيٓ أُعَذِّبُهُۥ I will punish[1] him
عَذَابًا with a punishment
لَّآ أُعَذِّبُهُۥٓ أَحَدًا I shall not award anyone else
مِّنَ ٱلْعَٰلَمِينَ ﴿١١٥﴾ of all the beings."[2]

Section (*Rukû'*) 16

وَإِذْ قَالَ ٱللَّهُ 116. When Allah will say:[3]
يَٰعِيسَى ٱبْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,
ءَأَنتَ قُلْتَ لِلنَّاسِ did you say to men,
ٱتَّخِذُونِى وَأُمِّىَ 'Take me[4] and my mother
إِلَٰهَيْنِ as two gods[5]
مِن دُونِ ٱللَّهِ in lieu of Allah?' "
قَالَ He said:
سُبْحَٰنَكَ "Sacrosanct[6] are You,
مَا يَكُونُ لِىٓ أَنْ أَقُولَ it was not for me to say
مَا لَيْسَ لِى بِحَقٍّ what I had no right to.
إِن كُنتُ قُلْتُهُۥ If I had had said it,
فَقَدْ عَلِمْتَهُۥ You would have known[7] it;
تَعْلَمُ You know
مَا فِى نَفْسِى what is within myself[8]
وَلَآ أَعْلَمُ but I do not know
مَا فِى نَفْسِكَ what is within Yourself.

1. أعذب *'u'adhdhibu* = I chastise, punish (v. i. s. impfct. from II of *'adhaba* [*'adhb*], to obstruct.

2. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:28, p. 342, n. 10).

3. i. e. oon the Day of Judgement.

4. اتخذوا *ittakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:125, p. 388, n. 3).

5. This 'âyah is a further emphasis on the fact that 'Îsâ, peace be on him, was only a Messenger of Allah, who was commanded to deliver the message of monotheism (*tawhîd*) and ask all to worship Allah Anone to the exclusion of all other objects and beings, and that he never asked his followers to worship him and his mother as gods. الهين *'ilâhayn* (acc./gen. of *'ilâhân*; s. *'ilâh*) = to gods, two beings worthy to be worshipped. See *'ilâh* at 4:87, p. 279, n. 11.

6. The word سبحان *Subḥân* is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 4:171, p. 321, n. 7.

7. تعلم *ta'lamu* = you know, are aware of, have the knowledge (v. ii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ta'lam* at 2:106, p. 50, n. 8).

8. نفس *nafs* (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See *'anfus* at 5:32, p. 344, n. 1.

إِنَّكَ أَنتَ You indeed are
عَلَّٰمُ the Supremely Aware[1]
ٱلْغُيُوبِ ﴿١١٦﴾ of all secrets."[2]

مَا قُلْتُ 117."Naught did I say
لَهُمْ إِلَّا مَآ to them except what
أَمَرْتَنِى بِهِۦٓ You commanded[3] me to –
أَنِ ٱعْبُدُوا۟ ٱللَّهَ that you all worship[4] Allah,
رَبِّى وَرَبَّكُمْ my Lord and your Lord;
وَكُنتُ عَلَيْهِمْ and I had been over them
شَهِيدًا a witness[5]
مَّا دُمْتُ as long as I continued to be[6]
فِيهِمْ among them.
فَلَمَّا تَوَفَّيْتَنِى Then when You took me[7]
كُنتَ أَنتَ You were the
ٱلرَّقِيبَ عَلَيْهِمْ Ever-Watchful[8] over them,
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ and You are over everything
شَهِيدٌ ﴿١١٧﴾ All-Witnessing.

إِن تُعَذِّبْهُمْ 118. " If You punish[9] them,
فَإِنَّهُمْ عِبَادُكَ they are Your serfs;[10]
وَإِن تَغْفِرْ لَهُمْ and if You forgive them,
فَإِنَّكَ أَنتَ You indeed are

1. علام ***'allâm*** = Supremely Aware, thoroughly knowing, completely familiar. See at 5:109, p. 384, n. 10.

2. غيوب ***ghuyûb*** (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden. See at 5:109, p. 384, n. 11.

3. أمرت ***'amarta*** = you commanded, ordered, bid (v. ii. m. s. past from *'amara* [*'amr*], to command. See *'amara* at 4:114, p. 295, n. 2).

4. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 5:72, p. 366, n. 1). Like all other Prophets of Allah, 'Îsâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

5. i. e., to what they said and did. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p 316, n. 1).

6. ما دمت ***mâ dumtu*** = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma*, an idiomatic expression from *dâma* [*dawm*], to last, to continue. See *mâ dumta* at 3:75, p. 184, n. 9).

7. i. e. took up and saved him from his enemies. توفيت ***tawaffayta*** = you took in full, caused to die, let die (v. ii. m. s. past *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *tawaffâ* at 4:97, p. 286, n. 3).

8. i. e., seeing and knowing whatever they believed and did openly or secretly. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 4:1, p. 237, n. 1).

9. تعذب ***tu'adhdhib***(*u*) = you punish, chastise (v. ii. m. s. impfct. from *'adhdhaba*, form II of *'adhaba* [*'adhb*],to obstruct. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *'u'adhdhibu* at 5:115, p. 388, n. 1).

10. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 3:79, p. 186, n. 10).

ٱلْعَزِيزُ	the All-Mighty,
ٱلْحَكِيمُ ﴿١١٨﴾	the All-Wise.
قَالَ ٱللَّهُ	119. Allah will say:
هَٰذَا يَوْمُ	"This is a day
يَنفَعُ ٱلصَّٰدِقِينَ	there will avail[1] the truthful[2]
صِدْقُهُمْ ۚ	their truthfulness.[3]
لَهُمْ جَنَّٰتٌ	Theirs are gardens
تَجْرِى مِن تَحْتِهَا	flowing[4] below them
ٱلْأَنْهَٰرُ	the rivers,[5]
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ	abiding[6] therein for ever.
رَّضِىَ ٱللَّهُ عَنْهُمْ	Allah is pleased[7] with them
وَرَضُوا۟	and they are pleased[8]
عَنْهُ ۚ	with Him.
ذَٰلِكَ ٱلْفَوْزُ	This is the success[9]
ٱلْعَظِيمُ ﴿١١٩﴾	most splendid."[10]
لِلَّهِ	120. To Allah belongs
مُلْكُ	the dominion[11] of the
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	heavens and the earth
وَمَا فِيهِنَّ ۚ	and all that is in them;
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ	and He is over everything
قَدِيرٌ ﴿١٢٠﴾	Omnipotent.[12]

1. ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:102, p. 48, n. 14).

2. صادقين ***ṣâdiqîn*** (acc./gen. of *ṣâdiqûn*, pl. of *ṣâdiq*) = truthful (active participle from *ṣaduqa* [*ṣadq/ ṣidq*], to speak the truth. See at 3:183, p. 228, n. 4).

3. صدق ***ṣidq*** = truth, truthfulness, veracity.

4. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:85, p. 372, n. 3).

5. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 3:136, p. 208, n. 12.

6. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 5:85, p. 372, n. 4.

7. ***raḍiya*** = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See *yarḍâ* at 4:108, p. 292, n. 8).

8. ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya*. See n 7 above).

9. فوز ***fawz*** = success, triumph, victory, achievement. See at 4:13, p. 244, n. 9.

10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

11. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 5:17, p. 337, n.7.

12. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 5:19, p. 339, n. 3.

6. *SÛRAT AL-'AN'ÂM* (The Cattle)

Makkan: 165 *'âyahs*

This is one of the long Makkan *sûrahs*. According to Ibn 'Abbâs (r.a.) it was revealed in one instalment. It is called *Al-'An'âm* or The Cattle after the mention in its *'âyahs* 136-138 of some of the polytheistic practices of the pre-Islamic Arabs that developed around the cattle.

In fact this title is only symbolical of the folly and falsehood of polytheism, a denunciation of which is the main theme of the *sûrah*. Like most other Makkan *sûrahs*, this *sûrah* also concentrates on the fundamentals of the faith, more specifically on monotheism, especially in respect of worship (*tawḥîd al-'ulûhiyyah*), *waḥy*, Messengership (*risâlah*), resurrection after death, judgement and reward. These themes are brought home by drawing attention to the creation and aspects of nature and with reference to the peculiar views, objections and demands of the unbelievers. Attention is also drawn to the struggles of the previous Prophets and Messengers of Allah to preach and establish the same truth and the opposition and enmity they faced for this. Towards the end of the *sûrah* (*'âyahs* 151-152) emphasis is laid on the ten commandments that constitute the essence of Islamic morality and that which the previous Prophets and scriptures equally inculcated.

1. This and the succeeding two *'âyahs* enunciate monotheism (*tawḥîd*) emphasizing that Allah Alone is the Creator, Sustainer and Nourisher all created beings. Hence He Alone is worthy to be worshipped and invoked for help. حمد ***ḥamd*** = praise with reverence and love. In a way *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. In practice *ḥamd* is used generally in respect of Allah. See at 1:2, p. 1, n. 2.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ	1. All the praise[1] is for Allah
ٱلَّذِى خَلَقَ	Who created[2]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens[3] and the earth
وَجَعَلَ ٱلظُّلُمَٰتِ	and made darkness[4]
وَٱلنُّورَ	and light.[5]
ثُمَّ ٱلَّذِينَ	Even then, those who
كَفَرُوا	disbelieve
بِرَبِّهِمْ يَعْدِلُونَ	set equals[6] with their Lord.
۝١	
هُوَ ٱلَّذِى	2. He it is Who
خَلَقَكُم	created you
مِّن طِينٍ	from clay,

2. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

3. سماوات ***samâwât*** (sing. *samâ'*) = skies, heavens. Note the expression in the plural which occurs many times in the Qur'ân and which is very significant. The extent and limits of the skies are not yet known to man. The word *samâ'* is derived from *sumûw*, height, altitude, highness, eminence. See at 2:29, p. 16, n. 1.

4. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness. Darkness may be of many types, both natural and spiritual.

5. This part of the *'âyah* stresses that both darkness and light are created by Allah and they do not at all deserve to be worshipped or revered.

6. يعدلون *ya'dilûna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See *'adl* at 5:106, p. 382, n. 5.

ثُمَّ قَضَىٰٓ أَجَلًا	then He decreed[1] a term;[2]
وَأَجَلٌ	and there is a term
مُّسَمًّى عِندَهُۥ	designated[3] unto Him.[4]
ثُمَّ أَنتُمْ	Yet you
تَمْتَرُونَ ﴿٢﴾	harbour doubts.[5]
وَهُوَ ٱللَّهُ	3. And He is Allah[6]
فِى ٱلسَّمَٰوَٰتِ	in the heavens
وَفِى ٱلْأَرْضِ	and in the earth.
يَعْلَمُ سِرَّكُمْ	He knows your secret[7]
وَجَهْرَكُمْ	and your open things;[8]
وَيَعْلَمُ	and knows what
مَا تَكْسِبُونَ ﴿٣﴾	you acquire.[9]
وَمَا تَأْتِيهِم	4. Never does there come
مِّنْ ءَايَةٍ	to them any sign[10]
مِّنْ ءَايَٰتِ رَبِّهِمْ	of the signs of their Lord
إِلَّا كَانُوا	but that they use to
عَنْهَا مُعْرِضِينَ ﴿٤﴾	turn away from it.[11]
فَقَدْ كَذَّبُوا	5. So they cried lies[12]
بِٱلْحَقِّ	to the truth
لَمَّا جَآءَهُمْ	when it came to them.

1. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 3:47, p. 174, n. 3).

2. i. e., the life in this world till death. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 4:76, p. 275, n. 3.

3. مسمى ***musamman*** (pl. *musammayât*)= specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/samâ'*], to be high. See at 2:282, p. 147, n. 5).

4. i. e., resurrection and life in the hereafter.

5. تمترون ***tamtarûna*** = you (all) harbour / entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtirâ'*, form VIII from *miryah/ muryah*, doubt, dispute. See *mumtarîn* at 2:147, p. 70, n. 5).

6. i.e., He is the Only Lord and the One worthy to be worshipped.

7. سر ***sirr*** (s.; pl. أسرار *'asrâr*) = secret, hidden thing.

8. جهر ***jahr*** = that which is open, publicity, notoriety. See at 4:148, p. 310, n. 9.

9. i.e., of merits and demerits by doing good or bad deeds, openly or secretly. تكسبون ***taksibûna*** = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See *kasabâ* at 5:38, p. 347, n. 4).

10. The immediate reference is to the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him, when he gave out to them what he had received of the Qur'ân; but the description applies to the unbelievers of all times and places. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, evidence, miracle. See at 5:114, p. 387, n. 8.

11. معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See *mu'riḍûn* at 2:83, p. 39, n. 6).

12. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 5:86, p. 372, n. 6).

فَسَوْفَ يَأْتِيهِمْ So shortly there will come to
أَنۢبَٰٓؤُا مَا كَانُوا them the news[1] of what
بِهِۦ يَسْتَهْزِءُونَ they have been scoffing[2] at.

أَلَمْ يَرَوْا 6. Do they not see
كَمْ أَهْلَكْنَا how many We destroyed[3]
مِن قَبْلِهِم before them
مِّن قَرْنٍ of a generation[4] whom
مَّكَّنَّٰهُمْ We had put in a position[5]
فِى ٱلْأَرْضِ in the earth
مَا لَمْ such as We have not
نُمَكِّن لَّكُمْ positioned[6] you;
وَأَرْسَلْنَا and We had discharged[7]
ٱلسَّمَآءَ the sky[8] on them
مِّدْرَارًا showering in profusion[9]
وَجَعَلْنَا ٱلْأَنْهَٰرَ and made the rivers
تَجْرِى مِن تَحْتِهِمْ flow[10] from below them.
فَأَهْلَكْنَٰهُم Then We destroyed them
بِذُنُوبِهِمْ for their sins
وَأَنشَأْنَا مِنۢ بَعْدِهِمْ and produced[11] after them
قَرْنًا ءَاخَرِينَ a generation of others.

وَلَوْ نَزَّلْنَا 7. And even if We had sent[12]

1. i. e., they will see the consequences of their deriding at the truth (*Tafsîr al-Jalâlayn*). أنباء *'anbâ'* (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See *naba'* at 5:27, p. 342, n. 1.

2. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'u* at 2:15, p. 9, n.1).

3. The *'âyah* reminds the unbelievers that peoples greater in power and prosperity before them were destroyed by Allah because of their sins and disobedience of the Prophets sent to them (See also 29:40). أهلكنا ***'ahlaknâ*** = we destroyed, annihilated, exterminated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *yuhlika* at 5:17, p. 337, n. 5).

4. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn.

5. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makinah*], to be strong).

6. نمكن ***numakkin***(*u*) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See n. 5 above).

7. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 5:70, p. 365, n. 1).

8. i. e. , rains/clouds. Note the idiomatic use of "sky" in the sense of rain or cloud.

9. مدرار ***midrâr***= showering in profusion/ abundantly, welling out. Verbal noun from *darra* [*darr*], to flow profusely.

10. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 5:119, p. 380, n. 4).

11. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, created (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge).

12. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala*.

عَلَيْكَ كِتَٰبًا down on you a book
فِى قِرْطَاسٍ in parchment[1]
فَلَمَسُوهُ and they touched[2] it
بِأَيْدِيهِمْ with their hands
لَقَالَ there would have said
ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve:[3]
إِنْ هَٰذَآ إِلَّا "This is naught but
سِحْرٌ مُّبِينٌ ﴿٧﴾ a sorcery[4] all too clear."[5]

وَقَالُوا۟ 8. And they say:
لَوْلَآ أُنزِلَ 'Why is there not sent down[6]
عَلَيْهِ مَلَكٌ to him an angel?"
وَلَوْ أَنزَلْنَا مَلَكًا Had We sent down an angel,
لَّقُضِىَ decreed[7] would have been
ٱلْأَمْرُ ثُمَّ the matter;[8] and then no
لَا يُنظَرُونَ ﴿٨﴾ time would be given them.[9]

وَلَوْ جَعَلْنَٰهُ 9. And had We made him
مَلَكًا an angel
لَّجَعَلْنَٰهُ We would have set him
رَجُلًا as a man
وَلَلَبَسْنَا and would have obscured[10]
عَلَيْهِم مَّا يَلْبِسُونَ to them what they confound.

﴿٩﴾

1. The *'âyah* refers to the demand of the unbelievers for a scripture written on parchment to be sent down to them, and gives reply to that demand. قرطاس ***qirṭâs*** (s.; pl. قراطيس *qarâṭîs*) = paper, parchment.

2. لمسوا ***lamasū*** = they touched, handled, perceived (v. iii. m. pl. past from *lamasa* [*lams*], to touch. See *lmastum* at 4:43, p. 260, n. 2).

3. كفروا ***kafarū*** = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 4: 55, p.265, n. 3).

4. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft , enchantment. See at 5:110, p. 386, n. 2.

5. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent. See at 5:110, p. 386, n. 3.

6. This *'âyah* gives reply to another demand of the unbelievers who asked why an angel was not sent down to the Prophet, peace and blessings of Allah be on him, to vouchsafe for his messengership and the scripture he was given أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5:81, p. 370, n. 1).

7. قضى ***quḍiya*** = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 2:210, p. 101, n. 3).

8. i. e., the matter of their destruction, for they would even then have disbelieved (see *Al-Baḥr*, IV, 442).

9. ينظرون ***yunẓarûna*** = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 2:162, p. 76, n. 4).

10. The matter would have been obscured to them because if an angel was sent in the form of a man they would have dismissed him as a stranger and human being; and if sent in his original form they would neither have been able to bear his presence nor to recognize him because of their peculiar notion about an angel (See *Al-Baḥr*, IV, 443-444; *Ṣafwat al-Bayân*, 170). لبسنا ***labasnâ*** = we mixed up, confused, obscured (v. i. pl. past from *labasa* [*labs*], to mix up. See *talbisûna* at 3:71, p. 182, n. 12).

وَلَقَدِ ٱسْتُهْزِئَ 10. And mocked[1] indeed
بِرُسُلٍ were Messengers
مِن قَبْلِكَ before you,
فَحَاقَ بِٱلَّذِينَ but there encircled[2] those
سَخِرُوا۟ مِنْهُم who jeered[3] of them
مَّا كَانُوا۟ that which they had been
بِهِۦ يَسْتَهْزِءُونَ ﴿١٠﴾ mocking[4] at.

Section (*Rukû'*) 2

قُلْ سِيرُوا۟ 11. Say: "Go about[5]
فِى ٱلْأَرْضِ in the world
ثُمَّ ٱنظُرُوا۟ then see[6]
كَيْفَ كَانَ how was
عَٰقِبَةُ ٱلْمُكَذِّبِينَ the end[7] of the unbelievers."[8]
﴿١١﴾
قُل لِّمَن 12. Say: "To Whom belongs
مَّا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ ۖ and the earth?"
قُل لِّلَّهِ Say: "To Allah."
كَتَبَ عَلَىٰ نَفْسِهِ He has ordained[9] on Himself
ٱلرَّحْمَةَ ۚ mercy.
لَيَجْمَعَنَّكُمْ He will surely muster[10] you
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ to the Day of Judgement.

1. The *'ayah* is in continuation of the description of the unbelievers' attitude to the Prophet, peace and blessings of Allah be on him. Their disbelief of his mission and the scripture sent down on him was nothing new. Previous Prophets had been similarly disbelieved and mocked at. استهزىء ***'ustuhzi'a*** = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'ûna* at 6:5, p. 393, n.2).

2. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround).

3. سخروا ***sakhirû*** = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *yaskharûna* at 2:212, p. 101, n. 14).

4. i. e., the punishment which the unbelievers laughed at did befall them. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a*. See n. 1 above).

5. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 3: 137, p. 209, n. 2).

6. انظروا ***unzurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 3:137, p. 209, n. 3).

7. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, outcome, upshot, consequence, effect, result. See at 3:137, p. 209, n. 4.

8. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 3:137, p. 209, n. 5).

9. كتب ***kataba*** = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb /kitâbah*, to write. See at 5:21, p. 340, n. 1).

10. ليجمعن ***la-yajma'anna*** = he will surely collect, gather, muster (v. iii. m. s. emphatic impfct. from *jama'a* [*jam'*], to gather, to collect. See *yajma'u* at 5:109, p. 384, n. 7).

لَارَيْبَ فِيهِ No doubt[1] is there in it.

ٱلَّذِينَ خَسِرُوٓا Those who have lost[2]

أَنفُسَهُمْ فَهُمْ themselves, they are the ones

لَا يُؤْمِنُونَ ﴿١٢﴾ that do not believe.

وَلَهُۥ 13. To Him belongs

مَا سَكَنَ فِى ٱلَّيْلِ all that rests[3] in the night

وَٱلنَّهَارِ ۚ and the day;[4]

وَهُوَ ٱلسَّمِيعُ and He is the All-Hearing,[5]

ٱلْعَلِيمُ ﴿١٣﴾ All-Knowing.[6]

قُلْ 14. Say:

أَغَيْرَ ٱللَّهِ "Is one other than Allah

أَتَّخِذُ وَلِيًّا I shall take[7] as Lord-Protector

فَاطِرِ ٱلسَّمَٰوَٰتِ – Creator[8] of the heavens

وَٱلْأَرْضِ and the earth,

وَهُوَ يُطْعِمُ and He it is Who feeds[9]

وَلَا يُطْعَمُ ۗ but is not fed?"[10]

قُلْ إِنِّىٓ أُمِرْتُ Say: "I indeed am bidden[11]

أَنْ أَكُونَ أَوَّلَ that I be the first

مَنْ أَسْلَمَ ۖ who surrenders,[12]

وَلَا تَكُونَنَّ and that you must not be

مِنَ ٱلْمُشْرِكِينَ of the polytheists."

﴿١٤﴾

1. ريب *rayb* = doubt, suspicion, misgivings. See at 2:22 p. 12, n.6.

2. i.e., those who set partners with Allah ruin themselves. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See *khasira* at 4:119, p. 297, n. 6).

3. سكن *sakana* = he or it became still, reposed, rested, lived (v. iii. m. s. past from *sukûn*, to be still. See *istakânû* at 3:146, p. 212, n. 6).

4. i. e., all that exists at all times and places are Allah's creation and subject to His will and dispensation.

5. i. e., of all that you say openly or secretly.

6. i. e., of all your deeds and intentions, open or secret.

7. أتخذ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See *ittakhadhû* at 5:81, p. 370, n. 2).

8. فاطر *Fâṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being. Active participle from *faṭara* [*faṭr*], to split, to create.

9. يطعم *yuṭ'imu* = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'at'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *ta'imû* at 5:93, p. 375, n. 19).

10. يطعم *yuṭ'amû* = he is fed, given food, provided sustenance (v. iii. m. s. impfct. passive from *at'ama*, form IV of *ṭa'ima*. See n.9 above.

11. أمرت *'umirtu* = I was bidden, commanded, ordered, instructed (v. i. s. past passive from *'amara* [*'amr*], to command. See *'amartu* at 5:117, p. 389, n. 3).

12. i. e., surrenders completely to Allah, thus becoming a Muslim. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 4:125, p. 299, n. 7).

قُلْ إِنِّيٓ أَخَافُ 15. Say: " I indeed dread,[1]
إِنْ عَصَيْتُ رَبِّي if I disobey[2] my Lord,
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿١٥﴾ very grave."[3]

مَّن يُصْرَفْ 16. From whoever it is kept
عَنْهُ يَوْمَئِذٍ away[4] that day,
فَقَدْ رَحِمَهُۥ him He will have graced;[5]
وَذَٰلِكَ ٱلْفَوْزُ and that will be the success[6]
ٱلْمُبِينُ ﴿١٦﴾ most obvious.[7]

وَإِن يَمْسَسْكَ ٱللَّهُ 17.And if Allah touches[8] you
بِضُرٍّ with a harm,[9]
فَلَا كَاشِفَ لَهُۥٓ no remover[10] is there for it
إِلَّا هُوَ except He;
وَإِن يَمْسَسْكَ and if He touches you
بِخَيْرٍ with a blessing,
فَهُوَ عَلَىٰ كُلِّ شَيْءٍ He is over everything
قَدِيرٌ ﴿١٧﴾ All-Capable.[11]

وَهُوَ ٱلْقَاهِرُ 18. He is the Irresistible[12]
فَوْقَ عِبَادِهِۦ over His servants;
وَهُوَ ٱلْحَكِيمُ and He is the All-Wise,[13]
ٱلْخَبِيرُ ﴿١٨﴾ All-Aware.[14]

1. أخاف ***'akhâfu*** = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See *yakhâfû* at 5:108, p. 384, n. 1).

2. عصيت ***'aṣaytu*** = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to disobey, to defy. See *'asaw* at 5:78, p. 369, n. 1).

3. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 5:119, p. 390, n. 10).

4. i. e., from whoever the punishment of that day is diverted. يصرف ***yuṣraf***(*u*) = he or it is kept away, diverted, turned away, averted, disbursed (v. iii. m. s. impfct. passive from *ṣarafa* [*ṣarf*], to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ṣarafa* at 3:152, p. 214, n. 5).

5. رحم ***raḥima*** = he graced, had mercy on, spared, let off (v. iii. m. s. from *raḥmah/marḥamah*. See *turḥamûna* at 3: 3:132, p. 207, n. 7).

6. فوز ***fawz*** = success, triumph, victory, achievement. See at 5:119, p. 390, n. 9.

7. مبين ***mubîn*** = all too clear, most obvious, manifest, patent. See at 6:7, p. 394, n. 5.

8. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless because the verb is in a conditional clause preceded by *'in* . See at 3:174, p. 224, n. 2).

9. ضر ***ḍurr*** = harm, damage, detriment. See *ḍarr* at 5:76, p. 367, n. 9.

10. كاشف ***kâshif*** (s.; pl. *kâshifûn/ kashafah*) = remover, discoverer, investigator. Active participle from *kashafa* [*kashf*], to remove, to throw open).

11. i. e., none can interfere with or prevent His will being effective.

12. قاهر ***qâhir*** = overpowering, vanquisher, irresistible. Active participle from *qahara* [*qahr*], to subjugate, overpower.

13. i. e., All-Wise in His decrees and dispensation.

14. i.e., All-Aware of what is good and bad for His creatures and of their deeds and intentions, open or secret.

قُلْ أَيُّ شَيْءٍ	19. Say : "What thing is
أَكْبَرُ شَهَٰدَةً	the greatest as a testimony?"[1]
قُلِ ٱللَّهُ شَهِيدٌ	Say: "Allah is the Witness[2]
بَيْنِي وَبَيْنَكُمْ	between you and me;
وَأُوحِيَ إِلَيَّ	and communicated[3] to me
هَٰذَا ٱلْقُرْءَانُ	has been this Qur'ân
لِأُنذِرَكُم بِهِۦ	that I may warn[4] you by it
وَمَنۢ بَلَغَ	and anyone it reaches.[5]
أَئِنَّكُمْ لَتَشْهَدُونَ	Do you really bear witness[6]
أَنَّ مَعَ ٱللَّهِ	that there are with Allah
ءَالِهَةً أُخْرَىٰ	other gods?"
قُل لَّآ أَشْهَدُ	Say: "I do not bear witness."[7]
قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ	Say: "He is but One God.
وَإِنَّنِي بَرِيٓءٌ	And I indeed am innocent[8]
مِّمَّا تُشْرِكُونَ ﴿١٩﴾	of what you associate."[9]
ٱلَّذِينَ	20. Those whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ	We have given the Book
يَعْرِفُونَهُۥ	know[10] him
كَمَا يَعْرِفُونَ	as they know
أَبْنَآءَهُمُ	their sons;
ٱلَّذِينَ	those who
خَسِرُوٓا۟ أَنفُسَهُمْ	have lost[11] themselves,

1. شهادة ***shahâdah*** = testimony, evidence, witness. See at 5:106, p. 66, n. 2.

2. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 5:117, p 389, n. 5).

3. أوحى ***'ûhiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *'awḥaytu* at 5:111, p. 382, n. 4). The word *waḥy* technically means Allah's communication to His Prophets and Messengers by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

4. أنذر ***'undhira***(*u*) = I warn, I caution (v. i. s. impf. from *'andhara*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. The final letter takes *fatḥah* because of a hidden *'an* in *li* {*lâm* of motivation} coming before the verb . See *'andharta* at 2:6, p. 6, n. 2).

5. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 3:40, p. 171, n.10).

6. تشهدون ***tash-hadûna*** = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

7. i. e., I do not bear witness to that effect. أشهد ***'ash-hadu*** = I bear witness, testify (v. i. s. impfct. from *shahida*. See n. 6 above).

8. بريء ***barî'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 4:112, p. 294, n. 2.

9. i. e., associate with Allah. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. in form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 5:82, p. 370, n. 8).

10. i. e., they know that Muhammad, peace and blessings of Allah be on him, was Allah's Messenger. يعرفون ***ya'rifûna*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *'arafû* at 5:83, p. 371, n. 5).

11. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 6:12, p. 396, n. 2).

فَهُمْ they are the ones

لَا يُؤْمِنُونَ ﴿٢٤﴾ that do not believe.

Section (*Rukû'*) 3

وَمَنْ أَظْلَمُ 21. And who is viler[1]

مِمَّنِ افْتَرَىٰ than the one who fabricates[2]

عَلَى اللَّهِ كَذِبًا أَوْ against Allah a lie[3] or

كَذَّبَ بِآيَاتِهِ cries lies[4] to His revelations?

إِنَّهُ لَا يُفْلِحُ Successful[5] sure will not be

الظَّالِمُونَ ﴿٢١﴾ the transgressors.[6]

وَيَوْمَ 22. And the day

نَحْشُرُهُمْ جَمِيعًا We shall muster[7] them all,

ثُمَّ نَقُولُ لِلَّذِينَ then shall say to those

أَشْرَكُوا who set partners:[8]

أَيْنَ شُرَكَاؤُكُمُ "Where are your partners

الَّذِينَ كُنْتُمْ whom you used to

تَزْعُمُونَ ﴿٢٢﴾ presume?"[9]

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ 23.Then their plea[10] shall not

إِلَّا أَنْ قَالُوا be save that they will

وَاللَّهِ رَبِّنَا say: "By Allah, our Lord,

مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ We were not polytheists."

انْظُرْ كَيْفَ كَذَبُوا 24. Look, how they lie[11]

1. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 2:140, p. 66, n. 3).

2. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 4:48, p. 192, n. 12).

3. i. e., such as saying that He has partners or that He has taken a son unto Himself.

4. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 6:5, p. 392, n. 12).

5. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *tufliḥûna* at 5:100, p. 379, n. 13).

6. Note that those who set partners with Allah are called the worst wrong-doers or transgressors. ظالمون ***ẓâlimûn*** (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 5:45, p. 352, n. 5).

7. This and the following two *'âyahs* describe the condition of the polytheists on the Day of Judgement. نحشر ***naḥshuru*** = we muster, gather , collect, assemble, herd (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See *tuḥsharûna* at 5:96, p. 378, n. 4).

8. i. e., set partners with Allah. أشركوا ***'ashrakû*** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 5:82, p. 370, n. 8).

9. تزعمون ***taz'umûna*** = you (all) claim, maintain, presume (v. ii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend. See *yaz'amûna* at 4:60, p. 267, n. 7).

10. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 5:71, p. 365, n. 6.

11. كذبوا *kadhabû* = they lied, made false statement (v. iii. m. pl. past from *kadhaba*. See n. 4 above).

عَلَىٰٓ أَنفُسِهِمْ وَضَلَّ against themselves; and gone
عَنْهُم astray[1] from them will be
مَّا كَانُوا۟ يَفْتَرُونَ ﴿٢٤﴾ what they use to fabricate.[2]

وَمِنْهُم 25. There are of them some
مَّن يَسْتَمِعُ إِلَيْكَ وَ who lend ear[3] to you; but
جَعَلْنَا عَلَىٰ قُلُوبِهِمْ We have put[4] on their hearts
أَكِنَّةً coverings[5]
أَن يَفْقَهُوهُ lest they should grasp[6] it;
وَفِىٓ ءَاذَانِهِمْ and in their ears
وَقْرًا deafness[7] –
وَإِن يَرَوْا۟ and even if they see
كُلَّ ءَايَةٍ every sign[8]
لَّا يُؤْمِنُوا۟ بِهَا they will not believe in it –
حَتَّىٰٓ إِذَا so much so that when
جَآءُوكَ they come to you
يُجَٰدِلُونَكَ they dispute[9] with you,
يَقُولُ ٱلَّذِينَ there saying those who
كَفَرُوٓا۟ disbelieve:
إِنْ هَٰذَآ إِلَّآ "This is naught but
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٢٥﴾ the legends[10] of the ancients."

وَهُمْ 26. And they

1. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. {*dalla 'anhum* = he or it went astray from them, i. e., it was lost to them.} See at 5:105, p. 381, n. 11).

2. i. e., their supposed gods and deities will be of no avail to them on that day. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 5:102, p. 380, n. 10).

3. يستمع *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [[*sam'/samâ'/samâ'ah/masma'*], to hear. See *sami'û* at 5:83, p. 371, n. 2).

4. جعلنا *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 4: 33, p. 254, n.11).

5. i. e. Allah has made them incapable of understanding His revelations. أكنة *'akinnah* (pl.; s. كنّ *kann/kinn*) = covers, coverings, shelters, nests. See *'aknantum* at 2:235, p. 118, n. 7.

6. يفقهوا *yafqahû*(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yafqahûna* at 4:78, p. 276, n. 2).

7. وقر *waqr* = deafness, heaviness, hollowness.

8. اية *'âyah* (pl. ايات *'âyât*) = sign, revelation, evidence, miracle. See at 6:4, p. 392, n. 8.

9. يجادلون *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujâdilu* at 4:107, p. 292, n. 1).

10. أساطير *'asâṭîr* (pl.; s. *'ustûrah*) = legends, myths, fables, tales.

يَنْهَوْنَ عَنْهُ prevent[1] from it
وَيَنْـَٔوْنَ عَنْهُ and remain aloof[2] from it;
وَإِن يُهْلِكُونَ but they ruin[3] not
إِلَّآ أَنفُسَهُمْ except themselves,
وَمَا يَشْعُرُونَ ﴿١٢٦﴾ while they do not realize.[4]

وَلَوْ تَرَىٰٓ 27. Were you to see
إِذْ وُقِفُوا۟ when they will be positioned[5]
عَلَى ٱلنَّارِ over the fire
فَقَالُوا۟ and they will say: "Would that
يَٰلَيْتَنَا نُرَدُّ be we were sent back,[6]
وَلَا نُكَذِّبَ then we would not cry lies[7] to
بِـَٔايَٰتِ رَبِّنَا the revelations[8] of our Lord
وَنَكُونَ and we would be
مِنَ ٱلْمُؤْمِنِينَ ﴿١٢٧﴾ of the believing ones."

بَلْ بَدَا لَهُم 28. Nay, bare[9] to them will be
مَّا كَانُوا۟ يُخْفُونَ what they used to conceal[10]
مِن قَبْلُ afore;
وَلَوْ رُدُّوا۟ and were they returned[11]
لَعَادُوا۟ they would relapse[12] into what
لِمَا نُهُوا۟ عَنْهُ they were prohibited[13] from;
وَإِنَّهُمْ لَكَٰذِبُونَ and indeed they are liars.
﴿١٢٨﴾

1. i. e., they prevent others. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:114, p. 200, n. 13).

2. ينأون ***yan'awna*** = they remain aloof, keep away (v. iii. m. pl. impfct. from *na'a* [نأى *na'y*], to keep away).

3. يهلكون ***yuhlikûna*** = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 6:6, p. 393, n. 3).

4. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 3:69, p. 182, n.8).

5. وقفوا ***wuqifû*** = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [*wuqûf*], to stand still).

6. نرد ***nuraddu*** = we are returned, sent back (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See *turadda* at 5:108, p. 384, n. 3).

7. نكذب ***nukadhdhiba***(*u*) = we cry lies, disbelieve (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhaba* at 6:21, p. 399, n. 4).

8. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 5:75, p. 367, n. 7.

9. بدا ***badâ*** = he or it came to view, appeared clear, came to light, became bare (v. iii. m. s. past from *budûww/ badâ'* , to appear, to come to light. See *tubda* at 5:101, p. 380, n. 1).

10. يخفون ***yukhfûna*** = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. See at 3:154, p. 215, n. 13).

11. ردوا ***ruddû*** = they were returned, sent back, reverted (v. iii. m. pl. past passive from *radda*. See n. 6 above).

12. عادوا ***'âdû*** = they returned, came back, relapsed (v. iii. m. pl. past from *'âda* [*'awd/'awdah/ma'âd*], to return. See *'âda* at 5:95, p. 377, n. 9).

13. نهوا ***nuhû*** = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See at 4:161, p. 316, n. 9).

وَقَالُوٓا۟	29. And they say:
إِنْ هِىَ إِلَّا	"There is naught but
حَيَاتُنَا ٱلدُّنْيَا	this worldly life of ours;
وَمَا نَحْنُ	and we shall not
بِمَبْعُوثِينَ ﴿٢٩﴾	be resurrected."[1]
وَلَوْ تَرَىٰٓ	30. But if you could see[2]
إِذْ وُقِفُوا۟	when they will be placed[3]
عَلَىٰ رَبِّهِمْ ۚ	before their Lord!
قَالَ أَلَيْسَ هَٰذَا	He will say: "Is not this
بِٱلْحَقِّ ۚ	the truth?"
قَالُوا۟ بَلَىٰ	They will say: "O yes,
وَرَبِّنَا ۚ	by our Lord."
قَالَ فَذُوقُوا۟	He will say: "Then taste[4]
ٱلْعَذَابَ بِمَا	the punishment for that
كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾	you used to disbelieve."

Section (*Rukû'*) 4

قَدْ خَسِرَ	31. Loss there indeed incur[5]
ٱلَّذِينَ كَذَّبُوا۟	those who disbelieve
بِلِقَآءِ ٱللَّهِ ۖ	in the meeting[6] with Allah,
حَتَّىٰٓ إِذَا	so that when
جَآءَتْهُمُ ٱلسَّاعَةُ	the Hour[7] will come to them
بَغْتَةً	all of a sudden[8]

1. i. e., resurrected after death. مبعوثين ***mab'ûthîn*** (pl.; acc./gen. of *mab'ûthûn*; s. *mab'ûth*) = those resurrected, raised, raised up. Passive participle from *ba'atha* [*ba'th*], to send, to raise. See *ba'atha* at 5:30, p. 343, n. 5).

2. ترى ***tarâ*** = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *yurâ'ûna* at 4:142, p. 308, n. 8).

3. وقفوا ***wuqifû*** = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [*wuqûf*], to stand still. See at 6:27, p. 401, n. 5).

4. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:181, p. 227, n. 5).

5. خسر ***khasira*** = he incurred loss, suffered damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 4:119, p. 297, n. 6).

6. لقاء ***liqâ'*** = meeting, encounter. See *'alqaynâ* at 5:64, p. 361, n. 11.

7. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

8. بغتة ***baghtatan*** = all of a sudden, suddenly, surprisingly.

قَالُوا۟ يَٰحَسْرَتَنَا	they will say: "Alas for us
عَلَىٰ مَا فَرَّطْنَا فِيهَا	for that we neglected[1] it;
وَهُمْ يَحْمِلُونَ	and they will be carrying[2]
أَوْزَارَهُمْ	their heavy loads[3]
عَلَىٰ ظُهُورِهِمْ	on their backs.
أَلَا سَآءَ	O how evil is
مَا يَزِرُونَ ﴿٣١﴾	the heavy load they carry![4]
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ	32.This worldly life is not
إِلَّا لَعِبٌ وَلَهْوٌ	but a game[5] and a fun;[6]
وَلَلدَّارُ ٱلْـَٔاخِرَةُ	and the abode in the hereaf-
خَيْرٌ لِّلَّذِينَ	ter is the best for those who
يَتَّقُونَ	fear Allah.[7]
أَفَلَا تَعْقِلُونَ ﴿٣٢﴾	So will you not understand?[8]
قَدْ نَعْلَمُ	33. We indeed know[9]
إِنَّهُۥ لَيَحْزُنُكَ	that it saddens[10] you
ٱلَّذِى يَقُولُونَ	what they say.
فَإِنَّهُمْ	They in reality
لَا يُكَذِّبُونَكَ	do not cry lies[11] to you –
وَلَٰكِنَّ ٱلظَّٰلِمِينَ	but the transgressors[12] do
بِـَٔايَٰتِ ٱللَّهِ	at the rvelations of Allah
يَجْحَدُونَ ﴿٣٣﴾	hurl rejection.[13]

1. فرطنا ***farraṭnâ*** = we neglected, became remiss, forsook, abandoned (v. i. pl. past from *farraṭa*, form II of *farata* [*fart/furût*], to rush, to escape).

2. يحملون ***yaḥmilûna*** = they carry, bear, take the load of (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. See *iḥtamala* at 4:112, p. 294, n. 3).

3. i. e., of sins. أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes, encumbrances.

4. يزرون ***yazirûna*** = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above).

5. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 5:58, p. 359, n. 5.

6. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement.

7. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:187, p. 90, n. 7).

8. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 3:65, p. 181, n. 3).

9. نعلم ***na'lamu*** = we know, are aware of, have the knowledge (v. i. pl. impfct. from *'alima* [*'ilm*], to know. See *ta'lamu* at 5:116, p. 50, n. 7).

10. يحزن ***yaḥzunu*** = he or it saddens, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. See *yaḥzun* at 3:176, p. 224, n. 9). Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

11. يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *nukadhdhiba* at 6:27, p. 401, n. 7).

12. i. e., the polytheists. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*ẓulm*], to transgress, do wrong. See at 5:107, p. 383, n. 10).

13. ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny).

وَلَقَدْ كُذِّبَتْ	34. Disbelieved[1] indeed were
رُسُلٌ مِّن قَبْلِكَ	Messengers before you,
فَصَبَرُوا۟	but they bore with patience[2]
عَلَىٰ مَا كُذِّبُوا۟	that they were disbelieved;
وَأُوذُوا۟	and they were persecuted[3]
حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا	till Our help[4] came to them;
وَلَا مُبَدِّلَ	and there is none to alter[5]
لِكَلِمَٰتِ ٱللَّهِ	Allah's Words;[6]
وَلَقَدْ جَآءَكَ	and there already has come
مِن نَّبَإِى	to you some news[7] of
ٱلْمُرْسَلِينَ ﴿٣٤﴾	the Messengers.[8]
وَإِن كَانَ كَبُرَ	35. And if heavy has become[9]
عَلَيْكَ إِعْرَاضُهُمْ	on you their turning away,[10]
فَإِنِ ٱسْتَطَعْتَ	then if you have power[11] to
أَن تَبْتَغِىَ نَفَقًا	seek[12] a tunnel in the earth
فِى ٱلْأَرْضِ	or a ladder into the sky
أَوْ سُلَّمًا فِى ٱلسَّمَآءِ	and thus bring to them
فَتَأْتِيَهُم	a sign (miracle) –
بِـَٔايَةٍ	but were Allah to will
وَلَوْ شَآءَ ٱللَّهُ	He would have brought
لَجَمَعَهُمْ	them together on guidance.
عَلَى ٱلْهُدَىٰ	So you must not be
فَلَا تَكُونَنَّ	of the ignorant.
مِنَ ٱلْجَٰهِلِينَ ﴿٣٥﴾	

1. كذبت ***kudhdhibat*** = she or it was disbelieved, cried lies to (v. iii. f. s. past passive from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

2. صبروا ***sabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 4:25, p. 252, n. 1).

3. أوذوا ***'ûdhû*** = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed. See at 3:195, p. 233, n. 5).

4. نصر ***naṣr*** = help, support, victory, triumph.

5. مبدل ***mubaddil*** = one who alters, makes changes, modifier (active participle from *baddala*, form II of *badala* [*badl*], to replace. See *baddalnâ* at 4:56, p. 265, n.).

6. i. e., Allah's promises of help to His Messengers. This is an assurance to the Prophet Muhammad, peace and blessings of Allah be on him, that Allah's help would ultimately give him success. كلمات ***kalimât*** (pl.; s. *kalimah*) = words, utterances, sayings, speeches (fig. promises). See *kalimah* at 3:64, p. 180, n. 3.

7. i. e., some accounts of how Allah helped the previous Messengers. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 5:27,p. 342, n. 1.

8. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out. See at 2:252, p. 128, n. 12.

9. كبر ***kabura*** = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See *yastakbirûna* at 5:82, p. 371, n. 1.

10. اعراض ***i'râḍ*** = avoidance, turning away, shunning. Verbal noun in form IV from *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. See at 4:128, p. 301, n. 2.

11. استطعت ***istaṭa'ta*** = you were able , had the power (v. ii. m. s. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'u* at 5:112, p. 386, n. 8).

12. تبتغي ***tabtaghiya*** = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *tabtaghûna* at 4:94, p. 284, n. 10).

إِنَّمَا يَسْتَجِيبُ 36. There but respond[1]
ٱلَّذِينَ يَسْمَعُونَ ۘ those who listen;[2]
وَٱلْمَوْتَىٰ and as to the dead,[3]
يَبْعَثُهُمُ ٱللَّهُ Allah will raise them up;[4]
ثُمَّ إِلَيْهِ then to Him
يُرْجَعُونَ ﴿٣٦﴾ they will be returned.[5]

وَقَالُوا۟ 37. And they say:
لَوْلَا نُزِّلَ عَلَيْهِ "Why is not sent down[6] on
ءَايَةٌ مِّن رَّبِّهِۦ ۚ him a sign[7] from his Lord?"
قُلْ إِنَّ ٱللَّهَ قَادِرٌ Say:"Verily Allah is Capable
عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً of sending down a sign;
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ ﴿٣٧﴾ do not know."[8]

وَمَا مِن دَآبَّةٍ 38. And none of an animal[9]
فِى ٱلْأَرْضِ is there in the earth
وَلَا طَٰٓئِرٍ يَطِيرُ nor any bird[10] flying[11]
بِجَنَاحَيْهِ by its two wings[12]
إِلَّآ أُمَمٌ but are communities[13]
أَمْثَالُكُم like yours.[14]
مَّا فَرَّطْنَا We have not neglected[15]
فِى ٱلْكِتَٰبِ مِن شَىْءٍ in the Book anything.

1. يستجيب ***yastajîbu*** = he responds, answers complies with, accedes to, listens to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See *istajâbû* at 3:172. p. 223, n. 2).

2. i. e., listen with the intention of understanding.

يستمعون ***yastami'ûna*** = they listen, hear, give ear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:25, p. 400, n. 3).

3. i. e., whose hearts are dead, the unbelievers; also the physically dead.

4. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See *mab'âthîn* at 6:29, p. 402, n. 1).

5. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 3:83, p. 188, n. 5).

6. نزل ***nuzzila*** = he or it is sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nazzalnâ* at 6:7, p. 393, n.3).

7. i. e., a miracle. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 6:25, p. 400, n. 8.

8. i. e., the consequences of disobedience even after the sending down of the suggested miracle (Ibn Kathîr, III, 248).

9. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 2: 164, p. 77, n. 7.

10. طائر ***ṭâ'ir*** = flier, bird. See *ṭayr* at 3:49, p. 174, n. 10.

11. يطير ***yaṭîru*** = he or it flies, hastens (v. iii. m. s. impfct. from *ṭâra* [*ṭayr/ṭayrân*], to fly.

12. جناحي ***janâḥay***(*n*),(acc./gen. of *janâḥân;* s. *janâḥ*; pl. *'ajniḥah/'ajnuḥ*) = two wings.

13. أمم ***'umam*** (pl.; s. امة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 5:48, p. 354, n. 1.

14. i. e., in the matter of creation, life, death, physical needs, dependence on Allah ,etc. (*Tafsîr al-Jalâlayn*).

15. فرطنا ***farraṭnâ*** = we neglected, forsook (v. i. pl. past from *farraṭa*, form II of *faraṭa* [*fart/furût*], to rush, to escape. See at 6:31, p. 403, n. 1).

ثُمَّ إِلَىٰ رَبِّهِمْ	Then to their Lord
يُحْشَرُونَ ﴿٣٨﴾	they will be assembled.[1]
وَٱلَّذِينَ كَذَّبُوا	39. Those who cry lies[2]
بِـَٔايَـٰتِنَا	to Our revelations
صُمٌّۢ وَبُكْمٌ	are deaf[3] and dumb[4]
فِى ٱلظُّلُمَـٰتِ	in the darkness.[5]
مَن يَشَإِ ٱللَّهُ	Whomsoever Allah wills
يُضْلِلْهُ	He lets him go astray;[6]
وَمَن يَشَأْ	and whomsoever He wills
يَجْعَلْهُ عَلَىٰ صِرَٰطٍ	He sets[7] him on a path.[8]
مُّسْتَقِيمٍ ﴿٣٩﴾	straight and proper.[9]
قُلْ أَرَءَيْتَكُمْ	40. Say: "Do you see to you
إِنْ أَتَىٰكُمْ	that if there comes to you
عَذَابُ ٱللَّهِ	Allah's retribution
أَوْ أَتَتْكُمُ	or there comes to you
ٱلسَّاعَةُ	the Hour of Resurrection,[10]
أَغَيْرَ ٱللَّهِ	is it other than Allah
تَدْعُونَ	you will invoke,[11]
إِن كُنتُمْ صَـٰدِقِينَ	if you are truthful?"[12]
﴿٤٠﴾	
بَلْ إِيَّاهُ تَدْعُونَ	41.Nay,Him you will invoke

1. i. e., on the Day of Judgement. يحشرون ***yuḥsharûna*** = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 6:22, p. 399, n. 7).

2. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:5, p. 392, n. 12).

3. i. e., they are incapable of so hearing the words of guidance as to understand them. صم ***summ*** (sing. *aṣamm*) deaf. See at 2:18, p.10, n. 1, 2:171, p. 80, n. 13).

4. i. e., they are incapable of speaking out the truth. بكم ***bukm*** (sing. *abkam*) = dumb. See at 2:18,p.10, n. 2; 2:171, p. 80, n. 14).

5. i. e. , the darkness of error and ignorance. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, gloom.

6. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is the conclusion of a conditional clause {preceded by *man*}. See at 4:143, p. 309, n. 1).

7. يجعل ***yaj'al***(*u*) = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is the conclusion of a conditional clause {preceded by *man*} See *yaj'ala* at 4:141, p. 308, n. 3).

8. صراط ***ṣirâṭ*** = way, path, road. See at 5:16, p. 337, n. 1; 4:175, p. 323, n. 12).

9. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 5:16, p. 337, n. 2).

10. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

12. i. e., if you are true to your claim that the gods and goddesses you worship have power to do you good or harm. The Arabs believed in Allah but used to set partners with Him and in times of real danger used to invoke Allah. صادقين ***sâdiqîn*** (pl., acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 5:119, p. 390, n. 2).

فَيَكْشِفُ مَا and He will remove[1] what
تَدْعُونَ إِلَيْهِ you make the call[2] to
إِن شَآءَ if He wills,
وَتَنسَوْنَ and you will forget[3]
مَا تُشْرِكُونَ ﴿٤١﴾ what you set as partners.[4]

Section (*Rukû'*) 5

وَلَقَدْ أَرْسَلْنَآ 42. We had indeed sent out[5]
إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ to peoples before you;
فَأَخَذْنَٰهُم and had then seized[6] them
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ with adversity[7] and affliction[8]
لَعَلَّهُمْ that they might
يَتَضَرَّعُونَ ﴿٤٢﴾ be humble.[9]

فَلَوْلَآ إِذْ 43. Then why not, when
جَآءَهُم there came upon them
بَأْسُنَا Our retribution,[10]
تَضَرَّعُوا۟ they humbled themselves![11]
وَلَٰكِن قَسَتْ But stiff became[12]
قُلُوبُهُمْ their hearts
وَزَيَّنَ لَهُمُ and charming made to them[13]
ٱلشَّيْطَٰنُ مَا كَانُوا۟ Satan what they used
يَعْمَلُونَ ﴿٤٣﴾ to do.

1. يكشف ***yakshifu*** = he removes, lifts, discloses, uncovers, exposes (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *kâshif* at 6:17, p. 397, n. 10).

2. تدعون ***tad'ûna*** = you (all) make call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *yad'ûna* at 4:117, p. 296, n. 5).

3. تنسون ***tansawna*** = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [*nasy/nisyân*], to forget. See at 2:44, p. 22, n. 7).

4. i. e., with Allah. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*. form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 6:19, p. 398, n. 9).

5. i. e., Messengers and messages. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 6:6, p. 393, n. 7).

6. أخذنا ***'akhadhnâ*** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See *'attakhidhu* at 6:14, p. 396, n. 7).

7. بأساء ***ba'sâ'*** = adversity, distress, difficulty, poverty. See at 2:214, p. 103, n. 5.

8. ضراء ***ḍarrâ'*** = affliction, suffering, illness, distress. See at 3:134, p. 207, n. 12.

9. يتضرعون ***yataḍarra'ûna*** = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *taḍarra'a*, from V of *ḍara'a/ḍari'a* [*ḍarâ'ah/ḍara'*], to be humble).

10. بأس ***ba's*** = the thick of fighting, extreme torment, retribution. See at 2:177, p. 84, n. 4.]

11. تضرعوا ***taḍarra'û*** = they humbled themselves, became submissive (v. iii. m. pl. past from *taḍarra'a*. See n. 9 above).

12. قست ***qasat*** = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah / qasâwah*], to be hard. See at 2:74, p. 35, n. 1) .

13. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See *zuyyina* at 2:212, p. 101, n. 12).

فَلَمَّا نَسُوا 43. So when they forgot[1]
مَا ذُكِّرُوا بِهِ what they were reminded[2] of,
فَتَحْنَا عَلَيْهِمْ We opened[3] on them
أَبْوَابَ كُلِّ شَيْءٍ the gates of everything[4]
حَتَّىٰ إِذَا فَرِحُوا till when they were elated[5]
بِمَا أُوتُوا with what they were given
أَخَذْنَاهُم We took[6] them
بَغْتَةً by surprise.[7]
فَإِذَا هُم And lo, they were
مُّبْلِسُونَ ﴿٤٤﴾ dumbfounded.[8]

فَقُطِعَ 45. So cut off[9] were
دَابِرُ الْقَوْمِ the roots[10] of the people
الَّذِينَ ظَلَمُوا who did wrong;[11]
وَالْحَمْدُ لِلَّهِ and all praise is for Allah,
رَبِّ الْعَالَمِينَ ﴿٤٥﴾ the Lord of all beings.[12]

قُلْ أَرَأَيْتُمْ 46. Say: "Do you see,[13]
إِنْ أَخَذَ اللَّهُ if Allah had taken away
سَمْعَكُمْ وَأَبْصَارَكُمْ your hearing[14] and your sight
وَخَتَمَ عَلَىٰ قُلُوبِكُم and sealed off your hearts,
مَّنْ إِلَٰهٌ غَيْرُ who is the deity other than
اللَّهِ يَأْتِيكُم بِهِ Allah to bring it to you?

1. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See 5:13, p. 335, n. 4).
2. i. e., of the consequences of unbelief and punishments for disobedience and sins. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).
3. فتحنا ***fatahnâ*** = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See *fataḥa* at 2:76, p. 36, n. 4).
4. i. e., of graces and worldly amenities.
5. فرحوا ***farihû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [*farh*], to be glad. See *yafraḥûna* 3:188, p. 230, n. 4).
6. i. e., inflicted on them the due punishment. أخذنا ***'akhadhnâ*** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:42, p. 407, n. 6).
7. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, surprisingly, by surprise.
8. مبلسون ***mublisûn*** = those made speechless in confusion or grief or despair, dumbfounded. Active participle from *'ablasa*, to be speechless in confusion or grief.
9. قطع ***quṭi'a*** = he or it was cut, cut off, severed (v. iii. m. s. past passive from *qaṭa'a* [*qaṭ'*], to cut. See *iqṭa'û* at 5:38, p. 347, n. 2).
10. i. e., they were eradicated and annihilated. دابر ***dâbir*** = root, extremity, past. *qaṭa'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 5:21, p. 350, n. 3).
11. ظلموا ***ẓalamû*** = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 4:168, p. 319, n. 9).
12. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:115, p. 388, n. 2).
13. i. e., do you realize, that all your faculties are given by Allah and by none else. Why should you then worship anyone other than Allah?
14. سمع ***sam'*** = hearing, sense of hearing, ears. See at 2:7, p. 6, n. 6.

ٱنظُرْ كَيْفَ	Look, how
نُصَرِّفُ ٱلْءَايَٰتِ	We spell out[1] the revelations!
ثُمَّ هُمْ	Even then they
يَصْدِفُونَ ﴿٤٦﴾	turn away.[2]
قُلْ أَرَءَيْتَكُمْ	47. Say: "Do you see,[3]
إِنْ أَتَىٰكُمْ	if there comes to you
عَذَابُ ٱللَّهِ	Allah's retribution
بَغْتَةً أَوْ جَهْرَةً	suddenly[4] or openly,[5]
هَلْ يُهْلَكُ	will there be destroyed[6] any
إِلَّا ٱلْقَوْمُ	except the people
ٱلظَّٰلِمُونَ ﴿٤٧﴾	transgressing?"[7]
وَمَا نُرْسِلُ	48. And We do not despatch[8]
ٱلْمُرْسَلِينَ	the Messengers[9]
إِلَّا مُبَشِّرِينَ	but as givers of good news[10]
وَمُنذِرِينَ	and warners.[11]
فَمَنْ ءَامَنَ	So whoever believes
وَأَصْلَحَ	and reforms,
فَلَا خَوْفٌ عَلَيْهِمْ	no fear will be on them
وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾	nor will they grieve.[12]
وَٱلَّذِينَ كَذَّبُوا	49. And those who cry lies

1. نصرف ***nuṣarrifu*** = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See *yuṣraf* at 6:16, p. 397, n. 4).

2. i. e., turn away from Allah and worship others.

يصدفون ***yaṣdifūna*** = they turn away, avoid, shun (v. iii. pl. impfct. from *ṣadafa*[*ṣadf/ṣudūf*], to turn away, to happen by chance).

3. رأيتم ***ra'aytum*** = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:30, p. 402, n. 2).

4. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 6:43, p. 408, n. 7.

5. i. e., your seeing and knowing it. جهرة ***jahratan*** = openly, overtly, publicly.

6. يهلك ***yuhlaku*** = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *yuhlikûna* at 6:26, p. 401, n. 3).

7. i. e., transgressing by setting partners with Allah.

8. نرسل ***nursilu*** = we send, despatch, discharge (v. i. pl. impfct. from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 6:42, p. 407, n. 5).

9. مرسلين ***mursalīn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 2:252, p. 128, n. 12).

10. i. e., of rewards and blissful life in the hereafter for the believers and the righteous.

مبشرين ***mubashshirīn*** (pl.; accusative/genitive of *mubashshirûn, s. mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:164, p. 318, n. 7).

11. i.e. of Allah's displeasure and of punishment for unbelievers and sinners. منذرين ***mundhirīn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 4:164, p. 318, n. 8).

12. i. e., in the hereafter.

بِـَٔايَـٰتِنَا to Our revelations,
يَمَسُّهُمُ ٱلْعَذَابُ them will touch[1] the torment[2]
بِمَا كَانُوا for they go on
يَفْسُقُونَ ﴿٤٩﴾ sinning defiantly.[2]

قُل لَّآ أَقُولُ لَكُمْ 50. Say: "I do not say to you
عِندِى I have with me
خَزَآئِنُ ٱللَّهِ the treasuries[4] of Allah
وَلَآ أَعْلَمُ ٱلْغَيْبَ nor do I know the unseen
وَلَآ أَقُولُ لَكُمْ nor do I say to you
إِنِّى مَلَكٌ I am an angel.
إِنْ أَتَّبِعُ إِلَّا مَا I follow[5] nought but what
يُوحَىٰٓ إِلَىَّ is communicated[6] to me."
قُلْ هَلْ يَسْتَوِى Say: "Do there be equal[7] the
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ blind[8] and the seeing one?[9]
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾ Will you not then reflect?"[10]

Section (*Rukû'*) 6

وَأَنذِرْ بِهِ 51. And warn[11] therewith[12]
ٱلَّذِينَ يَخَافُونَ those who fear
أَن يُحْشَرُوٓا۟ that they will be rallied
إِلَىٰ رَبِّهِمْ to their Lord.
لَيْسَ لَهُم They do not have
مِّن دُونِهِۦ وَلِىٌّ besides Him any Guardian

1. يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See *yamsas* at 6:17, p. 397, n. 8)
2. i. e., in the hereafter.
3. يفسقون ***yafsuqûna*** = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience).
4. i. e., the wealth, provisions and all other benefits and graces that He bestows. خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers . This *'âyah* is an explicit statement that the Prophet was no more than a man who received Allah's *wahy*.
5. أتبع ***'attabi'u*** = I follow, pursue, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'a* at 5:15, p. 336, n. 7).
6. يوحى ***yûhâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *'âhiya* at 6:19, p. 398, n. 3). The word *wahy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).
7. يستوى ***yastawî*** = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 5:100, p. 379, n. 7).
8. i. e., blind to Allah's revelations and His guidance communicated through His Messenger. أعمى ***'a'mâ*** = blind. See *'amû* at 5:71, p. 365, n. 7.
9. i. e., who sees the light of guidance, believes and acts according to the guidance. بصير ***baṣîr*** = one who sees, observes. Act. participle in the scale of *fa'îl* from *baṣura/baṣira* (*baṣar*), to see. See at 3:156, p. 217, n. 8).
10. تتفكرون ***tatafakkarûna*** = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 2:266, p. 140, n. 3).
11. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nidhâr*], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).
12. i. e., with the Qur'ân.

وَلَا شَفِيعٌ nor anyone to intercede.[1]
لَّعَلَّهُمْ Maybe that they
يَتَّقُونَ ﴿٥١﴾ will be on their guard.[2]

وَلَا تَطْرُدِ 52. And do not drive away[3]
ٱلَّذِينَ يَدْعُونَ رَبَّهُم those who pray to their Lord
بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ by morning[4] and evening[5]
يُرِيدُونَ وَجْهَهُۥ desiring[6] His Countenance.
مَّا عَلَيْكَ It is not on you
مِنْ حِسَابِهِم anything of their account[7]
مِن شَىْءٍ whatsoever
وَمَا مِنْ nor is anything
حِسَابِكَ عَلَيْهِم of your account on them
مِّن شَىْءٍ whatsoever.
فَتَطْرُدَهُمْ So if you drive them away
فَتَكُونَ you will then be of
مِنَ ٱلظَّٰلِمِينَ the transgressors.
﴿٥٢﴾

وَكَذَٰلِكَ فَتَنَّا 53. And thus did We test[8]
بَعْضَهُم بِبَعْضٍ some of them by others[9]
لِّيَقُولُوٓا۟ that they may say:
أَهَٰٓؤُلَآءِ " Are these the ones
مَنَّ ٱللَّهُ عَلَيْهِم Allah has graced[10] on

1. i. e., on the Day of Judgement, against Allah's judgement and retribution. شفيع ***shafî'*** (s.; pl. *shufa'â'*) = intercessor, advocate. Active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See *yashfa'u* at 4:85, p. 179, n. 2).

2. i. e., by carrying out by Allah's injunctions and abiding by His prohibitions. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

3. لا تطرد ***lâ tatrud*** = do not drive away, banish, dismiss, chase away (v. ii. m. s. imperative {prohibition} from *ṭarada* [*ṭard*], to drive away). The directive was revealed in view of the Quraysh leaders' suggestion that if the Prophet banished from his company the Muslims of humble material position like Bilâl, 'Ammâr, Suhayb and Khabbâb (r. a.) they might follow him. (Al-Ṭabarî. VII, 200-201; Ibn Kathîr, III, 204).

4. غدوات ***ghadawât*** (pl.; s. *ghadwah*) = morning, morning time.

5. عشى ***'ashiyy*** = evening.

6. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 5:37, p. 346, n. 8).

7. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, account. See at 3:37, p. 170, n.7.

8. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).

9. i. e., the rich and affluent are tested by means of the poor and indigent, and vice versa.

10. من ***manna*** = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at :164, p. 220, n. 1). The allusion is to the Quraysh stalwarts' ridiculing and deriding at the poor and humble Muslims by saying : "Are these the ones Allah has graced with guidance to the right path?" The leaders of unbelievers at all times and places exhibit similar attitude to believers who are more often of humble situations in life. See also 11:27, 19:73 and 46:11.

مِنۢ بَيۡنِنَآۗ	from among us?"
أَلَيۡسَ ٱللَّهُ	Is not Allah
بِأَعۡلَمَ	Best Aware
بِٱلشَّٰكِرِينَ ﴿٥٣﴾	of the grateful?[1]
وَإِذَا جَآءَكَ	54. And if there come to you
ٱلَّذِينَ يُؤۡمِنُونَ	those who believe
بِـَٔايَٰتِنَا	in Our revelations,[2]
فَقُلۡ سَلَٰمٌ عَلَيۡكُمۡ	say : "Peace be on you."[3]
كَتَبَ رَبُّكُمۡ عَلَىٰ	Your Lord has written on
نَفۡسِهِ ٱلرَّحۡمَةَۖ	Himself mercy[3] –
أَنَّهُۥ مَنۡ عَمِلَ مِنكُمۡ	that whoever of you does
سُوٓءَۢا بِجَهَٰلَةٖ	an evil[5] out of ignorance[6]
ثُمَّ تَابَ	and then turns in repentance[7]
مِنۢ بَعۡدِهِۦ وَأَصۡلَحَ	after that and reforms[8] –
فَأَنَّهُۥ غَفُورٞ	then He is Most Forgiving,
رَّحِيمٞ ﴿٥٤﴾	Most Merciful.
وَكَذَٰلِكَ نُفَصِّلُ	55. Thus do We make clear[9]
ٱلۡأٓيَٰتِ	the revelations
وَلِتَسۡتَبِينَ	so that obvious becomes[10]
سَبِيلُ ٱلۡمُجۡرِمِينَ	the way[11] of the sinners.
﴿٥٥﴾	

1. i. e. Allah knows best who is grateful and thankful to him, be he rich or poor, and thus guides him to the true path in spite of the sarcasm of the unbeliever and the ungrateful. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [*shukr /shukrân*], to thank. See at 3:144, p. 211, n. 7).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:27, p. 401, n. 8.

3. i. e., return their salutation by saying "Peace be on you".

4. i. e. , He has prescribed mercy for Himself. This *'âyah* assures the believers that Allah's most important attribute is Mercy and that if any person commits a sin in ignorance – and every commission of sin is an act of ignorance – and then turns to Allah in repentance , asks His forgiveness and reforms himself , then Allah will forgive him because He is Most Forgiving, Most Merciful.

5. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:148, p. 310, n. 10).

6. جهالة ***jahâlah*** = ignorance, foolishness, stupidity.

7. تاب ***tâba*** = he returned, turned to, repented (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

8. i. e., reforms his conduct and deeds. أصلح ***'aṣlaḥa*** = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *salaha* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 5:39, p. 86, n. 9).

9. نفصل ***nufaṣṣilu*** = we elaborate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart).

10. تستبين ***tastabîna*** = she or it becomes evident, obvious, apparent, clear (v. iii. f. s. impfct. from *istabâna*, form X of *bâna* [*bayân*], to be clear. The last letter takes *fatḥah* because of an hidden *'an* in *li* {of motivation} coming before the verb. See *nubayyinu* at 5:76, p. 367, n. 6).

11. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, path, road, means. See at 5:35, p. 346, n. 2.

Section (*Rukû'*) 7

قُلْ إِنِّي نُهِيتُ 56. Say: " Forbidden[1] am I

أَنْ أَعْبُدَ الَّذِينَ to worship those that

تَدْعُونَ مِن دُونِ you invoke[2] in lieu of

اللَّهِ Allah."

قُل لَّا أَتَّبِعُ Say: " I do not follow[3]

أَهْوَاءَكُمْ your whims;[4]

قَدْ ضَلَلْتُ I shall indeed go astray[5]

إِذًا in that case,

وَمَا أَنَا مِنَ and I would not be of those

الْمُهْتَدِينَ ﴿٥٦﴾ guided aright."[6]

قُلْ إِنِّي 57. Say: "I am indeed

عَلَىٰ بَيِّنَةٍ on a clear evidence[7]

مِّن رَّبِّي from my Lord

وَكَذَّبْتُم بِهِ and you have cried lies[8] to it.

مَا عِندِي مَا It does not lie with me what

تَسْتَعْجِلُونَ بِهِ you seek to hasten.[9]

إِنِ الْحُكْمُ The decree is none's

إِلَّا لِلَّهِ but Allah's.

يَقُصُّ الْحَقَّ He relates[10] the truth;

وَهُوَ and He is

خَيْرُ الْفَاصِلِينَ the Best of deciders.[11]

﴿٥٧﴾

1. نهيت ***nuhîytu*** = I am forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahâ* [*nahw/nahy*], to forbid. See *nuhû* at 6:28, p. 401, n. 13). This is a clear statement of montheism.

2. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:41, p. 407, n. 2).

3. أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *itttaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:50, p. 410, n. 5).

4. The polytheists' worshipping of a multiplicity of gods is due to their whims and caprice, not to any reason. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 5:48, , p. 353, n. 9).

5. i. e., go astray from the right path. ضللت ***ḍalaltu*** = I strayed, went astray, lost the way (v. i. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at6:24, p. 400, n. 1).

6. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:16, p. 9, n. 8).

7. i. e., the truth of montheism communicated by Allah through the Qur'ân. بينة ***bayyinah*** (pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

8. كذبتم ***kdhdhabtum*** = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib*], to lie. See at 2:87, p. 41, n. 11).

9. This is a reply to the Makkan unbelievers who asked the Prophet to bring on them Allah's punishment if he was truly His Messenger. تستعجلون ***tasta'jilûna*** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *ta'ajjala* at 2:203, p. 98, n. 6).

10. يقص ***yaqussu***= he relates, narrates, tells (v. iii. m. s. impfct. from *qaṣṣa* [*qaṣas*], to relate).

11. i. e., between believers and unbelievers. فاصلين *fâṣilîn* (acc./gen. of *fâṣilûn*, s. *fâṣil*) = deciders, dividers. Active participle from *faṣala*[*faṣl*], to separate. See *nufaṣṣilu* at 6:55, p. 412, n. 9.

قُل لَّوْ أَنَّ عِندِى 58. Say: " Were that with me
مَا تَسْتَعْجِلُونَ بِهِۦ which you seek to hasten,[1]
لَقُضِىَ decreed[2] surely would have
ٱلْأَمْرُ been the matter[3]
بَيْنِى وَبَيْنَكُمْ ۗ between you and me;
وَٱللَّهُ أَعْلَمُ but Allah is Best Aware
بِٱلظَّٰلِمِينَ ﴿٥٨﴾ of the transgressors."[4]

وَعِندَهُۥ 59. And with Him are
مَفَاتِحُ ٱلْغَيْبِ the keys[5] of the unseen.
لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ None knows them save He;
وَيَعْلَمُ and He knows
مَا فِى ٱلْبَرِّ what is in the land[6]
وَٱلْبَحْرِ ۚ and the sea;
وَمَا تَسْقُطُ مِن وَرَقَةٍ and there falls[7] not any leaf[8]
إِلَّا يَعْلَمُهَا except He knows it;
وَلَا حَبَّةٍ neither a grain[9]
فِى ظُلُمَٰتِ ٱلْأَرْضِ in the gloom[10] of the earth,
وَلَا رَطْبٍ وَلَا يَابِسٍ nor anything fresh[11] or dry,[12]
إِلَّا فِى كِتَٰبٍ except it is in a book
مُّبِينٍ ﴿٥٩﴾ all too clear.[13]

وَهُوَ ٱلَّذِى 60. He it is Who

1. This is in continuation of the reply to the unbelievers' demand for immediate punishment for them. It is again pointed out that the power to inflict punishment lies only with Allah, not with any Prophet. *tasta'jilûna* , see n. 9 on the previous page.

2. قضى ***qudiya*** = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qaḍâ'*], to settle, to decide. See at 6:8, p. 394, n. 7).

3. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

4. i. e., Allah knows best those who transgress by disobeying His commandments and setting partners with Him, and He may punish them immediately or may defer the punishment as He likes.

5. This *'âyah* gives a vivid description of Allah's attribute of Knowledge. He Alone knows all that is unseen in the heavens and the earth and all that is to happen and to be, as well as all that is within our sight and senses. Note that the *'âyah* starts with a reference to all that lies beyond human knowledge and senses and ends by referring to such minute things as we can see or sense. مفاتح *mafâtiḥ* (pl.; s. *miftâh*) = keys.

6. بر ***barr*** = land, open country. See at 5:96,, p. 378, n. 1.

7. تسقط ***tasquṭu*** = she or it falls, drops, tumbles, sinks down (v. iii. f. s. impfct. from *saqaṭa* [*suqût*/ *masqaṭ*], to fall.

8. ورقة ***waraqah*** = leaf, petal, piece of paper.

9. حبة ***ḥabbah*** (s.; pl. حبات *ḥaddât*)= grain, seed, pill, granule. See at 2:261, p. 136, n. 9.

10. i. e., inside the earth. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, gloom. See at 6:39, p. 416, n. 5.

11. رطب ***raṭb*** = fresh, tender, moist, succulent.

12. يابس ***yâbis*** = dry, dried out, hard, arid.

13. Whatever happens or occurs, of matters and deeds, however minute or big, within human sight and senses or beyond them, are all recorded in the great record , *al-Lawḥ al-Maḥfûẓ*. مبين ***mubîn*** = all too clear, most obvious, manifest, patent. See at 6:16, p. 397, n. 7.

يَتَوَفَّىٰكُم takes you off[1]
بِٱلَّيْلِ by night[2] and
وَيَعْلَمُ مَا جَرَحْتُم knows what you earned[3]
بِٱلنَّهَارِ ثُمَّ by day; then
يَبْعَثُكُمْ فِيهِ He raises[4] you up therein
لِيُقْضَىٰٓ that there be spent[5]
أَجَلٌ مُّسَمًّى a term[6] specified.[7]
ثُمَّ إِلَيْهِ Then to Him will be
مَرْجِعُكُمْ your return;[8]
ثُمَّ يُنَبِّئُكُم then He will apprise[9] you
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ of what you used to do.

Section (*Rukû'*) 8

وَهُوَ ٱلْقَاهِرُ 61. And He is Overwhelming
فَوْقَ عِبَادِهِۦ upon His servants;
وَيُرْسِلُ عَلَيْكُمْ and He sends on you
حَفَظَةً custodians[10]
حَتَّىٰٓ إِذَا جَآءَ till when there comes
أَحَدَكُمُ ٱلْمَوْتُ death to one of you
تَوَفَّتْهُ رُسُلُنَا Our Messengers take him[11]
وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾ and they do not neglect.[12]

ثُمَّ رُدُّوٓا۟ 62. Then they are returned

1. يتوفى ***yatawaffâ*** = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 4:15, p. 245, n. 6). See 39:42.

2. i. e., during sleep at night, which is usually the time for sleep.

3. i. e., of merits and demerits. جرحتم ***jaraḥtum*** = you acquired, earned; also, wounded (v. ii. m. pl. past from *jaraḥa* [*jarḥ*], to wound, to earn.

4. i. e. , makes you wake up. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:36, p. 405, n. 4).

5. يقضى ***yuqḍâ*** = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See *quḍiya* at 6:58, p. 414, n. 2).

6. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 6:2, p. 392, n. 2.

7. i. e., the life time of each individual. مسمى ***musamman*** (pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 6:2, p. 392, n. 3).

8. i. e. after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:105, p. 381, n. 13).

9. i.e., He will inform you your record of deeds and reward or punish you accordingly. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 5:105, p. 382, n. 1).

10. i. e., angels, to guard as well as to keep records of one's deeds. See 13:11, 50:17-18 and 82:10. حفظة ***hafaẓah*** (pl.; s. *ḥâfiẓ*, act. participle from *ḥafaẓa* [*ḥifẓ*] , to preserve) = keepers, guards, custodians. See *ḥafîẓ* at 4:80, p. 276, n. 3.

11. i. e., the angels take his soul so he dies.

12. i.e., they do not fail to do their duties. يفرطون ***yufarriṭûna*** = they neglect, be remiss, go too far, forsake (v. iii. m. pl. impfct from *farraṭa*, form II of *farata* [*fart/furût*], to rush, to escape. See *farraṭnâ* at 6:38, p. 405, n. 15).

إِلَى ٱللَّهِ to Allah
مَوْلَىٰهُمُ ٱلْحَقِّ their Lord-Protector in truth.
أَلَا لَهُ ٱلْحُكْمُ Surely His is the judgement
وَهُوَ أَسْرَعُ and He is the quickest[1]
ٱلْحَٰسِبِينَ ﴿٦٢﴾ in taking account.[2]

قُلْ مَن يُنَجِّيكُمْ 63. Say: "Who saves[3] you
مِن ظُلُمَٰتِ from the perils[4]
ٱلْبَرِّ وَٱلْبَحْرِ of land and sea
تَدْعُونَهُۥ when you call on Him
تَضَرُّعًا وَخُفْيَةً in humility[5] and secrecy:[6]
لَئِنْ أَنجَىٰنَا [saying] If He saves[7] us
مِنْ هَٰذِهِۦ from this
لَنَكُونَنَّ مِنَ we will surely be of
ٱلشَّٰكِرِينَ ﴿٦٣﴾ the grateful ones?"[8]

قُلِ ٱللَّهُ يُنَجِّيكُم 64. Say: "Allah saves you
مِّنْهَا from it
وَمِن كُلِّ كَرْبٍ and from every distress.[9]
ثُمَّ أَنتُمْ تُشْرِكُونَ ﴿٦٤﴾ Even then you set partners.[10]

قُلْ هُوَ ٱلْقَادِرُ 65. Say; "He is All-Capable
عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ of sending on you

1. أسرع ***'asra'*** = most prompt, most expeditious, quickest, swiftest, speediest, most rapid. Elative of *sarî'* (quick), act. participle from *saru'a* [*sura'/ sara'/sur'ah*], to be quick. See *sarî'* at 5:4, p. 329, n. 5.

2. i. e., on the Day of Judgement. حاسبين ***hâsibîn*** (pl.; acc./gen. of *ḥâsibûn*, sing. *ḥâsib*) = those who take account, reckoners, calculators. Active participle from *ḥasaba* [*ḥisâb/ hisbân/ḥusbân*], to count, to reckon. See *ḥasîb* at 4:86, p. 279, n. 10.

3. This *'âyah* reminds the polytheists that it is not any of their imaginary gods and goddesses but Allah Alone Who saves them from the dangers on land and sea when they call on Him in all humility to save them from the danger, promising to be grateful to Him by worshipping Him Alone. ينجي ***yunajjî*** = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *najjâ*, form II of *najâ* [*najw/ najâ'/najâh*], to be saved, to get away. See *najjaynâ* at 2:49, p. 23, n. 13).

4. The literal meaning of *zulumât* is darkness, but it is used here figuratively to mean the perils on land and sea, such as tempests, hurricanes, quakes, etc. (See *Al-Bahr*, IV, 542). ظلمات ***zulumât*** (pl.; s. *ẓulmah*) = darkness. See at 6:39, p. 416, n. 5.

5. تضرع ***tadarru'*** = humility, imploring, begging. Verbal noun in form VII of *dara'a* (*dara'/darâ'ah*), to be humble. See *tadarra'û* at 6:43, p. 407, n. 11.

6. i.e., in their mind and heart. خفية ***khufyatan*** = in secrecy, secretly, covertly .

7. أنجا ***'anjâ*** = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najaâ* {see n. 3 above}. See *'anjaynâ* at 2:50, p. 24, n. 5).

8. *i. e.*, we shall not set partners with Him and shall worship Him Alone. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shakir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 6:53, p. 412, n. 1).

9. كرب ***karb*** (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, agony.

10. i. e., with Allah. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:41, p. 3407, n. 4).

عَذَابًا a punishment
مِّن فَوْقِكُمْ from above you[1] or
أَوْ مِن تَحْتِ أَرْجُلِكُمْ from under your feet[2]
أَوْ يَلْبِسَكُمْ شِيَعًا or to muddle[3] you into sects[4]
وَيُذِيقَ بَعْضَكُم and make some of you taste[5]
بَأْسَ بَعْضٍ the vehemence[6] of the others.
انظُرْ كَيْفَ نُصَرِّفُ See, how We spell out[7]
الْآيَاتِ the revelations,
لَعَلَّهُمْ يَفْقَهُونَ that they may understand.[8]
﴿٦٥﴾

وَكَذَّبَ بِهِ 66. And there cry lies[9] to it
قَوْمُكَ your people
وَهُوَ الْحَقُّ while it is the truth.
قُل لَّسْتُ عَلَيْكُم Say: "I am not over you
بِوَكِيلٍ ﴿٦٦﴾ an authorized agent."[10]

لِّكُلِّ نَبَإٍ 67. Every message
مُّسْتَقَرٌّ has an appointed time;[11]
وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾ and soon you will know.

وَإِذَا رَأَيْتَ الَّذِينَ 68. And if you see those who
يَخُوضُونَ engage[13] in vain talks
فِي آيَاتِنَا about Our revelations

1. Such as thunder-strikes, hurricanes, tornadoes hail-storms, etc.

2. Such as volcanic eruptions, earthquakes, land-slides etc.

3. يلبس ***yalbisa***(*u*) = he muddles, confounds, perplexes, puts on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The last letter takes *fathah* because of the particle *'an* coming before the previous verb *yab'atha* to which this verb is conjunctive. See *labasnâ* at 6:9, p. 394, n. 10).

4. شيع ***shiya'*** (pl.; s.شيعة *shî'ah*) = scets, factions, parties, adherents.

5. يذيق ***yudhîqa***(*u*) = he makes (s.o.) taste, gives to taste (v. iii. m. s. impfct.. from *'adhâqa*, form IV of *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fatḥah* for the reason stated at n. 3 above. See *yadhûqa* at 5:95, p. 377, n. 7).

6. بأس ***ba's*** = vehemence, strength, the thick of fighting, retribution. See at 6:43, p.407, n. 10.

7. نصرف ***nuṣarrifu*** = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:46, p. 409, n. 1).

8. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 4:78, p. 276, n. 2).

9. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kudhib /kadhbah / kidhbah*], to lie. See at 6:21, p. 399, n. 4).

10. i. e. , I am not authorized to coerce you to accept the truth. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 4:171, p. 321, n. 9).

11. i. e., to settle and take effect. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 2:36, p. 19, n. 10).

12. يخوضون ***yakhuḍûna***= they engage in, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See *yakhûḍû* at 4:140, p. 307, n. 1).

فَأَعْرِضْ عَنْهُمْ turn away[1] from them
حَتَّىٰ يَخُوضُوا۟ فِى until they engage in
حَدِيثٍ غَيْرِهِۦ a talk other than that.
وَإِمَّا يُنسِيَنَّكَ And if at all Satan
ٱلشَّيْطَٰنُ makes you forget,[2]
فَلَا تَقْعُدْ then do not sit[3]
بَعْدَ ٱلذِّكْرَىٰ after recollection[4] with
مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ the transgressing people.
﴿٦٨﴾
وَمَا عَلَى ٱلَّذِينَ 69. And it is not on those
يَتَّقُونَ who fear Allah[5]
مِنْ حِسَابِهِم anything of their account
مِّن شَىْءٍ whatsoever;[6]
وَلَٰكِن ذِكْرَىٰ but to remind,
لَعَلَّهُمْ that they may
يَتَّقُونَ ﴿٦٩﴾ be on their guard.

وَذَرِ ٱلَّذِينَ 70. And shun[7] those who
ٱتَّخَذُوا۟ دِينَهُمْ take[8] their religion
لَعِبًا وَلَهْوًا for sport[9] and diversion,[10]
وَغَرَّتْهُمُ while there deludes[11] them
ٱلْحَيَوٰةُ ٱلدُّنْيَا the worldly life;
وَذَكِّرْ بِهِۦٓ and remind them by it[12]

1. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 5: 42, p. 349, n. 12). The *'âyah* was revealed in the context of the unbelievers' practice of gathering to ridicule and disbelieve the Qur'ân and it asks the Muslims to dissociate themselves from such assemblages and discussions. See 4:140 at p. 307.

2. The address is to the Muslims through the Prophet (see Ibn Kathîr, IV, 272). *yunsiyanna* = he makes forget (v. iii. m. s. impfct. emphatic from *nasiya* [*nasy/nisyân*], to forget. See *nasû* at 6:43, p. 408, n. 1).

3. لا تقعد *lâ taq'ud* = do not sit, stay (v. ii. m. s. imperative [prohibition] from *qa'ada* [*qu'ûd*], to sit down. See *lâ taq'udû* at 4:140, p. 306, n. 11).

4. ذكرى *dhikrâ* = recollection, remembrance, memory.

5. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

6. i. e., the believers will not be held responsible for the unbelievers' act of ridiculing and disbelieving the Qur'ân if, in accordance with the instruction of this *'âyah*, their association is given up, but it is a duty to remind them of the impropriety of their act, as mentioned in the next clause of the *'âyah*.

7. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave.

8. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 4:125, p. 299, n. 12).

9. لعب *la'ib* (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 6:32, p. 403, n. 5.

10. لهو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:32, p. 403, n. 6.

11. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See *gharra* at 3:24, p. 164, n. 5).

12. i. e., by the Qur'ân.

أَن تُبْسَلَ lest consigned to perdition[1]

نَفْسٌ be any being[2]

بِمَا كَسَبَتْ for what it acquired.[3]

لَيْسَ لَهَا It does not have,

مِن دُونِ ٱللَّهِ وَلِيٌّ besides Allah, any protector

وَلَا شَفِيعٌ nor any intercessor;

وَإِن تَعْدِلْ and if it offers in equation[4]

كُلَّ عَدْلٍ all the equivalence[5]

لَّا يُؤْخَذْ مِنْهَآ it will not be taken[6] from it.

أُوْلَٰٓئِكَ ٱلَّذِينَ They are those who have

أُبْسِلُوا been consigned to perdion[7]

بِمَا كَسَبُوا۟ for what they earned.

لَهُمْ شَرَابٌ They will have for drink

مِّنْ حَمِيمٍ وَ of boiling water[8] and

عَذَابٌ أَلِيمٌ a painful punishment,

بِمَا كَانُوا۟ because they go on

يَكْفُرُونَ ﴿٧٠﴾ disbelieving.

Section (*Rukû'*) 9

قُلْ أَنَدْعُوا۟ 71. Say: "Shall we call on,

مِن دُونِ ٱللَّهِ مَا in lieu of Allah, that which

لَا يَنفَعُنَا can neither benefit[9] us

وَلَا يَضُرُّنَا nor harm[10] us,

1. تبسل ***tubsala*** = she or it is consigned to perdition, ruin (v. iii. s. impfct. passive from *'absala* , form IV of *basula* [*basâlah*], to be brave. The last letter takes *fathah* because of the particle *'an* coming before the verb.

2. نفس ***nafs*** (s.; pl. *nufûs/'anfus)*= living being, person, individual, nature, self. See *'anfus* at 5:116, p. 388, n. 8.

3. i. e., of sin and guilt. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

4. i. e., as reparation or compensation. تعدل ***ta'dil(u)*** = she or it offers in equation, equates, balances, (v. iii. f. s. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. The final letter is vowelless because the verb forms part of a conditional clause preceded by *'in*. See *ya'dilûna* at 6:1, p. 391, n. 6).

5. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:106, p. 382, n. 5).

6. Anyone who commits sins and dies without making amends and seeking Allah's forgiveness shall not avert due punishment when faced by it even if he were then able and willing to make reparation for the sins. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 3:91; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *hadîth* to the same effect reported by 'Anas ibn Mâlik (r.a.) in *Bukhârî*, no. 6538; *Musnad Aḥmad*, III, pp. 127; Ibn Kathîr, II, p. 60. يؤخذ ***yu'khadh(u)*** = he or it is taken, received, accepted (v. iii. m. s. impfct. passive from *'akhadha* [*'akhdh*], to take. The final letter is vowelless because the verb forms conclusion of a conditional clause preceded by *'in*. See *'akhadhnâ* at 6:43, p. 408, n. 6).

7. أبسلوا ***'ubsilû*** = they were consigned to perdition, ruin (v. iii. m. pl. past passive from *'absala*, form IV of *basula*. See n. 1 above.

8. حميم ***hamîm*** = boiling water, close friend.

9. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 5:119, p. 390, n. 1).

10. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *darra* [*ḍarr*], to harm. See *yaḍurra* at 5:105, p. 381, n. 10).

وَنُرَدُّ عَلَىٰٓ أَعۡقَٰبِنَا and be turned[1] on our heels[2]
بَعۡدَ إِذۡ هَدَىٰنَا ٱللَّهُ after that Allah has guided
كَٱلَّذِي us, like the one whom
ٱسۡتَهۡوَتۡهُ ٱلشَّيَٰطِينُ the devils have seduced[3]
فِي ٱلۡأَرۡضِ in the earth
حَيۡرَانَ making bewildered,[4]
لَهُۥٓ أَصۡحَٰبٞ he having friends[5]
يَدۡعُونَهُۥٓ إِلَى ٱلۡهُدَى calling[6] him to guidance,
ٱئۡتِنَاۗ [saying]:Come to us?"
قُلۡ إِنَّ هُدَى ٱللَّهِ Say:"Verily Allah's guidance
هُوَ ٱلۡهُدَىٰۖ وَ is the guidance;[7] and
أُمِرۡنَا we have been commanded[8]
لِنُسۡلِمَ that we surrender[9]
لِرَبِّ ٱلۡعَٰلَمِينَ to the Lord of all benigs."
٧١
وَأَنۡ أَقِيمُواْ 72 " And that you perform[10]
ٱلصَّلَوٰةَ وَٱتَّقُوهُۚ the prayer and fear Him;[11]
وَهُوَ ٱلَّذِيٓ إِلَيۡهِ and He it is to Whom
تُحۡشَرُونَ ٧٢ you shall be mustered."[12]

وَهُوَ ٱلَّذِي 73. And He it is Who
خَلَقَ ٱلسَّمَٰوَٰتِ created the heavens
وَٱلۡأَرۡضَ بِٱلۡحَقِّۖ and the earth in truth;

1. نرد ***nuraddu*** = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:27, p. 401, n. 6).

2. i. e., be reverted to the state of ignorance and unbelief. See 3:149 at p. 213. أعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends. See at 3:149, p. 213, n. 4).

3. استهوت ***istahwat*** = she seduced, enticed, enchanted, lured, tempted, made fond of (v. iii. f. s. past from *istahwâ*, form X of *hawiya* [*hawan*], to become fond. See *tahwâ* at 5:70, p. 365, n. 2).

4. حيران ***ḥayrân*** = bewildered, perplexed, baffled, confused, at a loss, at one's wit's end.

5. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, friends, associates, comrades, followers, owners, possessors . See at 5:86, p. 372, n. 7).

6. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*dû'â*], to call, to summon. See at 4:117, p. 296, n. 5).

7. i. e., the guidance given by Allah through His Messenger is the right guidance.

8. أمرنا ***'umirnâ*** = we were commanded, bidden, ordered (v. i. pl. past passive from *'amara* [*'amr*], to order. See *'umirtu* at 6: 14, p. 396, n. 11).

9. i. e., to worship and adore Him Alone to the exclusion of all other imaginary deities. نسلم ***nuslima(u)*** = we surrender, submit ourselves, resign ourselves (v. i. pl. impfct. from *'aslama*, from IV of *salima* [*salâmah /salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. أقيموا ***'aqîmû*** = you (all) properly perform, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 4:77, p. 274, n. 9).

11. i. e., by obeying His commands and prohibitions. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:108, p. 384, n. 4).

12. i. e., on the Day of Judgement. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 5:96, p. 378, n. 4).

وَيَوْمَ يَقُولُ and on the day He will say
كُن فَيَكُونُ "Be", and it will be.[1]
قَوْلُهُ ٱلْحَقُّ His Word is the truth; and
وَلَهُ ٱلْمُلْكُ His will be the dominion[2] the
يَوْمَ يُنفَخُ فِى ٱلصُّورِ day trumpet[3] will be blown.[4]
عَٰلِمُ He is All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ of the unseen and the seen;
وَهُوَ ٱلْحَكِيمُ and He is the All-Wise,[5]
ٱلْخَبِيرُ ﴿٧٣﴾ the All-Aware.[6]

وَإِذْ 74. And [recall] when
قَالَ إِبْرَٰهِيمُ لِأَبِيهِ Ibrâhîm said to his father
ءَازَرَ أَتَتَّخِذُ 'Âzar[7] : "Do you take[8]
أَصْنَامًا ءَالِهَةً idols[9] as gods?
إِنِّىٓ أَرَىٰكَ Indeed I see you
وَقَوْمَكَ and your people
فِى ضَلَٰلٍ مُّبِينٍ ﴿٧٤﴾ in manifest error."

وَكَذَٰلِكَ نُرِىٓ 75. And thus We showed[10]
إِبْرَٰهِيمَ Ibrâhîm
مَلَكُوتَ ٱلسَّمَٰوَٰتِ the empire[11] of the heavens
وَٱلْأَرْضِ and the earth,[12]
وَلِيَكُونَ مِنَ that he be of those

1. After having pointed out in the previous *'âyahs* the futility of worshipping the false and imaginary deities and the command to submit wholeheartedly to Allah and to worship Him Alone, this *'âyah* draws attention to the fact that it is Allah Who created the heavens and the earth and all that exists, and it is also He who will, after their destruction, recreate them on the Day of Judgement, and both the process take place simply by His command, "Be".

2. Allah's is the absolute dominion always and ever. Here the emphasis is on the state on the Day of Judgement when, unlike the state of affairs in the world in which the fact of Allah's absolute dominion is lost sight of by His creation, it will be unmistakably seen and felt.

2. صور ***ṣûr*** = horn, bugle, trumpet.

3. This will be the second blowing of the trumpet by the angel Isrâfîl on Allah's command for resurrection (see Ibn Kathîr, III, 276-278). ينفخ ***yunfakhu*** = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See *tanfukhu* at 5:110, p. 385, n. 9).

5. i. e. , in His creation and dispensation of all affairs.

6. i. e., of all that exists and happens and all that His creatures think, do or fail to do.

7. This and the succeeding *'âyahs* up to *'âyah* 83 relate Prophet Ibrâhîm's (p.b.h.) preaching of monotheism and his argumentation with his father and his people about it, pointing out particularly the irrationality of worshipping man-made idols, the stars and other heavenly bodies and objects of nature.

8. تتخذ ***tattakhidhu*** = you take, take up, take to yourself, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:67, p.32, n. 3).

9. أصنام ***'aṣnâm*** (pl.; s. صنم *ṣanam*) = idols, images.

10. نرى ***nurî*** = we show (v. i. pl. impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see *yurî* at 2:167, p. 79, n. 3).

11. ملكوت ***malakût*** = empire, realm.

12. i. e., as belonging totally and exclusively to Allah.

ٱلْمُوقِنِينَ ﴿٧٥﴾ believing with certitude.[1]

فَلَمَّا جَنَّ 76.So when there darkened[2]
عَلَيْهِ ٱلَّيْلُ upon him night
رَءَا كَوْكَبًا he saw a star.[3]
قَالَ هَٰذَا رَبِّى He said :"This is my Lord".
فَلَمَّآ أَفَلَ قَالَ But when it set,[4] he said:
لَآ أُحِبُّ "I do not like[5]
ٱلْءَافِلِينَ ﴿٧٦﴾ the ones that set."[6]

فَلَمَّا رَءَا 77. Then when he saw
ٱلْقَمَرَ بَازِغًا the moon rising,[7]
قَالَ هَٰذَا رَبِّى he said: "This is my Lord".
فَلَمَّآ أَفَلَ قَالَ Then when it set he said:
لَئِن لَّمْ يَهْدِنِى رَبِّى "If my Lord guided me not,
لَأَكُونَنَّ مِنَ I am sure to be of
ٱلْقَوْمِ ٱلضَّآلِّينَ ﴿٧٧﴾ the people gone astray."[8]

فَلَمَّا رَءَا 78. Then when he saw
ٱلشَّمْسَ بَازِغَةً the sun rising,
قَالَ هَٰذَا رَبِّى he said: "This is my Lord,
هَٰذَآ أَكْبَرُ this is the greatest."
فَلَمَّآ أَفَلَتْ But when it set,

1. موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*)= those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See *yûqinûna* at 5:51, p. 355, n.7).

2. جن ***janna*** = he or it became dark, it covered, descended (v. iii. m. s. past from *jann/junûn*, to cover, to veil).

3. The statements put here in the mouth of Prophet Ibrâhîm (p.b.h.) were arguments to expose the folly of astral worship (worship of stars and other heavenly bodies) which prevailed not only in Chaldea (Iraq), his original land, but widely over other parts of the world, by drawing attention to the fact that the heavenly bodies are created and their movements regulated by One Creator and Lord, Allah (See Al-Zamakhsharî, *Al-Kashshâf*, II, 24; *Al-Bahr*, IV, 564). The existence of the famous "Temple of Heaven" at Beijing, China, and a host of other temples and pyramids through the Far East, South East Asia, the Middle East (Egypt) to South America, dedicated in one form or other to the worship of heavenly bodies, points to the extent of the supersition that had engulfed the entire world at that time. Prophet Ibrâhim's message of monotheism was directed against this world-wide superstition and polytheism. كوكب ***kawkab*** (s.; pl. *kawâkib*) = star.

4. أفل ***'afala*** = he or it set, went down, disappeared (v. iii. m. s. past from *ufûl*, to go down, to set).

5. أحب *'uhibbu* = I like, love (v. i. s impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 4:148, p. 310, n. 8).

6. آفلين ***'âfilîn*** (pl.; acc./gen. of *'âfilûn*) = those that set, go down(act. participle from *'afala*. See n. 4 above).

7. بازغ ***bâzigh*** (m.; f. *bâzighah*) = rising, coming out, emerging, dawning (active participle from *bazagha* [*buzûgh/bazgh*], to come out.

8. ضالين ***dâllîn*** (pl.; acc./gen. of *dâllûn*;sing. ضال *dâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalâl/dalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

قَالَ يَٰقَوْمِ he said: "O my people,
إِنِّى بَرِىٓءٌ مِّمَّا I am innocent[1] of what
تُشْرِكُونَ ﴿٧٨﴾ you set as partners."[2]

إِنِّى وَجَّهْتُ 78. "I have turned[3]
وَجْهِىَ لِلَّذِى my face to Him Who
فَطَرَ ٱلسَّمَٰوَٰتِ created[4] the heavens
وَٱلْأَرْضَ and the earth
حَنِيفًا as a sincere monotheist;[5]
وَمَآ أَنَا۠ مِنَ and I am not of
ٱلْمُشْرِكِينَ ﴿٧٩﴾ the polytheists."

وَحَآجَّهُۥ 79. And there disputed[6] with
قَوْمُهُۥ him his people.
قَالَ أَتُحَٰٓجُّوٓنِّى He said: "Do you dispute[7]
فِى ٱللَّهِ with me about Allah while
وَقَدْ هَدَىٰنِ He has just guided me?
وَلَآ أَخَافُ مَا And I do not fear[8] what
تُشْرِكُونَ بِهِۦٓ you set as partners with Him,
إِلَّآ أَن يَشَآءَ except that my Lord wills
رَبِّى شَيْـًٔا anything.[9]
وَسِعَ رَبِّى My Lord encompasses[10]
كُلَّ شَىْءٍ عِلْمًا everything in knowledge.

1. برىء ***barî'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt. See at 6:19, p. 398, n. 8.

2. i. e., with Allah. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See 'at 6:41, p. 407, n. 4).

3. وجهت ***wajjahtu*** = I turned, directed, set my face, aimed (v. i. s. past from *wajjaha*, form II of *wajuha/wajaha* [*wajâhah/wajh*], to be of distinction).

4. فطر ***fatara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See *fâtir* at 6:14, p. 396, n. 8).

5. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 4:125, p. 299, n. 11).

6. حاج ***ḥâjja*** = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *ḥajja*, to overcome, to convince, to perform *ḥajj*, to aim at. See at 3:61, p. 179, n. 2).

7. تحاجون ***tuḥâjjûna*** = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥâjja*, form III of *ḥajja* [*ḥijj/ḥajjj*], to aim at, to overcome. See n. 6 abobe and at 3:65, p. 181, n. 1).

8. i. e. , I do neither fear nor care the gods and goddesses you set as partners with Allah; for they do not have any power to do anything, good or bad. (See for further details of Prophet Ibrâhîm's dispute with his people, 21:51-70). أخاف ***'akhâfu*** = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 6:15, p. 397, n. 1).

9. i. e. , none can do any benefit or harm except Allah (See Ibn Kathîr, III, 287).

10. وسع ***wasi'a*** = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *sa'h*), to be wide. See at 2:255, p. 131, n. 10).

أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

Will you not then bear in mind?"[1]

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨١﴾

81. And how could I fear what you set as partners while you do not fear[2] that you have set partnets with Allah whereof He has not sent down[3] on you any authority?[4] So which of the two groups[5] has a better right to security,[6] if you are aware of?"[7]

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

82. "Those who believe and do not muddle[8] their faith with transgression,[9] such people, they have secuirty and they are in receipt of guidance."[10]

Section (*Rukû'*) 10

وَتِلْكَ حُجَّتُنَآ

83. And that is Our evidence

1. تذكرون ***tatadhakkarûna*** = you bear in mind, remember,(v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkarûna* at 2:221, p.109, n. 3.

2. تخافون ***takhâfûna*** = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*] , to fear. See at 4:34, p. 255, n. 12).

3. ينزل ***yunazzil(u)*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See *yunazzila* at 5:112, p. 386, n. 9).

4. سلطان ***sultân*** = authority, mandate, authorization, rule, evidence. See at 4:153, p. 313, n. 6.

5. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فريقين ***farîqayn*** (dual; acc./gen. of *farîqân*, s. *farîq*) = two groups, sections, parties, bands, factions. See *farîq* at 5:70, p. 365, n. 3.

6. i. e., security against Allah's wrath and punishment. أمن ***'amn*** = security, safety, peace, immunity, protection. See at 4:83, p. 277, n. 13.

7. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:71, p. 183, n. 2).

8. يلبسوا ***yalbisû(na)*** = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yalbisa* at 6:65, p. 417, n. 3).

9. Note that *ẓulm* here means more particularly the sin of setting partners with Allah (*shirk*) which is elsewhere stated in the Qur'ân as an enormous transgression , *ẓulm 'aẓîm* (see 31:13). ظلم ***ẓulm*** = wrong, injustice, iniquity, oppression. See at 5:39, p. 347, n. 8.

10. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:157, p. 74, n. 4; and *muhtadîn* at 6:56, p. 413, n. 6).

ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ	We gave to Ibrâhîm
عَلَىٰ قَوْمِهِۦ	over his people.
نَرْفَعُ دَرَجَٰتٍ	We raise[1] in ranks[2]
مَّن نَّشَآءُ	whomsoever We will.
إِنَّ رَبَّكَ	Verily your Lord is
حَكِيمٌ عَلِيمٌ ﴿٨٣﴾	All-Wise,[3] All-Knowing.[4]
وَوَهَبْنَا لَهُۥٓ	84. And We gifted[5] him
إِسْحَٰقَ وَيَعْقُوبَ	Ishâq and Ya'qûb (Jacob).[6]
كُلًّا هَدَيْنَا	Each we gave guidance;[7]
وَنُوحًا هَدَيْنَا	and Nûh We gave guidance
مِن قَبْلُ	afore;
وَمِن ذُرِّيَّتِهِۦ	and of his progeny[8] –
دَاوُۥدَ وَسُلَيْمَٰنَ	Dâûd and Sulaymân,
وَأَيُّوبَ وَيُوسُفَ	and 'Ayyûb and Yûsuf
وَمُوسَىٰ وَهَٰرُونَ	and Mûsâ and Hârûn.
وَكَذَٰلِكَ نَجْزِى	And thus We reward[9]
ٱلْمُحْسِنِينَ ﴿٨٤﴾	the doers of good deeds.[10]
وَزَكَرِيَّا وَيَحْيَىٰ	85.And Zakariyyâ andYahyâ,
وَعِيسَىٰ وَإِلْيَاسَ	and 'Îsâ and Ilyâs –
كُلٌّ مِّنَ ٱلصَّٰلِحِينَ	each was of the righteous.[12]
﴿٨٥﴾	

1. نرفع ***narfa'u*** = we raise, elevate, lift up (v. i. pl. impfct. from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'a* at 4:158, p. 315, n. 8). *'Áyahs* 83 to 90 emphasize the fact that all the Prophets and Messengers of Allah came with the same message and guidance, that of monotheism and worship of Allah Alone to the exclusion of all other beings and objects and that Islam is that guidance.

2. i. e., especially in respect of knowledge, understanding and Prophethood. درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, stairs, flight of steps. See at 3:162, p. 219, n. 12).

3. i. e., in His creation and dispensation.

4. i. e., of everything, particularly of the thoughts and deeds of His creatures, open or secret.

5. The emphasis is on the fact that Ibrâhîm (p. b. h.) was given his second son Ishâq at a very advanced age when he was totally despaired of having any (See 11:72-73; also Ibn Kathîr, III, 290). وهبنا ***wahabnâ*** = we gifted, donated, presented, granted, accorded (v. i. pl. past from *wahaba* [*wahb*], to donate. See *hab* at 3:38, p. 170, n. 8.

6. Grandson of Ibrâhîm (p.b.h. See 11:71)

7. i. e., Prophethood (see 37:112). هدينا ***hadaynâ*** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 4:68, p. 271, n. 1).

8. See 37:113. ذرية ***dhurriyah*** (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendant. See at 4:9, p. 240, n. 6). Progeny here includes descendants of brothers and sisters as well.

9. نجزى ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See *yujza* at 4:123, p. 298, n. 7).

10. محسنين ***muhsinîn*** = (acc. /gen. of *muhsinún*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from *'ahsana*. form IV of *hasuna* [*husn*], to be good. See at 5:93, p. 376, n. 3).

11. صالحين ***sâlihîn*** (acc./gen. of *ṣâliḥún*, sing. *ṣâlih*) = righteous, virtuous, good (active participle from *ṣalaha* [*salâh/sulûh/maslahah*], to be good, right, proper. See at 5:84, p. 371, n. 11).

وَإِسْمَٰعِيلَ وَٱلْيَسَعَ 86. And Ismâ'îl and Elisa,
وَيُونُسَ وَلُوطًا and Yûnus and Lût,
وَكُلًّا فَضَّلْنَا each We preferred[1]
عَلَى ٱلْعَٰلَمِينَ ﴿٨٦﴾ over all the beings.[2]

وَمِنْ ءَابَآئِهِمْ 87. And of their fathers[3]
وَذُرِّيَّٰتِهِمْ and their progeny
وَإِخْوَٰنِهِمْ and their brethren.
وَٱجْتَبَيْنَٰهُمْ We selected[4] them
وَهَدَيْنَٰهُمْ إِلَىٰ and guided them to
صِرَٰطٍ مُّسْتَقِيمٍ a path[5] straight and proper.[6]
﴿٨٧﴾

ذَٰلِكَ هُدَى ٱللَّهِ 88.That is Allah's guidance.[7]
يَهْدِى بِهِۦ He guides therewith
مَن يَشَآءُ whom He will
مِنْ عِبَادِهِۦ ۚ of His servants.
وَلَوْ أَشْرَكُوا۟ And if they had set partners,[8]
لَحَبِطَ عَنْهُم void[9] would have become for
مَّا كَانُوا۟ يَعْمَلُونَ ﴿٨٨﴾ them what they used to do.

أُو۟لَٰٓئِكَ ٱلَّذِينَ 89. They are the ones whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We gave the Book and
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ decree[10] and prophethood.

1. i. e., we preferred for the bestowal of Prohethood. فضلنا ***faḍḍalnâ*** = we gave precedence. preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 2:253, p. 129, n. 1).

2. i. e. , over all the beings of the time. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:45, p. 408, n. 12).

3. i. e, their ancestors.

4. اجتبينا ***ijtabaynâ*** = we selected, chose, picked (v. i. pl. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 3:179, p. 226, n. 2).

5. i. e., we selected them for Prophethood and guided them with the message of monotheism and the worship of Allah Alone, Islam. That the whole emphasis here is on the identity and continuity of the message through all the Prophets is made all the more clear in *'âyah* 89 below wherein it is stated that these are the people whom Allah gave the scripture, Prophethood and rule. صراط ***ṣirât*** = way, path, road. See at 6:39, p. 406, n. 8.

6 مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:175, p. 323, n. 13.

7. This *'âyah* is a further elucidation of the previous *'âyah*. That the "guidance" mentioned here is the guidance to monotheism and Islam is made clear by the next clause of the *'âyah* which speaks of *shirk* or setting partners with Allah as the breach and violation of the guidance.

8. i. e., set partners with Allah. أشركوا ***'ashrakû*** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 6:22, p. 399, n. 8).

9. حبط ***ḥabita*** = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 5:5, p. 330, n. 5).

10. See 19:58. حكم ***ḥukm*** (pl. أحكام *'ahkâm*) = judgement, order, decree, wisdom, judiciousness, rule. See at 3:79, p. 186, n. 9.

فَإِن يَكْفُرْ بِهَا — So if there disbelieve[1] in it
هَٰؤُلَاءِ — these people,[2]
فَقَدْ وَكَّلْنَا — then We have just entrusted[3]
بِهَا قَوْمًا لَّيْسُوا — it to a people[4] who are not
بِهَا بِكَافِرِينَ ﴿٨٩﴾ — disbelievers therein.

أُولَٰئِكَ الَّذِينَ — 90. These are those whom
هَدَى اللَّهُ — Allah gave guidance.
فَبِهُدَاهُمُ — So by their guidance
اقْتَدِهْ — be guided.[5]
قُل لَّا أَسْأَلُكُمْ — Say: "I do not ask[6] of you
عَلَيْهِ أَجْرًا — for it any remuneration.[7]
إِنْ هُوَ إِلَّا ذِكْرَىٰ — It is naught but a reminder[8]
لِلْعَالَمِينَ ﴿٩٠﴾ — to all the beings.

Section (*Rukû'*) 11

وَمَا قَدَرُوا — 91. They do not appraise[9]
اللَّهَ حَقَّ قَدْرِهِ — Allah His true appraisement
إِذْ قَالُوا — when they say:
مَا أَنزَلَ اللَّهُ — "Allah has not sent down[10]
عَلَىٰ بَشَرٍ مِّن شَيْءٍ — on a human being anything."
قُلْ مَنْ أَنزَلَ — Say: " Who sent down
الْكِتَابَ — the Book

1. The consolation is addressed in the first instance to the Prophet, but it is applicaole to all people at all times and places. يكفر ***yakfur(u)*** = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 2:256, p. 132, n. 6).

2. The immediate allusion is to the Quraysh unbelievers; but it applies to all unbelievers at all places and times.

3. وكلنا ***wakkalnâ*** = we entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl/wukûl*], to entrust. See *wakîl* at 6:66, p. 417, n. 10).

4. The immediate allusion is to the *muhâjirs* and *ansâr* of Madina; but it applies to all those who believe and abide by the guidance given by Allah.

5. اقتد ***iqtadi(h)*** = be guided, follow, emulate, (v. ii. m. s. imperative from *iqtadâ* , form VIII of *qadâ* [*qadw/qadan/qadâwah*], to be tasty. The final *hâ'* is quiescent.

6. أسال ***'as'alu*** = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See *yas'alûna* at 5:4, p. 328, n. 9).

7. أجر ***'ajr*** (pl. أجور *'ujûr)* = reward, recompense, remuneration, emolument, fee. See at 4:23, p. 258, n. 11).

8. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 6:68, p. 418, n. 4.

9. قدروا ***qadarû*** = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate).

10. This *'âyah* gives reply to those who disbelieve that Allah had not sent down any Book on the Prophet Muhammad (p. b. h.) and points out that just as He had sent scriptures on the previous Prophets, similarly He sent the Qur'ân down to Prophet Muhammad (p.b.h.). It also draws attention to the fact that the Prophets and Messengers were no more than men and that Allah selected whom He willed for Prophethood and Messengership. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5: 44, p. 351, n. 9).

ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ	which Mûsâ brought
نُورًا وَهُدًى	as a light and guidance
لِّلنَّاسِ	for man,
تَجْعَلُونَهُۥ قَرَاطِيسَ	you make[1] it into sheets[2]
تُبْدُونَهَا	showing[3] them,
وَتُخْفُونَ	while you conceal[4]
كَثِيرًا	a good deal,
وَعُلِّمْتُم	and you were taught[5]
مَّا لَمْ تَعْلَمُوٓا۟	what you did not know,
أَنتُمْ وَلَآ ءَابَآؤُكُمْ	neither you nor your fathers?
قُلِ ٱللَّهُ	Say: "Allah".
ثُمَّ ذَرْهُمْ	Then leave[6] them
فِى خَوْضِهِمْ	in their venture[7]
يَلْعَبُونَ ﴿٩١﴾	making fun.[8]
وَهَٰذَا كِتَٰبٌ	92. And this is a Book,[9]
أَنزَلْنَٰهُ	I have sent it down;
مُبَارَكٌ	full of blessings[10] and
مُّصَدِّقُ ٱلَّذِى	confirming[11] of what is
بَيْنَ يَدَيْهِ	before it,
وَلِتُنذِرَ	that you may warn[12]
أُمَّ ٱلْقُرَىٰ	the Mother of Habitations[13]
وَمَنْ حَوْلَهَا	and those around[14] it.

1. تجعلون ***taj'alûna*** = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *yaj'al* at 6:39, p. 416, n. 7).

2. i. e., separate sheets, displaying only those that you like to. قراطيس ***qarâtîs*** (pl.; s. *qirṭâs*) = papers, parchments, sheets. See *qirtâs* at 6:7, p. 394, n. 1.

3. تبدون ***tubdûna*** = you express, make known, disclose, show (v. ii. m. pl. impct. from *'abdâ*, form IV of *badâ* (*budûww/budâ'*) , to appear, to become clear. See *yubdûna* at 3:154:215, n. 14).

4. تخفون ***tukhfûna*** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ* , form IV of *khafiya* [*khafâ' /khîfah/ khufyah*], to be hidden. See at 5:15, p. 336, n. 3).

5. علمتم ***'ullimtum*** = you were taught, instructed, informed (v. ii. m. pl. past passive from *'allama*, form II of *'alima* [*'ilm*], to know. See *tu'allimûna* 5:4, p. 328, n. 12).

6. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:70, p. 418, n. 7).

7. خوض ***khawd*** = venture, plunge, rushing in. See *yakhûdûna* at 6:68, p. 417, n. 12).

8. يلعبون ***yal'abûna*** = they play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/li'b/la'ib/tal'âb*], to play, to have fun. See *la'ib* at 6:70, p. 418, n. 9).

9. i. e., the Qur'ân

10. مبارك ***mubârak*** = blessed, full of blessings. See at 3:96, p. 193, n. 8.

11. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:48, p. 353, n. 5).

12. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* coming before the verb. See *tundhir* at 2:6, p. 6, n. 3).

13. i. e. Makka. قرى ***qurân*** (pl.; s. *qaryah*) = villages, towns, habitations. See *qaryah* at 4:75, p. 273, n. 6.

14. i. e., all the inhabitants of the world, for Makka (Ka'bah) is the centre of the earth. حول ***hawl*** = around; also year, might.

وَٱلَّذِينَ يُؤْمِنُونَ And those who believe[1]
بِٱلْآخِرَةِ in the hereafter
يُؤْمِنُونَ بِهِۦ do believe in it;
وَهُمْ عَلَىٰ صَلَاتِهِمْ and they are on their prayers
يُحَافِظُونَ ﴿٩٢﴾ constantly observant.[2]

وَمَنْ أَظْلَمُ 93. And who can be viler[3]
مِمَّنِ ٱفْتَرَىٰ than the one who fabricates[4]
عَلَى ٱللَّهِ كَذِبًا against Allah a lie[5]
أَوْ قَالَ or says: "It has been
أُوحِيَ إِلَيَّ communicated[6] to me" while
وَلَمْ يُوحَ there was not communicated
إِلَيْهِ شَيْءٌ وَمَن to him anything; and who
قَالَ سَأُنزِلُ says: " I shall send down[7]
مِثْلَ مَآ the like of what
أَنزَلَ ٱللَّهُ Allah sent down"?
وَلَوْ تَرَىٰٓ And were you to see
إِذِ ٱلظَّٰلِمُونَ when the transgressors[8] will
فِي غَمَرَٰتِ ٱلْمَوْتِ be in the throes[9] of death,
وَٱلْمَلَٰٓئِكَةُ and the angels
بَاسِطُوٓا۟ أَيْدِيهِمْ stretching out[10] their hands –
أَخْرِجُوٓا۟ أَنفُسَكُمُ "give up your souls".
ٱلْيَوْمَ تُجْزَوْنَ Today you will be awarded

1. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 4:65, p. 269, n. 8).

2. يحافظون ***yuḥâfiẓûna*** = they keep up, maintain, sustain, preserve, observe, uphold, are watchful (v. iii. m. pl. impfct. from *ḥâfiẓa*, to keep up, maintain, form III of *ḥafiẓa* [*ḥifẓ*], to preserve. See *ḥâfiẓû* at 2:238, p. 120, n. 11).

3. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 6:21, p. 399, n. 1).

4. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:21, p.399 , n. 2).

5. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 3:78, p. 186, n. 5.

6. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 6:19, p. 398, n. 3). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

7. أنزل ***'unzilu*** = I shall send down (v. i. m. s. impfct. from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, get down. See *'anzala* at 6:91, p. 427, n. 10).

8. i. e., those who utter a lie against Allah or set partners with Him are transgressors, the last mentioned sin being the worst of transgression (See for instance 2:229; 2:254; 3:94; 31:13). ظالمون ***ẓâlimûn*** (sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:21, p. 399, n. 6).

9. غمرات ***ghamarât*** (pl.; s. ghamarah) = deluge, flood, adversities, ups and downs. *ghamarât al-mawt* is a phrase meaning: throes of death, agonies of death.

10. i. e. stretching out their hands and saying: باسطون ***bâsiṭû***(*n*) (pl.; s. *bâsiṭ*) = those stretching out, spreading, expanding (act. participle from *basaṭa* [*bast*]., to spread. The terminal *nûn* is dropped for the genitive construction. See *yabsutû* at 5:11, p. 333, n. 7, and *mabsûṭatân* at 5:68, p. 361, n. 7).

عَذَابَ ٱلْهُونِ the punishment of disgrace[1]
بِمَا كُنتُمْ تَقُولُونَ for that you used to say
عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ against Allah the untruth
وَكُنتُمْ عَنْ ءَايَٰتِهِۦ and used about His revela-
تَسْتَكْبِرُونَ ﴿٩٣﴾ tions to turn arrogant.[2]

وَلَقَدْ جِئْتُمُونَا 94. An now you have come
فُرَٰدَىٰ to Us singly[3]
كَمَا خَلَقْنَٰكُمْ as We created[4] you
أَوَّلَ مَرَّةٍ for the first time,
وَتَرَكْتُم and you have left[5]
مَّا خَوَّلْنَٰكُمْ what We bestowed[6] on you
وَرَآءَ ظُهُورِكُمْ behind[7] your back;[8]
وَمَا نَرَىٰ مَعَكُمْ and We do not see with you
شُفَعَآءَكُمُ the intercessors[9] of yours
ٱلَّذِينَ زَعَمْتُمْ whom you claimed[10]
أَنَّهُمْ فِيكُمْ that they were in your affairs
شُرَكَٰٓؤُا۟ co-partners.[11]
لَقَد تَّقَطَّعَ Now cut off is the bond[12]
بَيْنَكُمْ between you and there
وَضَلَّ عَنكُم has gone astray[13] from you
مَّا كُنتُمْ تَزْعُمُونَ what you used to presume.
﴿٩٤﴾

1. هون ***hûn*** = disgrace, degradation, abasement, ignominy.

2. تستكبرون ***tastakbirûna*** = you turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 5:82, p. 371, n. 1).

3. i. e., there will be neither friends nor relatives, nor the supposed leaders and gods and goddesses to render any help (see 19:80,95). فرادى ***furâdâ*** = singly, one by one, separately.

4. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:1, p. 392, n. 3).

5. تركتم ***taraktum*** = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 4:12, p. 243, n. 3).

6. i. e., what we bestowed on you of wealth, children and all other tangible and intangible powers and resources. خولنا ***khawwalnâ*** = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage).

7. وراء ***warâ'*** = rear, behind, beyond, over and above. See at 4:102, p. 289, n. 5.

8. ظهور ***zuhûr*** (sing. ظهر *zahr*) = backs, rears, rear sides. See at 2:189, p. 91, n. 6).

9. i. e., those whom you used to suppose as your intercessors. شفعاء ***shufa'â'*** (pl.; s. شفيع *shafî'*) = intercessors, advocates (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See *shafî'* at 6:51, p. 411, n. 1).

10. زعمتم ***za'amtum*** = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:22, p. 399, n. 9).

11. شركاء ***shurakâ'*** (pl.; s. *sharîk*) co-partners, sharers, associates. See at 4:12, p. 243, n. 10.

12. تقطع ***taqaṭṭa'a*** = he or it became severed, cut off (v. iii. m. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *taqaṭṭa'at* at 2:166, p. 78, n. 8).

13. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. {*ḍalla 'ankum* = he or it went astray from you, i. e., it was lost to you} See at 6:24, p. 400, n. 1).

Section (*Rukû'*) 12

إِنَّ ٱللَّهَ 95. Verily Allah is

فَالِقُ the One Who cleaves[1]

ٱلْحَبِّ وَٱلنَّوَىٰ the seeds[2] and fruit-stones.[3]

يُخْرِجُ ٱلْحَىَّ He brings out[4] the living

مِنَ ٱلْمَيِّتِ from the lifeless;

وَمُخْرِجُ ٱلْمَيِّتِ and producer[5] of the lifeless

مِنَ ٱلْحَىِّ from the living.

ذَٰلِكُمُ ٱللَّهُ That is Allah.[6]

فَأَنَّىٰ How could then

تُؤْفَكُونَ ﴿٩٥﴾ you be deluded?[7]

فَالِقُ 96. The One Who cleaves

ٱلْإِصْبَاحِ the day-break;[8]

وَجَعَلَ ٱلَّيْلَ and He makes the night

سَكَنًا a repose,[9]

وَٱلشَّمْسَ وَٱلْقَمَرَ and the sun and the moon

حُسْبَانًا a reckoning.[10]

ذَٰلِكَ تَقْدِيرُ That is the ordaining[11]

ٱلْعَزِيزِ of the All-Mighty,

ٱلْعَلِيمِ ﴿٩٦﴾ the All-Knowing.

وَهُوَ ٱلَّذِى 97. And He it is Who

1. i. e., Allah splits the seeds and fruit kernels and brings out plants and trees and also brings out fruits and seeds from those plants and tress. فالق ***fâliq*** = one who cleaves, tears asunder, causes to break; splits (act. participle from *falaqa* [*falq*], to split).

2. حب ***habb*** (s.; pl. *hubûb*) = grain, corn, seed, cereal.

3. نوى ***nawan*** = date pits, fruit kernels, fruit stone.

4. Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless (see 3:27; 7:54 and 36:33-35). يخرج ***yukhriju*** = he takes or brings out, produces, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV *of kharaja* [*khurûj*], to go out. See at 2:257, p. 132, n. 13; and 5:15, p. 366, n. 9).

5. مخرج ***mukhrij*** = one who brings out, produces, dislodges, expels, ousts (active participle from *'akhraja*. See n. 4 above).

6. i. e., the One Who does all these is Allah, not anyone else like the imaginary gods and goddesses or the iamges and statues worshipped by the idolaters.

7. i. e., deceived away from the truth and into the error of taking other objects and beings as gods. تؤفكون ***tu'fakûna*** = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See *yu'fakûna* at 5:75, p. 367, n. 8).

8. i. e., He brings the dawn out of the darkness of night. اصباح ***'isbâh*** (= *subh*) = morning, dawn, day-break.

9. سكن ***sakan*** = means or time for rest, repose; dwelling, habitation.

10. i. e., the sun and the moon moving according to a set course in time and space. Also they are the means of calculating days and months (see 7:54 and 36:38-40). حسبان ***husbân*** = reckoning, calculation, computation, accounting.

11. See 36:38. تقدير ***taqdîr*** = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to possess strength).

جَعَلَ لَكُمُ ٱلنُّجُومَ set for you the stars[1]

لِتَهْتَدُوا۟ that you may find the way[2]

بِهَا فِى ظُلُمَٰتِ thereby in the darkness

ٱلْبَرِّ وَٱلْبَحْرِ ۗ of the land and the sea.

قَدْ فَصَّلْنَا ٱلْءَايَٰتِ We have elaborated[3] the signs

لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ for people who know.[4]

وَهُوَ ٱلَّذِى 98. And He it is Who

أَنشَأَكُم brought you into being[5]

مِّن نَّفْسٍ وَٰحِدَةٍ from a single person,[6]

فَمُسْتَقَرٌّ then there is a lodgement[7]

وَمُسْتَوْدَعٌ ۗ and a repository.[8]

قَدْ فَصَّلْنَا ٱلْءَايَٰتِ We have elaborated the signs

لِقَوْمٍ يَفْقَهُونَ for people who understand.[9]

﴿٩٨﴾

وَهُوَ ٱلَّذِى أَنزَلَ 99. And He is it who sends

مِنَ ٱلسَّمَآءِ مَآءً down from the sky water.[10]

فَأَخْرَجْنَا بِهِۦ Thus We produce therewith

نَبَاتَ كُلِّ شَىْءٍ vegetation[11] of everything;

فَأَخْرَجْنَا مِنْهُ then We produce therefrom

خَضِرًا green plant,[12]

نُّخْرِجُ مِنْهُ حَبًّا bringing out of it grain

مُّتَرَاكِبًا mounted one upon another.[13]

1. نجوم ***nujûm*** (pl.; s. *najm*) = starts.

2. تهتدوا ***tahtadû*** (*na*)= you (all) get guided, guide yourselves, are rightly guided, find the way (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady / hudan / hidâyah*],to guide, to show. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb).

3. فصلنا ***faṣṣalnâ*** = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *nufassilu* at 6:55, p. 412, n. 9).

4. i. e., know that it is the truth from Allah and hence reflect on these signs and evidences of the power and greatness of Allah. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*, to know, be aware of. See at 5:105, p. 381, n. 7).

5. أنشأ ***'ansha'a*** = he produced, brought into being, caused to rise, instituted, created (v. iii. s. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'nâ* at 6:6, p. 393, n. 11).

6. i. e., from 'Âdam.

7. The reference is both to the process of birth through father and gestation in mother's womb and to the stay in the world and in the repository of the grave (see *Tafsîr al-Samarqandi*, I, 503) مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence, lodgement (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 6:67, p. 417, n. 11).

8. مستودع ***mustawda'*** = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave).

9. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 6:65, p. 417, n. 8).

10. i. e., rains and snow, which provide water.

11. نبات ***nabât*** = vegetation, plants, vegetable organism . See *'anbatat* at 2:261, p. 136, n. 10.

12. خضر ***khaḍir*** = green crop, green plant.

13. متراكب ***mutarâkib*** = to be mounted/ superimposed one upon another (act. participle from *tarâkaba*, form VI of *rakiba* [*rukûb*], to ride, to mount).

وَمِنَ ٱلنَّخْلِ and from the date-palm,[1]

مِن طَلْعِهَا out of its spathe[2]

قِنْوَانٌ bunches of dates[3] (grow)

دَانِيَةٌ hanging low;[4]

وَجَنَّٰتٍ مِّنْ أَعْنَابٍ and orchards[5] of grapes[6] and

وَٱلزَّيْتُونَ وَٱلرُّمَّانَ olives[7] and pomegranates,[8]

مُشْتَبِهًا resembling one another[9] but

وَغَيْرَ مُتَشَٰبِهٍ not similar one to the other.[10]

ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ Look at its fruit as it yields[11]

أَثْمَرَ وَيَنْعِهِۦٓ and at its ripeness.[12]

إِنَّ فِى ذَٰلِكُمْ Therein are

لَءَايَٰتٍ لِّقَوْمٍ indeed signs for people

يُؤْمِنُونَ ﴿٩٩﴾ who believe.

وَجَعَلُوا۟ لِلَّهِ 100. Yet they set[13] for Allah

شُرَكَآءَ ٱلْجِنَّ partners[14] of jinns

وَخَلَقَهُمْ though He created them;

وَخَرَقُوا۟ لَهُۥ and they trump up[15] for Him

بَنِينَ وَبَنَٰتٍۢ sons and daughters

بِغَيْرِ عِلْمٍ without any knowledge.

سُبْحَٰنَهُۥ Sacrosnact[16] is He, and

وَتَعَٰلَىٰ عَمَّا He trnascends high above

يَصِفُونَ ﴿١٠٠﴾ what they attribute.[17]

1. نخيل ***nakhîl*** = palm, date palm. See at 2:265,p. 139, n. 9.

2. طلع ***tal'*** = spadix or inflorescence of the palm tree, pollen, spathe.

3. قنوان ***qinwân*** (pl.; s. *qunw*) = bunches of dates. See also 5:10.

4. دانية ***dâniyah*** (f.; mas. *dânin*) = near, close by, within easy reach, low (active participle from *danâ* [*dunûw/danâwah*], to be near, to be close. See *'adnâ* at 5:107, p. 383, n. 11.

5. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 2:25, p. 13, n. 6.

6. أعناب ***'a'nâb*** (sing. *'inab*) = grapes, vines. See at 2:265, p. 139, n. 10.

7. زيتون ***zaytûn*** = olives, olive tree.

8. رمان ***rummân*** = pomegranates.

9. مشتبه ***mushtabih*** = resembling one another, similar to one another, like one another (act. participle from *ishtabaha*, form VIII from *shibh/shabah* (*shabbaha*), resemblance, likeness. See *shubbiha* at 4:157, p. 315, n. 2).

10. متشابه ***mutashâbih*** = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See n. 9 above; also 2:25, p. 13, n. 11).

11. أثمر ***'athmara*** = he or it gave fruits/yields/ benefits (v. iii. m. s. past in form IV of *thamara*, to bear fruit).

12. ينع ***yan'*** = ripeness, to become ripe.

13. جعلوا ***ja'alû*** = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See *taj'alûna* at 6:91, p. 428, n. 1).

14. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 6:94, p. 430, n. 11.

15. خرقوا ***kharaqû*** = they trumped up, fabricated, rended, pierced, tore apart, violated (v. iii. m. pl. past from *kharaqa* [*kharq*], to tear, to rend).

16. سبحان ***Subhân***, see at 5:116, p. 388, n. 6; and 4:171, p. 321, n. 7.

17. يصفون ***yasifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise).

Section (*Rukû'*) 13

بَدِيعُ 101.[He is] The Originator[1]

ٱلسَّمَٰوَٰتِ of the heavens

وَٱلْأَرْضِ and the earth.

أَنَّىٰ يَكُونُ لَهُۥ How can[2] there be for Him

وَلَدٌ a son

وَلَمْ تَكُن لَّهُۥ while He has no

صَٰحِبَةٌ consort?[3]

وَخَلَقَ كُلَّ شَىْءٍ And He created[4] everything;

وَهُوَ بِكُلِّ شَىْءٍ and He is of everything

عَلِيمٌ ﴿١٠١﴾ All-Knowing.[5]

ذَٰلِكُمُ ٱللَّهُ 102. That is Allah,

رَبُّكُمْ your Lord.

لَآ إِلَٰهَ إِلَّا هُوَ There is no deity except He,

خَٰلِقُ كُلِّ شَىْءٍ the Creator of everything.

فَٱعْبُدُوهُ So Him you all worship.[6]

وَهُوَ عَلَىٰ كُلِّ شَىْءٍ And He is of everything

وَكِيلٌ ﴿١٠٢﴾ the Guardian-Trustee.[7]

لَّا تُدْرِكُهُ 103.There cannot reach[8] Him

ٱلْأَبْصَٰرُ the eyes;

وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ but He reaches all eyes;

1. بديع ***badî'*** = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'îl* from *bada'a* [*bad'*], to innovate, to originate, to introduce. See at 2:117, p. 55, n. 8).

2. أنى ***'annâ*** = whence, wherefrom, how, when. See at 3:40, p. 171, n. 7).

3. This is a reply those who attribute sons or daughters to Allah. صاحبة ***ṣâhibah*** (f.; m. *ṣâhib*) = consort, companion, comrade, follower, owner (act. participle from *ṣahiba* [*suhbah/ ṣahâbah/ ṣihbah*], to be a companion. See *ṣâḥib* at 4:36, p. 257, n. 4).

4. This clause is a further emphasis on the fact that all that exists, animate or inanimate, is merely Allah's creature. He is the Creator of the entire universe and everything therein, as emphasized in the previous *'âyahs* 95-100. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:1, p. 391, n. 2).

5. i. e., He knows the ins and outs of all His creatures, their movements, deeds and intentions, open or secret, and their past, present and future.

6. While the *'âyahs* 95 - 101 bring home the theme of monotheism, the present *'âyah* further emphasizes that the One Who created and creates everything and controls and regulates everything is Allah, the Lord of you all. There is no other deity and that it is Allah Alone Who is to be worshipped. Here is a command to all beings to worship Him. Hence, simple recognition of Him as Creator and Lord but failure to worship Him as commanded constitutes disobedience to Him. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 5:117, p. 389, n. 4).

7. i. e., He protects, manages and oversees everything. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 6:66, p. 417, n. 10).

8. i. e., in this worldly life; but in the hereafter the righteous ones whom Allah is pleased with will have the highest privilege of viewing Him, as stated in 75:23. تدرك ***tudriku*** = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *yudriku* at 4:100, p. 288, n. 3).

وَهُوَ ٱللَّطِيفُ and He is the All-Graceful,[1]

ٱلْخَبِيرُ ﴿١٠٣﴾ the All-Aware.[2]

قَدْ جَآءَكُم 104. There has come to you

بَصَآئِرُ enlightenment[3]

مِن رَّبِّكُمْ from your Lord.

فَمَنْ أَبْصَرَ So whoever sees,[4]

فَلِنَفْسِهِۦ it will be for himself;[5]

وَمَنْ عَمِىَ and whoever does not see,

فَعَلَيْهَا it will be against himself.[6]

وَمَآ أَنَا۠ عَلَيْكُم I am not over you

بِحَفِيظٍ ﴿١٠٤﴾ a guard.[7]

وَكَذَٰلِكَ نُصَرِّفُ 105. And thus We spell out[8]

ٱلْـَٔايَٰتِ the revelations[9]

وَلِيَقُولُوا۟ that they may say:[10]

دَرَسْتَ "You have studied"[11] and

وَلِنُبَيِّنَهُۥ that We may make it clear[12]

لِقَوْمٍ يَعْلَمُونَ for people who know.[13]

﴿١٠٥﴾

ٱتَّبِعْ مَآ 106. Follow[14] what

أُوحِىَ إِلَيْكَ is communicated to you

مِن رَّبِّكَ from your Lord;

لَآ إِلَٰهَ إِلَّا هُوَ there is no deity except He;

1. لطيف ***latîf*** = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/latufa* [*lutf/laṭâfah*], to be kind and friendly, to be fine, delicate).

2. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 3:180, p. 226, n. 11.

3. بصائر ***basâ'ir*** (pl.; s. *basîrah*) = enlightenment, insight, perception, perspicacity. See *basîr* at 6:50, p. 410, n. 9.

4. أبصر ***'abṣara*** = he beholds, sees, perceives, discerns, recognizes (v. iii. m. s. past in form IV of *baṣura/baṣira* [*baṣar*], to see, to look. See n. 3 above and *yubṣirûna* at 2:17, p. 9, n. 12).

5. i. e., it will be for his own good, in this world as well as in the hereafter

6. i. e., it will be to his detriment; for he will remain in error and will consequently be in loss in the hereafter.

7. حفيظ ***hafîẓ*** = attentive, mindful, persevering, guarding, guard (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard).

8. نصرف ***nusarrifu*** = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *sarrafa*, form II of *sarafa* [*ṣarf*], to turn, to turn away. See at 6:65, p. 417, n. 7).

9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:54, p. 412, n. 2.

10. i. e., the unbelievers may say due to their unbelief.

11. The allusion is to what the unbelievers used and still use to say that the Prophet received his ideas and knowledge from the Jews and Christians and their scripture and gave these out as Allah's revelations. درست ***darasta*** = you studied, learnt (v. ii. m. s. past from *darusa* [*dars*], to study, to efface. See *tadrusûna* at 3:79, p. 187, n. 3).

12. نبين ***nubayyina***(*u*) = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *nubayyinu* at 5:76, 367, n. 6).

13. i. e., for people who know that it is the truth from Allah.

14. اتبع ***ittabi'*** = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 6:56, p. 413, n. 3).

وَأَعْرِضْ عَنِ and turn away[1] from
ٱلْمُشْرِكِينَ ﴿١٠٦﴾ the polytheists.

وَلَوْ شَآءَ ٱللَّهُ 107.And if Allah willed,they
مَآ أَشْرَكُوا۟ would not have set partners;[2]
وَمَا جَعَلْنَٰكَ and We have not set you
عَلَيْهِمْ حَفِيظًا over them as a guard[3]
وَمَآ أَنتَ عَلَيْهِم nor are you over them
بِوَكِيلٍ ﴿١٠٧﴾ a guardian-trustee.[4]

وَلَا تَسُبُّوا۟ 108. And do not abuse[5]
ٱلَّذِينَ يَدْعُونَ those whom they invoke[6]
مِن دُونِ ٱللَّهِ in lieu of Allah,
فَيَسُبُّوا۟ for they will then abuse[7]
ٱللَّهَ عَدْوًۢا Allah outrageously[8]
بِغَيْرِ عِلْمٍ without knowing.[9]
كَذَٰلِكَ زَيَّنَّا Thus We embellish[10]
لِكُلِّ أُمَّةٍ for every community
عَمَلَهُمْ their deed;
ثُمَّ إِلَىٰ رَبِّهِم thereafter to their Lord
مَّرْجِعُهُمْ will be their return;
فَيُنَبِّئُهُم then He will apprise[11] them
بِمَا كَانُوا۟ يَعْمَلُونَ of what they use to do.
﴿١٠٨﴾

1. i. e., do not pay any heed to their sarcasm nor associate yourselves with their views. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'rada*, form IV of *'arada f'aruda* [*'ard*], to be wide, to become visible. See at 6: 68, p. 418, n. 1).

2. i. e., set partners with Allah. أشركوا ***'ashrakû*** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 6:88, p. 426, n. 8).

3. حفيظ ***ḥafîẓ*** = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7).

4. i. e., to manage and regulate their conduct and affairs. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 6:66, p. 417, n. 10).

5. لا تسبوا ***lâ tasubbû*** = do not abuse, revile, call names, insult (v. ii. m. pl. imperative {prohibition} from *sabba* [*sabb*], to abuse).

6. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'ā'*], to call, to summon. See at 6:71, p. 420, n. 6).

7. يسبوا ***yasubbû(na)*** = they abuse, revile, call names (v. iii. m. pl. impfct. from *sabb*. See n. 5 above. The terminal *nûn* is dropped because of a silent *'an* after the causal *fâ' (fâ' al-sabab)* before the verb).

8. عدوا ***'adwan*** = wrongfully, outrageously.

9. i. e., without knowing the Sublimity of Allah and the consequences of their misdeed.

10. i. e., we make charming to every sinful community their misdeed by way of retribution for their bad choice (see *Tafsîr al-Samarqandi*, I, 506). زينا ***zayyannâ*** = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past in form II of *zâna* [*zayn*], to decorate, adorn. See *zayyana* at 6:43, p. 407, n. 13).

11. i. e., will duly punish or reward. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:61, p. 415, n. 9).

وَأَقْسَمُوا۟ بِٱللَّهِ 109. They swear[1] by Allah
جَهْدَ أَيْمَٰنِهِمْ their emphatic[2] oaths[3] –
لَئِن جَآءَتْهُمْ if there comes to them
ءَايَةٌ a sign[4]
لَّيُؤْمِنُنَّ بِهَا they will surely believe in it.
قُلْ إِنَّمَا ٱلْـَٔايَٰتُ Say: "Verily the signs are
عِندَ ٱللَّهِ وَمَا with Allah";[5] and what
يُشْعِرُكُمْ will make you realize[6]
أَنَّهَآ إِذَا جَآءَتْ that if these do come
لَا يُؤْمِنُونَ ﴿١٠٩﴾ they will not believe?

وَنُقَلِّبُ 110. And We shall invert[7]
أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ their hearts[8] and sights[9]
كَمَا لَمْ يُؤْمِنُوا۟ as when they believed not
بِهِۦٓ أَوَّلَ مَرَّةٍ in it for the first time
وَنَذَرُهُمْ and shall leave[10] them
فِى طُغْيَٰنِهِمْ in their transgression[11]
يَعْمَهُونَ ﴿١١٠﴾ roaming blindly.[12]

*PART (*JUZ'*) VIII*

Section (*Rukû'*) 14

وَلَوْ أَنَّنَا 111. And even if We
نَزَّلْنَآ إِلَيْهِمُ had sent down to them

1. This *'âyah* was revealed in the context of the Makkan unbelievers' demand for certain miracles which they specified and said that if those were caused to happen they would believe. It emphasizes that it is not the Prophets but Allah who causes the miracles to happen and also points out that the unbelievers made those demands out of their defiance and disbelief, not out of sincere desire to believe. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 5:53, p. 356, n. 10).

2. جهد ***jahd*** = strain, effort, emphatic, earnest.

3. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 5:108, p. 384, n. 2.

4. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 6:37, p. 415, n. 7.

5. i. e., it is Allah Alone Who causes the miracles to happen, not the Prophets.

6. يشعر ***yush'iru*** = he lets (s. o.) know, realize, informs, notifies (v. iii. m. s. impfct. from *'ash'ara*, form IV of *sha'ara* [*shu'ûr*], to realize, to know. See *yash'urûna* at 6:26, p. 401, n.4).

7. نقلب ***nuqallibu*** = we invert, overturn, turn about (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *tanqalibû* at 5:21, p. 340, n. 4).

8. أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts.

9. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 3:13, p.159, n. 8).

10. نذر ***nadharu*** = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See *dhar* at 6:91, p. 428, n. 6).

11. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:68, p.364, n. 4.

12. يعمهون ***ya'mahûna*** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly). *'Amah* is like *'aman* (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind [Al-Zamakhsharî, I, 36]. See at 2:15, p. 9, n. 4).

ٱلْمَلَٰٓئِكَةَ	the angels and
وَكَلَّمَهُمُ ٱلْمَوْتَىٰ	there spoke[1] to them the dead
وَحَشَرْنَا عَلَيْهِمْ	and We rallied[2] to them
كُلَّ شَىْءٍ قُبُلًا	everything face to face[3]
مَّا كَانُوا۟	they would not be the ones
لِيُؤْمِنُوٓا۟	to believe
إِلَّآ أَن يَشَآءَ ٱللَّهُ	save that Allah wills;
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
يَجْهَلُونَ ﴿١١١﴾	lack knowledge.[4]
وَكَذَٰلِكَ جَعَلْنَا	112. And thus We set[5]
لِكُلِّ نَبِىٍّ	for every Prophet
عَدُوًّا شَيَٰطِينَ	an enemy — of Satans
ٱلْإِنسِ وَٱلْجِنِّ	of men and jinns,
يُوحِى بَعْضُهُمْ	some of them prompting[6]
إِلَىٰ بَعْضٍ	to the others
زُخْرُفَ ٱلْقَوْلِ	ornament[7] of words
غُرُورًا	in deception.[8]
وَلَوْ شَآءَ رَبُّكَ	And were your Lord to will
مَا فَعَلُوهُ	they would not have done it.[9]
فَذَرْهُمْ وَ	So let them alone[10] and
مَا يَفْتَرُونَ ﴿١١٢﴾	what they trump up.[11]

1. This *'âyah* is a reply to the further demands of the unbelievers to make the angels and the dead appear to them to testify to the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. كلم ***kallama*** = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 4:2164, p. 318, n. 5).

2. حشرنا ***hasharnâ*** = we rallied, musterd, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hashr*], to gather. See *tuhsharûna* at 6:72, p. 420, n. 12).

3. قبلا ***qubulan*** = face to face (*qubl/qubul* = front, face, fore part).

4. يجهلون ***yajhalûna*** = they lack knowledge, they are ignorant, foolish (v. iii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *jahâlah* at 6:54, p. 412, n. 6).

5. The *'âyah* points out to the Prophet that the opposition he faced was nothing unusual. Such was the case with every previous Prophet and therefore he (and for that matter every preacher of the truth) should not be disheartened in the face of opposition and enmity (see also 3:183; 6:34; 25:31 and 41:43). جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 5:13, p. 334, n. 12).

6. يوحى ***yûhî*** = he prompts, communicates, instigates, inspires (v. iii. m. s. impfct. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See *yûḥâ* at 6:93, p. 429, n. 6).

7. i. e., deceptively and impressively beautiful words. زخرف ***zukhruf***(s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery.

8. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 4:120, p. 297, n. 9.

9. i. e., if it was Allah's will, He could have dispensed with such opposition to the Prophets; but it was part of Allah's plan so try the Prophets (Ibn Kathîr, III, 314).

10. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:91, p. 428, n. 6).

11. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:24, p. 400, n. 2).

وَلِتَصْغَىٰٓ إِلَيْهِ 113.And that there incline[1] to
أَفْـِٔدَةُ ٱلَّذِينَ it the hearts[2] of those who
لَا يُؤْمِنُونَ do not believe
بِٱلْـَٔاخِرَةِ in the hereafter and
وَلِيَرْضَوْهُ that they be happy[3] with it
وَلِيَقْتَرِفُوا۟ مَا هُم and acquire[4] what they are
مُّقْتَرِفُونَ ﴿١١٣﴾ in the process of acquiring.[5]

أَفَغَيْرَ 114. [Say] "Is it other than
ٱللَّهِ أَبْتَغِى Allah that I should seek[6]
حَكَمًا as an arbiter[7]
وَهُوَ ٱلَّذِىٓ أَنزَلَ while He it is Who has sent
إِلَيْكُمُ ٱلْكِتَٰبَ down to you the Book
مُفَصَّلًا well elaborated?"[8]
وَٱلَّذِينَ And those whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We had given the Book
يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ know that it is a sent-down[9]
مِن رَّبِّكَ بِٱلْحَقِّ from your Lord in turth.
فَلَا تَكُونَنَّ So you must not be
مِنَ ٱلْمُمْتَرِينَ of the sceptics.[10]
﴿١١٤﴾

وَتَمَّتْ 115. And perfect[11] is
كَلِمَتُ رَبِّكَ the Word of your Lord

1. تصغى *taṣghâ* = she or it inclines, leans to (v. iii. f. s. impfct. from *ṣaghâ* [*ṣaghw/ṣughûw*], to incline, to lean to).

2. أفئدة *'af'idah*(pl.; s. *fu'âd*) = hearts. See at 6:110, p. 437, n. 8.

3. يرضوا *yarḍaw*(*na*) = the are happy, pleased (v. iii. m. pl. impfct. from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. The terminal *nûn* is dropped because of a hidden *'an* in *li* {*lâm* of motivation coming before the verb}. See *yarḍâ* at 4:108, p. 292, n. 8).

4. يقترفوا *yaqtarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaraf*], to peel, to feel disgust).

5. مقترفون *muqtarifûn* (pl.; s. *muqtarif*) = those who commit, acquire (active participle from *iqtarafa*. See n. 4 above).

6. أبتغى *'abtaghî* = I seek, desire, (v. i. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See *tabtaghî* at 6:35, p. 404, n. 12).

7. حكم *ḥakam* (s.; pl. حكام *ḥukkâm*) = arbitrator, arbiter, umpire. See *ḥukkâm* at 4:35, p. 256, n. 7).

8. مفصل *mufaṣṣal* = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnâ* at 6:97, p. 432, n. 3).

9. منزل *munazzal* = that which is sent down, descended (passive participle from *nazzala*, form II of *nazala* [*nuzûl*], to come down). See *nuzzila* at 6:37, p. 405, n. 6.

10. ممترين *mumtarîn* (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 3:60, p. 179, n. 1).

11. تمت *tammat* = she or it became complete, full, perfect; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See *yutimma* at 5:6, p. 331, n. 10).

صِدْقًا وَعَدْلًا in truth[1] and justice.[2]
لَا مُبَدِّلَ Ther is none to change[3]
لِكَلِمَٰتِهِۦ His words.
وَهُوَ ٱلسَّمِيعُ He is the All-Hearing,
ٱلْعَلِيمُ ﴿١١٥﴾ the All-Knowing.[4]

وَإِن تُطِعْ أَكْثَرَ 116. And if you obey[5] most
مَن فِى ٱلْأَرْضِ of those who are in the world
يُضِلُّوكَ they will lead you astray[6]
عَن سَبِيلِ ٱللَّهِ from Allah's way.
إِن يَتَّبِعُونَ إِلَّا They follow[7] not but assump-
ٱلظَّنَّ وَإِنْ هُمْ إِلَّا tion and they do naught but
يَخْرُصُونَ ﴿١١٦﴾ indulge in conjecture.[8]

إِنَّ رَبَّكَ هُوَ 117. Verily your Lord is He
أَعْلَمُ مَن يَضِلُّ Who knows best who strays[9]
عَن سَبِيلِهِۦ away from His way
وَهُوَ أَعْلَمُ and He is Best Aware of
بِٱلْمُهْتَدِينَ ﴿١١٧﴾ those led on the right way.[10]

فَكُلُوا۟ مِمَّا 118. So eat of that which
ذُكِرَ has been mentioned
ٱسْمُ ٱللَّهِ عَلَيْهِ Allah's name on,

1. i. e., in whatever He says and informs. صدق ***sidq*** = truth, truthfulness, veracity. See at 5:119, p. 390, n. 3.

2. i. e., in whatever He commands and prohibits and decrees. عدل ***'adl*** = impartiality, equity, justice, equivalence, . See at 6:70, p. 419, n. 5).

3. مبدل ***mubaddil*** = one who alters/ changes (active participle from *baddala*, form II of *badala* [*badl*], to replace. See at 6:34, p. 404, n.5).

4. i.e., of whatever His creatures utter, think, plan and do, openly or secretly.

5. In this *'âyah* Allah alludes to the state of the majority of the inhabitants of the earth being in error and cautions the believers through the Prophet not to follow that majority in disregard of the clear guidance given by Him. تطع ***tuti'*** (*tuti'u*) = you obey, follow, abide by, comply with (v. ii. s. impfct. from *'aṭâ'a*, form IV of *tâ'a* [*ṭaw'*], to obey. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastaṭî'u* at 5:112, p. 386, n. 8).

6. يضلوا ***yudillû***(*na*) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because the verb forms conclusion of a conditional clause preceded by *'in*. See at 4:113, p. 294, n. 8).

7. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/ṭabâ'ah*], to follow. See at 4:27, p. 252, n. 10).

8. يخرصون ***yakhruṣûna*** = they surmise, indulge in conjecture, guess, tell an untruth, lie (v. iii. m. pl. impfct. from *kharaṣa* [*khars*], to guess).

9. The *'âyah* stresses that Allah knows best who is in error and who is on the right track and that it is not the practice of the majority but the teaching and guidance given by Allah that are the criteria for determining the truth and right guidance. يضل ***yadillu*** = he strays, goes astray (v. iii. m. s. impfct. from *dalla*. See n. 6 above).

10. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:56, p. 413, n. 6).

إِن كُنتُم بِـَٔايَـٰتِهِۦ if you are in His revelations
مُؤْمِنِينَ ﴿١١٨﴾ believers.[1]

وَمَا لَكُمْ 119. And what is your reason
أَلَّا تَأْكُلُوا that you should not eat
مِمَّا of that which has been
ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ uttered Allah's name on,
وَقَدْ فَصَّلَ while He has elaborated[2] for
لَكُم مَّا حَرَّمَ you what He has forbidden[3]
عَلَيْكُمْ إِلَّا on you except
مَا ٱضْطُرِرْتُمْ إِلَيْهِ what you are constrained[4] to;
وَإِنَّ كَثِيرًا and indeed many people
لَّيُضِلُّونَ بِأَهْوَآئِهِم do mislead[5] by their whims[6]
بِغَيْرِ عِلْمٍ without knowledge.
إِنَّ رَبَّكَ هُوَ Verily your Lord is He Who
أَعْلَمُ is Best Aware
بِٱلْمُعْتَدِينَ ﴿١١٩﴾ of the transgressors.[7]

وَذَرُوا 120. And shun[8]
ظَـٰهِرَ ٱلْإِثْمِ the overt[9] of the sin
وَبَاطِنَهُۥٓ and the covert[10] of it.
إِنَّ ٱلَّذِينَ Verily those who
يَكْسِبُونَ ٱلْإِثْمَ acquire[11] sin
سَيُجْزَوْنَ بِمَا shall be rewarded with what

1. This *'âyah* is a positive command to eat only the meat of those animals that have been slaughtered in Allah's name.

2. فصل ***faṣṣala*** = he elaborated, set forth in detail, made clear (v. iii. m. s. past in form II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnâ* at 6:97, p. 432, n. 3).

3. See 5:3 and 5:96. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 5:72, p. 366, n. 3).

4. i. e., constrained to eat due to extreme hunger and non-availibility of the lawful food. اضطررتم ***iḍṭurirtum*** = you are constrained, compelled, coerced, forced, obliged (v. iii. m. pl. past passive from *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *iḍṭurra* at 5 :3; p. 328, n. 6).

5. يضلون ***yuḍilluna*** = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See at 3:69, p. 182, n. 7).

6. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 6:56, , p. 413, n. 4).

7. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 5:87, p. 373, n. 1).

8. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *dhar* at 6:112, p. 438, n. 10).

9. ظاهر ***ẓâhir*** = overt, manifest, visible, patent, obvious, conspicuous, apparent (act. participle from *ẓahara* [*ẓuhûr*], to be visible).

10. باطن ***bâṭin*** = covert, hidden, secret, inner (act. participle from *baṭana* [*baṭn/buṭûn*], to be hidden).

11. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:70, p. 419, n. 3).

كَانُوا۟ يَقْتَرِفُونَ ﴿١٢٠﴾ they use to acquire.[1]

وَلَا تَأْكُلُوا۟ 121. And do not eat[2] of that

مِمَّا لَمْ يُذْكَرِ which has not been uttered

ٱسْمُ ٱللَّهِ عَلَيْهِ Allah's name on.

وَإِنَّهُۥ لَفِسْقٌ ۗ Verily it is a vicious sin;[3]

وَإِنَّ ٱلشَّيَٰطِينَ and indeed Satans

لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ do prompt[4] to their friends[5]

لِيُجَٰدِلُوكُمْ ۖ to quarrel[6] with you;

وَإِنْ أَطَعْتُمُوهُمْ and if you obeyed[7] them

إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ you would be polytheists.

Section (*Rukû'*) 15

أَوَمَن كَانَ مَيْتًا 122. Is the one who is dead[8]

فَأَحْيَيْنَٰهُ then We bring him to life[9]

وَجَعَلْنَا لَهُۥ نُورًا and set for him a light[10]

يَمْشِى بِهِۦ whereby he walks

فِى ٱلنَّاسِ among men,

كَمَن مَّثَلُهُۥ like the one similar to him

فِى ٱلظُّلُمَٰتِ in the darkness[11]

لَيْسَ بِخَارِجٍ مِّنْهَا ۚ he cannot come out[12] of?

كَذَٰلِكَ زُيِّنَ Thus is embellished[13]

لِلْكَٰفِرِينَ for the unbelievers

مَا كَانُوا۟ يَعْمَلُونَ what they use to do.

﴿١٢٢﴾

1. يقترفون ***yaqtarifûna*** = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa*[*qarf/ qaraf*], to peel, to feel disgust. See at 6:113, p. 439, n. 4).

2. While *'âyah* 118 is a positive command to eat the meat of animals slaughtered in Allah's name, this *'âyah* prohibits the eating of the meat of any animal not salaughtered in Allah's name.

3. Note that in 5:3 also the eating of the prohibited meat has been described as a *fisq* or vicious sin. فسق ***fisq*** = moral depravity, vicious sin. See *fusûq* at 2:282, p. 149, n. 11.

4. يوحون ***yûḥûna*** = they prompt, communicate, instigate, inspire (v. iii. m. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *yûḥî* at 6:93, p. 429, n. 6).

5. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:81, p. 370, n. 3.

6. يجادلوا ***yujâdilû(na)*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. The terminal *nûn* is dropped because of a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yujâdilâna* at 6:25, p. 400, n. 9).

7. أطعتم ***'aṭa'tum*** = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *tuṭî'* at 6:116, p. 440, n. 5).

8. i. e. dead spiritually because of unbelief.

9. i. e., the life of faith and guidance to the right path. أحيينا ***'aḥyaynâ*** = we brought to life, revivified (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *'aḥyâ* at 5:32, p. 344, n. 3).

10. i. e., the light of the truth, the Qur'ân.

11. i. e., the darkness of unbelief and error.

12. خارج ***khârij*** = one who comes out, outer, outside (act. participle from *kharaja* [*khurûj*], to go out. See *khârijîna* at 5:37, p. 346, n. 10).

13. زين ***zuyyina*** = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 3:14, p. 1159, n. 9).

وَكَذَٰلِكَ جَعَلْنَا 123. And likewise We set
فِي كُلِّ قَرْيَةٍ in every habitation[1]
أَكَٰبِرَ مُجْرِمِيهَا its leaders[2] of criminals[3]
لِيَمْكُرُوا فِيهَا to play trickery[4] therein;
وَمَا يَمْكُرُونَ but they trick not
إِلَّا بِأَنفُسِهِمْ except themselves
وَمَا يَشْعُرُونَ but they do not realize.[5]

وَإِذَا جَاءَتْهُمْ 124. And if there comes to
آيَةٌ them a sign[6] they say:
لَن نُّؤْمِنَ "We shall not believe
حَتَّىٰ نُؤْتَىٰ unless we were given
مِثْلَ مَا أُوتِيَ the like of what was given
رُسُلُ اللَّهِ to the Messengers of Allah."[7]
اللَّهُ أَعْلَمُ حَيْثُ Allah knows best where
يَجْعَلُ رِسَالَتَهُ He will place His Message.
سَيُصِيبُ Soon there will befall[8] those
الَّذِينَ أَجْرَمُوا who commit crimes[8]
صَغَارٌ عِندَ اللَّهِ humiliation[9] before Allah,
وَعَذَابٌ شَدِيدٌ and a severe[10] punishment
بِمَا كَانُوا because they use to
يَمْكُرُونَ play trickery.

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 4:75, p. 273, n. 6.

2. أكابر ***'akâbir*** (pl.; s. *'akbar*) = leaders, the greatest ones. See *'akbar* at 2:217, p. 105, n. 6).

3. مجرمين ***mujrimî(n)*** (pl.; acc./gen. of *mujrimûm*, s. *mujrim*. The terminal *nûn* is dropped because of the genitive construction) = criminals, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See *lâ yajrimanna* at 5:8, p. 332, n. 6).

4. يمكروا ***yamkurû(na)*** = they plot, play trickery, scheme, have recourse to a ruse (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. The terminal *nûn* is dropped because of a hidden *'an* in *li* {of motivation} coming before the verb. See).

5. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:26, p. 401, n.4).

6. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:104, p. 437, n. 4.

7. i. e., the same or similar miracles as took place at the hands of the previous Messengers. The leaders of the Makkan unbelievers said so to the Prophet by way of ridiculing and rejecting him.

8. يصيب ***yusîbu*** = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 5:49, p. 355, n. 2).

8. أجرموا ***'ajramû*** = they committed crimes (v. iii. m. pl. past from *'ajrama*, form IV of *jarama*. See n. 3 above).

9. صغار ***ṣaghâr*** = humiliation, ignominy, debasement.

10. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/ شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 5:98, p. 1379, n. 1).

فَمَن يُرِدِ ٱللَّهُ 125. So whoever Allah wills[1]
أَن يَهْدِيَهُۥ to guide
يَشْرَحْ صَدْرَهُۥ He opens[2] his heart
لِلْإِسْلَٰمِ ۖ for Islam;
وَمَن يُرِدْ and whoever He wills
أَن يُضِلَّهُۥ to leave in error
يَجْعَلْ صَدْرَهُۥ He makes his heart
ضَيِّقًا حَرَجًا narrow[3] and tight[4]
كَأَنَّمَا يَصَّعَّدُ as if he were ascending[5]
فِى ٱلسَّمَآءِ ۚ into the sky.
كَذَٰلِكَ يَجْعَلُ Thus does Allah lay
ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ the filth[6] on those who
لَا يُؤْمِنُونَ ﴿١٢٥﴾ do not believe.

وَهَٰذَا صِرَٰطُ 126. And this is the way
رَبِّكَ مُسْتَقِيمًا ۗ of your Lord, set straight.[7]
قَدْ فَصَّلْنَا We have set forth in detail[8]
ٱلْءَايَٰتِ the revelations
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾ for people that bear in mind.[9]

لَهُمْ 127. They will have
دَارُ ٱلسَّلَٰمِ the abode[10] of peace
عِندَ رَبِّهِمْ near their Lord

1. i. e., wills to bless with guidance. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 5:41, p. 349, n. 1).

2. i. e., makes it amenable to the acceptance of. يشرح ***yashrah***(*u*) = he opens, lays bare, cuts to slices, explains, elucidates (v. iii. m. s. impfct. from *sharaha* [*sharh*], to cut, to open. The final letter is vowelless because the verb forms conclusion of a conditional clause . See n. 1 above).

3. ضيق ***dayyiq*** = narrow, cramped, restricted, close.

4. حرج ***haraj*** = constricted, tight. difficulty, anguish, critical situation. See at 4:65, p. 270, n. 1.

5. i. e., just as it is very hard on any person to ascend into the sky so it is difficult for an unbeliever to embrace Islam. يصعد ***yassa''adu*** (originally يتصعد *yataṣa''adu*) = he ascends, climbs, goes up (v. iii. m. s. impfct. from *taṣa''ada* , form V of *ṣa'ida* [*ṣu'ûd*], to rise, to go up. See *tuṣ'idûna* at 3:154, p. 214, p. n. 7).

6. i. e., similarly heavy will be the filth of sin and the consequential penalty upon the unbeliever رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act. See at 5:90, p. 374, n. 9.

7. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 6:87, p. 426, n. 6.

8. فصلنا ***fassalnâ*** = we elaborated, set forth in detail, made clear (v. i. pl. past. from *fassala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 6:97, p. 432, n. 3).

9. يذكرون ***yadhdhakkarûna*** (originally يتذكرون *yatadhakkarûna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkaru* at 3:7, p. 157, n. 1).

10. i. e., paradise. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See *diyâr* at 2:246, p. 124, n. 6.

وَهُوَ وَلِيُّهُم and He will be their Patron[1]
بِمَا كَانُوا because of what they use to
يَعْمَلُونَ ﴿١٢٧﴾ do.

وَيَوْمَ 128. And on the day[2] He will
يَحْشُرُهُمْ جَمِيعًا muster[3] them all [saying]:
"يَا مَعْشَرَ الْجِنِّ "O community[4] of jinn,
قَدِ اسْتَكْثَرْتُم you indeed have done much[5]
مِّنَ الْإِنسِ of men"; and there will say
وَقَالَ أَوْلِيَاؤُهُم their freinds of men:
مِّنَ الْإِنسِ "Our Lord,
رَبَّنَا each of us profited[6]
اسْتَمْتَعَ بَعْضُنَا by the other and
بِبَعْضٍ we have reached[7] our term[8]
وَبَلَغْنَا أَجَلَنَا الَّذِي You had deferred[9] for us."
أَجَّلْتَ لَنَا He will say:
قَالَ "The fire is your abode,[10]
النَّارُ مَثْوَاكُمْ abiding for ever[11] theirein",
خَالِدِينَ فِيهَا except as Allah wills.
إِلَّا مَا شَاءَ اللَّهُ Verily your Lord is
إِنَّ رَبَّكَ All-Wise,[12]
حَكِيمٌ All-Knowing.[13]
عَلِيمٌ ﴿١٢٨﴾

1. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 5:55, p. 357, n. 12).

2. i. e., on the Day of Judgement.

3. يحشر ***yahshuru*** = he musters, gathers , collects, assembles, herds (v. iii. m. s. impfct. from *hashara* [*hashr*], to gather. See *yuhsharûna* at 6:38, p. 406, n. 1).

4. معشر ***ma'shar*** (s.; pl. معاشر *ma'âshir*) = assemblage, company, community, group.

5. استكثرتم ***istakthartum*** = you have done too much, asked for a lot, made excessive demand (v. ii. m. pl. past from *istakthara*, form X of *kathara/kathura* [*kathr*], to exceed in number, to be many/more).

6. استمتع ***istamta'a*** = he enjoyed, relished, profited (v. iii. m. s. past in form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'tum* at 4:24, p.250, n. 10).

7. بلغنا ***balaghnâ*** = we reached, attained, came to, (v. i. pl. past from *balagha* [*bulûgh*], to reach. See *balagha* at 6:19, p. 398, n.5).

8. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 6:, p. 392, n. 2.

9. أجلت ***'ajjalta*** = you delayed, postponed, deferred (v. ii. m. s. past from *'ajjala* , from II of *'ajala* [*'ajal*], to tarry, to linger).

10. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dweling place, resting place.

11. خالدين ***khâlidîn*** (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 5:119, p. 390, n. 6.

12. i. e., in His creation and ordering of the affairs of His creatures.

13. i. e., of the deeds and thoughts of His creatures, open or secret.

وَكَذَٰلِكَ نُوَلِّي 129. And thus We entrust[1]
بَعْضَ ٱلظَّٰلِمِينَ some of the wrong-doers
بَعْضًۢا بِمَا to the others because of what
كَانُوا۟ يَكْسِبُونَ ﴿١٢٩﴾ they use to acquire.[2]

Section (*Rukû'*) 16

يَٰمَعْشَرَ 130. "O you the community
ٱلْجِنِّ وَٱلْإِنسِ of jinns and men,
أَلَمْ يَأْتِكُمْ did there not come to you
رُسُلٌ مِّنكُمْ Messengers from among you
يَقُصُّونَ عَلَيْكُمْ relating[3] unto you
ءَايَٰتِى وَ My revelations and
يُنذِرُونَكُمْ لِقَآءَ warning[4] you of the meeting[5]
يَوْمِكُمْ هَٰذَا of this day of yours"?
قَالُوا۟ شَهِدْنَا They will say: " We testify[6]
عَلَىٰٓ أَنفُسِنَا against ourselves".
وَغَرَّتْهُمُ And there deceived[7] them
ٱلْحَيَوٰةُ ٱلدُّنْيَا the worldy life
وَشَهِدُوا۟ and they bear witness
عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ against themselves that they
كَانُوا۟ كَٰفِرِينَ had been unbelievers.[8]
﴿١٣٠﴾
ذَٰلِكَ أَن 131.This is because of that

1. نولّى *nuwallî* = we turn, make (s.o.) face, put in charge, entrust (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 2).

2. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See *kasabat* at 6:120, p. 441, n. 11).

3. يقصون ***yaqussûna*** = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to cut, to relate. See *qasasnâ* at 4:164, p. 318, n. 4).

4. ينذرون ***yundhirûna***, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. See *tundhira* at 6:92, p. 428, n. 12).

5. لقاء ***liqâ'*** = meeting, encounter. See at 6:31, p. 402, n. 6.

6. شهدنا ***shahidnâ*** = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *'ash-hadu* at 6:19, p. 398, n.7).

7. غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 6:70, p. 418, n. 11).

8. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See *yakfur* at 6:89, p. 427, n. 1).

لَّمْ يَكُن رَّبُّكَ your Lord would not be to
مُهْلِكَ ٱلْقُرَىٰ destroy[1] the habitations[2]
بِظُلْمٍ for transgression[3]
وَأَهْلُهَا while their inhabitants
غَٰفِلُونَ ﴿١٣١﴾ were unaware.[4]

وَلِكُلٍّ 132.And all will have
دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ grades[5] for to what they do.
وَمَا رَبُّكَ And your Lord is not
بِغَٰفِلٍ عَمَّا يَعْمَلُونَ unmindful of what they do.
﴿١٣٢﴾

وَرَبُّكَ 133. And your Lord is
ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ Above Want,[6] Full of Mercy.
إِن يَشَأْ If He will,
يُذْهِبْكُمْ He may do away[7] with you
وَيَسْتَخْلِفْ and may put as successors[8]
مِنۢ بَعْدِكُم after you
مَّا يَشَآءُ whmsoever He will,
كَمَآ أَنشَأَكُم as He raised you
مِّن ذُرِّيَّةِ from the progeny of
قَوْمٍ ءَاخَرِينَ ﴿١٣٣﴾ another people.
إِنَّ مَا 134. Verily what
تُوعَدُونَ you are promised

1. مهلك ***muhlik*** = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *yahlaku* at 6:47, p. 409, n. 6).

2. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:92, p. 428, n. 13.

3. Of all the wrong and transgression, the most heinous is to set partners with Allah (see 31:13). ظلم ***zulm*** = transgression, wrong, injustice, iniquity, oppression. See at 6:82, p. 424, n. 9.

4. i.e., Allah does not punish any people without informing them the right and the wrong through a Messenger sent to them. Muhammad, peace and blessings of Allah be on him, was sent as Allah's last and final Prophet and Messenger to mankind and jinn as a whole with a complete guidance contained in the Qur'ân and its elucidation by the Prophet (*sunnah*). غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufûl*], to neglect, to ignore. See *ghâfil* at 3:99, p. 194, n. 13.

5. i. e., in the hereafter, according to one's deeds, good or bad, and will be punished or rewarded accordingly. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:83, p. 425, n. 2).

6. Allah is Above Want and is not in need of His creatures' worship. It is they who are in need of His mercy and help and He meets all their needs out of mercy, for He is Full of Mercy (see 35:15). غني ***ghanîyy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 4:131, p. 302, n. 7.

7. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathîr, III, 335). Of similar import are *'âyahs* 4:133, 35:16, 47:38. يذهب *yudh-hib*(*u*) = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause (preceded by *'in*).

8. يستخلف ***yastakhlif***(*u*) = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*],to come after, to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

لَآتٍ وَ is sure to come,[1] and

مَآ أَنتُم بِمُعۡجِزِينَ you cannot invalidate[2][it].

(١٣٤)

135. قُلۡ يَٰقَوۡمِ ٱعۡمَلُواْ Say: "O my people, act

عَلَىٰ مَكَانَتِكُمۡ according to your position;[3]

إِنِّي عَٰمِلٞۖ I am going to act.[4]

فَسَوۡفَ تَعۡلَمُونَ And you will know

مَن تَكُونُ لَهُۥ in whose favour will be

عَٰقِبَةُ ٱلدَّارِۖ the ultimate[5] abode.

إِنَّهُۥ لَا يُفۡلِحُ Surely successful[6] will not be

ٱلظَّٰلِمُونَ (١٣٥) the transgressors.

136. وَجَعَلُواْ لِلَّهِ And they set[7] for Allah

مِمَّا ذَرَأَ مِنَ out of what He creates [8]

ٱلۡحَرۡثِ وَٱلۡأَنۡعَٰمِ of tilth[9] and livestock[10]

نَصِيبٗا فَقَالُواْ a portion and say:

هَٰذَا لِلَّهِ "This is for Allah"

بِزَعۡمِهِمۡ –as they claim[11] – "and

وَهَٰذَا لِشُرَكَآئِنَاۖ this is for our partners".[12]

فَمَا كَانَ But what is

لِشُرَكَآئِهِمۡ for their partners

فَلَا يَصِلُ does not go[13]

إِلَى ٱللَّهِۖ to Allah

وَمَا كَانَ لِلَّهِ but what is for Allah

فَهُوَ يَصِلُ إِلَىٰ that goes to

شُرَكَآئِهِمۡ their partners.

1. i. e., the resurrection and the Day of Judgement are sure to come.

2. i. e., you can neither prevent its coming nor avoid undergoing it. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza*/*'ajiza* [*'ajz*], to be weak, incapable).

3. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location.

4. i. e., I am going to act according to the truth I have received. This *'âyah* is a directive and encouragement to the Prophet to preach the truth disregarding the rejection and opposition of the unbelievers.

5. i. e., the life in the hereafter. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:11, p. 395, n. 7.

6. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 6:21, p. 399, n. 5).

7. The *'âyah* refers to one of the polytheistic customs of the pre-Islamic Arabs. When they expected a new crop or the birth of new heads of cattle they used to designate a part of it, usually the greater part, for their gods and goddesses, and another part for Allah. If, however, for any reason the part designated for the gods and goddesses fell short, they made it up by taking from the part designated for Allah, but if the part set for Allah fell short, they did not make it up by taking from the portion meant for the gods and goddesses.

8. ذرأ ***dhara'a*** = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow)

9. حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 3:117, p.202, n. 4.

10. انعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 5:1, p. 325, n. 5.

11. زعم ***za'm*** = allegation, claim. *bi-ja'mihim* = as they claim.

12. i. e., the partners they set with Allah.

13. يصل ***yaṣilu*** = he or it reaches, goes to (v. iii. m. s. impfct. from *waṣala* [*wuṣûl*], to reach).

سَآءَ مَا	Bad is[1] what
يَحْكُمُونَ ﴿١٣٦﴾	they adjudge.[2]
وَكَذَٰلِكَ	137. And likewise[3]
زَيَّنَ لِكَثِيرٍ	there embellished[4] for many
مِّنَ ٱلْمُشْرِكِينَ	of the polytheists
قَتْلَ أَوْلَٰدِهِمْ	the killing of their children –
شُرَكَآؤُهُمْ	the partners of theirs[5] –
لِيُرْدُوهُمْ	that they could ruin[6] them
وَلِيَلْبِسُوا۟ عَلَيْهِمْ	and make confusing[7] to them
دِينَهُمْ	their religion.
وَلَوْ شَآءَ ٱللَّهُ	And were Allah to will
مَا فَعَلُوهُ	they would not have done it.
فَذَرْهُمْ وَمَا	So let them alone and what
يَفْتَرُونَ ﴿١٣٧﴾	they make up falsely.[8]
وَقَالُوا۟ هَٰذِهِۦٓ	138. And they say: "These
أَنْعَٰمٌ وَحَرْثٌ	livestock and tilth
حِجْرٌ	are taboo;[9]
لَّا يَطْعَمُهَآ	None shall eat of them
إِلَّا مَن نَّشَآءُ	except those we wish",
بِزَعْمِهِمْ	as they claim.
وَأَنْعَٰمٌ	And there are cattle
حُرِّمَتْ ظُهُورُهَا	whose backs are prohibited;[10]

1. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'/saw'*, to be bad. See at 5:66, p. 363, n. 3).

2. يحكمون ***yuhkumûna*** = they adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkumu* at 5:95, p. 377, n. 2).

3. i. e., as Satan made the polytheists think it good to allocate shares of their crops and cattle to their gods and goddesses on the one hand and to Allah on the other, similarly Satan made it appear good to them their killing of their children.

4. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 6:43, p. 407, n. 13).

5. i. e., Satan and the false gods and goddesses.

6. The killing of children ruins the killers because of the destruction of their progeny and manpower on the one hand, and because of the grave sin of killing lives that are made inviolate by Allah and the consequent retribution in the hereafter. يردوا ***yurdû***(*na*) = they ruin, destroy, bring about the fall of (v. iii. m. pl. impfct. from *'ardâ* , form IV of *radiya* [ردى, *radan*], to perish, be destroyed. The terminal *nûn* is dropped because of a hidden *'an* in *li* {of motivation} coming before the verb. See *mutaraddiyah* at 5:3, p. 327, n. 6).

7. يلبسوا ***yalbisû***(*na*) = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nûn* is dropped because of the reason mentioned in n. 6 above. See at 6:82, p. 424, n. 8).

8. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:112, p. 438, n. 11).

9. This and the following *'âyah* refer to some other bad customs of the polytheists in tabooing the eating or using some types of their cattle and crops. حجر ***ḥijr*** = taboo, forbidden, prohibited.

10. i. e., prohibited for use as beasts of burden. حرمت ***ḥurrimat*** = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *ḥarruma*, form II of *ḥaruma/ḥarima*, to be prohibited. See at 4:23, p. 248, n. 11

وَأَنْعَٰمٌ لَّا يَذْكُرُونَ and livestock they do not
ٱسْمَ ٱللَّهِ عَلَيْهَا utter Allah's name thereon
ٱفْتِرَآءً عَلَيْهِ by way of a lie[1] against Him.
سَيَجْزِيهِم He will requite[2] them
بِمَا كَانُوا for what they use to
يَفْتَرُونَ ﴿١٣٨﴾ trump up.[3]

وَقَالُوا 139. And they say:
مَا فِى بُطُونِ "All that is in the wombs[4]
هَٰذِهِ ٱلْأَنْعَٰمِ of these livestock[5]
خَالِصَةٌ is exclusively[6]
لِّذُكُورِنَا for our males[7]
وَمُحَرَّمٌ and forbidden
عَلَىٰٓ أَزْوَٰجِنَا for our wives;[8]
وَإِن يَكُن مَّيْتَةً but if it be dead
فَهُمْ فِيهِ شُرَكَآءُ then they are partners in it."
سَيَجْزِيهِمْ He will punish them
وَصْفَهُمْ for their description.[9]
إِنَّهُۥ حَكِيمٌ Verily He is All-Wise,
عَلِيمٌ ﴿١٣٩﴾ All-Knowing.[10]

قَدْ خَسِرَ ٱلَّذِينَ 140. Losers[11] indeed are they
قَتَلُوٓا أَوْلَٰدَهُمْ who kill their children

1. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [*fary*], to cut lengthwise. See *yaftarûna* at 6:137, p. 449, n. 8.

2. يجزى *yajzî* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. See at 3:144, p. 211, n. 6).

3. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

4. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 4:10, p. 240, n. 10.

5. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:136, p. 448, n. 10.

6. خالصة ***khâlisah*** (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [خلوص *khulûṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others. See at 2:94, p. 45, n. 2.

7. ذكور ***dhukûr*** = (pl.; s. ذكر *dhakar*) = males. See *dhakar* at 4:124, p. 299, n. 1.

8. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 4:57, p. 266, n. 1.

9. i. e., their description of what is lawful and what is unlawful, and in specifying what is for whom, in disregard of the directives and description of Allah. وصف ***waṣf*** = description, specification.

10. i.e., He is All-Wise in His directives and ordering of everything; and All-Knowing of everything, including the deeds and intentions of His creatures, open or secret.

11. خسر ***khasira*** = he incurred loss, suffered damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 6:31, p. 402, n. 5).

سَفَهًۢا بِغَيْرِ عِلْمٍ foolishly[1] without knowledge
وَحَرَّمُوا۟ مَا and make unlawful[2] what
رَزَقَهُمُ ٱللَّهُ Allah provides for them,
ٱفْتِرَآءً عَلَى ٱللَّهِ by way of a lie[3] against Allah.
قَدْ ضَلُّوا۟ وَمَا They have gone astray
كَانُوا۟ مُهْتَدِينَ and are not guided aright.[4]
﴿١٤٠﴾

Section (*Rukû'*) 17

وَهُوَ ٱلَّذِىٓ أَنشَأَ 141. He it is Who produces[5]
جَنَّٰتٍ مَّعْرُوشَٰتٍ orchards trellised[6]
وَغَيْرَ مَعْرُوشَٰتٍ and untrellised,
وَٱلنَّخْلَ وَٱلزَّرْعَ and dates and crops
مُخْتَلِفًا أُكُلُهُۥ diverse[7] in fruit and taste,[8]
وَٱلزَّيْتُونَ وَٱلرُّمَّانَ and olives and pomegratates
مُتَشَٰبِهًا similar[9] to one another
وَغَيْرَ مُتَشَٰبِهٍ and unlike one another.[10]
كُلُوا۟ مِن ثَمَرِهِۦٓ Eat the fruits thereof
إِذَآ أَثْمَرَ when they bear fruit
وَءَاتُوا۟ حَقَّهُۥ and pay its due[11]
يَوْمَ حَصَادِهِۦ on the day of its harvesting,[12]
وَلَا تُسْرِفُوٓا۟ but do not waste.[14]
إِنَّهُۥ لَا يُحِبُّ Verily He does not like
ٱلْمُسْرِفِينَ the extravagant.
﴿١٤١﴾

1. i. e., foolishly fearing poverty and ignoring the fact that it is Allah Alone Who creates the child, male or female, and it is He Who provides sustenance for the parents as well as their children (see 6:151 below). سفه ***safah*** = foolishness, stupidity. See *sufahâ'* at 6:4:5, p. 238, n. 7.

2. i. e., by tabooing certain types of animals or foods that Allah have provided and made lawful for them. حرموا ***ḥarramû*** = they made unlawful, prohibited, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. pl. past in form II of *ḥaruma/ḥarima* , to be prohibited. See *ḥarrama* at 6:119, p. 441, n. 3).

3. افتراء ***iftirâ'*** = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [*fary*], to cut lengthwise. See at 6:139, p. 450, n. 3.

4. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:117, p. 440, n. 10).

5. أنشأ ***'ansha'a*** = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:98, p. 432, n. 5).

6. معروشات ***ma'rûshât*** (f.; pl.; s. *ma'rûshah*, mas. *ma'rûsh*, passive participle from *'arasha*, to erect a trellis) = trellised.

7. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

8. أكل ***'ukul*** (s.; pl. *'âkâl*) = fruit, food/taste.

9. i. e., in shape and kind. متشابه ***mutashâbih*** = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See at 6:99, p. 433, n. 10).

10. i. e., in taste, food qualities and usefulness.

11. i. e., the *zakâh* due on it.

12. حصاد ***hasâd*** = harvesting, reaping time.

13. لا تسرفوا ***lâ tusrifû*** = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative (prohibition) from *'asrafa*, form IV of *sarafa /sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 5:32, p. 344, n. 5).

وَمِنَ ٱلْأَنْعَٰمِ 142. And of the livestock,
حَمُولَةً [We made] some as carriers[1]
وَفَرْشًا and some low and small.[2]
كُلُوا۟ مِمَّا Eat of what
رَزَقَكُمُ ٱللَّهُ Allah has provided[3] for you
وَلَا تَتَّبِعُوا۟ and do not follow[4]
خُطُوَٰتِ ٱلشَّيْطَٰنِ the footsteps[5] of Satan.
إِنَّهُۥ لَكُمْ Verily he is to you
عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾ an enemy[6] open and clear.[7]

ثَمَٰنِيَةَ أَزْوَٰجٍ 143. Eight couples[8] —
مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ of sheep[9] two,[10]
وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ and of goats[11] two —
قُلْ ءَآلذَّكَرَيْنِ Say: "Are the two males[12]
حَرَّمَ He has forbidden
أَمِ ٱلْأُنثَيَيْنِ or the two females;[13]
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ or what there contain[14] the
أَرْحَامُ ٱلْأُنثَيَيْنِ wombs[15] of the two females?
نَبِّـُٔونِى بِعِلْمٍ إِن Tell[16] me with knowledge, if
كُنتُمْ صَٰدِقِينَ you are truthful."
﴿١٤٣﴾

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ 144. And of the camel two,
وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ and of oxen two.

1. حمولة ***ḥamûlah*** = load, burden, carriers.

2. فرش ***farsh*** = low and small animals.

3. i. e., eat of those livestock Allah has provided and made lawful for you. رزق ***razaqa*** = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 5:88, p. 373, n. 2).

4. لا تتبعوا ***lâ + tattabi'û*** = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:77, p. 368, n. 3).

5. i. e., such as tabooing superstitiously what Allah has made lawful. خطوات ***khuṭuwât*** (sing. *khutwah*) = footsteps, steps. See at 2:208, p. 100, n. 9).

6. عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy, hostile. See at 4:92, p. 283, n. 7.

7. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 6:16, p. 397, n. 7.

8. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 6:139, p. 450, n. 8.

9. ضأن ***ḍa'n*** = sheep.

10. i. e., male and female.

11. معز ***ma'z*** = goat.

12. ذكرين ***dhakarayn*** (dual; acc./genitive of *dhakarân*; s. *dhakar*) = two males. See *dhukûr* at 6:139, p. 450, n. 7.

13. i. e., Allah has not forbidden the use of any such males or females of the livestock as the polytheists imagine. أنثيين ***'unthayayn*** (dual; acc/gen. of *'unnthaˈân*; s. *'unthâ*) = two females.

14. اشتملت ***ishtamalat*** = she or it contained, comprised, included, enclosed (v. iii. f. s. past from *ishtamala*, form VIII of *shamila/shamala* [*shaml/shamal/shumûl*], to contain, to include.

15. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 4:1, p. 236, n. 8.

16. نبئوا ***nabbi'û*** = (you all), tell, inform, declare (v. ii. m. pl. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 6:108, p. 436, n. 11).

قُلْ ءَآلذَّكَرَيْنِ Say: "Is it the two males
حَرَّمَ He has forbidden
أَمِ ٱلْأُنثَيَيْنِ or the two females,
أَمَّا ٱشْتَمَلَتْ عَلَيْهِ or what there contain the
أَرْحَامُ ٱلْأُنثَيَيْنِ wombs of the two females?[1]
أَمْ كُنتُمْ شُهَدَآءَ Or were you witnessing[2]
إِذْ وَصَّىٰكُمُ ٱللَّهُ when Allah enjoined[3] on you
بِهَٰذَا this?
فَمَنْ أَظْلَمُ مِمَّنِ Then who is viler[4] than he
ٱفْتَرَىٰ عَلَى ٱللَّهِ who fabricates[5] against Allah
كَذِبًا لِّيُضِلَّ ٱلنَّاسَ a lie to mislead[6] men
بِغَيْرِ عِلْمٍ without knowledge?
إِنَّ ٱللَّهَ لَا يَهْدِى Verily Allah does not guide
ٱلْقَوْمَ ٱلظَّٰلِمِينَ the transgressing people'."[7]

Section (*Rukû'*) 18

قُل لَّآ أَجِدُ فِى 145. Say: "I do not find[8] in
مَآ أُوحِىَ إِلَىَّ what is communicated to me
مُحَرَّمًا عَلَىٰ طَاعِمٍ aught forbidden on an eater[9]
يَطْعَمُهُۥٓ who eats[10] thereof
إِلَّآ أَن يَكُونَ مَيْتَةً except that it be dead[11]
أَوْ دَمًا مَّسْفُوحًا or blood spilled[11]
أَوْ لَحْمَ خِنزِيرٍ or meat of swine,

1. i. e., Allah has not forbidden any of them. It is only the polytheists who, because of their ignorance and obedience to Satan, declare such animals as taboo.

2. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 5:44, p. 351, n. 4.

3. وصى ***waṣṣâ*** = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 2:132, p. 62, n. 8).

4. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 6:93, p. 429, n. 3).

5. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:93, p.429 , n. 4).

6. يضل ***yuḍilla(u)*** = he misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray.The last letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:60, p. 267, n. 13).

7. i. e., those who transgress the limits by telling lies about Allah's injunctions and directives and thus mislead men from the path of the truth.

8. أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See *wajadnâ* at 5:104, p. 381 , n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

9. i. e., forbidden on an eater of anything which the polytheists declare as taboo. طاعم ***ṭâ'im*** = eater, taster (active participle from *ṭa'ima* [*ṭa'm*], to eat, to taste. See *ṭa'iamû* at 5:93, p. 375, n. 9).

10. يطعم ***yat'amu*** = he eats, tastes (v. iii. m. s. impfct. from *ṭa'ima*. See n. 9 above).

11. i.e., naturally dead, without being duly slaughtered. See 2:173 and 5:3 and 16:115.

12. مسفوح ***masfûḥ***= spilled, shed, poured out (passive participle from *safaḥa* [*safḥ/sufûḥ*], to spill, to pour out. See *musâfiḥin* at 5:5, 330, n. 3.

فَإِنَّهُۥ رِجْسٌ for that is a filth,[1]

أَوْ فِسْقًا أُهِلَّ or a vicious meat[2] offered[3]

لِغَيْرِ ٱللَّهِ بِهِۦ to anyone other than Allah.

فَمَنِ ٱضْطُرَّ But whoever is constrained[4]

غَيْرَ بَاغٍ without being defiant[5]

وَلَا عَادٍ or disobedient,[6]

فَإِنَّ رَبَّكَ then verily your Lord is Most

غَفُورٌ رَّحِيمٌ ﴿١٤٥﴾ Forgiving, Most Merciful.

وَعَلَى ٱلَّذِينَ 146. And for those who are

هَادُوا۟ حَرَّمْنَا Jews We made unlawful

كُلَّ ذِى ظُفُرٍ every animal with a claw;[7]

وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ and of oxen and sheep

حَرَّمْنَا عَلَيْهِمْ We made unlawful on them

شُحُومَهُمَآ إِلَّا the fat[8] thereof except

مَا حَمَلَتْ ظُهُورُهُمَآ what their backs[9] carry[10]

أَوِ ٱلْحَوَايَآ أَوْ or the entrails[11] or

مَا ٱخْتَلَطَ بِعَظْمٍ what is blended[12] with bone.

ذَٰلِكَ جَزَيْنَٰهُم That way We requited[13] them

بِبَغْيِهِمْ for their defiance.[14]

وَإِنَّا لَصَٰدِقُونَ ﴿١٤٦﴾ And indeed We are Truthful.

فَإِن كَذَّبُوكَ 147. So if they disbelieve you

1. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act. See at 6:125, p. 444, n. 6.

2. فسق ***fisq*** = moral depravity, vicious sin. See at 6:121, p. 442, n. 3.

3. أهل ***'uhilla*** = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*], to appear, to come up. See at 5:3, p. 327, n. 3).

4. i. e., if one is constrained by extreme hunger anfd non-availability of lawful food to take the prohibited food. اضطر ***iḍṭurra*** = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *iḍṭarra*, VIII of *ḍarra* [*ḍarr*], to harm, impair. See at 5 :3, p. 328, n. 6).

5. باغ ***bâghin*** = outrageous, oppressive, desiring, defiant (active participle from *baghâ* [*bughâ'/baghy*], to seek, desire. See at 2:173, p. 81, n. 12).

6. عاد ***'âdin*** (s.; pl. *'awâdin*) = aggressive, disobedient, inimical, hostile (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See *mu'tadîn* at 6:119, p. 441, n. 7).

7. ظفر ***ẓufur*** (s.; pl. *aẓfâr/aẓâfir/aẓâfîr*) = finger nail, claw.

8. شحوم ***shuḥûm*** (pl.; s. *shaḥm*) = fat, grease, pulp.

9. ظهور ***ẓuhûr*** (sing. ظهر *ẓahr*) = backs, rears, rear sides. See at 6:94, p.430, n. 8).

10. حملت ***ḥamalat*** = she carried, bore, took the load of (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See *yaḥmilûna* at 6:31, p. 403, n. 2).

11. حوايا ***ḥawâyâ*** (pl.; s. *ḥawiyyah*) = entrails, small intestines.

12. اختلط ***ikhtalaṭa*** = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalaṭa*[*khalṭ*], to mix, mingle).

13. جزينا ***jazaynâ*** = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazâ* [جزى *jazâ'*], to reward. See *yajzî* at 6:138, p. 450, n. 2).

14. بغى ***baghy*** = oppression, injustice, outrage, defiance. See n. 5 above.

فَقُل رَّبُّكُمْ then say: "Your Lord is Full
ذُو رَحْمَةٍ وَٰسِعَةٍ of all-abounding[1] mercy;
وَلَا يُرَدُّ but there cannot be repulsed[2]
بَأْسُهُۥ His retribution[3]
عَنِ ٱلْقَوْمِ from the people
ٱلْمُجْرِمِينَ ﴿١٤٧﴾ that commit crimes.[4]

سَيَقُولُ 148. There will say those
ٱلَّذِينَ أَشْرَكُوا۟ who set partners:[5]
لَوْ شَآءَ ٱللَّهُ "If Allah willed we
مَآ أَشْرَكْنَا would not have set partners
وَلَآ ءَابَآؤُنَا وَلَا nor our fathers, nor would
حَرَّمْنَا مِن شَىْءٍ we have tabooed anything.[6]
كَذَٰلِكَ كَذَّبَ Thus had disbelieved[7]
ٱلَّذِينَ مِن قَبْلِهِمْ those who were before them
حَتَّىٰ ذَاقُوا۟ بَأْسَنَا till they tasted[8] Our wrath.
قُلْ هَلْ عِندَكُم Say: "Do you have
مِّنْ عِلْمٍ any knowledge,[9]
فَتُخْرِجُوهُ لَنَآ then produce[9] it to us?
إِن تَتَّبِعُونَ You follow not
إِلَّا ٱلظَّنَّ but conjecture[10]
وَإِنْ أَنتُمْ إِلَّا and you are not but
تَخْرُصُونَ ﴿١٤٨﴾ inventing lies."[11]

1. واسعة ***wâsi'ah*** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 4:97, p. 286, n. 8).

2. يرد ***yuraddu*** = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *nuraddu* at 6:71, p. 420, n. 1).

3. بأس ***ba's*** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:65, p. 417, n. 6.

4. This is a warning and threat to the unbelievers that while Allah is full of all-abounding mercy, His wrath and retribution upon the sinners are also sure to come and are irresistible. In many places in the Qur'ân it is simultaneously emphasized that while Allah is Most Forgiving to the repentant He will also punish the wrong-doing persons.. (See for instance 6:165; 13:6; 15:49; 40:3 and 85:12-14). مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 6:123, p. 443, n. 3).

5. i. e., set partners with Allah. أشركوا ***'ashrakû*** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:107, p. 436, n. 2).

6. The unbelievers raise the plea of Allah's will as justification for their polytheistic practices. This *'âyah* belies that plea by pointing out that the same plea was advanced by previous unbelievers, yet Allah punished them; which is proof that it was never Allah's will that they should disbelieve (See 16:35, 39:7 and 43:20)

7. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:66, p. 417, n. 9).

8. ذاقوا ***dhâqû*** = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *yudhîqa* at 6:65, p. 417, n. 5).

9. i. e., any valid reason or information.

10. ظن ***zann*** = conjecture, surmise, supposition, assumption. See at 2:230, p. 114, n. 4.

11. تخرصون ***takhrusûna*** = you tell lies, surmise, conjecture (v. ii. m. pl. impfct. from *khaṛuṣa* [*kharṣ*], to guess, to tell an untruth).

قُلْ فَلِلَّهِ 149. Say: "ToAllah belongs
الْحُجَّةُ الْبَالِغَةُ the proof[1] most perfect ;[2]
فَلَوْ شَاءَ and if He willed,
لَهَدَاكُمْ He would have guided you,
أَجْمَعِينَ ﴿١٤٩﴾ one and all."

قُلْ هَلُمَّ 150. Say: "Bring up[3]
شُهَدَاءَكُمُ your witnesses[4]
الَّذِينَ يَشْهَدُونَ who testify[5]
أَنَّ اللَّهَ حَرَّمَ هَٰذَا that Allah has forbidden this.
فَإِن شَهِدُوا Then if they testify,
فَلَا تَشْهَدْ مَعَهُمْ do not testify with them;
وَلَا تَتَّبِعْ أَهْوَاءَ nor follow[6] the whims[7] of
الَّذِينَ كَذَّبُوا those who cry lies[8]
بِآيَاتِنَا to Our revelations
وَالَّذِينَ لَا يُؤْمِنُونَ and those who do not believe
بِالْآخِرَةِ وَهُم in the hereafter and they
بِرَبِّهِمْ يَعْدِلُونَ set equals[9] to their Lord.
﴿١٥٠﴾

Section (*Rukû'*) 19

قُلْ تَعَالَوْا 151. Say: "Come,[10]
أَتْلُ مَا I shall recite[11] what your
حَرَّمَ رَبُّكُمْ Lord has made inviolate[12]

1. حجة ***hujjah*** (s.; p حجج *hujaj*) = argument, pretext, pretence, proof, plea. See at 4:165, p. 318, n. 9.

2. بالغة ***bâlighah*** (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulûgh*], to reach. See *bâligh* at 5:95, p. 377, n. 4).

3. هلم ***halumma*** = bring up, get, come on.

4. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 6:144, p. 453, n. 2.

5. يشهدون ***yashhadûna*** = they bear winess, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at *'ash-hadu* at 6:19, p. 398, n. 7).

6. لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*,form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:48, p. 353, n. 8).

7. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, wishes, caprices, whims. See at 6:119, , p. 441, n. 6).

8. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:39, p. 416, n. 2).

9. يعدلون ***ya'dilûna*** = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 6:1, p. 391, n. 6).

10. This and the following two *'âyas* constitute the ten commandments of the Qur'ân. These commandments are repeated at other places also (see for instance 17:23-25). تعالوا ***ta'âlaw*** = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of *'alâ* [*'uluww*], to be high. See at 5103, p. 381, n. 2).

11. أتل ***'atlu*** = I recite, read aloud (v. i. s. impfct from *talâ* [*tilâwah*], to recite. See *utlu* at 5:26, p. 341, n. 9).

12. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 6:119, p. 441, n. 3).

عَلَيْكُمْ on your part:
أَلَّا تُشْرِكُوا that do not set partners[1]
بِهِۦ شَيْـًٔا with Him anything;
وَبِالْوَٰلِدَيْنِ and to both the parents
إِحْسَٰنًا be good;[2]
وَلَا تَقْتُلُوٓا and do not kill
أَوْلَٰدَكُم your children
مِّنْ إِمْلَٰقٍ out of poverty –[3]
نَّحْنُ نَرْزُقُكُمْ We provide sustenance[4] for
وَإِيَّاهُمْ you and for them –
وَلَا تَقْرَبُوا۟ nor be near[5] to adulteries,[6]
مَا ظَهَرَ مِنْهَا whether that be overt
وَمَا بَطَنَ or be covert;[7]
وَلَا تَقْتُلُوا۟ and do not kill a life[8] that
ٱلَّتِى حَرَّمَ ٱللَّهُ Allah has made inviolate
إِلَّا بِٱلْحَقِّ except by way of justice.
ذَٰلِكُمْ These He enjoins[9] on you,
لَعَلَّكُمْ تَعْقِلُونَ maybe you do understand.[11]

وَلَا تَقْرَبُوا۟ 152. And do not approach
مَالَ ٱلْيَتِيمِ the property of the orphan
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ except by way of improving
حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ till he attains his maturity;[11]

1. Setting partners with Allah (*shirk*) is an unforgivable sin (see 4: 48). *lâ tushrikû* = تشركوا لا ***lâ tushrikû*** = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form *'ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 4:36, p. 256, n. 10).

2. احسان ***'iḥsân*** = doing good things, charity, benevolence. Here it means obedience and dutifulness. Note that obedience and dutifulness to parents are second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of *'iḥsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence *'iḥsân* is distinct from *'adl*, i.e., justice, equity. See at 4:36, p. 256, n. 11.

3. See 17:31. املاق ***imlâq*** = to be poor, reduced to poverty (verbal noun in form IV of *maliqa* [*malaq*], to flatter).

4. نرزق ***narzuqu*** = we provide sustenance, bestow, provide (v. i. pl. impfct. from رزق *razaqa* [*razq*] to give the means of subsistence. See *razaqa* at 6:142, p. 452, n. 3).

5. لا تقربوا ***lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 4:43, p.259, n. 9).

6. فواحش ***fawâḥish*** (pl.; s. فاحشة *fâḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fâḥishah* at 4:19, p. 247, n. 5).

7. See 6:120; 7:33.

8. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 6:70, p. 419, n. 2.

9. وصى ***waṣṣâ*** = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 6:144, p. 453, n. 3).

10. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 6:32, p. 403, n. 8).

11. أشد ***'ashudd*** = physical maturity, virility,

وَأَوْفُوا۟ ٱلْكَيْلَ and make full[1] the measure[2]
وَٱلْمِيزَانَ بِٱلْقِسْطِ and the weight[3] with equity[4]
لَا نُكَلِّفُ نَفْسًا – We do not burden[5] anyone
إِلَّا وُسْعَهَا except to its capacity[6]–
وَإِذَا قُلْتُمْ and when you speak[7]
فَٱعْدِلُوا۟ be impartial,[8]
وَلَوْ كَانَ ذَا قُرْبَىٰ even if he is a near relative;[9]
وَبِعَهْدِ and as to the covenant[10] of
ٱللَّهِ أَوْفُوا۟ Allah, fulfi [it].
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ This He enjoins on you,
لَعَلَّكُمْ تَذَكَّرُونَ maybe you bear in mind.[11]

﴿١٥٢﴾

وَأَنَّ هَٰذَا صِرَٰطِى 153.And that this is My way,
مُسْتَقِيمًا straight and right,
فَٱتَّبِعُوهُ so follow it;[12]
وَلَا تَتَّبِعُوا۟ and do not follow
ٱلسُّبُلَ the [other] ways,[13]
فَتَفَرَّقَ بِكُمْ then they will draw you
عَن سَبِيلِهِۦ away[15] from His way.
ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ This He enjoins on you,
لَعَلَّكُمْ that you may
تَتَّقُونَ ﴿١٥٣﴾ be on your guard.[16]

1. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 5:1, p. 325, n. 1).
2. i. e., in your business transactions. كيل ***kayl*** (s.; pl. *akyâl*) = measure.
3. ميزان ***mîzân***(s.; pl. *mawâzîn*) = balance, scale, weighing scale, weight.
4. قسط ***qist*** = justice, equity, fairness. See at 5:42, p. 350, n. 2.
5. نكلف ***nukallifu*** = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).
6. وسع ***wus'*** = capacity, ability, capability, power. See at 2:286, p. 152, n. 7.
7. i. e., as judge, witness or advocate.
8. اعدلوا ***i'dilû*** = you (all) act justly, make equal, place on the same level, be impartial (v. ii. m. pl. imperative from *'adala* [*'adl/'adâlah*], to be just. See *ya'dilûna* at 6:150, p. 456, n. 9).
9. i. e., even if the party adversely affected is your near relation.
10. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, contract. See at 2:124, p. 59, n. 4.
11. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara*[*dhikr/tadhkâr*], to remember. See *tatadhakkarûna* at 6:80, p.424, n. 1).
12. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:95, p. 193, n. 2).
13. i. e., the ways of innovations and false religions. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, means. See at 4:15, p. 366, n. 8.
14. تفرق ***tafarraqa*** = he or it became separated, scattered, disunited, divided (v. iii. m. s. past in form V of *faraqa* [*farq/furqân*], to separate, to divide. See *yatafarraqâ* at 4:130, p. 302, n. 1).
16. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 2:179, p. 85, n. 5).

ثُمَّ ءَاتَيْنَا 154. Then, We gave Mûsâ
مُوسَى ٱلْكِتَٰبَ تَمَامًا the Book making complete[1]
عَلَى ٱلَّذِىٓ أَحْسَنَ وَ on those who did good[2] and
تَفْصِيلًا لِّكُلِّ شَىْءٍ setting in detail[3] everything;
وَهُدًى وَرَحْمَةً and as guidance and mercy,
لَّعَلَّهُم that they might, in
بِلِقَآءِ رَبِّهِمْ the meeting[4] with their Lord,
يُؤْمِنُونَ ﴿١٥٤﴾ be believing.[5]

Section (*Rukû'*) 20

وَهَٰذَا كِتَٰبٌ 155. And this is a Book,[6]
أَنزَلْنَٰهُ We have sent it down,[7]
مُبَارَكٌ full of blessings.[8]
فَٱتَّبِعُوهُ So follow[9] it
وَٱتَّقُوا۟ and be on your guard,[10]
لَعَلَّكُمْ that you may
تُرْحَمُونَ ﴿١٥٥﴾ be shown mercy.[11]

أَن تَقُولُوٓا۟ 156. Lest you should say:
إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ "The Book was but sent
عَلَىٰ طَآئِفَتَيْنِ down to two groups[12]
مِن قَبْلِنَا before us,

1. i. e., making complete the favours on those who did the right and good deeds from among his community.

2. i. e., by carrying out the injunctions and abstaining from the prohibitions.

3. تفصيل ***tafsîl*** = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See *faṣṣala* at 6:119, p. 441, n. 2).

4. i. e., in the hereafter. لقاء ***liqâ'*** = meeting, encounter. See at 6:130, p. 446, n. 5.

5. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

6. i. e., the Qur'ân.

7. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 4:174, p. 323, n. 4).

8. مبارك ***mubârak*** = blessed, full of blessings. See at 6:92, p. 428, n. 10.

9. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6153, p. 458, n.12).

10. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 6:72, p. 420, n. 11).

11. ترحمون ***turḥamûna*** = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to show mercy. See at 3:132, p. 207, n. 7).

12. i. e., the Jews and the Christians. طائفتين *ṭâ'ifatayn* (dual; acc./gen. of *ṭâ'ifatân*; s. *ṭâ'ifah*) = two sections of people, two sects, two groups. See *ṭâ'ifatân* at 3:122, p. 204, n. 6.

وَإِن كُنَّا and indeed we had been
عَن دِرَاسَتِهِمْ about their study[1]
لَغَٰفِلِينَ ﴿١٥٦﴾ unaware.[2]

أَوْ تَقُولُوا 157. Or you could say:
لَوْ أَنَّا "If we were such that
أُنزِلَ عَلَيْنَا there was sent down on us
ٱلْكِتَٰبُ the Book,
لَكُنَّا we would surely have been
أَهْدَىٰ مِنْهُمْ better guided[3] than they."
فَقَدْ جَآءَكُم Now there has come to you
بَيِّنَةٌ the clear evidence[4]
مِّن رَّبِّكُمْ from your Lord,
وَهُدًى وَرَحْمَةٌ and guidance[5] and mercy.[6]
فَمَنْ أَظْلَمُ Then who could be viler[7]
مِمَّن كَذَّبَ than the one who cries lies[8]
بِـَٔايَٰتِ ٱللَّهِ to the revelations[9] of Allah
وَصَدَفَ عَنْهَا and turn away[10] from them.
سَنَجْزِى ٱلَّذِينَ We will requite those who
يَصْدِفُونَ عَنْ ءَايَٰتِنَا turn away from Our signs
سُوٓءَ ٱلْعَذَابِ with dire punishment
بِمَا كَانُوا۟ because they use to
يَصْدِفُونَ ﴿١٥٧﴾ turn away.

1. دراسة ***dirâsah*** (s.; pl. *dirâsât*) = study, education.

2. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufûl*], to neglect, to ignore. See *ghâfilûn* at 6:131, p. 447, n.4.

3. This *'âyah* gives reply to those Arabs who used to say that had they been given a scripture they would have been better guided than the Jews and Christians who had been given scriptures. The implication of the *'âyah* is, however, general and it means that after the coming of the Qur'ân none can raise the plea of non-receipt of guidance as justification for remaining in error. أهدى ***'ahdâ*** = more in the right, better guided. See at 4:51, p. 263, n. 11.

4. i. e., the Qur'ân. بينة ***bayyinah*** (pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

5. The Qur'ân is the guidance for mankind. Note that at the very beginning of the Qur'ân, i. e., at 2:2, it is described as "guidance for the godfearing." هدى ***hudan*** = guidance. See at 5:43, p. 350, n. 7.

6. i. e., as a special mercy. Allah's revelations, and the Qur'ân in particular, are His special mercy (*rahmah*) on mankind. It is also as a special mercy that it was sent down on Prophet Muḥammad, peace and blessings of Allah be on him. At many places in the Qur'ân Allah says that His revelations are sent down as mercy and grace (*raḥmah/faḍl*) upon whomsoever He wills (see for instance 2:105; 3:73-74; 62:4).

7. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 6:144, p. 453, n. 4).

8. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:148, p. 455, n. 7).

9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:105, p. 435, n. 9.

10. صدف ***ṣadafa*** = he turned away, avoided, (v. iii. m. s. past from *ṣadf/ṣudûf*, to turn away, to happen by chance. See *yaṣdifûna* at 6:46, p. 409, n. 2.

هَلْ يَنظُرُونَ إِلَّآ 158. Do they wait[1] but for
أَن تَأْتِيَهُمُ that there will come to them
ٱلْمَلَٰٓئِكَةُ the angels[2]
أَوْ يَأْتِىَ رَبُّكَ or your Lord will come[3]
أَوْ يَأْتِىَ بَعْضُ or there will come some of
ءَايَٰتِ رَبِّكَ the signs[4] of your Lord?
يَوْمَ يَأْتِى بَعْضُ The day there come some of
ءَايَٰتِ رَبِّكَ the signs of your Lord,
لَا يَنفَعُ نَفْسًا there will not avail[5] anyone
إِيمَٰنُهَا his believing [then]
لَمْ تَكُنْ ءَامَنَتْ who had not believed
مِن قَبْلُ أَوْ كَسَبَتْ before or had acquired[6]
فِىٓ إِيمَٰنِهَا in the state of his belief
خَيْرًا any good.
قُلِ ٱنتَظِرُوٓا۟ Say: "Await,[7]
إِنَّا مُنتَظِرُونَ ﴿١٥٨﴾ we indeed are waiting."[8]

إِنَّ ٱلَّذِينَ فَرَّقُوا۟ 159.Those who tear asunder[9]
دِينَهُمْ وَكَانُوا۟ their religion and become
شِيَعًا لَّسْتَ مِنْهُمْ sects,[10] you are not of them
فِى شَىْءٍ in anything.
إِنَّمَآ أَمْرُهُمْ إِلَى Their affair[11] will but go to
ٱللَّهِ ثُمَّ يُنَبِّئُهُم Allah, then He will apprise[12]

1. The *'âyah* is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون ***yanzurûna*** = they look, they look expectantly, they wait (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 2:210, p. 76, n. 4).

2. ملائكة ***malâ'ikah*** (sing. *malak*) = angels.

3. i. e., on the Day of Resurrection (see Ibn Kathîr, III, 366).

4. i. e., the signs indicative of the approach of the Doomsday, such as the rising of the sun from the west (Ibn Kathîr, III, 366).

5. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:71, p. 419, n. 9).

6. كسبت ***kasabat*** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

7. انتظروا ***intaẓirû*** = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See n. 1 above.

8. This is a threat to the unbelievers. منتظرون ***muntaẓirûn*** (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intaẓara*, see n. 7 above.

9. فرق ***farraqa*** = he divided, tore asunder, scattered, differentiate (v. iii. m. s. past in form II of *faraqa* [*farq/furqân*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

10. شيع ***shiya'*** (pl.; s. شيعة *shî'ah*) = sects, factions, parties, adherents. See at 6:65, p. 27, n. 4.

11. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

12. i. e., He will make them realize the gravity of their misdeed by awarding due retribution. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:108, p. 436, n. 11).

بِمَا كَانُوا يَفْعَلُونَ ﴿١٦٠﴾	them of what they use to do.
مَن جَاءَ	160. Whoever comes up
بِالْحَسَنَةِ	with a good deed[1]
فَلَهُ عَشْرُ أَمْثَالِهَا	shall have ten the like[2] of it;
وَمَن جَاءَ	and whoever comes up
بِالسَّيِّئَةِ	with a bad deed[3]
فَلَا يُجْزَىٰ إِلَّا	shall not be rquited[4] except
مِثْلَهَا وَهُمْ	with its equivalent, and they
لَا يُظْلَمُونَ ﴿١٦٠﴾	shall not be wronged.[5]
قُلْ إِنَّنِي	161. Say: "Verily as for me,
هَدَانِي رَبِّي	My Lord has guided me to
إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ	a path straight and upright[6]
دِينًا قِيَمًا	— a right[7] religion,
مِّلَّةَ إِبْرَاهِيمَ	the religion[8] of Ibrâhîm,
حَنِيفًا	a true monotheist,[9]
وَمَا كَانَ مِنَ	and he was none of
الْمُشْرِكِينَ ﴿١٦١﴾	the polytheists."[10]
قُلْ إِنَّ صَلَاتِي	162. Say: "Verily my prayers,
وَنُسُكِي	my ritual sacrifice,[11]
وَمَحْيَايَ وَمَمَاتِي	my living and my dying

1. i. e., whoever meets his Lord on the Day of Judgement with a piece of good deed to his record shall have ten times its merit to his credit.

حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 4:40, p. 258, n. 8. See at 4:79, p. 276, n. 5)

2. i. e. Allah will reward him out of His grace ten times the merit of that deed. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likeness, similarity, resemblance. See *mathal* at 5:35, p. 346, n. 4).

3. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:79, p. 276, n. 6.

4. يجزى ***yujzâ*** = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ'*], to repay, to reward. See at 4:123, p. 298, n. 7).

5. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 4:1124, p. 299, n. 4).

6. i. e., the path of monotheism and Islam. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 6:126, p. 444, n. 7.

7. قيم ***qayyim*** = right, straight, precious

8. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 4:125, p. 299, n. 10).

9. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 6:78, p. 423, n.5).

10. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikân*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See *ashrakû* at 6:148, p. 455, n. 5) n. 3 above).

11. نسك ***nusuk*** = sacrifice(ritual), especially during the pilgrimage. See at 2:196, p. 94, n. 12.

لِلَّهِ are for Allah,
رَبِّ ٱلْعَٰلَمِينَ ﴿١٦٢﴾ the Lord of all beings."[1]

لَا شَرِيكَ لَهُۥ 163. "He has no partner;
وَبِذَٰلِكَ أُمِرْتُ and this I have been bidden;[2]
وَأَنَا۠ أَوَّلُ and I am the first of
ٱلْمُسْلِمِينَ ﴿١٦٣﴾ the Muslims."[3]

قُلْ أَغَيْرَ 164. Say: " Is it other than
ٱللَّهِ أَبْغِى رَبًّا Allah I shall seek[4] as a Lord
وَهُوَ رَبُّ while He is the Lord
كُلِّ شَىْءٍ of everything?
وَلَا تَكْسِبُ كُلُّ And nothing does any one
نَفْسٍ إِلَّا عَلَيْهَا acquire[5] except upon oneself;
وَلَا تَزِرُ nor does there carry[6]
وَازِرَةٌ any bearer [7]
وِزْرَ أُخْرَىٰ the burden[8] of another.
ثُمَّ إِلَىٰ رَبِّكُم Then, to your Lord
مَّرْجِعُكُمْ will be the return[9] of you all
فَيُنَبِّئُكُم and He will inform[10] you
بِمَا كُنتُمْ of what you have been
فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ in disagreemnet of.[11]

1. i. e., solely and exclusively for Allah, and not for any other being. عالمين ***'âlamîn*** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

2. أمرت ***'umirtu*** = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 6:4, p. 396, n. 11).

3. مسلمين ***Muslimin*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See *Muslimûn* at 2:136, p. 64, n. 8; see also *muslimayn* at 2:128, p. 61, n. 1).

4. أبغى ***'abghî*** = I seek, desire (v. i. s. impfct. from *baghâ* [*bughâ'*], to seek. See *abtaghî* at 6:114, p. 439, n. 6).

5. This is an emphasis on individual responsibility and accountability to Allah on the Day of Judgement. Conversely, it is a rejection of the concept of atonement or remission of sins by any other entity or person for another person (see also 35:18; 52:21; 74:39). كسبت ***kasabat*** = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 6:70, p. 419, n. 3).

6. تزر ***taziru*** = she carries, bears, takes the load (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See *'awzâr* at 6:31, p. 403, n. 3).

7. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier (act. participle from *wazara*. See n. 6 above.

8. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See ns. 6 and 7 above.

9. i. e. after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:61, p. 425, n. 8).

10. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*. form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:159, p. 461, n. 12).

11. تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 5:548, p. 354, n. 7).

وَهُوَ ٱلَّذِى 165. And He it is Who

جَعَلَكُمْ خَلَٰٓئِفَ made you successors[1]

ٱلْأَرْضِ of the earth

وَرَفَعَ بَعْضَكُمْ and raised[2] some of you

فَوْقَ بَعْضٍ above the others

دَرَجَٰتٍ in ranks[3]

لِّيَبْلُوَكُمْ in order to test[4] you

فِى مَآ ءَاتَىٰكُمْ in what He gave you.

إِنَّ رَبَّكَ Verily your Lord is

سَرِيعُ ٱلْعِقَابِ Quick[5] in punishing;[6] and

وَإِنَّهُۥ لَغَفُورٌ verily He is Most Forgiving,

رَّحِيمٌ ﴿١٦٥﴾ Most Merciful.[7]

1. i. e., successors to those who were before you and also as generations succeeding generations (Ibn Kathîr, III, p. 279-280. See also 2:30; 7:129; 27:62; 43:60). خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See *khalîfah* at 2:30, p. 16 , n. 5).

2. رفع ***rafa'a*** = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 4:158, p. 315, n. 8; and *rafa'nâ* at 4:154, p. 313, n. 8).

3. i. e., in respect of material wealth, physical features, talents and other tangible and intangible qualities and capabilities (see also 17:21; 46:32). درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:132, p. 447, n. 5).

4. i. e., to test whether one makes good use of the resources one is endowed with by Allah or whether the one deprived of such resources remains patient and grateful for whatever one has been given by Him. يلو ***yabluwa(lu)*** = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*bahw / balâ'*], to test, to try. The final letter takes *fatḥah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 5:48, p. 354, n. 4).

5. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 5:4, p. 329, n. 5.

6. 2. i. e., those who defy and disobey Him. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 5:11, p. 98, n. 2.

7. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

7. *SÛRAT AL-'A'RÂF* (The Heights)
Makkan: 206 *'âyahs*

This is another long Makkan *sûrah*. Its main emphasis is on *tawḥîd* (monotheism) and the fundamentals of belief, such as the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him, the resurrection and reward and punishment in the hereafter. It draws attention to how the father of mankind, 'Âdam, was deceived by Satan and warns mankind against his machinations and perennial enmity. In the course of administering this warning Allah four times addresses mankind as "O Children of 'Âdam", which address is exclusive to this *sûrah*, and mentions that He has sent His Prophets and Messengers from time to time to call mankind to the right way. It reminds mankind of the day of Judgement and mentions that on that day people will fall into three groups, one group going to paradise, a second group going to hell and a third group will for sometime occupy a middle position, being consigned neither to paradise, nor to hell. They are called the "the people of the heights (*al-'a'râf*)". It is only in this *sûrah* that mention is made of the "people of the *'a'râf*" and hence the *sûrah* is named after it. It is also in this *sûrah* that accounts of some of the Prophets and Messengers of Allah, like Nûḥ, Hûd, Ṣâlih, Lût, Shu'ayb and Mûsâ, peace be on them, are given for the first time in some detail, mentioning how the unbelievers from among their respective peoples offered resistance and opposition to the Prophets and Messengers. In this connection mention is also made of the trials of the Children of Isrâ'îl, their having been blessed with numerous blessings, and their disobedience and recalcitrance which brought on them Allah's displeasure and punishment. The *sûrah* concludes by a repeated emphasis on *tawḥîd* and on the folly and sin of taking other objects as gods and goddesses. The last *'âyah* of the *sûrah* is an exhortation to worship Allah Alone and it is the first *'âyah* of prostration (*sijdah*) in the Qur'ân in the order of arrangement.

الٓمٓصٓ ① 1. *Alif-Lâm-Mîm-Sâd.*[1]

كِتَٰبٌ 2. A Book,[2]

أُنزِلَ إِلَيْكَ it has ben sent down to you –

فَلَا يَكُن so let there not be

فِي صَدْرِكَ in your heart

حَرَجٌ مِّنْهُ any uneasiness[3] due to it–

لِّتُنذِرَ بِهِۦ that you warn[4] therewith;

وَذِكْرَىٰ and it is a reminder[5]

لِلْمُؤْمِنِينَ ② for the believers.

1. The significance of these letters is known only to Allah.

2. i. e., this Qur'ân. The *'âyah* assures the Prophet, and through him the believers, that this Qur'ân has been sent down to him by Allah, so they should not have any misgivings about it or uneasiness in giving out and preaching it whatever the unbelievrs might think or say about it.

3. حرج ***ḥaraj*** = constricted, tight, difficulty, anguish, uneasiness. See at 6:125, p. 444, n. 4. (See for similar import 11:12).

4. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* coming before the verb. See at 6:92, p.428, n. 12).

5. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 6:90, p. 427, n. 8. It is a reminder because Allah has sent the same message through the previous Prophets.

اتَّبِعُوا مَا 3. You all follow[1] what
أُنزِلَ إِلَيْكُم has been sent down to you
مِّن رَّبِّكُمْ from your Lord;
وَلَا تَتَّبِعُوا and do not follow
مِن دُونِهِ أَوْلِيَاءَ besides Him [other] patrons.[2]
قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ Little is that you remember.[3]

وَكَم مِّن قَرْيَةٍ 4. And how many a hamlet[4]
أَهْلَكْنَاهَا We did destroy[5] it;
فَجَاءَهَا and there came to it
بَأْسُنَا بَيَاتًا Our retribution[6] by night[7]
أَوْ هُمْ قَائِلُونَ ﴿٤﴾ or while they were in siesta.[8]

فَمَا كَانَ دَعْوَاهُمْ إِذْ 5. So no cry[9] they had, when
جَاءَهُم بَأْسُنَا Our retribution befell them,
إِلَّا أَن قَالُوا except that they said:
إِنَّا كُنَّا "We indeed were
ظَالِمِينَ ﴿٥﴾ transgressors."[10]

فَلَنَسْأَلَنَّ 6. Then We will indeed ask
الَّذِينَ أُرْسِلَ إِلَيْهِمْ those to whom were sent[11]
وَلَنَسْأَلَنَّ and We will indeed ask
الْمُرْسَلِينَ ﴿٦﴾ the the Messengers.[12]

1. The *'âyah* addresses the creation in general. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:155, p. 459, n.9).

2. i. e., do not follow other codes of conduct and other advisers besides the Qur'ân and the Prophet; for that will misguide you to polytheism and sins. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 6:121, p. 442, n. 5.

3. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara*[*dhikr/tadhkâr*], to remember. See at 6:80, p.444, n. 11).

4. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 6:123, p. 443, n. 1.

5. i. e., because of the sins and disobedience if its people. (See also 6:6 and 29:40). أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:6, p. 393, n. 3).

6. بأس ***ba's*** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:147, p. 455, n. 3.

7. بياتا ***bayâtan*** = by night, while sleeping at night. See *bayyata* at 4:81, p. 277, n. 3.

8. قائلون ***qâ'ilûn*** (pl.; s. *qâ'il*) = those taking midday nap, are in siesta (act. participle from *qâla* [*qayl/ qîl/ qâ'ilah / qaylûlah*], to take a midday nap).

9. دعوى ***da'wâ*** (s.; pl. *da'âwâ*) = cry, claim, allegation, plea, pretext. See for similar import 7:97-98 and 16:45-47.

10. i. e., the polytheists. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

11. i. e., those to whom the Messengers were sent.

12. On the Day of Judgement, the Messengers as well as their people will be questioned about their conduct with regard to Allah's messages, the former as to whether they duly delivered the messages and the latter, whether they believed and obeyed them. See 5:109 and 28:65.

فَلَنَقُصَّنَّ 7. So We will surely relate[1]
عَلَيْهِم بِعِلْمٍ unto them with knowledge;
وَمَا كُنَّا غَآئِبِينَ and We are not absent.[2]
﴿٧﴾

وَٱلْوَزْنُ 8. And the weighing[3]
يَوْمَئِذٍ ٱلْحَقُّ on that day[4] is true.[5]
فَمَن Then as to those
ثَقُلَتْ مَوَٰزِينُهُۥ whose scales[6] became heavy[7]
فَأُو۟لَٰٓئِكَ هُمُ they would be the ones
ٱلْمُفْلِحُونَ ﴿٨﴾ attaining success.[8]

وَمَنْ 9. And as to those
خَفَّتْ مَوَٰزِينُهُۥ whose scales became light,[9]
فَأُو۟لَٰٓئِكَ ٱلَّذِينَ they would be those who
خَسِرُوٓا۟ أَنفُسَهُم would have lost[10] themselves,
بِمَا كَانُوا۟ because they had been
بِـَٔايَٰتِنَا to Our revelations
يَظْلِمُونَ ﴿٩﴾ doing wrong.[11]

وَلَقَدْ مَكَّنَّٰكُمْ 10. We indeed established[12]
فِى ٱلْأَرْضِ you in the earth
وَجَعَلْنَا لَكُمْ فِيهَا and set for you therein
مَعَٰيِشَ the means of living.[13]

1. لنقصن ***la-naqṣṣanna*** = we surely relate, narrate, recount (v. i. pl. impfct. emphatic from *qassa* [*qaṣṣ/qaṣaṣ*], to cut, to relate. See *yaquṣṣûna* at 6:130, p. 446, n. 3).

2. غائبين ***ghâ'ibîn*** (pl.; acc./gen. of *ghâ'bûn*) = absent, not seeing, unseen (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah, maghîb*] to be absent, unseen).

3. وزن ***wazn***= weighing, weight, balance, balancing.

4. i. e., on the Day of Judgement.

5. See for similar import 4:40, 21:47 and 101:6-11.

6. i. e., of good deeds. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See *mîzân* at 6:152, p. 458, n. 3.

7. ثقلت ***thaqulat*** = she or it became heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See *mithqâl* at 4:40, p. 258, n. 5).

8. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave. See at 3:104, p. 197, n. 8).

9. خفت ***khaffat*** = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhffafu* at 4:27, p. 252, n. 12).

10. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 6:20, p. 398, n. 11).

11. i. e., by disbelieving in the revelations and by acting in disregard of them. يظلمون ***yaẓlimûna*** = they do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 6:160, p. 462, n. 5).

12. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makinah*], to be strong. See at 6:6, p. 393, n. 5).

13. i. e., all sorts of things and facilities for living, such as making the earth stable and inhabitable, supplying air, rains, water, food, etc. As Allah says elsewhere in the Qur'ân: "If you count Allah's favours, you cannot enumerate them... 14:34). معايش ***ma'â'ish*** (pl.; s. *ma'îshah*) = life, way of living, subsistence, means of living.

قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾ Little is that you be grateful.[1]

Section (*Rukû'*) 2

وَلَقَدْ خَلَقْنَاكُمْ 11. And indeed We created[2]
ثُمَّ صَوَّرْنَاكُمْ you, then gave you shape,[3]
ثُمَّ قُلْنَا لِلْمَلَائِكَةِ then said to the angels:
اسْجُدُوا "Prostrate yourselves[4]
لِآدَمَ for Adam".
فَسَجَدُوا So they prostrated themsel-
إِلَّا إِبْلِيسَ ves except Iblîs.
لَمْ يَكُن مِّنَ He did not become of those
السَّاجِدِينَ ﴿١١﴾ prostrating themselves.

قَالَ مَا 12. He[5] said: "What
مَنَعَكَ prevented[6] you that
أَلَّا تَسْجُدَ you did not prostrate yourself
إِذْ أَمَرْتُكَ when I commanded[7] you?"
قَالَ He said:
أَنَا خَيْرٌ مِّنْهُ "I am better than him;
خَلَقْتَنِي مِن نَّارٍ You created[8] me of fire
وَخَلَقْتَهُ while You created him
مِن طِينٍ ﴿١٢﴾ of clay."[9]
قَالَ 13. He said:
فَاهْبِطْ مِنْهَا "Then get down[10] from there;

1. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374, n. 4).

2. This and the following five *'âyahs* relate the descent of 'Âdam to the earth. See also 2:30-36.
خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:94, p. 430, n. 4).

3. صورنا ***ṣawwarnâ*** = we gave shape, shaped, formed, moulded, fashioned (v. i. pl. past from *sawwara*, form II from the root *ṣûrah*, shape. See *yuṣawwiru* at 3:6, p. 155, n. 7).

4. اسجدوا ***usjudû*** =(you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 2:34, p. 18, n. 3).

5. i. e., Allah said.

6. منع ***mana'a*** = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 2:114, p. 54, n. 7).

7. أمرت ***'amartu*** = I bade, commanded, ordered, (v. i. s. past from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

8. خلقت ***khalaqta*** = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at n. 2 above).

9. طين ***ṭîn*** = clay, soil. See at 110, p. 385, n. 7.

10. اهبط ***ihbiṭ*** = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭû* at 2:61, p. 29, n. 3).

فَمَا يَكُونُ لَكَ أَن for it cannot be for you that
تَتَكَبَّرَ فِيهَا you be puffed up[1] therein.
فَاخْرُجْ إِنَّكَ Se get out;[2] you indeed are
مِنَ الصَّاغِرِينَ ﴿١٣﴾ of the lowly ones."[3]

قَالَ أَنظِرْنِي 14.He said:"Give me respite[4]
إِلَىٰ يَوْمِ till the day
يُبْعَثُونَ ﴿١٤﴾ they will be resurrected."[5]

قَالَ إِنَّكَ 15. He said: "You indeed are
مِنَ الْمُنظَرِينَ ﴿١٥﴾ of those given respite."[6]

قَالَ فَبِمَا 16. He said: "Since You
أَغْوَيْتَنِي have made me go astray[7]
لَأَقْعُدَنَّ لَهُمْ I will lie in wait[8] for them by
صِرَاطَكَ الْمُسْتَقِيمَ the straight[9] way of Yours."
﴿١٦﴾

ثُمَّ لَآتِيَنَّهُم 17. "Then I shall come upon
مِّن بَيْنِ أَيْدِيهِمْ them from their front[10]
وَمِنْ خَلْفِهِمْ and from their rear;[11]
وَعَنْ أَيْمَانِهِمْ and from the right[12]
وَعَن شَمَائِلِهِمْ and from the left;[13]
وَلَا تَجِدُ and you will not find

1. تتكبر ***tatakabbara***(*u*)= you be puffed up, become haughty/ proud (v. ii. m. s. impfct. from *takabbara*, form V of *kabura*/ *kabara* [*kubr*/ *kibar*/ *kabârah*/ *kabr*], to become great, to be older. The last letter takes *fathah* for the particle *'an* coming before the verb. See *tastakbirûna* at 6:93, p. 430, n. 2).

2. اخرج ***ukhruj*** = get out, leave, move out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See *ukhrujû* at 4:66, p. 270, n. 7).

3. صاغرين ***ṣâghirîn*** (pl.; acc./gen. of *ṣâghirûn;* s. *ṣâghir*) = lowly ones, despised, contemptible. See *ṣaghâr* at 6:124, p. 443, n. 9.

4. أنظر ***'anẓir*** = give a respite (v. ii. m. s. imperative from *'anẓara*, form IV of *naẓara* [*naẓar/manẓar*], to see. See *unẓurû* at 6:11, p. 395, n. 6).

5. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yab'athu* at 6:61, p. 415, n. 4).

6. منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*. See n. 4 above).

7. Note that Iblîs, out of his arrogance, blamed Allah for his own fault . أغويت ***'aghwayta*** = you made go astray, lured, misled (v. ii. m. s. past from *'aghwâ* , form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See *ghayy* at 2:256, p. 132, n. 5).

8. لأقعدن ***la-'aq'udanna*** = I will lie in wait, sit (v. i. s. impfct. emphatic from *qa'ada* [*qu'ûd*], to sit [followed by *li* it means to lie in wait].

9. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 6:161, p. 462, n. 6).

10. بين أيديهم ***bayna 'aydîhim*** [lit. between their hands] is an idiom meaning "before or in front of them". See at 2:255, p. 131, n. 6.

11. خلف ***khalf*** = rear, rear part, successors, those behind. See at 3:170, p. 222, n. 12.

12 .أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 6:109, p. 437, n. 3.

13. شمائل ***shamâ'il*** (pl.; s. *shimâl*)= left, left sides; also good qualities, character.

أَكْثَرَهُمْ شَٰكِرِينَ most of them grateful.[1]

﴿١٧﴾

قَالَ ٱخْرُجْ مِنْهَا 18. He said: "Get out from

مَذْءُومًا مَّدْحُورًا there disgraced,[2] banished.[3]

لَّمَن تَبِعَكَ Surely whoever follows[4] you

مِنْهُمْ from among them,

لَأَمْلَأَنَّ جَهَنَّمَ I will fill[5] hell

مِنكُمْ أَجْمَعِينَ ﴿١٨﴾ out of you all."[6]

وَيَٰٓـَٔادَمُ 19. "And O 'Âdam,

ٱسْكُنْ أَنتَ inhabit[7] you and

وَزَوْجُكَ ٱلْجَنَّةَ your consort[8] the Garden;

فَكُلَا مِنْ حَيْثُ and eat of thither

شِئْتُمَا what you both wish;

وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ but do not approach[9] this tree,

فَتَكُونَا else you will be

مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾ of the transgressors."[10]

فَوَسْوَسَ لَهُمَا 20. But Satan whispered[11]

ٱلشَّيْطَٰنُ لِيُبْدِيَ to them in order to expose[12]

لَهُمَا مَا وُۥرِيَ to them what was hidden[13]

عَنْهُمَا from them

مِن سَوْءَٰتِهِمَا of their private parts[14]

1. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 6:63, p. 416, n. 8).

2. مذؤوم ***madh'ûm*** = disgraced, banished (passive participle from *dha'ma* [*dha'm*], to disgrace, to banish).

3. مدحور ***mad-ḥûr*** = banished, driven away (passive participle from *daḥara* [*daḥr/duḥûr*], to drive away).

4. تبع ***tabi'a*** = he followed, succeeded (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *tabi'û* at 2:145, p. 69, n. 5 and *lâ tattabi'û* at 6:142, p. 452, n. 4).

5. لأملأن ***la-'amla'anna*** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up).

6. i. e., out of the followers of you of men and jinn.

7. اسكن ***uskun*** = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit. See at 2:35, p. 18, n. 7).

8. زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, partner, one of a pair, consort. See at 4:1, p. 236, n. 5.

9. لا تقربا ***lâ Taqrabâ*** = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach. See at 2:35, p. 19, n. 3).

10. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 7:5, p. 466, n. 9).

11. وسوس ***waswasa*** = he whispered, tempted with wicked suggestions (v. iii. m. s. past).

12. يبدى ***yubdiya*** = he exposes, makes appear (v. iii. m. s. impfct. from *'abdâ*, form IV of *badâ* [*budûww / badâ'*], to appear, to come to light. The last letter takes *fatḥah* because of a hidden *'an* in the particle *li* (*li* of motivation) coming before the verb. See *badâ* at 6:28, p. 401, n. 9).

13. ووري ***wûriya*** = he or it was hidden, concealed, secreted (v. iii. m. s. past passive from *wârâ*, form III of *warâ* [*wary*], to kindle. See *yuwâriya* at 5:30, p. 343, n. 8).

14. سوءات ***saw'ât*** (pl.; s. *saw'ah*) = private parts.

وَقَالَ and said:
مَا نَهَىٰكُمَا رَبُّكُمَا "Your Lord forbade[1] you not
عَنْ هَٰذِهِ الشَّجَرَةِ from this tree
إِلَّا أَن تَكُونَا but for that you would be-
مَلَكَيْنِ أَوْ تَكُونَا come angels[2] or become
مِنَ الْخَالِدِينَ ﴿٢٠﴾ of the immortals."[3]

وَقَاسَمَهُمَا 21. And he swore[4] to them:
إِنِّي لَكُمَا "Indeed I am for you
لَمِنَ النَّاصِحِينَ a well-wisher."[5]
﴿٢١﴾

فَدَلَّاهُمَا 22. Thus he led[6] them
بِغُرُورٍ by a deceit.[7]
فَلَمَّا ذَاقَا الشَّجَرَةَ So when they tasted[8] the tree,
بَدَتْ لَهُمَا exposed[9] became to them
سَوْآتُهُمَا their private partrs,
وَطَفِقَا يَخْصِفَانِ and they set out[10] patching[11]
عَلَيْهِمَا مِن onto themselves some
وَرَقِ الْجَنَّةِ of the leaves of the garden.
وَنَادَاهُمَا رَبُّهُمَا And their Lord called out[12] to
أَلَمْ أَنْهَكُمَا them: "Did I not forbid[13] you
عَن تِلْكُمَا الشَّجَرَةِ from that tree
وَأَقُل لَّكُمَا and say to you

1. نهى ***nahâ*** = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 3:114, p. 200, n. 13).

2. ملكين ***malakayn*** (dual; s. *malak*) = two angels. See *malâ'ikah* at 6:158, p. 461, n. 2.

3. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 6:128, p. 445, n. 11.

4. قاسم ***qâsama***= he swore, bound himself by oath (v. iii. m. s. past in form III of *qasama* [*qasm*], to divide.

5. ناصحين ***nâsiḥîn*** (pl.; acc/gen/ of *nâsiḥûn*; s. *nâsiḥ*)= well-wishers, sincere adivisers (active participle from *nasaḥa* [*nasḥ /nusḥ/ nasâḥah/ nasîḥah*], to give sincere advise, to wish someone well).

6. دلا ***dallâ*** = he lead, showed, pointed out (v. iii. m. s. past from the root *dalâlah*, to show, to lead).

7. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 6:112, p. 438, n. 8.

8. ذاقا ***dhâqâ*** = they (two) tasted, (v. iii. m. dual past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhâqû* at 6:148, p. 455, n. 8).

9. بدت ***badat*** = she became exposed, evident, manifest (v. iii. f. s. past from *badâ* [*budûww/ badâ'*] to appear, to come to light. See at 3:118, p. 202, n. 12.

10. طفقا ***ṭafiqâ*** = they (two) set out (to do something suddenly), began, started (v. iii. m. dual past from *ṭafiqa* [*ṭafq*], to set out, to begin).

11. يخصفان ***yakhṣifâni*** = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [*khaṣf*], to patch, to sew).

12. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *nâdaytum* at 5:58, p. 359, n. 2).

13. أنهى ***'anhâ*** = I forbid, prohibit (v. i. s. impfct. from *nahâ* . Preceded by *lam*, the impfct. verb gives the sense of past tense. See n. 1 above).

إِنَّ ٱلشَّيْطَٰنَ لَكُمَا that Satan is for you
عَدُوٌّ مُّبِينٌ ﴿٢٢﴾ an enemy open and clear?"[1]

قَالَا رَبَّنَا 23. They said: "Our Lord,
ظَلَمْنَآ we have done wrong[2]
أَنفُسَنَا to ourselves,
وَإِن لَّمْ تَغْفِرْ لَنَا and if You forgive[3] us not
وَتَرْحَمْنَا and bestow mercy[4] on us,
لَنَكُونَنَّ مِنَ we will indeed be of
ٱلْخَٰسِرِينَ ﴿٢٣﴾ those in loss."[5]

قَالَ 24. He said:
ٱهْبِطُوا " Get you all down,[6]
بَعْضُكُمْ لِبَعْضٍ you are one to the other
عَدُوٌّ an enemy.[7]
وَلَكُمْ فِى ٱلْأَرْضِ You shall have in the earth
مُسْتَقَرٌّ وَمَتَٰعٌ a residence[8] and enjoyment[9]
إِلَىٰ حِينٍ ﴿٢٤﴾ till a time"

قَالَ 25. He said:
فِيهَا تَحْيَوْنَ "Therein you shall live[10]
وَفِيهَا تَمُوتُونَ and therein you shall die;[11]
وَمِنْهَا and from it
تُخْرَجُونَ ﴿٢٥﴾ you shall be brought out."[12]

1. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 6:142, p. 452, n. 7.

2. ظلمنا ***zalamnâ*** = we did wrong, transgressed (v. i. pl. past from *zalama* [*zalm/ zulm*], to do wrong. See *zalamû* at 6:45, p. 408, n. 11).

3. تغفر ***taghfir(u)*** = you forgive, pardon, (v. ii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter is vowelless because of the particle *lam* coming before the verb. See *yaghfiru* at 5:40, p. 348, n. 1).

4. ترحم ***tarḥam(u)*** = you show mercy (v. ii. m. s. impfct. from *raḥima* [*raḥmah / marḥamah*], to show mercy. See *turḥamûna* at 6:155, p. 459, n. 11).

5. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 5:54, p. 357, n. 2).

6. The order is given to all the three, 'Âdam, his consort and Iblîs. اهبطوا ***ihbiṭû*** = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [*hubût*], to get down, descend. See at 2:61, p. 29, n. 3).

7. عدو ***'adûww*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, hostile. See at 6:142, p. 452, n. 6.

8. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 6:67, p. 417, n. 11).

9. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, useful article, gear, provision. See at 5: 96, p. 377, n. 14.

10. تحيون *taḥyawna*= you (all) live (v. ii. m. pl. impfct. from *ḥayiya* [*ḥayâh*], to live. See *'aḥyaynâ* at 6:122, p. 442, n. 9).

11. تموتون ***tamûtûna*** = you (all) die (v. ii. m. pl. impfct. from *mâta* [*mawt*], to die. See *yamûtûna* at 4:18, p. 246, n. 8).

12. تخرجون ***tukhrajûna*** = you are brought out (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*] to go out. See *ukhruj* at 7:13, p. 469, n. 2).

Section (*Rukû'*) 3

يَٰبَنِيٓ ءَادَمَ	26. "O children of 'Âdam,
قَدۡ أَنزَلۡنَا عَلَيۡكُمۡ	We have sent down unto you
لِبَاسٗا يُوَٰرِي	clothing[1] that will cover[2]
سَوۡءَٰتِكُمۡ	your private parts[3]
وَرِيشٗاۖ	and as plumage;[4]
وَلِبَاسُ ٱلتَّقۡوَىٰ	and the attire of piety,[5]
ذَٰلِكَ خَيۡرٞۚ	that is the best.
ذَٰلِكَ مِنۡ	These are of
ءَايَٰتِ ٱللَّهِ	the signs[6] of Allah,
لَعَلَّهُمۡ	maybe that they
يَذَّكَّرُونَ ٢٦	will bear in mind.[7]
يَٰبَنِيٓ ءَادَمَ	27. "O children of 'Âdam,
لَا يَفۡتِنَنَّكُمُ	let not Satan beguile[8] you
ٱلشَّيۡطَٰنُ كَمَآ أَخۡرَجَ	just as he drove out[9]
أَبَوَيۡكُم	your two parents[10]
مِّنَ ٱلۡجَنَّةِ	from the paradise,
يَنزِعُ عَنۡهُمَا لِبَاسَهُمَا	stripping[11] them of their garb
لِيُرِيَهُمَا	in order to show[12] them
سَوۡءَٰتِهِمَآۚ	their private parts.
إِنَّهُۥ يَرَىٰكُمۡ	Verily there see you
هُوَ وَقَبِيلُهُۥ	he and his sort

1. i. e., all sorts of materials suitable for use as clothing.

2. يوارى ***yuwârî*** = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. from *wârâ*, form III of *warâ* [*wary*], to kindle. See *wûriya* at 7:20, p. 470, n. 13).

3. سوءات ***saw'ât*** (pl.; s. *saw'ah*) = private parts.

4. i. e., such other materials as add beauty and ornamentation which are part of the dress. ***rîsh*** = plumage, feathers (metaphorically, materials for ornamentation).

5. Piety is one's internal clothing, the clothing of character and true being. تقوى ***taqwâ*** = godliness, devoutness, piety (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See *ittaqû* at 6:156, p. 459, n. 10).

6. i. e., these graces and provisions are pointers to Allah's Lordship over and favours upon His creatures. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 6:157, p. 460, n. 9.

7. يذكرون ***yadhdhakkarûna*** (originally يتذكرون *yatadhakkarûna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 6:126, p. 444, n. 9).

8. i. e., by making you go astray from the guidance given by Allah. لا يفتن ***lâ yaftinanna*** = let him not beguile, tempt (v. iii. m. s. imperative emphatic (prohibition) from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *fatannâ* at 6:53, p. 411, n. 8).

9. أخرج ***'akhraja*** = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:36, p. 19, n.7).

10. i. e., 'Âdam and his consort.

11. ينزع ***yanzi'u*** = he strips, takes away, takes off, divests, removes (v. iii. m. s. impfct. from *naza'a* [*naz'*], to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

12. يرى ***yuriya***(*rî*) = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. The final letter takes *fathah* because of a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yurî* at 2:167, p. 79, n. 3).

مِنْ حَيْثُ in such a manner[1]
لَا تَرَوْنَهُمْ as you cannot see them.
إِنَّا جَعَلْنَا الشَّيَاطِينَ We have made Satans
أَوْلِيَاءَ لِلَّذِينَ patrons[2] for those
لَا يُؤْمِنُونَ ﴿٢٧﴾ who do not believe.[3]

وَإِذَا فَعَلُوا 28. And when they commit
فَاحِشَةً قَالُوا a vile deed[4] they say:
وَجَدْنَا عَلَيْهَا "We have found[5] thereon
آبَاءَنَا وَاللَّهُ our fathers and Allah has
أَمَرَنَا بِهَا commanded[6] us to do it.
قُلْ إِنَّ اللَّهَ لَا Say: "Verily Allah does not
يَأْمُرُ بِالْفَحْشَاءِ command vile deeds.
أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah
مَا لَا تَعْلَمُونَ that which you know not?"
﴿٢٨﴾

قُلْ أَمَرَ رَبِّي 29. Say: "My Lord enjoins
بِالْقِسْطِ fairness[7] and that
وَأَقِيمُوا وُجُوهَكُمْ you set[8] your faces at
عِنْدَ كُلِّ مَسْجِدٍ every place of worship and
وَادْعُوهُ مُخْلِصِينَ invoke Him making exclu-
لَهُ الدِّينَ sive[9] for Him the faith.[10]
كَمَا بَدَأَكُمْ As He started you

1. حيث *haythu* = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner.

2. أولياء *'awliyâ'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:3, p. 466, n. 2.

3. i. e., those who do not believe in Allah and the guidance given by Him become an easy prey to the ruses of Satans. يؤمنون *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 6:92, p. 429, n. 1).

4. فاحشة *fâḥishah* s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and other vile deeds. See at 4:19, p. 247, n. 4.

5. It is the usual plea of unbelievers and polytheists that they follow only the religion on which they found their predecessors and that the rites and worships they perform were sanctioned by Allah. This *'âyah* contradicts that plea and emphasizes that Allah never sanctions vile deeds and polytheism. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 5:104, p. 381, n. 5).

6. أمر *'amara* = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 4:14, p.396, n. 11).

7. According to Ibn 'Abbâs (r. a.) *qist* or "fairness" here means *tawḥîd* (monotheism). The context and the sequel of the *'âyah* support this interpretation. The sense of justice and fairness is also equally appropriate (see *Al-Baḥr*, V, 37-38). قسط *qist* = justice, equity, fairness. See at 6:152, p. 458, n.).

8. i. e. set you faces exclusively for the worship of Allah Alone. أقيموا *'aqîmû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 6:71, p. 420, n. 10).

9. مخلصين *mukhliṣîn* (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful. (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See *mukhliṣûn* at 2:139, p. 65, n. 11.

10. دين *dîn* = religion, creed, faith, worship.

تَعُودُونَ ﴿٢٩﴾ so shall you come back.[1]

فَرِيقًا هَدَىٰ 30. A section[2] He gave gui-

وَفَرِيقًا dance and a section,

حَقَّ عَلَيْهِمُ due became[3] on them

ٱلضَّلَٰلَةُ the going astray.[4]

إِنَّهُمُ ٱتَّخَذُوا۟ Indeed they took[5]

ٱلشَّيَٰطِينَ أَوْلِيَآءَ Satans as patrons

مِن دُونِ ٱللَّهِ in lieu of Allah

وَيَحْسَبُونَ أَنَّهُم and thought[6] that they were

مُّهْتَدُونَ ﴿٣٠﴾ on the right way.[7]

يَٰبَنِىٓ ءَادَمَ 31. O children of 'Âdam,

خُذُوا۟ زِينَتَكُمْ take your adornment[8]

عِندَ كُلِّ مَسْجِدٍ at every place of worship;

وَكُلُوا۟ وَٱشْرَبُوا۟ and eat and drink

وَلَا تُسْرِفُوٓا۟ but do not waste[9]

إِنَّهُۥ لَا يُحِبُّ Verily Allah does not like

ٱلْمُسْرِفِينَ ﴿٣١﴾ the extravagant.[10]

Section (*Rukû'*) 4

قُلْ مَنْ حَرَّمَ 32. Say: "Who has forbidden

زِينَةَ ٱللَّهِ the adornment of Allah

ٱلَّتِىٓ أَخْرَجَ which He has produced

لِعِبَادِهِۦ for His servants

1. i. e., as Allah has created you, so He will resurrect you. Also, as He created you individually, so you will go back and be answerable to Him individually. تعودون ***ta'ûdûna*** = you (all) come back, return (v. ii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See *'âda* at 5:95, p.377, n. 10).

2. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 5:70, p. 365, n. 3).

3. حق ***haqqa*** = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See *ḥaqq* at 3:112, p. 200, n. 3).

4. ضلالة ***dalâlah*** = error, wrong way, going astray. See at 2:175, p. 82, n. 6.

5. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 6:70, p. 418, n. 8).

6. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *ḥasibû* at 5:71, p. 365, n. 5).

7. This part of the *'âyah* makes it clear that going astray is due to unbelief and taking of Satans as patrons in lieu of Allah, i. e. the guidance given by Allah. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:82, p. 424, n. 10).

8. i. e., articles of adornment and fine dresses. زينة ***zînah*** = adornment, embellishment, ornament, finery. See *zayyana* at 6:137, p. 449, n. 4.

9. لا تسرفوا ***lâ tusrifû*** = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative {prohibition} from *'asrafa*, form IV of *sarafa /sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 6:141, p. 451, n. 13).

10. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifûn* at 5:32, p. 344, n. 5).

وَٱلطَّيِّبَٰتِ	and the good things[1]
مِنَ ٱلرِّزْقِ	of the means of sustenance?"
قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟	Say:"These are for those who
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	believe during wordly life,
خَالِصَةً	purely and exclusively[2]
يَوْمَ ٱلْقِيَٰمَةِ ۗ	on the day of resurrection."[3]
كَذَٰلِكَ نُفَصِّلُ	Thus do We elucidate[4]
ٱلْءَايَٰتِ لِقَوْمٍ	the revelations for a people
يَعْلَمُونَ ﴿٣٢﴾	who know.[5]
قُلْ إِنَّمَا حَرَّمَ رَبِّىَ	33. Say: "My Lord has but
ٱلْفَوَٰحِشَ	forbidden the vile deeds,[6]
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ	be that visible[7] or hidden,[8]
وَٱلْإِثْمَ وَٱلْبَغْىَ	and sin and[9] outraging[10]
بِغَيْرِ ٱلْحَقِّ وَأَن	without right, and that
تُشْرِكُوا۟ بِٱللَّهِ	you set partners[11] with Allah
مَا لَمْ يُنَزِّلْ بِهِۦ	for which He has not sent
سُلْطَٰنًا	down[12] any authority[14], and
وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ	that you say against Allah
مَا لَا تَعْلَمُونَ ﴿٣٣﴾	which you do not know.
وَلِكُلِّ أُمَّةٍ	34. And for every people[13]
أَجَلٌ	there is an appointed time.

1. i. e., lawful and good things. طيبات *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:87, p. 372, n. 10.

2. خالصة ***khâliṣah*** (mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [خلوص *khuluṣ*], to be pure, unadulterated. See at 6:139, p. 450, n. 6).

3. i. e., the polytheists and unbelievers will not share the Muslims in such things in the hereafter.

4. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 6:55, p. 412, n. 9).

5. i. e., those who have the capacity to understand and reflect. See 29:43.

6. i. e., particularly adulteries and fornication. فواحش ***fawâhish*** (pl.; s. فاحشة *fâḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fâḥishah* at 6:151, p. 457, n. 6).

7. ظهر ***ẓahara*** = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓuhûr*, to be visible).

8. بطن ***baṭana*** = he or it became hidden, concealed (v. iii. m. s. past from *baṭn/buṭûn*, to be hidden.

9. اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 5:107, p. 583, n. 9.

10. بغى ***baghy*** = oppression, injustice, outrage, defiance. See at 6:146, p. 454, n. 14.

11. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:77, p. 423, n. 2).

12. ينزل ***yunazzil***(*u*) = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:81, p. 424, n. 3).

13. سلطان ***sulṭân*** = authority, mandate, rule, evidence. See at 6:81, p. 424, n. 4.

14. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, genus, See at 3:114, p. 200, n. 8.2.

فَإِذَا جَآءَ أَجَلُهُمْ So when their time comes,

لَا يَسْتَـْٔخِرُونَ سَاعَةً they cannot put off[1] an hour

وَلَا يَسْتَقْدِمُونَ nor can they bring forward.[2]

يَٰبَنِىٓ ءَادَمَ 35. O Children of 'Âdam,

إِمَّا يَأْتِيَنَّكُمْ if there come to you

رُسُلٌ مِّنكُمْ Messengers from among you

يَقُصُّونَ عَلَيْكُمْ relating[3] unto you

ءَايَٰتِى My revelations,

فَمَنِ ٱتَّقَىٰ then whoever fears Allah[4]

وَأَصْلَحَ and reforms,[5]

فَلَا خَوْفٌ عَلَيْهِمْ no fear shall be on them

وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.[6]

وَٱلَّذِينَ كَذَّبُوا۟ 36. And those who cry lies[7]

بِـَٔايَٰتِنَا to Our revelations and

وَٱسْتَكْبَرُوا۟ عَنْهَآ boast[8] away from them,

أُو۟لَٰٓئِكَ such ones shall be

أَصْحَٰبُ ٱلنَّارِ inmates of the fire;

هُمْ فِيهَا they in there

خَٰلِدُونَ will remain for ever.[9]

فَمَنْ أَظْلَمُ مِمَّنِ 37. So who is viler[10] than he

1. يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See *'akhkharta* at 4:76, p. 275, n. 2).

2. The *'âyah* is a warning to the unbelievers and sinners that Allah's retribution is sure to come on them at the time fixed for it. None can delay or hasten that hour. يستقدمون ***yastaqdimûna*** = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *istaqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *qaddamat* at 5:80, p. 369, n. 6).

3. يقصون ***yaqussûna*** = they relate, narrate, tell (v. iii. m. pl. impfct. from *qassa* [*qass/qasas*], to cut, to relate. See *qasasnâ* at 6:130, p. 446, n. 3).

4. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 4:76, p. 275, n. 7).

5. i. e., reforms his conduct and deeds. أصلح ***'aṣlaḥa*** = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 6:54, p. 412, n. 8).

6. i. e., on the Day of Judgement. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 5:69, p. 364, n. 7).

7. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:150, p. 456, n. 8).

8. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabûrah /kabr*], to become great, to be older. See *tatakabbara* at 7:13, p. 469, n. 1 and *tastakbirûna* at 6:93, p. 430, n. 2).

9. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 5:80, p. 369, n. 8).

10. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 6:157, p. 460, n. 7).

أَفْتَرَىٰ عَلَى ٱللَّهِ	who fabricates[1] against Allah
كَذِبًا أَوْ	a lie[2] or
كَذَّبَ بِـَٔايَـٰتِهِۦ	cries lies[3] to His revelations?
أُو۟لَـٰٓئِكَ يَنَالُهُمْ	Such ones, there will reach[4]
نَصِيبُهُم	them their portion[5]
مِّنَ ٱلْكِتَـٰبِ حَتَّىٰٓ إِذَا	from the Book[6] till when
جَآءَتْهُمْ	there will come to them
رُسُلُنَا	Our Messengers[6]
يَتَوَفَّوْنَهُمْ	to receive them fully,[7]
قَالُوٓا۟	they will say:
أَيْنَ مَا	"Where is that which
كُنتُمْ تَدْعُونَ	you were wont to invoke[8]
مِن دُونِ ٱللَّهِ	in lieu of Allah?"
قَالُوا۟	They will say:
ضَلُّوا۟ عَنَّا	"They have strayed[9] from us";
وَشَهِدُوا۟ عَلَىٰٓ	and they will testify[10] against
أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟	themselves that they had
كَـٰفِرِينَ ﴿٣٧﴾	been unbelievers.
قَالَ ٱدْخُلُوا۟	38. He[11] will say: "Enter
فِىٓ أُمَمٍ قَدْ	among the peoples
خَلَتْ مِن قَبْلِكُم	that have passed[12] before you
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ	of jinn and men

1. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:144, p.453 , n. 5).
2. Such as declaring lawful something He has forbidden or vice versa or saying that He has taken a son unto Himself.
3. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:157, p. 460, n. 8).
4. ينال ***yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 2:124, p. 59, n. 5; and *tanâlu* at 5:94, p. 376, n. 6).
5. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:141, p. 307, n. 7.
6. i. e., the angels.
7. i. e., to put them to death. يتوفون ***yatawaffawna*** = they take fully, receive in full (v. iii. m. pl. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 6:61, p. 415, n. 1).
8. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:56, p. 413, n. 2).
9. At the time of death and on the Day of Judgement the false gods and goddesses whom the polytheists invoke will not be of any avail to them.
ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. {*ḍalla 'annâ* = he or it went astray from us, i. e., it was lost to us or it has left us in the lurch}. See at 6:94, p. 430, n. 13).
10. i. e., they will acknowledge their guilt. شهدوا ***shahidû*** = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida* [*shuhûd*], to witness. See at 4:15, p. 245, n.4).
11. i. e. Allah.
12. خلت ***khalat*** = she passed , passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 5:75, p. 367, n. 3).

فِي ٱلنَّارِ into the fire."
كُلَّمَا دَخَلَتْ أُمَّةٌ Everytime a group enters
لَّعَنَتْ أُخْتَهَا حَتَّىٰٓ إِذَا it curses[1] its sister[2] till when
ٱدَّارَكُوا۟ they will have all reached
فِيهَا جَمِيعًا successively[3] therein,
قَالَتْ أُخْرَىٰهُمْ the last of them[4] will say
لِأُولَىٰهُمْ about the first[5] of them:
رَبَّنَا هَٰٓؤُلَآءِ "Our Lord, these
أَضَلُّونَا فَـَٔاتِهِمْ misled[6] us, so award them
عَذَابًا ضِعْفًا a double[7] punishment
مِّنَ ٱلنَّارِ of the fire."
قَالَ He will say:
لِكُلٍّ ضِعْفٌ "For everyone double,[8]
وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ but you do not know."[9]

وَقَالَتْ أُولَىٰهُمْ 39. The first of the them will
لِأُخْرَىٰهُمْ say to the last of them:
فَمَا كَانَ لَكُمْ "Then you do not have
عَلَيْنَا مِن فَضْلٍ over us any superiority."[10]
فَذُوقُوا۟ "So you all taste[11]
ٱلْعَذَابَ بِمَا the punishment for what
كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾ you used to acquire."[12]

1. لعنت ***la'anat*** = she condemned, damned, cursed, banished from mercy (v. iii. f. s. past from *la'n*. See *la'ana* at 5:61, p. 360, n.1).
2. i. e. , its sister group already in the fire.
3. ادركوا ***iddarakû*** = they reached successively, one after another (v. iii. m. pl. past from *iddaraka*, form VIII of *daraka* [*darak /dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).
4. i. e., those who followed their predecessors in error.
5. i. e., those who were followed in the error. On the Day of Judgement the unbelievers and polytheists who followed the lead of their predecessors will blame the latter for having misguided them (the former).
6. أضلوا ***'aḍallû*** = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).
7. i. e., because they themselves went astray and made others go astray. ضعف ***di'f*** (s.; pl. *'aḍ'âf*) = double, a multiple.

8. The latter generations will have the same punishment as inflicted on their predecessors because they, the latter generations, did not learn from the instance of their predecessors and the guidance given by Allah through His Messengers.
9. i. e., you do not know the nature and amount of the punishment inflicted on each group. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 6:81, p. 424, n. 7).

10. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, bounty, also surplus, excess, superiority, precedence, priority. See at 4:73, p. 272, n. 8.
11. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 6:30, p. 402, n. 4).

12. i. e., of guilt and sin. تكسبون ***taksibûna*** = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 6:3, p. 392, n. 9).

Section (*Rukû'*) 5

إِنَّ ٱلَّذِينَ كَذَّبُوا 40. Those who cry lies[1]

بِـَٔايَـٰتِنَا to Our revelations and

وَٱسْتَكْبَرُوا۟ عَنْهَا boast[2] away from them,

لَا تُفَتَّحُ لَهُمْ there shall not be opened[3] for

أَبْوَٰبُ ٱلسَّمَآءِ them the gates of the heaven[4]

وَلَا يَدْخُلُونَ and they shall not enter

ٱلْجَنَّةَ the garden[5]

حَتَّىٰ يَلِجَ ٱلْجَمَلُ unless the camel enters[6]

فِى سَمِّ ٱلْخِيَاطِ the eye[7] of the needle.[8]

وَكَذَٰلِكَ نَجْزِى And thus do We requite[9]

ٱلْمُجْرِمِينَ ﴿٤٠﴾ the culprits.[10]

لَهُم مِّن جَهَنَّمَ 41. They will have of hell

مِهَادٌ وَمِن فَوْقِهِمْ a bed[11] and above them will

غَوَاشٍ ۚ be coverings.[12]

وَكَذَٰلِكَ نَجْزِى And thus do We requite

ٱلظَّٰلِمِينَ ﴿٤١﴾ the transgressors.

وَٱلَّذِينَ ءَامَنُوا۟ 42. And those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[13] –

لَا نُكَلِّفُ نَفْسًا We do not burden[14] anyone

إِلَّا وُسْعَهَآ except to on'es capacity[15] –

1. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n. 7).

2. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura /kabara* [*kubr/ kibar/ kabûrah/kabr*], to become great, to be older. See at 7:36, p. 477, n. 8).

3. تفتح ***tufattaḥu*** = she or it is opened (v. iii. f. s. impfct. passive from *fattaḥa*, form II of *fataḥa* [*fatḥ*], to open. See *fataḥnâ*, at 6:43, p. 408, n. 3).

4. i. e., for acceptance of their deeds and prayers by Allah (see *Al-Baḥr*, V, 50; also 35:10).

5. i. e., paradise.

6. يلج ***yalija*** (*u*) = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulûj*], to enter. The final latter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See *tâliju* at 3:27, p. 165, n. 7).

7. سم ***samm*** (s.; pl. *sumûm/simâm*) = poison, hole, eye (of a needle).

8. "Unless the camel enters the eye of the needle" is an idiomatic expression to denote something impossible. خياط ***khiyâṭ*** = needle.

9. نجزى ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 6:84, p. 425, n. 9).

10. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 6:147, p. 455, n. 4).

11. مهاد ***mihâd*** = bed, place of rest, fold that holds something. See at 3:12, p. 158, n. 8.

12. i. e., of hell-fire. ***ghawâsh*** (pl.; s. *ghâshiyah*) = coverings.

13. صالحات ***ṣâliḥât*** (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 5:93, p. 375, n. 8.

14. نكلف ***nukallifu*** = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).

15. وسع ***wus'*** = capacity, ability, capability, power. See at 6:152, p. 458, n. 6.

أُولَٰئِكَ such ones will be
أَصْحَٰبُ ٱلْجَنَّةِ the inmates[1] of paradise.
هُمْ فِيهَا They in there
خَٰلِدُونَ ﴿٤٢﴾ shall remain for ever.[2]

وَنَزَعْنَا 43. And We shall remove[3]
مَا فِى صُدُورِهِم whatever is in their breasts[4]
مِّنْ غِلٍّ of malice.[5]
تَجْرِى مِن تَحْتِهِمُ There will flow[6] below them
ٱلْأَنْهَٰرُ the rivers;[7]
وَقَالُوا۟ and they will say:
ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah
ٱلَّذِى هَدَىٰنَا لِهَٰذَا Who guided us to this,
وَمَا كُنَّا and we could not have
لِنَهْتَدِىَ لَوْلَآ been guided[8] if it were not
أَنْ هَدَىٰنَا ٱللَّهُ that Allah gave us guidance.[9]
لَقَدْ جَآءَتْ There indeed had come
رُسُلُ رَبِّنَا the Messengers of our Lord
بِٱلْحَقِّ with the truth.[10]
وَنُودُوٓا۟ And they will be addressed[11]
أَن تِلْكُمُ ٱلْجَنَّةُ that this is the paradise you
أُورِثْتُمُوهَا have been made to inherit[12]
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ for what you used to do.[13]

1. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 5:86, p. 372, n. 7).

2. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 7:36, p. 477, n. 9).

3. نزعنا ***naza'nâ*** = we took off, divested, removed (v. i. s. impfct. from *naza'a* [*naz'*], to remove, to take away. See *yanzi'u* at 7:27, p. 473, n. 11).

4. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 5:7, p. 332, n. 3.

5. غل ***ghill*** = malice, rancour, spite, hatred.

6. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 6:6, p. 393, n. 10).

7. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 5:119, p. 390, n.5.

8. نهتدى ***nahtadiya*** (*dî*) = we receive guidance, are on the right track, are led aright (v. i. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

9. i. e., by sending His Messenger and through him the Book of guidance, the Qur'ân. This meaning is made further clear by the next clause of the 'âyah.

10. i. e., the Qur'ân and all that it contains of the rules of guidance, warnings and glad tidings for unbelievers and believers.

11. نودوا ***nûdû*** = they were addressed, a call was made to them (v. iii. m. pl. past passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 7:22, p. 471, n. 12).

12. أورثتم ***'ûrith-tum*** = you were made to inherit (v. ii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *yarithu* at 4:176, p. 324, n. 8).

13. i. e., of good deeds according to the Qur'ân and *sunnah* and with belief (*'îmân*).

وَنَادَىٰٓ 44. And there will call out[1]
أَصْحَٰبُ ٱلْجَنَّةِ the inmates of paradise
أَصْحَٰبَ ٱلنَّارِ to the inmates of the fire
أَن قَدْ وَجَدْنَا that we have indeed found[2]
مَا وَعَدَنَا رَبُّنَا what our Lord had promised[3]
حَقًّا us true;
فَهَلْ وَجَدتُّم مَّا so have you found[4] what
وَعَدَ رَبُّكُمْ your Lord had promised you
حَقًّا true?
قَالُوا۟ نَعَمْ They will say: "Yes".
فَأَذَّنَ Then there will call out[5]
مُؤَذِّنٌۢ بَيْنَهُمْ a caller[6] between them
أَن لَّعْنَةُ ٱللَّهِ that the curse[7] of Allah
عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾ is on the transgressors[8] –

ٱلَّذِينَ يَصُدُّونَ 45. Who deter[9] [others]
عَن سَبِيلِ ٱللَّهِ from the way of Allah
وَيَبْغُونَهَا عِوَجًا and desire[10] it crooked,[11]
وَهُم بِٱلْءَاخِرَةِ and they are in the herefater
كَٰفِرُونَ ﴿٤٥﴾ unbelievers.[12]

وَبَيْنَهُمَا 46. And between the two
حِجَابٌ will be a screen[13]

1. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *nûdû* at 7:43, p. 481, n. 11).

2. i. e., the rewards promised. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:28, p. 474, n. 5).

3. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 5:8, p. 332, n. 10).

4. i. e., the retributions promised about wrong-doers. وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 4:89, p. 281, n. 4).

5. أذن ***'adhdhana*** = he called out, made call (to prayer) , (v. iii. m. s. past in form II of *'adhina* [*'idhn*], to allow, to permit).

6. مؤذن ***mu'adhdhin*** = caller, summoner (active participle from *'adhdhana*. See. n. 5 above.

7. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, damnation, imprecation. See *la'anta* at 7:38, p. 479, n. 1.

8. i. e., the polytheists and unbelievers, especially who deter others from accepting the truth, as explained in the next *'âyah*.. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

9. يصدون ***yaṣuddûna*** = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 4:61, p. 268, n. 4).

10. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 5:50, p. 355, n. 6).

11. عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

12. i. e., those who do not believe in the hereafter and prevent others from believing in it and accepting the guidance given by Allah are transgressors.

13. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil.

وَعَلَى ٱلْأَعْرَافِ and on the elevations[1]
رِجَالٌ يَعْرِفُونَ will be men[2] recognising[3]
كُلًّۢا بِسِيمَىٰهُمْ all[3] by their marks;[5]
وَنَادَوْا and they will call out to
أَصْحَٰبَ ٱلْجَنَّةِ أَن the inmates of paradise that
سَلَٰمٌ عَلَيْكُمْ "Peace be on you all".
لَمْ يَدْخُلُوهَا They will not have entered[6]
وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ it but will be craving for.[7]

وَإِذَا 47. And when
صُرِفَتْ أَبْصَٰرُهُمْ their eyes will be turned[8]
تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ towards the inmates of fire
قَالُوا۟ رَبَّنَا they will say: " Our Lord,
لَا تَجْعَلْنَا مَعَ do not put[9] us with
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾ the transgressing people."

Section (*Rukû'*) 8

وَنَادَىٰٓ 48. And there will call out
أَصْحَٰبُ ٱلْأَعْرَافِ the occupants of the eleva-
رِجَالًا يَعْرِفُونَهُم tions to men[10] they will know
بِسِيمَىٰهُمْ قَالُوا۟ by their marks saying:
مَآ أَغْنَىٰ عَنكُمْ " It has not availed[11] you
جَمْعُكُمْ your amassment[12]

1. i. e., the elevations or crest of the partition between hell and paradise. أعراف *'a'râf* (pl.; s. *'urf*) = elevations, crest.
2. i. e. , those whose merits and demerits become equal and are kept apart for final verdict on them but they are hopeful of Allah's mercy and entry into paradise (see for instance Ibn Kathîr, III, 414-415; *Al-Bahr*, V, 56-57).
3. يعرفون *ya'rifûna* = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See 'at 6:20, p. 398, n. 10).
4. i. e., those adjudged to go to paradise or hell.
5. سيما *sîmâ* (s.; pl. *siyam*) = mark, sign, characteristic.
6. i.e., they will be on the eve of entering paradise and full of hope for it. يدخلوا *yadkhulû* (*na*) = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 2:114, p. 54, n. 11).
7. يطمعون *yaṭma'ûna* = they covet, desire, crave for (v. iii. m. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *ṭatma'ûna* at 2:75, p. 35, n. 9).
8. i. e., the eyes of the people on the elevations will turn. صرفت *ṣurifat*= she or it is turned, diverted, turned away, diverted (v. iii. f. s. past from *ṣarafa* [*ṣarf*], to turn, to turn away. See *nuṣarrifu* at 6:105, p. 435, n. 8).
9. لا تجعل *lâ taj'al* = do not put, place, set, make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*] to make, to put. See *ja'alû* at 6:100, p. 433, n. 13).
10. i. e., the leaders of unbelievers who by their wealth, manpower and other influences lead people astray in this world and who will be made distinguishable by their appearances and marks.
11. أغنى *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *yughnî* at 4:130, p. 302, n. 2).
12. i. e., of wealth, men and all sorts of worldly power and influence. جمع *jam'* = amassment, accumulation, gathering, collection.

وَمَا كُنتُمْ and what you had been
تَسْتَكْبِرُونَ ﴿٤٨﴾ priding yourselves[1] on."

أَهَٰٓؤُلَآءِ ٱلَّذِينَ 49."Are these the ones whom
أَقْسَمْتُمْ you had sworn[2]
لَا يَنَالُهُمُ ٱللَّهُ Allah would not reach[3] them
بِرَحْمَةٍ with mercy?"
ٱدْخُلُوا ٱلْجَنَّةَ "Enter paradise,
لَا خَوْفٌ عَلَيْكُمْ no fear[4] will be on you
وَلَآ أَنتُمْ تَحْزَنُونَ nor will you grieve."[5]
﴿٤٩﴾

وَنَادَىٰٓ 50. And there will cry out[6]
أَصْحَٰبُ ٱلنَّارِ the inmates of fire
أَصْحَٰبَ ٱلْجَنَّةِ to the inmates of paradise
أَنْ أَفِيضُوا عَلَيْنَا that "Pour[7] forth upon us
مِنَ ٱلْمَآءِ أَوْ مِمَّا some water or some of what
رَزَقَكُمُ ٱللَّهُ Allah has provided[8] for you."
قَالُوٓا They will say:
إِنَّ ٱللَّهَ حَرَّمَهُمَا "Allah has prohibited[9] them
عَلَى ٱلْكَٰفِرِينَ for the unbelievers –"
﴿٥٠﴾

ٱلَّذِينَ ٱتَّخَذُوا 51. "Who took[10]
دِينَهُمْ their religion

1. تستكبرون ***tastakbirûna*** = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 6:93, p. 430, n. 2).

2. The reference is to the unbelieving leaders' deriding at the poor Muslims during the worldly life saying that Allah would not bestow any favour or reward on them in the hereafter. أقسمتم ***'aqsamtum*** = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasm*], to divide, split. See *qâsama*, at 7:21, p. 471, n. 4).

3. ينال ***yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:37, p. 478, n. 4).

4. خوف ***khawf*** = fear, apprehension, dread, threat. See at 4:82, p. 277, n. 14.

5. The order here is directed either to the "men on the elevations" or to the believers who were about to enter paradise. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:35, p. 477, n. 6).

6. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 7:44, p. 482, n. 1).

7. أفيضوا ***'afîḍû*** = you (all) pour forth, emerge, move out, overflow (v. ii. m. pl. imperative from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow. See at 2:199, p. 97, n. 1).

8. رزق ***razaqa*** = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 6:142, p. 452, n. 3).

9. حرم ***ḥarrama*** = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ḥarima* , to be prohibited. See at 6:151, p. 456, n. 12).

10. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:30, p. 475, n. 5).

لَهْوًا وَلَعِبًا in amusement[1] and fun[2]
وَغَرَّتْهُمُ and there deceived[3] them
ٱلْحَيَوٰةُ ٱلدُّنْيَا the worldly life."
فَٱلْيَوْمَ نَنسَىٰهُمْ So toady We forget[4] them
كَمَا نَسُوا as they forgot[5] the
لِقَآءَ يَوْمِهِمْ هَٰذَا meeting[6] of this day of theirs
وَمَا كَانُوا and as they used to
بِـَٔايَٰتِنَا يَجْحَدُونَ reject[7] Our revelatins.

وَلَقَدْ جِئْنَٰهُم 52. And We have brought
بِكِتَٰبٍ to them a Book,[8]
فَصَّلْنَٰهُ which We have elaborated[9]
عَلَىٰ عِلْمٍ with knowledge,
هُدًى وَرَحْمَةً as guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ for a people who believe.[10]

هَلْ يَنظُرُونَ 53. Do they await[11] aught
إِلَّا تَأْوِيلَهُۥ but for its fulfilmet?[12]
يَوْمَ يَأْتِى تَأْوِيلُهُۥ The day its fulfilment comes
يَقُولُ ٱلَّذِينَ there will say those who
نَسُوهُ مِن قَبْلُ had forgotten it before:
قَدْ جَآءَتْ "There indeed had come
رُسُلُ رَبِّنَا the Messengers of our Lord

1. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 6:70, p. 418, n. 10.

2. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 6:70, p. 418, n. 9.

3. غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 6:130, p. 446, n. 7).

4. نسى ***nansâ*** = we forget, became oblivious (v. i. pl. impfct. from *nasiya*[*nasy/nisyân*], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).

5. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See n. 4 above; also at 6:43, p. 405, n. 1).

6. لقاء ***liqâ'*** = meeting, encounter. See at 6:154, p. 459, n. 4.

7. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny).

8. i. e., the Qur'ân.

9. فصلنا ***faṣṣalnâ*** = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 6:126, p. 444, n. 8).

10. The Qur'ân is guidance and mercy for those who believe, as stated at the very beginning of *sûrat al-Baqarah*. See 2:2-5.

11. The *'âyah* is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 6:152, p. 461, n. 1).

12. i. e., the fulfilment of the warning of punishment and of the Day of Judgement contained in this Book, the Qur'ân. تأويل ***ta'wîl*** (pl. تأويلات *ta'wîlât*) = interpretation (i. e., the bringing out of the truth and significance of something said, in other words, fulfilment. See *Al-Zamakhsharî* ,II, p. 65; *Ṣafwat*, p. 207. Verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert).

بِٱلْحَقِّ with the truth.
فَهَل لَّنَا مِن شُفَعَآءَ So have we any intercessor[1]
فَيَشْفَعُوا۟ لَنَآ to intercede[2] for us
أَوْ نُرَدُّ or could we be sent back[3]
فَنَعْمَلَ that we might act
غَيْرَ ٱلَّذِى otherwise than what
كُنَّا نَعْمَلُ ۚ we used to do?"
قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ They have lost[4] themselves
وَضَلَّ عَنْهُم and there have strayed[5] from
مَّا كَانُوا۟ them what they used to
يَفْتَرُونَ ﴿٥٣﴾ invent falsely.[6]

Section (*Rukû'*) 7

إِنَّ رَبَّكُمُ ٱللَّهُ 54. Verily your Lord is Allah
ٱلَّذِى خَلَقَ Who created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth
فِى سِتَّةِ أَيَّامٍ in six days;
ثُمَّ ٱسْتَوَىٰ then He took position[7]
عَلَى ٱلْعَرْشِ ۖ on the Throne.[8]
يُغْشِى ٱلَّيْلَ He makes the night cover[9]
ٱلنَّهَارَ the day
يَطْلُبُهُۥ حَثِيثًا seeking[10] it rapidly;[11]
وَٱلشَّمْسَ وَٱلْقَمَرَ the sun and the moon

1. شفعاء *shufa'â'* (pl.; s. شفيع *shafî'*) = intercessors, advocates (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to subjoin, to attach. See *shafî'* at 7:53, p. 486, n. 1).

2. يشفعوا ***yashfaû'*** (*na*) = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. The terminal *nûn* is dropped because of a hidden *'an* in *fâ'* [causal *fâ'*] before the verb. See n. 1 above; also see *yashfa'u* at 4:85, p. 279, n. 1).

3. i. e., to the worldly life. نرد ***nuraddu*** = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:71, p. 420, n. 1).

4. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 7:9, p. 467, n. 10).

5. i. e., they did not come to any use for them. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

6. i. e., the false gods the unbelievers set up for themselves will not be of any avail to them on the Day of Judgement. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

7. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 2:29, p. 15, n. 13).

8. العرش ***al-'arsh*** = The Throne.

9. يغشى ***yughshî***= he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yaghshâ* at 3:154, p. 215, n. 9).

10. يطلب *yaṭlubu* - he seeks, wants, wishes, demands (v,. iii. m. s. impfct. from *ṭalaba* [*ṭalab/maṭlab*], to ask, to seek, to apply. See *ṭalaba* at 4:104, p. 291, n. 2).

11. i. e., following it constantly and rapidly without any intermission. حثيث ***ḥathîth*** = rapid, quick. *ḥathîthan*, rapidly, quickly.

وَٱلنُّجُومَ and the stars[1]

مُسَخَّرَٰتٍ are made subservient[2]

بِأَمْرِهِۦٓ by His command.

أَلَا لَهُ ٱلْخَلْقُ Verily His is the creation[3]

وَٱلْأَمْرُ and the command.

تَبَارَكَ ٱللَّهُ Blessed be Allah,

رَبُّ ٱلْعَٰلَمِينَ ﴿٥٤﴾ Lord of all the beings.[4]

ٱدْعُوا۟ رَبَّكُمْ 55. Pray[5] to your Lord

تَضَرُّعًا وَخُفْيَةً humbly[6] and secretly.[7]

إِنَّهُۥ لَا يُحِبُّ Verily He does not like

ٱلْمُعْتَدِينَ ﴿٥٥﴾ the transgressors.[8]

وَلَا تُفْسِدُوا۟ 56.And do not cause trouble[9]

فِى ٱلْأَرْضِ in the earth

بَعْدَ إِصْلَٰحِهَا after it has been set right;[10]

وَٱدْعُوهُ and beseech him

خَوْفًا وَطَمَعًا with fear and hope.[11]

إِنَّ رَحْمَتَ ٱللَّهِ Indeed the mercy of Allah

قَرِيبٌ مِّنَ is close by

ٱلْمُحْسِنِينَ ﴿٥٦﴾ the right-doers.

وَهُوَ ٱلَّذِى 57. And He it is Who

1. نجوم ***nujûm*** (pl.; s. *najm*) = starts. See at 6:97, p. 432, n. 1.

2. It is a matter for reflection how Allah has made the sun, the moon and the stars subjected to His command and serviceable for all in the universe, all moving according to a set routine. مسخرات ***musakhkharât*** (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira*[*sukhr/maskhar*], to ridicule, deride. See *sakhirû* at 6:10, p. 395, n.3).

3. i. e., there is none to share with Him in the matter of creation and in the command over it. His is the absolute origiality, right and mastery.

4. عالمين ***'âlamîn*** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:162, p. 463, n. 1).

5. ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call, to summon. See *yad'ûna* at 6:108, p. 436, n. 6).

6. تضرع ***taḍarru'*** = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See *taḍarra'û* at 6:63, p. 418, n.).

7. خفية ***khufyatan*** = in secrecy, secretly, covertly. See at 6:63, p. 416, n. 6.

8. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 6:119, p. 441, n. 7).

9. لا تفسدوا ***lâ tufsidû*** = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled. See at 2:11, p. 7, n. 8).

10. اصلاح ***'iṣlâḥ*** = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 4:114, p. 295, n. 5).

11. طمع ***ṭama'*** (s.; pl. *'aṭmâ'*) = hope, craving, desire. See *yaṭma'ûna* at 7:46, p. 483, n. 6.

يُرْسِلُ ٱلرِّيَٰحَ despatches[1] the winds[2]
بُشْرًۢا as glad tidings[3]
بَيْنَ يَدَىْ رَحْمَتِهِۦٓ in advance of His mercy,
حَتَّىٰٓ إِذَآ أَقَلَّتْ till when it carries[4]
سَحَابًا ثِقَالًا the heavy[5] clouds[6]
سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ We drive[7] it to a dead[8] land
فَأَنزَلْنَا بِهِ ٱلْمَآءَ and send down thereby water
فَأَخْرَجْنَا بِهِۦ and produce[9] therewith
مِن كُلِّ ٱلثَّمَرَٰتِ of every kind of fruit.
كَذَٰلِكَ نُخْرِجُ Likewise We shall bring out
ٱلْمَوْتَىٰ لَعَلَّكُمْ the dead.[10] Maybe that you
تَذَكَّرُونَ ﴿٥٧﴾ bear in mind.[12]

وَٱلْبَلَدُ ٱلطَّيِّبُ 58. And the good land,
يَخْرُجُ نَبَاتُهُۥ its vegetation[13] comes out
بِإِذْنِ رَبِّهِۦ by the leave of its Lord;
وَٱلَّذِى خَبُثَ but that which is bad,[14]
لَا يَخْرُجُ it does not come out
إِلَّا نَكِدًا except with difficulty.[15]
كَذَٰلِكَ نُصَرِّفُ Thus do We spell out[16]
ٱلْءَايَٰتِ the revelations
لِقَوْمٍ for a people
يَشْكُرُونَ ﴿٥٨﴾ who express gratitude.[17]

1. After the emphasis in the previous two *'âyahs* that it is Allah Alone Who is the Creator and Lord all beings and that He Alone should be worshipped, the present and the following *'âyahs* point out how He provides the means of susbisistence for all beings. يرسل ***yursilu*** = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *nursilu* at 6:48, p. 409, n. 8).

2. رياح ***riyâḥ*** (pl.; s. *rîḥ*) = winds, odours.

3. بشرى ***bushrâ*** = glad tidings, good news. See at 3:126, p. 205, n. 11.

4. أقلت ***'aqallat*** = she lifted, raised, carried, transported (v. iii. f. s. past from *'aqalla*, form IV of *qalla* [*qill/qull/qillah*], to be little.

5. ثقال ***thiqâl*** (pl.; s. *thaqîl*) = heavy, weighty.

6. سحاب ***saḥâb***= clouds.

7. سقنا ***suqnâ*** = we drove, urged on, piloted, carried along (v. i. pl. past from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on).

8. i. e., dry and barren land.

9. أخرجنا ***'akhrajnâ*** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:267, p. 140, n. 7).

10. i. e., on the Day of Resurrection.

12. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara* [*dhikr/tadhkâr*], to remember. See at 7:3, p.466, n. 3).

13. نبات ***nabât*** = vegetation, plants, vegetable organism . See at 6:99, p. 432, n. 11.

14. خبث ***khabutha*** = he or it became bad, evil, malignant (v. iii. m. s. past from *khubth/ khabâthah*, to be bad. See *khabîth* at 5:100, p. 379, n. 8.

15. نكد ***nakid*** = hard, troublesome, difficult.

16. نصرف ***nuṣarrifu*** = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 6:105, p. 435, n. 8).

17. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See at 2:243, p. 122, n. 11).

Section (*Rukû'*) 8

لَقَدْ أَرْسَلْنَا نُوحًا 59. We indeed sent[1] Nûḥ

إِلَىٰ قَوْمِهِۦ فَقَالَ to his people and he said:

يَٰقَوْمِ "O my people,

ٱعْبُدُوا۟ ٱللَّهَ you all worship[2] Allah,

مَا لَكُم مِّنْ إِلَٰهٍ you do not have any god

غَيْرُهُۥٓ ۖ إِنِّىٓ أَخَافُ other than He. I fear[3] against

عَلَيْكُمْ عَذَابَ you the punishment of a

يَوْمٍ عَظِيمٍ ﴿٥٩﴾ tremendous[4] day."

قَالَ ٱلْمَلَأُ مِن 60. The notables[5] of his

قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ people said : "We indeed see

فِى ضَلَٰلٍ مُّبِينٍ ﴿٦٠﴾ you in manifest[6] error."

قَالَ يَٰقَوْمِ 61. He said: "O my people,

لَيْسَ بِى ضَلَٰلَةٌ No error[7] is there on my part;

وَلَٰكِنِّى رَسُولٌ but I am a Messenger

1. See 11:25-50 for further details about Nûḥ. أرسلنا *'arsalnâ* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 6:42, p. 407, n. 5).

2. i. e., you all worship Allah Alone and none else. This is made clear in the next clause which emphasizes that you do not have any god other than He. It is also to be noted that all the Prophets delivered the same message of monotheism to their respective people. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 6:102, p. 434, n. 6).

3. أخاف *'akhâfu* = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 6:79, p. 423, n. 8).

4. i. e., the Day of Judgement. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 6:15, p. 397, n. 3).

5. ملأ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12.

6. It is invariably the practice of unbelieving leaders to accuse a Messenger of Allah of error and going astray while the fact is that they themselves are in error. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:22, p. 472, n. 1.

7. ضلالة *ḍalâlah* = error, wrong way, going astray. See at 7:30, p. 475, n. 4.

مِن رَّبِّ ٱلْعَٰلَمِينَ from the Lord of all beings.[1]
﴿٦١﴾

أُبَلِّغُكُمْ 62. I convey[2] to you
رِسَٰلَٰتِ رَبِّى the messages[3] of my Lord
وَأَنصَحُ لَكُمْ and give you sincere advice,[4]
وَأَعْلَمُ مِنَ ٱللَّهِ for I know from Allah
مَا لَا تَعْلَمُونَ ﴿٦٢﴾ what you do not know."

أَوَعَجِبْتُمْ 63. "Do you wonder[5]
أَن جَآءَكُمْ that there has come to you
ذِكْرٌ مِّن رَّبِّكُمْ a reminder[6] from your Lord
عَلَىٰ رَجُلٍ مِّنكُمْ on a man from among you[7]
لِيُنذِرَكُمْ that he may warn[8] you and
وَلِتَتَّقُوا۟ that you be godfearing[9]
وَلَعَلَّكُمْ and maybe that you
تُرْحَمُونَ ﴿٦٣﴾ are shown mercy?"

فَكَذَّبُوهُ 64.But they cried lies to him.
فَأَنجَيْنَٰهُ So We rescued[10] him and
وَٱلَّذِينَ مَعَهُۥ those who were with him[12]
فِى ٱلْفُلْكِ in the Ark[13]
وَأَغْرَقْنَا ٱلَّذِينَ and drowned[14] those who
كَذَّبُوا۟ بِـَٔايَٰتِنَآ cried lies to Our revelations.

1. عالمين *'âlamîn* (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:54, p. 4487, n. 4).

2. أبلغ ***'uballighu*** = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See *ballaghta* at 5:67, p. 363, n. 5).

3. رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See *risâlah* at 5:67, p. 363, n. 6.

4. أنصح ***'anṣaḥu*** = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*nasḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish {some one} well).

5. عجبتم ***'ajibtum*** = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See *'a'jaba* at 5:100, p. 379, n. 9).

6. i. e., Allah's revelations, the scripture. (See 21:50). ذكر *dhikr* = citation, recollection, mention, reminder.

7. Allah always sent Messengers who were men and were from among their respective peoples.

8. ينذر ***yundhira***(*u*) = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* {*li* of motivation} coming before the verb. See *tundhiru* at 7:1, p.465, n. 4).

9. تتقوا ***tattaqû***(*na*) = you (all) beware, be on your guard, act righteously, be godfearing (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard. The terminal *nûn* is dropped for the reason stated in the previous note. See at 4:128, p. 301, n. 7).

11. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 2:50, p. 24, n. 5)

12. i. e., those who believed and followed him.

13. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 2:164, p. 77, n. 1.

14. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl./past from *'aghrâqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 2:50, p. 24, n. 6).

إِنَّهُمْ كَانُوا Indeed they were
قَوْمًا عَمِينَ ﴿٦٤﴾ a people unable to see.[1]

Section (*Rukû'*) 9

وَإِلَىٰ عَادٍ 65. And to 'Âd,[2]
أَخَاهُمْ هُودًا their brother[3] Hûd.[4]
قَالَ يَا قَوْمِ He said: "O my people,
اعْبُدُوا اللَّهَ you all worship[5] Allah.
مَا لَكُمْ مِنْ إِلَٰهٍ You do not have any god
غَيْرُهُ other than He.
أَفَلَا تَتَّقُونَ ﴿٦٥﴾ Will you not then beware?[6]

قَالَ الْمَلَأُ 66. There said the notables[7]
الَّذِينَ كَفَرُوا who disbelieved[8]
مِنْ قَوْمِهِ إِنَّا of his people: "We indeed
لَنَرَاكَ فِي سَفَاهَةٍ see you in utter folly[9]
وَإِنَّا لَنَظُنُّكَ and we certainly think[10] you
مِنَ الْكَاذِبِينَ ﴿٦٦﴾ are of those telling lies."[11]

قَالَ يَا قَوْمِ 67. He said: "O my people,
لَيْسَ بِي سَفَاهَةٌ no folly is there in me;
وَلَٰكِنِّي رَسُولٌ but I am a Messenger
مِنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾ from the Lord of all beings."

1. عمين *'amîm* (pl.; s. *'amin*) = blind, those who cannot see their way.

2. i. e., the First 'Âd people, who lived in Yaman between 'Umân and Ḥadramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

3. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

4. i. e., He was sent as Allah's Messenger to his people, the 'Âd. See 11:50-60, 26:123-140 and 46:21-26 for further details.

5. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'âyah*. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 7:59, p. 489, n. 2).

6. تتقون *tattaqûna* = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:153, p. 458, n. 15).

7. ملأ *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:60, p. 489, n. 5.

8. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 6: 7, p.394, n. 3).

9. سفاهة *safâhah* = folly, stupidity, impudence, silliness. See *safah* at 6:140, p. 451, n. 1.

10. لنظن *la+naẓunnu* = we certainly think, believe, suppose, presume (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See *yaẓunnûna* at 2:78, p. 37, n. 1).

11. كاذبين *kâdhibîn* (acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 3:61, p. 179, n.8).

أُبَلِّغُكُمْ 68. "I convey[1] to you
رِسَٰلَٰتِ رَبِّى the messages of my Lord
وَأَنَا۠ لَكُمْ and I am for you a sincere
نَاصِحٌ أَمِينٌ ﴿٦٨﴾ adviser,[2] trustworthy."[3]

أَوَعَجِبْتُمْ 69. "Do you wonder[4]
أَن جَآءَكُمْ that there has come to you
ذِكْرٌ مِّن رَّبِّكُمْ a reminder[5] from your Lord
عَلَىٰ رَجُلٍ مِّنكُمْ on a man from among you
لِيُنذِرَكُمْ that he may warn[6] you?
وَٱذْكُرُوٓا۟ إِذْ And remember[7] when
جَعَلَكُمْ خُلَفَآءَ He made you successors[8]
مِنۢ بَعْدِ قَوْمِ نُوحٍ to the people of Nûh
وَزَادَكُمْ and increased[9] you
فِى ٱلْخَلْقِ بَصْۜطَةً in make[10] abundantly.[11]
فَٱذْكُرُوٓا۟ So remember
ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ Allah's graces[12] so that you
تُفْلِحُونَ ﴿٦٩﴾ may attain success."[13]

قَالُوٓا۟ 70. They said:
أَجِئْتَنَا "Have you come to us for
لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ that we worship Allah Alone
وَنَذَرَ مَا and abandon what

1. أبلغ ***'uballighu*** = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See at 7:62, p. 490, n. 2).

2. ناصح ***nâṣiḥ*** (s.; pl. *nâṣiḥûn*)= well-wisher, sincere adviser (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣiḥah*], to give sincere advice, to wish well. See *nâṣiḥûn* at 7:21, p. 471, n. 5).

4. أمين ***'amîn*** = faithful, trustworthy, loyal, honest, trustee (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful).

4. عجبتم ***'ajibtum*** = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See at 7:63, p. 490, n. 5).

5. i. e., Allah's revelations, the scripture. (See 21:50). ذكر *dhikr* = citation, recollection, mention, reminder. See at 7:62, p. 490, n. 6.

6. ينذر ***yundhira***(*u*) - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* [*li* of motivation] coming before the verb. See *tundhira* at 7:63, p.490, n. 8).

7. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:20, p. 339, n. 4).

8. خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 6:165, p. 464 , n. 1).

9. زاد ***zâda*** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 3:173, p. 223, n. 9).

10. خلق ***khalq*** = creation, origination, making, make . See at 3:190, p. 230, n. 10.

11. بسطة ***basṭatah*** = extent, expanse, breadth, vastness, abundance, magnitude. See *yabsuṭu* at 2:247, p. 125, n. 5.

12. آلاء ***'âlâ'*** (pl.; s. *'ilan*) = blessings, graces.

13. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 5:100, p. 379, n. 13).

كَانَ يَعْبُدُ ءَابَآؤُنَا our fathers[1] used to worship?
فَأْتِنَا Then bring on us
بِمَا تَعِدُنَآ إِن what[2] you threaten[2] us with,
كُنتَ مِنَ ٱلصَّٰدِقِينَ if you are of the truthful."[3]
﴿٧٠﴾

قَالَ قَدْ 71. He said: " There indeed
وَقَعَ عَلَيْكُم has fallen[4] on you
مِّن رَّبِّكُمْ from your Lord
رِجْسٌ وَغَضَبٌ punishment[5] and wrath.[6]
أَتُجَٰدِلُونَنِى Do you dispute[7] with me
فِىٓ أَسْمَآءٍ about names[8]
سَمَّيْتُمُوهَآ that you have designated,[9]
أَنتُمْ وَءَابَآؤُكُم you and your fathers?
مَّا نَزَّلَ ٱللَّهُ Allah has not sent down[10]
بِهَا مِن سُلْطَٰنٍ about these any authority.[11]
فَٱنتَظِرُوٓا۟ So await;[12]
إِنِّى مَعَكُم مِّنَ I am along with you of
ٱلْمُنتَظِرِينَ those awaiting."
﴿٧١﴾

فَأَنجَيْنَٰهُ 72. So We rscued[13] him and
وَٱلَّذِينَ مَعَهُۥ those who were with him[14]
بِرَحْمَةٍ مِّنَّا as of mercy from Us;
وَقَطَعْنَا دَابِرَ and We cut off the rear[15]

1. i. e., their ancestors.
2. i. e., the punishment.
3. تعد ***ta'idu*** = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 4:120, p. 297, n. 8).
3. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 6:16, p. 416, n. 12).
4. i. e., has become due (see *Tafsîr al-Jalâlayn*). وقع ***waqa'a*** = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall. Followed by the particle *'alâ*, the verb gives the sense of falling due. See at 4:100, p. 288, n. 5).
5. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 6:125, p. 444, n.
6. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 2:90, p. 43, n. 6.
7. تجادلون ***tujâdilûna*** = you dispute, quarrel, controvert, argue, debate, wrangle (v. ii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujâdilu* at 4:107, p. 292, n. 1).
8. i. e., the imaginary gods and goddesses whom they gave different imaginary names.
9. سميتم ***sammaytum*** = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See *sammayta* at 3:36, p. 169, n. 5).
10. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 4:140, p. 306, n. 7).
11. سلطان ***sulṭân*** = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.
12. انتظروا ***intaẓirû*** = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See at 6:158, p. 461, n. 7).
13. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:64, p. 490, n. 11).
14. i. e., those who believed and followed him.
15. i. e., they were eradicated and annihilated. دابر ***dâbir*** = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 6:44, p. 408, n. 10).

ٱلَّذِينَ كَذَّبُوا	of those who cried lies[1]
بِـَٔايَـٰتِنَا	to Our revelations;[2] and they
وَمَا كَانُوا۟ مُؤْمِنِينَ ﴿٧٢﴾	were not believers.
	Section (*Rukû'*)
وَإِلَىٰ ثَمُودَ	73. And to Thamûd,[3]
أَخَاهُمْ صَـٰلِحًا	their brother[4] Ṣâlih.[5]
قَالَ يَـٰقَوْمِ	He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ	you all worship[6] Allah.
مَا لَكُم مِّنْ إِلَـٰهٍ	You do not have any god
غَيْرُهُۥ	other than He.
قَدْ جَآءَتْكُم	There has come to you
بَيِّنَةٌ	clear eveidence[7]
مِّن رَّبِّكُمْ	from your Lord.
هَـٰذِهِۦ نَاقَةُ ٱللَّهِ	This she camel of Allah
لَكُمْ ءَايَةً	is given for you as a sign.[8]
فَذَرُوهَا تَأْكُلْ	So let her alone[9] to eat
فِىٓ أَرْضِ ٱللَّهِ	in Allah's earth,[10]
وَلَا تَمَسُّوهَا	and do not touch[11] her
بِسُوٓءٍ	with any harm,[12]
فَيَأْخُذَكُمْ	for then there will seize you
عَذَابٌ أَلِيمٌ ﴿٧٣﴾	a punishment very painful."

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n.7).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:26, p. 473, n. 6.

3. i. e., We sent to Thamûd. They were another ancient Arab people who succeeded the First 'Âd and are also known as the Second 'Âd people. They lived in al-Hijr, a tract between al-Ḥijâz and Syria, lying on the way from Madînah to Tabûk.

4. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

5. i. e., he was sent as Allah's Messenger to his people, the Second 'Âd. See 11:61-68, 26:141-159 and 27:45-53 for further details.

6. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'âyah*. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibûdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 7:65, p. 491, n. 5).

7. The evidence is specified in the next clause. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 6:157, p.460, n. 4.

8. The Thamûd people asked Sâlih (p.b.h.) to produce a camel out of a big stone they pointed out and said that they would believe in him if he could do so . So he prayed to Allah and Allah granted his prayer and produced the camel they had asked for (see Al-Ṭabarî, pt. VIII, p. 22-227; Ibn Kathîr, III, 436-437).

9. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 6:120, p. 441, n. 8).

10. i. e., to eat of pastures in the earth.

11. لا تمسوا ***lâ tamassû*** = do not touch (v. ii. m. pl. imperative (prohibition) from *massa* [*mass/ masîs*], to feel, to touch. See *yamassu* at 6:49, p. 410, n. 11).

12. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 6:54, p. 412, n. 5).

وَٱذْكُرُوٓا۟ إِذْ 74. And remember[1] when
جَعَلَكُمْ خُلَفَآءَ he made you successors[2]
مِنۢ بَعْدِ عَادٍ after the 'Âd[3]
وَبَوَّأَكُمْ فِى ٱلْأَرْضِ and settled[4] you in the earth,
تَتَّخِذُونَ you taking up[4]
مِن سُهُولِهَا قُصُورًا of its plains[5] for palaces
وَتَنْحِتُونَ ٱلْجِبَالَ and carving[6] out mountains
بُيُوتًا for homes.[7]
فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ So remember Allah's graces[8]
وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ and act not evilly[9] in the
مُفْسِدِينَ ﴿٧٤﴾ earth making trouble.[10]

قَالَ ٱلْمَلَأُ 75. There said the notables[11]
ٱلَّذِينَ ٱسْتَكْبَرُوا۟ who had turned arrogant[12]
مِن قَوْمِهِۦ from among his people
لِلَّذِينَ ٱسْتُضْعِفُوا۟ to those who were treated
لِمَنْ ءَامَنَ as weak[13] – to those who
مِنْهُمْ أَتَعْلَمُونَ believed of them: "Do you
أَنَّ صَٰلِحًا مُّرْسَلٌ know that Sâlih is one sent[14]
مِّن رَّبِّهِۦ ۚ from his Lord?"
قَالُوٓا۟ إِنَّا They said: "Indeed we are
بِمَآ أُرْسِلَ بِهِۦ in what he has been sent with
مُؤْمِنُونَ ﴿٧٥﴾ believers."

1. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 7:69, p. 492, n. 7).

2. خلفاء ***khulafâ'*** (pl.; s. *khalîfah*)= successors. See *khalâ'if* at 7:69, p. 492, n. 8.

3. See p. 491, n. 2.

4. بوأ ***bawwa'a*** = settled, put up, provided accommodation, made (someone) take position (v. iii. m. s. past in form II of *bâ'a* [*baw'*],to be back. See *tubawwi'u* at 3:121, p. 204, n. 3).

4. تتخذون ***tattakhidhûna*** = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. See *iattakhadhû* at 7:51, p.484, n. 10).

5. سهول ***suhûl*** (pl.; s. *sahl*) = plains, plain ground.

6. تنحتون ***tanḥituna*** = you carve, hew (v. ii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew).

7. They are still to be seen in al-Ḥijr (Madâ'in Ṣâlih).

8. آلاء ***'âlâ'*** (pl.; s. *'ilan*) = blessings, graces. See at 7:69, p. 492, n. 12.

9. لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly).

10. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).

11. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

12. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:40, p. 480, n. 2).

13. استضعفوا ***ustuḍ'ifû*** = they were treated as weak, deemed weak (v. iii. m. pl. past passive from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *mustaḍ'afin* at 4:127, p. 300, n. 6).

14. i. e., a Messenger of Allah. مرسل ***mursal*** = one sent, despatched (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalîn* at 6:48, p. 409, n. 9).

قَالَ ٱلَّذِينَ 76. There said those who
ٱسْتَكْبَرُوٓا۟ إِنَّا turned arrogant: "Indeed we,
بِٱلَّذِىٓ ءَامَنتُم بِهِۦ in what you believe,
كَٰفِرُونَ ﴿٧٦﴾ are disbelievers."

فَعَقَرُوا۟ 77. So they slaughtered[1]
ٱلنَّاقَةَ the she-camel
وَعَتَوْا۟ عَنْ and insolently turned[2] from
أَمْرِ رَبِّهِمْ the command of their Lord
وَقَالُوا۟ يَٰصَٰلِحُ ٱئْتِنَا and said: "O Ṣâlih, bring us
بِمَا تَعِدُنَآ إِن كُنتَ what you threaten[3] us with if
مِنَ ٱلْمُرْسَلِينَ ﴿٧٧﴾ you are of the Messengers."[4]

فَأَخَذَتْهُمُ 78. So there seized[5] them
ٱلرَّجْفَةُ the tremor[6] and
فَأَصْبَحُوا۟ فِى دَارِهِمْ they became[7] in their homes
جَٰثِمِينَ ﴿٧٨﴾ fallen prostrate.[8]

فَتَوَلَّىٰ عَنْهُمْ 79. Then he turned[9] from
وَقَالَ يَٰقَوْمِ them and said:"O my people,
لَقَدْ أَبْلَغْتُكُمْ I have indeed conveyed[10] to
رِسَالَةَ رَبِّى you the message of my Lord
وَنَصَحْتُ لَكُمْ and advised you sincerely[11]

1. عقروا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it}(v. iii. m. pl. from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See *'âqir* at 3:40, p. 171, n. 11).

2. عتوا *'ataw* = they becmae insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent.

3. تعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 7:70, p. 493, n. 3).

4. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 6:48, p. 409, n. 9).

5. أخذت *'akhadhat* = she took, caught, got hold of, seized (v. iii. f. s. past from *'akhdh*, to take. See *ittakhadhû* at 7:51, p. 484, n. 10).

6. رجفة *rajfah* = severe earthquake, tremor. (See 11:67 where it is mentioned that they lay prostrate, i. e., died, on account of a shrill from the sky. Obviously, the tremor and the shrill came together but each element is mentioned separately at the two places. See *Safwat*, p. 212).).

7. أصبحوا *'aṣbaḥû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 5:102, p. 380, n. 5).

8. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn;* s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/jutjhûm*], to crouch, to fall).

9. تولى *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:115, p. 295, n. 11).

10. أبلغت *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:68, p. 492, n. 1).

11. نصحت *naṣaḥtu* = I gave sincere advise (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advice, to wish {some one} well. See *'anṣaḥu* at 7:62, p. 490, n. 4).

وَلَٰكِن لَّا تُحِبُّونَ but you do not like[1]
النَّٰصِحِينَ ﴿٧٩﴾ the sincere advisers.[2]

وَلُوطًا 80. And [remember] Lût,
إِذْ قَالَ لِقَوْمِهِۦٓ when he said to his people:
أَتَأْتُونَ ٱلْفَٰحِشَةَ "Do you commit lewdness?[3]
مَا سَبَقَكُم بِهَا Never did before you[4] do it
مِنْ أَحَدٍ مِّنَ anyone of
ٱلْعَٰلَمِينَ ﴿٨٠﴾ all the beings?"[5]

إِنَّكُمْ لَتَأْتُونَ 81. "Verily you come upon
ٱلرِّجَالَ شَهْوَةً men in passion[6]
مِّن دُونِ ٱلنِّسَآءِ instead of women.
بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
مُّسْرِفُونَ ﴿٨١﴾ committing excesses."[7]

وَمَا كَانَ جَوَابَ 82.And naught was the reply
قَوْمِهِۦٓ إِلَّآ أَن of his people except that
قَالُوٓا۟ أَخْرِجُوهُم they said: "Drive them out[8]
مِّن قَرْيَتِكُمْ from your habitation.[9]
إِنَّهُمْ أُنَاسٌ They really are a folk[10]
يَتَطَهَّرُونَ ﴿٨٢﴾ practising puritanism."[11]

1. تحبون ***tuḥibbûna*** = you (all) love (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:119, p. 203, n. 1).

2. ناصحين ***nâṣiḥîn*** (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish some one well. See at 7:21, p. 471, n. 5).

3. The exact nature of their misdeed is mentioned in the next *'âyah*. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:28, p. 474, n. 4.

4. سبق ***sabaqa*** = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See *istabiqû* at 2:148, p. 70, n. 8).

5. عالمين ***'ālamîn*** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 7:60, p. 490, n. 1).

6. i. e., commit homo-sexuality. شهوة ***shahwah*** (s.; pl. *shahawât*) = passion, desire, craving, greed. See *shahawât* at 3:14, p. 159, n. 10.

7. مسرفون ***musrifûn*** (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 5:32, p. 344, n. 5).

8. i. e., drive Lût and his followers out of the land. أخرجوا ***'akhrijû*** = (you) oust, drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:191, p. 92, n. 1).

9. أخرجوا ***'akhrijû*** = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja, form IV of kharaja* [*khurûuj*], to go out. See *tukhrajûna* at 7:25, p. 472, n.12.

10. أناس ***'unâs*** = people, folk.

11. يتطهرون ***yataṭahharûna*** = they purify themselves, get themselves cleaned, practise puritanism (v. ii. m. pl. imperative from *taṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr /ṭahârah*], to be pure, clean. See *mutaṭahhirîn* at 2 :222, p. 109, n. 12).

فَأَنجَيْنَٰهُ 83. So We delivered[1] him
وَأَهْلَهُۥٓ and his followers[2]
إِلَّا ٱمْرَأَتَهُۥ except his wife.
كَانَتْ مِنَ She was of those
ٱلْغَٰبِرِينَ ﴿٨٣﴾ remaining behind.[3]

وَأَمْطَرْنَا 84. And We showered[4]
عَلَيْهِم مَّطَرًا on them a rain.[5]
فَٱنظُرْ كَيْفَ So behold how
كَانَ عَٰقِبَةُ was the end[6]
ٱلْمُجْرِمِينَ ﴿٨٤﴾ of the sinful.

Section (*Rukû'*) 11

وَإِلَىٰ مَدْيَنَ 85. And to Madyan people[7]
أَخَاهُمْ شُعَيْبًا their brother Shu'ayb.
قَالَ يَٰقَوْمِ He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ you all worship Allah.
مَا لَكُم مِّنْ إِلَٰهٍ You do not have any god
غَيْرُهُۥ other than He.
قَدْ جَآءَتْكُم There really has come to you
بَيِّنَةٌ مِّن clear proof from
رَّبِّكُمْ your Lord.
فَأَوْفُوا۟ ٱلْكَيْلَ So fulfil[8] and the measure[9]
وَٱلْمِيزَانَ and the balance;[10]

1. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:71, p. 493, n.

2. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال*'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 4:25, p. 251, n. 5.

3. i. e., she stayed behind at home without accompanying Lût (p. b. h.) and was destroyed. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away).

4. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain.

5. The nature of the punishment and rain are detailed in 15:73-74 wherein it is mentioned that the land was turned upside down and a rain of *sijjîl* (brimstones) was showered on them. مطر ***maṭar*** (s.; pl. أمطار *'amṭâr*) = rain. See at 4:102, p. 290, n. 3.

6. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:135, p. 448, n. 5.

7. i. e., We sent to the Madyan (Midian) people . These people were the descendants of Madyan, son of Prophet Ibrâhîm (p.b.h.) by his wife Qattûrah, and are so called after their progenitor. The territory in which they lived is also called after him Madyan. During the long course of its history its extent varied from time to time, but it roughly corresponds with the tract lying between the north-east of the Sinai Peninsula and Syria, including the northern parts of the Jordan valley. Prophet Shu'ayb called them to monotheism and asked them to abandon malpractices in their commercial dealings and their brigandage and waylaying travellers and trade caravans passing through their territories.

8. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 6:152, p. 458, n. 1).

9. i. e., in your business transactions. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 6:152, p. 458, n. 2.

10. ميزان ***mîzân***(s.; pl. *mawâzîn*) = balance, scale. See at 6:152, p. 458, n. 3.

وَلَا تَبْخَسُوا النَّاسَ and do not underpay[1] men
أَشْيَاءَهُمْ in their things;
وَلَا تُفْسِدُوا nor create disorders[2]
فِي الْأَرْضِ in the earth
بَعْدَ إِصْلَاحِهَا after it has been set in order.[3]
ذَٰلِكُمْ This is better for you,
إِن كُنتُم if you are believers.
مُّؤْمِنِينَ ﴿٨٥﴾
وَلَا تَقْعُدُوا 86.And do not sit[4]
بِكُلِّ صِرَاطٍ at every path
تُوعِدُونَ holding out threats[5]
وَتَصُدُّونَ and turning away[6]
عَن سَبِيلِ اللَّهِ from the way of Allah
مَنْ آمَنَ بِهِ those who believe in Him,
وَتَبْغُونَهَا عِوَجًا seeking[7] it to be crooked.[8]
وَاذْكُرُوا إِذْ And remember when
كُنتُمْ قَلِيلًا you had been a few
فَكَثَّرَكُمْ then He made you many;[9]
وَانظُرُوا كَيْفَ كَانَ and behold how was the
عَاقِبَةُ الْمُفْسِدِينَ end[10] of the mischief-makers.
﴿٨٦﴾
وَإِن كَانَ طَائِفَةٌ 87. And if there be a group[12]
مِّنكُمْ آمَنُوا of you who believe

1. لا تبخسوا ***lâ tabkhasûu*** = do not underpay, pay less, diminish, reduce, make less, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. Se *yabkhas* at 2:282, p. 147, n. 12).

2. لا تفسدوا ***lâ tufsidû*** = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusûd*], to be or become bad, spoiled. See at 7:56, p. 487, n. 9).

3. i. e., by Allah's guidance and rules given through His Messengers. اصلاح ***'iṣlâḥ*** = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 7:56, p. 487, n. 10).

4. i. e., do not lie in wait. لا تقعدوا ***lâ taq'udû*** = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [*qu'ûd*], to sit down. See at 4:140, p. 306, n. 11.

5. توعدون ***tû'idûna*** = you hold out threats, threaten (v. ii. m. pl. impfct. from *'aw'ada*, form IV of *wa'ada* [*wa'd*], to promise. See *ta'idu* at 7:77, p. 496, n. 3).

6. تصدون ***taṣuddûna*** = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [*ṣadd*], to turn away. See at 3:99, p. 194, n. 9).

7. تبغون ***tabghûna*** = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *yabghûna* at 3:99, p. 194, n. 10).

8. i. e., by misinterpreting the words of Allah and twisting them to serve particular whims and motives. عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

9. كثر ***kaththara*** = he made many, multiplied, made numerous (v. iii. m. s. past in form II of *kathura* [*kathrah*], to be many, much).

10. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

11. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 4:113, , p. 294, n. 7).

بِٱلَّذِىٓ in that which

أُرْسِلْتُ بِهِۦ I have been sent[1] with,

وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ and a group who believe not,

فَٱصْبِرُوا۟ then be patient[2] till

حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا Allah judges[3] between us,

وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ and He is the Best of Judges.

﴿٨٧﴾

PART (JUZ') IX

قَالَ ٱلْمَلَأُ 88. There said the notables[4]

ٱلَّذِينَ ٱسْتَكْبَرُوا۟ who turned arrogant[5]

مِن قَوْمِهِۦ from among his people:

لَنُخْرِجَنَّكَ "Surely we will drive you

يَٰشُعَيْبُ وَٱلَّذِينَ out[6] O Shu'ayb, and those

ءَامَنُوا۟ مَعَكَ who believe along with you,

مِن قَرْيَتِنَآ أَوْ from our habitation[7] or you

لَتَعُودُنَّ فِى مِلَّتِنَا shall revert[8] to our religion."

قَالَ أَوَلَوْ كُنَّا He said: " Even if we were

﴿٨٨﴾ كَٰرِهِينَ unwilling?"[9]

قَدِ ٱفْتَرَيْنَا 89. "We would have fabrica-

عَلَى ٱللَّهِ كَذِبًا إِنْ ted[10] against Allah a lie[11] if

عُدْنَا فِى مِلَّتِكُم we reverted[12] to your religion

بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ after that Allah has saved[13]

مِنْهَا us from it;

1. أرسلت ***'ursiltu*** = I was sent, despatched (v. i. s. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 7:59, p. 489, n. 1).

2. اصبروا ***iṣbirû*** = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 3:200, p. 235, n. 1.

3. يحكم ***yaḥkuma(u)*** = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See at 3:23, p. 164, n. 1).

4. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

5. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:75, p. 495, n. 12).

6. لنخرجن ***la nukhrijanna*** = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'akhrijû* at 7:82, p. 497, n. 8).

7. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:82, p. 497, n. 9.

8. لتعودن ***la ta'ûdunna*** = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from *'âda* [*'awd/'awdah*], to return. See *ta'ûdûna* at 7:29, p. 475, n. 1).

9. كارهين ***kârihîn*** (pl.; acc./gen. of *kârihûn*, s. *kârih*) = unwilling, reluctant, averse.

10. افترينا ***iftaraynâ*** = we fabricated, made up, invented falsely, trumped up, slandered (v. i. pl. past. *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 7:37, p.478 , n. 1).

11. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 6:93, p. 429, n. 5.

12. عدنا ***'udnâ*** = we returned, reverted, came back (v. i. pl. past from *'âda*. See n. 8 above).

13. نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *'anjaynâ* at 7:83, p. 498, n. 1).

وَمَا يَكُونُ لَنَآ and it is not for us

أَن نَّعُودَ فِيهَآ إِلَّآ that we revert[1] in it except

أَن يَشَآءَ ٱللَّهُ رَبُّنَا that Allah, our Lord, wills.

وَسِعَ رَبُّنَا Our Lord encompasses[2]

كُلَّ شَىْءٍ عِلْمًا everything in knowledge.

عَلَى ٱللَّهِ تَوَكَّلْنَا On Allah we rely.[3]

رَبَّنَا ٱفْتَحْ Our Lord, give decision[4]

بَيْنَنَا وَبَيْنَ قَوْمِنَا between us and our people

بِٱلْحَقِّ وَأَنتَ in truth, for You are

خَيْرُ ٱلْفَٰتِحِينَ ﴿٨٩﴾ the Best of all to decide."[5]

وَقَالَ ٱلْمَلَأُ 90.And there said the chiefs

ٱلَّذِينَ كَفَرُوا who disbelieved

مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ of his people: "If you follow[6]

شُعَيْبًا إِنَّكُمْ إِذًا Shu'ayb you will then

لَّخَٰسِرُونَ ﴿٩٠﴾ surely be the losers."[7]

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ 91. So the tremor[8] took them

فَأَصْبَحُوا۟ فِى دَارِهِمْ and they became in their

جَٰثِمِينَ ﴿٩١﴾ homes fallen prostrate.[9]

ٱلَّذِينَ كَذَّبُوا۟ 92. Those who cried lies[10] to

شُعَيْبًا Shu'ayb were

1. نعود ***na'ûda***(*u*) = we revert, return, come back (v. i. pl. impfct. from *'âda* [*'awd/'awdah*], to return. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *la ta'ûdunna* at 7:88, p. 500, n. 8).

2. وسع ***wasi'a*** = he or it enclosed, encompassed, held, accommodated, contained, comprised (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide. See at 2:255, p. 131, n. 10).

3. توكلنا ***tawakkalnâ*** = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *yatawakkal* at 5:11, p. 333, n. 10 and *wakkalâ* at 6:89, p. 427, n. 3).

4. افتح ***iftaḥ*** = open, decide, give victory (v. ii. m. s. imperative from *fataḥa* [*fatḥ*], to open. See *tafattaḥu* at 7:40, p. 480, n. 3).

5. فاتحين ***fâtiḥîn*** (pl.; acc./gen. of *fâtiḥûn*; s. *fâtiḥ*) = those who decide, openers, conquerors (act. participle from *fataḥa*, see n. 4 above).

6. اتبعتم ***ittaba'tum*** = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'ûna* at 4:83, p. 278, n. 4).

7. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:23, p. 472, n. 5).

8. رجفة ***rajfah*** = severe earthquake, tremor. See at 7:78, p. 496, n. 6.

9. i. e., they lay dead in their homes. جاثمين ***jâthimîn*** (pl.; acc./gen. of *jâthimûn;* s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/jutjhûm*], to crouch, to fall. See at 7:78, p. 496, n. 8).

10. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:40, p. 480, n. 1).

كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ as if they did not live[1] therein.
ٱلَّذِينَ كَذَّبُوا۟ Those who cried lies[2]
شُعَيْبًا كَانُوا۟ هُمُ to Shu'ayb, they were
ٱلْخَٰسِرِينَ ﴿٩٢﴾ the ones in loss.[3]

فَتَوَلَّىٰ عَنْهُمْ 93. So he turned from[4] them
وَقَالَ يَٰقَوْمِ and said: "O my people,
لَقَدْ أَبْلَغْتُكُمْ I have indeed conveyed[5] to
رِسَٰلَٰتِ رَبِّى you the messages of my Lord
وَنَصَحْتُ and have given sincere
لَكُمْ ۖ advice[6] to you.
فَكَيْفَ ءَاسَىٰ Then how can I grieve[7]
عَلَىٰ قَوْمٍ كَٰفِرِينَ over a disbelieving people?"
﴿٩٣﴾

Section (*Tukû'*) 12

وَمَآ أَرْسَلْنَا فِى 94. And We sent not in
قَرْيَةٍ مِّن نَّبِىٍّ a habitation any Prophet
إِلَّآ أَخَذْنَآ أَهْلَهَا but We took[8] its people
بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ with distress[9] and adversity[10]
لَعَلَّهُمْ يَضَّرَّعُونَ that they might be humble.[11]
﴿٩٤﴾

ثُمَّ بَدَّلْنَا مَكَانَ 95. Then We changed[12] the
ٱلسَّيِّئَةِ ٱلْحَسَنَةَ state of woe with weal

1. يغنوا *yaghnaw(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb.

2. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:72, p. 494, n.1).

3. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 5:54, p. 357, n. 2).

4. تولى ***tawallâ*** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:79, p. 496, n. 9).

5. أبلغت ***'ablaghtu*** = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

6. نصحت ***naṣaḥtu*** = I gave sincere advice (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advice, to wish {some one} well. See at 7:79, p. 496, n. 11).

7. اسى ***'âsâ*** = I grieve, be sad (v. i. s. impfct. from *'asiya* [*'asan*], to be sad.

8. i. e., when they disbelieved and turned their face from the truth. أخذنا ***'akhadhnâ*** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:43, p. 408, n. 6).

9. بأساء ***ba'sâ'*** = adversity, distress, difficulty, poverty. See at 6:42, p. 407, n. 7.

10. ضراء ***ḍarrâ'*** = affliction, suffering, illness, distress. See at 6:42, p. 407, n. 8.

11. يضرعون ***yaḍḍarra'ûna*** (originally *yataḍarra'ûna*) = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *taḍarra'a*, from V of *ḍara'a / ḍari'a* [*ḍarâ'ah/ ḍara'*], to be humble. See *yataḍarra'ûna* at 6:42, p. 407, n. 9).

12. بدلنا ***baddalnâ*** = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 4:56, p. 265, n. 7).

حَتَّىٰ عَفَوا وَّقَالُوا	till they prospered[1] and said:
قَدْ مَسَّ ءَابَآءَنَا	"There did indeed afflict[2] our
ٱلضَّرَّآءُ وَٱلسَّرَّآءُ	fathers bad[3] and good days."[4]
فَأَخَذْنَٰهُم	Then We seized[5] them
بَغْتَةً	all of a sudden[6]
وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾	and they were unaware.[7]
وَلَوْ أَنَّ أَهْلَ	96. And if the inhabitants of
ٱلْقُرَىٰٓ ءَامَنُوا	the habitations believed
وَٱتَّقَوْا	and feared,[8] surely
لَفَتَحْنَا	We would have opened
عَلَيْهِم بَرَكَٰتٍ مِّنَ	on them blessings[9] from
ٱلسَّمَآءِ وَٱلْأَرْضِ	the heaven and the earth;[10]
وَلَٰكِن كَذَّبُوا	but they cried lies.[11]
فَأَخَذْنَٰهُم بِمَا	So We seized them for
كَانُوا يَكْسِبُونَ	what they used to acquire.[12]
﴿٩٦﴾	
أَفَأَمِنَ	97. Or did there feel secure[13]
أَهْلُ ٱلْقُرَىٰٓ	the people of the habitations
أَن يَأْتِيَهُم	against the coming on them
بَأْسُنَا بَيَٰتًا	Our retribution[14] by night[15]
وَهُمْ نَآئِمُونَ ﴿٩٧﴾	while they were asleep?

1. عفوا ***'afaw*** = they prospered, grew and multiplied, forgave (v. iii. m. pl. past from *'afâ* [*'afw /afâ'*], to be effaced, to efface . See *ya'fû* at 5:15, p. 336, n. 4).
2. مس ***massa*** = he touched, affected, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See *lâ tamassû* at 7:73, p. 494, n. 11).
3. ضراء ***ḍarrâ'*** = affliction, suffering, illness, distress. See at 7:94, p. 502, n. 10.
4. سراء ***sarrâ'*** = prosperity, happiness.
5. أخذنا ***'akhadhnâ*** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 7:94, p. 502, n. 8).
6. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 6:47, p. 409, n. 4.
7. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:123, p. 443, n.5).
8. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 5: 93, p. 375, n. 10).
9. بركات ***barakât*** (pl.; s. *barakah*) = blessings.
10. i. e. , all sorts of blessings and benefits from all directions.
11. i. e, to the Messenger and the messages delivered to them. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:72, p. 494, n.1).
12. i. e., of guilt and sins. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 6:129, p. 446, n. 2).
13. أمن ***'amina*** = became safe, felt secure, trusted (v. iii. m. s. past from *'amn/'amân/'amânah*. See at 2:283, p. 150, n. 5).
14. بأس ***ba's*** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:4, p. 466, n. 5.
15. بياتا ***bayâtan*** = by night, while sleeping at night. See *bayyata* at 7:4, p. 466, n. 6.

أَوَأَمِنَ 98. Or did there feel secure[1]
أَهْلُ ٱلْقُرَىٰٓ the inhabitants of the towns
أَن يَأْتِيَهُم against the coming on them
بَأْسُنَا ضُحًى Our retribution[2] by forenoon[3]
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾ while they were at play?[4]

أَفَأَمِنُوا 99. Or did they feel secure
مَكْرَ ٱللَّهِ against Allah's plan?[5]
فَلَا يَأْمَنُ But there cannot feel secure
مَكْرَ ٱللَّهِ against Allah's plan
إِلَّا ٱلْقَوْمُ anyone except a people
ٱلْخَٰسِرُونَ ﴿٩٩﴾ doomed to loss.[6]

Section (*Rukû'*) 13

أَوَلَمْ يَهْدِ لِلَّذِينَ 100.Woud it not guide those
يَرِثُونَ ٱلْأَرْضَ who inherit[7] the earth
مِنۢ بَعْدِ أَهْلِهَآ after its inhabitants[8]
أَن لَّوْ نَشَآءُ that if We will
أَصَبْنَٰهُم We could hit[9] them
بِذُنُوبِهِمْ for their sins?
وَنَطْبَعُ عَلَىٰ And We put a seal[10] on their
قُلُوبِهِمْ فَهُمْ لَا hearts so they would not
يَسْمَعُونَ ﴿١٠٠﴾ listen?[11]

1. أمن *'amina* = became safe, felt secure, trusted (v. iii. m. s. past from *'amn/'amân/'amânah*. See at 7:97, p. 503, n. 13).

2. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:97, p. 503, n. 14.

3. ضحى *duḥan* = forenoon.

4. يلعبون *yal'abûna* = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 6:91, p. 428, n. 8).

5. Allah might seize men in such a way that they could not imagine how it came about. مكر *makr* = plan, expedient, tactic, stratagem, ruse, trickery.

6. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:90, p. 501, n. 7).

7. يرثون *yarithûna* = they inherit, are heir to (v. iii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *yarithu* at 4:176, p. 324, n. 8).

8. i. e., would it not open the eyes of those who inherited the earth after its former inhabitants who had been destroyed because of their unbelief and sinful conduct that Allah may similarly punish them for their similar unbelief and misconduct?

أهل *'ahl* (s.; pl. أهلون *'ahlûn*/أهال *'ahâlîn*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:83, p. 498, n. 2.

9. i. e., as we hit their predecessors. أصبنا *'aṣabnâ* = we hit, struck, inflicted, reached (v. i. pl. past from *'aṣâba* form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

10. i. e., because of their persistence in unbelief and sins, as clearly mentioned in the next *'âyah*.

نطبع *naṭba'u* = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See *ṭaba'a* at 4:155, p. 314, n. 5).

11. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'û* at 5:83, p. 371, n. 2).

تِلْكَ ٱلْقُرَىٰ 101.These are the habita-
نَقُصُّ عَلَيْكَ tions[1] We relate[2] unto you
مِنْ أَنۢبَآئِهَا some of their tidings.[3]
وَلَقَدْ جَآءَتْهُمْ There indeed had come to
رُسُلُهُم them their Messengers
بِٱلْبَيِّنَٰتِ with the clear proofs;[4]
فَمَا كَانُوا۟ but they were wont not to
لِيُؤْمِنُوا۟ believe in what
بِمَا كَذَّبُوا۟ they had cried lies[5] to
مِن قَبْلُ afore.
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ Thus does Allah put a seal[6]
عَلَىٰ قُلُوبِ on the hearts
ٱلْكَٰفِرِينَ ﴿١٠١﴾ of the unbelievers.

وَمَا وَجَدْنَا 102. Nor did We find[7]
لِأَكْثَرِهِم in favour of most of them
مِّنْ عَهْدٍ any covenant;[8]
وَإِن وَجَدْنَآ but We found
أَكْثَرَهُمْ most of them
لَفَٰسِقِينَ indeed wantonly sinful.[9]

ثُمَّ بَعَثْنَا 103. Then we sent out[10]
مِنۢ بَعْدِهِم مُّوسَىٰ after them Mûsâ

1. i. e., the habitations of the peoples of Nûh, Hûd, Sâlih, Lût and Shu'ayb, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:131, p. 447, n. 2.

2. نقص ***naqussu*** = we relate, narrate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See *naqusṣanna* at 7:7, p. 467, n. 1).

3. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 6:5, p. 393, n. 1.

4. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 5:132, p. 344, n. 4).

5. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:96, p. 503, n.11).

6. i. e., because of their persistent unbelief. يطبع ***yaṭba'u*** = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See *naṭba'u* at 7:100, p. 504, n. 10).

7. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 2).

8. i. e., any faithful adherence to and fulfilment of a covenant. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4.

9. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:108, p. 384, n. 6).

10. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 5:12, p. 333, n. 12).

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ with Our signs to the
بِـَٔايَـٰتِنَا Pharaoh[1] and his notables;[2]
فَظَلَمُوا۟ بِهَا but they did wrong[3] to these.
فَٱنظُرْ كَيْفَ كَانَ So behold, how was the
عَـٰقِبَةُ ٱلْمُفْسِدِينَ end[4] of the mischief-makers.[5]
﴿١٠٣﴾

وَقَالَ مُوسَىٰ 104. And Mûsâ said:
يَـٰفِرْعَوْنُ "O Pharaoh,
إِنِّى رَسُولٌ I am indeed a Messenger
مِّن رَّبِّ ٱلْعَـٰلَمِينَ from the Lord of all beings."[6]
﴿١٠٤﴾

حَقِيقٌ عَلَىٰٓ 105. "Befitting[7] is on my part
أَن لَّآ أَقُولَ عَلَى ٱللَّهِ that I say nought about Allah
إِلَّا ٱلْحَقَّ except the truth.
قَدْ جِئْتُكُم I have indeed come to you
بِبَيِّنَةٍ مِّن رَّبِّكُمْ with a proof from your Lord.
فَأَرْسِلْ مَعِىَ So send[8] with me
بَنِىٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl."
﴿١٠٥﴾

قَالَ إِن كُنتَ 106. He said: "If you have
جِئْتَ بِـَٔايَةٍ come with a sign
فَأْتِ بِهَآ إِن كُنتَ then present it, if you are
مِنَ ٱلصَّـٰدِقِينَ of the truthful."[9]
﴿١٠٦﴾

1. "Pharaoh" was the title of the king of Egypt at that time. The particular king at Mûsâ's time was most probably Thothmes I of the 18th Dynasty reigning about 1540 B. C.

2. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

3. i. e., by disbelieving and rejecting the proofs and miracles that Allah caused to happen through Mûsâ. ظلموا ***ẓalamû*** = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:145, p. 408, n. 11).

4. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

5. Note the expression "from the Lord of all beings" here. It was a reminder to the Pharaoh himself that he was not the "Lord" of his people, as he claimed himself to be. It also stressed the true nature of Mûsâs mission, which was from the Lord of all beings, not simply from the "Lord God of the Hebrews", as the Old Testament puts is (Exod. iii. 18). مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:74, p. 495, n. 10).

6. عالمين ***'âlamîn*** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

7. حقيق ***ḥaqîq*** (s.; pl. *aḥiqqâ'*) = worthy, competent, entitled, befitting, becoming.

8. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursiltu* at 7:87, p. 500, n. 1).

9. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:70, p. 493, n. 3).

فَأَلْقَىٰ عَصَاهُ 107. So he threw[1] his stick[2]
فَإِذَا هِيَ ثُعْبَانٌ and lo! it was a huge serpent[3]
مُّبِينٌ ﴿١٠٧﴾ all too clear.[4]

وَنَزَعَ يَدَهُ 108. And he pulled out[5] his
فَإِذَا هِيَ بَيْضَاءُ hand and lo! it was white[6]
لِلنَّاظِرِينَ ﴿١٠٨﴾ to the onlookers.[7]

Section (*Rukû'*) 14

قَالَ الْمَلَأُ 109. There said the notables
مِن قَوْمِ فِرْعَوْنَ of the people of Pharaoh:
إِنَّ هَٰذَا لَسَاحِرٌ "This indeed is a sorcerer[8]
عَلِيمٌ ﴿١٠٩﴾ quite knowledgeable."

يُرِيدُ أَن يُخْرِجَكُم 110. "He intends[9] to expel[10]
مِّنْ أَرْضِكُمْ you from your land.
فَمَاذَا تَأْمُرُونَ So what do you advise?[11]
﴿١١٠﴾

قَالُوا أَرْجِهْ 111.They said: "Defer him[12]
وَأَخَاهُ and his borther,
وَأَرْسِلْ فِي الْمَدَائِنِ and send into the towns
حَاشِرِينَ ﴿١١١﴾ collectors[13] —

1. ألقى ***'alqâ*** = he threw, cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqaw* at 4:171, p. 321, n. 3).

2. عصا ***'aṣâ*** (pl. *'uṣîy, 'iṣîy, a'ṣin*) = staff, stick, rod. See at 2:60, p. 28, n. 2.

3. ثعبان *thu'bân* (s.; pl. *tha'âbîn*) = gigantic snake, huge serpent.

4. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

5. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع ***naza'a*** = he pulled out, took off, removed, divested (v. iii. m. s. past from *naz'*, to pull out, to take away. See *naza'nâ* at 7:43, p. 481, n. 3).

6. that is radiant with light.

7. ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, beholders (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 7:52, p. 485, n. 11).

8. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant, to bewitch. See *siḥr* at 6:7, p. 394, n. 4).

9. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 5:91, p. 374, n. 12).

10. يخرج ***yukhrija(u)*** = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'akhraja* at 7:27, p. 473, n. 9).

11. تأمرون ***ta'murûna*** = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:110, p. 199, n. 2).

12. أرجه ***'arjih*** (originally أرجئه *'arji'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from *'arja'a*[form IV from the root *raj'*], to postpone, to defer).

13. حاشرين ***ḥâshirîn*** (acc./gen. of *ḥâshirûn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See *yaḥshuru* at 6:128, p. 445, n. 3).

يَأْتُوكَ 112. "That they bring to you
بِكُلِّ سَحَّارٍ عَلِيمٍ every expert sorcerer."
(١١٢)

وَجَاءَ السَّحَرَةُ 113. And the sorcerers[1] came
فِرْعَوْنَ to the Pharaoh.
قَالُوا إِنَّ They said: "Surely we should
لَنَا لَأَجْرًا إِن كُنَّا have a reward[2] if we were
نَحْنُ الْغَالِبِينَ (١١٣) the winners."[3]

قَالَ نَعَمْ وَإِنَّكُمْ 114. He said: "Yes; and you
لَمِنَ الْمُقَرَّبِينَ (١١٤) will surely be posted near."[4]

قَالُوا يَا مُوسَىٰ 115. They said: "O Mûsa,
إِمَّا أَن تُلْقِيَ whether you will throw[5]
وَإِمَّا أَن نَّكُونَ نَحْنُ or will it be we
الْمُلْقِينَ (١١٥) the throwers?"[6]

قَالَ أَلْقُوا 116. He said: "You throw."
فَلَمَّا أَلْقَوْا سَحَرُوا So when they threw they
أَعْيُنَ النَّاسِ bewitched[7] the men's eyes
وَاسْتَرْهَبُوهُمْ and overawed[8] them
وَجَاءُو and came up
بِسِحْرٍ عَظِيمٍ (١١٦) with a great[9] sorcery.

1. سحرة ***saḥarah*** (pl., s. *sâḥir*) = sorcerers, magicians, enchanters. See *sâḥir* at 7:109, p. 507, n. 8.

2. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 6:90, p. 427, n. 7).

3. غالبين ***ghâlibîn*** (acc./gen. of *ghâlibûn*) = winners, victors, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

4. i. e., near the royal court as close councillors and courtiers. مقربين ***muqarrabîn*** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See at 3:45, p. 173, n. 8).

5. تلقى ***tulqiya*** (*qî*) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *'alqâ* at 7:107, p. 507, n. 1).

6. ملقين ***mulqîn*** (pl.; acc./gen. of *mulqûn*; s. *mulqin*) = throwers, casters (active participle from *'alqâ* . See n. 5 above).

7. سحروا ***saḥarû*** = they bewitched, mesmerized, enchanted, charmed (v. iii. m. pl. past from *saḥara* [*siḥr*], to enchant. See n. 1 above).

8. استرهبوا ***istarhabû*** = they frightened, terrified, overawed, scared, alarmed, intimidated, threatened (v. iii. m. pl. past from *istarahaba*, form X of *rahiba* [*rahb/ ruhb/ rahbah*], to fear. See *irhabûnî* at 2:40, p. 21, n. 1.

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:59, p. 489, n. 4).

وَأَوْحَيْنَآ 117.And We communicated[1]
إِلَىٰ مُوسَىٰٓ to Mûsâ
أَنْ أَلْقِ عَصَاكَ that you throw your stick;
فَإِذَا هِيَ تَلْقَفُ and lo! It swallowed up[2]
مَا يَأْفِكُونَ ﴿١١٧﴾ what they had faked.[3]

فَوَقَعَ ٱلْحَقُّ 118. So the truth came to
وَبَطَلَ pass[4] and futile became[5]
مَا كَانُوا۟ يَعْمَلُونَ ﴿١١٨﴾ what they used to perform.[6]

فَغُلِبُوا۟ 119. So were they defeated[7]
هُنَالِكَ there
وَٱنقَلَبُوا۟ صَٰغِرِينَ ﴿١١٩﴾ and turned[8] despicable.[9]

وَأُلْقِيَ ٱلسَّحَرَةُ 120. And the sorcerers were
سَٰجِدِينَ ﴿١٢٠﴾ thrown[10] prostrate.[11]

قَالُوٓا۟ ءَامَنَّا 121. They said: "We believe
بِرَبِّ ٱلْعَٰلَمِينَ ﴿١٢١﴾ in the Lord of all beings –

رَبِّ مُوسَىٰ 122. "The Lord of Mûsâ
وَهَٰرُونَ ﴿١٢٢﴾ and Hârûn."

1. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 4:163, p. 317, n. 6) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. تلقف ***talqafu*** = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly.

3. يأفكون ***ya'fikûna*** = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See *tu'fakûna* at 6:95, p. 431, n. 7).

4. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

5. بطل ***baṭala*** = he or it became, null, void, futile, worthless (v. iii. m. s. past from *buṭl/ baṭlân*, to be null, void. See *bâṭil* at 4:161, p. 316, n. 11).

6. يعملون ***ya'malûna*** = they do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:144, p. 69, n. 3).

7. غلبوا ***ghulibû*** = they were defeated, overcome, conquered, subdued (v. iii. m. pl. past passive from *ghalaba* [*ghalb/ ghalbah*], to subdue, to conquer. See *ghâlibîn* at 7:113, p. 508, n. 3).

8. انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:174, p. 224, n. 1).

9. صاغرين ***ṣâghirîn*** (pl.; acc./gen/ of *ṣâghirûn*; s. *ṣâghir*) = low, lowly, humiliated, despised, contemptible, despicable (act. participle from *ṣaghura* [*ṣighâr/ṣaghârah*), to be small).

10. ألقى ***'ulqiya*** = he was thrown flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 7:107, p. 507, n. 1).

11. i. e., they prostrated themselves to Allah, as is clear from the two succeeding *'âyahs*. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

قَالَ فِرْعَوْنُ 123. The Pharaoh said:
ءَامَنتُم بِهِۦ "Did you believe in Him
قَبْلَ أَنْ ءَاذَنَ لَكُمْ before I gave you leave[1] to?
إِنَّ هَٰذَا لَمَكْرٌ Surely this is a plot[2]
مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ you hatched[3] in the city
لِتُخْرِجُوا that you might drive[4] out
مِنْهَآ أَهْلَهَا therefrom its inhabitants.[5]
فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ Then soon you shall know."[6]

لَأُقَطِّعَنَّ 124. "I shall surely cut off[7]
أَيْدِيَكُمْ وَأَرْجُلَكُم your hands and feet
مِّنْ خِلَٰفٍ on alternate sides;[8]
ثُمَّ لَأُصَلِّبَنَّكُمْ then I will crucify[9] you
أَجْمَعِينَ ﴿١٢٤﴾ all together."

قَالُوٓا 125. They said:
إِنَّآ إِلَىٰ رَبِّنَا "Surely We are to our Lord
مُنقَلِبُونَ ﴿١٢٥﴾ going to be turned over."[10]

وَمَا تَنقِمُ 126."And you take not vengeance[11] on us but for that we
مِنَّآ إِلَّآ أَنْ believed
ءَامَنَّا in the signs of our Lord
بِـَٔايَٰتِ رَبِّنَا

1. آذن *'âdhana(nu)* = I give leave, permit, allow (v. i. impfct. from *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'adhdhana* at 7:44, p. 482, n. 5).

2. مكر ***makr*** = plan, expedient, tactic, stratagem, ruse, plot, scheme. trickery. See at 7:99, p. 504, n. 5.

3. مكرتم ***makartum*** = you plotted, hatched, devised, schemed (v. iii. m. pl. past from *makara* [*makr*], to plot, to deceive. See *yamkurû* at 6:123, p. 443, n. 4).

4. تخرجوا ***tukhrijû(na)*** = you expel, oust, drive out, bring out, produce (v. ii. m. pl. impfct. from *'akhraja,* form IV of *kharaja* [*khurûj*], to go out, to leave. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yukhrija* at 7:110, p. 507, n. 10.).

5. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:100, p. 504, n. 8.

6. i. e., the consequences of your disobedience. The threat is elaborated in the next *'âyah.*

7. أقطعن ***'uqaṭṭi'anna*** = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a* , form II of *qata'a* [*qaṭ'*], to cut. See *quti'a* at 6:44, p. 408, n. 9).

8. خلاف ***khilâf*** (s.; pl. *kilâfât*) = difference, disparity, contrast. *min khilâf* = from the opposite, i. e., alternately.

9. لأصلبن ***'uṣallibanna*** = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba,* form II of *ṣalaba* [*ṣalb*], to crucify. See *ṣalabû* at 4:157, p. 315, n. 1).

10. The true believer in Allah and the meeting with Him in the hereafter are not afraid of any corporal punishment or death for His sake. منقلبون ***munqalibûn*** (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba,* to be turned round, form VII of *qalaba* [*qalb*], to turn round. See *inqalabû* at 7:119, p. 509, n. 8).

11. تنقم ***tanqimu*** = you take revenge, vengeance, avenge yourself (v. ii. m. s. impfct. from *naqama* [*naqm*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

لَمَّا جَآءَتْنَا when these have come to us.
رَبَّنَآ أَفْرِغْ عَلَيْنَا Our Lord, pour out[1] on us
صَبْرًا وَ patience and
تَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾ let us die[2] as Muslims."

Section (*Rukû'*) 15

وَقَالَ ٱلْمَلَأُ 127. There said the notables
مِن قَوْمِ فِرْعَوْنَ of the people of the Pharaoh:
أَتَذَرُ مُوسَىٰ "Do you let alone[3] Mûsâ and
وَقَوْمَهُۥ لِيُفْسِدُوا۟ his people to create troubles[4]
فِى ٱلْأَرْضِ in the land
وَيَذَرَكَ and to forsake[5] you
وَءَالِهَتَكَ and your gods?"
قَالَ سَنُقَتِّلُ He said: "We will slaughter[6]
أَبْنَآءَهُمْ their sons and
وَنَسْتَحْىِۦ نِسَآءَهُمْ keep alive[7] their womenfolk;
وَإِنَّا فَوْقَهُمْ and indeed we are over them
قَٰهِرُونَ ﴿١٢٧﴾ irresistible."[8]

قَالَ مُوسَىٰ لِقَوْمِهِ 128. Mûsâ said to his people:
ٱسْتَعِينُوا۟ بِٱللَّهِ " Seek the help[9] of Allah
وَٱصْبِرُوٓا۟ and have patience.[10]
إِنَّ ٱلْأَرْضَ لِلَّهِ Verily the earth is Allah's.

1. أفرغ ***'afrigh*** = pour out, empty, unload (v. ii. m. s. imperative from *'afragha*, form IV of *faragha/farigha* [*farâgh /furûgh*], to be empty. See at 2:250, p. 127, n. 9).

2. توف ***tawaffa*** = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 3:193, p. 232, n. 7).

3. تذر ***tadharu*** = you leave, let alone, abandon, forsake (v. ii. m. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See *nadharu* at 6:110, p. 437, n. 10).

4. يفسدوا ***yufsidû***(*na*) = they make trouble, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *mufsidîn* at 7:103, p. 506, n. 5).

5. يذر ***yadhara***(*u*) = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhr* { See n. 3 above}. The last letter takes *fatḥah* for the verb is conjunctive to the previous verb *yufsidû* which is governed by a hidden *'an*.

6. نقتل ***nuqattilu*** = we slaughter, massacre (v. i. pl. impfct. from *qattala*, form II of *qatala* [*qatl*], to kill, slay. See *yuqattalû* at 5:33, 344, n. 10).

7. نستحى ***nastaḥyî*** = we let live, keep alive, are ashamed of (v. i. pl. impfct. *istaḥyâ*, form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See *yastaḥyûna* at 2:49, p.23, n.16).

8. قاهرون ***qâhirûn*** (pl.; s. *qâhir*) = irresistible, overpowering, subjugators (act. participle from *qahara* [*qahr*], to overpower, subjugate, vanquish).

9. استعينوا ***ista'înû*** = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'âna*, form X from *'âna* [*'awn*], to assist, help. See at 2:153, p. 72, n. 13).

10. اصبروا ***iṣbirû*** = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 7:88, p. 500, n. 2).

يُورِثُهَا He makes inherit[1] it
مَن يَشَآءُ whom He will
مِنْ عِبَادِهِۦ of His servants;
وَٱلْعَٰقِبَةُ and the end[2] is
لِلْمُتَّقِينَ ﴿١٢٨﴾ for the godfearing.[3]

قَالُوٓا 129. They said:[4]
أُوذِينَا "We have been persecuted[5]
مِن قَبْلِ أَن تَأْتِيَنَا before you came to us and
وَمِنۢ بَعْدِ مَا جِئْتَنَا after you have come to us."
قَالَ عَسَىٰ رَبُّكُمْ He said: "Maybe Your Lord
أَن يُهْلِكَ عَدُوَّكُمْ will destroy[6] your enemy[7]
وَيَسْتَخْلِفَكُمْ and make you successors[8]
فِى ٱلْأَرْضِ فَيَنظُرَ in the land and then see
كَيْفَ تَعْمَلُونَ how you act."
﴿١٢٩﴾

Section (*Rukû'*) 16

وَلَقَدْ أَخَذْنَآ 130. And We seized[9]
ءَالَ فِرْعَوْنَ the people of the Pharaoh
بِٱلسِّنِينَ with years (of drought)
وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ and shortage[10] in yields[11]
لَعَلَّهُمْ that they might
يَذَّكَّرُونَ ﴿١٣٠﴾ bear in mind.[12]

1. يورث ***yûrithu*** = makes inherit, gives as inheritance, appoints heir to (v. iii. m. s. impfct. from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/turâth*], to be heir, to inherit. See *'ûriththum* at 7:43, p. 481, n. 12).

2. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:103, p. 4506, n. 4

3. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 5:46, p. 352, n. 10).

4. i. e., Mûsâ's people said.

5. أوذينا ***'ûdhînâ*** = we were persecuted, tortured, hurt, damaged (v. i. pl. past passive from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *'ûdhû* at 6:34, p. 404, n. 3).

6. يهلك ***yuhlika***(*u*) = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:17, p. 337, n. 5).

7. عدو ***'adûww*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 7:24, p. 472, n. 7.

8. يستخلف ***yastakhlifa***(*u*) = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*],to come after, to follow, to succeed. The last letter takes *fathah* because the verb is conjunctive to the previous verb *yuhlika* which is governed by the particle *'an*. See *yastakhtalif* a 6:133, p. 447, n. 8).

9. أخذنا ***'akhadhnâ*** = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 7:95, p. 503, n. 5).

10. نقص ***naqş*** = loss, diminution, decrease, shortage, deficit. See at 2:155, p. 73, n. 9.

11. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 2:265, p. 139, n. 12).

12. i. e., take heed and believe. يذكرون ***yadhdhakkarûna*** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 7:26, p. 473, n. 7).

فَإِذَا جَآءَتْهُمُ 131.So if there came to them
ٱلْحَسَنَةُ قَالُوا any good thing[1] they said:
لَنَا هَٰذِهِۦ ۖ وَإِن "Ours is this";[2] but if
تُصِبْهُمْ سَيِّئَةٌ there befell[3] them an evil[4]
يَطَّيَّرُوا۟ بِمُوسَىٰ they augured ill[5] of Mûsâ
وَمَن مَّعَهُۥٓ ۚ and those with him.
أَلَآ إِنَّمَا طَٰٓئِرُهُمْ O sure, their ill augury
عِندَ ٱللَّهِ was with Allah;[6]
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ ﴿١٣١﴾ did not know.

وَقَالُوا 132. And they said:
مَهْمَا تَأْتِنَا بِهِۦ مِنْ "Whatever you bring us of a
ءَايَةٍ لِّتَسْحَرَنَا بِهَا sign to enchant[7] us therewith,
فَمَا نَحْنُ لَكَ we will not be in you
بِمُؤْمِنِينَ ﴿١٣٢﴾ believers".

فَأَرْسَلْنَا عَلَيْهِمُ 133. So We sent on them
ٱلطُّوفَانَ وَٱلْجَرَادَ the deluge[8] and the locusts,[9]
وَٱلْقُمَّلَ وَٱلضَّفَادِعَ and the lice[10] and the frogs[11]
وَٱلدَّمَ and blood,
ءَايَٰتٍ مُّفَصَّلَٰتٍ as signs[12] set forth in detail.[13]
فَٱسْتَكْبَرُوا۟ But they turned arrogant[14]

1. i. e., a good year of harvest. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 6:160, p. 462, n. 1.
2. i. e., we deserve this because of our efforts.
3. تصب ***tuṣib*** (تصيب ***tuṣîbu***) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *asâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 4:77, p. 275, n.12).
4. i. e., hardship and bad season. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 6:160, p. 462, n. 3.
5. يطيروا ***yaṭṭayyarû***(*na*) [originally *yataṭayyarûna*] = they augur ill , see an evil omen (v. iii. m. pl. impfct. from *taṭayyara*, form V of *ṭâra* [*ṭayr/ṭayrân*], to fly. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yaṭîru* at 6:38, p. 415, n. 11).
6. i. e., the evil befell them by Allah's decree.
7. تسحر ***tasḥara***(*u*) = you enchant, bewitch, charm (v. ii. m. s. impfct. from *saḥara* [*siḥr*], to enchant. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *saḥirû* at 7:116, p. 508, n. 7).
8. i. e., the land (Egypt) was inundated with all the troubles mentioned here. Even the rivers and wells were filled with blood. طوفان ***ṭûfân*** = deluge, flood.
9. جراد ***jarâd*** = locusts.
10. قمل ***qummal*** = lice, small insects.
11. ضفادع ***ḍafâḍi'*** (pl.; s. *ḍifḍi'/ḍafḍa'*) = frogs.
12. i. e., signs of Allah's retribution.
13. مفصلات ***mufaṣṣalât*** (fem. pl.; s. *mufaṣṣalah*; m. *mufaṣṣal*) = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*faṣl*], to separate, set apart. See *mufaṣṣal* at 6:114, p. 439, n. 8).
14. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:88, p. 500, n. 5).

وَكَانُوا۟ قَوْمًا and had been a people
مُّجْرِمِينَ ﴿١٣٣﴾ committing sins.[1]

وَلَمَّا وَقَعَ 134. And when there fell[2]
عَلَيْهِمُ ٱلرِّجْزُ on them the retribution[3]
قَالُوا۟ يَٰمُوسَى they said: "O Mûsâ,
ٱدْعُ لَنَا رَبَّكَ pray[4] for us to your Lord
بِمَا by what He has
عَهِدَ عِندَكَ commissioned[5] you with.
لَئِن كَشَفْتَ عَنَّا If you remove[6] from us
ٱلرِّجْزَ the punishment
لَنُؤْمِنَنَّ لَكَ we will surely believe in you
وَلَنُرْسِلَنَّ مَعَكَ and will send with you
بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٣٤﴾ you the Children of Isrâ'îl.

فَلَمَّا كَشَفْنَا 135. But when We removed[7]
عَنْهُمُ ٱلرِّجْزَ from them the punishment
إِلَىٰٓ أَجَلٍ هُم till a time[8] they would reach,[9]
بَٰلِغُوهُ
إِذَا هُمْ يَنكُثُونَ ﴿١٣٥﴾ lo, they violated.[10]

فَٱنتَقَمْنَا 136.So We took vengeance[11]
مِنْهُمْ on them and
فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ drowned[12] them in the sea[13]

1. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 7:40, p. 480, n. 10).

2. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

3. رجز ***rijz*** = retribution, punishment, dirt, filth. See at 2:59, p. 27, n. 15.

4. ادع ***ud'u*** = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 2:61, p. 28, n. 12).

5. i. e., by virtue of your being Allah's Prophet and the provision of forgiveness for believing.
عهد ***'ahida***(*'ilâ*) = he assigned, committed, commissioned, entrusted, charged. delegated (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See at 3:183, p. 227, n. 9).

6. كشفت ***kashafta*** = you removed, disclosed, uncovered (v.ii. m. s. past from *kashafa* [*kashf*], to remove. See *yakshif* at 6:41, p. 407, n. 1).

7. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See n. 6 above).

8. i. e., the date they were to meet with drowning.
أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 6:128, p. 445, n. 8.

9. بالغوا ***bâlighû***(*n*) (pl.; s. *bâligh*) = those who reach, attain (act. partciple from *balagha* [*bulûgh*], to reach. See *bâlighah* at 6:149, p. 456, n. 2).

10. ينكثون ***yankuthûna*** = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate).

11. i. e. duly punished. انتقمنا ***intaqamnâ*** = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama* form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 5:95, p. 377, n. 110.

12. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

13. يم ***yamm*** (s.; pl. *yamûm*) = open sea.

بِأَنَّهُمْ كَذَّبُوا because they cried lies[1]
بِـَٔايَـٰتِنَا وَكَانُوا to Our signs and had been
عَنْهَا غَـٰفِلِينَ ﴿١٣٦﴾ heedless[2] to them.

وَأَوْرَثْنَا 137.And We made over[3] to
ٱلْقَوْمَ ٱلَّذِينَ the people who
كَانُوا۟ يُسْتَضْعَفُونَ had been deemed weak[4]
مَشَـٰرِقَ ٱلْأَرْضِ the eastern parts of the land
وَمَغَـٰرِبَهَا and its western parts
ٱلَّتِى بَـٰرَكْنَا فِيهَا wherein We gave blessings[5];
وَتَمَّتْ and fulfilled[6] was the
كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ best word of your Lord
عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ on the Children of Isrâ'îl
بِمَا صَبَرُوا۟ for they bore with patience;[7]
وَدَمَّرْنَا مَا and We annihilated[8] what
كَانَ يَصْنَعُ there used to make[9]
فِرْعَوْنُ وَقَوْمُهُۥ the Pharaoh and his people
وَمَا كَانُوا۟ and what they used
يَعْرِشُونَ ﴿١٣٧﴾ to erect.[10]

وَجَـٰوَزْنَا 138. And We crossed[11]
بِبَنِىٓ إِسْرَٰٓءِيلَ with the Children of Isrâ'îl
ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ the sea and they came upon
قَوْمٍ يَعْكُفُونَ عَلَىٰ a people devoted[12] to

1. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:101, p. 505, n.5).

2. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 6:156, p. 460, n.2.

3. أورثنا ***'awrathnâ*** = we made over, bequeathed, gave as inheritance (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *yûrithu* at 7:128, p. 512, n. 1).

4. يستضعفون ***yustaḍ'afûna*** = they are deemed weak, treated as weak, (v. iii. m. pl. impfct. passive from *istaḍ'afa*, form X of *ḍa'ufa*[*ḍu'f /ḍa'f*], to be weak. See *ustuḍ'ifû* at 7:75, p. 495, n. 13).

5. باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See *barakât* at 7. 96, p. 503, n. 9).

6. تمت ***tammat*** = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 6:115, p. 439, n. 11).

7. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See *taṣbirû* at 6:34, p. 2404, n. 2).

8. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish.

9. يصنع ***yaṣna'u*** = he manufactures, makes, performs (v. iii. m. s. impfct. from *ṣana'a* [*ṣan' ṣun'/ ṣanî'*], to do, to make. See *yasna'ûna* at 5:63, p. 361, n. 5).

10. i. e., of edifices and structures. يعرشون *ya'rishûna* = they erect, raise (v. iii. m. pl. impfct. from *'arasha*, [*'arsh/'urûsh*], to erect a trellis.

11. جاوزنا ***jâwaznâ*** = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz/jawâz/majâz*], to pass, to be allowed. See *jâwaza* at 2:249, p. 126, n. 14).

12. يعكفون ***ya'kifûna*** = they cling to, devote themselves to, are addicted to (v. iii. m. pl. impfct. from *'akafa* [*'ukûf*], to adhere, to cling. See *'âkifûn* = at 2:187, p. 90, n. 2).

أَصْنَامٍ لَّهُمْ the idols[1] of theirs.

قَالُوا يَا مُوسَى They said: "O Mûsâ,

اجْعَل لَّنَا إِلَٰهًا make[2] for us a god

كَمَا لَهُمْ آلِهَةٌ as they have gods."

قَالَ إِنَّكُمْ He said: "Indeed you are

قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ a people that do not know."[3]

إِنَّ هَٰؤُلَاءِ 139. "As to these people,

مُتَبَّرٌ مَّا هُمْ فِيهِ doomed to riun[4] is what

وَبَاطِلٌ مَّا they are in[5] and void[6] is what

كَانُوا يَعْمَلُونَ they use to do."

﴿١٣٩﴾

قَالَ 140. He said:

أَغَيْرَ اللَّهِ "Is one other than Allah I

أَبْغِيكُمْ إِلَٰهًا should seek[7] for you as a god

وَهُوَ فَضَّلَكُمْ while He has preferred[8] you

عَلَى الْعَالَمِينَ over all the beings?"[9]

﴿١٤٠﴾

وَإِذْ أَنجَيْنَاكُم 141. And when We saved[10]

مِّنْ آلِ you from the people of the

فِرْعَوْنَ Pharah

يَسُومُونَكُمْ who were inflicting[11] on you

سُوءَ الْعَذَابِ the evil of persecution,

1. Prophet Mûsa (p. b. h.), along with the Children of Isrâ'îl, crossed over from Egypt to the Sinai peninsula where the people were then steeped in idolatry and poytheism. أصنام *'aṣnâm* (pl.; s. صنم *ṣanam*) = idols, images. See at 6:74, p. 421, n. 9.

2. Influenced by the instance of the local people and impelled by Satan the Children of Isrâ'îl ignored the teachings of their Prohet and insisted on worshipping an idol. اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 4:75, p. 273, n. 8).

3. تجهلون ***tajhalûna*** = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl/jahâlah*], to be ignorant. See *jahâlah* at 4:17, p. 246, n. 2.

4. متبر ***mutabbar*** = destroyed, annihilated, doomed to ruin (passive participle from *tabbara*, form II of *tabara* [*tabr*], to destroy).

5. i. e., polytheism and worship of idols.

6. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 4:61, p. 316, n. 11.

7. أبغي ***'abghî*** = I seek, desire (v. i. s. impfct. from *baghâ* [*bughâ'*], to seek. See *abtaghî* at 6:164, p. 463, n. 4).

8. i. e., He has preferred you for sending Prophets from among you and for giving you proper guidance. فضل ***faḍḍala*** = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See at 4:95, p. 285, n. 9).

9. i. e., all the beings of the time. عالمين ***'âlamîn*** (pl.; acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

10. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:83, p. 498, n.1).

11. يسومون ***yasûmûna*** = they impose, inflict, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See at 2:49, p. 23, n. 15).

يُقَتِّلُونَ أَبْنَآءَكُمْ slaughtering[1] your sons
وَيَسْتَحْيُونَ and keeping alive[2] your
نِسَآءَكُمْ ۚ وَفِي women,
ذَٰلِكُم بَلَآءٌ مِّن and in that was a trial[3] from
رَّبِّكُمْ عَظِيمٌ your Lord, a grave one.[4]
١٤١

Section (*Rukû'*) 17

وَوَٰعَدْنَا مُوسَىٰ 142. We appointed[5] for Mûsâ
ثَلَٰثِينَ لَيْلَةً thirty nights and comple-
وَأَتْمَمْنَٰهَا بِعَشْرٍ mented[6] them with ten.
فَتَمَّ مِيقَٰتُ Thus became full the term[7]
رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ of his Lord in forty days.
وَقَالَ مُوسَىٰ And Mûsâ said
لِأَخِيهِ هَٰرُونَ to his brother Hârûn :
ٱخْلُفْنِي فِي قَوْمِي "Take my place[8] in my people
وَأَصْلِحْ and put right[9]
وَلَا تَتَّبِعْ سَبِيلَ and do not follow[10] the way
ٱلْمُفْسِدِينَ ١٤٢ of the mischief-makers."

وَلَمَّا جَآءَ مُوسَىٰ 143. And when Mûsâ came
لِمِيقَٰتِنَا to Our appointed place
وَكَلَّمَهُۥ رَبُّهُۥ and His Lord spoke to him
قَالَ رَبِّ أَرِنِيٓ he said: "My Lord, show me
أَنظُرْ إِلَيْكَ ۚ that I may look at You."

1. يقتلون ***yuqattilûna*** = they slaughter, massacre (v. iii. m. pl. impfct. from *qattala*, form II of *qatala* [*qatl*], to kill, slay. See *yuqattalû* at 5:33, 344, n. 10).

2. يستحيون ***yastaḥyûna*** = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See at 2:49, p.23, n.16).

3. بلاء ***balâ'*** = trial, test, tribulation (See 2:49, p. 24, n. 1). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275,; Ibn Kathîr, I, 128-129).

4. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:116, p. 508, n. 9).

5. واعدنا ***wâ'adnâ*** = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise.

6. See 2:51. After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days. أتممنا ***'atmamnâ*** = we completed, complemented, finished (v. i. pl. past from *'atamma* , form IV of *tamma* [*tamâm*], to be completed. See *'atmamtu* at 5:3, p. 328, n.4).

7. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqît* at 2:189, p. 91, n. 3.

8. اخلف ***ukhluf*** = you succeed, take the place of (v. ii. m. s. imperative from *khakafa*, to succeed. See *yastakhlif* at 7:129, p. 512, n. 8.

9. i. e., their affairs and conduct. أصلح ***'aṣliḥ*** = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa* , form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 6:54, p. 412, n. 8).

10. لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*,form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:150, p. 456, n. 6).

قَالَ لَن تَرَىٰنِي He said: "You cannot see Me

وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ but look at the mountain,

فَإِنِ ٱسْتَقَرَّ if it remains stable[1]

مَكَانَهُۥ in its place

فَسَوْفَ تَرَىٰنِي then you will see Me."

فَلَمَّا تَجَلَّىٰ So when his Lord cast His

رَبُّهُۥ لِلْجَبَلِ Light[2] on the mountain,

جَعَلَهُۥ دَكًّا He made it a level ground[3]

وَخَرَّ مُوسَىٰ صَعِقًا and Mûsa fell[3] unconscious.[4]

فَلَمَّآ أَفَاقَ And when he recovered[6]

قَالَ سُبْحَٰنَكَ he said: "Glory be to You;

تُبْتُ إِلَيْكَ I trun to you in repentance[7]

وَأَنَا۠ أَوَّلُ and I am the first

ٱلْمُؤْمِنِينَ ﴿١٤٣﴾ of the believers."

قَالَ يَٰمُوسَىٰٓ 144. He said: "O Mûsâ,

إِنِّي ٱصْطَفَيْتُكَ I have chosen[8] you

عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِي over men with My messages[9]

وَبِكَلَٰمِي and My words.

فَخُذْ مَآ ءَاتَيْتُكَ So take[10] what I have given

وَكُن مِّنَ ٱلشَّٰكِرِينَ you and be of the grateful."[11]

﴿١٤٤﴾

وَكَتَبْنَا لَهُۥ 145. And We wrote for him

1. Mûsâ (p.b.h.) was enabled to hear the words of Allah without seeing Him. استقر ***istaqarra*** = he or it became stable/steady, settled (v. iii. m. s. past in form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 7:24, p. 472, n. 8).

2. تجلى ***tajallâ*** = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear).

3. i. e., made it crumble to dust. دك ***dakk*** (s..; pl. *dukûk*) level ground, demolished to the ground.

4. خر ***kharra*** = he fell , fell down, sank to the ground (v. iii. m. s. past from *kharr/khurûr*), to fall, fall down).

5. صعق ***ṣa'iq*** = thunderstruck, dumbfounded, unconscious.

6. أفاق ***'afâqa*** = he recovered, regained consciousness, woke up (v. iii. m. s. past in form IV of *fâqa* [*fawq/fawâq*], to surpass, to overtop, to transcend.

7. تبت ***tubtu***= I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. اصطفيت ***iṣṭafaytu***= I chose, selected, picked out, singled out (v. i. s. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See *iṣṭafâ* at 3:42, p. 172, n. 5).

9. رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See at 7:62, p. 490, n. 3.

10. i. e., take the tablets and the instructions contained therein, as stated in the next *'âyah*. خذ ***khudh*** = take, receive, seize, grab (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

11. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 7:17, p. 470, n. 1).

فِي ٱلْأَلْوَاحِ مِن in the tablets[1]
كُلِّ شَيْءٍ مَّوْعِظَةً of everything in exhortation[2]
وَتَفْصِيلًا and elucidation[3]
لِّكُلِّ شَيْءٍ regarding every matter.
فَخُذْهَا بِقُوَّةٍ "So take them with firmness[4]
وَأْمُرْ قَوْمَكَ and bid your people
يَأْخُذُوا that they take
بِأَحْسَنِهَا the best of these.
سَأُورِيكُمْ And I shall show[5] you
دَارَ ٱلْفَٰسِقِينَ ﴿١٤٥﴾ the land of the defiant."[6]

سَأَصْرِفُ عَنْ 146. "I shall divert[7] from
ءَايَٰتِيَ My revelations
ٱلَّذِينَ يَتَكَبَّرُونَ those who turn arrogant[8]
فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ in the earth without right.
وَإِن يَرَوْا And even if they see
كُلَّ ءَايَةٍ every sign
لَّا يُؤْمِنُوا بِهَا they will not believe in it;
وَإِن يَرَوْا and if they see
سَبِيلَ ٱلرُّشْدِ the way of right conduct[9] they
لَا يَتَّخِذُوهُ سَبِيلًا do not adopt[10] it as a way;
وَإِن يَرَوْا and if they see
سَبِيلَ ٱلْغَيِّ the way of error[11]

1. ألواح ***'alwâḥ*** (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

2. موعظة ***maw'iẓah*** (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 5:46, p. 352, n. 9.

3. تفصيل ***tafṣîl*** = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See at 6:154, p. 459, n. 3).

4. قوة ***quwwah*** (s.; pl. قوات *quwwât*/ قوى *quwan*) = force, power, strength, firmness. See at 2:63, p. 30, n. 11.

5. أوري ***'ûrî*** = I show (v. i. s. impfct, from *'arâ*, form IV of *ra'a* [*ra'y/ru'yah*], to see. See *yuriya* at 7:27, p. 473, n. 12).

6. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 7:102, p. 505, n. 9).

7. أصرف ***'aṣrifu*** = I divert, distract, turn, turn away, keep away (v. i. s. impfct. from *ṣarafa* [*ṣarf*], to turn, to divert. See *nuṣarrifu* at 7:58, p. 488, n. 16).

8. يتكبرون ***yatakabbarûna*** = they turn arrogant, wax proud, be haughty (v. iii. m. pl. impfct. from *takabbara*, from V of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *istakbarû* at 7:133, p. 513, n. 14).

9. رشد ***rushd*** = right and proper conduct, good sense, maturity of the mind, guidance. See at 4:6, p. 239, n. 1.

10. يتخذوا ***yattakhidhû(na)*** = they take, take to themselves, assume, adopt (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *tattakhidhûna* at 7:74, p. 495, n. 4).

11. غى ***ghayy*** = error, sin, transgression, offence. See at 2:256, p. 132, n. 5.

يَتَّخِذُوهُ سَبِيلًا they will adopt it as a way.
ذَٰلِكَ بِأَنَّهُمْ That will be so because they
كَذَّبُوا بِآيَاتِنَا وَ cry lies[1] to Our signs and
كَانُوا عَنْهَا غَافِلِينَ use to be heedless[2] to them.
﴿١٤٦﴾

147. And those who cry lies
وَالَّذِينَ كَذَّبُوا to Our signs and
بِآيَاتِنَا وَ the meeting[3] in the hereafter,
لِقَاءِ الْآخِرَةِ their deeds will fall through.[4]
حَبِطَتْ أَعْمَالُهُمْ Will they be repaid[5] except
هَلْ يُجْزَوْنَ إِلَّا what they use to perform?
مَا كَانُوا يَعْمَلُونَ
﴿١٤٧﴾

Section (*Rukû'*) 18

148. And Mûsâ's people took
وَاتَّخَذَ قَوْمُ مُوسَىٰ to them after him,
مِنْ بَعْدِهِ out of their jewellery,[6]
مِنْ حُلِيِّهِمْ a calf[7] as an image[8]
عِجْلًا جَسَدًا having a mooing.[9]
لَهُ خُوَارٌ Did they not see that it
أَلَمْ يَرَوْا أَنَّهُ did not speak to them
لَا يُكَلِّمُهُمْ nor show them a way?
وَلَا يَهْدِيهِمْ سَبِيلًا They took it themselves
اتَّخَذُوهُ and were transgressors.[10]
وَكَانُوا ظَالِمِينَ
﴿١٤٨﴾

1. كذبوا ***kadhdhabû*** = they called lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:136, p. 515, n. 1).

2. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:136, p. 515, n.2.

3. لقاء ***liqâ'*** = meeting, encounter. See at 7:51, p. 485, n. 6.

4. حبطت ***ḥabiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubût*], to come to nothing. See at 5:53, p. 357, n. 1).

5. يجزون ***yujzawna*** = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 6:160, p. 462, n. 4).

6. After the departure of Mûsâ (p.b.h.) for the time and place appointed by Allah the Israelites adopted the image of a calf made by Sâmiriyy for them out of the golden ornaments which they had brought from Egypt and started worshipping it. It was so contrived that air could be blown into it producing a sound resembling the mooing of a cow. حلى ***ḥuliyy*** (pl.; s. *ḥaly*) = jewellery, ornaments.

7. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 4:153, p. 313, n. 4.

8. جسد ***jasad*** (s.; pl. *'ajsâd*) = body, corpus, image.

9. خوار ***khuwâr*** = lowing, mooing

10. i. e., especially by setting partners with Allah and worshipping an image, which is described in the Qur'ân as a grave transgression (*zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 7:44, p. 482, n. 8).

وَلَمَّا سُقِطَ فِي
أَيْدِيهِمْ وَرَأَوْا
أَنَّهُمْ قَدْ ضَلُّوا
قَالُوا لَئِن لَّمْ يَرْحَمْنَا
رَبُّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿١٤٩﴾

149. And when they were
full of remorse[1] and saw that
they had gone astray[2] they
said: "If our Lord pities us
not and forgives us
we shall certainly be of
those doomed to loss."[3]

وَلَمَّا رَجَعَ مُوسَىٰ
إِلَىٰ قَوْمِهِ غَضْبَانَ
أَسِفًا قَالَ
بِئْسَمَا خَلَفْتُمُونِي
مِن بَعْدِي
أَعَجِلْتُمْ
أَمْرَ رَبِّكُمْ
وَأَلْقَى الْأَلْوَاحَ
وَأَخَذَ بِرَأْسِ
أَخِيهِ يَجُرُّهُ إِلَيْهِ
قَالَ ابْنَ أُمَّ
إِنَّ الْقَوْمَ
اسْتَضْعَفُونِي وَكَادُوا
يَقْتُلُونَنِي
فَلَا تُشْمِتْ بِيَ

150. And when Mûsâ came
back to his people enraged[4]
and grieved[5] he said:
"Evil is what you have done
in my place[6] in my absence.
Did you forestall[7]
the command of your Lord?
And he cast down[8] the tablets
and seiged by the head of
his brother dragging[9] to him.
He said: "Son of my mother,
indeed the people treated me
as weak[10] and were about
to kill me.
So do not make a fun[11] of me

1. سقط فى أيديهم ***suqiṭa fī 'aydīhi/'aydīhim*** is a phrase meaning to be full of remorse, to repent deeply and be at a loss.

2. i. e., from the right way. ضلوا ***ḍallû*** = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 5:77, p. 368, n. 5).

3. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:92, p. 502, n. 3).

4. غضبان ***ghaḍbân*** (s.; pl. غضاب *ghiḍâb*) = enraged, furious, infuriated, indignant, angry. See *ghaḍiba* at 5:61, p. 360, n. 2.

5. أسف ***'asif*** = grieved, regretful , sorry.

6. خلفتم ***khalaftum***= you succeeded, came after, took the place of (v. ii. m. pl. past from *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *ukhluf* at 7:142, p. 517, n. 8.

7. i. e., by not waiting till the return of Mûsâ (p.b.h.) and worshipping an image in disregard of the instructions given to them not to worship anyone except Allah. عجلتم ***'ajiltum*** = you speeded, acted before, outsripped, forestalled (v. ii. m. pl. past from *'ajila* [*'ajal/'ajalah*], to hasten. See *tasta'jilûna* at 6:57, p. 413, n. 9).

8. ألقى ***'alqâ*** = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:107, p. 507, n. 1).

9. يجر ***yajurru*** = he drags, draws, pulls (v. iii. m. s. impfct. from *jarra* [*jarr*], to draw, to pull).

10. استضعفوا ***istaḍ'afû*** = they deemed weak, treated as weak, (v. iii. m. pl. past from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yustaḍ'afûna* at 7:137, p. 515, n. 4).

11. لا تشمت ***lâ tushmit*** = do not make a fun of, make an object of malicious pleasure (v. ii. m. s. imperative {prohibition} from *'ashmata*, form IV of *shamita* [*shamât/shamâtah*], to rejoice at the misfortune of someone).

ٱلْأَعْدَآءَ	for the enemies[1]
وَلَا تَجْعَلْنِى مَعَ	nor place me with
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾	the trangressing people."[2]
قَالَ رَبِّ	151. He said: "My Lord,
ٱغْفِرْ لِى وَلِأَخِى	forgive me and my brother
وَأَدْخِلْنَا فِى	and enter[3] us into Your mercy,
رَحْمَتِكَ	for You are the Most
وَأَنتَ أَرْحَمُ	Merciful of the merciful."
ٱلرَّٰحِمِينَ ﴿١٥١﴾	
	Section (*Rukû'*) 19
إِنَّ ٱلَّذِينَ ٱتَّخَذُوا	152. Verily those who took
ٱلْعِجْلَ	up[4] the calf,
سَيَنَالُهُمْ	there shall get hold[5] of them
غَضَبٌ مِّن رَّبِّهِمْ	wrath[6] from their Lord and
وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	ignominy[7] in the worldly life.
وَكَذَٰلِكَ نَجْزِى	And thus We requite[8]
ٱلْمُفْتَرِينَ ﴿١٥٢﴾	the falsehood-inventors.[9]
وَٱلَّذِينَ عَمِلُوا	153. And those who do
ٱلسَّيِّـَٔاتِ ثُمَّ	bad deeds[10] and then
تَابُوا مِنۢ بَعْدِهَا	turn in repentance[11] after
وَءَامَنُوٓا	that[12] and believe –

1. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 4:44, p. 260, n. 15.
2. i. e., those who worshipped the image of the calf in disregard of the instructions given to them. Setting partners with Allah is a grave transgression (*zulm*). ظالمين ***zâlimîn*** (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 7:148, p. 520, n. 10).
3. أدخل ***'adkhil*** = enter (in the transitive sense), admit (v. ii. m. s. imperative from IV of *dakhala*[*dukhûl*], to enter. See *yadkhulû* at 7:46, p. 483, n. 6).
4. i. e., took up the calf for worshipping it. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:51, p. 484, n. 10).
5. ينال ***yanâlu*** = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:49,, p. 484, n. 3).
6. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 7:71, p. 493, n. 6.
7. ذلة ***dhillah*** = ignominy, debasement, depravity. See at 3:112, p. 199, n. 11.
8. نجزى ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 7:40, p. 480, n. 9).
9. i. e., innovators who introduce anything new in the *dîn* (*bid'ah*), without any basis in *sharî'ah* (*Mukhtasar Tafsîr al-Qâsimî*, p. 169). مفترين ***muftarîn*** (pl.; acc./gen. of *muftarûn*; s. *muftarin*) = fabricators, calumniators, falsehood -inventors (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftaraynâ* at 7:89, p.500 , n. 10).
10. سيئات ***sayyi'ât*** (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 5:12, p. 334, n. 6.
11. تابوا ***tâbû*** = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 5:34, p. 345, n. 7).
12. i. e., without delaying after the realization of the fault.

إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا verily your Lord is after that
لَغَفُورٞ definitely Most Forgiving,
رَّحِيمٞ ١٥٣ Most Merciful.

وَلَمَّا سَكَتَ 154.And when there calmed
عَن مُّوسَى ٱلۡغَضَبُ down[1] the anger[2] in Mûsâ
أَخَذَ ٱلۡأَلۡوَاحَ he took up the tablets,[3]
وَفِي نُسۡخَتِهَا for in their transcript[4]
هُدٗى وَرَحۡمَةٞ were guidance and mercy
لِّلَّذِينَ هُمۡ لِرَبِّهِمۡ for those who are of their
يَرۡهَبُونَ ١٥٤ Lord in dread.[5]

وَٱخۡتَارَ مُوسَىٰ 155. And Mûsâ selected[6]
قَوۡمَهُۥ سَبۡعِينَ رَجُلٗا for his people seventy men
لِّمِيقَٰتِنَاۖ for Our appointed time;[7]
فَلَمَّآ أَخَذَتۡهُمُ and when there seized[8] them
ٱلرَّجۡفَةُ the severe earthquake[9]
قَالَ رَبِّ he said: "My Lord, were
لَوۡ شِئۡتَ You to will, you could have
أَهۡلَكۡتَهُم مِّن قَبۡلُ destroyed[10] them before,
وَإِيَّيَۖ and me too.
أَتُهۡلِكُنَا Would you destroy[11] us for
بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآۖ what the fools[12] of us did?

1. سكت ***sakata*** = he or it became silent, calmed, calmed down, subsided (v. iii. m. s. past from *sukût / sukât*, to be silent, quiet).

2. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 7:152, p. 522, n. 6.

3. ألواح ***'alwâḥ*** (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

4. نسخة ***nuskhah*** (s.; pl. نسخ *nusakh*) = transcript, copy.

5. يرهبون ***yarhabûna*** = they dread, are in dread of, hold in awe, fear (v. iii. m. pl. impfct. from *rahib / rahab / ruhb / rahbah*], to fear, to be frightened. See *irhabûnî* at 2:40, p. 21, n. 1).

6. Mûsâ (p.b.h.) selected seventy of the leading men of the Children of Isrâ'îl and went with them to Mount Sinai to ask Allah's forgiveness for them. اختار ***ikhtâra*** = he selected, chose, picked, elected (v. iii. m. s. past in form VIII of *khâra* [*khayr*], to chose, to prefer).

7. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqît* at 7:142, p. 517, n. 7.

8. On going to Mount Sinai at the appointed time the people demanded to see Allah with their eyes. Hence a severe earthquake seized them and they fell dead. أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:146, p. 519, n. 10).

9. رجفة ***rajfah*** = severe earthquake, tremor. See at 7:91, p. 501, n. 8.

10. أهلكت ***'ahlakta*** = you destroyed, devastated, ruined (v. ii. m. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See *'ahlaknâ* at 7:4, p.466, n. 5).

11. تهلك ***tuhliku*** = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*. See n. 10 above).

12. سفهاء ***sufahâ'*** (pl.; sing. سفيه *safîh*) = fools, stupid, impudent, incompetent. See at 4:5, p. 238, n.7.

إِنْ هِيَ إِلَّا فِتْنَتُكَ It was nought but Your trial[1]
تُضِلُّ بِهَا whereby You let go astray[2]
مَن تَشَاءُ whom You will
وَتَهْدِي مَن تَشَاءُ and guide whom you will.
أَنتَ وَلِيُّنَا You are our Guardian-
فَاغْفِرْ لَنَا Protector;[3] so forgive us
وَارْحَمْنَا and have mercy on us,
وَأَنتَ for You are
خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾ the Best Forgiver of all.

وَاكْتُبْ لَنَا فِي 156. And write for us
هَٰذِهِ الدُّنْيَا حَسَنَةً in this world good thing,[4]
وَفِي الْآخِرَةِ and in the hereafter.
إِنَّا هُدْنَا إِلَيْكَ We have returned[5] to You."
قَالَ عَذَابِي He said: "My punishment,
أُصِيبُ بِهِ مَنْ أَشَاءُ I inflict[6] it on whom I will,
وَرَحْمَتِي and My mercy,
وَسِعَتْ كُلَّ شَيْءٍ it encompasses[7] everything.
فَسَأَكْتُبُهَا لِلَّذِينَ So I shall write that for those
يَتَّقُونَ who guard themselves[8]
وَيُؤْتُونَ الزَّكَاةَ and pay *zakâh*,
وَالَّذِينَ هُم and those who
بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ believe in Our revelations."[9]

1. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 6:23, p. 399, n. 10.

2. تضل ***tuḍillu*** = you let go astray, mislead, delude, get lost (v. ii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

3. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 6:127, p. 445, n. 1).

4. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

5. هدنا ***hudnâ*** = we returned, were guided (v. i. pl. past from *hâda* [*hawd*], to return, to be guided, to be a Jew).

6. أصيب ***'uṣîbu*** = I hit, strike, inflict, reach (v. i. pl. past from *'aṣâba* form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *'aṣabnâ* at 7:100, p. 504, n. 9).

7. وسعت ***wasi'at*** = she or it encompassed, enclosed, held, accommodated, contained, (v. iii. f. s. past from *wasi'a* [*wasâ'h/sa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

8. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:72, p. 494, n. 2.

ٱلَّذِينَ يَتَّبِعُونَ	157. Those who follow[1]
ٱلرَّسُولَ	the Messenger,
ٱلنَّبِيَّ ٱلْأُمِّيَّ	the unlettered[2] Prophet–
ٱلَّذِي يَجِدُونَهُۥ	whom they find[3]
مَكْتُوبًا عِندَهُمْ	written down with them
فِي ٱلتَّوْرَىٰةِ	in the *Tawrah*
وَٱلْإِنجِيلِ يَأْمُرُهُم	and the Gospel[4] – bidding
بِٱلْمَعْرُوفِ	them to the approved[5]
وَيَنْهَىٰهُمْ	and forbidding to them
عَنِ ٱلْمُنكَرِ	the disapproved;[6]
وَيُحِلُّ لَهُمُ	and making lawful[7] for them
ٱلطَّيِّبَٰتِ	the good things[8]
وَيُحَرِّمُ عَلَيْهِمُ	and prohibiting on them
ٱلْخَبَٰٓئِثَ وَ	the filthy things,[9] and
يَضَعُ عَنْهُمْ	ridding[10] them of
إِصْرَهُمْ وَٱلْأَغْلَٰلَ	their burden[11] and the fetters[12]
ٱلَّتِي كَانَتْ عَلَيْهِمْ	that were on them.
فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ	So those who believe in him,
وَعَزَّرُوهُ وَنَصَرُوهُ	and support[13] and help him,
وَٱتَّبَعُوا۟ ٱلنُّورَ	and follow the light[14] that has
ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ	been sent down with him,
أُو۟لَٰٓئِكَ هُمُ	such are the ones who
ٱلْمُفْلِحُونَ ﴿١٥٧﴾	will be successful.

1. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:116, p. 440, n. 7).
2. i. e., Muhammad, peace and blessings of Allah be on him. امى *'ummyy* (s.; pl. *'ummiyyûn*) = unlettered, unscriptured, illiterate. See *'ummyyîn* at 3:76, p. 185, n. 1).
3. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 4: 173, p. 323, n. 1).
4. i. e., mentioned by name as well as by description of his qualities (See Abdul Ahad Dawud, *Muhammad in the Bible*, 3rd edition, Doha, 1980).
5. معروف ***ma'rûf*** = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).
6. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 5:79, p. 369, n. 4.
7. يحل ***yuḥillu*** = he makes lawful, allows (v. iii. m. s. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *'aḥalla* at 5:87, p. 372, n. 11).
8. i. e., in respect of food, marriage, dress, conduct and social relationships.
9. i. e., in respect of the things mentioned in n. 8 above. خبائث ***khabâ'ith*** (pl.; s. *khabîth*) = bad, evil, vicious, noxious, malignant, filthy things. See *khabîth* at 5:100, p. 379, n. 8.
10. يضع *yaḍa'u* = he places, puts down, lays, lays off [followed by *'an* the verb gives the sense of ridding, unburdening, taking off] (v. iii. m. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'û* at 4:102, p. 290, n. 5).
11. اصر ***'iṣr*** (pl. اصار *'âṣâr*) = burden, load, bond. See at 3:81, p. 188, n. 1).
12. i. e., the hard provisions of the previous laws. أغلال ***'aghlâl*** (pl.; s. ghull) = fetters, shackles, manacles, iron collars.
13. عزروا ***'azzarû*** = they supported, aided (v. iii. m. pl. past from *'azara* [*'azr*], to reprove, to prevent).
14. i. e., the light of guidance, the Qur'ân.

Section (*Rukû'*) 20

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ 158. Say: " O mankind,

إِنِّى رَسُولُ ٱللَّهِ I am the Messenger of Allah

إِلَيْكُمْ جَمِيعًا to you all –[2]

ٱلَّذِى لَهُۥ He to Whom belongs

مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[1] of the heavens

وَٱلْأَرْضِ and the earth.

لَآ إِلَٰهَ إِلَّا هُوَ No deity is there except He.

يُحْىِۦ وَيُمِيتُ He gives life[3] and causes death.[4]

فَـَٔامِنُوا۟ بِٱللَّهِ So believe in Allah

وَرَسُولِهِ and His Messenger,

ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى the unlettered[5] Prophet

يُؤْمِنُ بِٱللَّهِ who believe in Allah

وَكَلِمَٰتِهِۦ and His words.[6]

وَٱتَّبِعُوهُ لَعَلَّكُمْ And follow[7] him that you

تَهْتَدُونَ ﴿١٥٨﴾ may be guided aright.[8]

وَمِن قَوْمِ مُوسَىٰٓ 159.And of Mûsâ's people

أُمَّةٌ there is a community[9]

يَهْدُونَ بِٱلْحَقِّ who guide[10] with the truth

وَبِهِۦ يَعْدِلُونَ ﴿١٥٩﴾ and with it mete out justice.[11]

1. Muḥammad, peace and blessings of Allah be on him, was the Messenger of Allah to mankind as a whole, not to any particular people or country; and the message and teachings he delivered are meant for mankind as a whole.

2. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 5:120, p. 390, n.11.

3. i. e., the power to give life and cause death belongs solely to Him. يحى ***yuḥyî*** = he gives life revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *nastaḥî* at 7:127, p. 511, n. 7).

4. يميت ***yumîtu*** = he causes death, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 3:156, p. 217, n. 7).

5. أمى ***'ummyy*** (s.; pl. *'ummiyyûn*) = unlettered, unscriptured, illiterate. See *'ummyyîn* at 7:157, p. 525, n. 2).

6. i. e., all that is communicated to him and all that was communicated to the previous Prophets by Allah.

7. The *'âyah* addresses the creation in general. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7 :2, p. 466, n.1).

8. تهتدون ***tahtadûna*** = you (all) get guided, guide yourselves, are guided aright, find the way (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady / hudan / hidâyah*],to guide, to show. See *tahtadû* at 6:97, p. 432, n. 2).

9. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, class, category. See at 5:48, p. 354, n. 1.

10. i. e., guide themselves and their people who follow them. يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ*. See n. 8 above).

11. يعدلون ***ya'dilûna*** = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 6:150, p. 456, n. 8).

وَقَطَّعْنَٰهُمُ 160. And We carved[1] them[2]
ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا into twelve tribes[3]
أُمَمًا as communities[4] and
وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ We communicated to Mûsâ
إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ when his people asked him
أَنِ ٱضْرِب for water[5] that you strike
بِّعَصَاكَ ٱلْحَجَرَ with your stick the rock.
فَٱنۢبَجَسَتْ مِنْهُ So there gushed[6] out from it
ٱثْنَتَا عَشْرَةَ عَيْنًا twelve springs.
قَدْ عَلِمَ كُلُّ أُنَاسٍ Every people[7] had known
مَّشْرَبَهُمْ their drinking place.[8]
وَظَلَّلْنَا And We cast as shadow[9]
عَلَيْهِمُ ٱلْغَمَٰمَ over them the clouds[10]
وَأَنزَلْنَا عَلَيْهِمُ and sent down on them
ٱلْمَنَّ وَٱلسَّلْوَىٰ the *manna* and the *salwâ*.[11]
كُلُوا۟ مِن طَيِّبَٰتِ "Eat of the good things of
مَا رَزَقْنَٰكُمْ what We have granted you."
وَمَا ظَلَمُونَا And they wronged[12] Us not,
وَلَٰكِن كَانُوٓا۟ but they were
أَنفُسَهُمْ to themselves
يَظْلِمُونَ ﴿١٦٠﴾ doing wrong.
وَإِذْ قِيلَ لَهُمُ 161. And when it was said to
ٱسْكُنُوا۟ هَٰذِهِ them:" Inhabit[13] this hamlet[14]
ٱلْقَرْيَةَ

1. قطعنا ***qaṭṭa'nâ*** = we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See *'uqaṭṭi'anna* at 7:124, p. 510, n. 7).
2. i. e., the Children of Isrâ'îl.
3. أسباط ***'asbâṭ*** (sing. *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb (p.b.h.). See at 4:136, p. 318, n. 1.
4. أمم ***'umam*** (pl.; s. امة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 6:38, p. 415, n. 1; 5:48, p. 354, n. 1.
5. i. e., during their sojourn in al-Tîh. استسقى ***istasqâ*** = he asked for a drink, asked for water (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink. See at 2:60, p. 27, n. 17).
6. انبجست ***inbajsat*** = she or it gushed out, poured forth abundantly (v. iii. f. s. past from *inbajsa*, form VII of *bajasa* [*bajs*], to cause to flow).
7. i. e., each of the twelve tribes. أناس ***'unâs*** = people, folk. See at 7:82, p. 497, n. 10.
8. مشرب ***mashrab*** (pl. *mashârib*) = drinking place, drink, drinking trough. See at 2:60, p. 28, n. 6.
9. ظللنا ***ẓallalnâ*** = we caused to give shade, cast as shade, screened (v. i. pl. past from *ẓallala*, form II of *ẓalla* [*ẓall/ẓulûl*], to be, to continue. In its forms II and IV the verb means to shade, to screen. See at 2L57, p. 26, n. 9).
11. من ***manna*** and سلوى ***salwâ*** are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.
12. i. e., by not being grateful and not abiding by the instructions given to them. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:103, p. 506, n. 3).
13. اسكنوا ***uskunû*** = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See *uskun* at 7:19, p. 470, n. 7).
14. i. e., Bayt al-Maqdis. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:88, p. 500, n. 7.

وَكُلُوا مِنْهَا and eat[1] of there
حَيْثُ شِئْتُمْ wherever you like;
وَقُولُوا حِطَّةٌ and say:" Forgiveness",[2]
وَادْخُلُوا الْبَابَ and enter the gate
سُجَّدًا prostrating yourselves,[3]
نَّغْفِرْ لَكُمْ We shall forgive you
خَطِيئَاتِكُمْ your sins.[4]
سَنَزِيدُ We shall make an increase[5]
الْمُحْسِنِينَ for the righteous.[6]

﴿١٦١﴾

162. But there substituted[7]
الَّذِينَ ظَلَمُوا those who transgressed
مِنْهُمْ of them
قَوْلًا غَيْرَ الَّذِي a saying other than that
قِيلَ لَهُمْ said to them.
فَأَرْسَلْنَا عَلَيْهِمْ So We sent[8] on them
رِجْزًا مِّنَ السَّمَاءِ a retribution[9] from the sky
بِمَا كَانُوا because they went on
يَظْلِمُونَ ﴿١٦٢﴾ transgressing.[10]

Section (*Rukû'*) 21

وَاسْأَلْهُمْ عَنِ 163. And ask them about
الْقَرْيَةِ الَّتِي كَانَتْ the hamlet that was
حَاضِرَةَ الْبَحْرِ standing[11] by the sea –

1. كلوا ***kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 2:167, p.79, n. 6).

2. حطة ***ḥiṭṭah*** = relief, mitigation (it is here an abbreviation of حط عنا ذنوبنا *ḥuṭṭa 'annâ dhunûbanâ* = remove from us our sins , i. e., forgive us. See at 2:58, p. 27, n. 8.

3. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves (active participle from *sajada* [*sujûd*], to prostrate oneself. See *sâjidîn* at 7:120, p, 509, n. 10.

4. خطيئات ***khaṭî'ât*** (pl.; s. خطيئة *khaṭî'ah*) = wrongs, mistakes, faults, sins. See *khaṭî'ah* at 4:111, p. 283, n. 8.

5. نزيد ***nazîdu*** = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. See at 2:58, p. 27, n. 10).

6. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 6:84, p. 425, n. 10).

7. بدل ***baddala*** = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 2:59, p. 27, n. 12). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

8. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:59, p. 489, n. 1).

9. رجز ***rijz*** = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

10. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 7:9, p. 467, n. 11).

11. حاضرة ***hâḍirah*** (f.; m. *hâḍir*) = on the spot, instant, present, settled, resident (active participle from *haḍara* [*huḍûr*], to be present. See *ḥaḍara* at 2:282, p. 149, n. 5). The settlement referred to was either Aylah or Madyan or Tabriyyah.

إِذْ يَعْدُونَ when they transgressed[1]
فِي ٱلسَّبْتِ إِذْ about the Sabbath–
تَأْتِيهِمْ حِيتَانُهُمْ when their fish[2] came to them
يَوْمَ سَبْتِهِمْ on their Sabbath day appea-
شُرَّعًا ring and coming near;[3] and
وَيَوْمَ لَا يَسْبِتُونَ the day they sabbatised[4] not
لَا تَأْتِيهِمْ these did not come.
كَذَٰلِكَ نَبْلُوهُم Thus did We try[5] them, for
بِمَا كَانُوا يَفْسُقُونَ they used to sin defiantly.[6]
﴿١٦٣﴾

وَإِذْ قَالَتْ 164. And when
أُمَّةٌ مِّنْهُمْ a group of them said:
لِمَ تَعِظُونَ قَوْمًا "Why you exhort[7] a people
ٱللَّهُ مُهْلِكُهُمْ Allah is going to destroy[8]
أَوْ مُعَذِّبُهُمْ or chastise[9]
عَذَابًا شَدِيدًا with a severe punishment?"
قَالُوا مَعْذِرَةً They said: "As an excuse[10]
إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ to Your Lord and that they
يَتَّقُونَ might be on their guard."[11]
﴿١٦٤﴾

فَلَمَّا نَسُوا 165. So when they forgot[12]
مَا ذُكِّرُوا بِهِ what they were reminded of
أَنجَيْنَا ٱلَّذِينَ We saved those who

1. i. e., by capturing fish on the Sabbath day. يعدون ***ya'dûna*** = they transgress, act unjustly, assail, wrong (v. iii. m. pl. impfct. from *'adâ* [*'adw*], to speed. See *mu'tadîn* at 7:55, p. 487, n. 8).

2. حيتان ***ḥûtân*** (pl.; s. حوت *ḥût*) = fish, whales.

3. i. e., appearing above water and coming near the shore. شرع ***shurra'*** (pl.; s. *shâri'*) = appearing and coming near (act. participle from *shara'a* [*shurû'/ shar'*], to start, to enact.

4. يسبتون ***yasbitûna*** = they sabbatise, keep the Sabbath (v. iii. m. pl. impfct. from *sabata*, to rest, to keep the Sabbath).

5. نبلو ***nablû*** = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yablua* at 6:165, p. 464, n. 4).

6. يفسقون ***yafsuqûna*** = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 6:49, p. 410, n. 3).

7. The *'âyah* refers to the conversation between two groups of the people of the hamlet who did not violate the Sabbath, one group exhorting the violators not to do so. تعظون ***ta'iẓûna*** = you exhort, advise, admonish (v. ii. m. pl. impfct. from *wa'aẓa* [*wa'ẓ*], to admonish, to preach. See *ya'iẓu* at 4:59, p. 1266, n. 11).

8. مهلك ***muhlik*** = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:131, p. 447, n. 1).

9. معذب ***mu'adhdhib*** = one who punishes (act. participle from *'adhdhaba*, form II of *'adhaba* [*'adhb*],to obstruct. See *yu'adhdhibu* at 5:23, p. 347, n. 11).

10. i. e., of performing the duty of giving good advice. معذرة ***ma'dhirah*** = excuse, pardon.

11. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

12. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See n. 4 above; also at 7:51, p. 485, n. 12).

يَنْهَوْنَ عَنِ ٱلسُّوٓءِ who held back[1] from the evil
وَأَخَذْنَا ٱلَّذِينَ and seized[2] those who
ظَلَمُوا۟ transgressed with
بِعَذَابٍۭ بَـِٔيسٍۭ a miserable[3] punishment,
بِمَا كَانُوا۟ يَفْسُقُونَ for they used to sin defiantly.
﴿١٦٥﴾

فَلَمَّا عَتَوْا۟ 166. And when they excee-
عَن مَّا ded all bounds[4] of what
نُهُوا۟ عَنْهُ they were prohibited[5] from,
قُلْنَا لَهُمْ كُونُوا۟ We said to them:"Be you all
قِرَدَةً خَـٰسِـِٔينَ apes[6] despicable."[7]
﴿١٦٦﴾

وَإِذْ 167. And [recall] when
تَأَذَّنَ رَبُّكَ Your Lord proclaimed[8] He
لَيَبْعَثَنَّ would surely be raising[9]
عَلَيْهِمْ إِلَىٰ against them till
يَوْمِ ٱلْقِيَـٰمَةِ the Day of Resurrection
مَن those who would inflict[10] on
يَسُومُهُمْ them the evil of punishment.
سُوٓءَ ٱلْعَذَابِ
إِنَّ رَبَّكَ لَسَرِيعُ Your Lord is indeed quick[11]
ٱلْعِقَابِ ۖ وَإِنَّهُۥ in punishing;[12] and He is
لَغَفُورٌ indeed Most Forgiving,
رَّحِيمٌ ﴿١٦٧﴾ Most Merciful.

1. يَنْهَوْنَ ***yanhawna*** = they forbid, prohibit, proscribe, prevent, hold back (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 6:26, p. 401, n. 1).

2. i. e., seized with punishment. أَخَذْنَا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 5:70, p. 364, n. 8).

3. بَـِٔيسٍ ***ba'îs*** (s.; pl. *bu'asâ'*) = miserable, wretched.

4. عَتَوْا ***'ataw*** = they becmae insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'atâw/'utîy/'itîy*], to be insolent. See at 7:77, p. 496, n. 2).

5. نُهُوا ***nuhû*** = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [*nahw/nahy*], to forbid. See at 6:28, p. 401, n. 13).

6. قِرَدَةً ***qiradah*** (sing. *qird*) = monkeys, apes. See at 5:61, p. 360, n. 3 and 2:65, p. 31, n. 5.

7. خَـٰسِـِٔينَ ***khâsi'în*** (accusative/genitive of *khâsi'ûn*, sing. *khâsi'*) = the banished ones, those driven away, outcast, despicable, contemptible (active participle from *khasa'a* [*khas'*], to chase away. See at 2:65, p. 31, n. 6).

8. تَأَذَّنَ ***ta'adhdhana*** = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:44, p. 482, n. 5).

9. لَيَبْعَثَنَّ ***la+yab'athanna*** = he will surely raise, despatch, send out, resurrect (v. iii. m. s. impfct. emphatic from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 7:14, p. 469, n. 5).

10. يَسُومُ ***yasûmu*** = he imposes, inflicts, subjects to (v. iii. m. s. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See *yasûmûna* at 7:141, p. 516, n. 11).

11. سَرِيعُ ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 6:165, p. 464, n. 5.

12. 2. i. e., those who defy and disobey Him. عِقَابِ ***'iqâb*** = infliction of punishment, penalty. See at 6:165, p. 464, n. 6.

وَقَطَّعْنَٰهُمُ 168. And We carved[1] them
فِى ٱلْأَرْضِ أُمَمًا in the earth into nations.
مِّنْهُمُ ٱلصَّٰلِحُونَ Of them some were righ-
وَمِنْهُمْ دُونَ ذَٰلِكَ teous[2] and some otherwise.
وَبَلَوْنَٰهُم And We tried[3] them
بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ with weal[4] and woe[5]
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ that they might return.[6]

فَخَلَفَ 169. Then there followed[7]
مِنۢ بَعْدِهِمْ خَلْفٌ after them successors[8]
وَرِثُوا ٱلْكِتَٰبَ who inherited the Book,
يَأْخُذُونَ عَرَضَ taking the worldly[9] thing of
هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ this vilest sort[10] and saying:
سَيُغْفَرُ لَنَا "It will be forgiven us;"
وَإِن يَأْتِهِمْ and if there comes to them
عَرَضٌ مِّثْلُهُۥ a stuff similar to it
يَأْخُذُوهُ they grasp it.
أَلَمْ يُؤْخَذْ عَلَيْهِم Was there not taken on them
مِّيثَٰقُ ٱلْكِتَٰبِ the covenant[11] of the Book
أَن لَّا يَقُولُوا that they would not say of
عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ Allah ought but the truth,
وَدَرَسُوا مَا فِيهِ and they study[12] what is in it?
وَٱلدَّارُ ٱلْـَٔاخِرَةُ And the hereafter abode

1. قطعنا ***qaṭṭa'nâ*** = we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See at 7:160, p. 527, n. 1).

2. صالحون ***ṣâliḥûn***(pl.; s. صالح *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahah*], to be good, right, proper. See *ṣâliḥîn* at 6:85, p. 425, n. 11).

3. بلونا ***balawnâ*** = we tried, put to test (v. i. pl. past from *balâ [balw / balâ']*, to test, to try. See *nablû* at 7:163, p. 529, n. 5).

4. حسنات ***ḥasanât*** (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages [here it means weal or good fortune]. See *ḥasanah* at 7:156, p. 524, n. 4.

5. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, offences, sins, bad sides [here it means misfortune or woe]. See at 7:153, p. 522, n. 10.

6. i. e., to obedience, by leaving the way of sin and disobedience. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 3:72, p. 183, n. 6).

7. خلف ***khalafa*** = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalf/khilâfah*], to come after, to follow, to succeed. See *khalaftum* at 7:150, p. 521, n. 6).

8. خلف ***khalf*** = rear, rear part, successors, those behind. See at 7:17, p. 469, n. 11.

9. The allusion is to the Jews' taking of bribes and similar worldly considerations for tampering with or concealing what was written in the *Tawrâh*.
عرض ***'araḍ*** (s.; pl. أعراض *'a'râḍ*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11.

10. أدنى ***'adnâ*** = nearer, closer, lower, nether, viler, vilest. Elative form of دان *dânin*. See at 5:2107, p. 383, n. 11.

11. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 5:70, p. 364, n. 9).

12. درسوا ***darasû*** = they studied, learnt (v. iii. m. pl. past from *darasa* [درس *dars*], to study, to efface. See *darasta* at 6:105, p. 1435, n. 11).

خَيْرٌ لِّلَّذِينَ is better[1] for those who
يَتَّقُونَ fear Allah.[2]
أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ Will you not then realize?[3]

وَالَّذِينَ يُمَسِّكُونَ 170. And those who hold
بِالْكِتَابِ fast[4] by the Book and
وَأَقَامُوا الصَّلَاةَ properly perform[5] the prayer,
إِنَّا لَا نُضِيعُ We shall surely not frustrate[6]
أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾ the reward of the rectifiers.[7]

وَإِذْ 171.And [recall] when
نَتَقْنَا الْجَبَلَ We lifted[8] the mountain
فَوْقَهُمْ above them
كَأَنَّهُ ظُلَّةٌ as if it were a canopy[9]
وَظَنُّوا أَنَّهُ and they thought[10] that it was
وَاقِعٌ بِهِمْ going to fall[11] on them.
خُذُوا مَا آتَيْنَاكُم "Hold what We have given
بِقُوَّةٍ you with force and
وَاذْكُرُوا مَا فِيهِ remember what is therein,
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾ that you might fear Allah."

Section (*Rukû'*) 22

وَإِذْ 172. And [recall] when
أَخَذَ رَبُّكَ مِن your Lord took from
بَنِي آدَمَ مِن the Children of 'Âdam, from

1. خير ***khayr*** = good, better, best. See at 4:169, p. 320, n. 4.

2. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 7:164, p. 529, n. 11).

3. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 6:151, p. 457, n. 10).

4. يمسكون ***yumassikûna*** = they hold, hold fast (v. iii. m. pl. impfct. from *massaka*, form II of *masaka*[*mask*], to hold, to grab. See *'amsakna* at 5:4, p. 329, n. 1).

5. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. pastfrom *'aqâma*, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at 5:66, p. 362, n. 10).

6. نضيع ***nuḍî'u*** = we ruin, let perish, let go in vain, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'*/*ḍiyâ'*], to get lost. See *'uḍî'u* at 3:195, p. 232, n. 14).

7. i. e., those who rectify their faults and reform themselves. مصلحين ***muṣlihîn*** (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aṣlaḥa*, to set right, to compose differences; form IV of *ṣalaḥa*/*ṣaluḥa* [*ṣalâḥ*/ *ṣulûḥ*/ *ṣalâḥiyah*/ *maṣlaḥah*], to be good, right, proper, in order).

8. See 2:63, 93. نتقنا ***nataqnâ*** = we raised, lifted (v. i. pl. past from *nataqa* [نتق *natq*], to lift).

9. ظلة ***ẓullah*** (s.; pl. ظلل *ẓulal*) = canopy, shade, awning, marquee.

10. ظنوا ***ẓannû*** = they thought, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *ẓann*], to think, to suppose. See *naẓunnu* at 7:66, p. 491, n. 10).

11. واقع ***wâqi'*** = that which falls, is about to fall, is going to occur (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See *waqa'a* at 7:134, p. 514, n. 2).

ظُهُورِهِمْ ذُرِّيَّتَهُمْ their loins,[1] their progeny,[2]
وَأَشْهَدَهُمْ and made them bear witness[3]
عَلَىٰ أَنفُسِهِمْ over themselves –
أَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"
قَالُوا بَلَىٰ شَهِدْنَا They said: "Yes, we testify"–
أَن تَقُولُوا lest you should say
يَوْمَ الْقِيَامَةِ on the Day of Resurrection,
إِنَّا كُنَّا عَنْ هَٰذَا " We indeed were about it
غَافِلِينَ ﴿١٧٢﴾ unaware."[4]

أَوْ تَقُولُوا 173. Or lest you should say:
إِنَّمَا أَشْرَكَ " There only set partners[5] our
آبَاؤُنَا مِن قَبْلُ وَكُنَّا fathers afore and we were
ذُرِّيَّةً مِّن بَعْدِهِمْ descendants after them.
أَفَتُهْلِكُنَا Will you then destroy[6] us for
بِمَا فَعَلَ الْمُبْطِلُونَ what the [7] liying ones did?"
﴿١٧٣﴾

وَكَذَٰلِكَ نُفَصِّلُ 174. And thus We elucidate[8]
الْآيَاتِ وَلَعَلَّهُمْ the revelations and in order
يَرْجِعُونَ ﴿١٧٤﴾ that they might return.[9]

وَاتْلُ عَلَيْهِمْ 175. And recite[10] unto them
نَبَأَ الَّذِي the account of him to whom

1. i. e., Allah created the progeny of 'Âdam generation after generation, each generation being produced from the loins of their predecessors. ظهور *ẓuhûr* (sing. ظهر *ẓahr*) = backs, rears, rear sides. loins, spines. See at 6:146, p.454, n. 9).

2. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 6:84, p. 425, n. 8).

3. i. e., in their original and natural state. أشهد ***'ash-hada*** = he made testify/bear witness (v. iii. m. s. past in form IV of *shahida* [*shuhûd*], to witness. See *yash-hadûna* at 6:150, p. 456, n. 5).

4. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 6131, p. 447, n. 4.

5. أشرك ***'ashraka*** = he set partners, associated, (v. iii. m. s. past in form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 6:148, p. 455, n. 5).

6. تهلك ***tuhliku*** = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka,* form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 7:155, p. 523, n. 11).

7. i. e., those who falsely set partners with Allah and worship a multiplicity of gods. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See *baṭala* at 7:118, p. 509, n. 5). The plea of merely following the forefathers in setting partners with Allah will not be acceptable because of the original and natural affirmation of *tawḥîd* by each individual and because of the reminding of it through Prophets and Messengers.

8. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala,* form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:32, p. 476, n. 4).

9. i. e., from their wrong way to monotheism. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:168, p. 531, n. 6).

10. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 5:26, p. 341, n. 9).

ءَاتَيْنَٰهُ ءَايَٰتِنَا	We gave our evidences[1]
فَٱنسَلَخَ مِنْهَا	but he cast them off.[2]
فَأَتْبَعَهُ ٱلشَّيْطَٰنُ	So Satan subordinated[3] him
فَكَانَ	and he became
مِنَ ٱلْغَاوِينَ ﴿١٧٥﴾	one of those gone astray.[4]
وَلَوْ شِئْنَا	176. And had We willed We
لَرَفَعْنَٰهُ	would have elevated[5] him
بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ	therewith, but he abided[6]
إِلَى ٱلْأَرْضِ	in the earth
وَٱتَّبَعَ هَوَىٰهُ	and followed[7] his desire.[8]
فَمَثَلُهُۥ	So his instance is
كَمَثَلِ ٱلْكَلْبِ	like the instance of the dog:
إِن تَحْمِلْ عَلَيْهِ	if you make an attack[9] on
يَلْهَثْ	him he lolls out his tongue[10]
أَوْ تَتْرُكْهُ	or if you let him alone
يَلْهَثْ	he lolls out his tongue.
ذَّٰلِكَ مَثَلُ	That is the parable of
ٱلْقَوْمِ ٱلَّذِينَ	the people who
كَذَّبُوا۟ بِـَٔايَٰتِنَا	cry lies to Our signs.
فَٱقْصُصِ ٱلْقَصَصَ	So narrate the tales
لَعَلَّهُمْ يَتَفَكَّرُونَ	that they may reflect.[11]
﴿١٧٦﴾	

1. i. e., a knowledge of the revelations. The reference is most probably to a man of Banû Isrâ'îl who was given some knowledge of the scriptures but he rejected and disbelieved in them (see Al-Ṭabarî, IX, 119-123 for different reports on the subject). آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:156, p. 524, n. 9.

2. انسلخ ***insalakha*** = he stripped himself, cast off, gave up, abandoned (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay).

3. أتبع ***'atba'a*** = he subordinated, made to follow, placed under someone's authority (v. iii. m. s. past in form IV of [*taba'/tabâ'ah*], to follow. See *yattabi'ûna* at 7:157, p. 525, n. 1).

4. غاوين ***ghâwîn*** (pl.; acc/gen. of *ghâwûn;* s. *ghâwin*) = those gone astray, misguided, misled, seduced (act. participle from ghawâ [*ghayy/ghawâyah*], to go astray. See *ghayy* at 7:146, p. 519, n. 11).

5. رفعنا ***rafa'nâ*** = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 4:154, p. 313, n. 8).

6. i. e., he preferred the life of this world to the life in the hereafter. أخلد ***'akhlada*** = he perpetuated, eternalized, remained, lingered, abided (v. iii. m. s. past in form IV of *khalada* [*khulûd*], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).

7. اتبع ***ittaba'a*** = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:15, p. 336, n. 7).

8. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving. See *'ahwâ'* at 4:135, p. 304, n. 9.

9. تحمل ***taḥmil(u)*** = you carry, bear. Followed by the particle *'alâ* the verb means to attack, to make an attack (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The last letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *ḥamalta* at 6:146, p. 454, n. 10).

10. يلهث ***yalhath(u)*** = he lolls out his tongue, gasps (v. iii. m. s. impfct. from *lahatha* [*lahth/luhâth*], to loll one's tongue with thirst or fatigue. The final letter is vowelless because the verb is conclusion of a conditional clause).

11. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 3:191, p.231, n. 9).

سَآءَ مَثَلًا 177. Bad is the instance
ٱلْقَوْمُ ٱلَّذِينَ of the people who
كَذَّبُوا۟ بِـَٔايَـٰتِنَا cry lies[1] to Our revelations
وَأَنفُسَهُمْ and to themselves
كَانُوا۟ يَظْلِمُونَ ﴿١٧٧﴾ they use to do wrong.[2]

مَن يَهْدِ ٱللَّهُ 178. Whoever Allah guides
فَهُوَ ٱلْمُهْتَدِى he is on the right way;[3]
وَمَن يُضْلِلْ and whoever He lets stray,
فَأُو۟لَـٰٓئِكَ هُمُ they are the ones
ٱلْخَـٰسِرُونَ ﴿١٧٨﴾ doomed to loss.[4]

وَلَقَدْ ذَرَأْنَا 179. And We have created[5]
لِجَهَنَّمَ كَثِيرًا for hell many
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ of jinn and mankind.
لَهُمْ قُلُوبٌ They have hearts they
لَّا يَفْقَهُونَ بِهَا do not understand[6] therewith;
وَلَهُمْ أَعْيُنٌ and they have eyes
لَّا يُبْصِرُونَ بِهَا they do not see[7] therewith;
وَلَهُمْ ءَاذَانٌ and they have ears
لَّا يَسْمَعُونَ بِهَآ they do not hear[8] therewith.
أُو۟لَـٰٓئِكَ كَٱلْأَنْعَـٰمِ They are like cattle,[9]
بَلْ هُمْ أَضَلُّ nay worse astray.[10]

1. كذبوا ***kadhdhabû*** = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:146, p. 520, n. 1).

2. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *yuẓlamûna* at 7:162, p. 528, n. 10).

3. مهتدى ***muhtadî*** (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

4. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirîn* at 7:99, p. 504, n. 6).

5. ذرأنا ***dhara'nâ*** = we created (v. i. pl. past from *dhara'a* [ذرء *dhar'*], to create).

6. i. e., they do not understand the truth and their own well-being in the long term. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 6:98, p. 432, n. 9).

7. i. e., they do not see the truth and the signs that point to the truth and the existence of Allah. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 2:17, p. 9, n. 12).

8. i. e., they do not pay attention to Allah's revelations and the good counsels given to them. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'û* at 7:100, p. 504, n. 11).

9. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

10. They are worse than the cattle because even the latter follow the instructions of the herdsman and understand what is good and bad for them. أضل ***'aḍallu*** = further astray, farthest astray, more misguided (elative of ضال *ḍâll*). See at 5:61, p. 360. n. 8.

أُولَٰئِكَ Such ones,
هُمُ ٱلْغَٰفِلُونَ ﴿١٧٩﴾ they are the heedless.[1]

وَلِلَّهِ 180. And Allah have
ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ the Best Names;[2]
فَٱدْعُوهُ بِهَا So call on[3] Him by these.
وَذَرُوا۟ ٱلَّذِينَ And let alone[4] those who
يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ blaspheme[5] His Names.
سَيُجْزَوْنَ They will be requited[6]
مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾ for what they use to do.

وَمِمَّنْ 181. And of those whom We
خَلَقْنَآ أُمَّةٌ have created are a nation
يَهْدُونَ بِٱلْحَقِّ who guide[7] by the truth
وَبِهِۦ يَعْدِلُونَ and by it mete out justice.[8]
﴿١٨١﴾

Section (*Rukû'*) 23

وَٱلَّذِينَ كَذَّبُوا۟ 182. And those who cry lies[9]
بِـَٔايَٰتِنَا to Our revelations,
سَنَسْتَدْرِجُهُم We deal with them gradu-
مِّنْ حَيْثُ ally[10] in such a manner
لَا يَعْلَمُونَ ﴿١٨٢﴾ as they know not.

1. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 7:172, p. 533, n. 4.

2. According to an authentic saying of the Prophet, peace and blessings of Allah be on him, Allah has ninety-nine beautiful names (See *Bukhârî*, n. 6410; *Muslim*, n. 2677). These names and attributes are all mentioned in the Qur'ân.

3. ادعوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 7:55, p. 87, n. 5).

4. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:73, p. 494, n. 9).

5. يلحدون *yulḥidûna* = blaspheme, deviate, digress, pervert, profane (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate from the right course, to apostatize).

6. يجزون *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 7:147, p. 520, n. 5).

7. i. e., who accept and abide by the truth and guidance given by Allah and guide others by that truth. According to Ibn Kathîr, the allusion here is to the Muslim nation (see Ibn Kathîr, III, 517 يهدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ*[*hady / hudan / hidâyah*],to guide, to show. See at 7159, p. 526, n. 10).

8. يعدلون *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

9. كذبوا *kadhdhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:177, p. 535, n. 1).

10. i. e., Allah leaves them to enjoy life till He seizes them at the time He thinks fit (See Ibn Kathîr, III, 518. Also see 6:44-45). نستدرج *nastadriju* = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durûj*], to move, to approach gradually).

وَأُمْلِي لَهُمْ ۚ 183. I shall respite[1] them.

إِنَّ كَيْدِي مَتِينٌ Verily My plan[2] is firm.[3]

﴿١٨٣﴾

أَوَلَمْ يَتَفَكَّرُوا 184. Do they not reflect?[4]

مَا بِصَاحِبِهِم Their companion[5] has not in

مِّن جِنَّةٍ ۚ him any madness.[6]

إِنْ هُوَ إِلَّا He is naught but

نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾ an obvious warner.[7]

أَوَلَمْ يَنظُرُوا 185. Do they not look into

فِي مَلَكُوتِ the realm[8] of

السَّمَاوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا خَلَقَ اللَّهُ and what Allah has created

مِن شَيْءٍ of things

وَأَنْ عَسَىٰ أَن يَكُونَ and that it may be

قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ their term has drawn near?[9]

فَبِأَيِّ حَدِيثٍ Then in what speech[10] after

بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ this[11] will they believe?

مَن يُضْلِلِ اللَّهُ 186.Whomsoever Allah lets

فَلَا هَادِيَ لَهُ ۚ stary, none can guide him;

وَيَذَرُهُمْ and He leaves them[12]

فِي طُغْيَانِهِمْ in their transgression[13]

1. This *'âyah* is in elucidation of the previous *'âyah*. أملى ***'umlî*** = I respite, give rein to, give indulgence (v. i. s. impfct. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See *numlî* at 3:178, p. 225, n. 4).

2. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 4:76, p. 274, n.5.

3. متين ***matîn*** = solid, firm (act. participle in the scale of *fa'îl* from *matana* [*matânah*], to be firm).

4. يتفكروا ***yatafakkarû***(*na*) = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yatafakkarûna* at 7:1176, p.534, n. 11).

5. i. e., Prophet Muhammad, peace and blessings of Allah be on him. He was one of the Makkans themselves and they knew him well. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ṣuḥbah*) = companion, comrade, friend. See at 4:36, p. 257, n. 4.

6. جنة ***jinnah***= insanilty, madness, possession.

7. نذير ***nadhîr*** (pl. *nudhur*) = warner (i. e., against Allah's displeasure and punishment). Active participle in the scale of *fa'îl* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge. See at 5:19, p.339, n. 2.

8. ملكوت ***malakût*** = empire, realm, kingdom. See at 6:75, p. 421, n. 11.

9. i. e., they might die at any time, so they should believe in Him and His message. اقترب ***iqtaraba*** = he or it came near, approached (v. iii. m. s. past in form VIII of *qaruba* [*qurb/ maqrabah*], to be near. See *qarrabâ* at 5:27, p. 342, n. 2).

10. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, conversation, report, account. See at 4:140, p. 307, n. 2.

11. i. e., the Qur'ân.

12. يذر ***yadharu*** = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See *yadhar* at 7:127, p. 511. n. 5).

13. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 6:110, p.437, n. 11.

يَعْمَهُونَ ﴿١٨٦﴾ roaming blindly.[1]

يَسْـَٔلُونَكَ عَنِ 187. They ask you about
ٱلسَّاعَةِ the Hour of Resurrection,[2]
أَيَّانَ مُرْسَىٰهَا when is its mooring?[3]
قُلْ إِنَّمَا عِلْمُهَا Say: "Its knowledge is only
عِندَ رَبِّى with my Lord.
لَا يُجَلِّيهَا لِوَقْتِهَآ None can disclose[4] its time
إِلَّا هُوَ except He.
ثَقُلَتْ فِى It weighs heavy[5] in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth.[6]
لَا تَأْتِيكُمْ It shall not come upon you
إِلَّا بَغْتَةً except all of a sudden.[7]
يَسْـَٔلُونَكَ كَأَنَّكَ They ask you as if you are
حَفِىٌّ عَنْهَا well informed[8] about it.
قُلْ إِنَّمَا عِلْمُهَا Say: "Its knowledge is only
عِندَ ٱللَّهِ with Allah,
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men
لَا يَعْلَمُونَ ﴿١٨٧﴾ do not know.[9]

قُل لَّآ أَمْلِكُ 188. Say I have no power[10]
لِنَفْسِى to do to myself
نَفْعًا وَلَا ضَرًّا any benefit[11] or any harm[12]

1. يعمهون *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 6:110, p. 437, n. 12).

2. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection. See at 6:140, p. 416, n. 10.

3. i. e., its occurrence. *mursâ* = anchorage, harbour, berth, mooring.

4. يجلي *yujallî* = he discloses, brings to light (v. iii. m. s., impfct. from *jallâ*, form II of *jalâ* [*jalw /jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2).

5. ثقلت *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See at 7:8, p. 467, n. 7).

6. i. e., it weighs heavy on all those who are in the heavens and the earth because of its horror, stupendousness and upheavals.

7. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 7:95, p. 503, n. 6.

8. حفي *ḥafiyy* (s.; pl. حفواء *ḥufawâ'*) = well informed, thoroughly conversant, delicately kind.

9. i. e., most men do not know that it is only Allah Who has the knowledge about the Dooms Day and Resurrection and that no human being does have that knowledge.

10. أملك *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk /mulk /milk*], to take in possession. See *yamliku* at 5:25, p. 341, n. 4).

11. نفع *naf'* = benefit, use, usefulness, profit. See at 5:76, p. 367, n. 10.

12. The emphasis is on the fact that the Prophet, peace and blessings of Allah be on him, was no more than a human being and that he only received *wahy* from Allah and followed and delivered it. He had no power even to do any benefit or harm to him, let alone doing the sort of things the unbelievers demanded of him. ضر *ḍarr* = harm, damage, injury. See at 5:76, p. 367, n. 9.

إِلَّا مَا شَآءَ ٱللَّهُ except as Allah wills.
وَلَوْ كُنتُ And had I been
أَعْلَمُ ٱلْغَيْبَ in the know of the unseen[1]
لَٱسْتَكْثَرْتُ I would have asked for a lot[2]
مِنَ ٱلْخَيْرِ وَمَا of wealth[3] and there could not
مَسَّنِىَ ٱلسُّوٓءُ have touched[4] me any evil.[5]
إِنْ أَنَا۠ إِلَّا نَذِيرٌ I am naught but a warner[6]
وَبَشِيرٌ and giver of good tidings[7]
لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾ for people who believe.

Section (*Rukû'*) 24

هُوَ ٱلَّذِى 189. He it is Who
خَلَقَكُم created you
مِّن نَّفْسٍ وَٰحِدَةٍ from one individual and
وَجَعَلَ مِنْهَا زَوْجَهَا made from him his wife that
لِيَسْكُنَ إِلَيْهَا he may take rest[8] with her.
فَلَمَّا تَغَشَّىٰهَا Then when he wrapped[9] her
حَمَلَتْ حَمْلًا she carried[10] a light load[11]
خَفِيفًا فَمَرَّتْ بِهِۦ and passed by it.
فَلَمَّآ أَثْقَلَت Then when it became heavy[12]
دَّعَوَا ٱللَّهَ they prayed to Allah,
رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا their Lord: "If You give us
صَٰلِحًا a good child
لَّنَكُونَنَّ مِنَ we shall surely be of

1. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See *ghuyûb* at 5:116, p. 389, n. 2.
2. استكثرت ***istakthartu*** = I asked for a lot, demanded in abundance, deemed too much (v. i. s. past from *istakthara*, form X of *kathura* [*kathrah*], to be much/many. See *kaththara* at 7:86, p. 499, n. 9).
3. خير ***khayr*** = good (better, best), benefit, advantage, wealth, property . See at 7:169, p. 532, n. 1.
4. مس ***massa*** = he touched, affected, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:95, p. 503, n. 2).
5. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:73, p. 494, n. 12).
6. i. e., against Allah's displeasure and punishment. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 7:185, p.537, n. 7.
7. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds. Active participle in the scale of *fa'îl* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 5:19, p. 339, n. 1.
8. يسكن ***yaskuna***(*u*) = he reposes, becomes tranquil, dwell [followed by *'ilâ* or *li*, the verb means to feel at home, to relax, to take rest (v. iii. m. s. impfct. from *sakana* [*sukûn*], to be tranquil. The last letter takes *fatḥah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).
9. تغشى ***taghashshâ*** = he covered himself, wrapped himself (v. iii. m. s. past in form V of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9).
10. حملت ***ḥamalat*** = she carried, bore, took the load of (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 6:146, p. 454, n. 10).
11. i. e., the foetus at its early stage.
12. أثقلت ***'athqalat*** = she or it became heavy, weighed heavily (v. iii. f. s. past from *'athqala*, form IV of *thaqula* [*thiql/thaqâlah*], to be heavy. See *thaqulat* at 7:187, p. 538, n. 5).

اَلشّٰكِرِيْنَ ﴿١٨٩﴾ the grateful."[1]

فَلَمَّآ اٰتٰىهُمَا 190. Then when He granted
صَالِحًا them a good child
جَعَلَا لَهٗ شُرَكَآءَ they set[2] for Him partners[3]
فِيْمَآ اٰتٰىهُمَا in what he had granted them.
فَتَعٰلَى اللّٰهُ But Exalted is Allah over
عَمَّا يُشْرِكُوْنَ ﴿١٩٠﴾ what they set as partners.[4]

اَيُشْرِكُوْنَ 191. Do they set as partners
مَا لَا يَخْلُقُ those that do not create[5]
شَيْـًٔا anything
وَّهُمْ يُخْلَقُوْنَ ﴿١٩١﴾ while they are created?[6]

وَلَا يَسْتَطِيْعُوْنَ 192. Nor are they able[7] to
لَهُمْ نَصْرًا do them[8] any help,[9]
وَلَآ اَنْفُسَهُمْ nor to themselves
يَنْصُرُوْنَ ﴿١٩٢﴾ can they help.[10]

وَاِنْ تَدْعُوْهُمْ 193. And if you call them
اِلَى الْهُدٰى to the right path
لَا يَتَّبِعُوْكُمْ they do not follow[11] you.
سَوَآءٌ عَلَيْكُمْ It is the same[13] for you

1. شاكرين ***shâkirîn*** (acc./gen. of *shâkirûn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 7:144, p. 518, n. 11).

2. جعلا ***ja'alâ*** = they (two) set, appointed, put, made (v. iii. m. dual, past from *ja'ala* [*ja'l*] to make, to put. See *lâ taj'al* at 7:47, p. 483, n. 9).

3. i. e., by themselves invoking and worshipping others and by rearing their progeny as polytheists. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 6:100, p. 433, n. 14.

4. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 7:173, p. 533, n. 5).

5. يخلق ***yakhluqu*** = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See at 3:47, p. 174, n. 2).

6. يخلقون ***yukhlaqûna*** = they are created, made (v. iii. m. pl. impfct. passive from *khalaqa*. See n. 5 above).

7. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 4:98, p. 287, n. 4).

8. i. e., the polytheists and worshippers of the imaginary gods and goddesses.

9. نصر ***naṣr*** = help, support, victory, triumph. See at 6:34, p. 404, n. 4.

10. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *yunṣarûna* at 3:111, p. 199, n. 9).

11. The address is to the polytheists who are told that if they ask their gods and goddesses to come to the right path they will not respond or follow because they are incapable of understanding anything. لا يتبعوا ***lâ yattabi'û(na)*** = they do not follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See *yattabi'ûna* at 7:157, p. 525, n. 1).

12. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 3:113, p.200, n. 6.

أَدَعَوْتُمُوهُمْ whether you call them
أَمْ أَنتُمْ صَٰمِتُونَ or you remain silent.[1]
﴿١٩٣﴾

إِنَّ ٱلَّذِينَ 194. Verily those whom
تَدْعُونَ مِن دُونِ ٱللَّهِ you call in lieu of Allah
عِبَادٌ أَمْثَالُكُمْ are serfs[2] like you.
فَٱدْعُوهُمْ So call them
فَلْيَسْتَجِيبُوا۟ and let them respond[3]
لَكُمْ to you,
إِن كُنتُمْ صَٰدِقِينَ if you are truthful.[4]
﴿١٩٤﴾

أَلَهُمْ أَرْجُلٌ 195. Do they have legs[5]
يَمْشُونَ بِهَآ they walk[6] therewith,
أَمْ لَهُمْ أَيْدٍ or do they have hands
يَبْطِشُونَ بِهَآ they seize[7] therewith,
أَمْ لَهُمْ أَعْيُنٌ or do they have eyes
يُبْصِرُونَ بِهَآ they see[8] therewith,
أَمْ لَهُمْ ءَاذَانٌ or do they have hears
يَسْمَعُونَ بِهَا they hear[9] therewith?
قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ Say: " Call on your partners,
ثُمَّ كِيدُونِ then conspire[10] against me
فَلَا تُنظِرُونِ and give me no respite."[11]
﴿١٩٥﴾

1. صامتون *ṣâmitûn* (pl.; s. *ṣâmit*) = silent, quiet (act. participle from *ṣamata* [*ṣamt/ṣumût*], to be silent.

2. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 5:118, p. 389, n. 10).

3. ليستجيبوا ***li-yastajîbû*** = let them respond/ answer/ listen to/ reply /accede to (v. iii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbu* at 6:36. p. 405, n. 1).

4. i. e., if you are truthful in your assumption that the gods and goddesses you worship have any power to do you any good or to respond to your call. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:105, p. 506, n. 9).

5. The further worthlessness and helplessness of the images and idols worshipped by the polytheists are stressed in this *'âyah*. The legs and other limbs made for the idols and images are of no use to them. أرجل ***arjul*** (pl.; s. رجل *rijl*) = legs, feet. See at 5:56, p. 363, n. 1.

6. يمشون ***yamshûna*** = they walk, go on foot, proceed (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk).

7. يطشون ***yabṭishûna*** = they seize, grasp, lay hands on, catch (v. iii. m. pl. impfct. from *baṭasha* [*baṭsh*], to seize, to attack with violence).

8. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:179, p. 535, n. 7).

9. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

10. كيدوا ***kîdû*** (+ *ni*, originally *nî*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:183, p. 537, n. 2).

11. لا تنظروا ***lâ tunẓirû*** (*ni*, originally *ni*) = do not grant respite (v. ii. m. pl. imperative from *'anẓara*, form IV of *naẓara* [*naẓar / manẓar*], to see. See *'anẓir* at 7:14, p. 469, n. 4).

إِنَّ وَلِيِّيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ﴿١٩٦﴾

196. Verily my Guardian-Protector[1] is Allah Who sent down[2] the Book. And He takes charge[3] of the righteous.[4]

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٧﴾

197. And those whom you call in lieu of Him are not able[5] to help you nor to themselves can they help. .

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

198. And if you call[6] them to the right way they do not listen;[7] and you see them[8] looking at you while they do not see.

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ ﴿١٩٩﴾

199. Take to forgiving,[9] and enjoin the approved[10] and turn away[11] from the ignorant.[12]

1. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:155, p. 524, n. 3).

2. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 7:71, p. 493, n. 10).

3. يتولى ***yatawallâ*** = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly* to come near. See at 5:51, p. 355, n. 10).

4. صالحين ***ṣâliḥîn*** (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right, proper. See at 6:85, p. 425, n. 11).

5. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 7:191, p. 540, n. 7).

6. تدعوا ***tad'û(na)*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *tad'ûna* at 7:37, p. 478, n. 8).

7. i. e., they cannot and do not listen the call to the right way, not to speak of their showing you the right way. يسمعوا ***yasma'û(na)*** they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See at 7:195, p. 541, n. 9).

8. i. e., the idols and images whose eyes are only solid and inert made by men.

9. The address is to the believers in general through the Prophet. عفو ***'afw*** = forgiving, forgiveness, pardon, waiver, surplus. See at 2:219, p. 107, n. 8.

10. i.e., approved by the Qur'ân and *sunnah*. عرف ***'urf*** = custom, usage, approved, beneficence.

11. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 6: 106, p. 436, n. 1).

12. جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

وَإِمَّا يَنزَغَنَّكَ 200. If there urges[1] on you
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ any prompting[2] from Satan,
فَٱسْتَعِذْ بِٱللَّهِ seek refuge[3] with Allah.
إِنَّهُۥ سَمِيعٌ Verily He is All-Hearing,
عَلِيمٌ ﴿٢٠٠﴾ All-Knowing.

إِنَّ ٱلَّذِينَ 201. Verily those who
ٱتَّقَوْا۟ fear Allah,[4]
إِذَا مَسَّهُمْ if there touches[5] them a
طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ sudden impulse[6] from Satan
تَذَكَّرُوا۟ they call to mind[7]
فَإِذَا هُم مُّبْصِرُونَ and lo! they see through.[8]
﴿٢٠١﴾

وَإِخْوَٰنُهُمْ 202. And their brethren,[9]
يَمُدُّونَهُمْ they assist[10] them
فِى ٱلْغَىِّ into the error;[11]
ثُمَّ لَا يُقْصِرُونَ then they do not stop short.[12]
﴿٢٠٢﴾

وَإِذَا لَمْ 203.And if you do not
تَأْتِهِم بِـَٔايَةٍ bring them a miracle
قَالُوا۟ لَوْلَا they say: "Why do you not
ٱجْتَبَيْتَهَا devise it?"[13]
قُلْ إِنَّمَآ أَتَّبِعُ مَا Say: "I but follow[14] what

1. يترغن ***yanzaghanna*** = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).

2. نزغ ***nazgh*** = incitement to evil, evil prompting.

3. استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection).

4. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).

5. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طائف ***ṭâ'if*** = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *ṭâfa* [*ṭawf/ṭawâf*], to go about, to run round).

7. i. e., they call to mind Allah and His warnings against Satan. تذكروا ***tadhakkarû*** = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakkra*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkarûna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مبصرون ***mubṣirûna*** (pl.; s. *mubṣir*) = those who see through/perceive/ discern (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *yubṣirûna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يمدون ***yamudûna*** = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2.

11. غى ***ghayy*** = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يقصرون ***yuqṣirûna*** = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aqṣara*, form IV of *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*], to be short, make short, to miss. See *taqṣurû* at 4:101, p. 288, n. 8.).

13. اجتبيت ***ijtabayta*** = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [*jibâyah/jibwah/jibâwah*], to collect. See *yajtabî* at 3:179, 226, n. 2).

يُوحَىٰٓ إِلَيَّ is communicated[1] to me
مِن رَّبِّي from my Lord.
هَٰذَا بَصَآئِرُ This is enlightennment[2]
مِن رَّبِّكُمْ from your Lord,
وَهُدًى وَرَحْمَةٌ and guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ for a people who believe.

وَإِذَا قُرِئَ 204. And if the Qur'ân
ٱلْقُرْءَانُ is read out,
فَٱسْتَمِعُوا۟ لَهُۥ read out, listen[3] to it
وَأَنصِتُوا۟ and pay rapt attention[4] that
لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.
﴿٢٠٤﴾

وَٱذْكُر 205. And remember your
رَّبَّكَ فِى نَفْسِكَ Lord within yourself
تَضَرُّعًا وَخِيفَةً with humility[5] and fear,[6]
وَدُونَ ٱلْجَهْرِ and without publicity[7]
مِنَ ٱلْقَوْلِ of the utterance,
بِٱلْغُدُوِّ in the morning[8]
وَٱلْـَٔاصَالِ and the afternoons[9]
وَلَا تَكُن and never be
مِّنَ ٱلْغَٰفِلِينَ ﴿٢٠٥﴾ of the heedless.[10]

1. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See *'âḥiya* at 6:50, p. 410, n. 6). The word *waḥy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightenment. بصائر ***baṣâ'ir*** (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. استمعوا ***istami'û*** = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أنصتوا ***'anṣitû*** = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع ***taḍarru'*** = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة ***khîfah*** = fear, dread, awe.

7. جهر ***jahr*** = publicity, publicness, publicising.

8. غدو ***ghuduww*** = morning.

9. أصال ***'aṣâl*** (pl.; s. *'aṣîl*) = afternoons. See also 50:39.

10. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:146, p. 520, n.2.

إِنَّ ٱلَّذِينَ 206. Verily those who are
عِندَ رَبِّكَ near your Lord[1]
لَا يَسْتَكْبِرُونَ do not turn haughtily[2]
عَنْ عِبَادَتِهِۦ from worshipping Him;
وَيُسَبِّحُونَهُۥ and they sing His glory[3]
وَلَهُۥ and to Him
يَسْجُدُونَ ۩ they prostrate themselves.[4]*

1. i. e., the angels.

2. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يسبحون ***yusabbiḥûna*** = the sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يسجدون ***yasjudûna*** = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

يُوحَىٰٓ إِلَيَّ is communicated[1] to me
مِن رَّبِّي from my Lord.
هَٰذَا بَصَآئِرُ This is enlightennment[2]
مِن رَّبِّكُمْ from your Lord,
وَهُدًى وَرَحْمَةٌ and guidance and mercy
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾ for a people who believe.

وَإِذَا قُرِئَ 204. And if the Qur'ân
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لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.
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رَّبَّكَ فِى نَفْسِكَ Lord within yourself
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4. أنصتوا ***'anṣitû*** = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken).

5. تضرع ***taḍarru'*** = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See at 7:55, p. 487, n. 6).

6. خيفة ***khîfah*** = fear, dread, awe.

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وَإِمَّا يَنزَغَنَّكَ 200. If there urges[1] on you
مِنَ ٱلشَّيْطَٰنِ نَزْغٌ any prompting[2] from Satan,
فَٱسْتَعِذْ بِٱللَّهِ seek refuge[3] with Allah.
إِنَّهُۥ سَمِيعٌ Verily He is All-Hearing,
عَلِيمٌ ﴿٢٠٠﴾ All-Knowing.

إِنَّ ٱلَّذِينَ 201. Verily those who
ٱتَّقَوْا۟ fear Allah,[4]
إِذَا مَسَّهُمْ if there touches[5] them a
طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ sudden impulse[6] from Satan
تَذَكَّرُوا۟ they call to mind[7]
فَإِذَا هُم مُّبْصِرُونَ and lo! they see through.[8]
﴿٢٠١﴾

وَإِخْوَٰنُهُمْ 202. And their brethren,[9]
يَمُدُّونَهُمْ they assist[10] them
فِى ٱلْغَىِّ into the error;[11]
ثُمَّ لَا يُقْصِرُونَ then they do not stop short.[12]
﴿٢٠٢﴾

وَإِذَا لَمْ 203.And if you do not
تَأْتِهِم بِـَٔايَةٍ bring them a miracle
قَالُوا۟ لَوْلَا they say: "Why do you not
ٱجْتَبَيْتَهَا devise it?"[13]
قُلْ إِنَّمَآ أَتَّبِعُ Say: "I but follow[14] what

1. ينزغن ***yanzaghanna*** = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord).
2. نزغ ***nazgh*** = incitement to evil, evil prompting.
3. استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection).
4. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 7: 96, p. 503, n. 8).
5. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:188, p. 539, n. 4).
6. طائف ***ṭâ'if*** = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *ṭâfa* [*ṭawf/ṭawâf*], to go about, to run round).
7. i. e., they call to mind Allah and His warnings against Satan. تذكروا ***tadhakkarû*** = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakkra*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkarûna* at 7:130, p. 512, n. 12).
8. i. e., the game of Satan. مبصرون ***mubṣirûna*** (pl.; s. *mubṣir*) = those who see through/perceive/ discern (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *yubṣirûna* at 7:195, p. 541, n. 8).
9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.
10. يمدون ***yamudûna*** = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [*madd*], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2.
11. غى ***ghayy*** = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.
12. يقصرون ***yuqṣirûna*** = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aqṣara*, form IV of *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*], to be short, make short, to miss. See *taqṣurû* at 4:101, p. 288, n. 8.).
13. اجتبيت ***ijtabayta*** = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [*jibâyah/jibwah/jibâwah*], to collect. See *yajtabî* at 3:179, 226, n. 2).

إِنَّ ٱلَّذِينَ 206. Verily those who are
عِندَ رَبِّكَ near your Lord[1]
لَا يَسْتَكْبِرُونَ do not turn haughtily[2]
عَنْ عِبَادَتِهِۦ from worshipping Him;
وَيُسَبِّحُونَهُۥ and they sing His glory[3]
وَلَهُۥ and to Him
يَسْجُدُونَ ۩ they prostrate themselves.[4]*

1. i. e., the angels.

2. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara,* form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يسبحون ***yusabbiḥûna*** = the sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يسجدون ***yasjudûna*** = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

*** One should prostrate oneself to Allah on reading this *'âyah*.**

8. *SÛRAT AL-'ANFÂL* (The Spolis of War)

Madinan : 75 *'âyahs*

This *sûrah* was revealed in the context of the Battle of Badr which took place on 17 Ramaḍân, 2 H. This battle marked the first victory of the Muslims against the forces of unbelief and infidelity. The *sûrah* refers to a number of events and aspects of that battle and lays down rules of conduct for fighting in the way of Allah and for distributing any spoils that might accrue to the Muslims, and for the treatment of the prisoners of war. It is stressed that victory comes from Allah Alone as a reward for unflinching faith in Him and in His cause, and not by virtue of superiority in number and arms and ammunitions. In this battle a small band of some three hundred ill-equipped Muslim infantry inflicted a crushing defeat upon an army of the unbelievers numbering more than a thousand including a sizeable cavalry and equipped with the best types of arms of the time.

Among the instructions contained in this *sûrah are:*

(a) " O you who believe, when you meet those who disbelieve in an onslaught, do not turn your backs to them" (*'âyah* 15).

(b) "O you who believe, obey Allah and His Messenger; and do not turn away from him while you hear" (*'âyah* 20).

(c) "O you who believe , respond to Allah and His Messenger when they call you to that which will give you life" (*'âyah* 24).

(d) "O you who believe, do not betray Allah and His Messenger nor betray your trusts while you know" (*'âyah* 27).

(e) "O you who believe, if you fear Allah He will grant you discernment and will obliterate your sins and will forgive you..." (*'âyah* 29).

The *sûrah* ends by reminding that the believers are, irrespective of their race, colour or domicile, are one community and that the unbelievers are, irrespective of their race, colour and country,one community. The *surah* is named *'anfal* (spoils of war) which word occurs in its first *'âyah*.

سُورَةُ الأَنفَالِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَسْـَٔلُونَكَ	1. They ask[1] you
عَنِ ٱلْأَنفَالِ	about the spoils of war.[2]
قُلِ ٱلْأَنفَالُ	Say: "The spoils of war
لِلَّهِ	belong to Allah
وَٱلرَّسُولِ	and the Messenger.[3]
فَٱتَّقُوا۟ ٱللَّهَ	Hence fear[4] Allah
وَأَصْلِحُوا۟ ذَاتَ	and make up[5] matters

1. يسألون ***yas'alûna*** = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 5:4, p. 328, n. 9). The occasion was the question of dividing the booty obtained at the battle of Badr; but the instructions are general.

2. أنفال ***'anfâl*** (pl.; s.*nafal*) = spoils of war, booty.

3. i. e., they are to be utilized or disposed of by the Messenger of Allah according to His directives.

4. i. e., fear Allah and do not quarrel in the matter.

اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ,* form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 6:156, p. 459, n. 10).

5. أصلحوا ***'aṣliḥû*** = you (all) make up, put right, reform (v. ii. m. pl. imperative from *'aṣlaḥa,* form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣliḥ* at 7:142, p. 517, n. 9).

بَيْنِكُمْ between yourselves.

وَأَطِيعُوا۟ ٱللَّهَ And obey[1] Allah

وَرَسُولَهُۥٓ إِن كُنتُم and His Messenger if you are

مُّؤْمِنِينَ ﴿١﴾ believers.[2]

إِنَّمَا ٱلْمُؤْمِنُونَ 2. Believers are

ٱلَّذِينَ but those who,[3]

إِذَا ذُكِرَ ٱللَّهُ if mention is made of Allah,

وَجِلَتْ قُلُوبُهُمْ awe-struck[4] are their hearts;

وَإِذَا تُلِيَتْ عَلَيْهِمْ and if recited[5] unto them

ءَايَٰتُهُۥ are His revelations,[6]

زَادَتْهُمْ إِيمَٰنًا these increase[7] them in faith;

وَعَلَىٰ رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ ﴿٢﴾ they rely[8] –

ٱلَّذِينَ يُقِيمُونَ 3. Who properly perform[9]

ٱلصَّلَوٰةَ وَمِمَّا the prayers; and out of what

رَزَقْنَٰهُمْ We provide[10] for them

يُنفِقُونَ ﴿٣﴾ they spend.[11]

أُو۟لَٰٓئِكَ هُمُ 4. Such are the ones who are

ٱلْمُؤْمِنُونَ حَقًّا the believers in truth.

لَهُمْ دَرَجَٰتٌ They will have ranks[12]

1. أطيعوا *'aṭî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 5:91, p. 375, n. 3).

2. It is the duty as well as the sign of a true believer to obey Allah and His Messenger in all matters without questioning and without any misgivings. The next two *'âyahs* mention the characteristics of true believers.

3. Here follow the mention of five qualities that characterize a true and sincere believer.

4. وجلت ***wajilat*** = she or it is afraid/ scared/ awe-struck (v. iii. f. s. past from *wajala* [*wajal/ mawjal*], to be afraid).

5. تليت ***tuliyat*** = it is recited, read out (v. iii. f. s. past passive from *talâ* [*tilâwah*], to recite. See *'atlu* at 6:151, p. 456, n. 11).

6. i. e., the Qur'ân or parts of it.

7. زادت ***zâdat*** = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See *zâda* at 7:169, p. 492, n. 9).

8. يتوكلون ***yatawakkalûna*** = the depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See *tawakkalnâ* at 7:89, p. 501, n. 3).

9. يقيمون ***yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma [qiyâm /qawmah*], to get up, to stand up, to be erect. See at 5:55, p. 358, n. 1). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

10. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:254, p. 130, n. 4).

11. i. e., pay *zakâh* and *sadaât* in the way of Allah. It is to be noted that to perform prayers (*ṣalât*) and to pay *zakâh* are two postulates for being a true believer. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

12. i. e., ranks of distinction in paradise. درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:165, p. 464, n. 3).

عِندَ رَبِّهِمْ near their Lord
وَمَغْفِرَةٌ and forgiveness[1] and a
وَرِزْقٌ كَرِيمٌ generous[2] provision .
﴿٤﴾
كَمَآ أَخْرَجَكَ رَبُّكَ 5. Just as your Lord made
مِنۢ بَيْتِكَ you set out[3] from your home
بِٱلْحَقِّ وَإِنَّ فَرِيقًا in truth[4] while a section
مِّنَ ٱلْمُؤْمِنِينَ of the believers
لَكَٰرِهُونَ ﴿٥﴾ were indeed unwilling.[5]
يُجَٰدِلُونَكَ 6. They were arguing[6] with
فِى ٱلْحَقِّ بَعْدَمَا you about the truth[7] after
تَبَيَّنَ that it had become obvious,[8]
كَأَنَّمَا يُسَاقُونَ as if they were being driven[9]
إِلَى ٱلْمَوْتِ towards death
وَهُمْ يَنظُرُونَ ﴿٦﴾ while they were looking on.
وَإِذْ 7. And [recall] when Allah
يَعِدُكُمُ ٱللَّهُ promised[10] you
إِحْدَى ٱلطَّآئِفَتَيْنِ one of the two parties[11]
أَنَّهَا لَكُمْ that it would be yours,
وَتَوَدُّونَ while you were wishing
أَنَّ غَيْرَ ذَاتِ ٱلشَّوْكَةِ that the one without sting[12]

1. Allah's forgiveness is the most precious reward for a believer.
2. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious.
3. i. e., just as Allah gave the right directive in the matter of the spoils of war in spite of some differences of opinion among the Muslims regarding the matter, similarly Allah gave the Prophet the right directive in marching out against the enemy though some of the Muslims disliked it. أخرج ***'akhraja*** = he ousted, dislodged, got out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 7:27, p. 473, n.9).
4. i. e., rightly and for the right cause.
5. i. e., were unwilling to march out against the vastly more numerous and better equipped army of the unbelievers, thinking it to be proceeding to certain death. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse. See *kârihîn* at 7:88, p. 500, n. 9.
6. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 6:25, p. 400, n. 9).
7. i. e., the inevitability of armed conflict with the unbelievers.
8. تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 4:115, p. 295, n. 8).
9. يساقون ***yusâqûna*** = they are driven, conducted (v. iii. m. pl. impfct. passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *suqnâ* at 7:57, p. 488, n.7).
10. يعد *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 4:120, p. 297, n. 8).
11. i. e., the Quraysh trade caravan returning from Syria and the forces advancing from Makka to crush the Muslims at Madina. These three *'âyahs* (5-7) make it clear that that the Prophet had received information about the advance of the Makkan forces before he left Madina for Badr. The fear and unwillingness of some of the Muslims alluded to in *'âyah* 6 relate to the situation on the eve of the departure from Madina.
12. شوكة ***shawkah*** = thorn, spike, sting, prong.

تَكُونُ لَكُمْ should be yours;[1]

وَيُرِيدُ ٱللَّهُ but Allah intended[2]

أَن يُحِقَّ ٱلْحَقَّ to accomplish[3] the truth[4]

بِكَلِمَٰتِهِۦ وَيَقْطَعَ by His words and to cut off[5]

دَابِرَ ٱلْكَٰفِرِينَ the root[6] of the unbelievers.

﴿٧﴾

لِيُحِقَّ 8. That He may accomplish

ٱلْحَقَّ the truth

وَيُبْطِلَ ٱلْبَٰطِلَ and nullify[7] the untruth,[8]

وَلَوْ كَرِهَ even though the culprits[9]

ٱلْمُجْرِمُونَ ﴿٨﴾ detested.[10]

إِذْ تَسْتَغِيثُونَ 9. [Recall] when you prayed

رَبَّكُمْ for help[11] to your Lord

فَٱسْتَجَابَ لَكُمْ so He responded[12] to you:

أَنِّى مُمِدُّكُم "I am going to reinforce[13] you

بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ with a thousand of the angels

مُرْدِفِينَ ﴿٩﴾ coming in succession."[14]

وَمَا جَعَلَهُ ٱللَّهُ 10. And Allah set it not

إِلَّا بُشْرَىٰ but as good tidings and that

وَلِتَطْمَئِنَّ بِهِۦ calm may become therby

قُلُوبُكُمْ your hearts.

1. i. e., the caravan should be the object of attack..

2. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).

3. يحق ***yuḥiqqa***(*u*) = he accomplishes, effectuates, enforces (v. iii. m. s. impfct. from *'aḥaqqa*, form IV of *ḥaqqa*, to be true. The final letter takes *fatḥah* for the particle *'an* being before the verb.

4. i. e., Islam.

5. يقطع *yaqṭa'a*(*u*) = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qaṭa'a* [*qaṭ'*], to cut.The final letter takes *fatḥah* because the verb is conjunctive to the previous verb, *yuḥiqqa*, governed by the particle *'an*.

6. i. e., to eradicate them. دابر ***dâbir*** = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See at 7:71, p. 493, n. 15).

7. يبطل ***yubṭila***(*u*) = he nullifies, renders void (v. iii. m. s. impfct. from *'abṭala*, form IV of *baṭala* [*buṭl/buṭlân*], to be null/void. See *mubṭilûn* at 7:173, p. 533, n. 7).

8. i. e., the untruth of unbelief and polytheism.

9. i. e., the sinful unbelievers. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama*[*jarm*], to commit a crime. See at 7:133, p. 514, n. 1).

10. كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See *karihtum* at 4:19, p. 247, n. 8).

11. The allusion is to the Prophet's prayer to Allah for help during the battle of Badr and the help Allah gave on that occasion. تستغيثون ***tastaghîthûna*** = you seek help, pray for help (v. ii. m. pl. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid.

12. استجاب ***istajâba*** = he responded, answered (v. iii. m. s. past in form X of *jâba* [*jawb*], to travel. See *li-yastajîbû* at 7:194, p. 541, n. 3).

13. ممد ***mumidd*** = one who reinforces, helps, assists (act. participle from *'amadda*, form IV of *madda* [*madd*], to extend, to stretch. See *yumidda* at 3:124, p. 205, n. 3).

14. مردفين ***murdifîn*** = those coming one after another/in succession (act. participle from *'ardafa*, form IV of *radafa/ radifa* [*radf*], to come next).

وَمَا ٱلنَّصْرُ And no victory[1] can there be
إِلَّا مِنْ عِندِ ٱللَّهِ except from Allah.
إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ ﴿١٠﴾ All-Wise.

Section (*Rukû'*) 2

إِذْ يُغَشِّيكُمُ 11. [Recall] when He
ٱلنُّعَاسَ covered[2] you with slumber[3]
أَمَنَةً مِّنْهُ as security[4] from Him
وَيُنَزِّلُ عَلَيْكُم and sent down on you
مِّنَ ٱلسَّمَآءِ from the sky
مَآءً لِّيُطَهِّرَكُم بِهِۦ water to purify[5] you therewith
وَيُذْهِبَ عَنكُمْ and to remove[6] from you
رِجْزَ ٱلشَّيْطَٰنِ the filth[7] of Satan,
وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ and to fortify[8] your hearts,
وَيُثَبِّتَ بِهِ and to make firm[9] thereby
ٱلْأَقْدَامَ ﴿١١﴾ your feet.

إِذْ 12. [Recall] when
يُوحِى رَبُّكَ your Lord communicated
إِلَى ٱلْمَلَٰٓئِكَةِ to the angels:
أَنِّى مَعَكُمْ فَثَبِّتُوا "I am with you, so make firm
ٱلَّذِينَ ءَامَنُوا those who believe.
سَأُلْقِى فِى قُلُوبِ I shall cast in the hearts of

1. Victory is given by Allah. So depend on Him, seek His help and do not count on your number and resources. *Âyahs* 9-12 mention how Allah helped the Muslims on the occasion of the battle of Badr. نصر ***naṣr*** = help, support, victory, triumph. See at 7:191, p. 540, n. 9.

2. The night before the battle of Badr Allah provided a good sleep for the Muslims which helped them recoup their energy and also sent down a good shower of rain which provided water for their full bath and ablution and made the sandy ground stable enabling them to make a firm stand against their enemy. يغشى ***yughashshî*** = he covers, wraps up, veils, envelops (v. iii. m. s impfct. from *ghashshâ*, form II of *ghashiya* [*ghishâwah*], to cover. See *taghashshâ* at 7:189, p. 539, n. 9).

3. نعاس ***nu'âs*** = somnolence, sleepiness, drowsiness, slumber. See at 3:154, p. 215, n. 8.

4. It was a security in the face of anxiety and fear and was as such a great favour from Allah. أمنة ***'amanah*** = *'amn* = security, safety, peace. See at 3:154, p. 215, n. 7.

5. يطهر ***yuṭahhira(u)*** = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 5:41, p. 349, n. 4).

6. يذهب *yudh-hiba(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh- hab*], to go. The final letter takes *fatḥah* for the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *yudh-hib* at 6: 13, p. 447, n. 7).

7. i. e., the fear and misgivings instigated by Satan. رجز ***rijz*** = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

8. يربط ***yarbiṭa(u)*** = he strengthens, fortifies, binds, ties up, fastens (v. iii. m. s. impfct. from *rabaṭa* [*rabṭ*], to bind, to fasten. See *râbiṭû* at 3:200, p. 235, n. 3).

9. يثبت ***yuthabbita(u)*** = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *tathbît* at 4:66, p. 270, n. 11).

ٱلَّذِينَ كَفَرُوا	those who disbelieve
ٱلرُّعْبَ	terror.[1]
فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ	So strike[2] above the necks[3]
وَٱضْرِبُوا۟ مِنْهُمْ	and smite of them
كُلَّ بَنَانٍ ﴿١٢﴾	every finger-tips."[4]
ذَٰلِكَ بِأَنَّهُمْ	13. That is because they
شَآقُّوا۟ ٱللَّهَ	turned against[5] Allah
وَرَسُولَهُۥ	and His Messenger.
وَمَن يُشَاقِقِ	And whoever turns against[6]
ٱللَّهَ وَرَسُولَهُۥ	Allah and His Messenger,
فَإِنَّ ٱللَّهَ شَدِيدُ	Allah indeed is severe
ٱلْعِقَابِ ﴿١٣﴾	in punishing.[7]
ذَٰلِكُمْ فَذُوقُوهُ	14. Thus then you taste[8] it;
وَأَنَّ	and that
لِلْكَٰفِرِينَ	there is for the unbelievers
عَذَابَ ٱلنَّارِ ﴿١٤﴾	the punishment of the fire.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	15. O you who believe,
إِذَا لَقِيتُمُ	when you meet[9]
ٱلَّذِينَ كَفَرُوا۟	those who disbleive
زَحْفًا	making advance,[10]

1. رعب ***ru'b*** = terror, panic, fright, alarm. See at 3:151, p. 213, n. 9.

2. اضربوا ***iḍribû*** = you (all) strike, hit, smite (v. ii. m. pl. imperative from *ḍaraba*[*ḍarb*], to beat, to strike. See at 2:73, p. 34, n.9).

3. i. e., at the heads. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks.

4. So that they are incapacitated for fighting and may easily be captured. بنان ***banân*** (pl.; s. بنانة *banânah*) = finger-tips.

5. شاقوا ***shâqqû*** = the turned against, turned hostile, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See n. 6 below).

6. يشاقق ***yushâqiq***(*u*) = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause {preceded by *man*} See at 4:115, p. 295, n. 7).

7. i. e., in punishing such opponents of Allah and His Messenger. عقاب ***'iqâb*** = infliction of punishment, penalty. See at 7:167, p. 530, n. 12.

8. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 7:39, p. 479, n. 11).

9. لقيتم ***laqîtum*** = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ' / luqyân /luqy /luqyah/ luqan*] to meet. See *laqû* at 3:119, p. 203, n. 3).

10. i. e., to fight you. زحف ***zaḥf*** = marching, making advance, crawling.

فَلَا تُوَلُّوهُمُ never turn to them[1]
ٱلْأَدْبَارَ ﴿١٥﴾ the backs.[2]

وَمَن يُوَلِّهِمْ 16. And whoever turns to
يَوْمَئِذٍ دُبُرَهُۥ them that day his back
إِلَّا مُتَحَرِّفًا except as a manoeuvre[3]
لِّقِتَالٍ for the fighting
أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ or to join[4] his company, does
فَقَدْ بَآءَ بِغَضَبٍ مِّنَ incur[5] the wrath[6] of Allah,
ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ and his abode[7] will be hell,
وَبِئْسَ ٱلْمَصِيرُ ﴿١٦﴾ and evil is the destination.[8]

فَلَمْ تَقْتُلُوهُمْ 17. So you did not kill them
وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ but Allah killed them;[9]
وَمَا رَمَيْتَ and you did not throw[10]
إِذْ رَمَيْتَ when you threw,
وَلَٰكِنَّ ٱللَّهَ رَمَىٰ but Allah threw; and that
وَلِيُبْلِيَ ٱلْمُؤْمِنِينَ He might try[11] the believers
مِنْهُ بَلَآءً حَسَنًا with a good trial from Him.
إِنَّ ٱللَّهَ سَمِيعٌ Verily Allah is All-Hearing,
عَلِيمٌ ﴿١٧﴾ All-Knowing.

ذَٰلِكُمْ 18. That was it,

1. لا تولوا ***lâ tuwallû*** = you (all) do not turn (v. ii. m. pl. imperative {prohibition} from *wallâ*, form II of *waliya*, to be close, to follow. See *tuwallû* at 2:177, p. 86, n. 5).

2. Muslims are asked not to turn their backs in the face of the enemy attack but to persevere and fight on; for if they sincerely fight for the sake of Allah, He is sure to help them. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/dubur*) = backs, backsides, rear parts. See at 5:21, p. 350, n. 3.

3. متحرف ***mutaḥarrif*** = one who digresses / takes a turning / deviates / deflects/ manoeuvres (act. participle from *taḥarrafa*, form V of *ḥarafa* [*ḥarf*], to deflect, to change. See *yuḥarrifûna* at 5:41, p. 348, n. 8).

4. متحيز ***mutaḥayyiz*** = one who inclines/ leans/ joins; a partisan, biased (act. participle from *taḥayyaza*, form V of *ḥâza* [*ḥawz/ḥiyâzah/ḥayz* }, to get, to win, to drive on).

5. باء ***bâ'a*** = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See at 3:162, p. 219, n. 8).

6. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 7:154, p. 523, n. 2.

7. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 5:72, p. 366, n. 14).

8. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 5:18, p.338, n. 5).

9. This *'âyah* reminds the Muslims that the victory they won was Allah's act, i. e., due to His help.

10. The allusion is to the throwing of a handful of dust during the Battle of Badr by the Prophet, peace and blessings of Allah be on him, which by Allah's will affected the vision of the enemy host in general. رميت ***ramayta*** = you threw (v. ii. m. past from *ramâ* [*ramy/rimâyah*], to throw. See *yarmi* at 4:112, p. 294, n. 1).

11. يبلي ***yubliya(lî)*** = he tries, tests (v. iii. m. s. impfct. from *'ablâ*, form IV of *balâ* [*balw / balâ'*], to test, to try. See *yablua* at 6:165, p. 464, n. 4). The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *nablû* at 7:163, p. 529, n. 5).

وَأَنَّ ٱللَّهَ مُوهِنُ and that Allah[1] does cripple
كَيْدِ ٱلْكَٰفِرِينَ ﴿١٨﴾ the plot[2] of the unbelievers.

إِن تَسْتَفْتِحُوا۟ 19. If you sought a decision,[3]
فَقَدْ جَآءَكُمُ then there has already come
ٱلْفَتْحُ ۖ to you the decision;[4]
وَإِن تَنتَهُوا۟ and if you cease,[5]
فَهُوَ خَيْرًا لَّكُمْ ۖ it will be good for you;
وَإِن تَعُودُوا۟ but if you come back[6]
نَعُدْ we will come back[7]
وَلَن تُغْنِىَ عَنكُمْ and it shall not avail[8] you
فِئَتُكُمْ شَيْـًٔا your host whatsoever
وَلَوْ كَثُرَتْ even if it were numerous;[9]
وَأَنَّ ٱللَّهَ مَعَ and that Allah is with
ٱلْمُؤْمِنِينَ ﴿١٩﴾ the believers.

Section (*Rukû'*) 3

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 20. O you who believe,
أَطِيعُوا۟ ٱللَّهَ obey[9] Allah
وَرَسُولَهُۥ and His Messenger and
وَلَا تَوَلَّوْا۟ عَنْهُ do not turn away from him
وَأَنتُمْ تَسْمَعُونَ while you hear.
﴿٢٠﴾

1. موهن ***mûhin*** = one who weakens, enfeebles, disables, cripples (act. participle from *'awhana*, form IV of *wahana / wahina* [*wahn*], to be weak. See *tahinû* at 4:104, p. 291, n. 1).

2. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 7:183, p. 537, n.2.

3. The address is to the unbelievers in the context of the Battle of Badr. تستفتحوا ***tastaftiḥû***(*na*) = you seek a decision/ decree/ opening/ victory, (v. ii. m. pl. impfct. from *istaftaḥa*, form X of *fataḥa* [*fatḥ*], to open, to conquer. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastaftiḥûna* at 2:89, p. 42, n. 4).

4. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory. See at 5:52, p.356, n. 6.

5. i. e., if you cease your hostility to and war against Islam. تنتهوا ***tantahû***(*na*) = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *yantahû* at 5:73, p. 366, n. 7).

6. i. e., if you come back to fight Islam and the Muslims. تعودوا ***ta'ûdû***(*na*) = you (all) come back (v. ii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *ta'ûdûna* at 7:29, p.475, n. 1).

7. i. e., with help against you. نعد ***na'ud*** (*na'ûdu*) = we come back, return (v. i. pl. impfct. from *'âda* [*'awd/'awdah*], to return. The final letter is vowelless and hence the medial *waw* is dropped for the verb is conclusion of a conditional clause. See *na'ûda* at 7:89, p. 501, n. 1).

8. تغنى ***tughniya***(*nî*)= she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The final letter takes *fatḥah* for the particle *lan* coming before the verb. See at 3:116, p. 201, n. 6).

9. كثرت ***kathurat*** = she or it became numerous, more (v. iii. f. s. past from *kathura* [*kathrah*], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

10. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 8:1, p. 547, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 21. Nor be like those who
قَالُوا سَمِعْنَا وَهُمْ said: "We hear" while
لَا يَسْمَعُونَ ﴿٢١﴾ they were not listening.[1]

إِنَّ شَرَّ 22. Verily the worst[2] of
الدَّوَابِّ عِندَ اللَّهِ creatures[3] to Allah are
الصُّمُّ الْبُكْمُ the the deaf[4] and the dumb[5]
الَّذِينَ لَا يَعْقِلُونَ who do not understand.[6]
﴿٢٢﴾

وَلَوْ عَلِمَ اللَّهُ 23. And if Allah Knew
فِيهِمْ خَيْرًا in them any good He would
لَأَسْمَعَهُمْ have made them listen;[7] and
وَلَوْ أَسْمَعَهُمْ if He had made them listen
لَتَوَلَّوا they would have turned
وَّهُم مُّعْرِضُونَ away[8] being evasive.[9]
﴿٢٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا 24. O you who believe,
اسْتَجِيبُوا لِلَّهِ respond[10] to Allah
وَلِلرَّسُولِ and to the Messenger
إِذَا دَعَاكُمْ when he calls you to that
لِمَا يُحْيِيكُمْ which will revivify[11] you;
وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah
يَحُولُ بَيْنَ interposes[12] between

1. i. e., like the unbelievers and hypocrites who hear Allah's words but do not pay heed to them. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

2. شر ***sharr*** (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 5:61, p. 360, n. 6.

3. دواب ***dawwâb*** (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 6:38, p. 415, n. 9.

4. i. e., not paying attention to Allah's words and guidance. صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 6:39, p.416, n. 3.

5. i. e., unwilling to or incapable of speaking out the truth. بكم ***bukm*** (pl.; sing. *abkam*) = dumb. See at 6:39, p.416, n. 4.

6. i. e., if they understood and exercised reason they would have heeded the guidance given them. يعقلون ***ya'qilûna*** = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 5:103, p. 381, n. 1).

7. أسمع ***'asma'a*** = he made listen, let know (v. iii. m. s. past in form IV of *sami'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. See *yasma'ûna* at n. 1 above).

8. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

9. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 2:83, p. 39, n. 6).

10. استجيبوا *istajîbû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See *istajâba* at 8:8, p. 548, n. 12).

11. Islam and *jihâd* for the sake of Allah to which the believers were called are the means of their righteous life in this world and eternally blissful life in the hereafter.

12. يحول ***yaḥûlu*** = he interposes, interferes, prevents (v. iii. m. s. impfct. from *ḥâla* [*ḥaylûlah*], to prevent).

ٱلْمَرْءِ وَقَلْبِهِۦ a man and his heart[1]
وَأَنَّهُۥٓ إِلَيْهِ and that to Him
تُحْشَرُونَ ﴿٢٤﴾ you shall all be mustered.[2]

وَٱتَّقُوا۟ فِتْنَةً 25. And beware[3] of the trial[4]
لَّا تُصِيبَنَّ ٱلَّذِينَ that will not afflict[5] those
ظَلَمُوا۟ مِنكُمْ who do wrong of you
خَآصَّةً in particular;[6]
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
شَدِيدُ ٱلْعِقَابِ ﴿٢٥﴾ severe in punishing.[7]

وَٱذْكُرُوٓا۟ إِذْ 26. And remember when
أَنتُمْ قَلِيلٌ you were a few
مُّسْتَضْعَفُونَ فِى and deemed weak[8] in the
ٱلْأَرْضِ تَخَافُونَ أَن land and fearing that people
يَتَخَطَّفَكُمُ ٱلنَّاسُ would sweep[9] you away,
فَـَٔاوَىٰكُمْ then He gave you shelter[10]
وَأَيَّدَكُم بِنَصْرِهِۦ and aided[11] you with His help
وَرَزَقَكُم and gave you sustenance
مِّنَ ٱلطَّيِّبَٰتِ of good things[12] that
لَعَلَّكُمْ تَشْكُرُونَ you may express gratitude.
﴿٢٦﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 27. O you who believe,

1. i. e., Allah knows your intentions and may direct them as He wills.

2. i. e., on the Day of Judgement. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 6:72, p. 420, n. 12).

3. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

4. i. e., Allah's retribution. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 7:155, p. 524, n. 1.

5. *lâ tusîbanna* = she or it will not afflict, affect, hit, befall (v. iii. f. s. impfct. emphatic from *'asâba*, form IV of *sâba* [*sawb / saybûbah*], to hit the mark, to be right.

6. i. e., if Allah's punishment befalls a people, it afflicts both the wrong-doing people and the others.

7. عقاب ***'iqâb*** = infliction of punishment, punishment, penalty. See at 8:13, p. 551, n. 7.

8. The address is to the Muslims, particularly to the *muhâjirs*, and the reference is to their situation at Makka before the migration. مستضعفون ***mustaḍ'afûn*** (pl.; s. *mustaḍ'af*) = those deemed weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/da'f*], to be weak. See *mustaḍ'afîn* at 4:127, p. 300, n. 6).

9. يتخطف ***yatakhaṭṭafa(u)*** = he carries away, sweeps away (v. iii. m. s. impfct. from *takhaṭṭafa*, form V of *khaṭafa/khaṭifa* [*khaṭf*], to snatch, to seize. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yakhṭafu* at 2:20, p. 10, n.13).

10. i. e., at Madina. ءاوى ***'âwâ*** = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter).

11. The reference is especially to Allah's help at the Battle of Badr. أيد ***'ayyada*** = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'âda* [*'ayd*], to be strong. See *'ayyadtu* at 5:110, p. 385, n. 2).

12. طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 7:32, p. 476, n. 1.

لَا تَخُونُوا۟ ٱللَّهَ do not betray[1] Allah
وَٱلرَّسُولَ and the Messenger,
وَتَخُونُوٓا۟ أَمَـٰنَـٰتِكُمْ nor betray your trusts[2]
وَأَنتُمْ تَعْلَمُونَ ﴿٢٧﴾ while you know.[3]

وَٱعْلَمُوٓا۟ 28. And know that
أَنَّمَآ أَمْوَٰلُكُمْ your properties[3]
وَأَوْلَـٰدُكُمْ and your children are but
فِتْنَةٌ a trial,[4]
وَأَنَّ ٱللَّهَ عِندَهُۥٓ and that Allah, with Him
أَجْرٌ عَظِيمٌ ﴿٢٨﴾ is an immense[5] reward.

Section (*Rukû'*) 4

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 29. O you who believe,
إِن تَتَّقُوا۟ ٱللَّهَ if you fear Allah,[6]
يَجْعَل لَّكُمْ He will provide for you
فُرْقَانًا a distinguishment,[7]
وَيُكَفِّرْ عَنكُمْ and will efface[8] from you
سَيِّـَٔاتِكُمْ your sins[9]
وَيَغْفِرْ لَكُمْ and will forgive you;
وَٱللَّهُ ذُو and Allah possesses
ٱلْفَضْلِ ٱلْعَظِيمِ magnificent grace.
﴿٢٩﴾

1. لا تخونوا ***lâ takhûnû*** = you (all) do not betray, do not be treacherous (v. ii. m. pl. imperative from *khâna* [*khwn/ khiyânah*], to betray, to be treacherous. See *takhtânûna* at 4:107, p. 292, n. 2).

2. i. e., do not fail to perform the duties and obligations imposed by Allah and His Messenger and to abide by their prohibitions; as well as do not betray the trusts reposed in you of things and secrets. أمانات ***'amânât*** (pl.; s. أمانة *'amânah*) = trusts, things deposited in trust. See *'amânah* at 2:283, p. 150, n. 8.

3. i. e., knowingly.

4. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 4:95, p. 285, n. 7.

4. i. e., for seeing whether you be grateful to Allah for His having given you all these or whether you be engrossed with these and be forgetful of Allah and His instructions; for these two often make man arrogant and oblivious of Allah and the hereafter.

5. It is always to be remembered that Allah's reward in the hereafter is immensely and incomparably greater than children and wealth that are also given by Him in this world. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:141, p. 53, n. 4).

6. تتقوا ***tattaqû***(*na*) = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 7:63, p. 490, n. 9).

7. i. e., victory, for it will mark out the truth from the untruth. فرقان ***furqân*** = distinguishment, evidence, Qur'ân. See at 2:185, p. 87, n. 13.

8. يكفر ***yukaffir***(*u*) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *yukaffiru* at 2:171, p. 142, n. 4).

9. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

وَإِذْ 30. And [recall] when there
يَمْكُرُ بِكَ conspired[1] against you
ٱلَّذِينَ كَفَرُوا those who disbelieve
لِيُثْبِتُوكَ to confine[2] you
أَوْ يَقْتُلُوكَ or to kill you
أَوْ يُخْرِجُوكَ or to expel[3] you.
وَيَمْكُرُونَ They conspire
وَيَمْكُرُ ٱللَّهُ and Allah plans,
وَٱللَّهُ خَيْرُ and Allah is the Best of
ٱلْمَٰكِرِينَ ﴿٣٠﴾ Planers.[4]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ 31.And if recited[5] unto them
ءَايَٰتُنَا قَالُوا are Our revelations they say:
قَدْ سَمِعْنَا "We have heard.[6]
لَوْ نَشَآءُ لَقُلْنَا If we will, we can say
مِثْلَ هَٰذَآ like this.
إِنْ هَٰذَآ إِلَّآ This is naught but
أَسَٰطِيرُ ٱلْأَوَّلِينَ the legends[7] of the ancients."[8]
﴿٣١﴾

وَإِذْ 32. And [recall] when
قَالُوا ٱللَّهُمَّ they said:[9] " O Allah,
إِن كَانَ هَٰذَا هُوَ if this were the truth
ٱلْحَقَّ مِنْ عِندِكَ from you

1. The *'âyah* alludes to the conspiracy of the unbelieving Quraysh leaders of Makka against the Prophet, peace and blessings of Allah be on him, on the eve of his migration to Madina. يمكر ***yamkuru*** = he conspires, plots, schemes, plans, plays trickery, has recourse to a ruse (v. iii. m. s. impfct. from *makara* [*makr*], to deceive, to delude. See *yamkurû*, p. 6:123, p. 443, n. 4).

2. يثبتوا ***yuthbitû***(*na*) = they make firm/immovable (i. e., they confine), substantiate (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabât/ thubût*], to be firm, stable. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yuthabbita* at 8:11, p. 550, n. 9).

3. يخرجوا ***yukhrujû***(*na*) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *tukhrijû* at 7:123, p. 510, n. 4).

4. ماكرين ***mâkirîn*** (pl.; acc./gen. of *mâkirûn*; s. *mâkir*) = conspirators, planners (act. participle from *makara*. See n. 1 above).

5. This *'âyah* further refers to the attitude and conduct of the unbelievers. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 3:101, p. 195, n.4).

6. سمعنا ***sami'nâ*** = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:45, p. 261, n. 4).

7. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 6:15, p. 400, n. 10.

8. The same attitude to and remarks about the Qur'ân are expressed by many a modern unbeliever and critic, especially by the orientalists. أولين ***'awwalîn*** (pl.; acc./gen of *'awwalûn*; s. *'awwal*) = the first ones, the previoius or former ones, the ancients.

9. The Makkan unbelievers not only boasted of their ability to compose the like of the Qur'ân but, in the height of their unbleief and disobedience, challenged to be immediately punished by Allah for their unbelief and rejection of the Prophet and the Qur'ân. Such attitudes are characteristic of unbelievers of all times and places. Allah has His own plan and time for punishing any people.

فَأَمْطِرْ عَلَيْنَا then rain[1] on us
حِجَارَةً مِّنَ ٱلسَّمَآءِ stones[2] from the sky
أَوِ ٱئْتِنَا بِعَذَابٍ or bring us a punishment
أَلِيمٍ ﴿٣٢﴾ most painful.[3]

وَمَا كَانَ ٱللَّهُ 33. But Allah is not
لِيُعَذِّبَهُمْ to punish[4] them
وَأَنتَ فِيهِمْ while you are amidst them;[5]
وَمَا كَانَ ٱللَّهُ nor is Allah
مُعَذِّبَهُمْ going to punish[6] them
وَهُمْ يَسْتَغْفِرُونَ while they seek forgiveness.[7]
﴿٣٣﴾

وَمَا لَهُمْ 34. And what is for them[8]
أَلَّا يُعَذِّبَهُمُ ٱللَّهُ that Allah should not punish
وَهُمْ يَصُدُّونَ them while they deter[9]
عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ from the Sacred Mosque
وَمَا كَانُوٓا while they were not
أَوْلِيَآءَهُۥٓ its guradians?[10]
إِنْ أَوْلِيَآؤُهُۥٓ Verily its guardians are none
إِلَّا ٱلْمُتَّقُونَ but the godfearing ;[11]
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ ﴿٣٤﴾ do not know.
وَمَا كَانَ صَلَاتُهُمْ 35. Nor are their prayers

1. أمطر *'amṭir* = rain, shower, pour out (v. ii. m. s. imperative from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 7:84, p. 498, n. 4).

2. Obviously the Quryash unbelievers were aware of the punishment by the *sijjîl* stones that were rained on the invaders of the Ka'ba. ***hijârah*** (sing. *ḥajar*) = stones. See at 2:24, p. 13, n. 2.

3. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9. يعذب ***yu'adhdhiba***(*u*) = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'ḍhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 3:128, p. 206, n. 7).

5. i. e., while the Prophet, peace and blessings of Allah be on him, had still been trying to convince them of the truth and had not yet given up hope of their ultimate acceptance of it.

6. معذب ***mu'adhdhib*** = one who punishes/ is going to punish (act. participle from *'adhdhaba*. See n. 4 above.

7. i. e., the believers and the weak among them seek Allah's forgiveness. يستغفرون ***yastaghfirûna*** = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 5:74, p. 367, n. 2).

8. i. e., what plea have they in their favour.

9. i. e., deter believers and others from going to the Ka'ba. يصدون ***yaṣuddûna*** = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 7:45, p. 482, n. 9).

10. Their conduct was all the more reprehensible because the guardianship of the Ka'ba did not belong to them but to the godfearing, as mentioned in the next clause of the *'âyah*. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:56, p. 358, n. 9.

11. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ*{to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 2:177, p. 84, n. 6.

عِندَ ٱلْبَيْتِ near the House
إِلَّا مُكَآءً aught but whistling[1]
وَتَصْدِيَةً and clapping.[2]
فَذُوقُوا۟ ٱلْعَذَابَ Hence taste[3] the punishment[4]
بِمَا كُنتُمْ because you used
تَكْفُرُونَ ﴿٣٥﴾ to disbebelieve.

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 36. Those who disbelieve
يُنفِقُونَ أَمْوَٰلَهُمْ are spending[5] their funds
لِيَصُدُّوا۟ عَن to deter[6] from
سَبِيلِ ٱللَّهِ the way of Allah.
فَسَيُنفِقُونَهَا So they will spend them
ثُمَّ تَكُونُ and then these will become
عَلَيْهِمْ حَسْرَةً a regret[7] on their part, then
ثُمَّ يُغْلَبُونَ they will be vanquished.[8]
وَٱلَّذِينَ كَفَرُوٓا۟ And those who disbelieve,
إِلَىٰ جَهَنَّمَ to hell
يُحْشَرُونَ ﴿٣٦﴾ they will be herded.[9]

لِيَمِيزَ ٱللَّهُ 37. That Allah may mark
ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ out[10] the bad from the good
وَيَجْعَلَ ٱلْخَبِيثَ and put the bad
بَعْضَهُۥ عَلَىٰ بَعْضٍ one over the other,

1. مكاء ***mukâ'*** = whistling.

2. تصدية ***taṣdiyah*** = clapping. The polytheists of Makka used to go round the Ka'ba whistling and clapping.

3. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 8:14, p. 551, n. 8).

4. The punishment alluded to here is that which befell the Makkan unbelievers at the Battle of Badr.

5. The reference is to the preparations that were being made by the Makkan unbelievers after the Battle of Badr for invading Madina. They were spending their capital as well as profits made from their late trip to Syria for collecting and equipping an army for the purpose. The *'âyah* refers to that preparation of the unbelievers and foretells their ultimate failure. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 4:37, p. 257, n. 14).

6. i. e., to deter others. يصدوا ***yaṣuddû***(*na*) = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaṣuddûna* at 8:34, p. 558, n. 9).

7. i. e., because all their preparations and spending of money will fail to achieve their objective of crushing the Muslims. حسرة ***ḥasrah*** (pl. حسرات *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 3:156, p. 217, n. 5).

8. يغلبون ***yughlabûna*** = they are vanquished, defeated, overcome, overpowered, subdued, conquered (v. iii. m. pl. impfct. passive from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *tughlabûna* at 3:12, p. 158, n. 6).

9. يحشرون ***yuḥsharûna*** = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 6:38, p. 406, n. 1).

10. يميز ***yamîza***(*u*) = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayz*], to separate, to distinguish. The final letter takes *fatḥah* because of an implied *'an* in *li* (of motivation) coming before the verb. See at 3:179, p. 225, n. 8).

فَيَرْكُمَهُۥ جَمِيعًا thus piling[1] them up all;

فَيَجْعَلَهُۥ فِى جَهَنَّمَ then He will put[2] it into hell.

أُو۟لَٰٓئِكَ هُمُ Those are the ones

ٱلْخَٰسِرُونَ ﴿٣٧﴾ doomed to loss.[3]

Section (*Rukû'*) 5

قُل لِّلَّذِينَ 38. Say to those who

كَفَرُوٓا۟ disbelieve,

إِن يَنتَهُوا۟ if they desist[4]

يُغْفَرْ لَهُم they will be forgiven

مَّا قَدْ سَلَفَ for what has been past.[5]

وَإِن يَعُودُوا۟ But if they revert,[6] then

فَقَدْ مَضَتْ there already has gone by[7]

سُنَّتُ ٱلْأَوَّلِينَ the practice[8] with ancients.

﴿٣٨﴾

وَقَٰتِلُوهُمْ 39. And fight[9] them

حَتَّىٰ لَا تَكُونَ فِتْنَةٌ till there be no discord[10]

وَيَكُونَ ٱلدِّينُ and the worship[11] becomes

كُلُّهُۥ لِلَّهِ entirely for Allah.

فَإِنِ ٱنتَهَوْا۟ But if they cease,[11]

فَإِنَّ ٱللَّهَ then Allah indeed is

بِمَا يَعْمَلُونَ of what they do

بَصِيرٌ ﴿٣٩﴾ All-Seeing.

1. يركم ***yarkuma***(*u*) = he piles up, heaps up (v. iii. m. s. impfct. from *rakama* [*rakm*], to pile up).

2. يجعل ***yaj'ala***(*u*) = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 4:141, p. 308, n. 3).

3. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:177, p. 535, n. 4).

4. ينتهوا ***yantahû***(*na*) = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *tantahû* at 8:19, p. 553, n. 5).

5. سلف ***salafa*** = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 5:95, p.377, n. 9).

6. i. e., if they revert to unbelief and to fighting Islam and the Muslims. يعودوا ***ya'ûdû*** (*na*) = come back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the reason stated at n. 4 above. See *ta'ûdû* at 8:19, p. 553, n. 6).

7. مضت ***maḍat*** = she or it passed, went by, was past (v. iii. f. s. past from *maḍâ* [*muḍiy*], to pass, to go by).

8. i. e., how Allah punished the persistently unbelieving and disobedient peoples. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).

9. قاتلوا ***qâtilû*** = you (all) fight (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 2:190, p. 91, n. 11).

10. i. e., opposition to worshipping Allah Alone and persecution of the Muslims. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.

11. دين ***dîn*** (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:1146, p. 310, n. 2.

12. انتهوا ***intahaw*** = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahâ*, form VIII of *nahâ* [*nahw/nahy*], to forbid, ban. See n. 4 above).

وَإِن تَوَلَّوْا 40. But if they turn away[1]
فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ then know that Allah
مَوْلَىٰكُمْ ۚ is your Guardian-Protector.[2]
نِعْمَ ٱلْمَوْلَىٰ Excellent is the Guardian,
وَنِعْمَ ٱلنَّصِيرُ ﴿٤٠﴾ and Excellent is the Helper.[3]

****Part (*juz'*) 10****

وَٱعْلَمُوٓا۟ أَنَّمَا 41. And know that whatever
غَنِمْتُم مِّن شَىْءٍ thing you gain as booty,[4]
فَأَنَّ لِلَّهِ خُمُسَهُۥ to Allah belongs its fifth,[5]
وَلِلرَّسُولِ and to the Messenger
وَلِذِى ٱلْقُرْبَىٰ and to the near relatives,[6]
وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ and the orphans and the poor
وَٱبْنِ ٱلسَّبِيلِ ۙ and the wayfarer,[7]
إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ if you use to believe in Allah
وَمَآ أَنزَلْنَا and in what We sent down[8]
عَلَىٰ عَبْدِنَا on Our servant on
يَوْمَ ٱلْفُرْقَانِ the day of distinguishment[9] –
يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ the day the two hosts met.[10]
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ And Allah is over everything
قَدِيرٌ ﴿٤١﴾ All-Powerful.[11]

إِذْ أَنتُم 42. When you were at the

1. i. e., if they turn away from the truth (Islam) to which they are called. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

2. مولى ***mawlâ*** = Lord-Protector, Guardian-Protector, Sovereign. See at 3:150, p. 213, n. 6.

3. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:173, p. 323, n. 2).

4. غنمتم ***ghanimtum*** = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm /ghanm /ghanam/ ghanîmah*], to gain booty).

5. The *'âyah* was revealed in the context of the victory of the Muslims at Badr and the booty they gained then. It lays down the rules for the division of the booty and directs that one-fifth of it belongs to Allah and His Messenger. This one fifth is meant for (a) the Messenger, (b) his near relatives [Banû Hâshim and Banû 'Abd al-Muttalib], (c) the orphans, (d) the poor and (e) the wayfarer who is stranded and needs funds for returning to his home. The rest of the booty (four fifths) is to be divided among the participants in the fighting. The share of the Prophet, peace and blessings of Allah be on him, is now to be applied for the well-being of the Muslims in general.

6. ذى القربى ***dhî al-qurbâ*** = near relations, those close by. See at 4:36, p. 257, n. 2.

7. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller. See at 2:215, p. 104, n. 6.

8. i. e., of *wahy*, angels and victory. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 6:155, p. 459, n. 7).

9. i. e., on the day of the Battle of Badr. It was a day of distinguishment because it marked out the truth from the untruth. فرقان ***furqân*** = Qur'ân, distinguishment, evidence. See at 8:29, p.556, n. 7.

10. i. e., the Muslim army and the Makkan unbelievers' army. التقى ***iltaqa*** = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 3:166, p. 221, n. 2).

11. Such as making a small band rout a vastly large and well equipped army.

بِٱلْعُدْوَةِ ٱلدُّنْيَا	the slope[1] on the nearer side[2]
وَهُم بِٱلْعُدْوَةِ	and they were at the slope
ٱلْقُصْوَىٰ وَٱلرَّكْبُ	on the farther side,[3]
أَسْفَلَ مِنكُمْ ۚ	and the caravan[4] below you.
وَلَوْ	And if you had
تَوَاعَدتُّمْ	made an appointment[5] you
لَٱخْتَلَفْتُمْ	would surely have failed[6]
فِى ٱلْمِيعَٰدِ	in the appointment;[7]
وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ	but that Allah might execute[8]
أَمْرًا كَانَ	a matter that was
مَفْعُولًا	already done,[9]
لِّيَهْلِكَ	that there might perish[10]
مَنْ هَلَكَ	those who perished
عَنۢ بَيِّنَةٍ	on a clear evidence[11]
وَيَحْيَىٰ مَنْ حَىَّ	and live those who live
عَنۢ بَيِّنَةٍ ۗ	on a clear evidence.
وَإِنَّ ٱللَّهَ	And Allah indeed is
لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾	All-Hearing, All-Knowing.
إِذْ	43. And [recall] when
يُرِيكَهُمُ ٱللَّهُ	Allah showed[12] them to you
فِى مَنَامِكَ قَلِيلًا ۖ	in your dream as a few;
وَلَوْ أَرَىٰكَهُمْ	and if He had shown them
كَثِيرًا	to you as many, surely you

1. عدوة ***'udwah*** = slope (of a valley), bank.

2. i. e., of the valley of Badr. The *'âyah* refers to the respective positions of the Muslim army, the Makkan army and the Quraysh caravan under 'Abû Sufyân returning from Syria. دنيا ***dunyâ*** (f. of *'adnâ*) = closer, nearer, lower, inferior, world.

3. قصوى ***quṣwâ*** (f. of *'aqṣâ*) = farther, remoter, more distant.

4. This *'âyah* proves that when the Muslim army and the Makkan forces confronted each other at Badr, the caravan under 'Abû Sufyân had not been far away from that place. ركب ***rakb*** = caravan, riders, travelling party.

5. The Battle of Badr took place without any appointment made by the two sides but the marching out of each party was known to the other and the circumstances so converged by Allah's will that they inevitably confronted each other at Badr. تواعدتم ***tawâ'adtum*** = you made an appointment (v. ii. m. pl. past from *tawâ'ada*, form VI of *wa'ada* [*wa'd*], to make a promise. See *lâ tuwâ'idû* at 2:235, p. 118, n. 9).

6. اختلفتم ***ikhtalaftum*** = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *khalaftum* at 7:150, p. 521, n. 6).

7. ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on, appointment See at 3:194, p.232, n. 12.

8. يقضى ***yaqḍiya***(*dî*) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See *yuqḍâ* at 6:61, p. 415, n. 5).

9. i. e., in Allah's knowledge.

10. يهلك ***yahlika*** (*u*) = he perishes, is destroyed (v. iii. m. s. impfct. from *halaka* [*halk/ hulk/ halâk/ tahlukah*], to perish. See *yuhlika* at 7:129, p. 512, n.6).

11. i. e., after having seen and known the clear evidence of the truth. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 7:73, p.494, n. 7.

12. يرى ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *yuriya* at 7:27, p. 473, n. 12.

لَفَشِلْتُمْ would have been dismayed[1]
وَلَتَنَٰزَعْتُمْ and would have wrangled[2]
فِى ٱلْأَمْرِ over the matter;
وَلَٰكِنَّ ٱللَّهَ سَلَّمَ but Allah saved.[3]
إِنَّهُۥ عَلِيمٌۢ Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ of what is in the hearts.[4]
﴿٤٣﴾

وَإِذْ 44. And [recall] when
يُرِيكُمُوهُمْ He showed them to you
إِذِ ٱلْتَقَيْتُمْ while you met[5]
فِىٓ أَعْيُنِكُمْ قَلِيلًا as a few in your eyes,
وَيُقَلِّلُكُمْ and lessened[6] you
فِىٓ أَعْيُنِهِمْ in their eyes,
لِيَقْضِىَ ٱللَّهُ أَمْرًا that Allah might execute[7]
كَانَ مَفْعُولًا a matter already done.[8]
وَإِلَى ٱللَّهِ And to Allah
تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾ are returned[9] all matters.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 45. O you who believe,
إِذَا لَقِيتُمْ فِئَةً when you meet[10] a party,[11]
فَٱثْبُتُوا۟ stand firm[12] and remember
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا Allah much that you might
لَّعَلَّكُمْ تُفْلِحُونَ attain success.[13]
﴿٤٥﴾

1. فشلتم ***fashiltum*** = you (all) were dismayed, lost heart, despaired, failed, (v. ii. m. pl. past from *fashila* [*fashal*], to lose heart, be cowardly, fail. See at 3:152, p. 214, n. 2).

2. تنازعتم ***tanâza'tum*** = you (all) wrangled, disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 4:59, p. 266, n. 14).

3. i. e., saved from being dismayed. سلم ***sallama*** = he saved, preserved, protected from harm, surrendered (v. iii. m. s. past in form II of *salima* [*salâma/salâmah*], to be safe and sound. See *nuslima* at 6:71, p. 420, n. 9).

4. i. e., of intentions, fears and tendencies.

5. التقيتم ***iltaqaytum*** = you met, encountered, confronted (v. ii. m. pl. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqâ* at 8:41, p. 561, n. 10).

6. i. e., before the engagement; but made you appear many to them during the fighting. يقلل ***yuqallilu*** = he lessens, makes little, diminishes, reduces (v. iii. m. s. impfct. from *qallala*, form II of *qalla* [*qill/qull/qillah*], to be little.

7. يقضى ***yaqdiya***(*dî*) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. The terminal letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation coming before the verb. See at 8:42, p. 562, n. 8).

8. i. e., in Allah's knowledge.

9. i. e., for final judgement and award of rewards or punishment. ترجع ***turja'u*** = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 3:109, p. 198, n. 9).

10. لقيتم ***laqîtum*** = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See at 8:15, p. 551, n. 9).

11. فئة ***fi'ah*** (pl. *fi'ât*) = party, group, band, class.

12. اثبتوا ***uthbutû*** = you (all) stand firm, be fixed/ stable/ unshakeable (v. ii. m. pl. imperative from *thabata* [*thabât/ thubût*], to stand firm, to be fixed. See *yuthbitû* at 8:30, p. 557, n. 2).

13. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 7:69, p. 492, n. 13).

Section (*Rukû'*) 6

وَأَطِيعُوا۟ ٱللَّهَ 46. And obey[1] Allah

وَرَسُولَهُۥ and His Messenger

وَلَا تَنَٰزَعُوا۟ and do not wrangle,[2] then

فَتَفْشَلُوا۟ you will loose heart[3] and

وَتَذْهَبَ رِيحُكُمْ your spirit[4] will go away;

وَٱصْبِرُوٓا۟ and persevere.[5]

إِنَّ ٱللَّهَ مَعَ Verily Allah is with

ٱلصَّٰبِرِينَ ﴿٤٦﴾ the persevering ones.

وَلَا تَكُونُوا۟ كَٱلَّذِينَ 47.And be not like those who

خَرَجُوا۟ مِن دِيَٰرِهِم set out[6] from their homes

بَطَرًا boasting[7] and

وَرِئَآءَ ٱلنَّاسِ showing off[8] to men,

وَيَصُدُّونَ and turning away[9]

عَن سَبِيلِ ٱللَّهِ from the way of Allah.

وَٱللَّهُ بِمَا يَعْمَلُونَ Allah is of what they do

مُحِيطٌ ﴿٤٧﴾ All-Encompassing.[10]

وَإِذْ 48. And [recall] when

زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ Satan embellished[11] to them

أَعْمَٰلَهُمْ وَقَالَ their deeds and said: "None

لَا غَالِبَ لَكُمُ is there to overcome[12] you

1. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 8:20, p. 553, n. 10).

2. i. e., amongst yourselves. لا تنازعوا ***lâ tanâza'û*** = you (all) do not wrangle, quarrel, dispute (v. ii. m. pl. imperative prohibition) from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See *tanâza'tum* at 8:43, p. 563, n.2).

3. تفشلوا ***tafshalû*** (*na*) = you loose heart, be despaired, dispirited (v. ii. m. s. impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail. The terminal *nûn* is dropped because of a hidden *'an* in the causal *fa* coming before the verb. See *fashiltum* at 8:43, p. 563, n. 1).

4. ريح ***rîḥ*** (pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 3:117, p. 202, n. 1).

5. اصبروا ***iṣbirû*** = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 7:128, p. 511, n. 10).

6. This *'âyah* points out the motives and intentions of the unbelieving forces that came from Makka to Badr. خرجوا ***kharajû*** = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurûj*], to go out. See at 2:243, p. 122, n. 6).

7. بطر ***baṭar*** = arrogance, boast, pride.

8. رئاء ***ri'â'*** = showing off, parading. See at 4:37, p. 257, n. 15.

9. i. e., turning away others. يصدون ***yaṣuddûna*** = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 8:34, p. 558, n. 9).

10. i. e., in knowledge. محيط ***muḥîṭ*** = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

11. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 6:137, p. 449, n. 11).

12. غالب ***ghâlib*** (s.; pl. *ghâlibûn*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

ٱلْيَوْمَ مِنَ ٱلنَّاسِ	today from among men
وَإِنِّى جَارٌ لَّكُمْ	and I am your protégé.[1]
فَلَمَّا تَرَٰٓءَتِ	But when the two hosts
ٱلْفِئَتَانِ	sighted each other[2]
نَكَصَ عَلَىٰ عَقِبَيْهِ	he turned away[3] on his heels[4]
وَقَالَ إِنِّى بَرِىٓءٌ	and said: "I am absolved[5]
مِّنكُمْ	of you;
إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ	I see what you do not see;
إِنِّىٓ أَخَافُ ٱللَّهَ	I fear[6] Allah,
وَٱللَّهُ شَدِيدُ	for verily Allah is severe
ٱلْعِقَابِ ﴿٤٨﴾	in punishing."[7]

Section (*Rukû'*) 7

إِذْ يَقُولُ	49. When there said
ٱلْمُنَٰفِقُونَ	the hypocrites[8]
وَٱلَّذِينَ فِى قُلُوبِهِم	and those in whose hearts
مَّرَضٌ	was a disease:[9]
غَرَّ هَٰٓؤُلَآءِ	"There has deceived[10] these
دِينُهُمْ	people their religion;"[11]
وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ	but whoever relies[12] on Allah,
فَإِنَّ ٱللَّهَ عَزِيزٌ	Allah indeed is All-Mighty,
حَكِيمٌ ﴿٤٩﴾	All-Wise.

1. On the eve of the Battle of Badr Satan appeared in the form of a man and encouraged and instigated the unbelievers against the Muslims; but when during the battle he saw angels fighting on the side of the Muslims he left the unbelievers saying what is mentioned in this *'âyah*. جار ***jâr*** (s.; pl. جيران *jîrân*) = neighbour, protégé, refugee. See at 4:36, p. 257, n. 1.

2. تراءت ***tarâ'at*** = they (fem.) saw each other, sighted each other (v. iii. f. s. past in form VI of *ra'â* [*ra'y/ru'yah*], to see. See *yurîkum* at 8:43, p. 562, n. 12).

3. نكص ***nakaṣa*** = he turned away, withdrew, recoiled (v. iii. m. s. past from *nakṣ/ nukûṣ/ mankaṣ*, to turn away, to shrink).

4. عقبيه ***'aqibay+hi*** (dual; sing. *'aqib;* pl. *a'qâb*) = his two heels. See at 2:143, p. 68, n. 2.

5. برىء ***barî'*** (s.; pl. *abriyâ'/burâ'/birâ'*) = innocent, guiltless, free, exempt, absolved. See at 6:77, p. 423, n. 1.

6. أخاف ***'akhâfu*** = I fear, am afraid, dread (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 7:59, p. 489, n. 3).

7. عقاب ***'iqâb*** = infliction of punishment, punishment, penalty. See at 8:25, p. 555, n. 7.

8. ***munâfiqûn*** (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa,* form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See *munâfiqîn* at 4:138, p. 306, n. 2.

9. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

10. غر ***gharra*** = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr,*to mislead, to deceive. See at 3:24, p. 164, n. 5).

11. The hypocrites said so in view of the small number of the Muslims daring to confront a vastly outnumbering force of the unbelievers; but those who rely on Allah they are helped by Him . He is All-Mighty and victory is given only by Him.

12. يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala,* form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 5:11, p. 333, n. 10).

وَلَوْ تَرَىٰٓ 50. And if you could see
إِذْ يَتَوَفَّى ٱلَّذِينَ when the angels took fully[1]
كَفَرُوا۟ ٱلْمَلَٰٓئِكَةُ those who disbelieve,
يَضْرِبُونَ وُجُوهَهُمْ striking[2] their faces[3]
وَأَدْبَٰرَهُمْ and their backs[4] and [saying]
وَذُوقُوا۟ عَذَابَ "Taste you all[5] the punish-
ٱلْحَرِيقِ ﴿٥٠﴾ ment of the blazing fire."[6]

ذَٰلِكَ بِمَا 51. "This is because of what
قَدَّمَتْ أَيْدِيكُمْ your hands had forwarded[7]
وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ and that Allah is not unjust[8]
لِّلْعَبِيدِ ﴿٥١﴾ to the serfs."[9]

كَدَأْبِ 52. As[10] was the wont[11] of
ءَالِ فِرْعَوْنَ the people of the Pharaoh
وَٱلَّذِينَ مِن قَبْلِهِمْ and those before them –
كَفَرُوا۟ they disbelieved
بِـَٔايَٰتِ ٱللَّهِ in the revelations of Allah.
فَأَخَذَهُمُ ٱللَّهُ Hence Allah seized[12] them
بِذُنُوبِهِمْ for their sins.[13]
إِنَّ ٱللَّهَ قَوِىٌّ Verily Allah is All-Powerful,
شَدِيدُ ٱلْعِقَابِ severe in punishing.
﴿٥٢﴾

1. i. e., caused the death of the unbelievers at the Battle of Badr. يتوفى ***yatawaffâ*** = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 6:61, p. 415, n. 1).

2. يضربون ***yaḍribûna*** = they strike, hit, beat (v. iii. m. pl. impfct. from *ḍaraba* [*ḍarb*], to hit. See *ḍarabtum* at 5:106, p. 382, n. 6).

3. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 2:177, p. 83, n. 6).

4. i. e., striking them from their front and from their rear. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, backsides, rear parts. See at 8:15, p. 552, n. 2.

5. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 8:35, p. 559, n. 3).

6. حريق ***ḥarîq*** (s.; pl. حرائق *ḥarâ'iq*)= fire, conflagration, blazing fire (active participle on the scale of *fa'îl* from *ḥaraqa* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).

7. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 5:80, p. 369, n. 6).

8. ظلام ***ẓallâm***= unjust, oppressor, evildoer (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimîn* at 7:150, p. 522, n. 2).

9. عبيد ***'abîd*** (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See *'ibâd* at 7:194, p. 541, n. 2.

10. i. e., the case of the unbelievers and their disaster at the Battle of Badr was like that of the Pharaoh and his people who persistentlt rejectied of the truth and opposed the Messenger of Allah and were as such punished by Him

11. دأب ***da'b*** = habit, wont, persistence, eagerness. See at 3:11, p. 158, n. 2.

12. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 3:11, p. 158, n. 4).

13. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:49, p. 355, n. 3.

ذَٰلِكَ بِأَنَّ ٱللَّهَ 53. That is[1] because Allah
لَمْ يَكُ مُغَيِّرًا نِّعْمَةً is not to change[2] a garce He
أَنْعَمَهَا عَلَىٰ قَوْمٍ has bestowed[3] on a people
حَتَّىٰ يُغَيِّرُوا۟ unless they change[4]
مَا بِأَنفُسِهِمْ what is with themselves;[5]
وَأَنَّ ٱللَّهَ and that Allah is
سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ All-Hearing, All-Knowing.

كَدَأْبِ 54. Like the wont[6] of
ءَالِ فِرْعَوْنَ the people of the Pharaoh
وَٱلَّذِينَ مِن قَبْلِهِمْ and those before them – they
كَذَّبُوا۟ بِـَٔايَٰتِ cried lies[7] to the revelations[8]
رَبِّهِمْ of their Lord.
فَأَهْلَكْنَٰهُم Hence We destroyed[9] them
بِذُنُوبِهِمْ for their sins and drowned[10]
وَأَغْرَقْنَآ
ءَالَ فِرْعَوْنَ the people of the Pharaoh.
وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ And all were transgressors.
﴿٥٤﴾

إِنَّ شَرَّ ٱلدَّوَآبِّ 55. The worst[11] of creatures[12]
عِندَ ٱللَّهِ in the sight of Allah
ٱلَّذِينَ كَفَرُوا۟ are those who disbelieve;[13]
فَهُمْ لَا يُؤْمِنُونَ so they will not believe.[14]
﴿٥٥﴾

1. The allusion is to the punishment inflicted on the unbelievers at the Battle of Badr.

2. مغير ***mughayyir*** = one who changes/ alters/ modifies (act. participle from *ghayyara*, form II of *ghâra* [*ghayrah*], to be jealous).

3. أنعم ***'an'ama*** = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 5:23, p. 340, n. 9).

4. يغيروا ***yughayyirû***(*na*) = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb. See n. 1 above).

5. i. e., of gratefulness, belief and acts commensurate with the grace bestowed on them.

6. i. e., the case of the Makkan unbelievers was like that of the people of the Pharaoh. دأب ***da'b*** = habit, wont, persistence, eagerness. See at 8:54, p. 567, n. 6.

7. كذبوا ***kadhdhabû*** = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:182, p. 536, n. 9).

8. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:175, p. 534, n. 1.

9. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 7:4, p. 466, n. 5).

10. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

11. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 8:22, p. 554, n. 2.

12. دواب ***dawwâb*** (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 8:22, p. 554, n. 3.

13. i. e., those who persist in their disbelief and rejection of the truth.

14. i. e., their acceptance of the truth cannot be expected. According to Ibn 'Abbas, and in the light of the following *'âyah*, the immediate allusion is to the intriguing Jews of Madina, particularly Banû Qurayzah.

ٱلَّذِينَ	56. Those are they you had
عَٰهَدتَّ مِنْهُمْ	taken a covenant[1] from;
ثُمَّ يَنقُضُونَ	then they break[2]
عَهْدَهُمْ فِى كُلِّ مَرَّةٍ	their covenant every time,[3]
وَهُمْ لَا يَتَّقُونَ	and they do not fear Allah.[4]
﴿٥٦﴾	
فَإِمَّا تَثْقَفَنَّهُمْ	57. So if you come upon[5]
فِى ٱلْحَرْبِ	them in war
فَشَرِّدْ بِهِم	then scatter[6] by them
مَّنْ خَلْفَهُمْ	those behind them,
لَعَلَّهُمْ يَذَّكَّرُونَ	that they bear in mind.[7]
﴿٥٧﴾	
وَإِمَّا تَخَافَنَّ	58. And if you fear
مِن قَوْمٍ خِيَانَةً	from a people treachery,[8]
فَٱنۢبِذْ إِلَيْهِمْ	then renounce[9] to them
عَلَىٰ سَوَآءٍ	on equal terms.
إِنَّ ٱللَّهَ لَا يُحِبُّ	Verily Allah does not like
ٱلْخَآئِنِينَ ﴿٥٨﴾	the traitors.
	Section (*Rukû'*) 8
وَلَا يَحْسَبَنَّ	59.And let there not reckon[10]
ٱلَّذِينَ كَفَرُوٓا	those who disbelive
سَبَقُوٓا۟	that they have forestalled.[11]

1. The present and the two following *'âyahs* refer to the Jews of Madina and prove that the Jews of that place had repeatedly made and broken covenants with the Prophet, peace and blessings of Allah be on him, for not assisting his enemies. عاهدت ***'âhadta*** = you made a covenant, concluded a contract/pact (v. ii. m. s. past from *'âhada*, form III of *'ahida* [*'ahd*] to know, to commit]. See *'ahida* at 7:134, p. 514, n. 5).

2. ينقضون ***yanquḍûna*** = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 2:27, p.14, n. 8).

3. مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once.

4. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 7:169, p. 532, n. 2).

5. تثقفن ***tathqafanna***= you come upon, find, meet (v. ii. m. s. impfct. emphatic from *thaqifa* [*thaqf*], to find. See *thuqifû* at 3:112, p. 199, n. 12.

6. i. e., deal so severely with them that those behind them of their sort are scared. شرد ***sharrid*** = scatter, drive away, chase away (v. ii. m. s. imperative from *sharada* [*shirâd/ shurûd*], to run away, to bolt {a horse}).

7. يذكرون ***yadhdhakkarûna*** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 7:130, p. 512, n. 12).

8. خيانة ***khiyânah*** = treachery, perfidy, betrayal.

9. i. e., the compact. انبذ ***inbidh*** = renounce, cast off, hurl away, discard, repudiate (v. ii. m. s. impfct. from *nabadha* [*nabdh*], to hurl away. See *nabadhû* at 3:187, p. 229, n. 14.

10. لا يحسبن ***lâ yaḥsabanna*** = let him not reckon, think, suppose, assume (v. iii. m. s. imperative {prohibition} from *ḥasaba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See *lâ taḥsabanna* at 3:178, p. 230, n. 3).

11. i. e., the due punishment. سبقوا ***sabaqû*** = they got ahead, outstripped, forestalled (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See *yasbiqûna* at 7:163, p. 529, n. 4).

إِنَّهُمْ لَا يُعْجِزُونَ Verily they cannot baffle.[1]

﴿٥٩﴾

وَأَعِدُّوا لَهُم 60.And make ready[2] for them

مَّا اسْتَطَعْتُم مِّن قُوَّةٍ as much as you are able to

وَمِن رِّبَاطِ الْخَيْلِ of force and cavalry[3]

تُرْهِبُونَ بِهِ to terrify[4] thereby

عَدُوَّ اللَّهِ the enemy[5] of Allah

وَعَدُوَّكُمْ and your enemy,

وَآخَرِينَ مِن دُونِهِمْ and others besides them

لَا تَعْلَمُونَهُمُ whom you do not know;

اللَّهُ يَعْلَمُهُمْ Allah knows them.

وَمَا تُنفِقُوا مِن شَيْءٍ And whatever you spend[6]

فِي سَبِيلِ اللَّهِ in the way of Allah

يُوَفَّ إِلَيْكُمْ will be repaid to you in full;[7]

وَأَنتُمْ لَا تُظْلَمُونَ and you will not be wronged.

﴿٦٠﴾

وَإِن جَنَحُوا 61. And if they incline[8]

لِلسَّلْمِ towards peace,[9]

فَاجْنَحْ لَهَا do incline[10] to it

وَتَوَكَّلْ عَلَى اللَّهِ and depend[11] on Allah.

إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,

الْعَلِيمُ ﴿٦١﴾ the All-Knowing.

1. i. e., they cannot baffle the plan of Allah and avoid punishment either in this world or in the hereafter or in both. يعجزون ***yu'jizûna*** = they baffle, disable, incapacitate, paralyze (v. iii. m. pl. impfct. from *'a'jaza* , form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *'ajazta* at 5:30, p. 343, n. 10.

2. أعدوا ***'a'iddû*** = you (all) make ready, prepare (v. ii. m. pl. imperative from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See at 4:93, p. 284, n. 4).

3. رباط ***ribâṭ*** = band, bond. خيل ***khayl*** (s.; pl. خيول *khuyûl*) = horse. رباط الخيل ***ribaṭ al-khayl*** = band of horse, i. e., cavalry.

4. ترهبون ***turhibûna*** = you (all) terrify, strike terror, frighten, threaten (v. ii. m. pl. impfct. from *'arhaba*, form IV of *rahiba* [*rahab/ ruhb/ rahbah*], to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5).

5. عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 7:129, p. 512, n. 7.

6. تنفقوا ***tunfiqû***(*na*) = you (all) spend, expend. disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *mâ*. See at 3:92, p. 192, n. 4).

7. i.e., in merits and rewards on the Day of Judgement. يوف ***yuwaffa***(*â*) = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. The final *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 2:172, p. 142, n. 12).

8. جنحوا ***janaḥû*** = they inclined, leaned, tended, turned to (v. iii. m. pl. past from *janaḥa* [*junûḥ*], to incline).

9. سلم ***silm*** = peace, Islam.

10. اجنح ***ijnaḥ*** = you incline, lean (v. ii. m. s. imperative from *janaha*. See n. 8 above.

11. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 4:81, p. 277, n. 6).

11. i. e., of what you or your enemies say, think or do, openly or secretly.

وَإِن يُرِيدُوٓا 62. And if they intend[1]
أَن يَخْدَعُوكَ to deceive[2] you,
فَإِنَّ حَسْبَكَ ٱللَّهُ enough for you[3] is Allah.
هُوَ ٱلَّذِىٓ أَيَّدَكَ He it is Who strengthened[4]
بِنَصْرِهِۦ you with His help[5]
وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ and with the believers.[6]

وَأَلَّفَ 63. And He united[7]
بَيْنَ قُلُوبِهِمْ ۚ their hearts.
لَوْ أَنفَقْتَ Had you spent[8]
مَا فِى ٱلْأَرْضِ جَمِيعًا all that is in the earth
مَّآ أَلَّفْتَ you could not have united
بَيْنَ قُلُوبِهِمْ their hearts
وَلَٰكِنَّ ٱللَّهَ but Allah
أَلَّفَ بَيْنَهُمْ ۚ united them.[9]
إِنَّهُۥ عَزِيزٌ Verily He is All-Mighty.
حَكِيمٌ ﴿٦٣﴾ All-Wise.

يَٰٓأَيُّهَا ٱلنَّبِىُّ 64. O Prophet, Allah suffices
حَسْبُكَ ٱللَّهُ you and those who follow[10]
وَمَنِ ٱتَّبَعَكَ you of the believers.
مِنَ ٱلْمُؤْمِنِينَ ﴿٦٤﴾

Section (*Rukû'*) 9

يَٰٓأَيُّهَا ٱلنَّبِىُّ 65. O Prophet,
حَرِّضِ ٱلْمُؤْمِنِينَ inspire[11] the believers

1. i. e., if those who make peace with you intend the peace only as a deceptive measure to prepare for further attack. يريدوا ***yurîdû*** (*na*) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda*[رود *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yurîdûna* at 6:52, p. 411, n. 6).

2. يخدعوا ***yakhda'û***(*na*) = they deceive, dupe, cheat (v. iii. m. pl. impfct. from *khada'a* [خدع *khad'*], to deceive. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yukhâdi'ûna* at 4:142, p. 302, n. 5).

3. حسب ***ḥasb*** = reckoning, calculation. *ḥasbuka* = it suffices you, it is enough for you.

4. أيد ***'ayyada*** = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'âda* [ءيد *'ayd*], to be strong. See at 8:26, p. 555, n. 11).

5. The allusion is especially to the help of Allah during the Battle of Badr.

6. i. e., with the *muhâjirûn* and *'anṣâr* who, by Allah's grace, became united as brothers in Islam irrespective of their tribal distinctions and other differences, as mentioned in the next *'âyah*.

7. ألف ***'allafa*** = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*'alf*], to be acquainted. See at 3:103, p. 196, n. 8).

8. أنفقت ***'anfaqta*** = you spent, expended, disbursed (v. ii. m. s. past from *'anfaqa*, form IV of *nafaqa /nafiqa* [*nafaq*], to be used up. See *tunfiqû* at 8:60, p. 569, n. 6).

9. The unity wrought between the *muhâjirûn* on the one hand and the *'ansâr* on the other, and between the hitherto warring two tribes of 'Aws and Khazraj of the *'anṣâr*, was a miracle which Allah caused to happen and which no human efforts could have brought about.

10. اتبع ***ittaba'a*** = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 7:176, p. 534, n. 7).

11. حرض ***ḥarriḍ*** = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *ḥaraḍa*, form II of *ḥaraḍa* [حرض *ḥarḍ*], to be on the point of death. See at 4:84, p. 278, n. 7).

عَلَى ٱلْقِتَالِ ۚ to fighting.
إِن يَكُن مِّنكُمْ If there be of you
عِشْرُونَ صَٰبِرُونَ twenty steady[1] persons they
يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ will overcome[2] two hundred;
وَإِن يَكُن مِّنكُم and if there be of you one
مِّاْئَةٌ يَغْلِبُوٓا۟ hundred they will overcome
أَلْفًا مِّنَ ٱلَّذِينَ a thousand of those who
كَفَرُوا۟ disbelieve
بِأَنَّهُمْ قَوْمٌ because they are a people
لَّا يَفْقَهُونَ ﴿٦٥﴾ who do not understand.[3]

ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ 66. Now Allah has lightened[4]
عَنكُمْ وَعَلِمَ أَنَّ for you and knows that
فِيكُمْ ضَعْفًا ۚ there is weakness[5] in you.
فَإِن يَكُن مِّنكُم So if there be of you
مِّاْئَةٌ صَابِرَةٌ a hundred persevering ones
يَغْلِبُوا۟ مِاْئَتَيْنِ ۚ they will overcome two hun-
وَإِن يَكُن مِّنكُمْ dred; and if there be of you
أَلْفٌ a thousand, they will
يَغْلِبُوٓا۟ أَلْفَيْنِ overcome two thousand
بِإِذْنِ ٱللَّهِ ۗ by Allah's leave;[6]
وَٱللَّهُ مَعَ and Allah is with
ٱلصَّٰبِرِينَ ﴿٦٦﴾ the persevering ones.

1. i. e., steady in fighting and enduring the enemy onslaughts. صابرون ***ṣâbirûn*** (pl.; s. *ṣâbir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣâbirîn* at 3:146, p. 212, n. 7).

2. يغلبوا ***yaghlibû*** (*na*) = they overcome, defeat, vanquish (v. iii. m. pl. impfct. from *ghalaba* [*ghalb/ ghalbah*], to conquer, to defeat. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yughlabûna* at 8:36, p. 559, n. 8).

3. i. e., they do not understand how Allah helps those who fight for His sake. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 7:179, p. 535, n. 6).

4. Initially the Muslims were required to fight even if they were one to ten of the enemy. This was subsequently modified and the ratio was set at one to two. خفف ***khaffafa*** = he lightened, reduced, lessened (v. iii. s. past from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

5. ضعف ***ḍa'f*** = weakness, feebleness, frailty.

6. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization, order (See at 3:49, p. 175, n.1).

مَا كَانَ لِنَبِيٍّ 67. It is not for a Prophet
أَن يَكُونَ لَهُۥٓ أَسۡرَىٰ to have captives[1]
حَتَّىٰ يُثۡخِنَ unless he carries havoc[2]
فِي ٱلۡأَرۡضِۚ in the land.
تُرِيدُونَ عَرَضَ You desire[3] the chattel[4]
ٱلدُّنۡيَا of this world but
وَٱللَّهُ يُرِيدُ ٱلۡأٓخِرَةَۗ Allah desires the hereafter;
وَٱللَّهُ عَزِيزٌ and Allah is All-Mighty,
حَكِيمٞ ﴿٦٧﴾ All-Wise.

لَّوۡلَا كِتَٰبٞ مِّنَ 68. Had not a writ[5] from
ٱللَّهِ سَبَقَ Allah already preceded,[6]
لَمَسَّكُمۡ there would have afflicted[7]
فِيمَآ أَخَذۡتُمۡ you for what you have taken[8]
عَذَابٌ عَظِيمٞ ﴿٦٨﴾ a grave[9] punishment.

فَكُلُواْ مِمَّا 69. So eat of what
غَنِمۡتُمۡ you have captured[10]
حَلَٰلٗا طَيِّبٗا as lawful and good;
وَٱتَّقُواْ ٱللَّهَۚ and fear[11] Allah.
إِنَّ ٱللَّهَ غَفُورٞ Verily Allah is Most For-
رَّحِيمٞ ﴿٦٩﴾ giving, Most Merciful.

1. This *'âyah* was revealed in the context of the capture by the Muslims of a large number of unbelieving Makkans at the Battle of Badr and the consultations that took place between the Prophet, peace and blessings of Allah be on him, and his leading Companions, may Allah be pleased with them, about their treatment and the taking of ransoms on them. أسرى ***'asrâ*** (pl.; s. *'asîr*) = captives, prisoners of war. See *'usârâ* at 2:85, p. 40, n. 4.

2. يثخن ***yuthkhina***(*u*) = he carries havoc, massacres, slaughters (v. iii. m. s. impfct. from *'athkhana*, form IV of *thakhuna* [*thukhûnah/ thakhânah*], to be thick, intense. The final letter takes *fathah* because of a hidden *'an* in *ḥattâ* coming before the verb).

3. تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:144, p. 309, n. 6).

4. عرض ***'araḍ*** (s.; pl. أعراض *'a'râḍ*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11. See at 7:169, p. 531, n. 10.

5. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 4:103, p. 290, n. 15.

6. i. e., making it lawful to have prisoners of war and to take ransom on them. سبق ***sabaqa*** = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 7:80, p. 497, n. 4).

7. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 7:201, p. 543, n. 5).

8. أخذتم ***'akhadhtum*** = you took, seized (v. ii. m. pl. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 7:155, p. 523, n. 8).

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:27, p. 556, n. 5).

10. غنمتم ***ghanimtum*** = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm /ghanm /ghanam/ ghanîmah*], to gain booty. See at 8:41, p. 561, n. 4).

11. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:25, p. 555, n. 3).

Section (*Rukû'*) 10

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّمَن فِيٓ أَيۡدِيكُم مِّنَ ٱلۡأَسۡرَىٰٓ إِن يَعۡلَمِ ٱللَّهُ فِي قُلُوبِكُمۡ خَيۡرٗا يُؤۡتِكُمۡ خَيۡرٗا مِّمَّآ أُخِذَ مِنكُمۡ وَيَغۡفِرۡ لَكُمۡۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧٠

70. O Prophet, say to those who are in your hands of the captives:[1] "If Allah knows[2] there is in your hearts[3] any good[4] He will give you better[5] than what has been taken[6] from you and will forgive you; for Allah is Most Forgiving, Most Merciful."

وَإِن يُرِيدُواْ خِيَانَتَكَ فَقَدۡ خَانُواْ ٱللَّهَ مِن قَبۡلُ فَأَمۡكَنَ مِنۡهُمۡۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١

71. But if they intend[7] betraying[8] you – they already have betrayed[9] Allah before but He has enabled[10] over them; and Allah is All-Knowing, All-Wise.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ

72. Those who believed and migrated[11] and fought[12] with their wealth and selves

1. أسرى *'asrâ* (pl.; s. *'asîr*) = captives, prisoners of war. See *'usârâ* at 8:67, p. 572, n. 1.

2. يعلم ***ya'lam(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*.

3. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds.

4. i. e., any trace of faith and sincerity.

5. i. e., He will enable you to see the truth and to accept it, and will then forgive you; which will be far better for you than the amount of ransom taken from you.

6. أخذ ***'ukhidha*** = he or it was taken, seized (v. iii. m. s. past passive from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 7:130, p. 512, n. 9).

7. i. e., if those released on payment of ransom or without any ransom intend to betray you and to march against you again, then do not be disheartened, for Allah will frustrate their design. The *'âyah* constitutes an indication that the unbelievers would be unsuccessful in their hostility to the Prophet, peace and blessings of Allah be on him. يريدوا ***yurîdû*** (*na*) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [ر و د *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause precede by *'in*. See at 8:62, p. 570, n. 1).

8. خيانة ***khiyânah*** = treachery, perfidy, betrayal, to betray. See at 8:58, p. 568, n. 8.

9. خانوا ***khânû*** = they betrayed, proved treacherous/ perfidious (v. iii. m. pl. past from *khâna* [*khawn/ khiyânah*], to betray. See n. 8 above).

10. أمكن ***'amkana*** = he enabled, made feasible (v. iii. m. s. past in from IV of *makuna* [*makânah*], to be strong. See *makkannâ* at 7:10, p. 467, n. 12).

11. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 3:195, p.233, n. 11).

12. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 3:142, p. 210, n. 8).

فِي سَبِيلِ ٱللَّهِ	in the way[1] of Allah,
وَٱلَّذِينَ ءَاوَوا۟	and those who gave shelter[2]
وَّنَصَرُوٓا۟	and helped,
أُو۟لَٰٓئِكَ بَعْضُهُمْ	they are patron-friends,[3]
أَوْلِيَآءُ بَعْضٍ	one of another;
وَٱلَّذِينَ ءَامَنُوا۟	and those who believed
وَلَمْ يُهَاجِرُوا۟	but did not migrate,[4]
مَا لَكُم	you do not have
مِّن وَلَٰيَتِهِم	regarding their patronage[5]
مِّن شَىْءٍ	anything to do
حَتَّىٰ يُهَاجِرُوا۟	till they migrated;
وَإِنِ ٱسْتَنصَرُوكُمْ	and if they seek your help[6]
فِى ٱلدِّينِ	for the sake of the religion,
فَعَلَيْكُمُ ٱلنَّصْرُ	it is your duty to help,
إِلَّا عَلَىٰ قَوْمٍ	except against a people
بَيْنَكُمْ وَبَيْنَهُم	between whom and you
مِّيثَٰقٌ	there is a covenant.[7]
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
بَصِيرٌ ﴿٧٢﴾	All-Seeing.[8]
وَٱلَّذِينَ كَفَرُوا۟	73.And those who disbelieve
بَعْضُهُمْ أَوْلِيَآءُ	they are patron-firiends,
بَعْضٍ	one of another.

1. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah)* = way, path, road, means. See at 6:55, p. 412, n. 11.

2. ءاووا ***'âwaw*** = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awâ* [*'awy*], to seek shelter. See *'âwâ* at 8:26, p. 555, n. 10).

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

4. يهاجروا ***yuhâjirû(na)*** = they migrate, emigrate (v. iii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 4:89, p.280, n. 14).

5. ولاية ***walâyah*** = to be in charge, to be friend, to manage, to govern, patronage.

6. استنصروا ***istanşarû*** = they sought help, prayed for assistance (v. iii. m. pl. past from *istanşara*, form X of *naşara* [*naşr /nuşûr*], to help. See *yanşurûna* at 7:192, p. 540, n. 10).

7. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty. See at 7:169, p. 531, n. 11).

8. بصير ***başîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *başura/başira* [*başar*], to see). See at 6:50, p. 410, n. 9).

وَأَذَانٌ مِّنَ	3. And a declaration[1] from
ٱللَّهِ وَرَسُولِهِۦٓ	Allah and His Messenger
إِلَى ٱلنَّاسِ يَوْمَ	to mankind on the day
ٱلْحَجِّ ٱلْأَكْبَرِ	of the Great Pilgrimage[2]
أَنَّ ٱللَّهَ بَرِىٓءٌ	that Allah is absolved[3]
مِّنَ ٱلْمُشْرِكِينَ	of the polytheists,
وَرَسُولُهُۥ	and so is His Messenger.
فَإِن تُبْتُمْ	So if you repent and return[4]
فَهُوَ خَيْرٌ لَّكُمْ	it will be better for you;
وَإِن تَوَلَّيْتُمْ	but if you turn away[5]
فَٱعْلَمُوٓا۟ أَنَّكُمْ	then know that you
غَيْرُ مُعْجِزِى ٱللَّهِ	cannot frustrate Allah.
وَبَشِّرِ	And give the glad tidings[6]
ٱلَّذِينَ كَفَرُوا۟	to those who disbelieve
بِعَذَابٍ أَلِيمٍ ﴿٣﴾	of a punishment very painful.
إِلَّا ٱلَّذِينَ	4. Except those whom
عَٰهَدتُّم	you have made a treaty with
مِّنَ ٱلْمُشْرِكِينَ	of the polytheists,
ثُمَّ لَمْ يَنقُصُوكُمْ	then they did not impair[7] you
شَيْـًٔا	in any way
وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ	nor helped[8] against you
أَحَدًا	anyone.

1. This and the previous *'âyah* declare that Allah and His Messenger are free from all treaty obligations to the unbelievers because of their repeated violation of the treaties with them, and lay down the principles to be followed by Muslims in similar situations. Proper notification of the end of the treaty is to be given and at the same time the unbelievers are to be called upon to abandon their wrong way and to believe in Allah and His Messenger, coupled with a warning of the consequences of their unbelief, namely, the inevitable punishment by Allah. أذان ***'adhân*** = proclamation, announcement, declaration.

2. i. e., on the day of sacrifice, *yawm al-nahr*, which falls on 10 Dhû al-Hijjah (Ibn Kathîr, IV, 46).

3. i. e., absolved of all treaty obligations to the unbelievers. برىء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 8:48, p. 565, n. 5.

4. تبتم ***tubtum*** = you repented and returned (v. ii. m. pl. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tubtu* at 7:143, p. 518, n. 7).

5. توليتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of*waliya* [*waly*], to be near or close to, to lie next. See at 5:92, p. 375, n. 5).

6. The expression "give the glad tidings" is used here ironically. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *basharа/bashira* [*bishr/bushr*], to rejoice, be happy. See at 4:138, p. 306, n. 1).

7. ينقصوا ***yanquṣû(na)*** = they impair, lessen, reduce, decrease (v. iii. m. pl. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. The terminal *nûn* is dropped because of the particle *lam* coming before the verb).

8. يظاهروا ***yuẓâhirû(na)*** = they help, assist, aid, support (v. iii. m. pl. impfct. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. The terminal *nûn* is dropped for the reason stated at n. 7 above. See *taẓâharûna* at 2:85, p. 40, n. 1)

9. *SÛRAT AL-TAWBAH* (Repentance)

Madinan: 129 *'âyahs*

This is a late Madînan *sûrah* revealed in 9 H. against the background of the Tabûk expedition of the Prophet, peace and blessings of Allah be on him, and the repeated breach of treaties and agreements by the unbelievers. The Tabuk expedition took place during the height of the summer season when marching to a distant destination from Madina like Tabûk was very difficult and arduous. The expedition was as such a test for the believers as well as the hypocrites. The *sûrah* alludes to the attitude of some believers on the occasion and to the conduct and inimical manoeuvres of the hypocrites. The initial part of the *sûrah* directs the Prophet, peace and blessings of Allah be on him, and the Muslims to renounce and cancel the treaties and agreements with the unbelievers and polytheists in view of their repeated breach of the agreements and lays down rules for dealing with them.

It is named *Sûrat al-Tawbah* with reference to its *'âyahs* 102-104 wherein it is stated that Allah accepts the repentance of those who recognize their faults, seek forgiveness and make amends for their mistakes. It is also called *Sûrat al-Barâ'ah* (absolution or discharge) with reference to its first *'ayah.*

This *sûrah* is unique in that it is written (as well as recited) without the initial *basmalah* because the Prophet, peace and blessings of Allah be on him, did not direct the writing of it there.

1. During the Tabûk expedition of the Prophet, peace and blessings of Allah be on him, many polytheists like the Mudlij and Khuzâ'ah tribes broke their treaties with him and turned hostile. After his return from the expedition this *sûrah* was revealed directing him to declare an end to the treaties with the polytheists. He sent 'Alî (r. a.) to the pilgrimage that year with the first 40 *'âyahs* of the *sûrah* to read them out to the people on the day of sacrifice (*yawm al-nahr*), which he did. براءة ***barâ'ah*** = discharge, absolution, acquittal, innocence. See *bari'a* at 8:48, p. 565, n. 4).

2. عاهدتم ***'âhadtum*** = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*] to know, to commit]. See *'âhadta* at 8:56, p. 568, n. 1).

3. The address is made to the peoples violating the treaties. سيحوا ***sîḥû*** = you (all) go about, travel, roam about (v. ii. m. pl. imperative from *sâḥa* [*sayḥ/ sayḥân/ siyâḥah*], to flow, to run, to travel.

4. The unbelievers were given a warning and pause of four months.

5. معجزى ***mu'jizî***(*n*) [pl.; acc./gen. of *mu'jizûn;* s. *mu'jiz*] = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *yu'jizûna* at 8:59, p. 569, n. 1).

6. مخز ***mukhzin*** (s.; pl. *mukhzûn*) = one who humiliates, disgraces (act. participle from *'akhzâ*, form IV of *kaziya* [*khizy/khazan*], to be base, ashamed. See *'akhazayta* at 3:192, p. 231, n. 15).

سُورَةُ التَّوْبَة

بَرَآءَةٌ 1.[This is] a discharge[1] from

مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ Allah and His Messenger

إِلَى ٱلَّذِينَ عَٰهَدتُّم to those you made a treaty [2]

مِّنَ ٱلْمُشْرِكِينَ ﴿١﴾ with of the polytheists.

فَسِيحُوا۟ فِى ٱلْأَرْضِ 2. So go about[3] in the land

أَرْبَعَةَ أَشْهُرٍ for four months[4]

وَٱعْلَمُوٓا۟ أَنَّكُمْ and know that you

غَيْرُ مُعْجِزِى ٱللَّهِ cannot frustrate[5] Allah

وَأَنَّ ٱللَّهَ and that Allah will

مُخْزِى humiliate[6]

ٱلْكَٰفِرِينَ ﴿٢﴾ the unbelievers.

إِلَّا تَفْعَلُوهُ If you do not do it[1]
تَكُن فِتْنَةٌ there will be discord[2]
فِي ٱلْأَرْضِ in the land
وَفَسَادٌ كَبِيرٌ and immense mischief.[3]

وَٱلَّذِينَ ءَامَنُوا 74. And those who believe
وَهَاجَرُوا وَجَٰهَدُوا and migrate[4] and fight[5]
فِي سَبِيلِ ٱللَّهِ in the way of Allah,
وَٱلَّذِينَ ءَاوَوا and those who give shelter[6]
وَّنَصَرُوٓا and help,[7]
أُو۟لَٰٓئِكَ هُمُ such people, they are
ٱلْمُؤْمِنُونَ حَقًّا the believers in truth.
لَهُم مَّغْفِرَةٌ They shall have forgiveness
وَرِزْقٌ كَرِيمٌ and provision[8] in profusion.[9]

وَٱلَّذِينَ ءَامَنُوا 75. And those who believe
مِنۢ بَعْدُ وَهَاجَرُوا subsequently and migrate
وَجَٰهَدُوا مَعَكُمْ and fight along with you,
فَأُو۟لَٰٓئِكَ مِنكُمْ they are of you;
وَأُو۟لُوا ٱلْأَرْحَامِ and blood relations[10] are more
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ entitled,[11] one to another,
فِي كِتَٰبِ ٱللَّهِ in the prescript[12] of Allah.
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ Verily Allah is of everything
عَلِيمٌ all-Knowing.

1. i. e., if you Muslims do not be patron-friends of one another, irrespective of race, colour or country.

2. i. e., discord and trial for the Muslims. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.

3. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:64, p. 362, n. 4.

4. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 8:72, p.573, n. 11).

5. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 8:72, p. 573, n. 12).

6. ءاووا ***'âwaw*** = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 8:72, p. 574, n. 2).

7. نصروا ***naṣarû*** = they helped, assisted (v. iii. m. pl. past from *naṣara* [*naṣr /nuṣûr*], to help. See *istanṣarû* at 8:72, p. 574, n. 6).

8. i. e., in paradise. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 2:233, p. 116, n. 11.

9. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:4, p. 548, n. 2).

10. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. *'ûlû ai-'arḥâm* = blood relations. See *'arḥâm* at 6:143, p. 452, n. 15.

11. i. e., in respect of patronage and inheritance. أولى ***'awlâ*** = closer/closest, neraer/ nearest, having more or the best claim to (elative of *waliyy*. See at 4:135, p. 304, n. 5).

12. i. e., according to Allah's verdict. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

فَأَتِمُّوٓا۟ إِلَيْهِمْ So fulfil[1] towards them
عَهْدَهُمْ their pact[2]
إِلَىٰ مُدَّتِهِمْ to the end of their term.[3]
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah likes
ٱلْمُتَّقِينَ the godfearing.[4]

فَإِذَا ٱنسَلَخَ 5. So when there end[5]
ٱلْأَشْهُرُ ٱلْحُرُمُ the sacred months[6]
فَٱقْتُلُوا۟ ٱلْمُشْرِكِينَ kill the polytheists
حَيْثُ وَجَدتُّمُوهُمْ wherever you find[7] them;
وَخُذُوهُمْ and seize[8] them
وَٱحْصُرُوهُمْ and besiege[9] them
وَٱقْعُدُوا۟ لَهُمْ and lie in wait[10] for them
كُلَّ مَرْصَدٍ at every place of ambush.[11]
فَإِن تَابُوا۟ So if they repent and return
وَأَقَامُوا۟ ٱلصَّلَوٰةَ and properly perform prayers
وَءَاتَوُا۟ ٱلزَّكَوٰةَ and pay *zakâh*.
فَخَلُّوا۟ سَبِيلَهُمْ then let[12] them go their way.
إِنَّ ٱللَّهَ غَفُورٌ Verily Allah is Most
رَّحِيمٌ Forgiving, Most Merciful.

وَإِنْ أَحَدٌ 6. And if anyone
مِّنَ ٱلْمُشْرِكِينَ of the polytheists

1. أتموا ***'atimmû*** = you (all) complete, make full, perform fully, fulfil (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:195, p. 94, n. 2.

2. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 7:102, p. 505, n. 8.

3. مدة ***muddah*** (s.; pl. *mudad*) = period of time, appointed time, term.

4. Note the implication of this clause of the *'âyah*, which is that fulfilment of promises and pacts is part of *taqwâ*. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 7:128, p. 512, n. 3).

5. انسلخ ***insalakha*** = he stripped himself, cast off, gave up, abandoned, passed, ended (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay. See at 7:175, p. 534, n. 2).

6. i. e., the four months of Muharram, Rajab, Dhû al-Qa'dah and Dhû al-Hijjah, during which fighting and breach of the peace are prohibited.

7. وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 7:44, p. 482, n. 4).

8. خذوا ***khudhû*** = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:102, p. 290, n. 7).

9. احصروا ***uḥṣurû*** = you (all) besiege, blockade, beleaguer, encircle (v. ii. m. pl. imperative from *ḥaṣara* [*ḥasr*], to encircle, besiege. See *ḥaṣirat* at 4:90, p. 281, n. 9).

10. اقعدوا ***uq'udû*** = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ûd*], to sit down. See *lâ taq'udû* at 7:86, p. 499, n. 4.

11. مرصد ***marṣad*** (s.; pl. *marâṣid*) = observatory, place to lie in wait, ambuscade (adverb of place from *raṣada* [*raṣd*], to watch, to keep one's eyes on, to lie in wait).

12. خلوا ***khallû*** = you (all) let go, let someone off, leave, leave alone (v. ii. m. pl. imperative from *khallâ*, form II of *khalâ* [*khulûw/khalâ'*], to be empty, vacant. See *khalat* at 7:38, p. 478, n.12).

أَسْتَجَارَكَ	seek your protection[1]
فَأَجِرْهُ	give him shelter[2]
حَتَّىٰ يَسْمَعَ	so that he may hear
كَلَٰمَ ٱللَّهِ	Allah's Word;
ثُمَّ أَبْلِغْهُ	then escort[3] him
مَأْمَنَهُۥ	to his place of safety.[4]
ذَٰلِكَ بِأَنَّهُمْ	This is because they are
قَوْمٌ لَّا يَعْلَمُونَ ۝٦	a people who know not.

Section (*Rukû'*) 2

كَيْفَ يَكُونُ	7. How can there be
لِلْمُشْرِكِينَ	for the polytheists
عَهْدٌ عِندَ ٱللَّهِ	any covenant[5] with Allah
وَعِندَ رَسُولِهِۦٓ	and with His Messenger
إِلَّا ٱلَّذِينَ	except those with whom
عَٰهَدتُّمْ عِندَ	you made a covenant[6]
ٱلْمَسْجِدِ ٱلْحَرَامِ	near the Sacred Mosque?[7] So
فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ	as long as they be upright[8]
فَٱسْتَقِيمُوا۟ لَهُمْ	to you, be upright to them.
إِنَّ ٱللَّهَ يُحِبُّ	Verily Allah likes
ٱلْمُتَّقِينَ ۝٧	the righteous.[9]
كَيْفَ وَإِن	8. How? And if
يَظْهَرُوا۟ عَلَيْكُمْ	they get the better[10] of you

1. استجار ***istajâra*** = he sought protection, prayed for shelter (v. iii. m. s. past in form X of *jâra* [*jawr*], to stray, to commit a wrong. See *jâr* at 8:48, 565, n. 1).

2. This *'ayah* lays down a very important and noble principle, that of giving shelter to a person seeking it, even if he is a polytheist; and it shows that the directive to fight the polytheists given in the previous chapter relates only to such polytheists as break their treaties and turn hostile, not to any polytheist as such. أجر ***'ajir*** = give shelter/protection (v. ii. m. s. imperative from *'ajâra*, form IV of *jâra*. See n. 1 above).

3. أبلغ ***'abligh*** = you escort, make (someone) reach, inform, notify (v. ii. m. s. imperative from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'ablaghtu* at 7:93, p. 502, n. 5).

4. مأمن ***ma'man*** = place of safety, safe place (noun of place from *'amn*).

5. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:4, p. 578, n. 2.

6. عاهدتم ***'âhadtum*** = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*] to know, to commit]. See at 9:1, p. 576, n. 2).

7. The reference is to the Treaty of Hudaybiyah concluded in 6 H. with the Quraysh leaders of Makka.

8. i. e, by faithfully carrying out the terms of the treaty. استقاموا ***istaqâmû*** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See *mustaqîm* at 7:16, p. 469, n. 9).

9. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:4, p. 578, n. 4).

10. يظهروا ***yaẓharû(na)*** = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yuẓâhirû* at 9:4, p. 577, n. 8).

لَا يَرْقُبُوا they will not observe[1]
فِيكُمْ إِلًّا regarding you any ties of
وَلَا ذِمَّةً blood[2] nor any gurantee;[3]
يُرْضُونَكُم they please[4] you
بِأَفْوَٰهِهِمْ with their mouths[5]
وَتَأْبَىٰ قُلُوبُهُمْ while their hearts disdain;[6]
وَأَكْثَرُهُمْ and most of them are
فَٰسِقُونَ ﴿٨﴾ wantonly sinful.[7]

ٱشْتَرَوْا بِـَٔايَٰتِ 9. The buy[8] with Allah's
ٱللَّهِ ثَمَنًا قَلِيلًا revelations a little value
فَصَدُّوا عَن سَبِيلِهِۦٓ and dissuade[9] from His way.
إِنَّهُمْ سَآءَ مَا Evil indeed is what they use
كَانُوا يَعْمَلُونَ to do.
﴿٩﴾

لَا يَرْقُبُونَ 10. They do not observe
فِى مُؤْمِنٍ in respect of a believer
إِلًّا any ties of blood
وَلَا ذِمَّةً nor any compact;
وَأُو۟لَٰٓئِكَ هُمُ and they are the ones
ٱلْمُعْتَدُونَ ﴿١٠﴾ committing excesses.[10]

1. يرقبوا ***yarqubû***(*na*) = they observe, watch, guard, heed, respect (v. iii. m. pl. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, to watch. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *raqîb* at 5:118, 389, n. 8).

2. ال ***'ill*** = blood relationship, consanguinity, pact.

3. ذمة ***dhimmah*** (s.; pl. *dhimam*) = protection, covenant of protection, security, gurantee, debt, liability, conscience.

4. يرضون ***yurḍûna*** = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'arḍâ*, form IV of *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See *yarḍaw* at 6:113, p. 439, n. 3).

5. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 5:41, p. 348, n. 4.

6. تابى ***ta'bâ*** = she rejects, refuses, declines, scorns, disdains (v. iii. f. s. impfct. from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *ya'ba* at 2:182, p. 147, n. 8).

7. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

8. اشتروا ***ishtaraw*** = they bought, purchased (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shiran /shirâ'*], to buy. See at 3:174, p. 82, n. 7).

9. i. e., dissuade others. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 5:2, p. 326, n. 12).

10. معتدون ***mu'tadûn*** (pl.; s. *mu'tadin*) = transgressors, aggressors, assailants, those who commit excesses (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 7:163, p. 529, n. 1).

فَإِن تَابُوا۟ 11. So if they repent[1] and
وَأَقَامُوا۟ ٱلصَّلَوٰةَ properly perform the prayer
وَءَاتَوُا۟ ٱلزَّكَوٰةَ and pay *zakâh*
فَإِخْوَٰنُكُمْ then they are your brethren
فِى ٱلدِّينِ ۗ in religion.
وَنُفَصِّلُ ٱلْءَايَٰتِ We spell out[2] the revelations[3]
لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ for a people who know.

وَإِن نَّكَثُوٓا۟ 12. And if they break[4]
أَيْمَٰنَهُم their oaths[5]
مِّنۢ بَعْدِ عَهْدِهِمْ after their commitment[6]
وَطَعَنُوا۟ فِى دِينِكُمْ and revile[7] at your religion,
فَقَٰتِلُوٓا۟ then wage war[8] against
أَئِمَّةَ ٱلْكُفْرِ ۙ the leaders of unbelief –
إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ indeed theirs is no oath[9] –
لَعَلَّهُمْ يَنتَهُونَ ﴿١٢﴾ maybe they will refrain.[10]

أَلَا تُقَٰتِلُونَ 13. Will you not fight
قَوْمًا نَّكَثُوٓا۟ a people that broke
أَيْمَٰنَهُمْ وَهَمُّوا۟ their oaths and designed[11]
بِإِخْرَاجِ ٱلرَّسُولِ to drive out[12] the Messenger,
وَهُم بَدَءُوكُمْ and they started[13] with you
أَوَّلَ مَرَّةٍ ۚ in the first instance?

1. تابوا ***tâbû*** = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 7:153, p. 522, n. 11).

2. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:174, p. 533, n. 8).

3. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 8:54, p. 567, n. 3.

4. نكثوا ***nakathû*** = they broke, violated, infringed (v. iii. m. pl. past from *nakatha* [*nakth*], to break, to violate).

5. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 7:17, p. 469, n. 12.

6. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:7, p. 579, n. 5.

7. طعنوا ***ṭa'anû*** = they thrust, assailed, defamed, reviled (v. iii. m. pl. past from *ṭa'ana* [*ṭa'n*], to thrust, to pierce).

8. Note that war is to be waged only against such of the unbelievers as break their treaties, and that also against their leaders who are the real culprits. قاتلوا ***qâtilû*** = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 8:39, p. 560, n. 9).

9. i. e., they have no respect for their oaths and covenants.

10. ينتهون ***yantahûna***= they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See *yantahû* at 8:38, p. 560, n. 4).

11. The allusion is to the secret meeting of the Quraysh leaders of Makka at *Dâr al-Nadwah* for driving out or killing the Prophet (peace and blerssings of Allah be on him). هموا ***hammû***= they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 5:10, p. 333, n. 6).

12. اخراج ***'ikhrâj*** = to drive out, expulsion, taking out, removal, eviction, publication, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out. See *yukhrijû* at 8:30, p. 557, n. 3).

13. i. e., they started the fighting. بدءوا ***bada'û*** = they started, began (v. iii. m. pl. past from *bada'a* [*bad'*] to start).

أَتَخْشَوْنَهُمْ	Do you fear[1] them?
فَٱللَّهُ أَحَقُّ	But Allah has the more right
أَن تَخْشَوْهُ	that you be afraid of Him,
إِن كُنتُم مُّؤْمِنِينَ	if you are believers.
﴿١٣﴾	
قَٰتِلُوهُمْ	14. Fight them,
يُعَذِّبْهُمُ ٱللَّهُ	Allah will punish[2] them
بِأَيْدِيكُمْ	by your hands
وَيُخْزِهِمْ	and will disgrace[3] them and
وَيَنصُرْكُمْ عَلَيْهِمْ	give you victory[4] over them,
وَيَشْفِ صُدُورَ	and will heal[5] the hearts
قَوْمٍ مُّؤْمِنِينَ	of a people that believe.
﴿١٤﴾	
وَيُذْهِبْ	15. And He will remove[6]
غَيْظَ قُلُوبِهِمْ	the rage[7] in their hearts;
وَيَتُوبُ ٱللَّهُ	and Allah forgives
عَلَىٰ مَن يَشَآءُ	whomsover He wills;
وَٱللَّهُ عَلِيمٌ	and Allah is All-Knowing,
حَكِيمٌ ﴿١٥﴾	All-Wise.
أَمْ حَسِبْتُمْ	16. Or do you think[8]
أَن تُتْرَكُوا	that you will be left alone[9]
وَلَمَّا يَعْلَمِ ٱللَّهُ	while Allah has not known[10]
ٱلَّذِينَ جَٰهَدُوا مِنكُمْ	those who fight of you

1. تخشون ***takhshawna*** = you fear, are afraid of (v. ii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear. See *lâ takhshaw* at 5:44, p. 351, n. 5).

2. يعذب ***yu'adhdhib***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of an implied conditional clause *qâtilûhum*, fight them, i. e., if you fight them. See *yu'adhdhiba* at 8:33, p. 558, n. 4).

3. يخز ***yukhzi*** (*ī*) = he disgraces, humiliates, bebases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. The final letter *yâ'* is vowelless and hence dropped because of the reason stated at n. 2 above. See *mukhzin* at 9:2, p.576, n. 6).

4. ينصر ***yanṣur***(*u*) = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. The final letter is vowelless for the reason stated at n. 2 above. See *naṣarû* at 8:74, p. 575, n. 7)

5. يشف ***yashfi***(*ī*) = he cures, heals, restores to health (v. iii. m. s. impfct. from *shafâ* [*shifâ'*], to cure. The final *yâ'* is vowelless and hence dropped for the reason stated at no. 2 above).

6. This is in continuation of the conclusion of the previous *'âyah*. يذهب ***yudh-hib***(*u*) = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless for the reason stated at n. 2 above. See at 6:13, p. 447, n. 7).

7. i. e., Allah will assuage the anger of the believers by giving them victory over the unbelievers. غيظ ***ghayẓ*** = rage, wrath, anger, fury. See at 3:119, p. 203, n. 7.

8. حسبتم ***ḥasibtum*** = you (all) calculated, reckoned, thought, deemed, thought (v. ii. m. pl. past from *ḥasaba*[*ḥasb/ḥisâb*], to calculate. See at 2:214, p. 103, n. 2).

9. تتركوا ***tutrakû***(*na*) = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n. 5).

10. i. e., has not yet made known by way of trial, for Allah knows everything.

وَلَمْ يَتَّخِذُوا and did not take[1]
مِن دُونِ ٱللَّهِ in lieu of Allah,
وَلَا رَسُولِهِۦ nor of His Messenger
وَلَا ٱلْمُؤْمِنِينَ nor of the believers,
وَلِيجَةً any confidant.[2]
وَٱللَّهُ خَبِيرٌۢ And Allah is All-Aware
بِمَا تَعْمَلُونَ of what you do.
١٦

Section (*Rukû'*) 3

مَا كَانَ لِلْمُشْرِكِينَ 17. It does not belong to the
أَن يَعْمُرُوا polytheists to attend to[3]
مَسَٰجِدَ ٱللَّهِ the mosques of Allah while
شَٰهِدِينَ عَلَىٰٓ bearing witness[4] against
أَنفُسِهِم بِٱلْكُفْرِ themselves of unbelief.
أُو۟لَٰٓئِكَ Such persons,
حَبِطَتْ أَعْمَٰلُهُمْ gone in vain[5] will be their
وَفِى ٱلنَّارِ deeds and in the fire
هُمْ خَٰلِدُونَ ١٧ they shall abide for ever.[6]

إِنَّمَا يَعْمُرُ 18. There shall but attend to
مَسَٰجِدَ ٱللَّهِ the mosques of Allah
مَنْ ءَامَنَ بِٱللَّهِ those who believe in Allah
وَٱلْيَوْمِ ٱلْءَاخِرِ and the Last Day

1. يتخذوا ***yattakhidhû***(*na*) = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 4:150, p. 311, n. 7).

2. وليجة ***walîjah*** = confidant, intimate friend, See *yalija* at 7:40, p. 480, n. 6.

3. The *'âyah* makes it unlawful for polytheists, while professing and practising polytheism, to visit, perform their polytheistic practices at and to take care of and maintain the Ka'ba and other mosques of Allah. ***ya'murû***(*na*) = they inhabit, make prosperous, build, populate, attend (v. iii. m. pl. impfct. from *'amara* [*'amr*/*'umr*/*'amârah*], to fill with life. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yu'ammara* at 2:96, p. 46, n. 2).

4. i. e., while at the same time professing and practising polytheism and thus being unbelievers; but if they abandon polytheism and become Muslims the prohibition does not apply to them. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 5: 113, p. 387, n. 4).

5. حبطت ***habiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. See at 7:147, p. 520, n. 4).

6. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 7:42, p. 481, n. 2).

وَأَقَامَ ٱلصَّلَوٰةَ and properly perform[1] the
وَءَاتَى ٱلزَّكَوٰةَ prayer and pay *zakâh*
وَلَمْ يَخْشَ إِلَّا ٱللَّهَ and fear[2] none but Allah.
فَعَسَىٰٓ أُو۟لَٰٓئِكَ Then perhaps[3] such persons
أَن يَكُونُوا۟ مِنَ will be of
ٱلْمُهْتَدِينَ ﴿١٨﴾ those in receipt of guidance.[4]

أَجَعَلْتُمْ 19. Do you make[5] the giving
سِقَايَةَ ٱلْحَآجِّ of water[6] to the pilgrims
وَعِمَارَةَ and maintaining[7]
ٱلْمَسْجِدِ ٱلْحَرَامِ the Sacred Mosque the
كَمَنْ ءَامَنَ same as those who believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ in Allah and the Last Day
وَجَٰهَدَ فِى سَبِيلِ ٱللَّهِ and fight in the way ofAllah?
لَا يَسْتَوُۥنَ They are not equal[8]
عِندَ ٱللَّهِ in the sight of Allah;
وَٱللَّهُ لَا يَهْدِى and Allah guides not
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٩﴾ the wrong-doing people.

ٱلَّذِينَ ءَامَنُوا۟ 20. Those who believe
وَهَاجَرُوا۟ وَجَٰهَدُوا۟ and migrate[9] and fight
فِى سَبِيلِ ٱللَّهِ in the way of Allah
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ with their wealth and selves
أَعْظَمُ دَرَجَةً are greater in status[10]

1. أقام ***'aqâma*** = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See at 2:177, p. 83, n. 12).

2. يخش ***yakhsha*** (*â*) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [*khashy/ khashyah*], to fear. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *takhshawna* at 9:13, p. 582, n. 1).

3. عسى ***'asâ*** (followed by *'an*) = it might be, may be that, perhaps. See at 4:99, p. 287, n. 7.

4. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:140, p. 451, n. 4).

5. The *'âyah* has reference to the claim of some unbelieving Quraysh leaders to respect and equality with the Muslims for performing certain functions connected with the Ka'ba, such as its maintenance and providing water for the pilgrims. جعلتم ***ja'altum*** = you set, made, appointed, put (v. ii. m. pl. past from *ja'ala* [[*ja'l*] to make, to put. See *ja'alâ* at 7:190, p. 540, n. 2).

6. سقاية ***siqâyah*** = watering, irrigation, giving of drink, the traditional office connected with the Ka'ba of providing water for the pilgrims.

7. عمارة ***'imârah*** (s.; pl. *'imârât*) = building, attending to, maintaining.

8. يستوون ***yastawûna*** = they become equal, even, at par, straight (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at *istawâ* at 7:54, p. 486, n. 7).

9. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 8:74, p.575, n. 4).

10. درجة ***darajah*** (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 4:95, p. 285, n. 10.

عِندَ ٱللَّهِ in the sight of Allah;
وَأُو۟لَٰٓئِكَ هُمُ and such persons, they are
ٱلْفَآئِزُونَ ﴿٢٠﴾ the successful ones.[1]

يُبَشِّرُهُمْ رَبُّهُم 21.Their Lord gives them the
بِرَحْمَةٍ مِّنْهُ good tidings[2] of His mercy
وَرِضْوَٰنٍ and Pleasure,[3] and
وَجَنَّٰتٍ لَّهُمْ فِيهَا of gardens for them wherein
نَعِيمٌ مُّقِيمٌ ﴿٢١﴾ will be bliss[4] to endure[5]–

خَٰلِدِينَ فِيهَآ أَبَدًا 22. Abiding[6] therein for ever.
إِنَّ ٱللَّهَ عِندَهُۥٓ Verily with Allah lies
أَجْرٌ عَظِيمٌ ﴿٢٢﴾ a magnificent[7] reward.[8]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 23. O you who believe,
لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ do not take[9] your fathers
وَإِخْوَٰنَكُمْ and your brothers
أَوْلِيَآءَ as patrons[10]
إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ if they prefer[11] unbelief
عَلَى ٱلْإِيمَٰنِ ۚ to belief.
وَمَن يَتَوَلَّهُم And whoever takes them as
مِّنكُمْ patrons[12] from among you,
فَأُو۟لَٰٓئِكَ هُمُ they will be the ones
ٱلظَّٰلِمُونَ ﴿٢٣﴾ doing wrong.

1. فائزون ***fâ'izûn*** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See *fawz* at 6:16, p. 397, n. 6).

2. يبشر ***yubashshiru*** = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr]*, to be happy. See at 3:45, p. 173, n. 5).

3. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 3:15, p. 160, n. 8.

4. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 5:65, p. 362, n. 9.

5. مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 5:37, p. 346, n. 11).

6. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

7. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:68, p. 572, n. 9).

8. أجر ***'ajr*** (pl.أجور *'ujûr)* = reward, recompense, remuneration, emolument, fee. See at 7:113, p. 508, n. 2).

9. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:56, p. 358, n. 6).

10. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

11. ***istaḥabbû*** = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See *yuḥibbûna* at 7:79, p. 497, n. 1).

12. يتول ***yatawalla(â)*** = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly*] to come near. The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See at 5:56, p. 358, n. 3).

قُلْ إِن كَانَ 24. Say: If it be that your
ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ fathers and your sons,
وَإِخْوَٰنُكُمْ and your brothers
وَأَزْوَٰجُكُمْ and your spouses[1]
وَعَشِيرَتُكُمْ and your near relations,[2]
وَأَمْوَالٌ ٱقْتَرَفْتُمُوهَا and the riches you acquire[3]
وَتِجَٰرَةٌ and the commerce
تَخْشَوْنَ كَسَادَهَا you fear the recession[4] of,
وَمَسَٰكِنُ and the dwellings[5]
تَرْضَوْنَهَآ you are happy[6] with,
أَحَبَّ إِلَيْكُم are dearer[7] to you than
مِّنَ ٱللَّهِ وَرَسُولِهِۦ Allah and His Messenger
وَجِهَادٍ فِى سَبِيلِهِۦ and fighting in His way,
فَتَرَبَّصُوا۟ حَتَّىٰ then wait and watch[8] till
يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ Allah issues His decree.
وَٱللَّهُ لَا يَهْدِى And Allah does not guide
ٱلْقَوْمَ ٱلْفَٰسِقِينَ the people wantonly sinful.[9]

Section (*Rukû'*) 4

لَقَدْ نَصَرَكُمُ ٱللَّهُ 25. Allah has indeed helped
فِى مَوَاطِنَ كَثِيرَةٍ you in many arenas,[10]
وَيَوْمَ حُنَيْنٍ and on the Day of Ḥunayn[11]
إِذْ أَعْجَبَتْكُمْ when there impressed[12] you

1. While the previous *'âyah* asks the believers not to take their polytheist and unbelieving fathers and brothers as patrons, the present *'âyah* stresses that a true believer should put his love and concern for Allah and His Messenger above all ties of blood and marriage and above all material considerations. 1. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 6:143, p. 452, n. 8.

2. عشيرة ***'ashîrah*** (s.; pl. *'ashâ'ir*) = closest relatives, near relations, kinsfolk, clan, tribe.

3. اقترفتم ***iqtaraftum*** = you acquired, committed (v. ii. m. pl. past from *iqtarafa*, form VIII of *qarafa/ qarifa*{*qarf/ qaraf*}, to peel, to feel disgust. See *yaqtarifûna* at 6:120, p. 442, n. 1).

4. كساد ***kasâd*** = recession, depression, dullness of the market.

5. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes.

6. ترضون ***tarḍawna*** = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 2:282, p. 148, n. 6).

7. أحب ***'aḥabb*** = dearer, preferable, more desirable (elative of *ḥabîb*).

8. تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *yatarabbaṣûna* at 4:141, p. 307, n. 5).

9. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 7:145, p. 519, n. 6).

10. مواطن ***mawâṭin*** (pl.; s. *mawṭin*) = native countries, habitats, places, spots, arenas (noun of place from *waṭan* [*waṭn*], to dwell, to stay).

11. i. e., the Battle of Ḥunayn, which took place in 8 H. between the Muslims on the one hand and the tribes of Hawâzin and Thaqif on the other. Ḥunayn is a valley between Makka and Ṭâ'if.

12. أعجبت ***'a'jabat*** = she impressed, pleased, delighted (v. iii. f. s. past from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 2:108, n. 5).

كَثْرَتُكُمْ فَلَمْ your multitude; but it did not
تُغْنِ عَنكُمْ شَيْـًٔا avail[1] you aught
وَضَاقَتْ عَلَيْكُمُ and narrow became[2] on you
ٱلْأَرْضُ بِمَا رَحُبَتْ the land though it was wide,[3]
ثُمَّ وَلَّيْتُم then you retreated[4]
مُّدْبِرِينَ ﴿٢٥﴾ turning your backs.[5]

ثُمَّ أَنزَلَ ٱللَّهُ 26. Then Allah sent down
سَكِينَتَهُۥ His tranquillity[6]
عَلَىٰ رَسُولِهِۦ on His Messenger
وَعَلَى ٱلْمُؤْمِنِينَ and on the believers,
وَأَنزَلَ جُنُودًا and He sent down troops[7]
لَّمْ تَرَوْهَا you did not see,
وَعَذَّبَ ٱلَّذِينَ and punished[8] those who
كَفَرُوا۟ disbelieve.
وَذَٰلِكَ جَزَآءُ And such is the recompense[9]
ٱلْكَٰفِرِينَ ﴿٢٦﴾ of the unbelievers.

ثُمَّ يَتُوبُ ٱللَّهُ 27. Then Allah forgives[10]
مِنۢ بَعْدِ ذَٰلِكَ after that
عَلَىٰ مَن يَشَآءُ whom He will;
وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ﴿٢٧﴾ Most Merciful.

1. At the battle of Ḥunayn the Muslim army numbered 12 thousand while the enemy army numbered only four thousand; but still the Muslim army could not initially withstand the onslaught of the enemies and retreated helter skelter. Then Allah sent His help in the form of instilling courage and determination in the hearts of the Muslims and an invisible army to fight for them and gave them victory, as stated in the next *'âyah*.

تغن ***tughni***(ī) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The final *yâ'* is vowelless and hence dropped because of the particle *lam* coming before the verb. See *tughniya* at 8:19, p. 553, n. 8).

2. ضاقت ***ḍâqat*** = she or it became constricted, tight, narrow, straitened (v. iii. f. s. past from *ḍâqa* [*ḍayq/ḍîq*], to be narrow. See *ḍayyiq* at 6:125, p. 444, n. 3).

3. رحبت ***raḥubat*** = she or it became wide, spacious (v. iii. f. s. past from *raḥuba* [*ruhb/rahbânah*], to be wide).

4. وليتم ***wallaytum*** = you turned away, turned back, retreated (v. ii. m. pl. past in form II of *waliya*, to follow, to lie next, to be near. See *wallâ* at 2:142, p. 67, n. 2).

5. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See *'adbâr* at 8:50, p. 566, n.4).

6. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

7. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army. See at 2:149, p. 126, n. 5).

8. عذب *'adhdhaba* = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:14, p. 582, n. 2).

9. جزاء ***jazâ'*** = retribution, repayment, recompense, requital. See at 2:191, p. 92, n. 6).

10. يتوب ***yatûbu*** = he forgives, he turns to, he returns (v. iii. m. s. impct from *tâba* [*tawb, tawbah / matâb*], to turn. See *yatûba* at 4:26, p. 452, n. 7).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 28. O you who believe,
إِنَّمَا ٱلْمُشْرِكُونَ the polytheists are but
نَجَسٌ filth.[1]
فَلَا يَقْرَبُوا So they must not come near[2]
ٱلْمَسْجِدَ ٱلْحَرَامَ the Sacred Mosque[3]
بَعْدَ عَامِهِمْ هَٰذَا after this year of theirs.[4]
وَإِنْ خِفْتُمْ عَيْلَةً And if you fear[5] poverty,[6]
فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ Allah will enrich[7] you
مِن فَضْلِهِۦٓ إِن شَآءَ out of His bounty[8] if He will.
إِنَّ ٱللَّهَ عَلِيمٌ Verily Allah is All-Knowing,
حَكِيمٌ ﴿٢٨﴾ All-Wise.

قَٰتِلُوا ٱلَّذِينَ 29. Fight[9] those who
لَا يُؤْمِنُونَ بِٱللَّهِ do not believe in Allah,
وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ nor in the Last day,
وَلَا يُحَرِّمُونَ nor prohibit[10] that which
مَا حَرَّمَ ٱللَّهُ Allah and His Messenger
وَرَسُولُهُۥ have prohibited;
وَلَا يَدِينُونَ nor adhere[11]
دِينَ ٱلْحَقِّ to the religion of the truth,[12]
مِنَ ٱلَّذِينَ being of those who
أُوتُوا ٱلْكِتَٰبَ were given the Book,
حَتَّىٰ يُعْطُوا ٱلْجِزْيَةَ until they pay[13] the *jizyah*[14]

1. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 7:71, p. 493, n.5.

2. i. e., the Muslims must not allow the polytheists to come near the sacred precincts. لا يقربوا ***lâ yaqrabû*** = they shall not come near, must not approach (v. iii. m. pl. imperative {prohibition} from *qariba* [*qurb/maqrabah*], to come near. See *lâtaqrabû* at 6:151, p. 457, n. 5).

3. i. e., the Ka'ba and its environs forming the sacred precinct.

4. i. e., the 9th year of *hijrah*.

5. خفتم ***khiftum*** = you (all) feared, dreaded (v. ii. m. pl. past from *khâfa* [*khawf /makhâfah /khîfah*], to fear. See at 2:238, p. 120, n. 15).

6. i. e., because of the exclusion of the polytheists from the Ka'ba and its environs and the consequent cessation of their trade at that place. عيلة ***'aylah*** = poverty, impoverishment.

7. يغني ***yughnî*** = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *tughni* at 9:25, p. 587, n. 1).

8. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, refinement, kindness, bounty; also surplus, excess, superiority, precedence, priority. See at 7:39, p. 479, n. 10.

9. قاتلوا ***qâtilû*** = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:12, p. 581, n. 8).

10. يحرمون ***yuḥarrimûna*** = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima* , to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).

11. يدينون ***yadînûna*** = they profess, adhere to, (v. iii. m. pl. impfct. from *dâna* [*dîn/dayn*], to profess. See *dîn* at 8:39, p. 560, n. 11.

12. i. e. Islam.

13. يعطوا ***yu'ṭû(na)*** = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'ṭâ*, form IV from the root *'aṭw* . The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb.

14. جزية ***jizyah*** = poll tax, tribute.

عَن يَدٍ readily and submissively,[1]

وَهُمْ صَٰغِرُونَ ﴿٢٩﴾ and they are humbled.[2]

Section (*Rukû'*) 5

وَقَالَتِ ٱلْيَهُودُ 30. The Jews say:[3]

عُزَيْرٌ ٱبْنُ ٱللَّهِ "'Uzayr is Allah's son";

وَقَالَتِ ٱلنَّصَٰرَى and the Christians say:

ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ "The Messiah is Allah's son".

ذَٰلِكَ قَوْلُهُم That is the saying of theirs

بِأَفْوَٰهِهِمْ with their mouths;[4]

يُضَٰهِـُٔونَ قَوْلَ they imitate[5] the saying

ٱلَّذِينَ كَفَرُوا of those who disbelieved

مِن قَبْلُ afore.[6]

قَٰتَلَهُمُ ٱللَّهُ Allah's curse be on them.

أَنَّىٰ يُؤْفَكُونَ How beguiled[7] the are!

﴿٣٠﴾

ٱتَّخَذُوٓا أَحْبَارَهُمْ 31. They take[8] their rabbis[9]

وَرُهْبَٰنَهُمْ and their monks[10]

أَرْبَابًا as lords[11]

مِّن دُونِ ٱللَّهِ in lieu of Allah,

وَٱلْمَسِيحَ ٱبْنَ and the Messiah, son of

مَرْيَمَ Maryam [as Lord];[12]

وَمَآ أُمِرُوٓا while they were not bidden[13]

1. عن يد *'an yadin* is a phrase meaning readily and submissively.

2. صاغرون *ṣâghirûn* (pl.; s. *ṣâghir*) = humbled, meek, servile, submissive, lowly. (act. participle from *ṣaghura* [*ṣighâr/ṣaghârah*), to be small). See *ṣâghirîn* at 7:119, p. 509, n. 9.

3. The reference is to the Jews of Madina or some Jewish sect of the time.

4. i. e., such claims of the Jews and the Christians are their own inventions, having no support in the original scriptures given to them. In making such claims they only set partners with Allah and are as such polytheists. أفواه *'afwâh* (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 9:8, p. 580, n. 5.

5. يضاهئون *yuḍâhi'ûna* = they imitate, resemble, be similar (v. iii. m. pl. impfct. from *ḍâhâ*, form III from the root *ḍahy*).

6. Like the pagan Arabs who believed that angels were Allah's daughters, and the Hindus who have similar notions and who believe in the incarnation of God and in a sort of trinity of Brahma, Vishnu and Siva.

7. i. e., how deluded they are from the truth to the untruth. يؤفكون *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive).

8. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:152, p. 522, n. 4).

9. أحبار *'aḥbâr* (pl.; s. حبر *ḥabr/ḥibr*) = savants, greatly learned men, rabbis. See at 5:63, p. 361, n. 2.

10. رهبان *ruhbân* (pl.; s. راهب *râhib*) = monks. See at 5:82, p. 370, n. 12.

11. i. e., by accepting and acting on their words and directives in lieu of following the directives of Allah .

12. i. e., by worshipping him, as the Christians do.

13. أمروا *'umirû* = they were ordered, commanded, bidden (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *ya'muru* at 4: 60, p. 267, n. 12).

إِلَّا لِيَعۡبُدُوٓاْ but to worship
إِلَٰهٗا وَٰحِدٗاۖ One God.
لَّآ إِلَٰهَ إِلَّا هُوَۚ There is no deity except He;
سُبۡحَٰنَهُۥ عَمَّا Sacrosanct[1] is He from what
يُشۡرِكُونَ ٣١ they set as partners.[2]

يُرِيدُونَ 32. They intend[3]
أَن يُطۡفِـُٔواْ نُورَ ٱللَّهِ to put out[4] the Light of Allah
بِأَفۡوَٰهِهِمۡ with their mouths;
وَيَأۡبَى ٱللَّهُ إِلَّآ but Allah declines[5] but
أَن يُتِمَّ نُورَهُۥ to make full[6] His Light;
وَلَوۡ even though
كَرِهَ ٱلۡكَٰفِرُونَ the unbelievers abhor[7] [it].
٣٢

هُوَ ٱلَّذِيٓ أَرۡسَلَ 33. He it is Who sent out[8]
رَسُولَهُۥ His Messenger
بِٱلۡهُدَىٰ with the guidance
وَدِينِ ٱلۡحَقِّ and the religion of the truth[9]
لِيُظۡهِرَهُۥ to make it prevail[10]
عَلَى ٱلدِّينِ كُلِّهِۦ over all the religions,
وَلَوۡ even though
كَرِهَ ٱلۡمُشۡرِكُونَ the polytheists detest.
٣٣

1. The word سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 5:116, p. 388, n. 6.

2. يشركون ***yushrikûna*** = they set partners,, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakû* at 7:190, p. 540, n. 4).

3. i. e., the unbelievers intend. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 6:52, p. 411, n. 6).

4. يطفئوا ***yuṭfi'û(na)*** = they put out, extinguish, blow out (v. iii. m. pl. impfct. from *'aṭfa'a*, form IV of *ṭafi'a* [طفء *ṭufû'*), to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *'aṭfa'a* at 5:64, p. 362, n. 2).

5. يأبى ***ya'bâ*** = he declines, refuses, rejects (v. iii. m. s. impfct. from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *ta'bâ* at 9:8, p. 580, n. 6).

6. يتم ***yutimma(u)*** = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fathah* for the particle *'an* coming before the verb. See at 5:6, p. 331, n. 10).

7. كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See *karihtum* at 8:8, p. 548, n. 10).

8. أرسل ***'arsala*** = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at *'arsalnâ* at 7:162, p. 528, n. 8).

9. i. e., Islam.

10. يظهر ***yuẓhira(u)*** = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaẓharû* at 9:7, p. 579, n. 10.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 34. O you who believe,
إِنَّ كَثِيرًا مِّنَ verily many of
ٱلْأَحْبَارِ وَٱلرُّهْبَانِ the rabbis and monks
لَيَأْكُلُونَ do devour[1]
أَمْوَٰلَ ٱلنَّاسِ men's properties
بِٱلْبَٰطِلِ falsely[2]
وَيَصُدُّونَ and deter[3] from
عَن سَبِيلِ ٱللَّهِ the way of Allah.
وَٱلَّذِينَ يَكْنِزُونَ And those who hoard[4]
ٱلذَّهَبَ وَٱلْفِضَّةَ gold and silver
وَلَا يُنفِقُونَهَا and do not expend[5] it
فِى سَبِيلِ ٱللَّهِ in the way of Allah,
فَبَشِّرْهُم give them the glad tidings[6]
بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ of a punishment very painful.

يَوْمَ 35. On the Day
يُحْمَىٰ عَلَيْهَا heat will be put[7] on them
فِى نَارِ جَهَنَّمَ in the fire of hell and
فَتُكْوَىٰ بِهَا therewith will be branded[8]
جِبَاهُهُمْ وَجُنُوبُهُمْ their foreheads[9] and sides[10]
وَظُهُورُهُمْ and backs[11] –
هَٰذَا مَا كَنَزْتُمْ "This is what you hoarded[12]
لِأَنفُسِكُمْ for yourselves.

1. يأكلون ***ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 2:274, p. 144, n. 3). Consuming or eating here means taking, usurping, using and dealing with.

2. i. e., such as taking bribes and illegal gratification. بالباطل ***bi 'l-bâṭil*** = falsely, in vain, without any right.

3. i. e., deter others. يصدون ***yaṣuddûna*** = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 8:47, p. 564, n. 9).

4. يكنزون ***yaknizûna*** = they hoard, pile up, accumulate, amass, lay up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury).

5. i. e., do not pay the *zakâh* due on their wealth and do not spend in furthering the cause of Allah, such as *jihâd*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 8:36, p. 559, n. 5).

6. The expression "give the glad tidings" is used here ironically. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:3, p. 577, n. 6).

7. يحمى ***yuḥmâ*** = he or it is heated, flared up, (v. iii. m. s. impfct. from *ḥamiya* [*ḥamy/ḥamw*], to be hot).

8. تكوى ***tukwâ*** = she or it is branded, cauterized (v. iii. f. s. impfct. passive from *kawâ* [*kayy*], to burn, to brand).

9. جباه ***jibâh*** (pl.; s. *jabhah*) = foreheads, brows, fronts.

10. جنوب ***junûb*** (pl.; s. *janb*) = sides. See at 4:103, p. 290, n. 13.

11. ظهور ***ẓuhûr*** (sing. ظهر *ẓahr*) = backs, rears, rear sides. loins, spines. See at 7:172, p. 533, n. 1).

12. i. e., it will be said to them. كنزتم ***kanaztum*** = you hoarded, piled up. accumulated (v. ii. m. pl. past from *kanaza*. See n. 4 above.

فَذُوقُوا۟ مَا كُنتُمْ So taste[1] what you had been
تَكْنِزُونَ ﴿٣٥﴾ treasuring up."[2]

إِنَّ عِدَّةَ ٱلشُّهُورِ 36. The number[3] of months
عِندَ ٱللَّهِ to Allah
ٱثْنَا عَشَرَ شَهْرًا is twelve
فِى كِتَٰبِ ٱللَّهِ in the writ[4] of Allah
يَوْمَ خَلَقَ on the very day He created[5]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth.
مِنْهَآ أَرْبَعَةٌ حُرُمٌ Of these four are sacred.[6]
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ This is the right[7] religion.
فَلَا تَظْلِمُوا۟ So do not commit wrong[8]
فِيهِنَّ أَنفُسَكُمْ during these to yourselves.
وَقَٰتِلُوا۟ And fight
ٱلْمُشْرِكِينَ the polytheists
كَآفَّةً one and all[9]
كَمَا يُقَٰتِلُونَكُمْ as they fight you
كَآفَّةً one and all;
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
مَعَ ٱلْمُتَّقِينَ ﴿٣٦﴾ with the righteous.

إِنَّمَا ٱلنَّسِىٓءُ 37. The postponment[10] is but
زِيَادَةٌ فِى ٱلْكُفْرِ an excess in unbelief.

1. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 8:35, p. 559, n. 3).

2. تكنزون ***taknizûna*** = you (all) pile up, accumulate, amass, lay up, treasure up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury. See *yaknizûna* at 9:34, p. 591, n. 4).

3. عدة ***'iddah*** = number; legally prescribed period. See at 2:185, p. 88, n. 2.

4. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 8:75,, p. 575, n. 12.

5. i. e., time has run in the same process and with same divisions in relation to the earth as Allah ordained since the very day He created the heavens and the earth. Here is an indirect allusion to the rotation of the earth. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:101, p. 434, n. 4).

6. The sacred months are Muharram, Rajab, Dhû al-Qa'dah, Dhû al-Ḥijjah. These months were regarded as inviolate in Arabia since the time of Prophet Ibrâhîm (p.b.h.) and fighting and breach of the peace were prohibited during these months.

7. قيم ***qayyim*** = right, straight, precious. See at 6:161, p. 462, n. 7.

8. i. e., do not commit sins during these months; for the burden of sins committed during these months is heavier than that committed at other times. لا تظلموا ***lâ taẓlimû*** = you (all) do not commit wrong /sin/ injustice, do not transgress /oppress /outrage (v. ii. m. pl. imperative {prohibition} from *ẓalama* [*ẓulm*], to do wrong. See *taẓlimûna* at 2:279, p. 146, n. 5).

9. Some commentators take this clause as making an exception, allowing fighting polytheists during the sacred months for the sake of Allah, in self defence and in continuation of a fighting started before the inception of a sacred month (see Ibn Kathîr, IV, 61). كافة ***kâffah*** = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 2:208, p. 100, n. 7).

10. نسيء ***nasî'*** = postponement, putting off, deferment. The pagan Arabs used arbitrarily to defer a sacred month to the following month in order to engage in fighting with one another.

يُضَلُّ بِهِ	Thereby are misled[1]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve;
يُحِلُّونَهُۥ عَامًا	they make it lawful[2] one year
وَيُحَرِّمُونَهُۥ عَامًا	and unlawful[3] one year,
لِّيُوَاطِـُٔوا۟	that it might tally[4] with
عِدَّةَ مَا	the number of what
حَرَّمَ ٱللَّهُ	Allah has made unlawful,
فَيُحِلُّوا۟ مَا	thus making lawful what
حَرَّمَ ٱللَّهُ	Allah has made unlawful.
زُيِّنَ لَهُمْ	Embellished[5] to them is
سُوٓءُ أَعْمَـٰلِهِمْ	the evil of their deeds;
وَٱللَّهُ لَا يَهْدِى	and Allah guides not
ٱلْقَوْمَ ٱلْكَـٰفِرِينَ	the unbelieving people.
﴿٣٧﴾	**Section (*Rukû'*) 6**
يَـٰٓأَيُّهَا ٱلَّذِينَ	38. O you who believe,
ءَامَنُوا۟ مَا لَكُمْ	what is the matter with you,
إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟	when it is said to you: "Go
فِى سَبِيلِ ٱللَّهِ	forth[6] in the way of Allah"[7]
ٱثَّاقَلْتُمْ	heavily stuck[8] you are
إِلَى ٱلْأَرْضِ ۚ	to the ground?[9]
أَرَضِيتُم	Are you content[10] with
بِٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life
مِنَ ٱلْـَٔاخِرَةِ ۚ	rather than the hereafter?
فَمَا مَتَـٰعُ	But the enjoyment[11] of the

1. يضل ***yuḍallu*** = he is misled, led astray (v. iii. m. s. impfct. passive from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *ḍalla* at 7:37, p. 478, n. 9).

2. يحلون ***yuḥillûna*** = they make lawful, unbind (v. iii. m. pl. impfct. from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *yuhillu* at 7:157, p. 525, n. 7).

3. يحرمون ***yuḥarrimûna*** = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 9:29, p. 588, n. 10).

4. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يواطئوا ***yuwâti'û***(*na*) = they tally, correspond, agree (v. iii. m. pl. impfct. from *wâṭi'a*, form III of *waṭi'a* [*waṭ'*], to set foot on, to trample).

5. زين ***zuyyina*** = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 6:122, p. 442, n. 13).

6. انفروا ***infirû*** = you (all) rush, go forth, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufûr/nifâr*], to rush, to flee. See at 4:70, p. 272, n. 1).

7. i. e., for *jihâd* in the cause of Allah. The immediate reference is to the Tabuk expedition of the Prophet, peace and blessings of Allah be on him.

8. اثاقلتم ***itthâqaltum*** (originally *tathâqaltum*) = you become heavy, burdensome, sluggish (v. ii. m. pl. past from *tathâqala*, form VI of *thaqula* [*thiql/thaqâlah*], to be heavy. See *'athqalat* at 7:189, p. 539, n. 12).

9. i. e., you are sluggish and do not like to move and go out.

10. رضيتم ***raḍîtum*** = you were pleased, content, happy, satisfied (v. ii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied]. See *raḍiya* at 5:119, p. 390, n. 8).

11. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, useful article, gear, provision. See at 7: 24, p. 472, n. 9.

ٱلْحَيَوٰةِ ٱلدُّنْيَا	worldly life will be
فِى ٱلْءَاخِرَةِ	in the hereafter
إِلَّا قَلِيلٌ ﴿٣٨﴾	but insignificant.[1]
إِلَّا تَنفِرُوا۟	39. If you do not go forth,[2]
يُعَذِّبْكُمْ	He will chastise you with
عَذَابًا أَلِيمًا	a punishment most painful[3]
وَيَسْتَبْدِلْ	and will substitute[4]
قَوْمًا غَيْرَكُمْ	a people other than you,
وَلَا تَضُرُّوهُ	and you will not harm[5] Him
شَيْـًٔا	whatsoever.
وَٱللَّهُ عَلَىٰ كُلِّ	And Allah is over everything
شَىْءٍ قَدِيرٌ ﴿٣٩﴾	Omnipotent.
إِلَّا تَنصُرُوهُ	40. If you help him not –
فَقَدْ نَصَرَهُ ٱللَّهُ	but Allah indeed helped him,
إِذْ أَخْرَجَهُ	when there drove[6] him out
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve, he
ثَانِىَ ٱثْنَيْنِ	being the second of the two–
إِذْ هُمَا فِى ٱلْغَارِ	when they were in the cave,[7]
إِذْ يَقُولُ لِصَٰحِبِهِۦ	when he said to his compa-
لَا تَحْزَنْ	nion: "Do not grieve,[8]
إِنَّ ٱللَّهَ مَعَنَا	surely Allah is with us."

1. i. e., in comparison with the immense blessings and enjoyment in the hereafter. قليل ***qalîl*** (s.; pl. *'aqillâ'/qalâ'il/qilâl*) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

2. i. e., if you do not go forth for *jihâd* in the way of Allah. تنفروا ***tanfirû***(*na*) = you (all) go forth, sally forth, rush, flee (v. ii. m. pl. impfct. from *nafara* [*nufûr/ nifâr*], to rush, to flee. The terminal *nûn is* dropped because the verb is in a conditional clause preceded by *'in*. See ***infirû*** at 9:38, p. 593, n. 6).

3. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. i. e., will substitute for you. يستبدل ***yastabdil***(*u*) = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *baddala* at 7:162, p. 528, n. 7).

5. تضروا ***taḍurrû***(*na*) = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped for the reason given at n. 4 above. See *yaḍurrû* at 5 : 42, p. 349, n.13).

6. The reference is to how Allah helped the Prophet, peace and blessings of Allah be on him, when the Makkan unbelievers made it impossible for him to stay there and he left it for migrating to Madina. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 8:5, p. 548, n.3).

7. The reference is to the Prophet's staying at the cave of Thawr mountain, a little south of Makka, accompanied by 'Abû Bakr Ṣiddîq (r.a.), immediately after having left Makka for migrating to Madina, in order to elude the search party sent after them by the Makkan leaders. غار ***ghâr*** (s.; pl. *ghîrân*) = cave, cavern.

8. لا تحزن ***lâ taḥzan*** = do not grieve, be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See *yaḥzanûna* at 7:49, p. 484, n. 5).

فَأَنزَلَ ٱللَّهُ Then Allah sent down
سَكِينَتَهُۥ عَلَيْهِ His tranquillity[1] on him
وَأَيَّدَهُۥ بِجُنُودٍ and aided[2] him with troops[3]
لَّمْ تَرَوْهَا you did not see,
وَجَعَلَ كَلِمَةَ and rendered the word
ٱلَّذِينَ كَفَرُوا۟ of those who disbelieve
ٱلسُّفْلَىٰ the lowest[4] –
وَكَلِمَةُ ٱللَّهِ and the Word of Allah,
هِىَ ٱلْعُلْيَا that is the Most Sublime –
وَٱللَّهُ عَزِيزٌ and Allah is All-Mighty,
حَكِيمٌ ﴿٤٠﴾ All-Wise.

ٱنفِرُوا۟ خِفَافًا 41. Go forth light[5]
وَثِقَالًا and heavy[6] and fight
بِأَمْوَٰلِكُمْ with your properties
وَأَنفُسِكُمْ and selves
فِى سَبِيلِ ٱللَّهِ in the way of Allah.
ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is the best[7] for you
إِن كُنتُمْ تَعْلَمُونَ if you are in the know of.[8]
﴿٤١﴾
لَوْ كَانَ عَرَضًا قَرِيبًا 42. Were it a gain[9] at hand
وَسَفَرًا قَاصِدًا and a journey of ease[10] they
لَّٱتَّبَعُوكَ would have followed you;
وَلَٰكِنۢ بَعُدَتْ but far off seemed[11] to them

1. i. e., gave the Prophet, peace and blessings of Allah be on him, peace of mind and confidence in Allah's help. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity, composure. See at 9:26, p. 587, n. 6.

2. أيد ***'ayyada*** = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'âda* [أيد *'ayd*], to be strong. See at 8:62, p. 570, n. 4).

3. i. e., angels to guard him against his enemies. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army. See at 9:26, p. 587, n. 7).

4. i. e., He frustrated the designs of the unbelievers and made them suffer decisive defeats. سفلى ***suflâ*** (f.; m. *'asfal*) = lower/lowest. See *'asfal* at 4:145, p 309, n. 9.

5. i. e., go forth in *jihâd* whether you are light and agile, being young, or you are heavy and slow, being aged. خفاف ***khifâf*** (pl.; s. *khafîf*) = light, slight, nimble, agile, lively.

6. ثقال ***thiqâl*** (pl.; s. *thaqîl*) = heavy, weighty. See at 7:57, p. 488, n. 5.

7. خير ***khayr*** = good /better/ best, benefit, advantage, wealth, property . See at 7:188, p. 539, n. 3.

8. i. e. , if you know the great merits and rewards for participating in and supporting *jihâd* with your wealth. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 7:38, p. 479, n. 9).

9. i. e., if there was a prospect of gain at hand. This *'âyah* was revealed in the context of the lame excuses advanced by the hypocrites for having not participated in the Tabuk expedition and having stayed behind; but the implication is general and it applies to hypocrites of all times and places. عرض ***'araḍ*** (s.; pl. أعراض *'a'râḍ*) = stuff, object, chattel, thing, goods, gain. See at 8:67, p. 572, n. 4.

10. قاصد ***qâṣid*** = easy, smooth, straight (act. participle from *qaṣada*[*qaṣd*], to proceed straightaway). See *muqtaṣid* at 5:66, p. 363, n. 2.

11. بعدت ***ba'udat*** = she or it became far off, distant, remote (v. iii. f. s. past from *ba'uda* [*bu'd*], to be distant. See *ba'îd* at 4:167, p. 319, n. 8).

عَلَيْهِمُ ٱلشُّقَّةُ the difficult journey;[1] and
وَسَيَحْلِفُونَ بِٱللَّهِ they will swear[2] by Allah:
لَوِ ٱسْتَطَعْنَا "If we were able to,[3]
لَخَرَجْنَا we would indeed have gone
مَعَكُمْ out[4] with you."
يُهْلِكُونَ أَنفُسَهُمْ They ruin[5] themselves;
وَٱللَّهُ يَعْلَمُ and Allah knows
إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾ that they indeed are liars.[6]

Section (*Rukû'*) 7

عَفَا ٱللَّهُ عَنكَ 43. May Allah forgive[7] you.
لِمَ أَذِنتَ لَهُمْ Why did you permit[8] them
حَتَّىٰ يَتَبَيَّنَ لَكَ until it became clear[9] to you
ٱلَّذِينَ صَدَقُوا those who spoke the truth
وَتَعْلَمَ ٱلْكَٰذِبِينَ and you knew the liars?
﴿٤٣﴾

لَا يَسْتَـْٔذِنُكَ 44. No exemption would
ٱلَّذِينَ there seek[10] from you those
يُؤْمِنُونَ بِٱللَّهِ who believe in Allah
وَٱلْيَوْمِ ٱلْـَٔاخِرِ and the Last Day
أَن يُجَٰهِدُوا from fighting with
بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ their properties and selves;
وَٱللَّهُ عَلِيمٌۢ and Allah is All-Knowing
بِٱلْمُتَّقِينَ ﴿٤٤﴾ of the godfearing.[11]

1. شقة ***shuqqah*** = difficult journey, difficulty, trouble, hardship. See *shâqqû* at 8:13, p. 551, n. 5.

2. يحلفون ***yahlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 4:62, p. 268, n. 10).

3. استطعنا ***istaṭa'nâ*** = we were able, had the power (v. i. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).

4. خرجنا ***kharajnâ*** = we went out, departed, stepped out (v. i. pl. past from *kharaja* [*khurûj*], to go out. See *'akhraja* at 9:40, p. 594, n. 6).

5. i. e., they destroy their lives in the hereafter by telling lies and by their hypocrisy. يهلكون ***yuhlikûna*** = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:26, p. 401, n. 3).

6. كاذبون ***kâdhibûn***(pl.; s. *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kâdhibîn* at 7:66, p. 491, n.11).

7. عفا ***'afâ*** = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw/'afâ'*. See at 2:187, p. 89, n. 9).

8. i. e., to stay back at home. أذنت ***'adhinta*** = you gave leave, permitted, allowed (v. ii. m. s. past from *'adhina* [*'idhn*], to allow, to permit, to listen. See *ta'adhdhana* at 7:167, p. 530, n. 8).

9. يتبين ***yatabayyana***(*u*) = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See *tabayyana* at 8:6, p. 548, n. 8).

10. يستأذن ***yasta'dhinu***= he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of *'adhina*. See n. 8 above).

11. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:4, p. 578, n. 4).

إِنَّمَا يَسْتَـْٔذِنُكَ 45.There but seek your leave
ٱلَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ in Allah and the Last day and
وَٱرْتَابَتْ قُلُوبُهُمْ their hearts entertain doubts;[1]
فَهُمْ فِى رَيْبِهِمْ so they in their doubts[2]
يَتَرَدَّدُونَ ﴿٤٥﴾ do vacillate.[3]

وَلَوْ أَرَادُوا 46. And had they intended
ٱلْخُرُوجَ to go out
لَأَعَدُّوا they would have got ready[4]
لَهُۥ عُدَّةً for it some outfit;[5]
وَلَـٰكِن كَرِهَ ٱللَّهُ but Allah disliked[6]
ٱنۢبِعَاثَهُمْ their being sent out.[7]
فَثَبَّطَهُمْ So He held them back,[8]
وَقِيلَ ٱقْعُدُوا and it was said: " Be seated[9]
مَعَ ٱلْقَـٰعِدِينَ with the inactive ones."[10]
﴿٤٦﴾

لَوْ خَرَجُوا 47. Had they gone out
فِيكُم being amongst you they
مَّا زَادُوكُمْ would not have increased[11]
إِلَّا خَبَالًا you in aught but confusion[12]
وَلَأَوْضَعُوا and would have moved
خِلَـٰلَكُمْ hurriedly[13] in your midst

1. The description of the character of the hypocrites is continued in this and the following *'âyahs*. ارتابت ***irtâbat*** = she or it entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. f. s.) past from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).

2. ريب ***rayb*** = doubt, suspicion, misgivings. See at 6:12 p. 396, n.1.

3. يترددون ***yataraddadûna*** = they waver, vacillate, hesitate, become reluctant, frequent (v. iii. m. pl. impfct. from *taraddada*, form V of *radda* [*radd*], to send back. See *nuraddu* at 7:53, p. 486, n. 3).

4. أعدوا ***'a'addû*** = they got ready, prepared (v. iii. m. pl. past from *'a'adda*, form IV of *'adda* [عد *'add*], to count. See *'a'iddû* at 8:60, p. 569, n. 2).

5. عدة ***'uddah*** (s.; pl. عدد *'udad*) = preparedness, equipment, outfit.

6. كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:32, p. 580, n. 6).

7. انبعاث ***inbi'âth*** = to be sent out, delegated, despatched (verbal noun in form VII of *ba'atha* [*ba'th*], to send, to resurrect). See *la-yab'athanna* at 7:167, p. 530, n. 9).

8. ثبط ***thabbaṭa*** = he held back, prevented, impeded (v. iii. m. s. past in form II of *thabaṭa*, to hold back.

9. اقعدوا ***uq'udû*** = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ûd*], to sit down. See at 9:5, p. 578, n. 10).

10. قاعدين ***qâ'idîn*** (pl.; acc/gen. of *qâ'idûn;* s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'ûd*], to sit down. See *qâ'idûn* at 5:24, p. 341, n. 3).

11. زادوا ***zâdû*** = they increased, grew, became more, added (v. iii. m. pl. past from *zayd/ ziyâdah*, to be more. See at 7:69, p. 492, n. 9).

12. خبال ***khabâl*** = mischief, evil, confusion. See at 3:118, p. 202, n. 9.

13. أوضعوا ***'awḍa'û*** = they hurried, participated actively (v. iii. m. pl. past from *'awḍa'a*, form IV of *waḍa'a* [*waḍ'*], to lay, to put down.

يَبْغُونَكُمُ ٱلْفِتْنَةَ desiring[1] for you discord,[2]
وَفِيكُمْ and there are among you
سَمَّٰعُونَ لَهُمْ ready-listeners[3] to them.
وَٱللَّهُ عَلِيمٌۢ And Allah is All-Knowing
بِٱلظَّٰلِمِينَ ﴿٤٧﴾ of the wrong-doers.

لَقَدِ ٱبْتَغَوُا۟ 48. They had indeed sought[4]
ٱلْفِتْنَةَ مِن قَبْلُ dissension before
وَقَلَّبُوا۟ لَكَ and had upset[5] for you
ٱلْأُمُورَ the affairs[6]
حَتَّىٰ جَآءَ ٱلْحَقُّ until the truth came
وَظَهَرَ and manifest became[7]
أَمْرُ ٱللَّهِ the decree of Allah,[8]
وَهُمْ كَٰرِهُونَ though they were averse.[9]
﴿٤٨﴾

وَمِنْهُم مَّن 49. And among them is he
يَقُولُ ٱئْذَن لِّى who says: "Give me leave[10]
وَلَا تَفْتِنِّى and put me not to the trial."[11]
أَلَا فِى ٱلْفِتْنَةِ O yes, into the trial
سَقَطُوا۟ they have slipped;[12]
وَإِنَّ جَهَنَّمَ and indeed hell
لَمُحِيطَةٌۢ shall close in on[13]
بِٱلْكَٰفِرِينَ the infidels.
﴿٤٩﴾

1. i.e., by instigating one against another and whispering words of treason to them. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 7:45, p. 482, n. 10).

2. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

3. سماعون ***sammâ'ûn*** (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa''âl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 5:41, p. 348, n. 6.

4. ابتغوا ***ibtaghaw*** = they sought, desired, wished (v. iii. m. pl. past from *ibtaghâ*, form VIII of *baghâ*. See n. 1 above.

5. قلبوا ***qallabû*** = they upset, upturned, transformed, overturned (v. iii. m. pl. past from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *nuqallibu* at 6:110, p. 437, n. 7).

6. The reference is to the hypocrites' role on such occasions as the battle of 'Uhud and Khandaq. أمور ***'umûr*** (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 3:186, p. 229, n. 10.

7. ظهر ***ẓahara*** = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓuhûr*, to be visible).

8. i. e., through the victory of Islam and the Muslims.

9. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse. See at 8:6, p. 548, n. 5.

10. i. e., leave to stay behind and not to participate in the *jihâd*. Reports say that the speaker was Al-Jadd ibn Qays.

11. i. e., do not oblige me to committing sin by disobeying you. لا تفتني ***la taftin(nî)*** = do not put me to trial, do not tempt me (v. ii. m. s. imperative {prohibition} from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *fitnah* at n. 2 above).

12. سقطوا ***saqaṭû*** = they fell, slipped, dropped (v. iii. m. pl. past from *saqaṭa* [*suqûṭ / masqaṭ*], to fall. See *tasquṭu* at 6:59, p. 414, n. 7).

13. محيطة ***muḥîṭah*** (f.; m. *muḥîṭ*) = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'ahâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

إِن تُصِبْكَ 50. If there happens[1] to you
حَسَنَةٌ any good
تَسُؤْهُمْ it dejects[2] them;
وَإِن تُصِبْكَ and if there befalls you
مُصِيبَةٌ any affliction[3] they say:
يَقُولُوا۟ "We had taken our
قَدْ أَخَذْنَآ precaution[4] beforehand",
أَمْرَنَا مِن قَبْلُ and they turn away[5]
وَيَتَوَلَّوا۟ being delighted.[6]
وَّهُمْ فَرِحُونَ

قُل لَّن يُصِيبَنَآ 51. Say: "Never will hit us
إِلَّا مَا كَتَبَ aught but what Allah has
ٱللَّهُ لَنَا written for us;
هُوَ مَوْلَىٰنَا He is our Patron-Protector;[7]
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ and on Allah therefore
ٱلْمُؤْمِنُونَ the believers should rely."[8]

قُلْ هَلْ تَرَبَّصُونَ 52. Say: "Do you await[9]
بِنَآ إِلَّآ aught for us but
إِحْدَى ٱلْحُسْنَيَيْنِ one of the two best things?[10]
وَنَحْنُ نَتَرَبَّصُ بِكُمْ But we are waiting about you
أَن يُصِيبَكُمُ ٱللَّهُ that Allah will afflict you
بِعَذَابٍ مِّنْ with a punishment from Him
عِندِهِۦٓ

1. تصب ***tuṣib*** (تصيب ***tuṣîbu***) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣâba,* form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 7:131, p. 513, n. 3).

2. i. e., the hypocrites do not like any good to happen to the believers. تسؤ ***tasu'***(*u*) = she grieves, saddens, distresses, hurts, dejects (v. iii. f. s. impfct. from *sâ'a* [*saw'/sû'/masâ'ah*], to be bad). The final letter is vowelless for the verb is conclusion of a conditional clause. See at 5:101, p. 380, n. 2).

3. مصيبة ***muṣîbah*** (pl. مصائب ***maṣâ'ib***) = calamity, disaster, misfortune, affliction. See at 5:106, p. 382, n. 8.

4. أخذنا أمرنا ***'akhadhnâ amrana*** = (we took our affair/order) is a phrase meaning "we took our precaution".

5. يتولوا ***yatawallaw***(*na*) = they turn away, desist, refrain, take as friends (v. iii. m. pl. impfct. from *tawallâ,* form V of *waliya,* to come near. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in.* See *yatawallwna* at 5:80, p. 369, n. 5).

6. فرحون ***fariḥûn*** (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See *fariḥîn* at 3:169, p. 222, n. 9).

7. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign. See at 8:40, p. 561, n. 2.

8. يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala,* form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command coming before the verb. See at 5:11, p. 333, n. 10).

9. تربصون ***tarabbaṣûna*** (originally *tatarabbaṣûna*) = you (all) await, wait, lie in wait (v. ii. m. pl. impfct. from *tarabbaṣa,* form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *yatarabbaṣûna* at 4:141, p. 307, n. 5).

10. i. e, either victory over the enemy with all the attendant benefits and merits, or martyrdom and reward of paradise.

أَوْ بِأَيْدِينَا ۖ or by our hands.

فَتَرَبَّصُوٓا So lie in wait;[1]

إِنَّا مَعَكُم we along with you

مُّتَرَبِّصُونَ ﴿٥٢﴾ are indeed awaiting.[2]

قُلْ أَنفِقُوا 53. Say: "Expend[3]

طَوْعًا أَوْ كَرْهًا willingly[4] or unwillingly,[5]

لَّن يُتَقَبَّلَ it shall not be accepted[6]

مِنكُمْ of you;

إِنَّكُمْ كُنتُمْ you indeed are

قَوْمًا فَٰسِقِينَ ﴿٥٣﴾ a people defiantly sinful."[7]

وَمَا مَنَعَهُمْ 54. And nothing bars[8] them

أَن تُقْبَلَ مِنْهُمْ from there being accepted[9] of

نَفَقَٰتُهُمْ them their contributions[10]

إِلَّآ أَنَّهُمْ كَفَرُوا۟ except that they disbelieve

بِٱللَّهِ وَبِرَسُولِهِۦ in Allah and His Messenger,

وَلَا يَأْتُونَ ٱلصَّلَوٰةَ and do not attend the prayer

إِلَّا وَهُمْ كُسَالَىٰ except being slothful;[11]

وَلَا يُنفِقُونَ nor do they contribute

إِلَّا وَهُمْ كَٰرِهُونَ except grudgingly.

﴿٥٤﴾

فَلَا تُعْجِبْكَ 55. So let there not impress[12]

1. تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 9:24, p. 586, n. 8).

2. متربصون ***mutarabbiṣûn*** (pl.; s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 1 above).

3. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).

4. طوعا ***ṭaw'an*** = willingly, obediently; from *ṭaw'*, to obey, be obedient. See at 3:83, p. 188, n. 9).

5. كره ***karhan*** = against will, unwillingly, grudgingly. See at 4:19, p. 247, n. 1.

6. i. e., it shall not be accepted by Allah. يتقبل ***yutaqabbala(u)*** = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter takes *fathah* because of the particle *lan* coming before the verb).

7. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:24, p. 586, n. 9).

8. منع ***mana'a*** = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 7:12, p. 468, n. 6).

9. تقبل ***tuqbala(u)*** = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabûl/qubûl*], to accept. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:90, p. 191, n. 3).

10. نفقات *nafaqât* (pl.; s. *nafaqah*) = expenses, disbursements, contributions. See *nafaqah* at 2:269, p. 141, n. 11.

11. كسالى ***kusâlâ*** (pl.; s. *kaslân*) = slothful, lazy, sluggish, idle. See *kaslân* at 4:142, p. 308, n. 7.

12. تعجب ***tu'jib(u)*** = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yu'jibu* at 2:204, p. 00, n. 1).

أَمْوَٰلُهُمْ you their riches
وَلَآ أَوْلَٰدُهُمْ nor their children.
إِنَّمَا يُرِيدُ ٱللَّهُ Allah but intends[1]
لِيُعَذِّبَهُم بِهَا to punish[2] them therewith
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life[3] and that
وَتَزْهَقَ أَنفُسُهُمْ there pass away[4] their selves
وَهُمْ كَٰفِرُونَ ﴿٥٥﴾ while they are unbelievers.

وَيَحْلِفُونَ بِٱللَّهِ 56. And they swear[5] by Allah
إِنَّهُمْ لَمِنكُمْ that they indeed are of you,
وَمَا هُم مِّنكُمْ while they are not of you,
وَلَٰكِنَّهُمْ قَوْمٌ but they are a people
يَفْرَقُونَ ﴿٥٦﴾ terrified.[6]

لَوْ يَجِدُونَ 57. If they got[7]
مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ a refuge[8] or caves[9]
أَوْ مُدَّخَلًا or a cellar[10]
لَّوَلَّوْا إِلَيْهِ they would have retreated[11]
وَهُمْ يَجْمَحُونَ ﴿٥٧﴾ into it bolting away.[12]

وَمِنْهُم 58. And among them are
مَّن يَلْمِزُكَ those that vilify[13] you
فِى ٱلصَّدَقَٰتِ about the charitable gifts;[14]

1. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:7, p. 548, n. 2).

2. يعذب ***yu'adhdhiba***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 8:33, p. 558, n. 4).

3. Such as by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

4. i. e., they die. تزهق ***tazhaqa***(*u*) = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [*zahq/zuhûq*], to pass away, to die. The final letter takes *fathah* because the verb is conjuctive to the previous verb, *yu'adhdhiba*, which is governed by a hidden *'an*).

5. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:42, p. 596, n. 2).

6. يفرقون ***yafraqûna*** = they take fright, are scared/terrified/dismayed (v. iii. m. pl. impfct. from *fariqa* [*faraq*], to be terrified).

7. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 7: 157, p. 525, n. 3).

8. ملجأ ***malja'*** = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge.

9. مغارات ***maghârât*** (pl.; s. *maghârah*) = caves.

10. مدخل ***muddakhal*** = cellar, subterranean vault.

11. ولوا ***wallaw*** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallâytum* at 9:25, p. 587, n. 4).

12. يجمحون ***yajmaḥûna*** = they bolt away, run away, become refractory (v. iii. m. pl. impfct. from *jamaḥa* [*jamḥ/jimâḥ/jumûḥ*], to bolt {like that of a horse}, to be refractory).

13. يلمز ***yalmizu*** = he vilifies, speaks ill, slanders, defames (v. iii. m. s. impfct. from *lamaza* [*lamz*], to vilify, slander).

14. i. e., about the distribution of the charitable gifts (*zakâh*, booty and alms).

فَإِنْ أُعْطُوا۟ مِنْهَا but if they are given[1] thereof
رَضُوا۟ they become happy;[2] and
وَإِن لَّمْ يُعْطَوْا۟ مِنْهَآ if they are not given[3] thereof,
إِذَا هُمْ يَسْخَطُونَ lo, they vent resentment.[4]

﴿٥٩﴾

وَلَوْ أَنَّهُمْ رَضُوا۟ 59. Had they been pleased
مَآ ءَاتَىٰهُمُ with what there gave them
ٱللَّهُ وَرَسُولُهُۥ Allah and His Messenger
وَقَالُوا۟ حَسْبُنَا ٱللَّهُ and said: "Suffices[5] us Allah;
سَيُؤْتِينَا ٱللَّهُ Allah will give us
مِن فَضْلِهِۦ from His Grace,
وَرَسُولُهُۥٓ and His Messenger.
إِنَّآ إِلَى ٱللَّهِ Verily onto Allah we
رَٰغِبُونَ pin our hopes."[6]

﴿٦٠﴾

Section (*Rukû'*) 8

إِنَّمَا ٱلصَّدَقَٰتُ 60. Charitable gifts [*zakâh*]
لِلْفُقَرَآءِ are but for the poor[7]
وَٱلْمَسَٰكِينِ and the destitute,[8] and
وَٱلْعَٰمِلِينَ عَلَيْهَا the collectors[9] thereof, and
وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ those reconciled[10] of hearts,
وَفِى ٱلرِّقَابِ and in manumitting slaves,[11]
وَٱلْغَٰرِمِينَ and for those in debt,[12]

1. أعطوا *'u'ṭû* = they were given, offered, presented (v. iii. m. pl. past passive from *'a'ṭâ* , form IV from the root *'aṭw*, to give. See *yu'ṭû* at 9:29, p. 588, n. 13).

2. رضوا ***radû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 5:119, p. 390, n. 8).

3. يعطوا ***yu'ṭû**(na)* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'ṭâ*, form IV from the root *'atw* . The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:29, p. 588, n. 13).

4. يسخطون ***yaskhaṭûna*** = they express resentment, are annoyed, angry (v. iii. m. pl. impfct. from *sakhiṭa* [*sakhṭ*], to be angry, displeased. See *sakhṭ* at 3:162, p. 219, n. 9).

5. حسبنا ***ḥasbu+nâ*** = it suffices us, is enough for us.

6. i. e., it would have been better for them if they said as mentioned in the *'âyah*. راغبين ***râghibûn*** (pl.; s. *râghib*) = desirous, those desiring, hoping, wishing (act. participle from *raghaba* [*raghbah/raghab*], to desire, to wish. See *targhabûna* at 4:127, p. 300, n. 5).

7. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See *faqîr* at 3:181, p. 227, n. 2.

8. ***masâkîn*** (pl.; s. *miskîn*) = the needy, the destitute.

9. i. e., the collectors of *zakâh*. عاملين ***'âmilîn*** (pl.; s. *'âmil*) = workers, collectors. See *'amilû* , at 4:57, p. 265, n. 10.

10. i. e., people of Makka converted to Islam after its conquest by the Prophet, who were allotted a portion of the alms. مؤلفة ***mu'allafah*** (f. ; m. *mu'allaf*) = brought together, united, reconciled (passive participle from *'allafa*, form II of *'alifa*, to be familiar. See *'allafa* at 8:63, p. 570, n. 7).

11. رقاب ***riqâb*** (pl.; sing. *raqabah*) = necks, shoulders. In its plural form (*riqâb*) the word means slave; *fî al-riqâb* is a phrase meaning towards or for manumitting slaves. See at 2:177, p. 83, n. 11.

12. غارمين ***ghârmîn*** (pl.; acc./gen/ of *ghârimûn;* s. *ghârim*) = those in debt, debtors (act. participle from *gharima* [*ghurm/gharâmah*], to be under financial obligation.

وَفِي سَبِيلِ ٱللَّهِ and in the way of Allah[1] and
وَٱبْنِ ٱلسَّبِيلِ for the stranded traveller,[2]
فَرِيضَةً مِّنَ ٱللَّهِ as an ordinance[3] of Allah.
وَٱللَّهُ عَلِيمٌ Allah is All-Knowing,
حَكِيمٌ All-Wise.

وَمِنْهُمُ 61. And among them are
ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِيَّ those who hurt[4] the Prophet
وَيَقُولُونَ هُوَ أُذُنٌ and say: "He is an ear".[5]
قُلْ أُذُنُ خَيْرٍ Say: "An ear for the good of
لَّكُمْ يُؤْمِنُ بِٱللَّهِ you; he believes in Allah
وَيُؤْمِنُ لِلْمُؤْمِنِينَ and believes the believers;[6]
وَرَحْمَةٌ لِّلَّذِينَ and is a mercy to those who
ءَامَنُوا مِنكُمْ believe of you.
وَٱلَّذِينَ يُؤْذُونَ And those who hurt
رَسُولَ ٱللَّهِ the Messenger of Allah,
لَهُمْ عَذَابٌ they shall have a punishment
أَلِيمٌ most painful."[7]

يَحْلِفُونَ بِٱللَّهِ 62. They swear[8] by Allah
لَكُمْ لِيُرْضُوكُمْ to you to please[9] you;
وَٱللَّهُ وَرَسُولُهُۥٓ but Allah and His Messenger
أَحَقُّ are more deserving[10]

1. i. e., in the way of helping Allah's *dîn* by paying for *jihâd* and the expenses of those who participate in *jihâd*. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah)* = way, path, road, means. See at 8:72, p. 574, n. 1.

2. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller, stranded traveller. See at 2:215, p. 104, n. 6.

3. فريضة ***farîḍah*** (s.; pl. *farâ'iḍ*) = ordinance of Allah, obligatory duty. See at 4:24, p. 250, n. 12.

4. The *'âyah* describes the conduct of the hypocrites. يؤذون ***yu'dhûna*** = they hurt, damage, harm, persecute (from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *'âdhû* at 6:34, p. 404, n. 3).

5. i. e., he lends ear to everything and believes it. The remark was made by Nabtal ibn al-Hârith of Banû 'Amr ibn 'Awf on some Muslims' having reported to the Prophet, peace and blessings of Allah be on him, about the activities of the hypocrites (Al-Tabrî, X, 168). أذن ***'udhun*** (s.; pl. *'âdhân*) = ear.

6. i. e., he only lends ear to what is right and good for the Muslims and believes them.

7. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 9:39, p. 594, n. 3.

8. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:56, p. 601, n. 5).

9. The hypocrites used to swear falsely to prove their innocence and faith and to please the Muslims; and this is the nature of hypocrites of all times. يرضوا ***yurḍû(na)*** = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'arḍâ*, form IV of *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yurḍûna* at 9:8, p. 580, n. 4).

10. أحق ***'aḥaqq*** = more entitled. more deserving.

أَن يُرْضُوهُ that they should please Him,
إِن كَانُوا if they were
مُؤْمِنِينَ ﴿٦٢﴾ believers.

أَلَمْ يَعْلَمُوا أَنَّهُ 63. Do they not know that
مَن يُحَادِدِ ٱللَّهَ whoever opposes[1] Allah
وَرَسُولَهُۥ and His Messenger,
فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ his will be the fire of hell
خَٰلِدًا فِيهَا to abide for ever[2] therein.
ذَٰلِكَ ٱلْخِزْىُ That will be the degredation[3]
ٱلْعَظِيمُ ﴿٦٣﴾ most enormous.[4]

يَحْذَرُ ٱلْمُنَٰفِقُونَ 64. The hypocrites fear[5]
أَن تُنَزَّلَ that there might be sent
عَلَيْهِمْ سُورَةٌ down[6] against them a *sûrah*
تُنَبِّئُهُم disclosing[7] to them
بِمَا فِى قُلُوبِهِمْ what is in their hearts.
قُلِ ٱسْتَهْزِءُوٓا۟ Say: "You make fun;[8]
إِنَّ ٱللَّهَ مُخْرِجٌ Verilly Allah will bring out[9]
مَّا تَحْذَرُونَ ﴿٦٤﴾ what you apprehend."[10]

وَلَئِن سَأَلْتَهُمْ 65. And if you ask[11] them
لَيَقُولُنَّ they will surely say:

1. يحادد ***yuḥâdid***(*u*) = he opposes, counteracts, acts contrary to (v. iii. m. s. impfct. from *ḥâdda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *ḥudûd* at 4:13, p. 244, n. 4.

2. خالد *khâlid* (s.; pl. *khâlidûn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

3. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 5:41, p. 349, n. 5.

4. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:23, p. 585, n. 7).

5. يحذر ***yaḥdharu*** = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 3:28, p. 166, n.7).

6. تنزل ***tunazzala***(*u*) = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The terminal letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:93, p. 192, n. 8).

7. تنبىء ***tunabbi'u*** = she apprises, informs, notifies, advises, tells, makes known, discloses (v. iii. f. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 6:164, p. 463, n. 10).

8. استهزءوا ***istahzi'û*** = you (all) make fun, scoff, deride, mock, ridicule (v. ii. m. pl. imperative from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *yastahzi'ûna* at 6:5, p. 393, n.2).

9. مخرج ***mukhrij*** (pl. *mukhrijûn*) = one who brings out, brings to light, exposes, produces (active participle from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 2:72, p. 34, n. 7).

10. تحذرون ***taḥdharûna*** = you (all) apprehend, fear, are on the guard of (v. ii. m. pl. impfct. from *ḥadhara*. See n. 5 above).

11. سألت ***sa'alta*** = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *yas'alûna* at 8:1, p. 546, n. 1).

إِنَّمَا كُنَّا "We were but
نَخُوضُ وَنَلْعَبُ joking[1] and making fun."[2]
قُلْ أَبِاللَّهِ Say: "Is it at Allah
وَءَايَٰتِهِۦ and His revelations[3]
وَرَسُولِهِۦ and His Messeneger
كُنتُمْ تَسْتَهْزِءُونَ you use to mock?"[4]
﴿٦٥﴾
لَا تَعْتَذِرُوا۟ 66. "Make no excuses;[5]
قَدْ كَفَرْتُم you have indeed disbelieved
بَعْدَ إِيمَٰنِكُمْ after your having believed.
إِن نَّعْفُ عَن طَآئِفَةٍ If we pardon[5] a faction of you
مِّنكُمْ نُعَذِّبْ طَآئِفَةً we shall punish a faction;[6]
بِأَنَّهُمْ كَانُوا۟ because they have been
مُجْرِمِينَ ﴿٦٦﴾ committing crimes."[7]

Section (*Rukû'*) 9

ٱلْمُنَٰفِقُونَ 67. The hypocrite men
وَٱلْمُنَٰفِقَٰتُ and the hypocrite women,
بَعْضُهُم مِّنۢ بَعْضٍ they are of one another.[9]
يَأْمُرُونَ بِٱلْمُنكَرِ They enjoin the abominable[10]
وَيَنْهَوْنَ and forbid
عَنِ ٱلْمَعْرُوفِ the approved[11]
وَيَقْبِضُونَ أَيْدِيَهُمْ and they hold[12] their hands.
نَسُوا۟ ٱللَّهَ They forget Allah,
فَنَسِيَهُمْ so He forgets them.

1. نخوض ***nakhûḍu*** = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâda* [*khawd/ khiyâd*], to rush, dive into. See *yakhûdûna* at 6:68, p. 417, n. 12).

2. نلعب ***nal'abu*** = we play, make fun (v. i. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play. See *yal'abûna* at 7:98, p. 504, n. 4).

3. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

4. تستهزءون ***tastahzi'ûna*** = you scoff, deride, mock, ridicule (v. ii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See *istahzi'û* at 9:64, p. 604, n.8).

5. لا تعتذروا ***lâ ta'tadhirû*** = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See *ma'dhirah* at 7:164, p. 529, n. 10).

6. نعف ***na'fu***(*û*) = we pardon, excuse, efface (v. i. pl. impfct. from *'afâ* [*'afw /afâ'*], to be effaced, to efface . The final *waw* is dropped because the verb is in a conditional clause preceded by *'in*. See *'afaw* at 7:95, p. 501, n. 4).

7. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 7:86, , p. 499, n. 11).

8. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 7:133, p. 514, n. 1).

9. i. e., they are the same in speaking out one thing and keeping something else in mind.

10. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, abominable, abomination. See at 7:157, p. 525, n. 6.

11. معروف ***ma'rûf*** = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 7:157, p. 525, n. 6).

12.i. e., they do not spend in the way of Allah.

يقبضون ***yaqbiḍûna*** = they hold, clutch, grasp (v. iii. m. pl. impfct. from *qabaḍa* [*qabḍ*], to seize. See *yaqbiḍu* at 2:245, p. 123, n. 8).

إِنَّ ٱلْمُنَٰفِقِينَ Verily the hypocrites,
هُمُ ٱلْفَٰسِقُونَ they are the defiant.[1]
﴿٦٧﴾

وَعَدَ ٱللَّهُ 68. Allah promises
ٱلْمُنَٰفِقِينَ for the hypocrite men
وَٱلْمُنَٰفِقَٰتِ and the hypocrite women
وَٱلْكُفَّارَ نَارَ جَهَنَّمَ and the unbelievers the fire of hell
خَٰلِدِينَ فِيهَا abiding for ever therein.[2]
هِىَ حَسْبُهُمْ It will be enough for them;
وَلَعَنَهُمُ ٱللَّهُ and Allah curses[3] them;
وَلَهُمْ and they shall have
عَذَابٌ مُّقِيمٌ an enduring[4] punishment.
﴿٦٨﴾

كَٱلَّذِينَ مِن قَبْلِكُمْ 69. Like those before you.
كَانُوٓا۟ أَشَدَّ They were tougher[5]
مِنكُمْ قُوَّةً than you in might
وَأَكْثَرَ أَمْوَٰلًا and more[6] in wealth
وَأَوْلَٰدًا and children;
فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ and they enjoyed[7] their lot.[8]
فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ Thus you enjoy[9] yours
كَمَا ٱسْتَمْتَعَ as there enjoyed
ٱلَّذِينَ مِن قَبْلِكُم those before you
بِخَلَٰقِهِمْ وَخُضْتُمْ their lot, and you indulge in[10]

1. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

2. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 7:20, p. 471, n. 3.

3. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 5:61, p. 360, n. 1).

4. مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 9:21, p. 585, n. 5).

5. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder /hardest, sterner/sternest/ tougher/toughest (elative of *shadîd*). See at 5:82, p. 370, n. 6.

6. أكثر ***'akthar*** = more/most, more numerous, greater part (elative of *kathîr*, many, much, numerous).

7. استمتعوا ***istamta'û*** = they enjoyed, relished, profited (v. iii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'a* at 6:128, p.445, n. 16).

8. خلاق ***khalâq*** = portion, merit, lot, share. See at 3:77, p. 185, n. 11).

9. استمتعتم ***istamta'tum*** = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10. Also see n. 7 above).

10. i. e., indulge in lying about Allah and His Messenger. خضتم ***khuḍtum*** = you (all) indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. ii. m. pl. past from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See *nakhûḍu* at 9:65, p. 605, n. 1).

كَٱلَّذِى خَاضُوٓاْ just as they indulged in.[1]

أُوْلَٰٓئِكَ Such people,

حَبِطَتْ أَعْمَٰلُهُمْ gone in vain[2] are their deeds

فِى ٱلدُّنْيَا in this world

وَٱلْءَاخِرَةِ and the hereafter;

وَأُوْلَٰٓئِكَ and such people,

هُمُ ٱلْخَٰسِرُونَ they are the losers.[3]

﴿٦٩﴾

أَلَمْ يَأْتِهِمْ 70. Did there not come to

نَبَؤُا۟ ٱلَّذِينَ them the tidings[4] of those

مِن قَبْلِهِمْ who had been before them,

قَوْمِ نُوحٍ of the people of Nûḥ,[5]

وَعَادٍ وَثَمُودَ of the 'Âd[6] and the Tamûd,[7]

وَقَوْمِ إِبْرَٰهِيمَ of the people of Ibrâîm, and

وَأَصْحَٰبِ مَدْيَنَ the inhabitants of Madyan[8]

وَٱلْمُؤْتَفِكَٰتِ and of the lands overturned?[9]

أَتَتْهُمْ There came to them

رُسُلُهُم their Messengers

بِٱلْبَيِّنَٰتِ with the clear evidences.[10]

فَمَا كَانَ ٱللَّهُ So it was not Allah

لِيَظْلِمَهُمْ to do them wrong, but

وَلَٰكِن كَانُوٓاْ they were to themselves

أَنفُسَهُمْ they were to themselves

يَظْلِمُونَ ﴿٧٠﴾ doing wrong.

1. i. e., in idle talks and ridiculing the truth. خاضوا ***khâḍû*** = they indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. iii. m. pl. past. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. See *khuḍtum* at 9:69, p. 606, n. 10).

2. حبطت ***ḥabiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. See at 9:17, p. 583, n. 5).

3. i. e., because they indulge only in worldly pleasures at the cost of the immense blessings and rewards in the hereafter. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 8:37, p. 560, n. 3).

4. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 6:34, p. 404, n. 7.

5. They were destroyed by the deluge on account of their persistent sins and disobedience.

6. Another people inhabiting the northern region of Arabia or in Yaman to whom Prophet Hûd (p.b.h.) was sent. They were destroyed by a terrible tempest because of their sins.

7. Another people in the northern part of the Arabian peninsula to whom Prophet Ṣâlih (p.b.h.) was sent. They were destroyed by a thunderous sound.

8. Madyan is the name of the people as well of the region they inhabited in the northern region of the Arabian peninsula. Prophet Shu'ayb (p.b.h.) was sent to them.

9. The reference is to the people of Prophet Lût (p.b.h.) who inhabited the region to the east of the Dead sea. They were destroyed by a heavy convulsion which turned their land upside down and by a rain of *sijjîl* stones. The ruins of these nations are still visible and they are especially mentioned because the Arabs often passed through those lands in course of their trade journeys. مؤتفكات ***mu'tafikât*** (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn.

10. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 7:101, p. 505, n. 4).

وَٱلْمُؤْمِنُونَ 71. The believing men
وَٱلْمُؤْمِنَٰتُ and the believing women,
بَعْضُهُمْ أَوْلِيَآءُ they are patrons,[1] one of
بَعْضٍ another.
يَأْمُرُونَ بِٱلْمَعْرُوفِ They enjoin[2] the approved[3]
وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ and forbid[4] the abominable,[5]
وَيُقِيمُونَ ٱلصَّلَوٰةَ and properly perform[6] the
وَيُؤْتُونَ ٱلزَّكَوٰةَ prayer and pay the *zakâh*,
وَيُطِيعُونَ ٱللَّهَ and obey[7] Allah
وَرَسُولَهُۥٓ and His Messenger.
أُو۟لَٰٓئِكَ Such people, Allah
سَيَرْحَمُهُمُ ٱللَّهُ will have mercy on them.
إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ ﴿٧١﴾ All-Wise.

وَعَدَ ٱللَّهُ 72. Allah promises for
ٱلْمُؤْمِنِينَ the believing men
وَٱلْمُؤْمِنَٰتِ and the believing women
جَنَّٰتٍ تَجْرِى gardens flowing[8]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ below them the rivers,[9]
خَٰلِدِينَ فِيهَا abiding for ever[10] therein;
وَمَسَٰكِنَ طَيِّبَةً and pleasant[11] residences[12]
فِى جَنَّٰتِ عَدْنٍ in the Gardens of Bliss;

1. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:27, p. 474, n. 2.

2. يأمرون ***ya'murûna*** = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 3:114, p. 200, n. 11).

3. معروف ***ma'rûf*** = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (passive participle from *'arafa*/*'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 9:67, p. 605, n. 11).

4. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 7:165, p. 530, n. 1).

5. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakr/nukr/nukûr/nakîr*], not to know, to deny. See at 9:67, p. 605, n. 10).

6. يقيمون ***yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See at 83, p. 547, n. 9). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

7. يطيعون ***yuṭî'ûna*** = they obey, follow, abide by, comply with (v. iii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭa'tum* at 6:121, p. 442, n. 7).

8. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 7:43, p. 481, n. 6).

9. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 7:43, p. 481, n.7.

10. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:68, p. 606, n. 2.

11. طيبة ***ṭayyibah*** (pl. طيبات *ṭayyibât;* mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 3:38, p. 170, n. 10).

12. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 9:24, p. 586, n. 5.

وَرِضْوَٰنٌ مِّنَ ٱللَّهِ and the Pleasure[1] of Allah is
أَكْبَرُ the greatest.
ذَٰلِكَ هُوَ ٱلْفَوْزُ That is the success[2]
ٱلْعَظِيمُ ﴿٧٢﴾ most magnificent.[3]

Section (*Rukû'*) 10

يَٰٓأَيُّهَا ٱلنَّبِيُّ 73. O Prophet,
جَٰهِدِ ٱلْكُفَّارَ fight[4] the unbelievers
وَٱلْمُنَٰفِقِينَ and the hypocrites
وَٱغْلُظْ عَلَيْهِمْ and be stern[5] on them.
وَمَأْوَىٰهُمْ جَهَنَّمُ Their abode[6] is hell;
وَبِئْسَ ٱلْمَصِيرُ ﴿٧٣﴾ and bad is the destination.[7]

يَحْلِفُونَ بِٱللَّهِ 74. They swear[8] by Allah
مَا قَالُوا they did not say,[9]
وَلَقَدْ قَالُوا while indeeed they had said
كَلِمَةَ ٱلْكُفْرِ the word of unbelief;
وَكَفَرُوا بَعْدَ and they bisbelieved after
إِسْلَٰمِهِمْ their acceptance of Islam;
وَهَمُّوا and they meditated[10]
بِمَا لَمْ يَنَالُوا what they could not attain;[11]
وَمَا نَقَمُوٓا and they retaliate[12] not for
إِلَّآ أَنْ أَغْنَىٰهُمُ aught but for that there enriched them

1. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 9:21, p. 585, n. 3.

2. فوز ***fawz*** = success, triumph, victory, achievement. See at 6:16, p. 397, n. 6.

3. i. e., the attainment of the Pleasure of Allah is the greatest and most magnificent success. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

4. جاهد ***jâhid*** = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See *jâhidû* at 8:74, p. 575, n. 5).

5. اغلظ ***ughluẓ*** = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluẓa / ghalaẓa* [*ghilaẓ/ ghilẓah/ ghilâẓah*], to be rough, rude. See *ghalîẓ* at 4:154, p. 313, n. 14).

6. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 8:16, p. 552, n. 7).

7. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 8:16, p.552, n. 8).

8. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*half/ḥilf*], to swear. See at 9:62, p. 603, n. 8).

9. i. e., they falsely swore that they had not said anything that could hurt the Prophet, peace and blessings of Allah be on him, notwithstanding the fact that they had not only said the word of unbelief but had even designed to harm him and cause sedition among the Muslims, as stated in the next clause of the *'âyah*.

10. هموا ***hammû***= they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 9:14, p. 581, n. 10).

11. ينالوا ***yanâlû***(*na*) = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yanâlu* at 7:152, p. 522, n. 5).

12. نقموا ***naqamû*** = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [*naqm*], to take revenge. See *tanqimu* at 7:126, p. 510, n. 11).

أَللَّهُ وَرَسُولُهُۥ	Allah and His Messenger
مِن فَضْلِهِۦٓ	from His Bounty.[1] So
فَإِن يَتُوبُوا۟	if they turn in repentance[2]
يَكُ خَيْرًا لَّهُمْ	it will be good for them;
وَإِن يَتَوَلَّوْا۟	but if they turn back,[3]
يُعَذِّبْهُمُ ٱللَّهُ	Allah will chastise[4] them with
عَذَابًا أَلِيمًا	a punishment most painful in
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ	the world[5] and the hereafter;
وَمَا لَهُمْ فِى ٱلْأَرْضِ	and they shall not have in the
مِن وَلِىٍّ	earth any friend-protector[6]
وَلَا نَصِيرٍ ﴿٧٤﴾	nor any helper.[7]
وَمِنْهُم مَّنْ	75. Among them are those
عَٰهَدَ ٱللَّهَ لَئِنْ	who covenanted[8] with Allah:
ءَاتَىٰنَا مِن فَضْلِهِۦ	if He gave us of His Bounty
لَنَصَّدَّقَنَّ	we will give in charity[9]
وَلَنَكُونَنَّ	and will certainly be
مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾	of the righteous.[10]
فَلَمَّآ ءَاتَىٰهُم	76. But when He gave them
مِّن فَضْلِهِۦ	out of His Bounty
بَخِلُوا۟ بِهِۦ	they became stingy[11] with it
وَتَوَلَّوا۟	and turned back
وَّهُم مُّعْرِضُونَ ﴿٧٦﴾	evading.[12]

1. i. e., the Prophet, peace and blessings of Allah be on him, had only brought peace and prosperity for the people of Madina as a whole. Yet the hypocrites secretly plotted against him.

2. يتوبوا ***yatûbû***(*na*) = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. The terminal *nûn* is dropped, for the verb is in a conditional clause preceded by *'in*. See *yatûbûna* at 4:17, p. 246, n. 3).

3. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 8:40, p. 561, n. 1).

4. يعذب ***yu'adhdhib***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See at 9:14, p. 582, n. 2).

5. i. e., at the hands of the Muslims.

6. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:196, p. 542, n. 1).

7. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 8:40, p. 561, n. 3).

8. عاهد ***'âhada*** = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *'ahida* [*'ahd*] to know, to commit]. See *'âhadtum* at 9:7, p. 579, n. 6).

9. لنصدقن ***la+naṣṣaddaqanna*** (originally *nataṣaddaqanna*) = we shall surely give in charity, will give in charity, will donate, make a gift (v. i. pl. impfct. from *taṣaddaqa*, form V of *ṣadaqa* [[*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqû* at 4: 92, p. 283, n. 5).

10. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 7:196, p. 542, n. 4).

11. بخلوا ***bakhilû*** = they became stingy, niggardly (v. iii. m. pl. past from *bakhila/ bakhula* [*bakhal/ bukhl*], to be niggardly).

12. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 8:23, p. 554, n. 9).

فَأَعْقَبَهُمْ 77. So He retributed[1] them
نِفَاقًا فِي قُلُوبِهِمْ with hypocrisy[2] in their hearts
إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ till the day they will meet[3]
بِمَآ أَخْلَفُوا۟ ٱللَّهَ Him, for they broke[4] to Allah
مَا وَعَدُوهُ what they had promised Him
وَبِمَا كَانُوا۟ and because they coninued
يَكْذِبُونَ ﴿٧٧﴾ telling lies.[5]

أَلَمْ يَعْلَمُوٓا۟ 78. Do they not know
أَنَّ ٱللَّهَ يَعْلَمُ that Allah knows
سِرَّهُمْ their secret[6]
وَنَجْوَىٰهُمْ and their confidential talk;[7]
وَأَنَّ ٱللَّهَ and that Allah is
عَلَّٰمُ ٱلْغُيُوبِ All-Knowing of the unseen.[8]
﴿٧٨﴾

ٱلَّذِينَ يَلْمِزُونَ 79. Those who vilify[9]
ٱلْمُطَّوِّعِينَ the willing ones[10]
مِنَ ٱلْمُؤْمِنِينَ of the believers
فِى ٱلصَّدَقَٰتِ in making charitable gifts
وَٱلَّذِينَ لَا يَجِدُونَ and those who do not find[11]
إِلَّا جُهْدَهُمْ anything but their effort,[12]
فَيَسْخَرُونَ مِنْهُمْ and so scoff[13] at them –
سَخِرَ ٱللَّهُ مِنْهُمْ Allah scoffs at them;

1. أعقب *'a'qaba* = he followed (someone/something), came after, retributed (v. iii. m. s. past in form IV of *'aqaba* [*'aqb*], to follow, to ensue. See *'iqâb* at 8:48, p. 565, n. 7).

2. نفاق *nifâq* = hypocrisy, dissimulation.

3. i. e., the Day of Judgement. *yalqawna* = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *laqîtum* at 8:45, p. 563, n. 10).

4. أخلفوا *'akhlafû* = they broke, went back on their word (v. iii. m. pl. past from *'akhlafa*, form IV of *khalafa*, to succeed, to come after. See *khalafa* at 7:169, p. 531, n. 7).

5. يكذبون *yakdhibûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. See at 2:10, p. 7, n.7).

6. i. e., what they do secretly or keep concealed in their hearts. سر *sirr* (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 6:3, p. 392, n. 7.

7. نحوى *najwâ* (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 4:114, p. 295, n. 1.

8. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 5:116, p. 389, n. 2.

9. يلمزون *yalmizûna* = they vilify, slander, defame (v. iii. m. pl. impfct. from *lamaza* [*lamz*], to vilify, slander. See *yalmizu* at 9:58, p. 601, n. 13).

10. مطوعين *muṭṭawwi'în* (pl.; originally *mataṭawwi'în*, acc./gen. of *muṭṭawwi'ûn*; s. *muṭṭawwi'*) = the willing ones, volunteers, free-will doers (act. participle from *taṭawwa'a*, form V of *ṭâ'a* [*ṭaw'*], to obey. See *ṭaw'* at 9:53, p. 600, n.4).

11. i. e., do not have anything to make a gift of in the way of Allah except their personal efforts and services. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 57, p. 601, n. 7).

12. جهد *juhd* = exertion, effort, strain.

13. يسخرون *yaskharûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 2:212, p. 101, n. 14).

وَلَهُمْ and they shall have
عَذَابٌ أَلِيمٌ ﴿٨٠﴾ a punishment most painful.

اسْتَغْفِرْ لَهُمْ 80. Whether you ask forgive-
أَوْ لَا ness[1] for them or do not
تَسْتَغْفِرْ لَهُمْ ask forgiveness for them –
إِن تَسْتَغْفِرْ لَهُمْ even if you ask forgiveness
سَبْعِينَ مَرَّةً for them seventy times,[2]
فَلَن يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive[3] them.
ذَٰلِكَ بِأَنَّهُمْ That is so because they
كَفَرُوا بِاللَّهِ disbelieve[4] in Allah
وَرَسُولِهِ and His Messenger;
وَاللَّهُ لَا يَهْدِي and Allah does not guide
الْقَوْمَ الْفَاسِقِينَ the disobedient[5] people.
﴿٨٠﴾

Section (*Rukû'*) 11

فَرِحَ الْمُخَلَّفُونَ 81.Those left behind[6]
بِمَقْعَدِهِمْ rejoiced[7] at their staying[8] be-
خِلَافَ رَسُولِ اللَّهِ hind the Messenger of Allah
وَكَرِهُوا أَن يُجَاهِدُوا and detested[9] to fight with
بِأَمْوَالِهِمْ وَأَنفُسِهِمْ their properties and selves
فِي سَبِيلِ اللَّهِ وَقَالُوا in the way of Allah and said:
لَا تَنفِرُوا فِي الْحَرِّ "Rush not out[10] in the heat".

1. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 4:64, p. 269, n. 5).
2. i. e., even if you ask forgiveness for them repeatedly or as many times as you like.

3. يغفر ***yaghfira(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 4:168, p.319, n. 10).
4. كفروا ***kafarû*** = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 7: 66, p.491, n. 8).

5. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:53, p. 600, n. 7).

6. The reference is to those who did not like to participate in the Tabuk expedition and stayed behind at home. مخلفون ***mukhallafûn*** (pl.; s. *mukhallaf*) = those left behind (passive participle from *khallafa*, form II of *khalafa*, to follow, to succeed. See *'akhlafû* at 9:77, p. 611, n. 4).

7. فرح ***fariḥa*** = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farḥ*, to be glad. See *fariḥû* 6:43, p. 408, n. 5).
8. مقعد ***maq'ad*** (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down).
9. كرهوا ***karihû*** = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 9:46, p. 597, n. 6).

10. لاتنفروا ***lâ tanfirû*** = you (all) do not go forth, sally forth, rush, flee (v. ii. m. pl. imperative {prohibition} from *nafara* [*nufûr/ nifâr*], to rush, to flee. See ***tannfirû*** at 9:39, p. 594, n. 2).

قُلْ نَارُ جَهَنَّمَ Say: "The fire of hell is
أَشَدُّ حَرًّا severer in heat",
لَّوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ if they could understand.[1]

فَلْيَضْحَكُوا قَلِيلًا 82.So let them laugh[2] a little,
وَلْيَبْكُوا كَثِيرًا and let them weep[3] much
جَزَاءً بِمَا كَانُوا as recompense[4] for what they
يَكْسِبُونَ ﴿٨٢﴾ use to acquire.[5]

فَإِن رَّجَعَكَ اللَّهُ 83. So if Allah returns[6] you
إِلَىٰ طَائِفَةٍ مِّنْهُمْ to any group[7] of them
فَاسْتَأْذَنُوكَ and they ask leave[8] of you
لِلْخُرُوجِ فَقُلْ to go out, say: " You shall
لَّن تَخْرُجُوا مَعِيَ أَبَدًا not go out[9] with me ever
وَلَن تُقَاتِلُوا مَعِيَ nor shall fight[10] with me
عَدُوًّا any enemy.
إِنَّكُمْ رَضِيتُم You indeed were pleased to
بِالْقُعُودِ remain seated[11]
أَوَّلَ مَرَّةٍ at the first time;
فَاقْعُدُوا مَعَ so remain seated with
الْخَالِفِينَ ﴿٨٣﴾ those lagging behind."[12]
وَلَا تُصَلِّ عَلَىٰ 84. And do not pray over
أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا any of them that dies, never;

1. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).

2. ليضحكوا ***li+yaḍḥakû***(*na*) = let them laugh, they should laugh (v. ii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. The terminal *nûn* is dropped because of the *lâm* of command {*lâm al-'amr*} coming before the verb.

3. ليبكوا ***li+yabkû***(*na*) = let them weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. The terminal *nûn* is dropped for the reason stated at n. 2 above.

4. جزاء ***jazâ'*** = retribution, repayment, recompense, requital. See at 9:26, p. 587, n. 9).

5. i. e., of guilt and sins. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 7:96, p. 503, n. 12).

6. i. e., from the Tabuk expedition. رجع ***raja'a*** = he returns, recurs, comes back (v. iii. m. s. past from *rujû'*, to come back, to come again. See *yarji'ûna* at 7:173, p. 533, n. 9).

7. i. e., any group of the hypocrites. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 9:66, , p. 605, n. 7).

8. i. e., they ask permission to join you in another expedition. استأذنوا ***ista'dhanû*** = they asked leave, sought permission (v. iii. m. pl. past from *ista'dhana*, form X of *'adhina* [*idhn*], to allow, to listen. See *yasta'dhinu* at 9:44, p. 596, n. 10).

9. تخرجوا = ***takhrujû***(*na*) = you go out, depart (v. ii. m. pl. impfct. from *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *kharajnâ* at 9:42, p. 596, n. 4).

10. تقاتلوا ***tuqâtilû*** (*na*) = you (all) fight, wage war (v. ii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. The terminal *nûn* is dropped for the reason stated at 9 above. See at 9:12, p. 581, n. 8).

11. قعود ***qu'ûd*** = sitting, to sit down, to stay. See at 3:191, p. 231, n. 7.

12. ***khâlifîn***(pl.; acc./gen. of *khâlifûn;* s. *khâlif*) = those lagging behind (act. participle from *khalafa,*to lag behind, to follow. See *'akhlafû* at 9:77, p. 611).

وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ nor stand over his grave.[1]
إِنَّهُمْ كَفَرُوا They indeed disbelieved
بِٱللَّهِ وَرَسُولِهِۦ in Allah and His Messenger;
وَمَاتُوا۟ وَهُمْ and they died[2] while they
فَٰسِقُونَ ﴿٨٤﴾ were defiant.[3]

وَلَا تُعْجِبْكَ 85.Nor let there impress[4] you
أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ their riches and their children.
إِنَّمَا يُرِيدُ ٱللَّهُ Allah but intends[5]
أَن يُعَذِّبَهُم بِهَا to punish them therewith
فِى ٱلدُّنْيَا in the world[6] and that
وَتَزْهَقَ أَنفُسُهُمْ there pass away[7] their selves
وَهُمْ كَٰفِرُونَ while they are unbelievers.
﴿٨٥﴾

وَإِذَآ أُنزِلَتْ 86.And if there is sent down[8]
سُورَةٌ أَنْ ءَامِنُوا۟ a *sûrah* that you believe in
بِٱللَّهِ وَجَٰهِدُوا۟ Allah and fight[9]
مَعَ رَسُولِهِ along with His Messenger,
ٱسْتَـْٔذَنَكَ there will seek your leave[10]
أُو۟لُوا۟ ٱلطَّوْلِ مِنْهُمْ the well-to-do[11] of them
وَقَالُوا۟ ذَرْنَا and say: "Leave[12] us,
نَكُن مَّعَ we will be with
ٱلْقَٰعِدِينَ ﴿٨٦﴾ those staying behind."

1. i. e., to pray for him.

2. ماتوا *mâtû* = they died (v. iii. m. pl. past from *mâta* [*mawt*], to die. See *tamûtûna* at 7:25, p. 472, n. 11).

3. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:67, p. 606, n. 1).

4. تعجب ***tu'jib***(*u*) = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 9:55, p. 600, n. 12).

5. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:55, p. 601, n. 1).

6. i. e., by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

7. i. e., they die. تزهق ***tazhaqa***(*u*) = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [*zahq/zuhûq*], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by the particle *'an*. See at 9:55, p. 601, n. 4).

8. أنزلت ***'unzilat*** = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzalta* at 3:65, p. 181, n. 2).

9. جاهدوا ***jâhidû*** = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 5:35, p. 346, n. 1).

10. ***ista'dhana*** = he asked permission, sought leave (v. iii. m. s. past in form X of *'adhina* [*idhn*], to allow, to listen. See *ista'dhanu* at 9:83, p. 613, n. 8).

11. أولوا الطول ***'ûlû al-ṭawl*** = well-to-do persons, possessors of material means, affluence, financial ease, power, might. See *ṭawl* at 4:24, p. 250, n. 15.

12. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:112, p. 438, n. 10).

رَضُوا۟ بِأَن يَكُونُوا۟ 87. They are happy[1] to be
مَعَ ٱلْخَوَالِفِ with the home-stayers;[2]
وَطُبِعَ and a seal has been set[3]
عَلَىٰ قُلُوبِهِمْ on their hearts;
فَهُمْ لَا يَفْقَهُونَ so they do not understand.
﴿٨٧﴾

لَٰكِنِ ٱلرَّسُولُ 88. But the Messenger and
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ those who believe with him
جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ fight[4] with their properties
وَأَنفُسِهِمْ and their selves;
وَأُو۟لَٰٓئِكَ لَهُمُ and these people, for them
ٱلْخَيْرَٰتُ shall be the good things;[5]
وَأُو۟لَٰٓئِكَ هُمُ and these people, they
ٱلْمُفْلِحُونَ ﴿٨٨﴾ will be the successful ones.[6]

أَعَدَّ ٱللَّهُ 89. Allah has made ready[7]
لَهُمْ جَنَّٰتٍ for them gardens
تَجْرِى مِن تَحْتِهَا flowing[8] below them
ٱلْأَنْهَٰرُ the rivers,
خَٰلِدِينَ فِيهَا abiding for ever[9] therein.
ذَٰلِكَ ٱلْفَوْزُ That is the success[10]
ٱلْعَظِيمُ ﴿٨٩﴾ most splendid.[11]

1. رضوا ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:58, p. 602, n. 2).

2. i. e., women, children and the disabled who generally stay at homes. خوالف ***khawâlif*** (f.; pl.; s. ***khâlifah*** خالفة; m. ***khâlif***) = those who stay at home, remain behind (act. participle from *khalafa*, to come after, to follow. See *khalafa* at 7:169, p. 531, n. 7).

3. طبع ***ṭubi'a*** = he or it is sealed, imprinted, impressed, has a seal set on (v. iii. m. s. past passive from *tab'*, to impress, to set a seal. See *yaṭba'u* at 7:101, p. 505, n. 6).

4. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 8:74, p. 575, n. 5).

5. i. e., all the good things in this world and in the hereafter. خيرات ***khayrât*** (pl.; sing.: خيرة ***khayrah***) = good things / deeds. See at 3:114, p. 201, n. 1.

6. مفلحون ***mufliḥûn*** (sing. ***mufliḥ***), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave. See at 7:8, p. 467, n. 8).

7. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:102, p. 290, n. 9).

8. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:72, p. 608, n. 8).

9. خالدين ***khâlidîn*** (pl.;acc./gen. of ***khâlidûn***, s. ***khâlid***) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10.

10. فوز ***fawz*** = success, triumph, victory, achievement. See at 9:72, p. 609, n. 2.

11. i. e., the attainment of the Pleasure of Allah and the attainment of *jannah* is the greatest and most magnificent success. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

Section (*Rukû'*) 12

وَجَآءَ ٱلْمُعَذِّرُونَ 90. And the apologists[1] of the
مِنَ ٱلْأَعْرَابِ Bedouins[2] came that
لِيُؤْذَنَ لَهُمْ leave be given[3] them;
وَقَعَدَ and there remained seated[4]
ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ those who lied to Allah
وَرَسُولَهُۥ and His Messenger.
سَيُصِيبُ ٱلَّذِينَ There shall befall[5] those who
كَفَرُوا۟ مِنْهُمْ disbelieve of them
عَذَابٌ أَلِيمٌ ﴿٩٠﴾ a punishment very painful.

لَّيْسَ عَلَى ٱلضُّعَفَآءِ 91. There is not on the weak[6]
وَلَا عَلَى ٱلْمَرْضَىٰ nor on the sick[7]
وَلَا عَلَى ٱلَّذِينَ nor on those who
لَا يَجِدُونَ do not find[8]
مَا يُنفِقُونَ what they can expend[9]
حَرَجٌ any sin[10]
إِذَا نَصَحُوا۟ if they wished well[11] for
لِلَّهِ وَرَسُولِهِۦ Allah and His Messenger.
مَا عَلَى ٱلْمُحْسِنِينَ There lies not against
مِن سَبِيلٍ the righteous any plaint;[12]
وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ﴿٩١﴾ Most Merciful.

1. معذرون ***mu'adhdhirûn*** (pl.; s. *mu'addir*) = those who make lame excuses, apologists (act. participle from *'adhdhara* , form II of *'adhara* [*'udhr/ma'dhirah*], to excuse, to forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n.5).

2. أعراب ***'a'râb*** (pl.; s. *'arabī*) = bedouins, desert Arabs.

3. i. e., not to join *jihâd*. يؤذن ***yu'dhana***(*nu*) = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ista'dhana* at 9:86, p. 614, n. 10).

4. قعد ***qa'ada*** = he sat, remained seated, stayed, held themselves back (v. iii. m. s. past from *qu'ûd*, to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

5. يصيب ***yuṣibu*** = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 6:124, p. 443, n. 8).

6. ضعفاء ***ḍu'afâ'*** (sing. *ḍa'îf*) = weaklings, weak, feeble, frail, delicate.

7. مرضى ***marḍâ*** (pl.; s. مريض *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 5:6, p. 330, n. 12).

8. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 79, p. 611, n. 11).

9. i. e., towards supporting and participating in *jihâd*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:34, p. 591, n. 5).

10. حرج ***ḥaraj*** = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 7:1, p. 465, n. 3.

11. نصحوا ***naṣaḥû*** = they gave sincere advice, wished well (v. iii. pl. past from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advice, to wish {some one} well. See *naṣaḥtu* at 7:93, p. 502, n. 12).

12. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah)* = way, path, road, means, means of proceeding, plaint. See at 9:60, p. 603, n. 1.

وَلَا عَلَى ٱلَّذِينَ 92. Nor against those who —
إِذَا مَآ أَتَوْكَ when they came to you
لِتَحْمِلَهُمْ that you might mount[1] them,
قُلْتَ لَآ أَجِدُ you said: "I find[2] not
مَآ أَحْمِلُكُمْ عَلَيْهِ whereon to mount you" —
تَوَلَّوا۟ they turned away,[3]
وَّأَعْيُنُهُمْ تَفِيضُ their eyes overflowing[4]
مِنَ ٱلدَّمْعِ حَزَنًا with tears[5] out of grief[6]
أَلَّا يَجِدُوا۟ that they did not find
مَا يُنفِقُونَ ﴿٩٢﴾ what they could spend.[7]

إِنَّمَا ٱلسَّبِيلُ عَلَى 93. The plaint is but against
ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ those who ask your leave[8]
وَهُمْ أَغْنِيَآءُ but are affluent.[9]
رَضُوا۟ بِأَن يَكُونُوا۟ They relished[10] to be
مَعَ ٱلْخَوَالِفِ with the home-stayers[11]
وَطَبَعَ ٱللَّهُ and Allah set a seal
عَلَىٰ قُلُوبِهِمْ on their hearts;
فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾ so they do not know.

Part (*Juz'*) XI

يَعْتَذِرُونَ 94. They will make excuses[12]
إِلَيْكُمْ إِذَا رَجَعْتُمْ to you when you return
إِلَيْهِمْ to them.

1. The reference is to those *'ansâr* who came to the Prophet, peace and blessings of Allah be on him, for joining the Tabuk expedition but he could not provide them with any transport and they returned disheartened and weeping out of grief. تحمل ***tahmila(u)*** = you carry, bear, transport mount (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *taḥmil* at 7:176, p. 534, n. 9).

2. أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 6:145, p. 453 , n. 8).

3. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 9:74, p. 610, n. 3).

4. تفيض ***tafîḍu*** = she overflows, is flooded (v. iii. f. s. impfct. from *fâḍa* [*fayḍ/ fayḍân*], to overflow. See at 5:83, p.371, n. 3).

5. دمع ***dam'*** (s.; pl. دموع *dumû'*) = tears. See at 5:83, p. 371, n. 4.

6. حزن ***ḥazan*** = to grieve, to be sad. See *lâ taḥzan* at 9:40, p. 594, n. 8.

7. i. e., for paying for transport and the cost of joining the expedition. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 616, n. 9).

8. i. e., to stay at home without participating in the campaign. يستأذنون ***yasta'dhinûna*** = they ask for leave, seek permission (v. iii. m. pl. impfct. from *ista'dhana*, form X of *'adhina* [*idhn*], to allow, to listen. See *ista'dhana* at 9:86, p. 614, n. 10).

9. أغنياء ***'aghniyâ'*** (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want. See at 3:181, p. 227, n. 3.

10. رضوا ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:87, p. 615, n. 1).

11. 2. i. e., women, children and the disabled who generally stay at home. See at 9:87, p. 615, n. 2).

12. يعتذرون *ya'tadhirûna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

قُلْ لَّا تَعْتَذِرُوا Say: "Do not offer excuses;[1]

لَن نُّؤْمِنَ لَكُمْ we will not believe you.

قَدْ نَبَّأَنَا اللَّهُ Allah has already informed[2]

مِنْ أَخْبَارِكُمْ us of your affairs;[3] and

وَسَيَرَى اللَّهُ عَمَلَكُمْ Allah will see your deeds,[4]

وَرَسُولُهُ and His Messenger;

ثُمَّ تُرَدُّونَ then you will be returned[5]

إِلَىٰ عَالِمِ الْغَيْبِ to the Knower of the unseen

وَالشَّهَادَةِ and the seen;[6] then

فَيُنَبِّئُكُم He will make you know[7]

بِمَا كُنتُمْ تَعْمَلُونَ ﴿٩٤﴾ of what you use to do.

سَيَحْلِفُونَ 95. They will swear[8]

بِاللَّهِ لَكُمْ by Allah to you

إِذَا انقَلَبْتُمْ إِلَيْهِمْ when you return[9] to them

لِتُعْرِضُوا that you may turn away[10]

عَنْهُمْ from them.

فَأَعْرِضُوا عَنْهُمْ So turn away from them;

إِنَّهُمْ رِجْسٌ they indeed are a filth;[11]

وَمَأْوَاهُمْ جَهَنَّمُ and their abode will be hell

جَزَاءً بِمَا كَانُوا as recompense for what

يَكْسِبُونَ ﴿٩٥﴾ they use to acquire.[12]

1. لا تعتذروا ***lâ ta'tadhirû*** = you (all) do not make excuses, apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:66, p. 605, n. 5).

2. نبأ ***nabba'a*** = he informed, notified, made known, advised (v. iii. m. s. past in form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 7).

3. i. e., all about your plans, manoeuvres and the false excuses you are advancing.

4. i. e., Allah and His Messenger, peace and blessings of Allah be on him, will observe whether you repent and reform yourselves and act accordingly.

5. تردون ***turaddûna*** = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

6. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses. See at 6:99, p. 398, n. 1.

7. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 6:164, p. 463, n. 10).

8. يحلفون ***yaḥlifûna*** = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:73, p. 609, n. 8).

9. انقلبتم ***inqalabtum*** = you (all) turned round, turned, turned about, retreated, fell back, returned (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:144, p. 211, n. 2).

10. i. e., you turn away from them and let them alone. تعرضوا ***tu'riḍû***(*na*) = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'a'raḍa*, form IV of *'aruḍa /araḍa* [*'arḍ*], to be wide, to be visible. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:135, p. 304, n. 10).

11. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment.See at 9:28, p. 588, n.1.

12. i. e., of guilt and sins. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:82, p. 613, n. 5).

يَحْلِفُونَ لَكُمْ 96. They swear[1] to you
لِتَرْضَوْا that you may be happy
عَنْهُمْ فَإِن about them; but if
تَرْضَوْا عَنْهُمْ you be happy about them
فَإِنَّ اللَّهَ لَا يَرْضَىٰ Allah will not be happy
عَنِ الْقَوْمِ الْفَاسِقِينَ about the defiant[2] people.
﴿٩٦﴾

الْأَعْرَابُ 97. The bedouins[3] are the
أَشَدُّ كُفْرًا more obstinate[4] in unbelief
وَنِفَاقًا and hypocrisy,[5]
وَأَجْدَرُ and the more apt[6]
أَلَّا يَعْلَمُوا حُدُودَ not to know the injunctions[7]
مَا أَنزَلَ اللَّهُ of what Allah has sent down
عَلَىٰ رَسُولِهِ on His Messenger;
وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ ﴿٩٧﴾ All-Wise.

وَمِنَ الْأَعْرَابِ 98. And among the bedouins
مَن يَتَّخِذُ are those that take[8]
مَا يُنفِقُ مَغْرَمًا what they spend[9] as a fine[10]
وَيَتَرَبَّصُ بِكُمُ and await[11] for you
الدَّوَائِرَ changes in the turn.[12]
عَلَيْهِمْ On them shall be

1. يحلفون *yaḥlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:95, p. 618, n. 8).

2. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:80, p. 612, n. 5).

3. أعراب ***'a'râb*** (pl.; s. *'arabī*) = bedouins, desert Arabs. See at 9:90, p. 616, n. 2.

4. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest,sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadīd*). See at 9:69, p. 606, n. 5.

5. نفاق ***nifâq*** = hypocrisy, dissimulation. See at 9:77, p. 611, n. 2.

6. أجدر ***'ajdar*** = more appropriate, more suitable, more apt (elative of *jadîr*, suited, proper).

7. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 4:13, p. 244, n. 4.

8. i. e., they regard. يتخذ ***yattakhidhu*** = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See *yattakhidh* at 9:16, p.583, n. 1).

9. i. e., in the way of Allah. ينفق ***yunfiqu*** = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqûna* at 9:91, p. 617, n. 7).

10. مغرم ***maghram*** (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation.

11. يتربص ***yatarabbaṣu*** = he awaits, waits, lies in wait (v. iii. m. s. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣûna* at 9:52, p. 599, n. 9).

12. دوائر ***dawâ'ir*** (pl.; s. *dâ'irah*) = rounds, circles, circuits, changes in the turn. See *dâ'irah* at 5:52, p. 356, n. 5.

دَآئِرَةُ ٱلسَّوْءِ the turn of evil;[1]
وَٱللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ ﴿٩٨﴾ All-Knowing.

وَمِنَ ٱلْأَعْرَابِ 99. And among the bedouins
مَن يُؤْمِنُ are those who believe
بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ in Allah and the Last Day
وَيَتَّخِذُ مَا يُنفِقُ and take[2] what they spend[3]
قُرُبَٰتٍ as means of getting near[4]
عِندَ ٱللَّهِ وَصَلَوَٰتِ to Allah and the benediction[5]
ٱلرَّسُولِ of the Messenger.
أَلَآ إِنَّهَا O yes, these are means
قُرْبَةٌ لَّهُمْ of getting near for them.
سَيُدْخِلُهُمُ ٱللَّهُ Allah will admit[6] them
فِى رَحْمَتِهِۦٓ to His Mercy.
إِنَّ ٱللَّهَ غَفُورٌ Allah is Most Forgiving,
رَّحِيمٌ ﴿٩٩﴾ Most Merciful.

Section (*Rukû'*) 13

وَٱلسَّٰبِقُونَ 100. The foremost[7]
ٱلْأَوَّلُونَ مِنَ and first ones[8] of the
ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ emigrants[9] and the helpers[10]
وَٱلَّذِينَ ٱتَّبَعُوهُم and those who followed them

1. سوء ***saw'*** = to be bad, evil, foul. See *sû'* at 7:188, p. 539, n. 5.

2. i. e., regard, look upon. يتخذ ***yattakhidhu*** = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhdh*], to take. See *yattakhidh* at 9:98, p.619, n. 8).

3. i. e., in the way of Allah. ينفق ***yunfiqu*** = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:98, p. 619, n. 9).

4. قربات ***qurubât*** (pl.; s. *qurbah*) = means of getting near.

5. صلوات ***ṣalawât*** (sing. *ṣalâh*) = blessings, grace (of Allah); prayers, benedictions (of men). See at 2:157, p. 74, n. 2.

6. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 4:175, p. 323, n. 9).

7. This *'âyah* constitutes Allah's pronouncement of honour and integrity in favour of the Companions of the Prophet, peace and blessings of Allah be on him. Hence holding them in esteem and respect is of the fundamentals of the faith for a Muslim. سابقون ***sâbiqûn*** (pl.; s. *sâbiq*) = the preceding, the previous ones, those getting ahead, outstrippers (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). The reference is to those who got ahead of others in accepting Islam, the early Muslims. See *sabaqû* at 8:59, p. 568, n. 11.

8. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, foremost. The reference is to the earliest Muslims.

9. مهاجرين ***muhâjirîn*** (pl.; acc./gen/ of *muhâjirûn*; s. *muhâjir*) = emigrant, those of the Makkan Muslims who left their homes, properties and relatives and migrated to Madina for the sake Islam (act. participle from *hâjara*, form III of *hajara* [*hajr/hijrân*], to migrate, to dissociate).

10. أنصار ***'anṣâr*** (pl.) = the helpers, the adherents, the Madinan Muslims who granted refuge and help to the Prophet, peace and blessings of Allah be on him, and the Makkan and other *muhâjirûn*.

بِإِحْسَٰنٍ in righteousness,[1]

رَّضِىَ ٱللَّهُ عَنْهُمْ Allah is pleased[2] with them

وَرَضُوا۟ عَنْهُ and they are content[3] with

وَأَعَدَّ Him; and He has prepared[4]

لَهُمْ جَنَّٰتٍ for them gardens

تَجْرِى تَحْتَهَا flowing[5] below them

ٱلْأَنْهَٰرُ the rivers,[6]

خَٰلِدِينَ فِيهَآ أَبَدًا abiding for ever[7] therein.

ذَٰلِكَ ٱلْفَوْزُ That is the sucess[8]

ٱلْعَظِيمُ ﴿١٠٠﴾ most magnificent.[9]

وَمِمَّنْ حَوْلَكُم 101. And some of those

مِّنَ ٱلْأَعْرَابِ around you of the bedouins[10]

مُنَٰفِقُونَ ۖ are hypocrites; and some

وَمِنْ أَهْلِ ٱلْمَدِينَةِ of the people of Madina

مَرَدُوا۟ عَلَى ٱلنِّفَاقِ persist[11] in hypocrisy

لَا تَعْلَمُهُمْ ۖ whom you do not know;

نَحْنُ نَعْلَمُهُمْ ۚ We know them.

سَنُعَذِّبُهُم مَّرَّتَيْنِ We will punish them twice,[12]

ثُمَّ يُرَدُّونَ then they will be returned[13]

إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾ to a retribution very grave.

وَءَاخَرُونَ ٱعْتَرَفُوا۟ 102. And others confessed[14]

1. i. e., with the right conviction and right deeds for the sake of Allah. احسان ***'ihsân*** = doing good things, charity, benevolence, righteousness.

2. رضى ***radiya*** = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 5:119, p. 390, n. 7).

3. رضوا ***raḍû*** = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:58, p. 602, n. 2).

4. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:89, p. 615, n. 7).

5. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:88, p. 615, n. 8).

6. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 9:72, p. 608, n.9.

9. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10.

10. أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:96, p. 619, n. 3.

11. مردوا ***maradû*** = they revolted, became recalcitrant, persisted [followed by *'alâ*] (v. iii. m. pl. past from *marada* [*murûd/ murûdah/ marâdah*]. See *marîd* at 4:117, p. 296, n. 7).

12. i. e., once in this world through defeats, captivity and humiliation, and again on death with punishment in the graves (Ibn Kathîr, IV, 144). مرتين ***marrtayn*** (dual; acc./gen. of *marratân;* s. *marrah*, pl. *marrât*) = twice, two times. See *marrah* at 8:56, p. 568, n. 3.

13. يردون ***yuraddûna*** = they are sent back, returned, brought back (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *turaddûna* at 9:94, p. 618, n. 5).

14. اعترفوا ***i'tarafû*** = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

بِذُنُوبِهِمْ their sins;[1]
خَلَطُوا they have mixed[2]
عَمَلًا صَالِحًا a deed which is good[3]
وَآخَرَ سَيِّئًا with another which is bad.[4]
عَسَى اللَّهُ May be that Allah will
أَنْ يَتُوبَ عَلَيْهِمْ turn in forgiveness[5] to them.
إِنَّ اللَّهَ غَفُورٌ Verily Allah is Most
رَحِيمٌ Forgiving, Most Merciful.

خُذْ مِنْ أَمْوَالِهِمْ 103. Take of their wealth[6]
صَدَقَةً a charitable gift[7]
تُطَهِّرُهُمْ purifying[8] them and
وَتُزَكِّيهِمْ بِهَا cleansing[9] them therewith;
وَصَلِّ عَلَيْهِمْ and pray for them.
إِنَّ صَلَاتَكَ Indeed your prayer will be
سَكَنٌ لَهُمْ peace of mind[10] for them;
وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ All-Knowing.

أَلَمْ يَعْلَمُوا 104. Do they not know that
أَنَّ اللَّهَ هُوَ يَقْبَلُ Allah is He who accepts[11]
التَّوْبَةَ عَنْ عِبَادِهِ the repentance of His serfs[12]
وَيَأْخُذُ الصَّدَقَاتِ and takes the charitable gifts;

1. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 8:52, p. 566, n. 13.

2. خلطوا ***khalaṭû*** = they mixed, mingled, blended (v. iii. m. pl. past from *khalaṭa* [*khalṭ*], to mix, to mingle. See *ikhtalaṭa* at 6:146, p. 454, n. 12).

3. i. e., they have both good and bad deeds to their credit. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See *sâlihîn* at 9:75, p. 610, n. 10).

4. سيء ***sayyi'*** = bad, evil, foul, ill.

5. يتوب ***yatûba***(*u*) = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. impfct. from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* because of the particle *'an* coming before the verb.Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 4:26, p. 252, n. 7).

6. i. e., of the wealth of those who admit their sins and repent.

7. صدقة ***ṣadaqah*** (pl.صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 4:114, p. 295, n. 3.

8. i. e., purifying them of their faults and drawbacks. تطهر ***tuṭahhiru*** = you purify, cleanse (v. ii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahârah*], to be clean. See *yuṭahhira* at 8:11, p. 550, n. 5).

9. i. e., cleansing them and enabling them to grow in piety and righteousness. تزكى ***tuzakkî*** = you purify, cleanse, declare just, increase, make grow (v. ii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See *yuzakkî* at 3:164, p. 220, n. 5).

10. سكن ***sakan*** = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 6:96, p. 431, n. 9.

11. يقبل ***yaqbalu*** = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See *tuqbala* at 9:54, p. 600, n. 9).

12. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 7:194, p. 541, n. 2).

وَأَنَّ ٱللَّهَ and that Allah,
هُوَ ٱلتَّوَّابُ He is the Oft-Forgiving,
ٱلرَّحِيمُ ﴿١٠٤﴾ Most Merciful.

وَقُلِ ٱعْمَلُوا۟ 105. And say:[1] "You (all) do,
فَسَيَرَى ٱللَّهُ عَمَلَكُمْ Allah will see your deed,
وَرَسُولُهُۥ and His Messenger
وَٱلْمُؤْمِنُونَ and the believers;
وَسَتُرَدُّونَ and you will be taken back[2]
إِلَىٰ عَٰلِمِ ٱلْغَيْبِ to the Knower of the unseen[3]
وَٱلشَّهَٰدَةِ and the seen;[4] then
فَيُنَبِّئُكُم He will make you know[5]
بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.
﴿١٠٥﴾

وَءَاخَرُونَ 106. And there are others[6]
مُرْجَوْنَ لِأَمْرِ ٱللَّهِ deferred[7] for Allah's decree;
إِمَّا يُعَذِّبُهُمْ He will either punish them
وَإِمَّا يَتُوبُ or trun in forgiveness to
عَلَيْهِمْ وَٱللَّهُ them; and Allah is
عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾ All-Knowing, All-Wise.

وَٱلَّذِينَ ٱتَّخَذُوا۟ 107.And those who took up[7]
مَسْجِدًا ضِرَارًا a mosque in detriment[10]

1. i. e., to the hypocrites and their sort. The *'âyah* is a threat and warning to such people.

2. i. e., after your death. تردون ***turaddûna*** = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadûna* at 9:45, p. 597, n. 3).

3. i. e., whatever you may keep concealed of your deeds and intentions. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 7:188, p. 539, n. 1.

4. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses. See at 9:94, p. 618, n. 6.

5. i. e., He will make you witness and suffer the consequences of what you use to commit of hypocrisy and sins. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 9:94, p. 618, n. 7).

6. The reference is to those among the Muslims who held back and did not go on the Tabuk expedition but became subsequently repentant, especially after what had been revealed about those who did not participate in the expedition. They were Ka'b ibn Mâlik, Murârah ibn al-Rabî' and Hilâl ibn 'Umayyah. The Prophet, peace and blessings of Allah be on him, deferred their case till Allah made known to him His decision about them. They were ultimately pardoned by Allah (see *'âyah* 118 below). مرجون ***murjawna*** = those deferred, put off, postponed, adjourned, held up (passive participle from *'arja'a*, to postpone, to delay, form IV of *raja'a*).

7. The reference is to the group of hypocrites led by 'Abû 'Âmir al-Râhib, the *fâsiq*,who built a rival mosque not far from the Mosque of Qubâ' in order to cause dissension among the Muslims and to use that mosque as a centre for conspiracy and treason. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 9:30, p. 589, n. 7).

8. ضرار ***ḍirâr*** = adverse, harmful, detrimental, disadvantageous, prejudicial. ضرارا ***dirâran*** = adversely, to disadvantage, in detriment, harmfully. See at 2:231, p. 114, n. 14.

وَكُفْرًا and unbelief

وَتَفْرِيقًا and for creating division[1]

بَيْنَ ٱلْمُؤْمِنِينَ among the believers, and

وَإِرْصَادًا as a surveillance base[2] for

لِّمَنْ حَارَبَ ٱللَّهَ those who had fought[3] Allah

وَرَسُولَهُۥ مِن قَبْلُ and His Messenger afore,and

وَلَيَحْلِفُنَّ they will indeed swear: "We

إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ intended[4] naught but good";

وَٱللَّهُ يَشْهَدُ but Allah testifies[5]

إِنَّهُمْ لَكَٰذِبُونَ that they are indeed liars.[6]

﴿١٠٧﴾

لَا تَقُمْ فِيهِ أَبَدًا 108.Never stand therein ever.

لَّمَسْجِدٌ أُسِّسَ Surely the mosque founded[7]

عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ on piety[8] since the first day

أَحَقُّ is more deserving[9]

أَن تَقُومَ فِيهِ of your standing therein.

فِيهِ رِجَالٌ يُحِبُّونَ Therein are men who love[10]

أَن يَتَطَهَّرُوا۟ to purify themselves;[11]

وَٱللَّهُ يُحِبُّ and Allah likes those

ٱلْمُطَّهِّرِينَ who purify themselves.[12] ﴿١٠٨﴾

أَفَمَنْ أَسَّسَ 109. Is the one who founded

بُنْيَٰنَهُۥ his structure[13]

1. تفريق ***tafrîq*** = division, separation, dispersion (verbal noun in form II of *faraqa* [*farq/furqân*], to separate). See *farraqa* at 6:158, p. 461, n. 9.

2. ارصاد ***'irsâd*** = an observation post, a surveillance base (verbal noun in form IV of *raṣada*[*raṣd*], to lie in wait). See *marṣad* at 9:5, p. 578, n. 11.

3. حارب ***ḥâraba*** = he fought, warred (v. iii. m. s. past in form III of *ḥariba* [*ḥarab*], to be angry, furious. See *yuḥâribûna* at 5:33, p. 344, n. 7).

4. أردنا ***'aradnâ*** = we desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 4:62, p.268, n. 11).

5. يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 4:166, p. 319, n. 1).

6. كاذبون ***kâdhibûn*** (pl.; sing. كاذب ***kâdhib***) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 7:66, p. 491, n.11).

7. The reference is to the Qubâ' Mosque which the Prophet, peace and blessings of Allah be on him, founded on the very first day of his arrival there on migration from Makka. أسس ***'ussisa*** = he or it is founded, established, set up (v. iii. m. s. past passive from *'assasa*, to found, form II of *'assa*{*asasa*}).

8. تقوى ***taqwâ*** = godliness, devoutness, piety, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 7:26, p. 473, n. 5.

9. أحق ***'aḥaqq*** = more entitled. more deserving. See at 9:62, p. 603, n. 10.

10. يحبون ***yuḥibbûna*** = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 3:188, p. 230, n. 5).

12. i. e., from physical impurities as well as from spiritual impurities like polytheism, sins, unbelief and hypocrisy. يتطهروا ***yataṭahharû***(*na*) = they purify themselves, get themselves cleaned (v. ii. m. pl. imperative from *taṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr /ṭahârah*], to be pure, clean. See *yataṭahharûna* at 7 :82, p. 497, n. 11).

13. بنيان ***bunyân*** = building, structure, edifice, construction.

عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ on the fear of Allah
وَرِضْوَٰنٍ and His Pleasure[1]
خَيْرٌ أَم مَّنْ is better or the one who
أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ founded[2] his structure on the
شَفَا جُرُفٍ هَارٍ brink[3] of a crumbling[4] cliff[5]
فَٱنْهَارَ بِهِۦ that collapses[6] with him
فِى نَارِ جَهَنَّمَ in the fire of hell?
وَٱللَّهُ لَا يَهْدِى And Allah guides not
ٱلْقَوْمَ ٱلظَّٰلِمِينَ the transgressing people.
﴿١٠٩﴾

لَا يَزَالُ 110. There will not cease
بُنْيَٰنُهُمُ the structure of theirs
ٱلَّذِى بَنَوْا which they built[7] to be
رِيبَةً فِى قُلُوبِهِمْ a misgiving[8] in their hearts
إِلَّآ أَن تَقَطَّعَ unless cut to pieces be[8]
قُلُوبُهُمْ their hearts.[9]
وَٱللَّهُ عَلِيمٌ And Allah is All-Knowing,
حَكِيمٌ ﴿١١٠﴾ All-Wise.

Section (*Rukû'*) 14

إِنَّ ٱللَّهَ ٱشْتَرَىٰ 111. Allah has purchased[10]
مِنَ ٱلْمُؤْمِنِينَ from the believers
أَنفُسَهُمْ وَأَمْوَٰلَهُم their selves and properties
بِأَنَّ لَهُمُ for that theirs shall be

1. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 9:72, p. 609, n. 1.

2. أسس *'assasa* = he founded, established, set up (v. iii. m. s. past in form II of *'assa{'asasa}*. See *'ussisa* at 9:108, p. 624, n. 7).

3. شفا ***shafâ*** = edge, rim, brink, verge, border. See at 3:103, p. 196, n. 10.

4. هار ***hâr*** = crumbling, tottering, weak (act. participle from *hâra* [*hawr*], to be destroyed, wrecked).

5. جرف ***juruf*** (s.; pl. *jurûf/'ajrâf*) = cliff, precipice, bank.

6. انهار ***inhâra*** = he or it collapsed, fell down, crashed (v. iii. m. s. past in form VII of *hâra*. See n. 4 above).

7. بنوا ***banaw*** = they built, erected, set up (v. iii. m. pl. past from *banâ* [*binâ'/bunyân*], to build, to erect. See *bunyân* at 9:109, p. 624, n. 13.

8. i. e., to be a cause and source of misgiving; for they had built it with the evil purpose of causing dissension among the Muslims and for harming them. *rîbah* (s.; pl. *riyab*) = doubt, suspicion, misgiving. See *irtâbat* at 9:45, p. 597, n. 1.

8. تقطع ***taqaṭṭa'a*** = he or it is cut to pieces, severed, disrupted (v. iii. m. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *taqaṭṭa'at* at 2:166, p. 78, n. 8).

9. i. e., they meet with death.

10. i. e., Allah earmarks paradise for the believers in lieu of their dedicating their lives and properties in His way and for making His *dîn* prevail. اشترى ***ishtarâ*** = he bought, purchased, (v. iii. m. s. past in form VIII of *sharâ* [*shiran /shirâ'*], to buy. See *ishtaraw* at 9:9, p. 580, n. 8).

11. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 8:27, p. 556, n. 11.

ٱلْجَنَّةَ the paradise.
يُقَٰتِلُونَ They fight[1]
فِى سَبِيلِ ٱللَّهِ in the way of Allah,
فَيَقْتُلُونَ وَيُقْتَلُونَ killing and being killed – a
وَعْدًا عَلَيْهِ حَقًّا promise[2] on His part in truth,
فِى ٱلتَّوْرَىٰةِ وَ in the *Tawrah* and
ٱلْإِنجِيلِ وَٱلْقُرْءَانِ the Gospel and the Qur'ân.
وَمَنْ أَوْفَىٰ And who is more faithful[3]
بِعَهْدِهِۦ مِنَ ٱللَّهِ to his promise than Allah?
فَٱسْتَبْشِرُوا۟ So be delighted[4] with the
بِبَيْعِكُمُ ٱلَّذِى bargain[5] of yours that you
بَايَعْتُم بِهِۦ have contracted[6] with Him;
وَذَٰلِكَ هُوَ ٱلْفَوْزُ and that is the success[7]
ٱلْعَظِيمُ ﴿١١١﴾ most magnificent.

ٱلتَّٰٓئِبُونَ 112. The penitents,[8]
ٱلْعَٰبِدُونَ the worshippers,[9]
ٱلْحَٰمِدُونَ the praising ones,[10]
ٱلسَّٰٓئِحُونَ the fasting ones,[11]
ٱلرَّٰكِعُونَ those bowing down, those
ٱلسَّٰجِدُونَ prostrating themselves,[12]
ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ those enjoining the approved
وَٱلنَّاهُونَ and forbidding
عَنِ ٱلْمُنكَرِ the disapproved,

1. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala,* form III of *qatala* [*qatl*], to kill. See at 4:76, p. 274, n. 2).
2. وعد *wa'd* (s. ; pl. *wu'ûd*) = promise. See *wa'ada* at 7:44, p. 482, n. 3.
3. i. e., there can be none more truthful and faithful than Allah. أوفى ***'awfâ*** = more faithful, more fulfilling in promise, more true to one's word, more reliable (elative of *wafiy*, act. participle from *wafâ* [*wafâ'*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).
4. استبشروا ***istabshirû*** = you (all) be delighted, rejoice, be happy {at the good news} (v. ii. m. pl. imperative from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *bashshir* at 9:34, p. 591, n. 6).
5. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 2:275, p. 144, n. 7.
6. بايعتم ***bâya'tum*** = you concluded, contracted , paid homage (v. ii. m. pl. past from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See *tabâya'tum* at 2:282, p. 149, n. 9).
7. i. e, the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز ***fawz*** = success, triumph, victory, achievement. See at 9:89, p. 615, n. 10.
8. i. e., such successful ones are the penitents, the worshippers, etc. تائبون ***tâ'ibûn*** (pl.; s. *tâ'ib*) = the repenting and returning ones, the repentant, the penitent (act. participle from *tâba* [*tawb/tawbah / matâb*], to turn. See *yatûba* at 9:102, p. 622, n. 5).
9. i. e., those who sincerely worship Allah Alone عابدون ***'âbidûn*** (sing. *'âbid*) = worshippers, adorers.See at 2:138, p. 65, n. 8.
10. i. e., those who praise Allah in all situations of happiness and sorrow, of ease and difficulty. حامدون ***hâmidûn*** (pl.; sing.. *hâmid*) = the praising ones, those who extol, laud (act. participle from *hamida* [*hamd*], to praise. See *yuhmadû* at 3:188, p. 230, n. 6).
11. سائحون ***sâ'ihûn*** (pl.; s. *sâ'ih*) = those fasting, running, roaming, sticking to mosques (act. participle from *sâha* [*sayh/sayhân*], to fast, to flow).
12. i. e., the performers of prayers with *rukû'* and *sijdah*.

وَٱلْحَٰفِظُونَ and those upholding[1]
لِحُدُودِ ٱللَّهِ Allah's injunctions[2] –
وَبَشِّرِ and give the glad tidings[3] to
ٱلْمُؤْمِنِينَ ﴿١١٢﴾ the believers.

مَا كَانَ لِلنَّبِيِّ 113. It befits not the Prophet
وَٱلَّذِينَ ءَامَنُوٓا and those who believe
أَن يَسْتَغْفِرُوا that they seek forgiveness[4]
لِلْمُشْرِكِينَ وَلَوْ for the polytheists, even if
كَانُوٓا أُو۟لِى قُرْبَىٰ they were near relations,[5]
مِنۢ بَعْدِ مَا تَبَيَّنَ after that clear has become[6]
لَهُمْ أَنَّهُمْ to them[7] that they[8] will be
أَصْحَٰبُ ٱلْجَحِيمِ the inmates of hell.
﴿١١٣﴾

وَمَا كَانَ 114. Nor was Ibrâhîm's
ٱسْتِغْفَارُ إِبْرَٰهِيمَ asking of forgiveness[9]
لِأَبِيهُ for his father aught
إِلَّا عَن مَّوْعِدَةٍ but for a promise[10]
وَعَدَهَآ إِيَّاهُ he had made to him; but
فَلَمَّا تَبَيَّنَ لَهُۥٓ when clear had become to
أَنَّهُۥ عَدُوٌّ him that he was an enemy[11]
لِلَّهِ تَبَرَّأَ of Allah he absolved
مِنْهُ himself[12] of him.

1. i. e., by scrupulously carrying out the injunctions and prohibitions of Allah and His Messenger, peace and blessings of Allah be on him. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *yuḥâfiẓûna* at 6:92, p. 429, n. 2).

2. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:97, p. 619, n. 7.

3. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

4. يستغفروا ***yastaghfirû***(*na*) = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *istaghfir* at 9:80, p. 612, n. 1).

5. أولى قربى ***'ûlî qurbâ*** (acc./gen. of *'ûlû qurbâ*) = near relations, those close by. See *dhî qurbâ* at 8:41, p. 561, n. 6.

6. تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 8:6, p. 548, n. 8).

7. i. e., to the Prophet, peace and blessings of Allah be on him, and the Muslims.

8. i. e., the polytheists.

9. استغفار ***istighfâr*** = asking of forgiveness, prayer for pardon (verbal noun in form X of *ghafara*. See *yastaghfirû* at n. 4 above.

10. See for the promise 19:47. موعدة ***maw'idah*** (s.; pl. *mawâ'id*) = promise, pledge, commitment. See *wa'd* at 9:111, p. 626, n. 2.

11. عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 8:60, p. 569, n. 5.

12. تبرأ ***tabarra'a*** = he cleared himself, rid himself of, disowned, disavowed, declared his innocence of, acquitted himself, absolved himself (v. iii. m. s. past in form V of *bari'a* [*barâ'ah*], to be clear, free. See at 2:166, p. 78, n. 5).

إِنَّ إِبْرَٰهِيمَ Ibrâhîm was indeed
لَأَوَّٰهٌ extremely kind-hearted,[1]
حَلِيمٌ ﴿١١٤﴾ most forbearing.[2]

وَمَا كَانَ ٱللَّهُ 115. Nor is Allah
لِيُضِلَّ قَوْمًا to let go astray[3] a people
بَعْدَ إِذْ هَدَىٰهُمْ after that He has guided them
حَتَّىٰ يُبَيِّنَ لَهُم until He makes clear[4] to them
مَّا يَتَّقُونَ what they should be wary of.[5]
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ Verly Allah is of everything
عَلِيمٌ ﴿١١٥﴾ All-Knowing.

إِنَّ ٱللَّهَ لَهُۥ 116. Verily Allah, His is the
مُلْكُ ٱلسَّمَٰوَٰتِ dominion[6] of the heavens
وَٱلْأَرْضِ and the earth.
يُحْىِۦ He gives life[7]
وَيُمِيتُ and causes to die;[8]
وَمَا لَكُم and you do not have
مِّن دُونِ ٱللَّهِ in lieu of Allah
مِن وَلِىٍّ any Guardian-Protector,[9]
وَلَا نَصِيرٍ ﴿١١٦﴾ nor any helper.[10]

لَّقَد تَّابَ ٱللَّهُ عَلَى 117. Allah has just forgiven[11]

1. أواه *'awwâh* = extremely kind-hearted, most submissive in supplication.

2. حليم *ḥalîm* = most forbearing, most clement. See at 4:12, p.244, n. 3).

3. يضل *yuḍilla*(*u*) = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl*/ *ḍalâlah*], to go astray.The last letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:144, p. 453, n. 6).

4. يبين *yubayyina*(*u*) = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See at 4:25, p. 252, n. 4).

5. يتقون *yattaqûna* = they are on their guard, are wary[of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 8:56, p. 568, n. 4).

6. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 7:158, p. 526, n.2.

7. يحي ***yuḥyî*** = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 7:158, p. 526, n. 3).

8. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 7:158, p. 526, n. 4).

9. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:74, p. 610, n. 6).

10. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 9:74, p. 610, n. 7).

11. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

ٱلنَّبِيِّ	the Prophet
وَٱلْمُهَٰجِرِينَ	and the emigrants,
وَٱلْأَنصَارِ	and the Helpers
ٱلَّذِينَ ٱتَّبَعُوهُ فِى	who followed[1] him in
سَاعَةِ ٱلْعُسْرَةِ	the hour[2] of difficulty,[3] afrer
مِنۢ بَعْدِ مَا كَادَ	that there were about to
يَزِيغُ قُلُوبُ	swerve[4] the hearts
فَرِيقٍ مِّنْهُمْ	of a section[5] of them.
ثُمَّ تَابَ عَلَيْهِمْ	Then He forgave them.
إِنَّهُۥ بِهِمْ	Verily He is to them
رَءُوفٌ	Most Affectionate,[6]
رَّحِيمٌ ﴿١١٧﴾	Most Merciful.
وَعَلَى ٱلثَّلَٰثَةِ	118. And (also) the three
ٱلَّذِينَ خُلِّفُوا۟	who were left behind[7]
حَتَّىٰٓ إِذَا ضَاقَتْ	till when straitened became[8]
عَلَيْهِمُ ٱلْأَرْضُ	on them the earth
بِمَا رَحُبَتْ	though it was spacious,[9]
وَضَاقَتْ عَلَيْهِمْ	and uneasy became on them
أَنفُسُهُمْ	their selves, and
وَظَنُّوٓا۟ أَن لَّا	they were certain[10] that no
مَلْجَأَ مِنَ ٱللَّهِ	refuge[11] was there from Allah
إِلَّآ إِلَيْهِ	except to Him;

1. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:174, p. 224, n. 4).

2. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, Hour of Resurrection. See at 7:187, p. 4538, n. 2

3. The allusion is to the Tabuk expedition. عسرة ***'usrah*** = difficulty, hardship, distress, straitened circumstances, poverty. See at 2:280, p. 146, n. 8.

4. The reference is to the attitude of some of the Muslims who, considering the distance and difficulty involved in the Tabuk expedition, temporarily thought of not joining it. يزيغ ***yazîghu*** = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâagha* [*zaygh/zayghân*], to deviate, swerve. See *lâ tuzigh* at 3:8, p. 157, n. 4).

5. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 7:30, p. 475, n. 2).

6. رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 3:30, p. 167, n. 9).

7. See *'âyah* 106 of this *sûrah*, at p. 623, n. 6, for the three spoken of here. خلفوا ***khullifû*** = they were left behind, put behind, appointed as successors (v. iii. m. pl. past passive from *khallafa*, form II of *khalafa*, to follow, to be successor. See *'akhlafû* at 9:77, p. 611, n. 4).

8. i. e., they broke down with repentance and sorrow and all seemed lost to them. It is reported that they put themselves to self punishment out of remoarse and as means of seeking of forgiveness. ضاقت ***dâqat*** =she or it became constricted, tight, narrow, straitened, uneasy (v. iii. f. s. past from *dâqa* [*dayq/dîq*], to be narrow. See at 9:25, p. 587, n. 2).

9. رحبت ***rahubat*** = she or it became wide, spacious (v. iii. f. s. past from *rahuba* [*ruhb/ rahâbah*], to be wide. See at 9:25, p. 587, n. 3).

10. ظنوا ***zannû*** = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *zann*], to think, to suppose. See *nazunnu* at 7:171, p. 532, n. 10).

11. ملجأ ***malja'*** = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge. See at 9:57, p. 601, n. 8.

ثُمَّ تَابَ عَلَيْهِمْ then He turned in Mercy to
لِيَتُوبُوٓا them that they might repent.[1]
إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ Verily Allah, He is Oft-
ٱلرَّحِيمُ ﴿١١٨﴾ Forgiving, Most Merciful.

Section (*Rukû'*) 15

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 119. O you who believe,
ٱتَّقُوا ٱللَّهَ وَكُونُوا مَعَ fear[2] Allah and be with
ٱلصَّٰدِقِينَ ﴿١١٩﴾ the truthful.[3]

مَا كَانَ 120. It behoves not for
لِأَهْلِ ٱلْمَدِينَةِ the inhabitants[4] of Madina
وَمَنْ حَوْلَهُم and those around[5] them
مِّنَ ٱلْأَعْرَابِ of the bedouins[6]
أَن يَتَخَلَّفُوا عَن that they stay away[7] from
رَّسُولِ ٱللَّهِ وَلَا the Messenger of Allah nor
يَرْغَبُوا بِأَنفُسِهِمْ that they prefer[8] their lives
عَن نَّفْسِهِۦ to his life.
ذَٰلِكَ بِأَنَّهُمْ That is because they are such
لَا يُصِيبُهُمْ that there afflicts[9] them not
ظَمَأٌ وَلَا نَصَبٌ any thirst[10] nor fatigue[11]
وَلَا مَخْمَصَةٌ nor hunger[12]
فِى سَبِيلِ ٱللَّهِ in the way of Allah,

1. توبوا *yatûbû*(*na*) = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:74, p. 610, n. 2).

2. اتقوا *ittaqû* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:69, p. 572, n. 11).

3. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:194, p. 5541, n. 4).

4. أهل *'ahl* (s.; pl. اهلون *'ahlûn/*اهال*'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:123, p. 510, n. 5.

5. حول *ḥawl* = around, about, roughly; also year, might, power, change. See 2:1=240, p. 121, n.7.

6. أعراب *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:101, p. 621, n. 10.

7. يتخلفوا *yatakhallafû*(*na*) = they stay behind, fall behind, stay away (v. iii. m. pl. impfct. from *takhallafa*, form V of *khalafa*, to follow, to be successor, to come after. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *khullifû* at 9:118, p. 629, n. 7).

8. يرغبوا *yarghabû*(*na*) = they like, desire, wish [followed by *'an* the verb means to prefer] (v. iii. m. pl. impfct. from *raghiba* [*raghbah/raghab*] to like, wish, desire; also to detest, dislike. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by the particle *'an*. See *targhabûna* at 4:127, p. 300, n. 5).

9. يصيب *yuṣîbu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 9:90, p. 616, n. 5).

10. ظمأ *ẓama'* = thirst.

11. نصب *naṣab* = fatigue, strain, exertion, hardship.

12. مخمصة *makhmaṣah* = hunger.

وَلَا يَطَـُٔونَ مَوْطِئًا	nor do they set foot[1] on a track
يَغِيظُ ٱلْكُفَّارَ	that vexes[2] the unbelievers,
وَلَا يَنَالُونَ	nor do they inflict[3]
مِنْ عَدُوٍّ نَّيْلًا	on an enemy any harm[4]
إِلَّا كُتِبَ	but that there is written
لَهُم بِهِۦ	for them on that account
عَمَلٌ صَـٰلِحٌ	a good deed.[5]
إِنَّ ٱللَّهَ لَا يُضِيعُ	Verily Allah frustrates[6] not
أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾	the reward[7] of the righteous.[8]
وَلَا يُنفِقُونَ نَفَقَةً	121.Nor do they spend[9]
صَغِيرَةً وَلَا كَبِيرَةً	a sum small or great
وَلَا يَقْطَعُونَ	nor do they traverse[10]
وَادِيًا إِلَّا كُتِبَ	a valley[11] but that it is written
لَهُمْ	to their credit,
لِيَجْزِيَهُمُ ٱللَّهُ	that Allah may reward[11] them
أَحْسَنَ مَا كَانُوا	the best for what they use
يَعْمَلُونَ ﴿١٢١﴾	to do.
وَمَا كَانَ ٱلْمُؤْمِنُونَ	122. Nor are the believers
لِيَنفِرُوا۟ كَآفَّةً	to go forth[12] one and all;
فَلَوْلَا نَفَرَ	so why not there go forth
مِن كُلِّ فِرْقَةٍ مِّنْهُمْ	from each section of them

1. يطئون ***yaṭa'ûna*** = they tread, set foot on, walk (v. iii. m. pl. impfct. from *waṭa'a* [*waṭ'*], to tread, to set foot on. See *yuwâṭi'û* at 9:37, p. 593, n. 4).

2. يغيظ ***yaghîẓu*** = he angers, eanrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. See *ghayẓ* at 9:15, p. 582, n. 7).

3. ينالون ***yanâlûna*** = they attain, reach, affect, get hold of [followed by *min* the verb means to inflict, to cause harm to, to impair, to get] (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain.

4. نيل ***nayl*** = attainment, acquisition [here , harm or damage, being an object of the verb *yanâlûna*].

5. i. e., merit for a good deed.

6. يضيع ***yuḍî'u*** = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*] to get lost. See at 3:171, p. 223, n. 1).

7. أجر ***'ajr*** (pl.اجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 9:22, p. 585, n. 8).

8. محسنين ***muḥsinîn*** = (acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 7161, p. 528, n. 6).

9. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 617, n. 7).

10. يقطعون ***yaqṭa'ûna*** = they cut off, sever, traverse, pass through, cross (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut, to sever. See at 2:27, p. 14, n. 10)

11. يجزى ***yajziya(zî)*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yujzawna* at 7:180, p. 536, n. 6).

12. ينفروا ***yanfirû(na)*** = they go forth, sally forth, rush (v. iii. m. pl. impfct. from *nafara* [*nufûr/nifâr*], to rush, to flee.The terminal *nûn* is dropped for the same reason as stated at n. 11 above. See *lâ tanfirû* at 9:81, p. 612, n. 10.

طَآئِفَةٌ a group[1]
لِّيَتَفَقَّهُوا۟ so that they[2] could acquire
فِى ٱلدِّينِ knowledge[2] in the religion
وَلِيُنذِرُوا۟ قَوْمَهُمْ and could warn[3] their people
إِذَا رَجَعُوٓا۟ إِلَيْهِمْ when they returned to them;
لَعَلَّهُمْ that they might
يَحْذَرُونَ ﴿١٢٢﴾ be on their guard.[4]

Section (*Rukû'*) 16

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 123. O you who believe,
قَٰتِلُوا۟ ٱلَّذِينَ fight[5] those who
يَلُونَكُم are near[6] to you
مِّنَ ٱلْكُفَّارِ of the unbelievers
وَلْيَجِدُوا۟ فِيكُمْ and let them find[7] in you
غِلْظَةً severity;[8]
وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ and know that Allah is
مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾ with the godfearing.[9]

وَإِذَا مَآ أُنزِلَتْ 124. And if there is sent
سُورَةٌ down a *sûrah*
فَمِنْهُم there are some among them
مَّن يَقُولُ أَيُّكُمْ who say: "Which of you
زَادَتْهُ هَٰذِهِٓ إِيمَٰنًا has this increased[10] in faith?"

1. It is not necessary for all Muslims to go forth on *jihâd*. The more intellectually capable of them should remain behind to devote themselves to acquiring the knowlge of the religion for propagating it and teaching their people when they return from the fighting. طائفة *ṭâ'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 9:83, , p. 613, n. 7).

2. i. e., those remaining behind.

3. يتفقهوا ***yatafaqqahû*** (*na*) = they acquire knowledge, comprehend, devote themselves to study (v. iii. m. pl. impfct. from *tafaqqaha*, form V of *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yafqahûna* at 9:81, p. 613, n. 1).

4. i. e., against Allah's displeasure and punishment by knowing and carrying out His injunctions and prohibitions . يحذرون ***yaḥdharûna*** = they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *ḥadhara*, form [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See *yaḥdharu* at 9:64, p. 604, n.5).

5. i. e., fight first the enemies who are near. قاتلوا ***qâtilû*** = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:29, p. 588, n. 9).

6. يلون ***yalûna*** = they come near, be close, lie next (v. iii. m. pl. impfct. from *waliya*, to come near, to be close. See *wallaw* at 9:57, p. 601, n. 11).

7. يجدوا ***yajidû***(*na*)= they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the *lâm* (*li*) of command coming before the verb. See *yajidûna* at 9: 91, p. 616, n. 8).

8. غلظة ***ghilẓah*** = severity, harshness, toughness.

9. i. e., Allah's help and blessings are with them. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:44, p. 596, n. 11).

10. زادت ***zâdat*** = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See at 8:2, p. 547, n. 7).

فَأَمَّا الَّذِينَ ءَامَنُوا So as to those who believe,
فَزَادَتْهُمْ إِيمَٰنًا it increases them in faith
وَهُمْ يَسْتَبْشِرُونَ and they do rejoice.[1]
(١٢٤)
وَأَمَّا الَّذِينَ 125. And as to those
فِى قُلُوبِهِم مَّرَضٌ in whose hearts is a disease,[2]
فَزَادَتْهُمْ رِجْسًا it increases them in filth[3]
إِلَىٰ رِجْسِهِمْ added to their filth;
وَمَاتُوا and they will die
وَهُمْ كَٰفِرُونَ while they are unbelievers.
(١٢٥)
أَوَلَا يَرَوْنَ 126. Do they not see
أَنَّهُمْ يُفْتَنُونَ that they are put to test[4]
فِى كُلِّ عَامٍ every year
مَّرَّةً أَوْ مَرَّتَيْنِ once or twice?[5]
ثُمَّ لَا يَتُوبُونَ Even then they do not repent[6]
وَلَا هُمْ يَذَّكَّرُونَ nor do they take heed.[7]
(١٢٦)
وَإِذَا مَا 127. And whenever there is
أُنزِلَتْ سُورَةٌ sent down[8] a *sûrah,*
نَّظَرَ بَعْضُهُمْ some of them look[9]
إِلَىٰ بَعْضٍ at the others:
هَلْ يَرَىٰكُم "Does anyone see you?"
مِّنْ أَحَدٍ

1. i. e., they rejoice at what Allah has given them of guidance and faith and in expectation of rewards from Him. يستبشرون ***yastabshirûna*** = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 3:169, p. 222, n. 10).

2. i. e., of unbelief and hypocrisy and jealousy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 8:49, p. 565, n. 9.

3. i. e., it increases them in the filth of their unbelief and hypocrisy which exist in them. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:95, p. 618, n.11.

4. يفتنون ***yuftanûna*** = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *lâ taftinnî* at 9:49, p. 598, n. 11).

5. i. e., by confronting them with such situations as expose their hypocrisy and unbelief. مرتين ***marrtayn*** (dual; acc./gen. of *marratûn;* s. *marrah,* pl. *marrât*) = twice, two times. See at 9:101, p. 621, n. 12.

6. يتوبون ***yatûbûna*** = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:74, p. 367, n. 1).

7. يذكرون ***yadhdhakkarûna*** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara,* form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 8:57, p. 568, n. 7).

8. أنزلت ***'unzilat*** = she was sent down (v. iii. f. s. past passive from *'anzala,* form IV of *nazala* [*nuzûl*], to come down. See at 9:86, p. 614, n. 8).

9. i. e., the hypocrites who are at the presence of the Prophet, peace and blessings of Allah be on him, wink at one another in detestation and derision and whisper to one another in preparation for leaving the assemblage saying : "Does anyone see you?" نظر ***naẓara*** = he glanced, looked, viewed, saw(v. iii. m. s. past from *naẓar.* See *yanẓurûna* at 7:52, p. 485, n. 11).

ثُمَّ ٱنصَرَفُوا۟ Then they go away.[1]
صَرَفَ ٱللَّهُ قُلُوبَهُم Allah diverts[2] their hearts;
بِأَنَّهُمْ قَوْمٌ for they are a people
لَّا يَفْقَهُونَ ﴿١٢٧﴾ that do not understand.[3]

لَقَدْ جَآءَكُمْ 128. There has indeed come
رَسُولٌ to you a Messenger[4]
مِّنْ أَنفُسِكُمْ from among yourselves;
عَزِيزٌ عَلَيْهِ hard[5] it is on him
مَا عَنِتُّمْ whatever you suffer[6] from;
حَرِيصٌ ardently anxious[7] is he
عَلَيْكُم over you;
بِٱلْمُؤْمِنِينَ to the believers
رَءُوفٌ most affectionate,[8]
رَّحِيمٌ ﴿١٢٨﴾ very kind.

فَإِن تَوَلَّوْا 129. So if they trun away[9]
فَقُلْ حَسْبِىَ ٱللَّهُ then say: "Suffices me Allah;
لَآ إِلَٰهَ إِلَّا هُوَ no deity is there except He;
عَلَيْهِ تَوَكَّلْتُ on Him I rely;[10]
وَهُوَ رَبُّ and He is the Lord of
ٱلْعَرْشِ ٱلْعَظِيمِ the Magnificent Throne."[11]
﴿١٢٩﴾

1. انصرفوا *inṣarafû* = they went away, turned away, departed, left (v. iii. m. pl. past from *inṣarafa*, form VII of *ṣarafa* [*ṣarf*], to turn away, divert. See *'aṣrifu* at 7:146, p. 519, n. 7).
2. i. e., diverts from guidance and belief on account of their hypocrisy. صرف *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away. See at 3:152, p. 214, n. 5; and n. 1 above).
3. i. e., they do not understand the truth, nor do they reflect and try to understand. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See at 8:65, p. 571, n. 3).
4. i. e., Muhammad, peace and blessings of Allah be on him.
5. i. e., it pains him and is hard on him if you, Muslims, suffer from any difficulty or hardship. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, difficult, hard. See at 2:129, p. 61, n. 10.
6. عنتم *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See *'a'nata* at 3:118, p. 202, n. 11).
7. i. e., he is very anxious for your well-being and happiness, in this world as well as in the hereafter, and therefore to guide you to the right way of life. حريص *ḥarîṣ* = ardently anxious, eager, desirous, covetous (act. participle in the scale of *fa'îl* from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to desire, to covet. See *ḥaraṣtum* at 4:129, p. 301, n. 9).
8. رءوف *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 9:117, p. 629, n. 6).
9. i. e., if the unbelievers and hypocrites turn away. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 9:92, p. 617, n. 3).
10. توكلت *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See *li-yatawakkal* at 9:51, p. 599, n. 8).
11. العرش *al-'arsh* = The Throne.

10. *SÛRAT YÛNUS*

Makkan: 109 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, monotheism (*tawḥîd*), i. e., belief in Allah as the Only and Sole Creator, Nourisher and Sustainer of all beings, animate and inanimate, in His Attributes, and worshipping Him Alone to the exclusion of all imaginary gods and goddesses. It draws attention to the fact that Allah has sent His Prophets and Messengers with Books of guidance to different peoples at different times, that Muhammad, peace and blessings of Allah be on him, is His final Messenger with the final Book of guidance, the Qur'ân, replacing and overriding the previous Books. Further, it stresses the fact of resurrection after death and judgement and rewards. These matters are illustrated with reference to the stories of some of the Prophets like Nûḥ, Mûsâ and Yûnus (peace be on them) and how their respective peoples behaved with them. Reference is also made to the attitude of the Makkans to the Prophet Muhammad, peace and blessings of Allah be on him, and a challenge is thrown out to them and to the unbelievers of all times to come up with any text like that of the Qur'ân.

The *sûrah* is named after the Prophet Yûnus, peace be on him, whose people were forgiven and saved from punishment as they ultimately believed in the message delivered to them.

سُورَةُ يُونُسَ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرٰ 1. *Alif - Lâm - Râ.*[1]

تِلْكَ ءَايَٰتُ These are the *'âyahs* of

ٱلْكِتَٰبِ ٱلْحَكِيمِ the Book, Full of Wisdom.[2]

۝١

أَكَانَ لِلنَّاسِ عَجَبًا 2. Is it for man a wonder[3]

أَنْ أَوْحَيْنَآ that We have communicated

إِلَىٰ رَجُلٍ مِّنْهُمْ to a man[4] from among them

أَنْ أَنذِرِ ٱلنَّاسَ that you warn[5] mankind and

وَبَشِّرِ ٱلَّذِينَ give glad tidings to those

ءَامَنُوٓا۟ أَنَّ who believe, that they will

لَهُمْ قَدَمَ صِدْقٍ have a respectable position[6]

عِندَ رَبِّهِمْ before their Lord?

1. Allah Alone knows the meaning and significance of these letters. See at 2:1, p. 4, n. 1.

2. i. e., the Qur'ân is full of infallibly wise guidance given by Allah, detailing what is proper and improper to do for obtaining an eternally blissful life in the hereafter. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 3:58, p. 178, n. 12). *Al-Dhikr al-Ḥakîm* is another name of the Qur'ân.

3. The Quraysh unbelievers of Makka used to express surprise how a man from among themselves could be Allah's Messenger and why an angel was not sent to them (see for instance 6:8-9). The *'âyah* is a reply to such misgivings. عجب *'ajab* (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel, amazement. See *'ajibtum* at 7:69, p. 492, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., warn against the consequences of polytheism and unbelief. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 6:51, p. 410, n. 11).

6. قدم ***qadam*** (s.; pl. *'aqdâm*) = foot, step, footing, standing. *qadam sidq* is an idiom meaning "high and respectable position". See *'aqdâm* at 3:147, p. 212, n. 12.

قَالَ ٱلْكَٰفِرُونَ	The unbelievers say:
إِنَّ هَٰذَا لَسَٰحِرٌ	"This is indeed a sorcerer[1]
مُّبِينٌ ﴿٢﴾	all too clear."[2]
إِنَّ رَبَّكُمُ ٱللَّهُ	3. Verily your Lord is Allah
ٱلَّذِى خَلَقَ	Who created[3]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
فِى سِتَّةِ أَيَّامٍ	in six days;
ثُمَّ ٱسْتَوَىٰ	then He took Position[4]
عَلَى ٱلْعَرْشِ	on the Throne
يُدَبِّرُ ٱلْأَمْرَ	conducting[5] the affair.
مَا مِن شَفِيعٍ	No intercessor[6] can be there
إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ	except after His Permission.
ذَٰلِكُمُ ٱللَّهُ	That is Allah,
رَبُّكُمْ	your Lord.
فَٱعْبُدُوهُ	So you all worsdhip Him.
أَفَلَا تَذَكَّرُونَ	Will you not then take heed?[7]
﴿٣﴾	
إِلَيْهِ	4. To Him shall be your
مَرْجِعُكُمْ جَمِيعًا	return, one and all —
وَعْدَ ٱللَّهِ حَقًّا	a promise of Allah in truth.
إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ	He initiates[8] the creation,
ثُمَّ يُعِيدُهُۥ	and then He will repeat[10] it;

1. The Makkan unbelievers used to say that the Prophet was a sorcerer. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*siḥr*], to enchant, to bewitch. See at 7:109, p. 507, n. 8).

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

3. It is repeatedly emphasized in the Qur'ân that the heavens and the earth and all that exists are created by Allah Alone. They did not come into existence by themselves. Therefore He is the Creator and Lord of all things, of the nature itself, and He Alone is to be worshipped, obeyed and adored. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 9:36, p. 592, n. 5).

4. i. e., in such manner as befits the Sublimity of Allah. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 7:54, p. 486, n. 7).

5. i. e., Allah conducts and regulates every affair in the heavens and the earth. Some of the instances are mentioned in *'âyahs* 5 and 6 below. يدبر ***yudabbiru*** = he arranges, organizes, regulates, directs, manages, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yatadabbarûna* at 4:82, p. 277, n. 8).

6. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The *'âyah* points out the mistake in this claim. شفيع ***shafî'*** (s.; pl.*shufa'â'*) = intercessor, advocate (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See at 6:51, p. 411, n. 1.

7. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 7:57, p.488, n. 12).

8. يبدأ ***yabda'u*** = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See *bada'û* at 9:13, p. 581, n. 13).

9. يعيد ***yu'îdu*** = he repeats, causes to come back (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awdah/ma'âd*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

لِيَجْزِيَ	that He may recompense[1]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do good deeds[2]
بِٱلْقِسْطِ	according to equity;[3]
وَٱلَّذِينَ كَفَرُوا۟	and those who disbelieve,
لَهُمْ شَرَابٌ	they shall have a drink
مِّنْ حَمِيمٍ	of boiling water[4] and
وَعَذَابٌ أَلِيمٌۢ	a punishment most painful[5]
بِمَا كَانُوا۟	because they use to
يَكْفُرُونَ ﴿٤﴾	disbelieve.
هُوَ ٱلَّذِى جَعَلَ	5. He it is Who made
ٱلشَّمْسَ ضِيَآءً	the sun an incadescent light[6]
وَٱلْقَمَرَ نُورًا	and the moon a light,
وَقَدَّرَهُۥ مَنَازِلَ	and assigned[7] it stages[8]
لِتَعْلَمُوا۟	that you may know
عَدَدَ ٱلسِّنِينَ	the number of years[9]
وَٱلْحِسَابَ	and the calculation.[10]
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ	Allah did not create this
إِلَّا بِٱلْحَقِّ	except in truth.
يُفَصِّلُ ٱلْـَٔايَٰتِ	He spells out[11] the signs
لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾	for a people that know.

1. يجزى ***yajziya(zî)*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:121, p. 637, n.1).

2. صالحات ***ṣâliḥât*** (pl.; sing. صالحة ***ṣâliḥah***) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah).* See at 7:41, p. 480, n. 13.

3. قسط ***qisṭ*** = justice, equity, fairness. See at 7:29, p. 474, n.7).

4. حميم ***ḥamîm*** = boiling water, close friend. See at 6:70, p. 419, n.

5. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 9:61, p. 603, n. 7.

6. Note that while the sun is described as an incandescent light, indicative of its extreme heat, the moon is simply called a light, thus pointing to the different nature of the two. This different nature is further indicated in the next clause of the *'âyah* which speaks about the stages assigned to the moon, thereby indicating its rotation, while no such thing is spoken of the sun. ضياء ***ḍiyâ'*** = incandescent light, incandescence, glow. See *'aḍâ'a* at 20, p. 10, n. 14.

7. قدرنا ***qaddarnâ*** = we assigned, appointed, determined, decreed, assessed (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qadarû* at 6:91, p. 427, n. 9).

8. منازل ***manâzil*** (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala*[*nuzûl*], to come down).

9. *sinîn* (pl.; s. *sanah*) = years.

10. i. e., by the sun days can be calculated and by the moon, months and years. حساب ***ḥisâb*** (pl. حسابات ***ḥisâbât***)= calculation, reckoning, accounting, account. See at 6:52, p. 411, n.7.

11. i. e., He elaborates the signs all around us that point to the Creator and Lord. يفصل ***yufaṣṣilu*** = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See*faṣṣalnâ* at 7:52, p. 485, n. 9).

إِنَّ فِي ٱخْتِلَٰفِ 6. Verily in the alternation[1]
ٱلَّيْلِ وَٱلنَّهَارِ of the night and the day
وَمَا خَلَقَ ٱللَّهُ and all that Allah has created
فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ in the heavens[2] and the earth[3]
لَءَايَٰتٍ لِّقَوْمٍ are sure signs[4] for a people
يَتَّقُونَ ۝٦ that are afraid of Allah.[5]

إِنَّ ٱلَّذِينَ 7. Verily those who do not
لَا يَرْجُونَ لِقَآءَنَا look forward[6] to meeting Us
وَرَضُوا۟ and become happy[7]
بِٱلْحَيَوٰةِ ٱلدُّنْيَا with the worldly life
وَٱطْمَأَنُّوا۟ بِهَا and feel reassured[8] with it,
وَٱلَّذِينَ هُمْ and those who are
عَنْ ءَايَٰتِنَا about Our signs[9]
غَٰفِلُونَ ۝٧ heedless[10] –

أُو۟لَٰٓئِكَ 8. Such people,
مَأْوَىٰهُمُ ٱلنَّارُ their abode[11] will be the fire
بِمَا كَانُوا۟ because of what they use to
يَكْسِبُونَ ۝٨ acquire.[12]

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ 9. Verily those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do good deeds,[13]

1. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 4:182, p. 277, n. 10).
2. Such as the sun, the moon, the stars, the planets, the galaxies, light and darkness, air, etc.
3. Such as the immense varieties of animals and species on and inside land and water, plants, fruits, plains, mountains, seas, rivers, etc.
4. i. e., signs pointing to the Creator and Lord, Allah.
5. يتقون ***yattaqûna*** = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 9:115, p. 628, n. 5).
6. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 2:218, p. 106, n. 6).
7. رضوا ***raḍû*** = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:93, p. 617, n. 10).
8. اطمأنوا ***iṭma'annû*** = they felt safe, reassured, were at ease (v. iii. m. pl. past from *iṭma'anna*, form IV of *ṭam'ana/ṭa'mana*, to calm, to appease. See *iṭma'nantum* at 4:103, p. 290, n. 14).
9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.
10. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 7:179, p. 536, n. 1.
11. i. e., in the hereafter. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 9:73, p. 609, n. 6).
12. i. e., of guilt and sins. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:95, p. 618, n. 12).
13. صالحات ***ṣâliḥât*** (pl.; sing. صالحة *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah).* See at 10:3, p. 637, n. 2.

يَهْدِيهِمْ رَبُّهُم their Lord guides them[1]
بِإِيمَٰنِهِمْ for their faith.
تَجْرِي مِن تَحْتِهِمُ There will flow[2] below them[3]
ٱلْأَنْهَٰرُ the rivers[4]
فِي جَنَّٰتِ ٱلنَّعِيمِ ﴿٩﴾ in the Gardens of Bliss.

دَعْوَىٰهُمْ فِيهَا 10. Their prayer[5] therein will
سُبْحَٰنَكَ ٱللَّهُمَّ be: "Glory to You, O Allah";
وَتَحِيَّتُهُمْ فِيهَا and their greeting[6] therein
سَلَٰمٌ will be: "Peace";
وَءَاخِرُ دَعْوَىٰهُمْ and the close of their prayer
أَنِ ٱلْحَمْدُ لِلَّهِ will be: "All the praise is for
رَبِّ ٱلْعَٰلَمِينَ Allah, Lord of all beings."[7]
﴿١٠﴾

Section (*Rukû'*) 2

وَلَوْ يُعَجِّلُ ٱللَّهُ 11.And were Allah to hasten[8]
لِلنَّاسِ ٱلشَّرَّ for men the evil
ٱسْتِعْجَالَهُم as the hastening[9] to them
بِٱلْخَيْرِ the good,
لَقُضِيَ إِلَيْهِمْ decreed to them would
أَجَلُهُمْ surely have been their term.[10]
فَنَذَرُ ٱلَّذِينَ So We let alone[11] those who
لَا يَرْجُونَ لِقَآءَنَا do not expect meeting Us

1. i. e., guides them to the way of *jannah* and the eternally blissful life in the hereafter.
2. تجرى ***tajrî*** = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:100, p. 621, n. 5).
3. i. e., below their residences by the side of rivers.
4. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 9:100, p. 621, n.6.
5. دعوى ***da'wâ*** (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer. 7:5, p. 466, n. 9.
6. i. e., the greeting of Allah and of the angels to them, and their greeting to one another will be "Peace". تحية ***taḥiyyah*** (s.; pl.تحيات *taḥiyyât*) = greeting, salute, salutation. See at 4:86, p. 279, n. 8.
7. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).
8. The *'âyah* has reference as well to the Makkan polytheists who, out of their disbelief in resurrection, the Day of Judgement and punishment and reward, tauntingly asked for the punishment to be descended on them immediately (see for instance 8:32) as to those who, out of folly and dissatisfaction imprecate themselves or others and call for evil. It points out that were Allah to hasten for men the evil they sometimes ask for themselves as He readily responds to their prayer for good things, they would have met with their destruction; but Allah leaves them to enjoy His bounties till the appointed term. يعجل *yu'ajjilu* = he hastens, expedites, quickens, hurries, rushes, speeds up, accelerates (v. iii. m. s. impfct. from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajiltum* at 7:150, p. 521, n. 7).
9. استعجال ***isti'jâl*** = to hurry, to hasten, to wish to hasten (verbal noun in form X of *'ajila*). See n. 8 above; also see *tasta'jilûna* at 6:57, p. 413, n. 9.
10. i. e., they would have been destroyed. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 7:134, p. 514, n. 8.
11. i. e., their punishment is withheld till the appointed term. نذر ***nadharu*** = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See at 6:110, p. 437, n. 10).

فِي طُغْيَٰنِهِمْ	in their intransigence[1]
يَعْمَهُونَ ﴿١١﴾	to roam blindly.[2]
وَإِذَا مَسَّ ٱلْإِنسَٰنَ	12. And if there afflicts[3] man
ٱلضُّرُّ	any harm[4]
دَعَانَا لِجَنۢبِهِۦٓ	he calls Us lying on his side
أَوْ قَاعِدًا أَوْ قَآئِمًا	or sitting or standing;[5]
فَلَمَّا كَشَفْنَا	but when We have removed[6]
عَنْهُ ضُرَّهُۥ	from him his disadvantage,
مَرَّ كَأَن	he goes by[7] as if
لَّمْ يَدْعُنَآ إِلَىٰ	he did not call Us to
ضُرٍّ مَّسَّهُۥ	any harm that afflicted him.
كَذَٰلِكَ زُيِّنَ	Thus is embellished[8]
لِلْمُسْرِفِينَ	to the transgressors[9]
مَا كَانُوا۟ يَعْمَلُونَ	what they use to do.
﴿١٢﴾	
وَلَقَدْ أَهْلَكْنَا	13. We did indeed destroy[10]
ٱلْقُرُونَ مِن قَبْلِكُمْ	the generations[11] before you
لَمَّا ظَلَمُوا۟	when they transgressed
وَجَآءَتْهُمْ	while there had come to
رُسُلُهُم	them their Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences[12]
وَمَا كَانُوا۟	and they were not
لِيُؤْمِنُوا۟	disposed to believe.[13]

1. طغيان *ṭughyân* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 7:186, p.537, n. 13.

2. يعمهون *ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 7:186, p. 538, n. 1).

3. The *'âyah* is a censure on those who call Allah at the time of difficulty and suffering but forget Him as soon as He removes the difficulty or suffering. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 8:68, p. 572, n. 7).

4. ضر *ḍurr* = harm, damage, detriment, disadvantage. See *ḍarr* at 5:76, p. 367, n. 9.

5. i. e., in any position he might be.

6. كشفنا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 7:134, p. 514, n. 7).

7. مر *marra* = he went by, passed , walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 2:259, p. 134, n. 4).

8. زين *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 9:37, p. 593, n. 5).

9. مسرفين *musrifîn* (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifûn* at 7:31, p. 475, n. 10).

10. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 8:54, p. 567, n. 9).

11. قرون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See *qarn* at 6:6, p. 593, n. 4.

12. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 9:70, p. 607, n. 6).

13. i. e., they were destroyed because they transgressed and did not believe the Messengers.

كَذَٰلِكَ نَجْزِي Thus do We recommense[1]
ٱلْقَوْمَ ٱلْمُجْرِمِينَ the people committing sins.[2]
﴿١٣﴾

ثُمَّ جَعَلْنَٰكُمْ 14. Then We made you
خَلَٰٓئِفَ فِى ٱلْأَرْضِ successors[3] in the land
مِنۢ بَعْدِهِمْ after them
لِنَنظُرَ that We might see[4]
كَيْفَ تَعْمَلُونَ ﴿١٤﴾ how you act.

وَإِذَا تُتْلَىٰ 15.And when recited[5]
عَلَيْهِمْ ءَايَاتُنَا to them[6] are Our revelations
بَيِّنَٰتٍ open and clear,
قَالَ ٱلَّذِينَ there say those who do not
لَا يَرْجُونَ لِقَآءَنَا look forward[7] to meeting Us:
ٱئْتِ بِقُرْءَانٍ "Bring us a Qur'ân
غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ other than this or alter[8] it."
قُلْ مَا يَكُونُ لِىٓ Say: " It is not for me
أَنْ أُبَدِّلَهُۥ that I can alter it
مِن تِلْقَآئِ نَفْسِىٓ of my own accord.[9]
إِنْ أَتَّبِعُ إِلَّا I follow[10] naught but what
مَا يُوحَىٰٓ إِلَىَّ is communicated[11] to me.
إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ I dread,if I disobey[12] my Lord,
رَبِّى عَذَابَ يَوْمٍ the punishment of a Day
عَظِيمٍ ﴿١٥﴾ Most Stupendous."

1. نجزى ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 7:152, p. 522, n. 8).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 9:66, p. 605, n. 8).

3. خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492 , n. 8).

4. i. e., to make it seen and evident; for Allah knows everything.

5. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 8:31, p. 557, n.5).

6. i. e., the Makkan unbelievers.

7. i. e., do not believe in the resurrection and the Day of Judgement. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 10:7, p. 638, n. 6).

8. The polytheists demanded of the Prophet, peace and blessings of Allah be on him, so to alter the Qur'ân as would suit their whims and caprices. The *'âyah* emphasizes that the Qur'ân is not the Prophet's own composition nor does it lie in his power to alter it. بدل ***baddil*** = alter, change, substitute (v. ii. m. s. imperative from *baddala*, form II of *badala* [*badal*], to replace. See *baddala* at 7:162, p. 528, n. 7).

9. تلقاء ***tilqâ'a***= opposite, in front of. *tilqâ'a nafsî* is an idiom meaning "of my own accord".

10. أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 6:56, p. 413, n. 7).

11. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 7:203, p. 544, n. 1). The word *wahy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

12. عصيت ***'aṣaytu*** = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 6:715, p. 397, n. 6).

قُل لَّوْ شَآءَ ٱللَّهُ	16. Say: " If Allah so willed,
مَا تَلَوْتُهُۥ	I would not have recited[1] it
عَلَيْكُمْ وَلَآ	unto you, nor would
أَدْرَىٰكُم بِهِۦ	He have informed[2] you of it;
فَقَدْ لَبِثْتُ فِيكُمْ	for I have stayed[3] amidst you
عُمُرًا مِّن قَبْلِهِۦٓ	a lifetime[4] before this.
أَفَلَا تَعْقِلُونَ	Will you not then realize?[5]
﴿١٦﴾	
فَمَنْ أَظْلَمُ	17. Then, who is viler
مِمَّنِ	than the one who
ٱفْتَرَىٰ عَلَى ٱللَّهِ	fabricates[6] against Allah
كَذِبًا أَوْ كَذَّبَ	a lie or calls lies[7]
بِـَٔايَـٰتِهِۦٓ	to His revelations.
إِنَّهُۥ لَا يُفْلِحُ	Surely there will not succeed[8]
ٱلْمُجْرِمُونَ ﴿١٧﴾	the sinful.
وَيَعْبُدُونَ	18. They worship
مِن دُونِ ٱللَّهِ مَا	in lieu of Allah that which
لَا يَضُرُّهُمْ	can neither harm[9] them
وَلَا يَنفَعُهُمْ	nor benefit[10] them;
وَيَقُولُونَ هَـٰٓؤُلَآءِ	and they say: "These are our
شُفَعَـٰٓؤُنَا عِندَ ٱللَّهِ	intercessors before Allah."
قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ	Say: " Do you notify[12] Allah

1. The *'âyah* points out to the Makkan unbelievers (and hence to all unbelievers) that it was only on receipt of *wahy* and by Allah's command that the Prophet, peace and blessings of Allah be on him, recited unto them the Qur'ân, for he had lived more than forty years of his life amidst them and they knew that he was an unlettered person incapable of producing all of a sudden a unique literary piece and, further, that he was always truthful and known as the "trustworthy" so that he would not make a false claim. تلوت ***talawtu*** = I recited, read out (v. i. s. past from *talâ* [*tilâwah*], to recite. See *tuliyat* at 8:2, p. 547, n.5).

2. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See *tadrûna* at 4:11, 242, n. 3).

3. لبث ***labithtu*** = I stayed, remained, lingered, persisted (v. i. s. past from *labitha* [*labth, lubth/lubâth*], to remain).

4. عمر ***'umur*** (s.; pl. *'a'mâr*) = lifetime, life, age.

5. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 7:169, p. 532, n. 3).

6. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 7:37, p.478 , n. 1).

7. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:37, p. 478, n. 3).

8. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 6:135, p. 448, n.6).

9. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 6:71, p. 419, n. 10).

10. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:158, p. 461, n. 5).

11. تنبئون ***tunabbi'ûna*** = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

بِمَا لَا يَعْلَمُ of what He knows not
فِي ٱلسَّمَٰوَٰتِ in the heavens
وَلَا فِي ٱلْأَرْضِ or in the earth?
سُبْحَٰنَهُۥ Sacrosanct[1] is He,
وَتَعَٰلَىٰ عَمَّا and High Above[2] is he of all
يُشْرِكُونَ ﴿١٨﴾ that they set as partners."[3]

وَمَا كَانَ ٱلنَّاسُ إِلَّآ 19. Mankind was not but
أُمَّةً وَٰحِدَةً a single community[4];
فَٱخْتَلَفُوا۟ then they differed.[5]
وَلَوْلَا كَلِمَةٌ And had not a word[6]
سَبَقَتْ مِن رَّبِّكَ preceded[6] from your Lord,
لَقُضِىَ decreed[7] would surely have
بَيْنَهُمْ فِيمَا been between them regarding
فِيهِ يَخْتَلِفُونَ what they differ in.
﴿١٩﴾

وَيَقُولُونَ لَوْلَآ 20. And they say: "Why is
أُنزِلَ عَلَيْهِ not there sent down on him
ءَايَةٌ مِّن رَّبِّهِۦ a miracle[8] from his Lord?"
فَقُلْ إِنَّمَا ٱلْغَيْبُ Say: "The unseen only
لِلَّهِ belongs to Allah.
فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم So await![9] I am along with
مِّنَ ٱلْمُنتَظِرِينَ you of those awaiting."
﴿٢٠﴾

1. The word سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 9:31,p.590,n.1.

2. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high).

3. يشركون ***yushrikûna*** = they set partners,, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 9:31, p. 590, n. 2).

4. i. e., in respect of faith, which is Islam, since the time of 'Âdam, peace be on him. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, class, category, faith, model. See at 7:159, p. 526, n.9.

5. i. e., they deviated from Islam and started worshipping different imaginary gods and goddesses round whom they also built up different views. اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 4:157, p. 315, n. 3).

6. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت ***sabaqat*** = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See *sabaqa* at 8:68, p. 572, n. 6).

7. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:58, p. 414, n. 2).

8. i. e., a miracle as suggested by them, such as are mentioned at 6:8, 17:90-93 and 25:7; for otherwise the Qur'ân itself is a miracle which they themselves, out of surprise, used to call a "sorcery"; and there were other miracles that Allah caused to happen at the hands of the Prophet, peace and blessings of Allah be on him.

9. انتظروا ***intaẓirû*** = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See at 7:71, p. 493, n. 12).

Section (*Rukû'*) 3

وَإِذَآ أَذَقْنَا ٱلنَّاسَ 21. If We make men taste[1]
رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ a mercy after a suffering[2]
مَسَّتْهُمْ that had afflicted[3] them,
إِذَا لَهُم مَّكْرٌ lo, they have a plot[4]
فِىٓ ءَايَاتِنَا about Our revelations!
قُلِ ٱللَّهُ أَسْرَعُ Say: "Allah is quickest
مَكْرًا in plotting."
إِنَّ رُسُلَنَا Verily Our messengers[5]
يَكْتُبُونَ مَا تَمْكُرُونَ write down what you plot.[6]
۝٢١
هُوَ ٱلَّذِى يُسَيِّرُكُمْ 22. He it is Who makes you
فِى ٱلْبَرِّ وَٱلْبَحْرِ travel[7] in the land and the sea[8]
حَتَّىٰٓ إِذَا كُنتُمْ so much so that when you
فِى ٱلْفُلْكِ are in the ships[9]
وَجَرَيْنَ بِهِم and they move with them[10]
بِرِيحٍ طَيِّبَةٍ with a good wind
وَفَرِحُوا۟ بِهَا جَآءَتْهَا and they rejoice[11] at it, there
رِيحٌ عَاصِفٌ comes to it a violent[12] wind
وَجَآءَهُمُ ٱلْمَوْجُ and the wave comes to them
مِن كُلِّ مَكَانٍ from every place,
وَظَنُّوٓا۟ أَنَّهُمْ and they think they are
أُحِيطَ بِهِمْ surrounded[13] by them,

1. The *'âyah* illustrates *how* the unbelievers become ungrateful even after the receipt of Allah's grace and engage themselves in scheming against His revelations. أذقنا ***'adhaqnâ*** = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See *dhûqû* at 9:35, p. 592, n. 1).

2. Such as disease, poverty, insecurity of life and property. ضراء ***ḍarrâ'*** = affliction, suffering, illness, distress. See at 7:95, p. 503, n. 3.

3. مست ***massat*** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 2:214, p. 103, n. 4).

4. i. e., they engage themselves in scheming. مكر ***makr*** = plan, expedient, tactic, stratagem, ruse, plot, scheme. trickery. See at 7:123, p. 510, n. 2.

5. i. e., the angels appointed for the purpose.

6. So you cannot hide anything and you will be duly punished. تمكرون ***tamkurûna*** = you (all) plot, engage yourselves in scheming/conspiring (v. ii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See *yamkurû*, p. 8:30, p. 557, n. 1).

7. This and the following *'âyah* give a specific instance of the polytheists' ingratitude. يسير ***yusayyiru*** = he makes (someone) travel, sets in motion, drives, moves (v. iii. m. s. impfct. from *sayyara*, for II of *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See *sîrû* at 3: 137, p. 209, n. 2).

8. i. e., He provides the means of travel, such as riding animals, land routes, waterways, winds.

9. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 7:64, p. 490, n. 13.

10. i. e., with the crew and passengers.

11. فرحوا ***fariḥû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*farḥ*], to be glad. See 6:43, p. 408, n. 5).

12. عاصف ***'âṣif*** = violent, gusty, stormy (wind), cyclone, tempest, gale, hurricane (act. participle from *'aṣafa* [*'aṣf/'uṣûfi*], to blow violently, to rage).

13. أحيط ***'uḥîṭa*** = he or it is encompassed, encircled, enclosed, surrounded (v. iii. m. s. past passive from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ ḥîṭah/ ḥiyâṭah*], to encircle, enclose, guard. See *muḥîṭah* at 9:49, p. 598, n. 13).

دَعَوُا۟ ٱللَّهَ	they invoke[1] Allah
مُخْلِصِينَ لَهُ	making exclusive [2] for Him
ٱلدِّينَ	the worship[3] [saying]:
لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ	"If you save[4] us from this
لَنَكُونَنَّ	we will surely be
مِنَ ٱلشَّٰكِرِينَ ﴿٢٢﴾	of the grateful."
فَلَمَّآ أَنجَىٰهُمْ	23. But when He saved them,
إِذَا هُمْ يَبْغُونَ	lo! they act outrageously[5]
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ	in the earth without right.
يَٰٓأَيُّهَا ٱلنَّاسُ	O men,
إِنَّمَا بَغْيُكُمْ	verily your outraging[6] is but
عَلَىٰٓ أَنفُسِكُم مَّتَٰعَ	against yourselves–a delight[7]
ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ	of the worldly life; thereafter
إِلَيْنَا مَرْجِعُكُمْ	to Us shall be your return;[8]
فَنُنَبِّئُكُم	then We shall apprise[9] you
بِمَا كُنتُمْ تَعْمَلُونَ	of what you use to do.
﴿٢٣﴾	
إِنَّمَا مَثَلُ	24. Verily the simile of
ٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life is like
كَمَآءٍ أَنزَلْنَٰهُ	the water We send down[10]
مِنَ ٱلسَّمَآءِ	from the sky
فَٱخْتَلَطَ بِهِۦ	wherewith then mingle[11]

1. دعوا ***da'aw*** = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See *tad'ûna* at 7:37, p. 478, n. 8).

2. i. e., the polytheists then realise the futility of their imaginary deities and direct their prayer only to Allah. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn;* sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa,* form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9.

3. دين ***dîn*** = religion, creed, faith, worship. See at 8:39, p. 560, n. 11.

4. أنجيت ***'anjayta*** = you saved, rescued, delivered (v. ii. m. s. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See *'anjaynâ* at 7:141, p. 516, n.10).

5. يبغون ***yabghûna*** = they act outrageously, commit wrong (v. iii. m. pl. impfct. from *baghâ* [*baghy'*], to commit outrage/wrong. See at 9:47, p. 598, n. 1).

6. بغى ***baghy*** = outrage, injustice, wrong.

7. i. e., what you obtain by your insincerity and outrageous conduct is nothing but an ephemeral and inconsequential worldly enjoyment. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, useful article, gear, provision. See at 9: 38, p. 593, n. 11.

8. i. e. after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:164, p. 463, n. 9).

9. i. e., shall make you realize the consequences of your deeds by awarding the deserved punishment. نتبىء ***nunabbi'u*** = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

10. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 8:41, p. 561, n. 8).

11. اختلط ***ikhtalaṭa*** = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalaṭa* [*khalṭ*], to mix, mingle. See at 6:146, p. 454, n. 12).

نَبَاتُ ٱلْأَرْضِ مِمَّا the plants[1] of the earth

يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَٰمُ of which[2] men and cattle[3] eat

حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ till when the earth takes on

زُخْرُفَهَا its ornament[4]

وَٱزَّيَّنَتْ and becomes adorned,[5]

وَظَنَّ أَهْلُهَآ and its inhabitants think[6]

أَنَّهُمْ قَٰدِرُونَ عَلَيْهَآ they have mastery[7] over it,

أَتَىٰهَآ أَمْرُنَا there comes to it Our Decree

لَيْلًا أَوْ نَهَارًا by night or by day[8] and

فَجَعَلْنَٰهَا حَصِيدًا We make it a mown field[9]

كَأَن لَّمْ تَغْنَ as if it did not flourish[10]

بِٱلْأَمْسِ the previous day.[11]

كَذَٰلِكَ نُفَصِّلُ Thus We spell out[12]

ٱلْءَايَٰتِ the revelations

لِقَوْمٍ يَتَفَكَّرُونَ for a people that reflect.[13]

وَٱللَّهُ يَدْعُوٓا۟ 25. And Allah invites

إِلَىٰ دَارِ ٱلسَّلَٰمِ to the Abode of Peace

وَيَهْدِى مَن يَشَآءُ and guides whom He will

إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ to a straight path.

لِّلَّذِينَ أَحْسَنُوا۟ 26. Those who do good

ٱلْحُسْنَىٰ وَزِيَادَةٌ will have the best and more;

1. نبات ***nabât*** = vegetation, plants, vegetable organism. See at 7:58, p. 488, n. 13.

2. i. e., of the plants and their corns and fruits.

3. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

4. i. e., the earth becomes beautiful by its trees, plants, fruits and flowers. زخرف ***zukhruf*** (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery. See at 6:112, p. 438, n. 7.

5. ازينت ***izzayyanat*** (originally *tazayyanat*) = she became adorned, decorated (v. iii. f. s. past in form V of *zâna* [*zayn*], to decorate, to adorn. See *zuyyina* at 10:12, p. 640, n. 8).

6. ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See *zannû* at 9:118, p. 629, n. 10).

7. i. e., they can possess and enjoy them as long as they like. قادرون ***qâdirûn*** (pl.; s. *qâdir*) = those having power, mastery, ability (act. participle from *qadara/qadira* [*qudrah/ maqdurah/ maqdarah/ maqdirah/qadar*], to have power, to be master. See *taqdirû* at 5:34, p. 345, n. 8).

8. i. e., the Decree of Allah for their end and destruction at any time of the day or night.

9. حصيد ***ḥaṣîd*** (s.; pl. *ḥaṣâ'id*) = mown field, harvested land, harvest, crop.

10. تغن ***taghna***(*nâ*) = she is free from want, prospers (v. iii. f. s. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *tughni* at 9:25, p. 587, n. 1).

11. This is a very appropriate simile; for when man attains the pinnacle of his life in position and possessions, either he is removed from the scene or he loses his possessions and position by Allah's decree.

12. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 9:11, p. 581, n. 2).

13. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 7:176, p.534, n. 11).

وَلَا يَرْهَقُ and there will not overtake[1]
وُجُوهَهُمْ قَتَرٌ their faces any gloom[2]
وَلَا ذِلَّةٌ nor any disgrace.[3]
أُولَٰئِكَ أَصْحَابُ They will be the inmates[4]
الْجَنَّةِ هُمْ فِيهَا of the Garden; they in there
خَالِدُونَ ﴿٢٦﴾ shall remain for ever.[5]

وَالَّذِينَ كَسَبُوا 27. And those who aquire[6]
السَّيِّئَاتِ the evil deeds[7] – the
جَزَاءُ سَيِّئَةٍ recompense of an evil deed
بِمِثْلِهَا wil be the like of it[8] and there
وَتَرْهَقُهُمْ ذِلَّةٌ will overtake[9] them disgrace.
مَا لَهُمْ They will not have for them
مِنَ اللَّهِ against Allah[10]
مِنْ عَاصِمٍ any protector.[11]
كَأَنَّمَا أُغْشِيَتْ As if covered[12] will be their
وُجُوهُهُمْ قِطَعًا مِنَ اللَّيْلِ faces with segments[13] of night
مُظْلِمًا growing dark.[14]
أُولَٰئِكَ أَصْحَابُ They will be the inmates
النَّارِ of the fire.
هُمْ فِيهَا They in there
خَالِدُونَ ﴿٢٧﴾ will live for ever.

1. يرهق ***yarhaqu*** = he overtakes, comes over (v. iii. m. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake).

2. قتر ***qatar*** = smoke, gloom.

3. ذلة ***dhillah*** = disgrace, ignominy, debasement, lowness, depravity. See at 3:112, p. 199, n. 11.

4. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 7:42, p. 481, n. 1).

5. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 9:100, p. 621, n. 7).

6. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 4:88, p. 280, n. 5).

7. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

8. i. e., the punishment will be in due proportion to the nature and extent of the offence, in contrast with the reward for good deeds which will be, as mentioned in the previous *'âyah*, the best of what is due and more as of grace from Allah.

9. ترهق ***tarhaqu*** = she or it overtakes, comes over (v. iii. f. s. impfct. from *rahaqa*. See n. 1 above).

10. i. e., against Allah's retribution.

11. عاصم ***'âṣim*** = protector, defender. See *ya'ṣimu* at 5:67, p. 363, n. 7.

12. أغشيت ***'ughshiyat*** = she or it was covered, veiled, wrapped, enveloped, overwhelmed (v. iii. f. s. past passive from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9.

13. قطع ***qiṭa'*** (pl.; s. قطعة *qiṭ'ah*) = segments, pieces, portions, sections, strips.

14. See 75:22-25 and 80:38-42. مظلم ***muẓlim*** = that which grows dark, darkening (act. participle from *'aẓlama*, form IV of *ẓalima* [*ẓalm*], to be dark. See *'aẓlama* at 2:20, p. 10, n. 5).

وَيَوْمَ نَحْشُرُهُمْ The day We shall gather[1] them all[2]
جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ and then shall say to those
أَشْرَكُوا who set partners:[3]
مَكَانَكُمْ "To your place,[4]
أَنتُمْ وَشُرَكَاؤُكُمْ you and your partners."[5]
فَزَيَّلْنَا بَيْنَهُمْ Then We shall separate[6] them
وَقَالَ شُرَكَاؤُهُم and their partners will say:
مَّا كُنتُمْ إِيَّانَا "It was not us you used
تَعْبُدُونَ ﴿٢٨﴾ to worship."[7]

فَكَفَىٰ بِاللَّهِ 29. "So Sufficient[8] is Allah
شَهِيدًا as a witness[9]
بَيْنَنَا وَبَيْنَكُمْ between us and you.
إِن كُنَّا عَنْ عِبَادَتِكُمْ We were of your worship
لَغَافِلِينَ ﴿٢٩﴾ indeed unaware."[10]

هُنَالِكَ 30. On that spot will
تَبْلُوا كُلُّ نَفْسٍ experience[11] every individual
مَّا أَسْلَفَتْ what it had advanced;[12] and
وَرُدُّوا إِلَى they will be brought back
اللَّهِ مَوْلَاهُمُ الْحَقِّ to Allah, their Lord in truth;
وَضَلَّ عَنْهُم and lost to them will be
مَّا كَانُوا يَفْتَرُونَ what they used to trump up.[13]
﴿٣٠﴾

1. i. e., on resurrection for judgement. نحشر *naḥshuru* = we muster, gather , collect, assemble, herd (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 6:22, p. 399, n. 7).

2. i. e. , the believers, unbelievers and all those that were set as partners of Allah.

3. i. e., set partners with Allah. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:148, p. 455, n. 5).

4. i. e., remain at your respective places.

5. i. e., the partner-gods and goddesses.

6. i. e., distinguish them and make their minds free from any attachment to one another. زيلنا *zayyalnâ* = we separated, scattered (v. i. pl. past from *zayyala*, form II of *zâla* [*zayl/zawl*], to disappear, to vanish).

7. i. e., the gods and goddesses will be given power to speak out and they will declare their innocence and say that they neither asked anyone to worship them nor were aware of it, and will further say that Allah is Sufficient as a witness between them and the polytheists (Al-Tabarî, XI, 111. See also 2:165-167).

8. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 4:171, p. 321, n. 8).

9. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 6:19, p 398, n. 2).

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilûn*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:205, p. 544, n.10.

11. تبلو *tablû* = she tests, experiences (v. iii. f. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yubliya* at 8:17, p. 552, n. 11).

12. أسلفت *'aslafat* = she or it advanced, made (something) go before (v. iii. f. s. past from *'aslafa*, form IV of *salafa* [*salaf*], to be over. See *salafa* at 8:38, p.560, n. 5).

13. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 7:53, p. 486, n. 6).

Section (*Rukû'*) 4

قُلْ مَن يَرْزُقُكُم 31. Say: "Who provides[1] for
مِّنَ ٱلسَّمَآءِ you from the heaven[2]
وَٱلْأَرْضِ أَمَّن يَمْلِكُ and the earth,[3] or who owns[4]
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ hearing and sight[5]
وَمَن يُخْرِجُ and who brings out[6]
ٱلْحَىَّ مِنَ ٱلْمَيِّتِ the living from the dead
وَيُخْرِجُ ٱلْمَيِّتَ and brings out the dead
مِنَ ٱلْحَىِّ from the living, and
وَمَن يُدَبِّرُ ٱلْأَمْرَ who regulates[7] all affairs?"
فَسَيَقُولُونَ ٱللَّهُ They will say: "Allah".
فَقُلْ أَفَلَا Then say: "Will you not then
تَتَّقُونَ ﴿٣١﴾ be on your guard?"[8]

فَذَٰلِكُمُ ٱللَّهُ 32. Such is Allah,
رَبُّكُمُ ٱلْحَقُّ your Lord in truth.
فَمَاذَا بَعْدَ So what else is there after
ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ the truth except error?[9]
فَأَنَّىٰ How could then
تُصْرَفُونَ ﴿٣٢﴾ you be turned away?[10]

كَذَٰلِكَ حَقَّتْ 33. Thus became due[11]
كَلِمَتُ رَبِّكَ the Word[12] of your Lord

1. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 3:37, p. 170, n. 6).
2. i. e, by sending down rains for providing water and growing therewith all kinds of plants, crops and fruits and living beings.
3. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.
4. i. e., owns the power of giving the hearing and seeing faculties. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 5:17, p. 337, n. 3).
5. أبصار ***'abṣâr*** (sing. بصر ***baṣar***) = visions, eyes, sight, insight, discernment, perception. See at 6:110, p.437, n. 9).
6. يخرج ***yukhrija(u)*** = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhrija* at 7:110, p. 507, n. 10).
7. i. e., all the affairs of the heavens and the earth يدبر ***yudabbiru*** = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 10:3, p. 636, n. 5).
8. i. e., against Allah's displeasure and punishment by worshipping Him Alone and following His injunctions. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 7:65, p. 491, n. 6).
9. ضلال ***ḍalâl*** = error, straying from the right path. See at 3:164, p. 220, n. 9.
10. i. e., from the right course of monotheism to the error of polytheism. تصرفون ***tuṣrafûna*** = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See *ṣarafa* at 9:127, p. 634, n. 2).
11. i. e., because of disobedience even after the giving of proper guidance and warning. حقت ***ḥaqqat*** = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqa*. See at 7:30, p. 475, n. 3).
12. i. e., the Decree of Allah for retribution.

عَلَى ٱلَّذِينَ فَسَقُوٓا on those who turn defiant[1]
أَنَّهُمْ لَا يُؤْمِنُونَ in that they do not believe.

٣٣

قُلْ هَلْ مِن 34. Say: "Is there among the
شُرَكَآئِكُم مَّن partners of yours[2] anyone that
يَبْدَؤُا۟ ٱلْخَلْقَ initiates[3] the creation
ثُمَّ يُعِيدُهُۥ then repeats[4] it?"
قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ Say: "Allah initiates creation
ثُمَّ يُعِيدُهُۥ then repeats it.
فَأَنَّىٰ تُؤْفَكُونَ ﴿٣٤﴾ How then are you deluded?"[5]

قُلْ هَلْ مِن 35. Say: "Is there among the
شُرَكَآئِكُم مَّن partners of yours anyone
يَهْدِىٓ إِلَى ٱلْحَقِّ that guides[6] to the truth?"
قُلِ ٱللَّهُ يَهْدِى لِلْحَقِّ Say:'Allah guides to the truth
أَفَمَن يَهْدِىٓ Is then the One Who guides
إِلَى ٱلْحَقِّ أَحَقُّ to the truth more entitled[7]
أَن يُتَّبَعَ to be followed[8] or
أَمَّن لَّا يَهِدِّىٓ the one who finds no way[9]
إِلَّآ أَن يُهْدَىٰ except that it is guided?"
فَمَا لَكُمْ Then what is the matter with
كَيْفَ تَحْكُمُونَ ﴿٣٥﴾ you? How you judge?
وَمَا يَتَّبِعُ أَكْثَرُهُمْ 36. And most of them follow
إِلَّا ظَنًّا naught but conjecture.

1. فسقوا ***fasaqû*** = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See *yafsuqûna* at 7:4163, p. 529, n. 6).

2. i. e., the gods and goddesses the polytheists imagine as partners of Allah. This and the succeeding two *'âyahs* bring home the folly and unreasonableness of polytheism by pointing out that Allah Alone creates and recreates, gives guidance to the truth and responds to the prayers of His creation while the imaginary gods and goddesses do not have any power whatsoever.

3. يبدأ ***yabda'u*** = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:4, p. 636, n. 8).

4. يعيد ***yu'îdu*** = he repeats, causes to come back, returns, resumes, reinstates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6.

5. i. e., from the right course into worshipping others than Allah. تؤفكون ***tu'fakûna*** = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/ 'ufûk*], to lie, to deceive. See at 6:95, p. 431, n. 7).

6. Such as by sending Messengers and Books of guidance. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. See *yahdiya* at 4:137, p. 305, n. 8).

7. أحق ***'aḥaqq*** = more entitled. more deserving. See at 9:108, p. 624, n. 9.

8. يتبع ***yuttab'a(u)*** = he is followed, pursued (v. iii. m. s. impfct. passive from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yattabi'* at 4:115, p. 295, n. 9).

9. i. e., the idols and images cannot even move from one place to another except when they are moved by others. يهدي ***yahiddî*** (originally *yahtadî;* the *tâ'* is changed into *dâl* and then assimilated into the following *dâl* and a *kasrah* is put under the preceding *hâ'* to avoid the meeting of two vowelless letters) = he finds way, receives guidance (v. iii. m. s. impfct. from *ihtadâ*, form VIII of [*hidâyah/ hudan/hady*], to lead, to guide. See *muhtadûn* at 9:18, p. 584, n. 4).

إِنَّ ٱلظَّنَّ لَا يُغْنِى Verily conjecture avails[1] not
مِنَ ٱلْحَقِّ شَيْـًٔا against the truth whatsoever.
إِنَّ ٱللَّهَ عَلِيمٌۢ Indeed Allah is All-Knowing
بِمَا يَفْعَلُونَ ﴿٣٦﴾ of what you do.

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ 37. Nor is this Qur'ân such
أَن يُفْتَرَىٰ as could be made up[2]
مِن دُونِ ٱللَّهِ by anyone besides Allah,
وَلَٰكِن تَصْدِيقَ but a confirmation[3] of
ٱلَّذِى بَيْنَ يَدَيْهِ what is before it and
وَتَفْصِيلَ ٱلْكِتَٰبِ an elucidation[4] of the Book[5]–
لَا رَيْبَ فِيهِ wherein is no doubt[6] –
مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ from the Lord of all beings.[7]

أَمْ يَقُولُونَ 38. Or do they say
ٱفْتَرَىٰهُ he has made it up?[8]
قُلْ فَأْتُوا۟ Say: "Then produce
بِسُورَةٍ مِّثْلِهِۦ a *sûrah* like it and
وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم call on whom you can[9]
مِّن دُونِ ٱللَّهِ besides Allah,
إِن كُنتُمْ صَٰدِقِينَ ﴿٣٨﴾ if you are truthful.

بَلْ كَذَّبُوا۟ 39. Nay, they call lies to

1. يغني ***yughnî*** = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

2. يفترى ***yuftarâ*** = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *iftarâ* at 10:17, p.642 , n. 6)

3. i. e., it has been sent by Allah as a confirmation of what is before it of revealed Books; for it is the same religion of Islam and monotheism which has been communicated through the different Messengers. تصديق ***taṣdîq*** = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

4. تفصيل ***tafṣîl*** = elaboration, explanation, to set in detail, to spell out, to cut out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See at 7:145, p. 519, n. 3).

5. i. e., the rules and injunctions set therein (Al-Ṭabarî, XI, 117).

6. i. e., there is no doubt that this Book, the Qur'ân, has been sent by Allah, Lord of all beings, as a confirmation of the previously revealed Books and as an elaboration of the rules and injunctions for guidance. ريب ***rayb*** = doubt, suspicion, misgivings. See at 9:45 p. 597, n.2.

7. See 32:2. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 10:10, p. 639, n. 7).

8. The question is put to point out the absurdity of such allegation and a challenge is thrown out for anyone to come up with even a single *sûrah* like that of the Qur'ân. (see also 2:23, 11:13 and 17:88). افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:17, p.642 , n. 6. See also n. 2 above).

9. i. e., call on anyone to help you. استطعتم ***istaṭa'tum*** = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).

بِمَا لَمْ يُحِيطُوا۟ what they do not encompass[1]
بِعِلْمِهِۦ the knowledge of,[2]
وَلَمَّا يَأْتِهِمْ and there has not yet come
تَأْوِيلُهُۥ to them its exposition.[3]
كَذَٰلِكَ كَذَّبَ Thus did disbelieve[4]
ٱلَّذِينَ مِن قَبْلِهِمْ those before them.
فَٱنظُرْ كَيْفَ كَانَ Then see how was the
عَٰقِبَةُ ٱلظَّٰلِمِينَ end[5] of the transgressors.[6]
﴿٣٩﴾

وَمِنْهُم مَّن 40. And of them[7] are those
يُؤْمِنُ بِهِۦ who believe in it;
وَمِنْهُم مَّن and of them are those who
لَّا يُؤْمِنُ بِهِۦ do not believe in it.
وَرَبُّكَ أَعْلَمُ And your Lord knows best
بِٱلْمُفْسِدِينَ﴿٤٠﴾ the trouble-makers.[8]

Section (*Rukû'*) 5

وَإِن كَذَّبُوكَ 41. And if they call lies to
فَقُل لِّى عَمَلِى you, say: "For me is my deed
وَلَكُمْ عَمَلُكُمْ and for you is your deed;[9]
أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ you are free[10] from what I do
وَأَنَا۠ بَرِىٓءٌ and I am free
مِّمَّا تَعْمَلُونَ﴿٤١﴾ from what you do.

1. يحيطوا ***yuḥîṭû*(*na*)** = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to surround, to guard, to watch. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *'uḥîṭa* at 10:22, p. 644, n. 13).

2. People are prone to oppose and decry what they do not understand nor try to understand.

3. i. e., the truth of what it contains of promises and warnings. تأويل ***ta'wîl*** = exposition, explication, explanation, interpretation (verbal noun from *'âla* [*'awl/ ma'âl*], to revert, to return, to be attributed. See at 4:59, p. 267, n. 6).

4. i. e., thus did the previous peoples disbelieve without understanding and without caring to understand. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:128, p. 512, n. 2.

6. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors (i. e., polytheists, ***shirk*** being called a grave *ẓulm* at 31:13 in the Qur'ân), wrong-doers, unjust persons Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 5:29, p. 343, n. 1).

7. The immediate reference is to the Makkan people, but it applies to all peoples at all times.

8. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:103, p. 506, n. 5).

9. i. e., everyone is individually accountable to Allah. See also 6:164, 17:15, 35:18, 39:7, 41:46, 45:15 and 53:38.

10. برىء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 9:3, p. 577, n. 3.

وَمِنْهُم مَّن 42. And of them are those
يَسْتَمِعُونَ إِلَيْكَ who listen[1] to you; but
أَفَأَنتَ تُسْمِعُ الصُّمَّ can you make the deaf[2] hear,[3]
وَلَوْ كَانُوا لَا even though they do not use
يَعْقِلُونَ ﴿٤٢﴾ to understand?

وَمِنْهُم مَّن 43. And of them are those
يَنظُرُ إِلَيْكَ who look[4] at you;
أَفَأَنتَ تَهْدِي الْعُمْيَ but can you guide the blind,[5]
وَلَوْ كَانُوا even though they use
لَا يُبْصِرُونَ ﴿٤٣﴾ not to see.[6]

إِنَّ اللَّهَ لَا يَظْلِمُ 44. Verily Allah wrongs[7] not
النَّاسَ شَيْئًا وَلَٰكِنَّ man whatsoever;[8] but
النَّاسَ أَنفُسَهُمْ men to themselves
يَظْلِمُونَ ﴿٤٤﴾ do wrong.

وَيَوْمَ 45. And the day
يَحْشُرُهُمْ He will muster[9] them –
كَأَن لَّمْ يَلْبَثُوا as if they had stayed[10] not
إِلَّا سَاعَةً مِّنَ النَّهَارِ but an hour of the day – they
يَتَعَارَفُونَ بَيْنَهُمْ recognizing[11] one another.
قَدْ خَسِرَ الَّذِينَ Losers will indeed be those

1. i. e., they only listen but their minds are not inclined to understand. يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:36, p. 415, n. 2).
2. i. e., mentally deaf, whose hearts and minds are averse to receiving the truth.
3. تسمع ***tusmi'u*** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a*. See n. 1. above).
4. i. e., they simply look without wanting to see the truth. ينظر ***yanẓuru*** = he looks, sees, views, glances (v. iii. m. s. impfct. from *naẓara* [*naẓara* [*naẓr/manẓar*], to see, view, look at. See *naẓara* at 9:127, p. 633, n. 9).
5. i. e. , mentally blind being averse to seeing the truth. عمى ***'umy*** (sing. *'a'mâ*) = blind. See *'a'mâ* at 6:50, p. 410, n. 8).
6. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/basira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).
7. يظلم ***yaẓlimu*** = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *lâ taẓlimû* at 9:36, p. 592, n. 8.
8. i. e., He does not convict or punish anyone, without one's own fault.
9. i. e., after resurrection on the Day of Judgement. يحشر ***yaḥshuru*** = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*hashr*], to gather. See *nahshuru* at 10:28, p. 648, n. 1).
10. i. e., it will seem to them that they had lived in the worldly life only for an hour. يلبثوا ***yalbathû*** (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *labithtu* at 10:16, p. 642, n. 3).
11. يتعارفون ***yata'ârafûna*** = they recognize one another, know one another, become acquainted with one another (v. iii. m. pl. impfct. from *ta'ârafa*, form VI of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

كَذَّبُوا۟ who disbelieved[1]
بِلِقَآءِ ٱللَّهِ in the meeting with Allah
وَمَا كَانُوا۟ and were not
مُهْتَدِينَ ﴿٤٥﴾ recievers of guidance.[2]

وَإِمَّا نُرِيَنَّكَ 46. And whether We make
بَعْضَ ٱلَّذِى you see[3] some of what
نَعِدُهُمْ We promise[4] them
أَوْ نَتَوَفَّيَنَّكَ or cause you to die,[5]
فَإِلَيْنَا مَرْجِعُهُمْ to Us shall be their return.[6]
ثُمَّ ٱللَّهُ شَهِيدٌ Moreover Allah is Witness
عَلَىٰ مَا يَفْعَلُونَ ﴿٤٦﴾ over what they do.

وَلِكُلِّ أُمَّةٍ 47. And for every people[7]
رَّسُولٌ there was a Messenger.[7]
فَإِذَا جَآءَ So when their Messenger
رَسُولُهُمْ قُضِىَ will come,[8] decree will be
بَيْنَهُم given[9] as between them
بِٱلْقِسْطِ وَهُمْ with equity[10] and they
لَا يُظْلَمُونَ ﴿٤٧﴾ will not be wronged.

وَيَقُولُونَ 48. They say:
مَتَىٰ هَٰذَا ٱلْوَعْدُ "When is this promise,[11]

1. كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 8:54, p. 567, n. 7).

2. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 9:18, p. 584, n. 4).

3. نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see *nurî* at 6:75, p. 421, n. 10).

4. i. e., of retributions in this world for unbelief and disobedience. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

5. نتوفين ***natawaffayanna*** = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 8:50, p. 566, n. 1).

6. i. e. after resurrection, so that they cannot escape due punishment. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:23, p. 645, n. 8).

7. i. e., a Messenger was sent to every people that had passed away before the time of Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 121).

8. i. e. on the Day of Judgement the Messengers will be confronted with their respective peoples (Al-Tabarî, XI, 121).

9. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:19, p. 643, n. 7).

10. i. e., everyone will be recompensed according one's deeds and no injustice will be done to anyone. قسط ***qisṭ*** = justice, equity, fairness. See at 7:29, p. 474, n.7).

11. i. e., the promised event – the Resurrection and the Day of Judgement. وعد ***wa'd*** (s. ; pl. *wu'ûd*) = promise. See at 9:111, p. 626, n. 2.

إِن كُنتُمْ صَٰدِقِينَ ﴿٤٨﴾ if you are truthful?[1]

قُل لَّآ أَمْلِكُ 49. Say: "No power I have[2]
لِنَفْسِى ضَرًّا to do myself any harm[3]
وَلَا نَفْعًا nor any benefit[4]
إِلَّا مَا شَآءَ ٱللَّهُ except what Allah will.
لِكُلِّ أُمَّةٍ For every people
أَجَلٌ there is an appointed time.[5]
إِذَا جَآءَ أَجَلُهُمْ When their time comes,
فَلَا يَسْتَـْٔخِرُونَ سَاعَةً they cannot delay[6][it]an hour
وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ nor can they advance[7] [it].

قُلْ أَرَءَيْتُمْ 50. Say: "Do you see,
إِنْ أَتَىٰكُمْ عَذَابُهُۥ if His punishment comes to you
بَيَٰتًا أَوْ نَهَارًا by night[8] or by day,[9]
مَّاذَا يَسْتَعْجِلُ مِنْهُ what of it will the sinners
ٱلْمُجْرِمُونَ ﴿٥٠﴾ seek to be hastened?"[10]

أَثُمَّ 51. Is it then that
إِذَا مَا وَقَعَ when it will have happened[11]
ءَامَنتُم بِهِۦٓ you will believe in it?
ءَآلْـَٰٔنَ وَقَدْ كُنتُم بِهِۦ Now![12] You had indeed been
تَسْتَعْجِلُونَ ﴿٥١﴾ seeking to hasten[13] it.

1. i. e., if you are truthful in your statement that there will be resurrection and judgement. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).

2. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk /mulk /milk*], to take in possession. See *yamliku* at 7:188, p. 538, n. 10).

3. ضر ***ḍarr*** = harm, damage, injury. See at 7:188, p. 538, n. 12.

4. نفع ***naf'*** = benefit, use, usefulness, profit. See at 7:188, p. 538, n. 11.

5. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 10:11, p. 639, n. 10.

6. يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See *'akhkharta* at 7:34, p. 477, n. 1).

7. يستقدمون ***yastaqdimûna*** = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *qaddamat* at 7:34, p. 477, n. 2).

8. بياتا ***bayâtan*** = by night, while sleeping at night. See at 7:97, p. 503, n. 15.

9. i. e., whenever it comes, you will not be able to resist or avert it. نهار ***nahâr*** (s.; pl. *'anhur/nuhur*) = day. See at 3:190, p. 231, n. 2.

10. يستعجل ***yasta'jilu*** = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *isti'jâl* at 10:11, p. 639, n. 9).

11. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 7:134, p. 514, n. 2).

12. i. e., it will be said to them that their believing then will not be of any avail, for they had disbelieved and had been seeking to hasten it out of their utter unbelief.

13. تستعجلون ***tasta'jilûna*** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See n. 10 above).

ثُمَّ قِيلَ 52. Then it will be said
لِلَّذِينَ ظَلَمُوا to those who do wrong;[1]
ذُوقُوا "You all taste[2] the
عَذَابَ الْخُلْدِ punishment in perpetuity.[3]
هَلْ تُجْزَوْنَ Are you recompensed[4] aught
إِلَّا بِمَا كُنتُمْ but for what you used
تَكْسِبُونَ ﴿٥٢﴾ to acquire?"[5]

وَيَسْتَنبِئُونَكَ 53. And they enquire of you:
أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي "Is it true?" Say: "Yes,by my
إِنَّهُ لَحَقٌّ Lord, it is indeed true;
وَمَا أَنتُم بِمُعْجِزِينَ and you cannot baffle[6] it."
﴿٥٣﴾

Section (*Rukû'*) 6

وَلَوْ أَنَّ لِكُلِّ 54. And were there for every
نَفْسٍ ظَلَمَتْ individual that transgresses[7]
مَا فِي الْأَرْضِ all that is in the earth,
لَافْتَدَتْ he would redeem himself[8]
بِهِ therewith;[9]
وَأَسَرُّوا and they would conceal[10]
النَّدَامَةَ لَمَّا the repentance[11] when
رَأَوُا الْعَذَابَ they saw the punishment;
وَقُضِيَ and decree will be given[12]

1. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:160, p. 527, n. 12).
2. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 9:35, p. 592, n. 1).
3. i. e. punishment and suffering that will continue for ever. خلد ***khuld*** = eternity, endless duration, perpetuity. See *khâlidûn* at 10:26, p. 647, n. 5.
4. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzawna* at 7:180, p. 536, n. 6).
5. i. e., of guilt and sin. تكسبون ***taksibûna*** = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 7:39, p. 479, n. 12).
6. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *mu'jizî* at 9:2, p. 576, n. 5).
7. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظلمت ***ẓalamat*** = she did wrong, transgressed, committed injustice (v. iii. f. s. past from *ẓalama*. See n. 1 above.
8. افتدت ***ifatdat*** = she redeemed herself, ransomed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See at 2:229, p. 113, n. 6).
9. i. e., one would like to sacrifice all the wealth of the world to get rid of the punishment.
10. i. e., the leaders of the unbelievers would attempt to conceal their repentance from their followers (Al-Tabarî, XI, 123). أسروا ***'asarrû*** = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/tasirrah/ masarrah*], to make happy. See at 5:52, p. 356, n. 8).
11. ندامة ***nadâmah*** = repentance, remorse, regret. See *nâdimîn* at 5:52, p. 356, n. 9.
12. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qaḍâ'*], to settle, to decide. See at 10:47, p. 654, n. 9).

بَيْنَهُم بِٱلْقِسْطِ between them with equity[1]
وَهُمْ and they
لَا يُظْلَمُونَ ﴿٥٤﴾ will not be wronged.[2]

أَلَآ إِنَّ لِلَّهِ 55. Lo, to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ and the earth.[3]
أَلَآ إِنَّ وَعْدَ ٱللَّهِ Oh sure, Allah's promise[4]
حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ is true, but most of them
لَا يَعْلَمُونَ ﴿٥٥﴾ do not know.[5]

هُوَ يُحْىِۦ وَيُمِيتُ 56. He gives life[6] and causes to die;[7]
وَإِلَيْهِ and to Him
تُرْجَعُونَ ﴿٥٦﴾ you shall be returned.[8]

يَٰٓأَيُّهَا ٱلنَّاسُ 57. O mankind,
قَدْ جَآءَتْكُم there has indeed come to you
مَّوْعِظَةٌ مِّن رَّبِّكُمْ exhortation[9] from your Lord;
وَشِفَآءٌ لِّمَا and a remedy[10] for what is
فِى ٱلصُّدُورِ in the hearts;[11]
وَهُدًى وَرَحْمَةٌ and guidance and mercy
لِّلْمُؤْمِنِينَ ﴿٥٧﴾ for the believers.

1. قسط ***qisṭ*** = justice, equity, fairness. See at 10:47, p. 654, n.10).

2. i. e., everyone will be recompensed according to one's deeds. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:160, p. 462, n. 5).

3. Allah has absolute ownership and authority over the heavens and the earth and all that exists in them. None has any share in them, neither in their creation nor in their management and disposal. Hence these will not be available to anyone on the Day of Judgement for one's redemption therewith from the punishment.

4. i. e., the promise of resurrection, Day of Judgement, reward and punishment. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 10:48, p. 654, n. 4.

5. i. e., most of them do not know the reality of the occurrence of the resurrection, Day of Judgement, reward and punishment. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*, to know, be aware of. See at 6:97, p. 432, n. 4).

6. يحى ***yuḥyî*** = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 9:116, p. 628, n. 7).

7. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed in the next clause of the *'âyah*. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 9:116, p. 628, n. 8).

8. ترجعون ***turja'ûna*** = you (all) are returned, sent back, brought back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See *turja'u* at 8:44, p. 563, n. 9).

9. So none will have the excuse of not knowing the truth. موعظة ***maw'iẓah*** (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 7:145, p. 519, n. 2.

10. شفاء ***shifâ'*** = remedy, cure, healing. See *yashfi* at 9:14, p. 582, n. 5.

11. i. e., of ignorance and misgivings.

قُلْ بِفَضْلِ ٱللَّهِ	58. Say: "By Allah's grace
وَبِرَحْمَتِهِۦ	and by His mercy."[1]
فَبِذَٰلِكَ فَلْيَفْرَحُوا۟	So in that let them rejoice.[2]
هُوَ خَيْرٌ مِّمَّا	It is better than all that
يَجْمَعُونَ ﴿٥٨﴾	they accumulate.[3]
قُلْ أَرَءَيْتُم	59. Say: "Do you see[4]
مَّآ أَنزَلَ ٱللَّهُ	what Allah has sent down[5]
لَكُم مِّن رِّزْقٍ	for you of provision,[6]
فَجَعَلْتُم مِّنْهُ	then you have made of it
حَرَامًا وَحَلَٰلًا	unlawful and lawful?"[7]
قُلْ ءَآللَّهُ أَذِنَ	Say: "Has Allah permitted[8]
لَكُمْ أَمْ عَلَى ٱللَّهِ	you, or against Allah
تَفْتَرُونَ ﴿٥٩﴾	you invent lies?"[9]
وَمَا ظَنُّ	60. And what do think[10]
ٱلَّذِينَ يَفْتَرُونَ	those who fabricate against
عَلَى ٱللَّهِ ٱلْكَذِبَ	Allah the lie [will be done]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection?
إِنَّ ٱللَّهَ لَذُو	Verily Allah is
فَضْلٍ عَلَى ٱلنَّاسِ	Full of Bounty to men[11]
وَلَٰكِنَّ أَكْثَرَهُمْ	but most of them
لَا يَشْكُرُونَ ﴿٦٠﴾	do not express gratitude.[12]

1. i. e., the guidance and exhortation contained in the Qur'ân, in other words Islâm, is bestowed by Allah's grace and mercy; and in this grace and favour of Allah the believers should rejoice.

2. يفرحوا ***yafraḥû***(*na*) = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See at 3:120, p. 203, n. 12).

3. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون ***yajma'ûna*** = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 3:157, p. 218, n. 1).

4. i. e., do you consider and reflect over?

5. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 6: 91, p. 427, n. 10).

6. i. e., whatever Allah has sent down of water and has created therewith of plants, corns, fruits and animals that live on them. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 8:74, p. 575, n. 8.

7. Such as the polytheists did by earmarking some parts of their crops for their gods and goddesses or tabooing some animals for particular reasons (see 8:103 & 6:136).

8. أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn* , to allow, to permit, to listen. See *'adhinta* at 9:43, p. 596, n. 8).

9. تفترون ***taftarûna*** = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 10:30, p. 648, n. 13).

10. i. e., do they think that on the Day of Resurrection they will not be punished for their having invented lies against Allah? No, that will not be the case. They will be duly punished.

11. For, He defers punishing men for their sins till the Day of Judgement and, at the same time, continues to bestow graces on them till their death (Al-Ṭabbarî, XI, 128).

12. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See at 7:58, p. 488, n. 17).

Section (*Rukû'*) 7

وَمَا تَكُونُ 61. And whatever situation[1]

فِي شَأْنٍ you[2] are in

وَمَا تَتْلُوا and whatever you recite[3]

مِنْهُ مِن قُرْءَانٍ of it[4] of the Qur'ân,[5]

وَلَا تَعْمَلُونَ and you all do not do[6]

مِنْ عَمَلٍ إِلَّا كُنَّا any deed except that We are

عَلَيْكُمْ شُهُودًا over you witnesses[7]

إِذْ تُفِيضُونَ فِيهِ as you are engaged[8] in it;

وَمَا يَعْزُبُ nor does there slip[9]

عَن رَّبِّكَ from your Lord

مِن مِّثْقَالِ ذَرَّةٍ even the weight[10] of an atom[11]

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ in the earth or in the heaven;

وَلَا أَصْغَرَ مِن nor anything smaller[12] than

ذَٰلِكَ وَلَا أَكْبَرَ that nor anything bigger

إِلَّا فِي كِتَابٍ except that it is in a book[13]

مُّبِينٍ ﴿٦١﴾ all too clear.[14]

أَلَا 62. Oh sure,

إِنَّ أَوْلِيَاءَ اللَّهِ the friends[15] of Allah,

لَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve[16] –

﴿٦٢﴾

1. شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter.

2. The address is to the Prophet, peace and blessings of Allah be on him.

3. تتلوا ***tatlû*** = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:16, p. 642, n. 1).

4. i. e., of the Book given by Allah, the Qur'ân.

5. i. e., any portion you recite (Al-Ṭabarî, XI, 129).

6. The address is to people in general. تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:140, p. 66, n. 8).

7. شهود ***shuhûd*** (pl.; s. *shâhid*) = witnesses. See *shahîd* at 10:29, p. 648, n. 9.

8. تفيضون ***tufîḍûna*** = you (all) are engaged, take part, undertake (v. ii. m. pl. impfct. from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to flow, overflow, inundate. *'afîḍû* at 7:50, p. 484, n. 7).

9. يعزب ***ya'zubu*** = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far).

10. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight. See at 4:40, p. 258, n. 5.

11. ذرة ***dharrah*** (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 4:40, p. 258, n. 6.

12. أصغر ***'aṣghar*** = smaller, smallest, younger, youngest (elative of *ṣaghîr*). See *ṣâghirûn* at 9:29, p. 589, n. 2.

13. i. e., recorded in a book. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

14. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 10:2, p. 636, n. 2.

15. The qualifications of the *'awliyâ'* of Allah are mentioned in the next *'âyah*. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, legal guardians. See at 9:23, p. 585, n. 10.

16. i. e., on the Day of Judgement. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:49, p. 484, n. 5).

ٱلَّذِينَ ءَامَنُوا۟	63. Those who believe[1]
وَكَانُوا۟	and use to
يَتَّقُونَ ﴿٦٣﴾	be on their guard.[2]
لَهُمُ ٱلْبُشْرَىٰ	64.For them are glad tidings[3]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life[4]
وَفِى ٱلْـَٔاخِرَةِ	and in the hereafter.[5]
لَا تَبْدِيلَ	There is no variation[6]
لِكَلِمَٰتِ ٱللَّهِ	in the words[7] of Allah.
ذَٰلِكَ هُوَ ٱلْفَوْزُ	This is the success[8]
ٱلْعَظِيمُ ﴿٦٤﴾	most magnificent.[9]
وَلَا يَحْزُنكَ	65.Nor let there sadden[10] you
قَوْلُهُمْ	their saying.[11]
إِنَّ ٱلْعِزَّةَ	Verily power and prestige[12]
لِلَّهِ جَمِيعًا	belong to Allah *in toto*.
هُوَ ٱلسَّمِيعُ	He is the All-Hearing,
ٱلْعَلِيمُ ﴿٦٥﴾	the All-Knowing.
أَلَآ	66. Behold,
إِنَّ لِلَّهِ	verily to Allah belongs
مَن فِى ٱلسَّمَٰوَٰتِ	whoever[13] is in the heavens
وَمَن فِى ٱلْأَرْضِ	and whoever is in the earth.[14]

1. i. e., the *'awliyâ'* of Allah are those who believe in Allah, His Messenger Muhammad, peace and blessings of Allah be on him, and the Book (Qur'ân) that has been sent down to him
2. i. e., they continue to be on their guard against Allah's displeasure by scrupulously following His injunctions contained in the Qur'ân and the instructions of His Messenger (*sunnah*). يتقون ***yattaqûna*** = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:6, p. 638, n. 5).
3. بشرى ***bushrâ*** = glad tidings, good news. See at 7:57, p. 488, n. 3.
4. i. e., of Allah's help (see for instance 40:51 and 47:7).
5. i. e., of forgiveness and *jannah* (See for instance 5:9, 9:72, 41:30 and 48:29. Also see Al-Ṭabrî, XI, 133-134; Ibn Kathîr, IV, 216-217).
6. تبديل ***tabdîl*** = to vary, to alter, to change, exchange (verbal noun in form II of *badala*, to replace. See *baddil* at 10:15, p. 641, n. 8).
7. i. e., the promises of Allah (see 6:34,115; 13:31; 18:27; 39:20).
8. i. e, the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز ***fawz*** = success, triumph, victory, achievement. See at 9:111, p. 626, n. 7.
9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:89, p. 615, n. 11).
10. لا يحزن - ***lâ yaḥzun(u)*** = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥazan/ḥuzn*]. The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 5:41, p. 348, n. 2.
11. i. e., the sayings of the unbelievers about Allah, His Messenger, peace and blessings of Allah be on him, and about the Book (the Qur'ân) sent down to him.
12. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 4:139, p. 306, n. 6.
13. Note the word *man* which applies to animate beings.
14. Therefore Allah Alone deserves to be worshipped, none or nothing else.

وَمَا يَتَّبِعُ And naught do there follow[1]
ٱلَّذِينَ يَدْعُونَ those who invoke[2]
مِن دُونِ ٱللَّهِ besides Allah
شُرَكَآءَ partners-gods[3] –
إِن يَتَّبِعُونَ naught do they follow
إِلَّا ٱلظَّنَّ except conjecture;[4]
وَإِنْ هُمْ and naught do they do
إِلَّا يَخْرُصُونَ ﴿٦٦﴾ except telling lies.[5]

هُوَ ٱلَّذِى 67. He it is Who
جَعَلَ لَكُمُ ٱلَّيْلَ has set[6] for you the night
لِتَسْكُنُوا۟ فِيهِ that you may repose[7] therein,
وَٱلنَّهَارَ مُبْصِرًا and the day giving visibility.[8]
إِنَّ فِى ذَٰلِكَ Verily therein are
لَـَٔايَـٰتٍ لِّقَوْمٍ sure signs[9] for a people
يَسْمَعُونَ ﴿٦٧﴾ that listen.[10]

قَالُوا۟ 68. They say
ٱتَّخَذَ ٱللَّهُ وَلَدًا Allah has taken[11] a son.
سُبْحَـٰنَهُۥ Sacrosanct is He;
هُوَ ٱلْغَنِىُّ He is the One Above Want.
لَهُۥ To Him belongs
مَا فِى ٱلسَّمَـٰوَٰتِ all that is in the heavens

1. يتبع ***yattabi'u*** = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yuttaba'a* at 10:35, p. 650, n. 8).

2. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 6:108, p. 436, n. 6).

3. i. e., partners with Allah, partner-gods شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 7:190, p. 540, n. 3.

4. i. e., the gods and goddesses the polytheists worship and invoke have no real existence but are mere invention of their own imagination and conjecture.

5. i. e., in setting up the imaginary gods and goddesses and in attributing imaginary functions to them. يخرصون ***yakhruṣûna*** = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*kharṣ*], to guess, to tell an untruth. See *takhruṣûna* at 6:148, p. 455, n. 11).

6. جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 5: 20, p. 319, n.5).

7. تسكنوا ***taskunû***(*na*) = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

8. مبصر ***mubṣir*** (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See *mubṣirûn* at 7:201, p. 543, n. 8).

9. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:7, p. 638, n. 9.

10. i. e., listen attentively in order to understand. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 8:21, p. 554, n. 1).

11. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 4:125, p. 299, n. 12).

وَمَا فِي ٱلْأَرْضِ and all that is in the earth.
إِنْ عِندَكُم You do not have with you
مِّن سُلْطَٰنٍ بِهَٰذَآ any authority[1] for this.
أَتَقُولُونَ عَلَى ٱللَّهِ Do you say against Allah
مَا لَا تَعْلَمُونَ ﴿٦٨﴾ what you do not know?[2]

قُلْ 69. Say:
إِنَّ ٱلَّذِينَ يَفْتَرُونَ "Verily those who fabricate[3]
عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie
لَا يُفْلِحُونَ ﴿٦٩﴾ shall not succeed.[4]

مَتَٰعٌ 70. An enjoyment[5]
فِي ٱلدُّنْيَا in this world;
ثُمَّ إِلَيْنَا thereafter to Us
مَرْجِعُهُمْ ثُمَّ shall be their return;[6] then
نُذِيقُهُمُ We will make them taste[7]
ٱلْعَذَابَ ٱلشَّدِيدَ the severe[8] punishment
بِمَا كَانُوا because they use to
يَكْفُرُونَ ﴿٧٠﴾ disbelieve.[9]

Section (*Ruû'*) 7

وَٱتْلُ عَلَيْهِمْ 71. And recite[10] unto them
نَبَأَ نُوحٍ the tidings[11] of Nûh.

1. i. e., any sanction and evidence for saying that Allah has taken a son for Himself. سلطان ***sulṭân*** = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

2. i. e., what you do not know the reality and truth of.

3. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

4. i. e., in the hereafter. يفلحون ***yufliḥûna*** = they succeed, prosper (v. iii. m. pl. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *yufliḥu* at 10:17, p. 642, n.8).

5. i. e., what the unbelievers say and do is merely their enjoyment in this world. متاع ***matâ'*** (pl. *'amti'ah*)= enjoyment, pleasure, delight, useful article, gear, provision. See at 10: 23, p. 645, n. 7.

6. i. e. after resurrection. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:46, p. 654, n. 6).

7. نذيق ***nudhîqu*** = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See *'adhaqnâ* at 10:21, p. 644, n. 1).

8. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 6:124, p. 443, n. 10).

9. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 3:21, p.163, n. 1).

10. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 7:175, p. 533, n. 10).

11. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 9:70, p. 607, n. 4.

إِذْ قَالَ لِقَوْمِهِۦ	When he said to his people:
يَٰقَوْمِ	"O my people,
إِن كَانَ كَبُرَ عَلَيْكُم	if it is heavy[1] on you
مَّقَامِى وَتَذْكِيرِى	my sojourn[2] and reminding[3]
بِـَٔايَٰتِ ٱللَّهِ	of the revelations of Allah,
فَعَلَى ٱللَّهِ تَوَكَّلْتُ	then on Allah I depend.[4]
فَأَجْمِعُوٓا۟	So you all resolve [5] on your
أَمْرَكُمْ وَشُرَكَآءَكُمْ	plan and your partners[6],
ثُمَّ لَا يَكُنْ أَمْرُكُمْ	then let not your plan be
عَلَيْكُمْ غُمَّةً	on you any distress[7]
ثُمَّ ٱقْضُوٓا۟ إِلَىَّ	and execute[8] [it] on me
وَلَا تُنظِرُونِ ﴿٧١﴾	and give me no respite.[9]
فَإِن تَوَلَّيْتُمْ	72. But if you turn away,[10]
فَمَا سَأَلْتُكُم	then[11] I have not asked of
مِّنْ أَجْرٍ	you any reward.[11]
إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ	My reward is but on Allah;
وَأُمِرْتُ أَنْ	and I have been commanded
أَكُونَ مِنَ ٱلْمُسْلِمِينَ	that I be of the Muslims.
﴿٧٢﴾	
فَكَذَّبُوهُ	73.But they cried lies[12] to
فَنَجَّيْنَٰهُ	him; so We rescued[13] him
وَمَن مَّعَهُۥ	and those with him

1. كبر ***kabura*** = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabûrah*, to be big. See at 6:35, p. 404, n. 9).

2. مقام ***maqâm*** = place, standing, position (here stay, sojourn). (Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See *muqîm* at 9:68, p. 60, n. 4).

3. i. e., reminding of the duty to worship Allah Alone. تذكير ***tadhkîr*** = to remind, to call attention to (verbal noun in form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 10:3, p. 636, n. 7.

4. i. e., for support and help. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 9:129, p. 634, n. 10).

5. أجمعوا ***'ajmi'û*** = you (all) resolve on a plan, make a joint decision, come to terms (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. *'ajma'û 'amrahum* is an idiom meaning they all agreed on a plan).

6. i. e., the partner-gods. The word *wa* here means "with" (*Tafsîr al-Jalâlayn*).

7. غمة ***ghummah*** = distress, anxiety, affliction.

8. اقضوا ***uqḍû*** = you (all) execute, carry out, accomplish, finish, conclude, decree (v. ii. m. pl. imperative from *qaḍâ* [*qaḍâ'*], to settle, to decide. See *quḍiya* at 10:54, p. 656, n. 12).

9. لا تنظروا ***lâ tunẓirû*** (*ni*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative {prohibition} from *'anẓara*, form IV of *naẓara* [*naẓar / manẓar*], to see. See at 7:195, p. 541, n. 11).

10. i. e.,from the truth you are called to. توليتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near , to lie next. See at 9:3, p. 577, n. 5).

11. i. e., know that I do not ask any benefit fot it.

12. كذبوا ***kadhdhabû*** = they cried lies, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:45, p. 654, n. 1).

13. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 2:49, p. 23, n. 13).

فِى ٱلْفُلْكِ	in the Ark[1]
وَجَعَلْنَـٰهُمْ خَلَـٰٓئِفَ	and made them successors[2]
وَأَغْرَقْنَا ٱلَّذِينَ	and drowned[3] those who
كَذَّبُوا۟ بِـَٔايَـٰتِنَا	cried lies to our revelations.
فَٱنظُرْ كَيْفَ كَانَ عَـٰقِبَةُ	So see how was the end[4]
ٱلْمُنذَرِينَ ﴿٧٣﴾	of those that were warned.[5]
ثُمَّ بَعَثْنَا	74. Then We sent out[6]
مِنۢ بَعْدِهِۦ رُسُلًا	after it Messengers
إِلَىٰ قَوْمِهِمْ	to their peoples;
فَجَآءُوهُم	and they came to them
بِٱلْبَيِّنَـٰتِ	with the clear evidences;[7]
فَمَا كَانُوا۟ لِيُؤْمِنُوا۟	but they were not to believe
بِمَا كَذَّبُوا۟ بِهِۦ	in what they had cried lies to
مِن قَبْلُ	afore.
كَذَٰلِكَ نَطْبَعُ	Thus do We put a seal[8]
عَلَىٰ قُلُوبِ	on the hearts of
ٱلْمُعْتَدِينَ ﴿٧٤﴾	the transgressors.[9]
ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم	75. Then We sent out after
مُّوسَىٰ وَهَـٰرُونَ	them Mûsâ and Hârûn to
إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ	the Pharaoh and his chiefs[10]
بِـَٔايَـٰتِنَا	with Our signs;[11]

1. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:22, p. 644, n. 9.

2. i. e., successors in the earth. خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492 , n. 8).

3. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 8:54, p. 567, n. 10).

4. عاقبة ***âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 10:39, p. 652, n. 5.

5. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 6:48, p. 409, n. 11).

6. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 7:103, p. 505, n. 10).

7. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:13, p. 640, n. 7).

8. i. e., because of their persistence in unbelief and transgression their hearts are closed to the truth. نطبع ***naṭba'u*** = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:100, p. 504, n. 10).

9. i. e., who transgress and violate the injunctions and prohibitions of Allah. معتدين ***mu'tadîn*** (pl.; acc./gen. of *mu'tadûn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 7:55, p. 487, n. 8).

10. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 7:88, p. 500, n. 4).

11. i. e., messages as well as miracles. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:67, p. 661, n. 9.

فَٱسْتَكْبَرُوا۟	but they turned arrogant[1]
وَكَانُوا۟ قَوْمًا	and continued to be a people
مُّجْرِمِينَ ﴿٧٥﴾	committing sins.[2]
فَلَمَّا جَآءَهُمُ	76. So when there came to
ٱلْحَقُّ مِنْ عِندِنَا	them the truth[3] from Us
قَالُوٓا۟ إِنَّ هَٰذَا	they said: "This indeed is
لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾	a sorcery[4] quite obvious."[5]
قَالَ مُوسَىٰٓ	77. Mûsâ said:
أَتَقُولُونَ لِلْحَقِّ	"Do you say [this]of the truth
لَمَّا جَآءَكُمْ	when it has come to you?
أَسِحْرٌ هَٰذَا	A sorcery is this?
وَلَا يُفْلِحُ	But successful will not be[6]
ٱلسَّٰحِرُونَ ﴿٧٧﴾	the sorcerers"
قَالُوٓا۟ أَجِئْتَنَا	78. They said: "Have you
لِتَلْفِتَنَا	come to us to divert[7] us
عَمَّا وَجَدْنَا	from what we found
عَلَيْهِ ءَابَآءَنَا	our fathers on[8] and
وَتَكُونَ لَكُمَا	that there be for you two[9]
ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ	the greatness[10] in the land?
وَمَا نَحْنُ لَكُمَا	But we are not to you two
بِمُؤْمِنِينَ ﴿٧٨﴾	giving credence.[11]

1. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 7:133, p. 513, n. 14).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 10:13, p. 641, n 2).

3. i. e., the proofs of the truth, the miracles that Allah caused to happen at the hands of Mûsâ.

4. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft , enchantment. See at 6:7, p. 394, n. 4.

5. مبين ***mubîn*** = all too clear, glaringly obvious, manifest, patent. See at 10:61, p. 659, n. 14.

6. i. e., the sorcerers whom the Pharaoh summoned to discredit Mûsâ, peace be on him (see *'âyah* 79 below and also, for instance, 7:103-125 and 79:21-25). يفلح ***yufliḥu*** = he succeeds, prospers, becomes successful (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 10:17, p. 642, n.8).

7. تلفت ***talfita***(*u*) = you turn, direct, draw to (followed by the particle *'an* it means "you turn away from", divert} (v. ii. m. s. impfct. from *lafata* [*laft*], to turn, to direct. The terminal letter is given *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb).

8. i. e., the religion and customs on which we found our fathers and forefathers. This plea of ancestral religion has ever since been put forward by polytheists and others in support of their beliefs and practices.

9. i. e., Mûsâ and Hârûn, peace be on them.

10. The Pharaoh unjustly accused Mûsâ and Hârûn, peace be on them, of being motivated by the desire to gain power and prominence in Egypt. It was a totally false accusation. They acted only on Allah's command (see 79:15-20) and did not desire to obtain any worldly gain out of their mission. كبرياء ***kibriyâ'*** = greatness, magnificence, pride, arrogance.

11. مؤمنين ***mu'minîn*** (pl.; acc./gen. of *mu'minûn;* s. *mu'min*) = believers, those who give credence, have faith (act. participle from *âmana* [*'îmân*], from IV of *amina*, to be safe. See *yu'minûna* at 7:27, p. 474, n. 3).

وَقَالَ فِرْعَوْنُ 79. And the Pharaoh said:
ٱئْتُونِى بِكُلِّ سَٰحِرٍ "Bring me every sorcerer[1]
عَلِيمٍ ﴿٧٩﴾ well-informed."[2]

فَلَمَّا جَآءَ ٱلسَّحَرَةُ 80. When the sorcerers came
قَالَ لَهُم مُّوسَىٰٓ Mûsâ said to them:
أَلْقُوا۟ مَآ أَنتُم "Throw[3] what you are
مُّلْقُونَ ﴿٨٠﴾ going to throw."[4]

فَلَمَّآ أَلْقَوْا۟ 81. So when they threw[5]
قَالَ مُوسَىٰ Mûsâ said: "What you have
مَا جِئْتُم بِهِ ٱلسِّحْرُ come up with is a sorcery.[6]
إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ Verily Allah will nullify[7] it;
إِنَّ ٱللَّهَ لَا يُصْلِحُ verily Allah makes not good[8]
عَمَلَ the deed of
ٱلْمُفْسِدِينَ ﴿٨١﴾ the mischief-makers.[9]

وَيُحِقُّ ٱللَّهُ 82."And Allah effectuates[10]
ٱلْحَقَّ بِكَلِمَٰتِهِۦ the truth with His words
وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ though the sinful[11] detest.[12]
﴿٨٢﴾

Section (*Rukû'*) 9

فَمَآ ءَامَنَ لِمُوسَىٰٓ 83. But none believed Mûsâ
إِلَّا ذُرِّيَّةٌ except an offspring[13]

1. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 10:2, p. 636, n. 1).
2. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient.
3. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 7:150, p. 521, n. 8). 4. ملقون ***mulqûn*** (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ* . See n. 3 above).
5. ألقوا ***'alqaw*** = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*. See n. 3 above. See also at 4:90, p.281, n. 13).
6. i. e., it has no real worth and existence, and it is not comparable to what I have been sent with.
7. يبطل ***yubṭilu*** = he nullifies, renders void (v. iii. m. s. impfct. from *'abṭala*, form IV of *baṭala* [*buṭl/buṭlân*], to be void. See at 8:8, p. 548, n. 7).
8. يصلح ***yuṣlihu*** = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣlaḥa* at 6:54, p. 412, n. 8).
9. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).
10. يحق ***yuḥiqqu*** = he enforces, accomplishes, effectuates (v. iii. m. s. impfct. from *'aḥaqqa*, form IV of *ḥaqq*, to be true, right. See *ḥaqqat* at 10:33, p. 649, n. 11).
11. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama*[*jarm*], to commit a crime. See at 8:8, p. 548, n. 9).
12. كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 9:46, p. 597, n. 6).
13. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 7:172, p. 533, n. 2).

مِن قَوْمِهِۦ	of his people
عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ	due to fear[1] of the Pharaoh
وَمَلَإِيْهِمْ	and their chiefs[2] that
أَن يَفْتِنَهُمْ ۚ	they would persecute[3] them;
وَإِنَّ فِرْعَوْنَ	and the Pharaoh was indeed
لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ	a tyrant[4] in the land and was
لَمِنَ ٱلْمُسْرِفِينَ ﴿٨٣﴾	of those committing excesses.[5]
وَقَالَ مُوسَىٰ	84. And Mûsâ said:
يَٰقَوْمِ إِن كُنتُمْ	"O my people, if you have
ءَامَنتُم بِٱللَّهِ	believed in Allah
فَعَلَيْهِ تَوَكَّلُوٓا۟	then on Him you all rely,[6]
إِن كُنتُم مُّسْلِمِينَ	if you are Muslims."[7]
﴿٨٤﴾	
فَقَالُوا۟	85. So they said:
عَلَى ٱللَّهِ تَوَكَّلْنَا	" On Allah we do rely.
رَبَّنَا لَا تَجْعَلْنَا	Our Lord, do not make us
فِتْنَةً لِّلْقَوْمِ	a trial[9] for the people
ٱلظَّٰلِمِينَ ﴿٨٥﴾	committing injustice."[10]
وَنَجِّنَا	86. "And rescue[11] us
بِرَحْمَتِكَ	by Your mercy
مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ	from the infidel people."
﴿٨٦﴾	

1. خوف ***khawf*** = fear, apprehension, dread, threat. See at 7:49, p. 484, n. 4.

2. ملأ ***mala'*** = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 10:75, p. 664, n. 10).

3. يفتن ***yaftina(u)*** = he puts to trial, he torments/troubles/persecutes (v. iii. m. s. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 4:101, p. 288, n. 11).

4. عال ***'âlin***= tyrant, self-exalting.

5. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

6. توكلوا ***tawakkalû*** = you (all) rely, depend, put your trust in (v. ii. m. pl. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See *tawakkal* at 8:61, p. 569, n. 11).

7. مسلمين ***Muslimin*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and sincerely to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 6:163, p. 463, n. 3).

8. i. e., an object of trial and persecution (see *Safwat*, p. 282). فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

10. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, those who commit injustice (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 7:150, p. 522, n. 2).

11. نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ[najw/ najâ'/ najâh*], to be saved, to escape. See *najjâ* at 7:89, p. 500, n. 13).

وَأَوْحَيْنَآ	87. And We communicated[1]
إِلَىٰ مُوسَىٰ وَأَخِيهِ	to Mûsâ and his brother
أَن تَبَوَّءَا	that you provide[2]
لِقَوْمِكُمَا بِمِصْرَ	for your people in Egypt
بُيُوتًا وَٱجْعَلُوا۟	houses and make your
بُيُوتَكُمْ قِبْلَةً	houses a prayer niche,[3]
وَأَقِيمُوا۟	and properly perform[4]
ٱلصَّلَوٰةَ	the prayers
وَبَشِّرِ	and give glad tidings[5]
ٱلْمُؤْمِنِينَ ﴿٨٧﴾	to the believers.
وَقَالَ مُوسَىٰ	88. And Mûsâ said:
رَبَّنَآ إِنَّكَ ءَاتَيْتَ	"Our Lord, You have given
فِرْعَوْنَ وَمَلَأَهُۥ	the Pharaoh and his chiefs
زِينَةً وَأَمْوَٰلًا	grandeur[6] and riches
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا	in the worldly life, our Lord,
لِيُضِلُّوا۟	that they may lead astray[7]
عَن سَبِيلِكَ رَبَّنَا	from your way. Our Lord,
ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ	efface[8] their wealth
وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ	and stiffen[9] their hearts
فَلَا يُؤْمِنُوا۟	so that they may not believe
حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ	till they see the punishment
ٱلْأَلِيمَ ﴿٨٨﴾	most painful.[10]

1. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 7:117, p. 509, n. 1) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. تبوءا ***tabawwa'â*** = you (two) provide, put up (v. ii. m. dual imperative from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *bawwa'a* at 7:74, p. 494, n. 4).

3. i. e., places for worship; for the Pharaoh had prohibited the performance of prayers to Allah. قبلة ***qiblah*** = the direction to turn in prayer (toward the Ka'ba), prayer niche. See at 2:142, p. 67, n. 2.

4. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 7:16, p. 469, n. 9).

5. i. e., of deliverance from the tyranny and oppression of the Pharaoh and of rewards in the hereafter. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

6. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, splendour. See at 7:31, p. 475, n. 8.

7. i. e., lead astray their subject people. يضلوا ***yuḍillû*** (*na*) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:116, p. 440, n. 6).

8. اطمس ***iṭmis***= efface, obliterate, wipe out, destroy (v. ii. m. s. imperative from *ṭamasa ṭams/ṭumûs*], to be effaced. See *naṭmisa* at 4:47, p. 262, n. 6).

9. اشدد ***ushdud*** = make hard, harden, stiffen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See *shadîd* at 10:70, p. 622, n. 8).

10. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 10:4, p. 637, n. 5.

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾

89. He said: "Answered[1] has already been your prayer". So you two be steadfast[2] and must not follow[3] the way of those who do not know.[4]

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا حَتَّىٰٓ إِذَآ أَدْرَكَهُ ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ﴿٩٠﴾

90. And We crossed[5] with the Children of Isrâ'îl the sea. So there pursued[6] them the Pharaoh and his hosts in outrage[7] and aggression[8] till when the drowing[9] overtook[10] him he said; "I believe that there is no deity except He in Whom there believe the Children of Isrâ'îl, and I am a Muslim."

ءَآلْـَٰٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ﴿٩١﴾

91. Now?[11] While you defied[12] before and were of the mischief-makers.

1. i. e., it has been acceded to and granted. أجيبت ***'ujîbat*** = she or it was answered, responded to (v. iii. f. s. past passive from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *'ujîbtum* at 5:109. p. 384, n. 8).

2. i. e., in your mission and faith. استقيما ***istaqîmâ*** = you (two) be steadfast, upright (v. ii. m. dual imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See *istaqâmû* at 9:7, p. 579, n. 8).

3. لا تتبعان ***lâ tattabi'ânni*** = you two must not follow, should not follow (v. ii. m. dual, emphatic imperative {prohibition} from *ittaba'a* , form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'u* at 10:66, p. 661, n. 1).

4. i. e., do not know the truth and the consequences of disobedience to Allah and disregard of His warnings.

5. جاوزنا ***jâwaznâ*** = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz/jawâz/majâz*], to pass, to be allowed. See at 7:138, p. 515, n. 11).

6. أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of [*taba'/tabâ'ah*], to follow. See at 7:175, p. 534, n. 3).

7. بغى ***baghy*** = outrage, injustice, wrong. See at 10:23, p. 645, n. 6.

8. عدو ***'adw*** = aggression, hostility, oppression.

9. The Pharaoh and his hosts were drowned in the sea while Allah enabled Mûsâ and his followers to cross it safely by separating its water and making a path for them through it (see 2:50). غرق ***gharaq*** = drowning, sinking, immersion. See *'aghraqnâ* at 10:73, p. 664, n. 3.

10. أدرك ***'adraka*** = he overtook, attained, reached, grasped, understood (v. iii. m. s. past in form IV of *daraka* [*darak/dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).

11. i. e., now that the punishment has already befallen you, your believing and submitting will be of no avail.

12. عصيت ***'aṣayta*** = you disobeyed, rebelled, defied (v. ii. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See *'aṣaytu* at 10:91, p. 669, n. 12).

فَٱلْيَوْمَ	92. So today
نُنَجِّيكَ	We shall deliver[1] you
بِبَدَنِكَ لِتَكُونَ	with your body that you be
لِمَنْ خَلْفَكَ ءَايَةً	for those after you a sign.[2]
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ	And verily many of men are
عَنْ ءَايَٰتِنَا	about Our signs
لَغَٰفِلُونَ ﴿٩٢﴾	indeed heedless.[3]

Section (*Rukû'*) 10

وَلَقَدْ بَوَّأْنَا	93. And We had settled[4]
بَنِىٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl in
مُبَوَّأَ صِدْقٍ	a domicile[5] of dignity[6]
وَرَزَقْنَٰهُم	and gave them provision[7]
مِّنَ ٱلطَّيِّبَٰتِ	of the good things.[8]
فَمَا ٱخْتَلَفُوا۟	So they did not differ[9]
حَتَّىٰ جَآءَهُمُ	until there came to them
ٱلْعِلْمُ	the knowledge.[10]
إِنَّ رَبَّكَ	Verily your Lord
يَقْضِى بَيْنَهُمْ	will decide[11] between them
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
فِيمَا كَانُوا۟	regarding what they use to
فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾	differ in.

1. The dead body of the Pharaoh was thrown out of the water on to a raised ground so that people could see that he was dead and destroyed (Al-Tabarî, XI, 164-166). نجي ***nunajjî*** = we deliver, save, rescue (v. i. pl. impfct. from *najjâ* , form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *najjâ* at 7:89, p. 500, n. 13).

2. i. e., a warning and matter for reflection.

3. i. e., they do not reflect over them. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 10:7, p. 638, n. 10.

4. i. e., in Egypt and Syria. بوأنا ***bawwa'nâ*** = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

5. مبوأ ***mubawwa'*** = domicile, habitation, settlement (see n. 4 above).

6. *sidq* is used here as an idiom meaning dignity, honour. See *qadam sidq* at 10:2, p. 635, n. 6. صدق ***ṣidq*** = truth, truthfulness, veracity. See at 6:115, p. 440, n. 1.

7. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 8:3, p. 547, n. 10).

8. i. e., lawful and beneficial things for food. طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 8:26, p. 556, n. 12.

9. i. e., they did not differ about the coming of Prophet Muhammad, peace and blessings of Allah be on him, which was foretold in their scripture (Al-Ṭabarî, XI, 167). اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 10:19, p. 643, n. 5).

10. i. e., what they had already the knowledge of, the object of their knowledge, namely, Prophet Muḥammad, peace and blessings of Allah be on him (Al-Ṭabarî,XI, 167). يقضى ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 8:44, p. 563, n. 7).

فَإِن كُنتَ 94. So if you are
فِي شَكٍّ مِّمَّآ in any doubt[1] about what
أَنزَلْنَآ إِلَيْكَ We have sent down[2] to you
فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ then ask those who read
ٱلْكِتَـٰبَ مِن قَبْلِكَ the Book before you.[3]
لَقَدْ جَآءَكَ There has really come to you
ٱلْحَقُّ مِن رَّبِّكَ the truth[4] from your Lord.
فَلَا تَكُونَنَّ So you must not be
مِنَ ٱلْمُمْتَرِينَ ﴿٩٤﴾ of the sceptics.[5]

وَلَا تَكُونَنَّ 95. Nor ever be
مِنَ ٱلَّذِينَ كَذَّبُوا۟ of those who called lies[6]
بِـَٔايَـٰتِ ٱللَّهِ to the revelations[7] of Allah
فَتَكُونَ and be as such
مِنَ ٱلْخَـٰسِرِينَ of those in loss.[8]
﴿٩٥﴾

إِنَّ ٱلَّذِينَ 96. Verily those
حَقَّتْ عَلَيْهِمْ on whom has become due[9]
كَلِمَتُ رَبِّكَ the word[10] of your Lord
لَا يُؤْمِنُونَ ﴿٩٦﴾ will not believe –

وَلَوْ جَآءَتْهُمْ 97. Even if there came to
كُلُّ ءَايَةٍ them every sign[11] –

1. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 4:157, p. 315, n. 4.

2. i. e., the Qur'ân and the mission you are entrusted with. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 10:24, p. 645, n. 10).

3. For, there is definite information in their Scripture about the coming of you as the Final Messenger of Allah.

4. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ân containing instructions about the true and universal religion, Islam.

5. ممترين ***mumtarîn*** (acc./gen. of *mumtarûn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtâra*, form VIII from *miryah/muryah*, doubt, dispute. See at 6:114, p. 439, n. 10).

6. كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:73, p. 663, n. 12).

7. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:75, p. 664, n. 11.

8. i. e., deprived of Allah's pleasure and mercy, especially in the hereafter. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 7:149, p. 521, n. 3).

9. حقت ***ḥaqqat*** = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqa*. See at 10:33, p. 649, n. 11).

10. i. e., Allah's decree to deprive them of His mercy.

11. i. e., every miracle and evidence. See n. 7 above.

حَتَّىٰ يَرَوُا۟	till they saw
ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٩٧﴾	the punishment most painful.
فَلَوْلَا كَانَتْ	98. So why was not there
قَرْيَةٌ ءَامَنَتْ	a habitation[1] that believed
فَنَفَعَهَآ إِيمَٰنُهَآ	and its belief profited[2] it? –
إِلَّا قَوْمَ يُونُسَ	Except the people of Yûnus;[3]
لَمَّآ ءَامَنُوا۟	when they believed
كَشَفْنَا عَنْهُمْ	We removed[4] from them
عَذَابَ ٱلْخِزْىِ	the punishment of disgrace[5]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in this worldly life
وَمَتَّعْنَٰهُمْ	and granted them to enjoy[6]
إِلَىٰ حِينٍ ﴿٩٨﴾	till a time.
وَلَوْ شَآءَ رَبُّكَ	99. Had your Lord so willed,
لَءَامَنَ	there would have believed
مَن فِى ٱلْأَرْضِ	those in the earth,
كُلُّهُمْ جَمِيعًا	all of them in a body.
أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ	Are you then to coerce[7] men
حَتَّىٰ يَكُونُوا۟	till they became
مُؤْمِنِينَ ﴿٩٩﴾	believers?
وَمَا كَانَ لِنَفْسٍ	100. Nor is it for any person

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 7:161, p. 527, n. 14.

2. i. e., unlike the Pharaoh's declaration of belief when faced with Allah's retribution, why did a people not believe in time so that they could profit by their belief? نفع ***nafa'a*** = he or it profited, benefited, availed, was of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See *yanfa'u* at 10:16, p. 642, n. 10).

3. i. e., except as was the case of the people of Prophet Yûnus, peace be on him, who believed when faced with sure retribution but were nonetheless saved.

4. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:12, p. 640, n. 6).

5. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 9:63, p. 604, n. 3.

6. متعنا ***matta'nâ*** = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'tum* at 9:69, p.606, n. 9).

7. تكره ***tukrihu*** = you coerce, compel, force, constrain (v. ii. m. s. impfct. from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

أَن تُؤْمِنَ to believe
إِلَّا بِإِذْنِ ٱللَّهِ except by the leave[1] of Allah;
وَيَجْعَلُ ٱلرِّجْسَ and He puts[2] the filth[3]
عَلَى ٱلَّذِينَ on those who
لَا يَعْقِلُونَ ﴿١٠٠﴾ do not exercise reason.[4]

قُلِ ٱنظُرُوا۟ مَاذَا فِى 101. Say: " Look[5] at what is
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ in the heavens and the earth";
وَمَا تُغْنِى but there avail[6] not
ٱلْـَٔايَٰتُ وَٱلنُّذُرُ the signs and the warners[7]
عَن قَوْمٍ لَّا يُؤْمِنُونَ a people that do not believe.
﴿١٠١﴾

فَهَلْ يَنتَظِرُونَ 102. So do they await[8] aught
إِلَّا مِثْلَ أَيَّامِ but the like of the days[9] of
ٱلَّذِينَ خَلَوْا۟ those who passed away[10]
مِن قَبْلِهِمْ ۚ before them?
قُلْ فَٱنتَظِرُوٓا۟ Say: "Then keep waiting.
إِنِّى مَعَكُم I am too along with you
مِّنَ ٱلْمُنتَظِرِينَ of those waiting."
﴿١٠٢﴾

ثُمَّ نُنَجِّى 103. Then, We deliver[11]
رُسُلَنَا Our Messengers
وَٱلَّذِينَ ءَامَنُوا۟ and those who belive.

1. Guidance takes place entirely by Allah's leave; but He does not punish anyone except those who do not exercise their reason, which is a gift of His, and who fail to reflect on what is in the heavens and the earth, as stated in the next clause of this *'âyah* and in the following *'âyah*. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization (See at 8:66, p. 571, n.6).

2. يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See *ja'ala* at 10:67, p. 661, n. 6).

3. i. e., filth of punishment. رجس ***rijs*** (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

4. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 8:22, p. 554, n. 6).

5. انظروا ***unzurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 6:11, p. 395, n. 6).

6. تغنى ***tughnî***= she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *tughniya* at 8:19, p. 553, n. 8).

7. نذر ***nudhur*** (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See *nadhîr* at 7:188, p.539, n. 6.

8. ينتظرون ***yantaẓirûna*** = they await, wait, anticipate, look expectantly, bide time (v. iii. m. pl. impfct. from *intaẓara*, form VIII of *naẓara* [*naẓar/manẓar*], to see, view. See *intaẓirû* at 10:20, p. 643, n. 9).

9. i. e., the days of punishment and retribution.

10. خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 3:119, n. 4).

11. i. e., it has been Our (Allah's) practice to deliver. ننجي ***nunajjî*** = we deliver, save, rescue (v. i. pl. impfct. from *najjâ* , form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 10:92, p. 670, n. 1).

كَذَٰلِكَ حَقًّا عَلَيْنَا Thus it is incumbent on Us,[1]
نُنجِ ٱلْمُؤْمِنِينَ We will rescue the believers.
١٠٣

Section (*Rukû'*) 11

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ 104. Say: "O men,
إِن كُنتُمْ فِى شَكٍّ if you are in doubt[2]
مِّن دِينِى about my religion,[3]
فَلَآ أَعْبُدُ then [note] I do not worship[4]
ٱلَّذِينَ تَعْبُدُونَ those that you worship
مِن دُونِ ٱللَّهِ in lieu of Allah;
وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى but I worship Allah Who
يَتَوَفَّىٰكُمْ causes you to die[5]
وَأُمِرْتُ and I have been commanded
أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ that I be of the believers.
١٠٤

وَأَنْ أَقِمْ 105. And that you set
وَجْهَكَ لِلدِّينِ your face[6] to the religion
حَنِيفًا being a sincere monotheist[7]
وَلَا تَكُونَنَّ مِنَ and never be of
ٱلْمُشْرِكِينَ the polytheists.[8]
١٠٥

وَلَا تَدْعُ 106. Nor invoke
مِن دُونِ ٱللَّهِ in lieu of Allah

1. This was an assurance by Allah to the Prophet, peace and blessings of Allah be on him, that He would deliver him and the believers from the persecution of the unbelievers and from any retribution that might befall the latter on account of their unbelief and disobedience.

2. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:94, p. 671, n. 1.

3. دين ***dîn*** = religion, creed, faith, worship, judgement. See at 10:22, p. 645, n. 3.

4. This is a clear statement of *tawhîd* (monotheism) in respect of worship and submission. أعبد ***'a'budu*** = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. See *u'bdû* at 7:73, p. 494, n. 6 and *na'budu* at 1:5, p. 2, n. 1).

5. يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 8:50, p. 566, n. 1).

6. i. e., your whole self, without turning to anything or anyone else in paying allegiance, worshipping and seeking assistance. وجه ***wajh*** (s.; pl. *wujûh)* = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 3:72, p. 183, n. 5; 2:115, p. 55, n. 3.

7. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 6:78, , p. 423, n. 5).

8. This concluding clause clarifies the sense of a *hanîf* being the very opposite of a polytheist. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 6:161, p. 462, n. 10).

مَا لَا يَنفَعُكَ that which neither benefits[1]
وَلَا يَضُرُّكَ you nor harms[2] you.
فَإِن فَعَلْتَ If you do,
فَإِنَّكَ إِذًا you will indeed then be
مِّنَ الظَّالِمِينَ ﴿١٠٦﴾ of the transgressors.[3]

وَإِن يَمْسَسْكَ اللَّهُ 107. And if Allah hits[4]
بِضُرٍّ you with a harm,
فَلَا كَاشِفَ لَهُ[5] none is there to remove[5] it
إِلَّا هُوَ except He;
وَإِن يُرِدْكَ and if he intends[6] for you any
بِخَيْرٍ فَلَا رَادَّ good, none can hold back[7]
لِفَضْلِهِ His bounty.
يُصِيبُ بِهِ مَن يَشَاءُ He bestows[8] it on whom He
مِنْ عِبَادِهِ will of His servants; and
وَهُوَ الْغَفُورُ He is the Most Forgiving,
الرَّحِيمُ ﴿١٠٧﴾ Most Merciful.

قُلْ يَا أَيُّهَا النَّاسُ 108. Say: "O men, there
قَدْ جَاءَكُمُ الْحَقُّ has come to you the truth
مِن رَّبِّكُمْ from your Lord. So
فَمَنِ اهْتَدَىٰ whoever receives guidance,[9]
فَإِنَّمَا يَهْتَدِي He but receives guidance

1. The idols and images, indeed all the imaginary gods and goddesses that the polytheists worship have no power to do any god or harm. It is Allah Alone Who has the power to do good or to cause harm, as stated in the next *'âyah*. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:18, p. 642, n. 10).

2. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurra* at 10:18, p. 642, n. 19).

3. Note that those who set partners with Allah and worship them are *ẓâlimîn* (transgressors). At 31:13 the Qur'ân calls *shirk* a grave *ẓulm*. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 10:39, p. 652, n. 6).

4. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless for the verb is in a conditional clause preceded by *'in* . See at 6:17, p. 397, n. 8).

5. كاشف ***kâshif*** (s.; pl. *kâshifûn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See at 6:17, p. 397, n. 10.

6. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in* . See at 6:125, p. 444, n. 1).

7. راد ***râdd*** = one who puts back, repels, resists, returns, holds back (active participle from *radda* [*radd*], to send back, to put back. See *yaruddûna* at 9:101, p. 621, n. 13).

8. يصيب ***yuṣîbu*** = he or it hits, reaches, afflicts, bestows, allots, makes to fall to (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 9:120, p. 630, n. 9).

9. اهتدى ***ihtadâ*** = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadîn* at 10:45, p. 654, n. 2).

لِنَفْسِهِۦ for himself;

وَمَن ضَلَّ and whoever goes astray,[1] he

فَإِنَّمَا يَضِلُّ عَلَيْهَا but strays to his loss;

وَمَآ أَنَا۠ عَلَيْكُم and I am not over you

بِوَكِيلٍ ﴿١٠٨﴾ a guarduan-trustee."[2]

وَٱتَّبِعْ مَا 109. And follow[3] what

يُوحَىٰٓ إِلَيْكَ is communicated[4] to you

وَٱصْبِرْ and have patience[5]

حَتَّىٰ يَحْكُمَ ٱللَّهُ until Allah decides;[6]

وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ and He is the Best of Judges.

﴿١٠٩﴾

1. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

2. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 6:107, p. 436, n. 4).

3. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 6:106, p. 435, n. 14).

4. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 10:15, p. 641, n. 11). The word *waḥy* technically means Allah's communication to His Prophets by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

5. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *iṣbirû* at 8:46, p. 564, n. 5).

6. i. e., decides between you and the unbelievers who do you wrong. يحكم ***yaḥkuma***(*u*) = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See at 7:88, p. 500, n. 3).

11. *SÛRAT HÛD*

Makkan: 123 *'âyahs*

This is a late Makkan *sûrah*, revealed after the death of *'Umm al-Mu'minîn* Khadîjah, (r. a.) and the Prophet's uncle 'Abû Ṭâlib. Like all Makkan *sûrahs* it concentrates on the fundamentals of the faith, namely, monotheism (*tawhîd*), *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the truth of the Qur'ân being a Book sent by Allah, Resurrection, Day of Judgement, reward and punishment. The Islamic mission and the Muslims had been passing through a difficult phase at that time due to the opposition and persecution of the unbelieving Makkan leaders. The *sûrah* therefore consoles and encourages the believers by drawing attention to the fact that all the previous Prophets had to face similar opposition and enmity of the unbelieving leaders and their followers and that Allah had always helped and rescued the Prophets and the believers. In this context the story of Prophet Nûh, peace be on him, is related in some detail. This is followed by the story of Prophet Hûd, peace be on him, who was sent to the physically gigantic and self conceited 'Âd people. The *sûrah* is named after him. Then reference is made to the missions and struggles of Prophets Ṣâlih, Lûṭ, Shu'ayb, Mûsâ and Hârûn, peace and blessings of Allah be on them, the underlying emphasis being that all the previous Prophets had delivered the same message of monotheism and Islam.

سُورَةُ هُودٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرۚ 1. *Alif - Lâm - Râ*;[1]

كِتَٰبٌ a Book,[2]

أُحۡكِمَتۡ ءَايَٰتُهُۥ its *'âyahs* are made perfect[3],

ثُمَّ فُصِّلَتۡ moreover they are set out in

مِن لَّدُنۡ حَكِيمٍ detail[4] from the All-Wise,

خَبِيرٍ ۝١ All-Aware.

أَلَّا تَعۡبُدُوٓاْ 2. That you worship[5] naught

إِلَّا ٱللَّهَۚ but Allah.

إِنَّنِي لَكُم Verily I am unto you

مِّنۡهُ نَذِيرٞ from Him[6] a warner[7] and

وَبَشِيرٞ ۝٢ a harbinger of good tidings.[8]

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this Qur'ân. The *'âyah* emphsizes that the Qur'ân is sent down by Allah and that therefore it is not a composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else.

3. أحكمت ***'uḥkimat*** = it or she was made firm, perfected, consolidated, made properly (v. iii. f. s. past passive from *'aḥkama*, form IV of *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkuma* at 10:109, p. 676, n. 6; and *muḥkamât at* 3:7, p. 156, n. 3.

4. i. e., its instructions are made clear and distinct. فصلت ***fuṣṣilat*** = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. The main theme of the Book as a whole is monotheism (*tawḥîd*) in all its aspects, particularly in respect of worship and invocation.

6. This is a clear assertion that Muḥammad, peace and blessings of Allah be on him, was appointed a Messenger by Allah. He did not assume it himself.

7. i. e., against Allah's displeasure and punishment. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 7:188, p.539, n. 6.

8. i. e., of rewards for the believers and doers of good deeds. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, harbinger of good tidings. See at 7:188, p. 539, n. 7.

وَأَنِ ٱسْتَغْفِرُوا۟ 3. And that you seek forgive-
رَبَّكُمْ ness[1] of your Lord and then
ثُمَّ تُوبُوٓا۟ إِلَيْهِ turn in repentance[1] to Him,
يُمَتِّعْكُم He will make you enjoy [2]
مَّتَٰعًا حَسَنًا a handsome delight
إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term[3] specified[4]
وَيُؤْتِ كُلَّ and will award every
ذِى فَضْلٍ فَضْلَهُۥ owner of merit[5] His grace.
وَإِن تَوَلَّوْا۟ But if you turn away,[6]
فَإِنِّىٓ أَخَافُ عَلَيْكُمْ then I fear against you
عَذَابَ the torment of
يَوْمٍ كَبِيرٍ ﴿٣﴾ an enormous Day.[7]

إِلَى ٱللَّهِ 4. To Allah shall be
مَرْجِعُكُمْ your return;[8]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ and He is over everything
قَدِيرٌ ﴿٤﴾ Omnipotent.

أَلَآ إِنَّهُمْ 5. O sure, they indeed
يَثْنُونَ صُدُورَهُمْ fold[9] their bosoms
لِيَسْتَخْفُوا۟ مِنْهُ to conceal[10] from Him.
أَلَا حِينَ يَسْتَغْشُونَ O sure, when they wrap
ثِيَابَهُمْ themselves[11] in their clothes

1. توبوا ***tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 2:53, p.25, n. 6).

2. يمتع ***yumatti'***(*u*) = he makes /lets (someone) enjoy, gives to enjoy (v. iii. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away. The final letter is vowelless for the verb comes as conclusion of a conditional clause. See *umatti'u* at 2:126, p. 60, n. 6).

3. i. e., He will grant you ease and enjoyment during your lifetime in this world. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 10:49, p. 655, n. 5.

4. i. e., the lifetime of each individual. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 6:61, p. 415, n. 7).

5. i. e., in belief and deed. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, merit. See at 9:28, p.588, n. 8.

6. i. e., from the truth you are called to. تولوا ***tawallaw*** (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause. See at 9:92, p. 617, n. 3).

7. i. e., the Day of Resurrection and Judgement.

8. i. e., after Resurrection; so you shall have to face judgement. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:70, p. 662, n. 6).

9. يثنون ***yathnûna*** = they fold, double up (v. iii. m. pl. impfct. from *thanâ* [*thany*], to double up).

10. يستخفوا ***yastakhfû*** (*na*) = they hide, seek to conceal (v. iii. m. pl. impfct. from *istakhfâ*, form X of *khafiya* [*khafâ' / khîfah / khufyah*], to be hidden. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *yastakhfûna* at 4:108, p. 292, n. 16).

11. ***yastaghshûna*** = they wrap themselves, cover themselves (v. iii. m. pl. impfct. from *istaghshâ*, form X of *ghashiya* [*ghishâwah*], to cover. See *'ughshiyat* at 10:27, p. 647, n. 12).

يَعْلَمُ مَا يُسِرُّونَ He knows what they conceal[1]
وَمَا يُعْلِنُونَ ۚ and what they disclose.[2]
إِنَّهُۥ عَلِيمٌۢ Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ ۝ of the secrets of the hearts.[3]

PART (*JUZ'*) 12

وَمَا مِن دَآبَّةٍ 6. And no crawling creature[4]
فِى ٱلْأَرْضِ إِلَّا is there in the earth but
عَلَى ٱللَّهِ رِزْقُهَا on Allah is its sustenance;[5]
وَيَعْلَمُ مُسْتَقَرَّهَا and He knows its abode[6]
وَمُسْتَوْدَعَهَا ۚ and its repository.[7]
كُلٌّ فِى كِتَٰبٍ Everything is in a book
مُّبِينٍ ۝ all too clear.

وَهُوَ ٱلَّذِى خَلَقَ 7. And He it is Who created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth
فِى سِتَّةِ أَيَّامٍ in six days
وَكَانَ عَرْشُهُۥ while His Throne[8] was
عَلَى ٱلْمَآءِ over water,
لِيَبْلُوَكُمْ that He might test[9] you as to
أَيُّكُمْ أَحْسَنُ who of you is the best[10] in
عَمَلًا ۗ وَلَئِن قُلْتَ deeds; but if you say:
إِنَّكُم مَّبْعُوثُونَ "Verily you shall be resur-
مِنۢ بَعْدِ ٱلْمَوْتِ rected[11] after death",

1. يسرون ***yusirrûna*** = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 2:77, p. 36, n. 8).
2. يعلنون ***yu'linûna*** = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 2:77, p. 36, n. 9).
3. Therefore neither deeds nor thoughts and intentions remain unknown to Allah. صدور ***ṣudûr*** (pl.; sing. صدر ***ṣadr***) = breasts, chests, bosoms, hearts, front, beginning. See at 7:43, p. 481, n. 4.
4. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 6: 38, p. 415, n. 9.
5. i. e., Allah gurantees and provides the means of livelihood for every living being. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 10:59, p. 658, n. 6.
6. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 7:24, p. 472, n. 8).
7. i. e., Allah knows where one will live during one's life, where one will die and where one will remain after death. مستودع ***mustawda'*** = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave. See at 6:98, p. 432, n.8).
8. عرش ***'arsh***= Throne. See at 9:129, p. 634, n. 11.
9. يبلو ***yabluwa***(*lu*) = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 6:165, p. 464, n. 4).
10. i. e., in respect of compliance with the injunctions of the Qur'ân and *sunnah* and in sincere devotion (*ikhlâs*) to Allah.
11. مبعوثون ***mab'ûthûna*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See *mab'ûthîn* at 6:29, p. 402, n. 1).

لَيَقُولَنَّ ٱلَّذِينَ	there sure will say those who
كَفَرُوٓا۟ إِنْ هَٰذَآ	disbelieve: "This is naught
إِلَّا سِحْرٌ مُّبِينٌ ﴿٧﴾	but a sorcery[1] quite obvious."
وَلَئِنْ أَخَّرْنَا عَنْهُمُ	8. And if We put off[2] from
ٱلْعَذَابَ إِلَىٰٓ	them the punishment till a
أُمَّةٍ مَّعْدُودَةٍ	period[3] countable[4]
لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ	they say: "What detains[5] it?"
أَلَا يَوْمَ يَأْتِيهِمْ	O sure, the day it comes to
لَيْسَ مَصْرُوفًا	them it shall not be diverted[6]
عَنْهُمْ	from them and
وَحَاقَ بِهِم	there shall encircle[7] them
مَّا كَانُوا۟	what they use to
بِهِۦ يَسْتَهْزِءُونَ ﴿٨﴾	scoff at.[8]

Section (*Rukû'*) 2

وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ	9. And if We make man
مِنَّا رَحْمَةً	taste[9] mercy from Us
ثُمَّ نَزَعْنَٰهَا مِنْهُ	and then divest[10] it of him
إِنَّهُۥ لَيَـُٔوسٌ	he indeed is despondent,[11]
كَفُورٌ ﴿٩﴾	ungrateful.
وَلَئِنْ أَذَقْنَٰهُ	10.And if We make him taste

1. i. e., they characterized the Qur'ân as sorcery for, while disbelieving the message of Resurrection they at the same time recognized the bewitching force and beauty of the Qur'ân. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 10:76, p. 665, n. 4.

2. أخرنا ***'akhkharnâ*** = we put off, delayed, postponed, deferred (v. i. m. pl. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkharta* at 4:76, p. 275, n. 2).

3. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *'ummah* here has the sense of both time and generation of people (See Ibn Kathîr, IV, 242. See also 12:45). See at 10:159, p. 526, n.9.

4. i. e., countable in respect of units of time. معدود ***ma'dûd*** = countable, limited in number. See *ma'dûdât* at 2:202, p. 98, n. 5.

5. i. e., the unbelievers say so in derision and without understanding that it is inevitable and inescapable. يحبس ***yaḥbisu*** = he detains, checks, holds back, withholds, confines (v. iii. m. s. impfct. from *ḥabasa* [*ḥabs*], to hold, to confine. See *taḥbisûna* at 5:106, p. 382, n. 9).

6. مصروف ***maṣrûf*** = diverted, distracted, turned away, alienated, expended (passive participle from *ṣarafa* [*ṣarf*], to divert, to spend. See *tuṣrafûna* at 10:32, p. 649, n. 10).

7. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 6:10, p. 395, n. 2).

8. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See at 6:5, p. 393, n.2).

9. أذقنا ***'adhaqnâ*** = we made (someone) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:21, p. 644, n. 1).

10. نزعنا ***naza'nâ*** = we took off, divested, removed (v. i. pl. past from *naza'a* [*naz'*], to remove, to take away. See at 7:43, p. 481, n. 3).

11. يؤوس ***ya'ûs*** = despondent, despairing, hopeless.

نَعْمَآءَ بَعْدَ ضَرَّآءَ graces[1] after a distress[2]
مَسَّتْهُ that afflicted[3] him,
لَيَقُولَنَّ he indeed says: "The
ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ evils have gone from me".
إِنَّهُۥ لَفَرِحٌ He bcomes exultant,[4]
فَخُورٌ ﴿١٠﴾ boastful.[5]

إِلَّا ٱلَّذِينَ 11. Except those who
صَبَرُوا۟ bear with patience[6]
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do good deeds.[7]
أُو۟لَٰٓئِكَ لَهُم Such ones, they shall have
مَّغْفِرَةٌ forgiveness
وَأَجْرٌ كَبِيرٌ ﴿١١﴾ and a magnificent reward.[8]

فَلَعَلَّكَ 12. But perhaps you
تَارِكٌۢ بَعْضَ would omit[9] some of what is
مَا يُوحَىٰٓ إِلَيْكَ communicated to you, for
وَضَآئِقٌۢ بِهِۦ صَدْرُكَ your heart is straitened[10] by it
أَن يَقُولُوا۟ that they would say:
لَوْلَآ أُنزِلَ "Why is not there sent down
عَلَيْهِ كَنزٌ on him a treasure or there
أَوْ جَآءَ مَعَهُۥ مَلَكٌ comes with him an angel?"
إِنَّمَآ أَنتَ نَذِيرٌ You are but a warner;[11]

1. نعماء ***na'mâ'*** = graces, favour.

2. Such as disease, poverty, insecurity of life and property. ضراء ***darrâ'*** = affliction, suffering, illness, distress. See at 10:21, p. 644, n. 2.

3. مست ***massat*** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 10:21, p. 644, n. 3).

4. فرح ***fariḥ*** = delighted, exultant, happy. See *fariḥîn* at 3:169, p. 222, n. 9.

5. The *'âyah* censures those who, when faced with difficulties or sufferings, lose faith in Allah and become despaired of His mercy, and also those who, when their difficulties and sufferings are over, become exultant, forget Allah and think that they will never again be in difficulties and distresses. The right course is to be patient and confident of Allah's mercy amidst difficulties and distresses and grateful and humble when these are over. فخور ***fakhûr*** = arrogant, proud, boastful. See at 4:36, p. 257, n. 9.

6. i. e., when in difficulties. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 7:137, p. 515, n. 7).

7. صالحات ***ṣâliḥât*** (pl.; sing. صالحة ***ṣâliḥah***) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 10:8, p. 638, n. 13.

8. أجر ***'ajr*** (pl. أجور ***'ujûr***) = reward, recompense, remuneration. See at 9:120, p. 631, n. 7).

9. The Makkan unbelievers scoffed at the idea of Resurrection and Judgement and asked the Prophet, peace and blessings of Allah be on him, to come up with an angel, or a treasure or with a different Qur'ân. The *'âyah* asks him not to be distressed at that and not to withhold from them anything of the Qur'ân, but to give out whatever was communicated to him disregarding their reaction to it. تارك ***târik*** = one who leaves out, omits, gives up (act. participle from *taraka* [*tark*], to leave. See *taraktum* at 6:94, p. 430, n. 5).

10. ضائق ***ḍâ'iq*** = straitened, depressed (act. participle from *ḍâqa* [*ḍayq/ḍîq*], to be narrow, straitened. See *ḍâqat* at 9:118, p. 629, n.8).

11. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 11:2, p. 677, n. 7.

وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

and Allah is over everything the Guardian-Trustee.[1]

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ﴿١٣﴾

13. Or do they say: "He has fabricated[2] it" ? Say: "Then come up with ten *sûrahs* the like of it, faked,[3] and invite whomsoever you are able to,[4] besides Allah, if your are truthful."[5]

فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٤﴾

14.So if they do not respond[6] to you then know that it has been but sent down[7] with Allah's knowledge and that there is no deity except He. Then will you be Muslims?[8]

مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا

15. Whoever is wont to desire[9] the worldly life and its embellishment[10]

1. This is a further encouragement to the Prophet, peace and blessings of Allah be on him, and through him to the believers, to covey Allah's words disregarding the unbelievers' criticisms. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 6:107, p. 436, n. 4).

2. The *'âyah* is addressed as much to the then Makkan unbelievers as to modern critics of the Qur'ân. See also 2:24, 10:38 and 17:88. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:37, p.651 , n. 8).

3. مفتريات ***muftaryât*** (pl., s. *muftaran*) = fabricated, faked, falsely made up (passive participle from *iftarâ*. See n. 2 above).

4. i. e., call on anyone to help you. استطعتم ***istaṭa'tum*** = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 10:37, p. 651, n. 9).

5. i. e., in your allegation. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 9:119, p. 630, n. 3).

6. i. e., if those whom you may call on to assist you do not respond to you. يستجيبوا ***yastajîbû***(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajîbu* at 6:36. p. 405, n. 1).

7. أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 6:8, p. 394, n. 6).

8. مسلمون ***muslimûn*** (sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 2:136, p. 64, n. 8.

9. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:85, p. 614, n. 5).

10. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, splendour. See at 10:88, p. 668, n. 6.

نُوَفِّ إِلَيْهِمْ We shall pay in full[1] to them
أَعْمَٰلَهُمْ فِيهَا for their deeds therein
وَهُمْ فِيهَا and they in that
لَا يُبْخَسُونَ ﴿١٥﴾ will not be lessened .[2]

أُولَٰٓئِكَ ٱلَّذِينَ 16. Those[3] are they who
لَيْسَ لَهُمْ will have nothing for them
فِى ٱلْءَاخِرَةِ in the hereafter
إِلَّا ٱلنَّارُ except the fire;[4]
وَحَبِطَ and gone in vain[5] will be
مَا صَنَعُوا۟ فِيهَا what they accomplish[6] therein
وَبَٰطِلٌ مَّا and void will be what
كَانُوا۟ يَعْمَلُونَ they use to do.
﴿١٦﴾

أَفَمَن كَانَ 17. Is then the one who is
عَلَىٰ بَيِّنَةٍ on a clear evidence[7]
مِّن رَّبِّهِۦ from his Lord
وَيَتْلُوهُ and there follows[8] him
شَاهِدٌ مِّنْهُ a witness[9] from Him,
وَمِن قَبْلِهِۦ and before it there was
كِتَٰبُ مُوسَىٰٓ the Book of Mûsâ
إِمَامًا وَرَحْمَةً as guide[10] and mercy ?[11]
أُو۟لَٰٓئِكَ يُؤْمِنُونَ بِهِۦ Such people believe in it;

1. i. e., in respect of health, wealth and amenities. نوف ***nuwaffi***(نوفي) = we pay in full, fulfil (v. i. pl. impfct. from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. The final *yâ'* is dropped because the verb is conclusion of a conditional clause. See *yuwaffa* at 8:60, p. 569, n. 7).

2. i. e., no diminution will be made in the fruits of their efforts in this world. يبخسون ***yubkhasûna*** = they are reduced, diminished, lessened (v. iii. m. pl. impfct. passive from *bakhasa* [*bakhs*], to decrease. See *lâ tabkhasû* at 7:85, p. 499, n. 1).

3. i. e., such people whose only object is the ease and comfort of this worldly life will have nothing for them in the hereafter. See 42:20.

4. i. e., the fire of hell.

5. حبط ***habiṭa*** = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 6:88, p. 426, n. 9).

6. صنعوا ***ṣana'û*** = they did, accomplished, performed, made, manufactured (v. iii. m. pl. past from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See *yaṣna'u* at 7:137, p. 515, n. 9).

7. i. e., the Qur'ân and the clear guidance and evidence it contains. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 8:42, p.562, n. 11

8. The expression "follows" here means "supports" (see *Ṣafwat*, p. 288). يتلوا ***yatlû*** = he recites, reads, follows (v. iii. m. s. impfct. from *talâ* [*tilâwah/tulûw*], to recite, to follow. See at 3:164, p. 220, n. 3).

9. i. e., the angel Jibrîl. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See *shuhûd* at 10:61, p. 659, n. 7.

10. The emphasis is on the fact that the message and teachings of the Qur'ân are in corroboration of those in the original *Torah*. امام ***imâm*** (pl. *a'immah*) = leader, guide, model., highway. See at 2:124, p. 59, n. 2.

11. The conclusion of the interrogation is kept silent, which is : Is the one who is on a clear evidence from his Lord ... the same as the one who is not like that and desires only the happiness in this world?(See *Tafsîr al-Jalâlayn*).

وَمَن يَكْفُرْ بِهِۦ	but whoever disbelieves in it
مِنَ ٱلْأَحْزَابِ	of the groups,[1]
فَٱلنَّارُ مَوْعِدُهُۥ	fire will be his rendezvous.[2]
فَلَا تَكُ فِى مِرْيَةٍ	So do not be in any doubt[3]
مِّنْهُ	about it;[4]
إِنَّهُ ٱلْحَقُّ	it is certainly the truth
مِن رَّبِّكَ	from your Lord,
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ	but most men
لَا يُؤْمِنُونَ ﴿١٧﴾	do not believe.
وَمَنْ أَظْلَمُ	18. And who is viler[5]
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[6]
عَلَى ٱللَّهِ كَذِبًا	against Allah a lie?[7]
أُو۟لَٰٓئِكَ	Such people will be
يُعْرَضُونَ عَلَىٰ رَبِّهِمْ	submitted[8] to their Lord
وَيَقُولُ ٱلْأَشْهَٰدُ	and the witnesses[9] will say:
هَٰٓؤُلَآءِ ٱلَّذِينَ	"These are those who
كَذَبُوا۟ عَلَىٰ رَبِّهِمْ	lied[10] against their Lord."
أَلَا لَعْنَةُ ٱللَّهِ	O sure, the curse[11] of Allah
عَلَى ٱلظَّٰلِمِينَ ﴿١٨﴾	will be on the transgressors–
ٱلَّذِينَ يَصُدُّونَ	19. Who prevent[12]
عَن سَبِيلِ ٱللَّهِ	from the way of Allah

1. i. e., of the followers of the different creeds and faiths. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See *hizb* at 5:56, p. 358, n. 4.

2. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See *maw'idah* at 9:113, p. 627, n. 10.

3. مرية ***miryah*** = doubt, misgivings. See *mumtarîn* at 10:94, p. 671, n. 5.

4. i. e., about the Qur'ân and the messages delivered through it.

5. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓâlim*. See at 7:36, p. 477, n. 10).

6. افترى ***iftarâ*** = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 11:13, p. 682 , n. 2).

7. Such as saying that He has partners or that He has taken a son for Himself.

8. i. e., on the Day of Judgement. يعرضون ***yu'raḍûna*** = they are displayed, exposed, submitted, placed/set before (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa* [*'arḍ*], to become visible, to be wide. See *tu'riḍû* at 9:95, p. 618, n. 10).

9. i. e., witnesses from among the angels, Prophets and others أشهاد ***'ashâd*** (pl.; s. *shâhid*) = witnesses. See *shâhid* at 11:17, p. 683, n. 9.

10. كذبوا *kadhabû* = they lied, made false statement (v. iii. m. pl. past from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:23, p. 399, n. 11).

11. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 7:44, p. 482, n. 7.

12. i. e., prevent others from accepting the truth (Islam). يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 9:34, p. 591, n. 3).

وَيَبْغُونَهَا عِوَجًا and desire[1] it crooked;[2]
وَهُم بِالْآخِرَةِ and they are in the hereafter
هُمْ كَافِرُونَ ﴿١٩﴾ the ones disbelieving.

أُولَٰئِكَ لَمْ يَكُونُوا 20. Such people cannot
مُعْجِزِينَ فِي الْأَرْضِ escape[3] in the earth
وَمَا كَانَ لَهُم nor are there for them
مِّن دُونِ اللَّهِ besides Allah
مِنْ أَوْلِيَاءَ any friend-protectors.[4]
يُضَاعَفُ لَهُمُ Doubled[5] will be for them
الْعَذَابُ the punishment, [for]
مَا كَانُوا يَسْتَطِيعُونَ they cannot afford[6]
السَّمْعَ to listen[7]
وَمَا كَانُوا يُبْصِرُونَ nor do they use to see.[8]
﴿٢٠﴾

أُولَٰئِكَ الَّذِينَ 21. These are they who
خَسِرُوا أَنفُسَهُمْ have lost themselves
وَضَلَّ عَنْهُم and lost to them will be
مَّا كَانُوا يَفْتَرُونَ what they use to trump up.[10]
﴿٢١﴾

لَا جَرَمَ أَنَّهُمْ 22. No doubt,[11] they shall be
فِي الْآخِرَةِ in the hereafter
هُمُ الْأَخْسَرُونَ the ones worst in loss.
﴿٢٢﴾

1. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 9:47, p. 598, n. 1. See also at 10:23, p. 645, n. 5).

2. i. e., they want the *dîn* of Allah to be modified according to their whims and caprices. عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 7:86, p. 399, n. 8.

3. i. e., escape from Allah's retribution if He inflicts it. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 10:53, p. 656, n. 6).

4. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 9:71, p. 608, n. 1.

5. يضاعف ***yuḍâ'afu*** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*ḍi'f*], to double, redouble. See *yuḍâ'ifu* at 4:40, p. 258, n. 9).

6. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭî'ûna* at 2:273, p. 143, n. 3).

7. i. e., though they are provided with the hearing faculty they do not care to listen to and benefit from the messages delivered to them. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 6:46, p. 408, n. 14.

9. i. e., see with a view to understanding. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 10:43, p. 653, n. 6).

10. i. e., of false gods and goddesses يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

11. لا جرم ***lâ jarama*** is an idiom meaning : of course, no doubt, certainly.

إِنَّ ٱلَّذِينَ ءَامَنُوا 23. Verily those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds and
وَأَخْبَتُوٓا إِلَىٰ رَبِّهِمْ be humble[1] before their Lord,
أُو۟لَٰٓئِكَ أَصْحَٰبُ they will be the inmates[2]
ٱلْجَنَّةِ ۖ of the garden.
هُمْ فِيهَا They in there
خَٰلِدُونَ ﴿٢٣﴾ shall live for ever.[3]

مَثَلُ 24. The simile of
ٱلْفَرِيقَيْنِ the two groups[4] is
كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ as the blind[5] and the deaf,[6]
وَٱلْبَصِيرِ and the one who sees[7] and
وَٱلسَّمِيعِ ۚ هَلْ and the one who hears? [8] Do
يَسْتَوِيَانِ مَثَلًا ۚ they equalize[9] for instance?
أَفَلَا تَذَكَّرُونَ So will you not take heed?[10]
﴿٢٤﴾ **Section (*Rukû'*) 3**

وَلَقَدْ أَرْسَلْنَا 25. And We had sent out[11]
نُوحًا إِلَىٰ قَوْمِهِۦٓ Nûḥ to his people[who said]:
إِنِّى لَكُمْ نَذِيرٌ "I am for you a warner,
مُّبِينٌ ﴿٢٥﴾ open and clear."[12]

أَلَّا تَعْبُدُوٓا 26."That you worship naught
إِلَّا ٱللَّهَ ۖ but Allah;
إِنِّىٓ أَخَافُ عَلَيْكُمْ I fear against you

1. أخبتوا ***'akhbatû*** = they became humble, lowly (v. iii. m. pl. past from *'akhbata*, form IV of *khabata* [*khabt*], to be calm).

2. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 10:26, p. 647, n. 4).

3. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 10:26, p. 647, n. 5).

4. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فريقين ***farîqayn*** (dual; acc./gen. of *farîqân*, s. *farîq*) = two groups, sections, parties, bands, factions. See at 6:81, p. 424, n. 5.

5. i. e., blind to Allah's revelations communicated through His Messenger. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 6:50, p. 410, n. 8.

6. i. e. deaf to the call to the truth. أصم ***'aṣamm*** (s.; pl. *ṣumm/ṣummân*) = deaf. See *ṣumm* at 8:22, p. 554, n. 4.

7. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 8:72, p. 574, n. 8).

8. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 3:38, p. 170, n. 11).

9. يستويان ***yastawiyâni*** = they (two) become equal, even, straight, upright (v. iii. m. dual impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 10:3, p. 636, n. 4).

10. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 10:3, p. 636, n. 7).

11. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:162, p. 528, n. 8).

12. مبين ***mubîn*** = open and clear, glaringly obvious, manifest. See at 10:76, p. 665, n. 5.

عَذَابَ يَوْمٍ the punishment of a day
أَلِيمٍ ﴿٢٦﴾ most painful.[1]

فَقَالَ ٱلْمَلَأُ 27. But there said the chiefs[2]
ٱلَّذِينَ كَفَرُوا۟ who disbelieved
مِن قَوْمِهِۦ of his people:
مَا نَرَىٰكَ "We do not consider[3] you
إِلَّا بَشَرًا مِّثْلَنَا aught but a man like us,
وَمَا نَرَىٰكَ nor do we see you
ٱتَّبَعَكَ as following[4] you anyone
إِلَّا ٱلَّذِينَ except those who are
هُمْ أَرَاذِلُنَا the meanest[5] of us,
بَادِىَ ٱلرَّأْىِ immature in opinion;[6]
وَمَا نَرَىٰ لَكُمْ nor do we think you have
عَلَيْنَا مِن فَضْلٍ over us any excellence;[7]
بَلْ نَظُنُّكُمْ rather we believe[8] you are
كَٰذِبِينَ ﴿٢٧﴾ liars."

قَالَ يَٰقَوْمِ 28. He said: "O my people,
أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ do you think, if I am on
بَيِّنَةٍ مِّن رَّبِّى a clear proof[9] from my Lord
وَءَاتَىٰنِى رَحْمَةً and He has given me mercy[10]
مِّنْ عِندِهِۦ from His side

1. Nûḥ, peace be on him, and indeed all Messengers of Allah, made a call to monotheism (*tawḥîd*) and warned against the sin of setting partners (*shirk*) with Him and the consequent punishment in the hereafter. أليم ***'alîm*** = *agonizing, anguishing, excruciating, most painful.* See at 10:88, p. 668, n. 10.

2. It is the leaders and influential men of society who in all ages opposed reform and the truth delivered by Allah's Messengers. ملأ ***mala'*** = crowd, host, grandees, council of elders, notables, chiefs. See at 10:83, p. 667, n. 2).

3. The leaders of the people of Nûḥ, peace be on him, advanced mainly three types of objections against him, namely, that he was nothing more than a human being like them, that his followers were the lowest group in the society having no mature understanding of affairs and that he was not socially and materially superior to them. The same sort of objections were raised by the Makkan unbelieving leaders against Prophet Muhammad, peace and blessings of Allah be on him. نرى ***narâ*** = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. See at 2:144, p. 68, n. 2.

4. اتبع ***ittaba'a*** = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 8:64, p. 570, n. 10).

5. The leaders' criterion of greatness was wealth and influence, not the quality of character and conviction in respect of which the believers were far greater than they. أراذل ***'arâdhil*** (pl.; s. *'ardhal*, elative of *radhîl*) = the meanest, lowest, most despicable/ contemptible.

6. بادى الرأى ***bâdî al-ra'y*** is an idiom meaning: a person of immature opinion, deficient in understanding.

7. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:3, p.678, n. 5.

8. نظن ***naẓunnu*** = we think, believe, suppose, presume (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See at 7:66, p. 491, n. 10)

9. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:17, p. 683, n. 7.

10. i. e., guidance and Messengership.

فَعُمِّيَتْ عَلَيْكُمْ	but it is obscured[1] on you,
أَنُلْزِمُكُمُوهَا	shall we compel[2] you to it
وَأَنتُمْ لَهَا كَٰرِهُونَ	while you are averse[3] to it?
﴿٢٨﴾	
وَيَٰقَوْمِ	29. And O my people,
لَآ أَسْـَٔلُكُمْ عَلَيْهِ	I do not ask of you for it
مَالًا	any wealth;
إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِ	my reward[4] is but on Allah;
وَمَآ أَنَا۠ بِطَارِدِ	nor am I going to drive
ٱلَّذِينَ ءَامَنُوٓا۟	away[5] those who believe.
إِنَّهُم	They are indeed
مُّلَٰقُوا۟ رَبِّهِمْ	going to meet[6] their Lord;
وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا	but I see you are a people
تَجْهَلُونَ ﴿٢٩﴾	lacking knowledge.[7]
وَيَٰقَوْمِ مَن	30. And O my people, who
يَنصُرُنِي مِنَ ٱللَّهِ	will help[8] me against Allah
إِن طَرَدتُّهُمْ	if I drove[9] them out?
أَفَلَا تَذَكَّرُونَ	So will you not take heed?[10]
﴿٣٠﴾	
وَلَآ أَقُولُ لَكُمْ	31. Nor do I say to you that I
عِندِي خَزَآئِنُ ٱللَّهِ	have the treasuries[11] of Allah
وَلَآ أَعْلَمُ ٱلْغَيْبَ	nor do I know the unseen,

1. عميت ***'ummiyat*** = she or it is blinded, obscured (v. iii. f. s. past passive from *'ammâ*, form II of *'amiya* [*'aman*], to be blind. See *'amû* at 5:71, p. 365, n. 7).

2. The lesson is that no force is to be applied in making one change one's faith (see 2:256). نلزم ***nulzimu*** = we compel, force, obligate (v. i. pl. impfct. from *'alzama*, form IV of *lazima* [*luzûm*], to be incumbent, to stick to).

3. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse (act. participle from *kariha* [*karh/kurh/karâhah/karâhiyah*], to detest, dislike). See at 9:48, p. 598, n. 9.

4. أجر ***'ajr*** (pl.; اجور *'ujûr*) = reward, recompense, remuneration. See at 11:11, p. 681, n. 8).

5. طارد ***ṭârid*** = one who drives away, is going to drive away/expel (act. participle from *ṭarada* [*ṭard*], to drive away). See *lâ taṭrud* at 6:52, p. 411, n. 3.

6. ملاقوا ***mulâqû(n)***, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:249, p. 127, n. 4).

7. تجهلون ***tajhalûna*** = you lack knowledge, are ignorant, foolish (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *yajhalûna* at 6:111, p. 438, n. 4).

8. ينصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣur* at 9:14, p. 582, n. 4).

9. طردت ***ṭaradtu*** = I drove out, expelled (v. i. s. past from *ṭarada*. See n. 5 above).

10. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 11:24, p. 686, n. 10).

11. i. e., the wealth, provisions and all other benefits and graces that He bestows. The Prophet was a man like all the others but that he received *wahy* from Allah. خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers . See at 6:50, p. 410, n. 4.

وَلَآ أَقُولُ إِنِّى مَلَكٌ nor do I say I am an angel,
وَلَآ أَقُولُ لِلَّذِينَ nor do I say to those
تَزْدَرِىٓ أَعْيُنُكُمْ whom your eyes despise[1]
لَن يُؤْتِيَهُمُ ٱللَّهُ that Allah will not give them
خَيْرًا any good.[2]
ٱللَّهُ أَعْلَمُ Allah knows best
بِمَا فِىٓ أَنفُسِهِمْ what is within their selves.
إِنِّىٓ إِذًا I shall in that case[3] be
لَّمِنَ ٱلظَّٰلِمِينَ ﴿٣١﴾ indeed of the wrong-doers.[4]

قَالُوا۟ يَٰنُوحُ 32. They said: "O Nûh,
قَدْ جَٰدَلْتَنَا you have argued[5] with us
فَأَكْثَرْتَ and have done much
جِدَٰلَنَا debate[6] with us.
فَأْتِنَا Then bring us
بِمَا تَعِدُنَآ what you threaten[7] us with,
إِن كُنتَ مِنَ if you are of
ٱلصَّٰدِقِينَ ﴿٣٢﴾ those that speak the truth.[8]

قَالَ إِنَّمَا يَأْتِيكُم 33. He said: "Allah will but
بِهِ ٱللَّهُ إِن شَآءَ bring it, if He will,
وَمَآ أَنتُم بِمُعْجِزِينَ and you cannot escape."[9]
﴿٣٣﴾

1. تزدری ***tazdarî*** = she or it despises, hates belittles, views with contempt (v. iii. f. s. impfct. from *izdarâ*, form VIII of *zarâ* [*zirâyah*], to rebuke, to find fault with).

2. i. e., guidance and reward for their faith and deeds, though the unbelievers despise them because of their not being materially well-off and influential in society. خير ***khayr*** = good /better/ best, benefit, advantage, wealth, property . See at 7:188, p. 539, n. 3.

3. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

4. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 10:106, p. 673, n. 3).

5. جادلت ***jâdalta*** = you argued, debated, quarrelled, disputed, controverted, wrangled (v. ii. m. s. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

6. Nûḥ had a long life and he tried over a long period to bring his people to the truth. جدال ***jidâl*** = quarrel, quarrelling, dispute, debate.

7. i. e., what you threaten us with of Allah's retribution. تعد ***ta'idu*** = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 7:77, p. 496, n. 7).

8. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 11:13, p. 682, n. 5).

9. i. e., escape from Allah's retribution if He inflicts it. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

وَلَا يَنفَعُكُمْ 34. "Nor will there benefit[1]
نُصْحِيٓ you my sincere advice[2]
إِنْ أَرَدتُّ even though I intend
أَنْ أَنصَحَ لَكُمْ to give you sincere advice,[3]
إِن كَانَ ٱللَّهُ يُرِيدُ were Allah to will[4]
أَن يُغْوِيَكُمْ to make you stray.[5]
هُوَ رَبُّكُمْ He is your Lord, and to
وَإِلَيْهِ تُرْجَعُونَ Him you will be returned."[6]

أَمْ يَقُولُونَ 35. Or do they say,[7]
ٱفْتَرَىٰهُ "He has fabricated[7] it"?
قُلْ إِنِ ٱفْتَرَيْتُهُۥ Say: "If I have fabricated it,
فَعَلَيَّ إِجْرَامِى upon me lies my sin,[8]
وَأَنَا۠ بَرِىٓءٌ and I am free[9] of what
مِّمَّا تُجْرِمُونَ you commit of crimes."[10]

Section (*Rukû'*) 4

وَأُوحِىَ 36. And it was commu-
إِلَىٰ نُوحٍ أَنَّهُۥ nicated[11] to Nûh that
لَن يُؤْمِنَ there would not believe
مِن قَوْمِكَ from your people anyone
إِلَّا except those who
قَد ءَامَنَ have already believed.

1. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 10:106, p. 675, n. 1).

2. نصح ***nush*** = sincere advice, good advice, counselling.

3. أنصح ***'anṣaḥa(u)*** = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish {some one} well. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'anṣahu* at 7:62, p. 490, n. 2).

4. يريد ***yuridu*** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 11:15, p. 682, n. 9).

5. يغوى ***yugwiya(wî)*** = he makes (someone) stray/go astray, leads astray, misleads (v. iii. m. s. impfct. from *'aghwâ*, form IV of *ghawâ* [*ghayy/ghawâyah*], to stray from the right way).

6. i. e., after Resurrection, for judgement. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 10:56, p. 657, n. 7).

7. This is a parenthetical *'âyah* referring to the allegation of the Makkan unbelievers against Prophet Muhammad, peace and blessings of Allah be on him. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 11:17, p. 684 , n. 6).

8. اجرام ***'ijrâm*** = crime, culpability, sin.

9. برىء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 10:41, p. 652, n. 10.

10. تجرمون ***tujrimûna*** = you commit sin, crime (v. ii. m. pl. impfct. from *jarama*[*jarm*], to commit a crime. See *mujrimûn* at 10:82, p. 666, n. 11).

11. After the above parenthetical *'âyah*, the story of Nûḥ, peace be on him, is resumed from this *'âyah*. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *wahâ* [*waḥy*], to communicate. See at 6:19, p. 398, n. 3). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means.(See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

فَلَا تَبْتَئِسْ So do not be sad[1]
بِمَا كَانُوا يَفْعَلُونَ for what they use to do.
﴿٣٦﴾

وَاصْنَعِ الْفُلْكَ 37.And build[2] the Ark[3] under
بِأَعْيُنِنَا وَوَحْيِنَا Our Eyes[4] and instruction[5]
وَلَا تُخَاطِبْنِي and address[6] Me not
فِي الَّذِينَ ظَلَمُوا about those who do wrong.
إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾ They shall be drowned.[7]

وَيَصْنَعُ 38. And he was building[8]
الْفُلْكَ وَكُلَّمَا the Ark. And whenever
مَرَّ عَلَيْهِ there passed[9] by him a
مَلَأٌ مِنْ قَوْمِهِ host of chiefs[10] of his people
سَخِرُوا مِنْهُ they mocked[11] at him.
قَالَ إِنْ تَسْخَرُوا مِنَّا He said: "If you mock at us
فَإِنَّا نَسْخَرُ مِنْكُمْ we will mock at you
كَمَا تَسْخَرُونَ ﴿٣٨﴾ as you mock at us."

فَسَوْفَ تَعْلَمُونَ 39. "Then you will know to
مَنْ يَأْتِيهِ عَذَابٌ whom comes a punishment
يُخْزِيهِ that will disgrace[12] him
وَيَحِلُّ عَلَيْهِ and will descend on him
عَذَابٌ مُقِيمٌ ﴿٣٩﴾ a punishment to last."

1. لا تبتئس ***lâ tabta'is*** = do not be sad, do not grieve (v. ii. m. s. imperative {prohibition} from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable.

2. اصنع ***iṣna'*** = manufacture, construct, build, make (v. ii. m. s. imperative from *ṣana'a* [*ṣan'/ṣun'/ṣanî'*], to do, make, manufacture. See *ṣana'û* at 11:16, p. 683, n. 6).

3. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:73, p. 664, n. 1.

4. i. e., under Our view (Ibn Kathîr, IV, 252)

5. ***waḥy*** = Allah's communication to His Messenger : here, instruction (Ibn Kathîr,IV, 252).

6. لا تخاطب ***lâ tukhâṭib*** = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from *khâṭaba*, form III of *khaṭaba* [*khuṭbah/khaṭâbah*], to make a speech).

7. مغرقون ***mughraqûn*** (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n.3).

8. يصنع ***yaṣna'u*** = he manufactures, makes, performs (v. iii. m. s. impfct. from *ṣana'a* [*ṣan' ṣun'/ ṣanî'*], to do, to make. See *yaṣna'ûna* at 5:63, p. 361, n. 5).

9. مر ***marra*** = he went by, passed , walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

10. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs. See at 11:27, p. 687, n. 2).

11. They mocked at Nûh, peace be on him, because he had suddenly turned a carpenter and ship-builder while hitherto he had been claiming to be a Messenger of Allah, and because they disbelieved the punishment they were threatened with. سخروا ***sakhirû*** = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 6:10, p. 395, n. 3).

12. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 9:14, p. 582, n.3).

حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا 40. Till when Our command[1]
وَفَارَ came and there gushed forth[2]
ٱلتَّنُّورُ قُلْنَا the oven,[3] We said:
ٱحْمِلْ فِيهَا مِن كُلٍّ " Lade[4] in it of every being
زَوْجَيْنِ ٱثْنَيْنِ a male and a female[5],in twos,
وَأَهْلَكَ إِلَّا مَن and your family except those
سَبَقَ عَلَيْهِ against whom has preceded[6]
ٱلْقَوْلُ the word,[7]
وَمَنْ ءَامَنَ and those who believe.
وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ And there had not believed with him except a few.

وَقَالَ ٱرْكَبُوا۟ فِيهَا 41. And he said: "Board[8] in it.
بِسْمِ ٱللَّهِ In Allah's name shall be
مَجْرٖىٰهَا وَمُرْسَىٰهَآ its passage[9]and its anchorage.[10]
إِنَّ رَبِّى لَغَفُورٌ Verily my Lord is Most
رَّحِيمٌ Forgiving, Most Merciful.

وَهِىَ تَجْرِى بِهِمْ 42. And it procceded[11] with them
فِى مَوْجٍ كَٱلْجِبَالِ amid waves[12] like mountains;
وَنَادَىٰ نُوحٌ ٱبْنَهُۥ and Nûḥ called out to his son
وَكَانَ فِى مَعْزِلٍ – and he was in isolation[13] –
يَٰبُنَىَّ ٱرْكَب مَّعَنَا : "O my son, ride with us,

1. i. e., the command for their destruction. أمر *'amr* (s.; pl. اوامر *'awâmir*/ امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 6:58, p. 414, n. 3.

2. i. e., there gushed forth water from the earth, even from oven made on earth for baking bread, as signal for the coming of the flood (Ibn Kathîr, IV, 254. See also 54:11-14). فار *fâra* = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from *fawr*/*fawrân*, to gush forth).

3. تنور *tannûr* (s.; pl. *tanânîr*) = baking oven, pit for baking bread.

4. احمل *iḥmil* = lade, carry, pick up (v. iii. m. s. imperative from *ḥamala* [*ḥaml*], to carry. See *taḥmila* at 9:92, p. 617, n. 1).

5. زوجين *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female (see *zawj* at 7:19, p. 470, n. 8.

5. سبق *sabaqa* = he or it preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 8:68, p. 572, n.6).

7. i. e., those of his family against whom the decree of destruction had already been issued. The allusion is to Nûh's unbelieving son and wife (Ibn Kathîr, IV, 255).

8. اركبوا *irkabû* = you (all) embark, ride, board (v. ii. m. pl. imperative from *rakiba* [*rukûb*], to ride, mount. See *rakb* at 8:42, p. 562, n. 4).

9. مجرى *majran* (s.; pl. *majârin*) = water course, course, passage, stream, progress. See *tajrî* below at n. 11).

10. مرسى *mursâ* = anchorage, arrival.

11. تجرى *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 10:9, p. 639, n. 2).

12. موج *mawj* (s.; pl. *amwâj*) = waves, ripples, surges.

13. i. e., he was standing aloof from all the others. معزل *ma'zil* (s.; p; *ma'âzil*) = place of seclusion /isolation, separation (noun of place or time from *'azala* [*'azl*], to separate, to isolate. See *ya'tazilû* at 4:91, p. 282, n. 8.

وَلَا تَكُن and do not be
مَّعَ ٱلْكَٰفِرِينَ ﴿٤٣﴾ with the unbelievers.
قَالَ سَـَٔاوِىٓ 43. He said: "I shall repair[1]
إِلَىٰ جَبَلٍ to a mountain that will
يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ protect[2] me from the water."
قَالَ لَا عَاصِمَ He said:[3] "No protector[4] is
ٱلْيَوْمَ مِنْ there today against
أَمْرِ ٱللَّهِ Allah's Decree
إِلَّا مَن except for the one
رَّحِمَ ۚ He has his mercy on."
وَحَالَ And there interposed[5]
بَيْنَهُمَا ٱلْمَوْجُ between them the waves[6]
فَكَانَ and he was thus
مِنَ ٱلْمُغْرَقِينَ of those drwoned.[7]
﴿٤٣﴾

وَقِيلَ 44. And it was said:[8] "O
يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ earth, swallow[9] your water,
وَيَٰسَمَآءُ أَقْلِعِى and O sky, desist."[10]
وَغِيضَ ٱلْمَآءُ And the water was receded
وَقُضِىَ ٱلْأَمْرُ and fulfilled was the decree.[11]
وَٱسْتَوَتْ And she settled
عَلَى ٱلْجُودِىِّ[13] on the Judiyy
وَقِيلَ بُعْدًا and it was said: "Away with
لِّلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٤﴾ the transgressing people."

1. عاوى *'âwî* = I repair, betake myself, take shelter (v. i. s. impfct. from *'âwâ*, form IV of *'awâ* [*awy*], to seek refuge. See *'âwaw* at 8:72, p. 574, n. 2).

2. يعصم ***ya'ṣimu*** = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'asama* [عصم *'asm*], to protect, to restrain. See at 5:67, p. 363, n. 7).

3. i. e., Nûh said.

4. عاصم ***'âsim*** = protector, defender (act. participle from *'asama.* See *ya'simu* at n. 2 above.

5. حال ***ḥâla*** = he or it interposed, intervened, came between, prevented (v. iii. m. s. past from *ḥaylûlah*).

6. موج ***mawj*** (s.; pl. *amwâj*) = waves, ripples, surges. See at 11:42, p. 692, n. 12.

7. مغرقين ***mughraqîn***(pl.; acc./gen. of *mughraqûn;* s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *mughraqûn* at 11:37, p. 691, n.7).

8. i. e., after the end of the period fixed for the flood.

9. ابلعى ***ibla'î*** = swallow, swallow up (v. iii. f. s. imperative from *bala'a* [*bal'*], to swallow).

10. This *'âyah* shows that the flood was accompanied by incessant rains, as specifically mentioned in 54:11-14. أقلعى ***'aqli'î*** = abstain, refrain, desist (v. iii. f. s. imperative from *'aqla'a*, form IV of *qala'a* [*qal'*], to pull out, root out).

11. غيض ***ghîda*** = he or it was made to recede, decrease, diminish (v. iii. m. s. past passive from *ghâda* [*ghayd/maghâd*], to become less).

12. استوت ***istawat*** = she settled, became even/ straight/equal (v. iii. f. s. past in form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 10:3, p. 636, n. 4)

13. A mountain near Mosul in north Iraq.

وَنَادَىٰ نُوحٌ 45. And Nûh called out
رَّبَّهُۥ فَقَالَ to his Lord and said:
رَبِّ إِنَّ ٱبْنِى "My Lord, verily my son is
مِنْ أَهْلِى وَإِنَّ of my family and certainly
وَعْدَكَ ٱلْحَقُّ Your promise is true,[1]
وَأَنتَ أَحْكَمُ and You are the Justest[2]
ٱلْحَٰكِمِينَ ﴿٤٥﴾ of judges.

قَالَ يَٰنُوحُ 46. He said: "O Nûh, verily
إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ he is not of your family.[3]
إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ Verily his deed is not right.[4]
فَلَا تَسْـَٔلْنِ So do not ask of Me
مَا لَيْسَ لَكَ that which you have no
بِهِۦ عِلْمٌ ۖ knowledge of.
إِنِّىٓ أَعِظُكَ أَن تَكُونَ I admonish[4] you lest you
مِنَ ٱلْجَٰهِلِينَ ﴿٤٦﴾ should be of the ignorant."[5]

قَالَ رَبِّ 47. He said: " O my Lord,
إِنِّىٓ أَعُوذُ بِكَ I seek refuge[7] with You
أَنْ أَسْـَٔلَكَ lest I should ask of You that
مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ which I have no knowledge
وَإِلَّا تَغْفِرْ لِى of; and if you forgive me not
وَتَرْحَمْنِىٓ and have mercy on me

1. Nûḥ, peace be on him, said so on the assumption that Allah had promised to save his family and apparently overlooked that Allah had made an exception about those who disbelieved and disobeyed Allah and His Messenger (see *'âyah* 40).

2. أحكم ***'aḥkam*** = wiser, more just, wisest, justest (elative of *ḥakîm*).

3. i. e., not of those of your family whom Allah promised to save. Also, there cannot subsist any relationship between a believer and an unbeliever.

4. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 9:102, p. 622, n. 3).

5. أعظ ***'a'iẓu*** = I admonish, advise, exhort (v. i. s. impfct. from *w'aẓa* [*wa'ẓ*], to admonish, to preach. See *ta'iẓûna* at 7:164, p. 529, n. 7).

6. جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 7:199, p. 542, n. 12).

7. أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/'iyâdh/ma'âdh*], to take refuge, to seek protection. See at 2:67, p. 32, n. 5).

أَكُن مِّنَ ٱلْخَٰسِرِينَ ﴿٤٧﴾ I shall be of those in loss."[1]

قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

48. It was said: "O Nûḥ, get down[2] with peace from Us and blessings[3] on you and on the nations[4] out of those with you; and nations[5] We shall give them to enjoy.[6] Then there will touch[7] them from Us a punishment most painful.

تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۛ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

49. These are some of the tidings[8] of the unseen that We communicate[9] to you. You did not use to know them, neither you nor your poeple, before this. So have patience,[10] verily the end[11] will be in favour of the godfearing.[12]

Section (*Rukû'*) 5

وَإِلَىٰ عَادٍ 50. And to the 'Âd [We sent]

1. i. e., in the hereafter. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 10:94, p. 671, n. 8).

2. i. e., after the Ark had settled on the Judiyy it was said to Nûḥ, peace be on him. اهبط ***ihbiṭ*** = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

3. بركات ***barakât*** (pl.; s. *barakah*) = blessings. See at 7:96, p. 503, n. 9.

4. أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 7:160, p. 527, n. 4.

5. i. e., there will be nations who will be given to enjoy in this world.

6. نمتع ***numatti'u*** = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away. See *yumatti'* at 11:3, p. 678, n. 2.

7. i. e., in the hareafter. يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 6:49, p. 410, n. 1).

8. The *'âyah* is addressed to the Prophet Muhammad, peace and blessings of Allah be on him. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 7:101, p. 505, n. 3.

9. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

10. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 10:109, p. 676, n. 5).

11. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 10:73, p. 664, n. 4.

12. This clause of the *'âyah* constitutes an assurance of ultimate success for the Prophet, peace and blessings of Allah be on him.

أَخَاهُمْ هُودًا their brother[1] Hûd.
قَالَ يَا قَوْمِ He said: "O my people,
اعْبُدُوا اللَّهَ worship[2] Allah;
مَا لَكُمْ مِنْ إِلَٰهٍ you do not have any deity
غَيْرُهُ other than He.
إِنْ أَنْتُمْ إِلَّا You are doing naught but
مُفْتَرُونَ ﴿٥٠﴾ inventing lies.[3]

يَا قَوْمِ 51. "O my people,
لَا أَسْأَلُكُمْ عَلَيْهِ I do not ask of you for it
أَجْرًا any remuneration.[4]
إِنْ أَجْرِيَ إِلَّا My remuneration is but
عَلَى الَّذِي فَطَرَنِي upon Him Who created[5] me.
أَفَلَا تَعْقِلُونَ ﴿٥١﴾ Will you not then understand ?"[6]

وَيَا قَوْمِ 52. "And O my people,
اسْتَغْفِرُوا رَبَّكُمْ ask forgiveness of your Lord
ثُمَّ تُوبُوا إِلَيْهِ and trun in repentance[7] to Him;
يُرْسِلِ السَّمَاءَ He will let flow[8] the sky
عَلَيْكُمْ مِدْرَارًا on you in torrents[9]
وَيَزِدْكُمْ قُوَّةً and will increase you in might
إِلَىٰ قُوَّتِكُمْ added to your might.
وَلَا تَتَوَلَّوْا And do not turn away[10]
مُجْرِمِينَ ﴿٥٢﴾ committing sins."

1. In Arabic "brother" of a people is often used to mean that the person spoken of belongs to the tribe or clan of those people.
2. All the Messengers of Allah delivered the same message of monotheism, that of worshipping Allah Alone to the exclusion of all imaginary deities. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 7:73, p. 494, n. 6).
3. i. e., in saying that there are gods other than Allah and in worshipping them. مفترون ***muftarûn*** (pl.; s. *muftarin*) = fabricators, calumniators, those who invent lies (act. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *yaftarûna* at 11:21, p. 685, n. 10; and *muftarîn* at 7:152, p.522, n. 9).
4. The emphasis is on the fact that all Prophets and Messengers of Allah acted on His command and directives alone without the least motive for gaining worldly advantages thereby. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 11:29, p. 688, n. 4).
5. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 6:78, p. 423, n. 4).
6. i. e., will you not understand that I am giving you sincere and disinterested advice and that the One Who creates and gives life deserves to be adored and worshipped. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 10:16, p. 642, n. 5).
7. توبوا ***tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:3, p. 678, n. 1).
8. يرسل ***yursilu*** = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:57, p. 488, n. 1).
9. مدرار ***midrâr*** = showering abundantly, in torrents.
10. لا تتولوا ***lâ tatawallaw*** = do not turn away, desist, refrain (v. ii. m. pl. imperative from *tawallâ*, form V of *waliya*, to be near. See *tawallaw* at 11:3, p. 678, n. 6).

قَالُوا۟ يَـٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِىٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

53. They said: "O Hûd, you have not come up with any evidence,[1] and we are not going to abandon[2] our gods on your saying, nor are we in respect of you believers."

إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ ۗ قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾

54. "We say naught but that some of our gods has afflicted[3] you with an evil." He said: "I call Allah to witness[4] and you bear witness that I am innocent[5] of what you set as partners,[6]

مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾

55. "Besides Him. So you all plot[7] against me, then give me no respite."[8]

إِنِّى تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّى وَرَبِّكُم ۚ

56. "I depnd[9] on Allah, my Lord and your Lord.

1. i. e., any proof of the truth of what you say about yourself. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:28, p.687, n. 9.

2. تاركى ***târikî***(*n*) (pl. acc./gen. of *târikûn*; s. *târik*) = those who abandon, give up (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târik* at 11:12, p. 681, n. 9).

3. اعترى ***i'tarâ*** = he or it afflicted, struck, seized, befell (v. iii. m. s. past in form VIII of *'arâ* [*'arw*], to afflict).

4. أشهد ***'ush-hidu*** = I call (someone) as a witness (v. i. s. impfct. from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See *'ash-hada* at 7:172, p. 533, n. 3).

5. برىء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 11:35, p. 690, n. 9.

6. i. e., in your worship. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 7:33, p. 476, n. 11).

7. i. e., plot against me for doing with me whatever you can. كيدوا ***kîdû*** (+ *ni*, originally *nî*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:195, p. 541, n. 10).

8. i. e., carry out your plan against me without giving me any time. لا تنظروا ***lâ tunzirû*** (*ni*, originally *nî*) = do not grant respite (v. ii. m. pl. imperative {prohibition} from *'anẓara*, form IV of *naẓara* [*naẓar / manẓar*], to see. See at 10:71, p. 663, n. 9).

9. i. e., I depend on Allah for my protection against all your machinations and manoeuvres. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 10:71, p. 634, n. 4).

مَّا مِن دَآبَّةٍ إِلَّا هُوَ
No animal[1] is there but He

ءَاخِذُۢ بِنَاصِيَتِهَآ
seizes[2] it by the forelock.[3]

إِنَّ رَبِّى عَلَىٰ
Verily My Lord is on

صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٦﴾
a straight path."[5]

فَإِن تَوَلَّوْا
57. "So if you turn away,[6]

فَقَدْ أَبْلَغْتُكُم
then I have conveyed[7] to you

مَّآ أُرْسِلْتُ بِهِۦٓ
what I have been sent with

إِلَيْكُمْ ۚ
to you; and my Lord will

وَيَسْتَخْلِفُ رَبِّى
put as successors[8]

قَوْمًا غَيْرَكُمْ
a people other than you

وَلَا تَضُرُّونَهُۥ
and you will not harm[9] Him

شَيْـًٔا ۚ
whatsoever.

إِنَّ رَبِّى عَلَىٰ
Verily my Lord is over

كُلِّ شَىْءٍ حَفِيظٌ ﴿٥٧﴾
everything All-Attentive."[10]

وَلَمَّا جَآءَ أَمْرُنَا
58. And when Our command

نَجَّيْنَا هُودًا
came We saved[11] Hûd

وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ
and those who believed with

بِرَحْمَةٍ مِّنَّا
him by mercy from Us;

وَنَجَّيْنَٰهُم مِّنْ
and We saved them from

عَذَابٍ غَلِيظٍ ﴿٥٨﴾
a punishment very severe.[12]

1. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 11: 6, p. 679, n. 4.

2. ءاخذ ***'âkhidh*** = one who takes, seizes (act. participle from *'akhadha* (*'akhdh*], to take. See *'akhadhnâ* at 9:50, p. 599, n.4).

3. i. e., He has absolute mastery and control over every living being. ناصية ***nâṣiyah*** (s.; pl. *nawâṣin*) = forelock, fore part of the head. *'akhadha bi-nâṣiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it".

5. i. e., He is Just and Upright in His dealings and dispensation.

6. تولوا ***tawallaw*** (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 11 :3, p. 678, n. 6).

7. i. e., know that I have conveyed the message. أبلغت ***'ablaghtu*** = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

8. يستخلف ***yastakhlifu*** = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *yastakhlifa* at 7:129, p. 512, n. 8).

9. تضرون ***taḍurrûna***= you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *taḍurrû* at 9 : 39, p. 594, n.5).

10. حفيظ ***ḥafîẓ*** = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7).

11. i. e., when Our command for the destruction of the 'Âd people came We saved Hûd and the believers. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 10:73, p. 663, n. 13).

12. See 54:19-20 . غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, severe. See at 4:121, p. 248, n. 3.

وَتِلْكَ عَادٌ 59. Those were the 'Âd;
جَحَدُوا they rejected[1]
بِـَٔايَـٰتِ رَبِّهِمْ the signs of their Lord and
وَعَصَوْا رُسُلَهُۥ disobeyed[2] His Messengers
وَٱتَّبَعُوٓا۟ and followed[3] the dictate
كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾ of every obstinate[4] tyrant.[5]

وَأُتْبِعُوا۟ 60. And they were pursued[6]
فِى هَـٰذِهِ ٱلدُّنْيَا لَعْنَةً in this world by curse,[7] and
وَيَوْمَ ٱلْقِيَـٰمَةِ on the Day of Resurrection.
أَلَآ إِنَّ عَادًا كَفَرُوا۟ Lo, the 'Âd disbelieved
رَبَّهُمْ in their Lord.
أَلَا بُعْدًا لِّعَادٍ Lo, away with the 'Âd,
قَوْمِ هُودٍ ﴿٦٠﴾ the people of Hûd.

Section (*Rukû'*) 6

وَإِلَىٰ ثَمُودَ 61. And to the Thamûd [We
أَخَاهُمْ صَـٰلِحًا sent] their brother[8] Ṣâlih.
قَالَ يَـٰقَوْمِ He said: "O my people,
ٱعْبُدُوا۟ ٱللَّهَ worship[9] Allah;
مَا لَكُم مِّنْ إِلَـٰهٍ you do not have any deity
غَيْرُهُۥ other than He.
هُوَ أَنشَأَكُم He brought you into being[10]

1. جحدوا ***jaḥadû*** = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See *yajḥadûna* at 7:51, p. 485, n. 7).

2. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 5:78, p. 369, n. 1)

3. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

4. عنيد ***'anîd*** = obstinate, stubborn (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly).

5. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See *jabbârîn* at 5:22, p. 340, n. 6).

6. أتبعوا ***'utbi'û*** = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a*. See n. 3 above).

7. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:18, p. 684, n. 11.

8. i. e., one of their tribe.

9. The same message of monotheism was delivered by every Prophet. اعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 11:50, p. 696, n. 2).

10. أنشأ ***'ansha'a*** = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

مِنَ ٱلْأَرْضِ from the earth
وَٱسْتَعْمَرَكُمْ فِيهَا and settled[1] you therein.
فَٱسْتَغْفِرُوهُ So seek His forgiveness[2] and
ثُمَّ تُوبُوٓا۟ إِلَيْهِ turn in repentance[3] to Him.
إِنَّ رَبِّى قَرِيبٌ Verily my Lord is close by,[4]
مُّجِيبٌ ﴿٦١﴾ All-Responsive."[5]

قَالُوا۟ يَٰصَٰلِحُ 62. They said: "O Ṣâlih,
قَدْ كُنتَ فِينَا you had been among us
مَرْجُوًّا the one in whom hope was
قَبْلَ هَٰذَآ placed[6] before this.
أَتَنْهَىٰنَآ أَن نَّعْبُدَ Do you forbid[7] us to worship
مَا يَعْبُدُ ءَابَآؤُنَا what our fathers worshipped?
وَإِنَّنَا لَفِى شَكٍّ And we indeed are in doubt
مِّمَّا تَدْعُونَآ إِلَيْهِ about what you invite us to –
مُرِيبٍ ﴿٦٢﴾ a doubt arousing suspicion."[8]

قَالَ يَٰقَوْمِ 63. He said: "O my people,
أَرَءَيْتُمْ إِن كُنتُ do you see, if I have been
عَلَىٰ بَيِّنَةٍ مِّن on a clear evidence[9] from my
رَّبِّى وَءَاتَىٰنِى Lord and He has given me
مِنْهُ رَحْمَةً from Him a mercy,[10]
فَمَن يَنصُرُنِى who will help[11] me

1. استعمر *ista'mara* = he settled, inhabited colonized (v. iii. m. s. past in form X of *'amara/ 'amura* '[*'amr/' umr/ amârah*], to thrive, to inhabit.

2. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfir* at 9:80, p. 612, n. 1).

3. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:52, p. 696, n. 7).

4. قريب *qarîb* = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. مجيب *mujîb* (s.; pl. *mujîbûn*) = All-Responsive, one who responds, responsive (act. participle from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 11:14, p. 682, n. 6).

6. i. e., he was expected to be a leader of theirs. مرجو *marjuww* = the one expected, one in whom hope is placed, hoped for, expected (passive participle from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See *yarjûna* at 10:15, p. 641, n. 7).

7. تنهى *tanhâ* = you forbid, prohibit, proscribe, prevent (v. ii. m. s. impfct. from *nahâ* [*nahw/nahy*], to forbid. See *yanhawna* at 9:71, p. 608, n. 4).

8. مريب *murîb* = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See *irtâbat*, at 9:45,597, n. 1).

9. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:53, p.697, n. 1.

10. i. e., guidance and Prophethood.

11. ينصر *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 11:30, p. 688, n. 8).

مِنَ ٱللَّهِ against Allah
إِنْ عَصَيْتُهُۥ if I disobeyed[1] Him?
فَمَا تَزِيدُونَنِى So you will not increase[2] me
غَيْرَ تَخْسِيرٍ ﴿٦٣﴾ in aught but depravation."[3]

وَيَٰقَوْمِ 64. "And O my people,
هَٰذِهِۦ نَاقَةُ ٱللَّهِ this she-camel[4] of Allah
لَكُمْ ءَايَةً is for you a sign.[5]
فَذَرُوهَا تَأْكُلْ So leave[6] her to eat
فِىٓ أَرْضِ ٱللَّهِ in Allah's land and
وَلَا تَمَسُّوهَا بِسُوٓءٍ touch her not[7] with any evil,[8]
فَيَأْخُذَكُمْ lest there should seize you
عَذَابٌ قَرِيبٌ ﴿٦٤﴾ a punishment close at hand.

فَعَقَرُوهَا 65. But they hamstrung[9] her.
فَقَالَ تَمَتَّعُوا So he said: " Enjoy your-
فِى دَارِكُمْ selves[10] in you habitation
ثَلَٰثَةَ أَيَّامٍ for three days.
ذَٰلِكَ وَعْدٌ This is a promise
غَيْرُ مَكْذُوبٍ ﴿٦٥﴾ not to be belied."[11]

فَلَمَّا جَآءَ أَمْرُنَا 66. So when Our decree
نَجَّيْنَا صَٰلِحًا came We saved[12] Ṣâlih and

1. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 10:15, p. 642, n. 12).

2. تزيدون *tazîdûna* = you (all) increase, augment, add to (v. ii. m. pl. impfct. from *zâda* [*zayd/ ziyâdah*], to be more. See at 7:69, p. 492, n. 9).

3. تخسير *takhsîr* = to cause loss, damage, to harm, to deprave (verbal noun in form II of *khasara* [*khusr/ khasâr/ khasârah/ khusrân*], to lose. See *khâsirîn* at 11:47, p. 695, n. 1).

4. ناقة *nâqah* (s.; pl. *nûq/niyâq/nâqât*) = she-camel.

5. i. e., as a miracle. The she-camel came out of a stone before the very eyes of the people (Al-Ṭabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8). اية *'âyah* (pl. ايات *'âyât*) = sign, revelation, miracle. See at 6:124, p. 443, n. 6.

6. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:180, p. 536, n. 4).

7. لا تمسوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative {prohibition} from *massa* [*mass/ masîs*], to feel, to touch. See *yamassu* at 7:73, p. 494, n. 11).

8. i. e.. do not cause her any harm.

9. i. e., they slaughtered her. عقروا *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See at 7:76, p. 496, n. 1).

10. تمتعوا *tamatta'û* = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *numatti'u* at 11:48, p. 695, n. 6).

11. مكذوب *makdhûb* = that which is belied, falsified (passive participle from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhabû* at 11:18, p. 684, n. 7).

12. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ those who believed with him
بِرَحْمَةٍ مِّنَّا by mercy from Us –
وَمِنْ خِزْىِ and from the disgrace[1]
يَوْمِئِذٍ ۗ of that day.
إِنَّ رَبَّكَ Verily your Lord,
هُوَ ٱلْقَوِىُّ He is the All-Powerful,
ٱلْعَزِيزُ ﴿٦٦﴾ the All-Mighty.

وَأَخَذَ 67. And there seized[2]
ٱلَّذِينَ ظَلَمُوا۟ those who transgressed[3]
ٱلصَّيْحَةُ the thunderous blast,[4] so
فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ they became[5] in their homes[6]
جَٰثِمِينَ ﴿٦٧﴾ fallen prostrate.[7]

كَأَن لَّمْ 68. As if they had not
يَغْنَوْا۟ فِيهَا ۗ lived[8] therein.
أَلَآ إِنَّ ثَمُودَا۟ Lo, the Thamûd indeed
كَفَرُوا۟ رَبَّهُمْ ۗ disbelieved in their Lord.
أَلَا بُعْدًا لِّثَمُودَ ﴿٦٨﴾ Lo! away with the Thamûd.

Section (*Rukû'*) 7

وَلَقَدْ جَآءَتْ 69. And there had come
رُسُلُنَآ إِبْرَٰهِيمَ Our Messengers to Ibrâhîm
بِٱلْبُشْرَىٰ with the good tidings.[9]

1. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 10:98, p. 672, n. 5.

2. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 8:52, p. 566, n. 12).

3. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 10:52, p. 656, n. 1).

4. Note that at 7:78 a severe earthquake is mentioned as the cause of destruction of the Thamûd people. There is no conflict between that statement and the present one. At each place only one aspect of the entire process is mentioned. The earthquake and the thunderous blast were a joint process, each accompanied by the other. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast.

5. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. iii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 7:78, p. 496, n. 7).

6. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:246, p. 124, n. 6).

7. i. e., they lay dead in their homes. جاثمين ***jâthimîn*** (pl.; acc./gen. of *jâthimûn;* s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*], to crouch, to fall. See at 7:91, p. 501, n. 9).

8. يغنوا ***yaghnaw(na)*** = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 7:92, p. 502, n.1).

9. بشرى ***bushrâ*** = glad tidings, good news. See at 10:64, p. 660, n. 3.

قَالُوا۟ سَلَـٰمًا	They said: "Peace". [1]
قَالَ سَلَـٰمٌ	He said "Peace"; and
فَمَا لَبِثَ أَن	he did not take long[2] before
جَآءَ بِعِجْلٍ حَنِيذٍ	he brought a calf[3] roasted.[4]
﴿٦٩﴾	
فَلَمَّا رَءَآ	70. But when he saw
أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ	their hands not going[5] to it
نَكِرَهُمْ	he felt unfamiliar[6] of them
وَأَوْجَسَ مِنْهُمْ	and grew apprehensive[7] of
خِيفَةً ۚ قَالُوا۟	them. They said:
لَا تَخَفْ	"Be not afraid.
إِنَّآ أُرْسِلْنَآ	We have indeed been sent
إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾	out[8] to the people of Luṭ."
وَٱمْرَأَتُهُۥ	71. And his wife was
قَآئِمَةٌ فَضَحِكَتْ	standing by,[9] she smiled.[10]
فَبَشَّرْنَـٰهَا	Then We gave her the good
بِإِسْحَـٰقَ وَمِن وَرَآءِ	tidings[11] of Isḥâq and after
إِسْحَـٰقَ يَعْقُوبَ ﴿٧١﴾	Isḥâq of Ya'qûb.[12]
قَالَتْ يَـٰوَيْلَتَىٰٓ	72. She said: " Woe to me!
ءَأَلِدُ	Shall I give birth[13]
وَأَنَا۠ عَجُوزٌ	while I am an old woman[14]

1. i. e., they greeted him with *Salâm* and he replied to their greetings.
2. لبث ***labitha*** = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labth /lubth/ labath/ lubâth. mâ labitha 'an* is an idiom meaning "he did not take long before". See *labithtu* at 10:16, p. 642, n.
3. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 7:148, p. 520, n. 7.
4. i. e., for entertaining them. حنيذ ***ḥanîdh*** = roasted (act. participle in the scale of *fa'îl* from *ḥanadha*[*ḥandh*], to roast, to be heated).
5. Because they were angels coming to Ibrâhîm in the form of men, so they did not eat any food. تصل ***taṣilu*** = she or it reaches, goes to (v. iii. f. s. impfct. from *waṣala* [*wuṣûl*], to reach. See *yaṣilu* at 6:136, p. 448, n. 13).
6. نكر ***nakira*** = he did not know, did not recognize, denied, felt unfamiliar (v. iii. s. past from *nakar/ nukr/ nukûr/ nakîr*, not to know. See *munkar* at 9:71, p. 608, n. 5.
7. أوجس ***'awjasa*** = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs/wajasân*], to be afraid, worried. *'awjasa khîfatan* is an idom meaning " had a sense of fear, became apprehensive").
8. i. e., for punishing and destroying them. أرسلنا ***'ursilnâ*** = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsala* at 9:33, p. 580, n. 8).
9. i. e., standing by behind the curtain.
10. She smiled because of what she heard of the impending punishment of Lut's people. ضحكت ***ḍaḥikat*** = she smiled, laughed (v. iii. f. s. past from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *yaḍḥakû* at 9:82, p. 613, n. 2).
11. i. e., We gave the good tidings through the angels. بشرنا ***bashsharnâ*** = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See *yubashshiru* at 9:21, p. 585, n. 2).
12. i. e., as grandson, the son of Isḥâq.
13. ألد ***'alidu*** = I give birth to, bear a child (v. i. s. impfct. from *walada* [*wilâdah/lidah/mawlid*], to give birth, to bear child).

وَهَٰذَا بَعْلِي and this my husband[1]
شَيْخًا has become an old man?
إِنَّ هَٰذَا لَشَيْءٌ This indeed is a thing
عَجِيبٌ ﴿٧٢﴾ quite strange."[2]

قَالُوا أَتَعْجَبِينَ 73. They said: "Do you
مِنْ أَمْرِ اللَّهِ wonder[3] at Allah's decree?
رَحْمَتُ اللَّهِ Allah's mercy and
وَبَرَكَاتُهُ عَلَيْكُمْ His blessings are on you,
أَهْلَ الْبَيْتِ O people of the House.
إِنَّهُ حَمِيدٌ He is All-Praiseworthy[4]
مَجِيدٌ ﴿٧٣﴾ All-Glorious."[5]

فَلَمَّا ذَهَبَ 74. So when there went away
عَنْ إِبْرَاهِيمَ الرَّوْعُ from Ibrahîm the panic[6] and
وَجَاءَتْهُ الْبُشْرَىٰ the glad tidings[7] came to him,
يُجَادِلُنَا he argued[8] with Us
فِي قَوْمِ لُوطٍ ﴿٧٤﴾ about the people of Lût.

إِنَّ إِبْرَاهِيمَ 75. Ibrâhîm was indeed
لَحَلِيمٌ most forbearing,[9]
أَوَّاهٌ most submissive,[10]
مُنِيبٌ ﴿٧٥﴾ oft-returning in repentance.[11]

1. بعل ***ba'l*** = husband. See *ba'ûlah* at 2:228, p. 112, n. 5.

2. عجيب ***'ajîb*** = strange, astonishing, amazing, wonderful (act. participle in the scale of *fa'îl* from *'ajiba* [*'ajab*], to wonder, to be astonished. See *tu'jib* at 9:85, p. 614, n. 4).

3. تعجبين ***ta'jabîna*** = you wonder, are astonished (v. ii. f. s. impfct. from *'ajiba*. See n. 2 above).

4. حميد ***ḥamîd*** = paraiseworthy, laudable, All-Praiseworthy, All-Laudable

5. مجيد ***majîd*** = glorious, illustrious, splendid, exalted, All-Glorious.

6. روع ***raw'*** = fright, alarm, dread, panic.

7. بشرى ***bushrâ*** = glad tidings, good news. See at 11:69, p. 702, n. 9.

8. i. e., Ibrâhîm argued with the angels about the people of Lût, insisting on sparing them, making special mention that Lut himself was among them (Al-Tabarî XII, 77-80). يجادل ***yujâdilu***= he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilûna* at 8:6, p. 548, n. 6).

9. حليم ***ḥalîm*** = most forbearing, most clement. See at 9:114, p. 628, n. 2).

10. أواه ***'awwâh*** = extremely kind-hearted, most submissive in supplication. See at 9:114, p. 628, n. 1.

11. منيب ***munîb*** = oft-returning in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent).

يَٰٓإِبۡرَٰهِيمُ	76. "O Ibrâhîm,
أَعۡرِضۡ عَنۡ هَٰذَآۖ	refrain[1] from this.
إِنَّهُۥ قَدۡ جَآءَ	There indeed has come
أَمۡرُ رَبِّكَۖ	the decree[2] of your Lord;
وَإِنَّهُمۡ ءَاتِيهِمۡ	and indeed to them is coming
عَذَابٌ	a punishment
غَيۡرُ مَرۡدُودٖ ٧٦	that cannot be repelled."[3]
وَلَمَّا	77. And when
جَآءَتۡ رُسُلُنَا لُوطٗا	Our Messengers[4] came to Lût
سِيٓءَ بِهِمۡ	he was distressed[5] for them
وَضَاقَ بِهِمۡ ذَرۡعٗا	and felt uneasy[6] about them
وَقَالَ	and said:
هَٰذَا يَوۡمٌ عَصِيبٞ	"This is a crucial[7] day."
٧٧	
وَجَآءَهُۥ قَوۡمُهُۥ	78. And his people came to
يُهۡرَعُونَ إِلَيۡهِ	him, rushing[8] towards him –
وَمِن قَبۡلُ كَانُواْ	and before that they used to
يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ	commit the evil deeds.[9]
قَالَ يَٰقَوۡمِ	He said: "O my people,
هَٰٓؤُلَآءِ بَنَاتِي	these are my daughters,[10]
هُنَّ أَطۡهَرُ لَكُمۡۖ	they are purer[11] for you.
فَٱتَّقُواْ ٱللَّهَ	So fear [12]Allah

1. i. e., the angels asked Ibrâhîm, peace be on him, to refrain from arguing about the people of Lût, peace be on him. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa, f'aruḍa* [*'arḍ*], to be wide, to become visible. See at 7: 199, p. 542, n. 11).

2. i. e. decree for the destruction of those people. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:40, p. 692, n. 1.

3. مردود *mardûd* = that which is returned, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *yuraddûna*, at 9:101, p. 621, n. 13).

4. i. e., the angels.

5. سيء *sî'a* = he was distressed, grieved, saddened (v. iii. m. s. past passive from *sâ'a* [*saw'*], to become bad. See *sâ'a* at 6:136, p. 449, n.1).

6. Because he did not know that they were angels sent by Allah and feared that his people, who were given to committing homosexuality, would molest his guests. ضاق *ḍâqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from [*ḍayq/ḍîq*], to be narrow. *ḍâqa dhar'an bi* is an idiom meaning "he was unable to do {something}, felt uneasy or helpless about". See *ḍâqat* at 9.:118, p. 629, n. 8).

7. عصيب *'aṣîb* = crucial, critical (act. participle in the scale of *fa'îl* from *'aṣaba* [*'aṣb*], to fold, to wind).

8. يهرعون *yuhra'ûna* = they were driven, were rushing (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*har'*], to hurry, to rush.

9. i. e., they were given to homosexuality.

10. Luṭ, peace be on him, asked them to marry the girls of the nation whom he described as his daughters because he was in the position of father to his people.

11. أطهر *'aṭ-har* = cleaner, purer, more unblemished (elative of *ṭâhir*). See at 2:232, p. 116, n. 2.

12. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

وَلَا تُخْزُونِ and do not disgrace[1] me
فِي ضَيْفِي ۖ about my guests.[2]
أَلَيْسَ مِنكُمْ Is not there amongst you
رَجُلٌ رَّشِيدٌ ﴿٧٨﴾ one man of right conduct?"[3]

قَالُوا لَقَدْ 79. They said: "You already
عَلِمْتَ مَا لَنَا know we do not have
فِي بَنَاتِكَ مِنْ حَقٍّ in your daughters any right;
وَإِنَّكَ لَتَعْلَمُ and you indeed know
مَا نُرِيدُ ﴿٧٩﴾ what we desire."[4]

قَالَ لَوْ أَنَّ 80. He said: " Would that I
لِي بِكُمْ قُوَّةً had power to deal with you
أَوْ آوِي إِلَىٰ or that I could betake myself[5]
رُكْنٍ شَدِيدٍ ﴿٨٠﴾ to a strong base!"[6]

قَالُوا يَا لُوطُ إِنَّا 81.They said:[7] "O Lût, we are
رُسُلُ رَبِّكَ the Messengers of your Lord;
لَن يَصِلُوا إِلَيْكَ they shall not reach[8] you.
فَأَسْرِ بِأَهْلِكَ So set out[9] with your family
بِقِطْعٍ مِّنَ اللَّيْلِ by parts[10] of the night,
وَلَا يَلْتَفِتْ and let there not look back[11]
مِنكُمْ أَحَدٌ anyone of you,

1. لا تخزوا ***lâ tukhzû*** = you (all) do not disgrace, humiliate, degrade (v. ii. m. pl. imperative {prohibition} from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzî* at 11:39, p. 691, n.12).

2. ضيف ***ḍayf*** = (s.; pl. *ḍuyûf/'aḍyâf*) = guest, visitor.

3. رشيد ***rashîd*** = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'îl* from *rashada* [*rushd*], to be on the right way. See *yarshudûna* at 2:186, p. 89, n. 3).

4. The sinful people of Luṭ attempted to force into the house of Lût, peace be on him, and to grab his guests (the angels in the form of young men), but Allah made them blind (See 54:37). نريد ***nurîdu*** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See *yurîdu* at 5:113, p. 387, n. 1).

5. آوى *'âwî* = I repair, betake myself, take shelter (v. i. s. impfct. from *'âwâ*, form IV of *'awâ* [*awy*], to seek refuge. See at 11:43, p. 693, n. 1).

6. ركن ***rukn*** (s.; pl. *'arkân*) = support, corner, base, basis.

7. i. e., the angels said.

8. The angels, after disclosing their true identity, assured Lut that his sinful and misguided people would not be able to do him or them (the angels) any harm. يصلون ***yaṣilûna*** = they reach, go to, arrive (v. iii. m. pl. impfct. from *waṣala* [*wuṣûl*], to reach. See *taṣilu* at 11:170, p. 703, n. 5).

9. اسر ***isri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/ sarayân/ masran*], to travel by night).

10. قطع ***qiṭa'*** (pl.; s. قطعة *qiṭ'ah*) = parts, segments, portions, sections. See at 10:27, p. 647, n. 13.

11. لا يلتفت ***lâ yaltafit*** = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See *talfita* at 10:78, p. 665, n. 7).

إِلَّا ٱمۡرَأَتَكَۖ except your wife.

إِنَّهُۥ مُصِيبُهَا Verily there shall befall[1] her

مَآ أَصَابَهُمۡۚ what befalls[2] them.

إِنَّ مَوۡعِدَهُمُ Their appointed time[3]

ٱلصُّبۡحُۚ is the morning.

أَلَيۡسَ ٱلصُّبۡحُ Is not the morning

بِقَرِيبٖ ﴿٨١﴾ close at hand?[4]

فَلَمَّا جَآءَ 82. So when there came

أَمۡرُنَا جَعَلۡنَا Our command, We made

عَٰلِيَهَا سَافِلَهَا its upside down[5]

وَأَمۡطَرۡنَا عَلَيۡهَا and rained[6] on it

حِجَارَةٗ مِّن سِجِّيلٖ stones[7] of baked clay[8]

مَّنضُودٖ ﴿٨٢﴾ in layers.[9]

مُّسَوَّمَةً 83. Marked[10]

عِندَ رَبِّكَۖ وَمَا هِيَ unto your Lord, and it is not

مِنَ ٱلظَّٰلِمِينَ from the transgressors[11]

بِبَعِيدٖ ﴿٨٣﴾ far away.[12]

Section (*Rukû'*) 8

وَإِلَىٰ مَدۡيَنَ 84. And to Madyan [We

أَخَاهُمۡ شُعَيۡبٗاۚ sent] their brother Shu'ayb.

قَالَ يَٰقَوۡمِ He said: "O my people,

1. مصيب ***muṣîb*** = that which afflicts, affects, reaches, befalls (act. participle from *'aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. See *muṣîbah* at 9:50, p. 599, n. 3.

2. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* . See n. 1 above; and at 4:79, p. 276, n. 4).

3. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:17, p. 684, n. 2.

4. The people of Lût, peace be on him, had out of their ignorance and unbelief asked for hastening the threatened punishment on them. This clause of the *'âyah* is a retort to that folly.

5. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjîl* stones, as mentioned here and at 15:61-74). سافل ***sâfil*** = downward, down, low, lowly (act. participle from *safala* [*sufûl/safâl*], to be low. See *suflâ* at 9:40, p. 595, n. 4.

6. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amtara*, form IV of *maṭara* , to rain. See at 7:84, p. 498, n. 4. 5.

7. حجارة ***ḥijârah*** (sing. *ḥajar*) = stones. See at 8:32, p. 558, n. 2.

8. سجيل ***sijjîl*** = stones of baked clay, brimstone.

9. i. e., the showering was in succession which piled up the stones. منضود ***manḍûd*** = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up).

10. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271). مسومة ***musawwamah*** = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

11. The immediate reference is to the polytheists of Makka who disbelieved the Prophet, peace and blessings of Allah be on him; but it applies to polytheists of all times and places.

12. It is not far from them because the ruins of the habitations of the people of Lût, peace be on him, are visible around the Dead Sea. Also such punishment is not far from any transgressing people; for Allah may send it on them at any moment.

أَعْبُدُوا۟ ٱللَّهَ worship[1] Allah.
مَا لَكُم مِّنْ إِلَٰهٍ You do not have any deity
غَيْرُهُۥ other than He.
وَلَا تَنقُصُوا۟ And do not diminish[2]
ٱلْمِكْيَالَ in measure[3]
وَٱلْمِيزَانَ and weight.[4]
إِنِّىٓ أَرَىٰكُم بِخَيْرٍ I see you are in affluence,[5]
وَإِنِّىٓ أَخَافُ عَلَيْكُمْ and I fear against you
عَذَابَ يَوْمٍ the punishment of a day
مُّحِيطٍ ﴿٨٤﴾ all-encompassing.[6]

وَيَٰقَوْمِ 85. "And O my people,
أَوْفُوا۟ ٱلْمِكْيَالَ give in full[7] the measure
وَٱلْمِيزَانَ بِٱلْقِسْطِ and the weight with equity;[8]
وَلَا تَبْخَسُوا۟ ٱلنَّاسَ and do not lessen[9] people
أَشْيَآءَهُمْ وَلَا in their goods, nor
تَعْثَوْا۟ فِى ٱلْأَرْضِ act wickedly[10] in the earth
مُفْسِدِينَ ﴿٨٥﴾ making mischief."

بَقِيَّتُ ٱللَّهِ 86. "Allah's left-over[11] is
خَيْرٌ لَّكُمْ the best for you,
إِن كُنتُم مُّؤْمِنِينَ if you are believers;
وَمَآ أَنَا۠ عَلَيْكُم and I am not over you

1. Like all other Prophets. Shu'ayb, peace be on him, called his people to monotheism (*tawhîd*). They were the descendants of Madyân, son of Prophet Ibrâhîm, peace be on him, by his wife Qattûrâ. The people as well their habitat were called Madyân after their ancestor. They were settled mainly in the coastal region between the Gulf of 'Aqbah and the Red Sea. They were a commercial people and the highway of trade between Arabia on the one hand and Africa and Syria on the other passed through their land.

2. لا تنقصوا ***lâ tanquṣû*** = do not diminish, decrease, reduce (v. ii. m. pl. imperative from *naqaṣa* [*naqṣ/nuqṣân*], to decrease, to diminish. See *yanqusû* at 9:4, p. 577, n.7).

3. مكيال ***mikyâl*** (s.; pl. *makâyîl*) = measure, dry measure for grain (noun of instrument from *kâla* [*kayl/makâl/makîl*], to measure. See *kayl* at 7:85, p. 498, n. 9.

4. ميزان *mîzân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See *wazn* at 7:8, p. 467, n. 3).

5. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:31, p. 689, n. 2.

6. محيط ***muhît*** = one who or that which closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 8:47, p. 564, n. 10).

7. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See at 7:85, p. 398, n. 8).

8. قسط ***qist*** = justice, equity, fairness. See at 10:54, p. 657, n.1).

9. لا تبخسوا ***lâ tabkhasû*** = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See at 7:85, p. 499, n. 1).

10. لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

11. i. e., what Allah leaves for you of lawful earning after you have honestly paid everyone's due is the best for you. بقية ***baqiyyat*** = left-over, remainder, residue.

بِحَفِيظٍ ﴿٨٦﴾ a guard."[1]

قَالُوا۟ يَٰشُعَيْبُ 87. They said: "O Shu'ayb,

أَصَلَوٰتُكَ تَأْمُرُكَ do your prayers[2] bid you

أَن نَّتْرُكَ that we give up[3]

مَا يَعْبُدُ ءَابَآؤُنَآ what our fathers worshipped[4]

أَوْ أَن نَّفْعَلَ or our doing

فِىٓ أَمْوَٰلِنَا about our properties

مَا نَشَٰٓؤُا۟ what we like?[5]

إِنَّكَ لَأَنتَ You are of course

ٱلْحَلِيمُ the forbearing one,[6]

ٱلرَّشِيدُ ﴿٨٧﴾ a man of right conduct!"[7]

قَالَ يَٰقَوْمِ 88. He said: "O my people,

أَرَءَيْتُمْ إِن كُنتُ do you see[8] if I have been

عَلَىٰ بَيِّنَةٍ مِّن on a clear evidence[9] from my

رَّبِّى وَرَزَقَنِى Lord and He has given[10] me

مِنْهُ رِزْقًا حَسَنًا from Him a good provision?

وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ Nor do I intend opposing[11]

إِلَىٰ مَآ you then going to do

أَنْهَىٰكُمْ عَنْهُ what I prohibit you from.

إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ I but intend to set right[12]

مَا ٱسْتَطَعْتُ to the best of my ability;[13]

1. حفيظ ***ḥafîẓ*** = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7

2. i. e., your *dîn* (religion).

3. نترك ***natruka*** (*u*) = we give up, abandon, leave (v. i. pl. impfct. from *taraka* [*tark*], to leave. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n.5.

4. i. e., of gods and goddesses.

5. i. e., of making money by fair or foul means.

6. They said so tauntingly. حليم ***ḥalîm*** = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:75, p. 704, n. 9.

7. رشيد ***rashîd*** = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'îl* from *rashada* [*rushd*], to be on the right way. See at 11:78, p. 706, n. 3).

8. رءيتم ***ra'aytum*** = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 6:47, p. 409, n. 3).

9. i. e., right guidance and Prophethood. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:63, p.700, n. 9.

10. رزق ***razaqa*** = he provided the means of subsistence, provided, bestowed, gave (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 7:50, p. 484, n. 8).

11. أخالف ***'ukhâlifa*** (*u*) = I oppose, differ, contradict, be at variance (v. i. impfct. from *khâlafa*, form III of *khalafa* [*khalf/khilâfah*],to come after, to follow, to succeed. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. {When followed by the particle *'ilâ* the verb gives the sense of opposing a thing and then going to do the same thing.} See *yastakhlifu* at 11:57, p. 698, n. 8).

12. i. e., to set you right, to reform you. اصلاح ***'iṣlâḥ*** = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaḥa /ṣaluḥa* [*ṣalâḥ /ṣalâḥiyah /ṣulûḥ*], to be good, right, proper. See at 7:85, p. 499, n. 3).

13. استطعت ***istaṭa'tu*** = I was able, had the power (v. i. s. past from *istaṭâ'a*, form X of *tâ'a* [*ṭaw'*], to obey. See *istaṭa'tum* at 11:13, p. 682, n. 4).

وَمَا تَوْفِيقِيٓ and no success[1] can I attain
إِلَّا بِٱللَّهِ except by Allah's will;
عَلَيْهِ تَوَكَّلْتُ on Him I rely[2]
وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾ and to Him I turn."[3]

وَيَٰقَوْمِ 89."And O my People,let not
لَا يَجْرِمَنَّكُمْ شِقَاقِيٓ my breach[4] impel you to sin-
أَن يُصِيبَكُم ning[5] lest there should befall[6]
مِّثْلُ مَآ أَصَابَ you the like of what befell
قَوْمَ نُوحٍ the people of Nûḥ
أَوْ قَوْمَ هُودٍ or the people of Hûd
أَوْ قَوْمَ صَٰلِحٍ or the people of Ṣâliḥ;
وَمَا قَوْمُ لُوطٍ and the people of Lûṭ are not
مِّنكُم بِبَعِيدٍ from you at any distance.[7]
﴿٨٩﴾

وَٱسْتَغْفِرُوا۟ 90. "And ask forgiveness[8] of
رَبَّكُمْ ثُمَّ your Lord, then
تُوبُوٓا۟ إِلَيْهِ turn in repentance[9] to Him.
إِنَّ رَبِّى Verily my Lord is Most
رَحِيمٌ وَدُودٌ ﴿٩٠﴾ Merciful, Most Loving."[10]

قَالُوا۟ يَٰشُعَيْبُ 91. They said: "O Shu'ayb,
مَا نَفْقَهُ كَثِيرًا we understand[11] not much

1. i. e., in bringing about the reform. توفيق ***tawfîq*** = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper. See at 4:62, p. 268, n. 12.

2. تو كلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 11:56, p. 697, n. 9).

3. أنيب ***'unîbu*** = I turn, turn in repentance (v. i. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/ niyâbah*], to return, to come near, to represent. See *munîb* at 11:75, p. 704, n. 11).

4. i. e., my breach and disagreement with you. شقاق ***shiqâq*** = discord, dissension; also schism, rift, breach, split. See at 2:176, p. 83, n. 2).

5. لا يجرمن ***la yajrimanna*** = let he or it not incite, impel, urge to sinning (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:8, p. 332, n. 6).

6. يصيب ***yuṣiba(u)***= He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuṣîbu* at 10:107, p. 675, n. 8).

7. i. e. , the ruins of the people of Lûṭ, peace be on him, were not very far from the land of the Midianites. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:167, p. 319, n. 8).

8. استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

9. توبوا ***tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:61, p. 700, n. 3).

10. ودود ***wadûd*** = Most Loving, Most Affectionate.

11. نفقه ***nafqahu*** = we understand, comprehend, have knowledge (v. i. pl. impfct. from *faqiha/ faquha* [*fiqh /faqâhah*], to understand, to have knowledge. See *yafqahûna* at 9:127, p. 634, n. 3).

مِّمَّا تَقُولُ of what you say
وَإِنَّا لَنَرَىٰكَ and we indeed consider[1] you
فِينَا ضَعِيفًا among us a weak person;[2]
وَلَوْلَا رَهْطُكَ and but for your clan[3]
لَرَجَمْنَاكَ we would have stoned[4] you,
وَمَا أَنتَ عَلَيْنَا for you are not against us
بِعَزِيزٍ ﴿٩١﴾ any the mighty one."[5]

قَالَ يَا قَوْمِ 92. He said: "O my people,
أَرَهْطِي أَعَزُّ is my clan mightier[6]
عَلَيْكُم مِّنَ اللَّهِ on you than Allah
وَاتَّخَذْتُمُوهُ and you take[7] Him at
وَرَاءَكُمْ ظِهْرِيًّا your rear heedlessly?"[8]
إِنَّ رَبِّي Verily my Lord is
بِمَا تَعْمَلُونَ of what you do
مُحِيطٌ ﴿٩٢﴾ All-Encompassing.

وَيَا قَوْمِ اعْمَلُوا 93."And O my people, act
عَلَىٰ مَكَانَتِكُمْ according to your position,[9]
إِنِّي عَامِلٌ I am going to act.
سَوْفَ تَعْلَمُونَ Soon you will know to
مَن يَأْتِيهِ عَذَابٌ whom comes a punishment
يُخْزِيهِ that will disgrace[10] him and
وَمَنْ هُوَ كَاذِبٌ who is the one telling lies.[11]
وَارْتَقِبُوا And be on the watch,[12]
إِنِّي مَعَكُمْ I am along with you
رَقِيبٌ ﴿٩٣﴾ watching."[13]

1. نرى ***narâ*** = we see, notice, observe, consider (v. i. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:75, p. 421, n. 10).

2. ضعيف ***da'îf*** (pl. *ḍu'afâ'/ḍi'âf/ḍa'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'îl* from *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 4:28, p. 253, n. 2.

3. رهط ***rahṭ*** (s.; pl. *'arhuṭ/'arhâṭ/'arâhiṭ*) = a group of people (less than ten), clan, relatives.

4. i. e., killed you by stoning. رجمنا ***rajamnâ*** = we stoned (v. i. pl. past from *rajama* [*rajm*], to stone {someone}).

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 9:128, p. 634, n. 5.

6. أعز ***'a'azz*** = mightier, stronger, more esteemed, more beloved (elative of *'azîz*). See n. 5 above.

7. i. e. you keep Allah out of your mind and consideration. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).

8. ظهريا/ظهرى ***ẓihrî/ẓihriyyan*** = not caring, not paying any heed/attention, disregarding.

9. i. e., the position you have taken of unbelief and opposition to the truth. مكانة ***makânah*** (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

10. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:39, p. 691, n.12).

11. كاذب ***kâdhib*** (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kâdhibûn* at 9:107, p. 624, n. 6).

12. ارتقبوا ***irtaqibû*** = you (all) be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See *yarqubû* at 9:8, p. 580, n. 1).

13. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor, one who watches (active participle in the scale of *fa'îl* from *raqaba*. See n. 12 above; and at 4:1, p. 237, n. 1).

وَلَمَّا جَآءَ أَمْرُنَا 94. And when Our Decree[1]
نَجَّيْنَا شُعَيْبًا came We saved[2] Shu'ayb
وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ and those who believed with him
بِرَحْمَةٍ مِّنَّا by mercy from Us and there
وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ seized[3] those who transgressed
ٱلصَّيْحَةُ the thuderous blast;[4]
فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ So they became[5] in their
جَٰثِمِينَ ﴿٩٤﴾ homes fallen prostrate.[6]

كَأَن لَّمْ 95. As if they did not
يَغْنَوْا۟ فِيهَا live[5] therein.
أَلَا بُعْدًا لِّمَدْيَنَ Lo! Away with the Madyan
كَمَا بَعِدَتْ ثَمُودُ as went away the Thamûd!
﴿٩٥﴾

Section (*Rukû'*) 9

وَلَقَدْ أَرْسَلْنَا 96. And We had sent out
مُوسَىٰ بِـَٔايَٰتِنَا Mûsa with Our signs
وَسُلْطَٰنٍ مُّبِينٍ ﴿٩٦﴾ and a clear authority.[8]

إِلَىٰ فِرْعَوْنَ 97. To the Pharaoh
وَمَلَإِيْهِ and his notables;[9]
فَٱتَّبَعُوٓا۟ but they followed[10]
أَمْرَ فِرْعَوْنَ the command of the Pharaoh

1. i. e., the decree for their destruction. أمر *'amr* (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

2. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

3. أخذت *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:155, p. 523, n. 3).

4. صيحة *ṣayḥah* (s.; pl. *sayhât*) = outcry, piercing sound, thunderous blast. See at 11:67, p. 702, n. 4.

5. أصبحوا *'aṣbaḥû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 11:67, p. 702, n. 5).

6. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimûn;* s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. يغنوا *yaghnaw*(*na*) = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ'*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 11:68, p. 702, n.8).

8. سلطان *sulṭân* = authority, mandate, rule, evidence. See at 10:68, p. 662, n. 1.

9. ملأ *mala'* = crowd, host, grandees, council of elders, chiefs. See at 11:38, p. 691, n. 10).

10. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a,* form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 11:59, p. 699, n. 3).

وَمَآ أَمۡرُ فِرۡعَوۡنَ though the command of the
بِرَشِيدٖ ﴿٩٧﴾ Pharaoh was not rational.[1]

يَقۡدُمُ 98. He shall go ahead[2]
قَوۡمَهُۥ of his people
يَوۡمَ ٱلۡقِيَٰمَةِ on the Day of Resurrection
فَأَوۡرَدَهُمُ and will conduct[3] them
ٱلنَّارَۖ into the fire;
وَبِئۡسَ ٱلۡوِرۡدُ and evil will be the watering
ٱلۡمَوۡرُودُ ﴿٩٨﴾ place[4] led unto.[5]

وَأُتۡبِعُواْ 99. And they were pursued[6]
فِي هَٰذِهِۦ لَعۡنَةٗ in this world by a curse,[7] and
وَيَوۡمَ ٱلۡقِيَٰمَةِۚ on the Day of Resurrection.
بِئۡسَ ٱلرِّفۡدُ Evil is the gift[8]
ٱلۡمَرۡفُودُ ﴿٩٩﴾ that is awarded![9]

ذَٰلِكَ مِنۡ 100. These are some of the
أَنۢبَآءِ ٱلۡقُرَىٰ tidings[10] of the habitations[11]
نَقُصُّهُۥ عَلَيۡكَ We relate[12] unto you.
مِنۡهَا قَآئِمٞ Some of them are standing,[13]
وَحَصِيدٞ ﴿١٠٠﴾ some mown.[14]

1. رشيد ***rashîd*** = rightly guided, of right conduct, discerning, mature, rational (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:87, p. 709, n. 7).
2. i. e., he will lead them to hell as he used to lead them in bad deeds in this world. يقدم ***yaqdumu*** = he precedes, goes ahead, arrives (v. iii. m. s. impfct. from *qadama / qadima* [*qudûm/ qidmân/ maqdam*], to precede, to arrive. See *yastaqdimûna* at 10:49, p. 655, n. 7).
3. أورد ***'awrada*** = he took (someone) to, conducted, presented (v. iii. m. s. past in form IV of *warada* [*wurûd*], to come, to appear, to show up).
4. Hell has been described as the "watering place" by way of sarcasm. ورد ***wird*** = watering place, coming of animals to the water.
5. مورود ***mawrûd*** = arrived, descended, led unto (pass. participle from *warada*. See n. 3 above).
6. أتبعوا ***'utbi'û*** = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 11:60, p. 699, n. 6).
7. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:60, p. 699, n. 7.
8. رفد ***rifd*** (s.; pl. *rufûd/'arfâd*0 = present, gift.
9. مرفود ***marfûd*** = gifted, awarded. supported (pass. participle from *rafada* [*rafd*], to support).
10. The *'âyah* is addressed to the Prophet Muḥammad, peace and blessings of Allah be on him. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 11:49, p. 695, n. 8.
11. i. e., the habitations of the peoples of Nûḥ, Ibrâhîm, Hûd, Ṣâliḥ, Shu'ayb and Mûsâ, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 7:101, p. 505, n. 1.
12. نقص ***naquṣṣu*** = we relate, narrate, recount, (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).
13. i. e., their ruins are standing and visible.
14. i. e., they are completely obliterated. حصيد ***ḥaṣîd*** = mown, reaped, harvested (act. participle from *ḥaṣada*[*ḥaṣd/ḥaṣâd/ḥiṣâd*], to harvest, to reap).

وَمَا ظَلَمْنَٰهُمْ 101. And We did not wrong[1]
وَلَٰكِن ظَلَمُوا۟ them; but they did wrong[2]
أَنفُسَهُمْ to themselves.
فَمَآ أَغْنَتْ عَنْهُمْ So there did not avail[3] them
ءَالِهَتُهُمُ ٱلَّتِى the deities of theirs that
يَدْعُونَ مِن دُونِ they invoked[4] in lieu of
ٱللَّهِ مِن شَىْءٍ لَّمَّا Allah whatsoever when
جَآءَ أَمْرُ رَبِّكَ ۖ your Lord's decree came,[5]
وَمَا زَادُوهُمْ nor did they increase[6] them
غَيْرَ تَتْبِيبٍ ﴿١٠١﴾ in aught save destruction.[7]

وَكَذَٰلِكَ أَخْذُ 102. Such is the seizure[8] of
رَبِّكَ إِذَآ أَخَذَ your Lord if He seizes
ٱلْقُرَىٰ the habitatations[9]
وَهِىَ ظَٰلِمَةٌ ۚ while they are transgressing.
إِنَّ أَخْذَهُۥٓ Verily His seizure is
أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ most painful,[10] most severe.[11]

إِنَّ فِى ذَٰلِكَ لَءَايَةً 103. Verily therein is a sign[12]
لِّمَنْ خَافَ for those who fear[13] the
عَذَابَ ٱلْءَاخِرَةِ ۚ retribution in the hereafter.
ذَٰلِكَ يَوْمٌ This is a day
مَّجْمُوعٌ لَّهُ on which will be mustered

1. ظلمنا *ẓalamnâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 7:23, p. 472, n. 2).

2. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets.

3. أغنت *'aghnat* = she or it availed, became of use, enriched, sufficed (v. iii. f. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnâ* at 7:48, p. 483, n. 11).

4. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *da'aw* at 10:22, p. 645, n.1).

5. i. e., the imaginary deities they invoked did not come to any use for them when Allah passed His decree for their punishment and destruction.

6. Nor did those deities increase for them in anything save destruction. زادوا *zâdû* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 9:47, p. 597, n. 11).

7. تتبيب *tatbîb* = destruction, annihilation , ruining (verbal noun in form II of *tabba* [*tabb/tabâb*], to, be destroyed, to perish).

8. أخذ *'akhdh* = seizure, acceptance, taking away. See *'akhadhat* at 11:94, p. 712, n. 3).

9. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:100, p. 713, n. 11.

10. أليم *'alîm* = agonizing, anguishing, excruciating, most painful. See at 11:26, p. 687, n. 1.

11. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 10:70, p. 622, n. 8).

12. i. e., in these accounts of the unbelieving people and the ruins of their habitations there are warnings and matters for reflection.

13. خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:182, p. 86, n.4).

14. مجموع *majmû'* = mustered, collected, gathered, total (pass. participle from *jama'a* [*jam'*], to gather. See *la yajma'anna* at 6:12, p. 595, n. 10.

ٱلنَّاسُ all mankind,
وَذَٰلِكَ يَوْمٌ and this is a day
مَّشْهُودٌ ﴿١٠٣﴾ that shall be witnessed.[1]

وَمَا نُؤَخِّرُهُۥٓ 104. And We delay[2] it not
إِلَّا لِأَجَلٍ مَّعْدُودٍ but for a term[3] countable.[4]
﴿١٠٤﴾

يَوْمَ يَأْتِ 105. The day it comes,
لَا تَكَلَّمُ نَفْسٌ no individual shall speak out
إِلَّا بِإِذْنِهِۦ except by His leave.[5]
فَمِنْهُمْ شَقِىٌّ Then some of them will be
وَسَعِيدٌ ﴿١٠٥﴾ miserable,[6] some happy.[7]

فَأَمَّا ٱلَّذِينَ 106. So as to those who
شَقُوا become miserable,[8]
فَفِى ٱلنَّارِ they will be in the fire.
لَهُمْ فِيهَا Therein they will have [only]
زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾ moaning[9] and sobbing.[10]

خَٰلِدِينَ فِيهَا 107. Living forever[11] therein
مَا دَامَتِ as long as there remain[12]
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ the heavens and the earth
إِلَّا مَا شَآءَ رَبُّكَ except as your Lord will.

1. i. e., it will be witnessed by all beings in the heavens and the earth. مشهود ***mash-hûd*** = witnessed, attended by witnesses or spectators (passive participle from *shahida* [*shuhûd*], to witness).

2. نؤخر ***nu'akhkhiru*** = we delay, postpone, put off (v. i. pl. impfct. from *'akhkhara*, form II from the root *'akhr*. See *'akhkharnâ* at 11:8, p. 680, n. 2).

3. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 11:3, p. 678, n. 3.

4. i. e., counted in respect of units of time. معدود ***ma'dûd*** = countable, limited in number. See 11:8, p. 680, n. 4.

5. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization. See at 10:100, p. 673, n.1).

6. On the Day of Judgement there will be two groups, those saved and happy and those condemned and unhappy. شقى ***shaqiyy*** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'îl* from *shaqâ/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable).

7. سعيد ***sa'îd*** (s.; pl. *su'adâ'*) = happy, fortunate, lucky, felicitious (act. participle in the scale of *fa'îl* from *sa'ida* [*sa'd/sa'âdah*], to be happy, lucky).

8. شقوا ***shaqû*** = they became unhappy, miserable (v. iii. m. pl. past from *shaqâ/shaqiya*. See n. 6 above).

9. زفير ***zafîr*** = moaning, sighing.

10. The expression "moaning and sobbing" is used to emphasize the severity of the punishment to be meted out to them. شهيق ***shahîq*** = sobbing, braying (of a donkey).

11. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:89, p. 615, n. 9.

12. دامت ***dâmat*** = she remained, continued to be (v . iii. f. s. past from *dâma* [*dawm*], to last, to continue. *mâ dâma* is an idiom meaning as long as it remained, continued to be. See *mâ dumtu* at 5:117, p. 389, n. 6).

إِنَّ رَبَّكَ Verily your Lord is
فَعَّالٌ All-Accomplishing[1]
لِّمَا يُرِيدُ ﴿١٠٧﴾ of what He wills.

وَأَمَّا ٱلَّذِينَ 108. And as for those
سُعِدُوا۟ who were happy,[2]
فَفِى ٱلْجَنَّةِ they will be in the Garden[3]
خَٰلِدِينَ فِيهَا living for ever therein
مَا دَامَتِ as long as there remain
ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ the heavens and the earth
إِلَّا مَا شَآءَ رَبُّكَ except as your Lord wills,
عَطَآءً غَيْرَ مَجْذُوذٍ as a gift[4] not to be cut off.[5]
﴿١٠٨﴾

فَلَا تَكُ فِى مِرْيَةٍ 109. So be not in doubt[6]
مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ about what these people[7] worship.
مَا يَعْبُدُونَ إِلَّا كَمَا They worship not except as
يَعْبُدُ ءَابَآؤُهُم their fathers worshipped
مِّن قَبْلُ before;[8]
وَإِنَّا لَمُوَفُّوهُمْ and verily We shall pay
نَصِيبَهُمْ them in full[9] their share[10]
غَيْرَ مَنقُوصٍ ﴿١٠٩﴾ undiminished.[11]

1. فعال ***fa''âl*** = All-Accomplishing, one who definitely does (intensive form of *fâ'il*, active participle from *fa'ala* [*fa'l/fi'l*], to do).

2. سعدوا ***su'idû*** = they were happy, became happy (v. iii. m. pl. past passive from *sa'ida* [*sa'd/ sa'âdah*], to be happy, lucky. See *sa'îd* at 11:105, p. 715, n. 7).

3. i. e. Paradise.

4. عطاء ***'aṭâ'*** (s.; pl. *'a'ṭiyah*) = gift, present, offer.

5. i. e., interminably and in perpetuity. مجذوذ ***majdhûdh*** = cut off, clipped, interrupted (passive participle from *jadhdha* [*jadhdh*], to cut off).

6. The *'âyah* is addressed in the first instance to the Prophet, peace and blessings of Allah be on him, and through him to the believers in general. مرية ***miryah*** = doubt, misgivings. See at 11:17, p. 684, n. 3.

7. i. e., the polytheists.

8. The polytheists have no plea in support of their worshipping the imaginary gods and goddesses except that of tradition and the practice of their fathers and forefathers.

9. موفوا ***muwaffû(n)***{pl.; s. *muwaffin*} = those who fulfil, pay in full (active participle from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. The terminal *nûn* is dropped because of the genitive construction. See *nuwaffi* at 11:15, p. 683, n. 1).

10. i. e., their full due of punishment. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 7:37, p. 478, n. 5.

11. منقوص ***manqûṣ*** = diminished, lessened, reduced, decreased (passive participle from *naqaṣa* [*naqṣ/nuqṣân*], to decrease, to diminish. See *lâ tanquṣû* at 11:84, p. 708, n.1).

Section (*Rukû'*) 10

وَلَقَدْ ءَاتَيْنَا 110. And We had given
مُوسَى ٱلْكِتَٰبَ Mûsâ the Book,[1]
فَٱخْتُلِفَ فِيهِ but disagreement arose[2]
وَلَوْلَا كَلِمَةٌ about it; and had not a word
سَبَقَتْ مِن رَّبِّكَ preceded[3] from your Lord,
لَقُضِىَ it would have been decided[4]
بَيْنَهُمْ between them.
وَإِنَّهُمْ And they[5] indeed are
لَفِى شَكٍّ مِّنْهُ in doubt about it,[6]
مُرِيبٍ ﴿١١٠﴾ full of suspicion.[7]

وَإِنَّ كُلًّا 111. And surely all of them
لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ your Lord will pay in full[8]
أَعْمَٰلَهُمْ for their deeds.[9]
إِنَّهُۥ بِمَا يَعْمَلُونَ Verily He is of what they do
خَبِيرٌ ﴿١١١﴾ All-Aware.[10]

فَٱسْتَقِمْ 112. So you be steadfast,[11]
كَمَآ أُمِرْتَ as you have been bidden,
وَمَن تَابَ and those who turn to Allah
مَعَكَ with you,
وَلَا تَطْغَوْا۟ and do not transgress.[12]

1. i. e., the *Tawrâh*.

2. i. e., some believed in it, some did not. This *'âyah* is a consolation to the Prophet Muhammad, peace and blessings of Allah be on him, and the Muslims, reminding them that many of the people of Mûsâ, peace be on him, had similarly disbelieved in the Book given to him (Al-Ṭabarî, XII, 123). اختلف ***ukhtulifa*** = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *ikhtalafû* at 10:93, p. 670, n. 9).

3. i. e., for giving respite to sinners and not punishing them till an appointed time. سبقت ***sabaqat*** = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 10:19, p. 643, n. 6).

4. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:54, p. 565, n. 12).

5. The immediate reference is to the unbelieving men of Makka, but it applies to all unbelievers.

6. i. e., the Qur'ân.

7. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 11:62, p. 700, n. 8).

8. ليوفين ***la-yuwaffiyanna*** = he shall pay in full, he will certainly fulfil (v. iii. m. s. impfct. emphatic from *waffâ* [*wafâ'/ wafy*], to be perfect, to fulfil. See *muwaffû* at 11:109, p. 716, n. 9).

9. i. e., doers of good deeds will be duly rewarded and the sinners will be duly punished.

10. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 6:103, p. 435, n. 2.

11. i. e., in your mission. استقم ***istaqim*** = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See *istaqîmâ* at 10:89, p. 669, n. 2).

12. لا تطغوا ***lâ tatghaw*** = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative {prohibition} from *ṭaghâ* [*ṭughyân*], to exceed the limits. See *ṭughyân* at 10:11, p. 640, n. 1).

إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٢﴾

Verily He is of what you do All-Seeing.[1]

وَلَا تَرْكَنُوٓا۟ إِلَى ٱلَّذِينَ ظَلَمُوا۟ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾

113. And do not rely[2] on those who transgress[3] lest there should touch[4] you the fire — and you do not have besides Allah any friend-protectors[5] — then you will not be helped.[6]

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾

114. And properly perform the prayer at the two fringes[7] of the day and at the first parts[8] of night. Verily the good deeds[9] eliminate[10] the evil deeds.[11] This is a reminder[12] for the remembering ones.

وَٱصْبِرْ فَإِنَّ ٱللَّهَ

115. And have patience, for verily Allah

1. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 11:24, p. 686, n. 7).

2. لا تركنوا ***lâ tarkanû*** = you (all) do not lean to, rely on, depend on (v. ii. m. pl. imperative {prohibition} from *rakana* [*rukûn*], to lean to, to trust. See *rukn* at 11:80, p. 706, n. 6).

3. i. e., the polytheists who set partners with Allah.

4. تمس ***tamassa***(*u*) = she touches, afflicts, befalls (v. iii. f. s. impfct. from *massa* [*mass/ masîs*], to feel, to touch. The final letter takes *fathah* because of a hidden *'an* after the causal *fâ'* before the verb. See *yamassu* at 11:48, p. 695, n. 7).

5. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:20, p. 685, n. 4.

6. i. e., if you rely on the polytheists you will not be helped. تنصرون ***tunṣarûna*** = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

7. i. e., in the morning (*fajr*) and the late afternoon (*'asr*), two of the five fixed times in a day for prayers. طرفي ***ṭarafay***(*n*) (dual; acc./gen. of *ṭarafân*; s. *ṭaraf*) = two sides, parts, fringes. The terminal *nûn* is dropped because of the genitive construction. See *ṭaraf* at 3:127, p. 206, n. 2.

8. i. e., the evening (*maghrib*) and the early night (*'ishâ'*) prayers. زلف ***zulaf*** (pl.; s. *zulfah*) = first parts of night.

9. Particularly the daily prayers, but the meaning is wider and includes all the good deeds approved by the Qur'ân and *sunnah*. حسنات ***ḥasanât*** (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages. See at 7:168, p. 531, n. 4.

10. يذهبن ***yudh-hibna*** = they (fem.) obliterate, erase, remove, take away, eliminate (v. iii. f. pl. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb/ madh-hab*], to go. See *yudh-hiba* at 8:11, p. 550, n. 6).

11. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 10:27, p. 647, n. 7.

12. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 7:1, p. 465, n. 5.

لَا يُضِيعُ does not let slip[1]
أَجْرَ ٱلْمُحْسِنِينَ the reward of the righteous.

١١٥

فَلَوْلَا كَانَ مِنَ 116. So why were not there
ٱلْقُرُونِ مِن قَبْلِكُمْ of the generations[2] before you
أُو۟لُوا۟ بَقِيَّةٍ persons of a remanant[3]
يَنْهَوْنَ عَنِ ٱلْفَسَادِ who forbid[4] mischief-making[5]
فِى ٱلْأَرْضِ in the earth
إِلَّا قَلِيلًا مِّمَّنْ except a few of those whom
أَنجَيْنَا مِنْهُمْ We rescued[6] from them?
وَٱتَّبَعَ ٱلَّذِينَ But there pursued[7] those who
ظَلَمُوا۟ did wrong
مَآ أُتْرِفُوا۟ فِيهِ the opulence they were put in[8]
وَكَانُوا۟ مُجْرِمِينَ and they had been sinners.[9]

١١٦

وَمَا كَانَ رَبُّكَ 117. Nor is your Lord
لِيُهْلِكَ ٱلْقُرَىٰ to destroy[10] the habitations
بِظُلْمٍ وَأَهْلُهَا unjustly while their
مُصْلِحُونَ ١١٧ inhabitants were reforming.[11]

وَلَوْ شَآءَ رَبُّكَ 118. And if your Lord willed
لَجَعَلَ ٱلنَّاسَ He would have made mankind
أُمَّةً وَٰحِدَةً one community,[12]

1. يضيع ***yuḍî'u*** = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*] to get lost. See at 11:115, p. 631, n. 6).

2. i. e., of the previous nations. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

3. i. e., remnant of good sense and reason. بقية ***baqiyyah*** (pl. *baqâyâ*) = remainder, residue, remnant. See at 10:13, p. 640, n. 11.

4. ينهون ***yanhawna*** = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 9:71, p. 608, n. 4).

5. فساد ***fasâd*** = mischief-making, decay, corruption, depravity. See at 8:73, p. 575, n. 3.

6. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:94, p. 712, n. 2).

7. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 11:27, p. 687, n. 4).

8. أترفوا ***'utrifû*** = they were given opulence, provided with luxury (v. iii. m. pl. past passive from *'atrafa*, from IV of *tarifa*, to live in luxury).

9. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 10:75, p. 665, n. 2).

10. يهلك ***yuhlika(u)*** = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 7:129, p. 512, n. 6).

11. i. e., themeselves and others. مصلحون ***muṣliḥûn*** (pl.; s. *muṣliḥ*) = peace-makers, reformers, rectifiers (active participle from *'aṣlaḥa*, form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ ṣalâḥiyah/ maṣlaḥah*], to be good. See *muṣliḥîn* at 7:170, p. 532, n. 7).

12. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:8, p. 680, n. 3.

وَلَا يَزَالُونَ so they cease not[1]
مُخْتَلِفِينَ ﴿١١٨﴾ to be at variance.[2]

إِلَّا مَن 119. Except those whom
رَّحِمَ رَبُّكَ your Lord has mercy on.[3]
وَلِذَٰلِكَ خَلَقَهُمْ And for this He created them;[4]
وَتَمَّتْ and fulfilled[5] shall be
كَلِمَةُ رَبِّكَ the Word of your Lord:
لَأَمْلَأَنَّ جَهَنَّمَ I shall indeed fill[6] hell
مِنَ الْجِنَّةِ وَالنَّاسِ with jinn and men[7]
أَجْمَعِينَ ﴿١١٩﴾ all together.

وَكُلًّا نَّقُصُّ 120. And all that We relate[8]
عَلَيْكَ مِنْ أَنبَاءِ unto you of the tidings[9] of
الرُّسُلِ the Messengers is
مَا نُثَبِّتُ بِهِ wherewith We make firm[10]
فُؤَادَكَ your heart;
وَجَاءَكَ and there has come to you
فِي هَٰذِهِ الْحَقُّ in these[11] the truth, and
وَمَوْعِظَةٌ وَذِكْرَىٰ admonition[12] and reminder[13]
لِلْمُؤْمِنِينَ ﴿١٢٠﴾ for the believers.

وَقُل لِّلَّذِينَ 121. And say to those who

1. لا يزالون ***lâ yazâlûna*** = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zâla* [*zawâl*], to go away, disappear. See at 2:217, p. 105, n.8
2. i. e., in respect of beliefs and practices (Ibn Kathîr, IV, 290). مختلفين ***mukhtalifîn*** (pl.; acc./gen. of *mukhtalifûn*; s. *mukhtalif*) = those who hold different views, are at variance, differ from one another (act. participle from *ikhtalafa*, form VIII of *kahlafa* [*khalf*], to come after. See *ukhtulifa* at 11:110, p. 717, n. 2).
3. i. e., those whom Allah guides to the truth of Islam.
4. i. e., for making a distinction between the believers and the rightly guided ones on the one hand, and the unbeleivers and misguided ones, on the other (Al-Ṭabarî, XII, 144; Ibn Kathîr, IV, 291).
5. تمت ***tammat*** = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 7:137, p. 515, n. 6).
6. لأملأن ***la-'amla'anna*** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 7:18, p. 470, n. 6).
7. i. e., of the unbelieving and ungrateful ones of jinn and men.
8. نقص ***naquṣṣu*** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).
9. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 11:100, p. 713, n. 10
10. نثبت ***nuthabbitu*** = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).
11. i. e., the tidings of the previous Messengers and the texts of the Qur'ân in general.
12. موعظة ***maw'iẓah*** (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 10:57, p. 557, n. 8.
13. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

لَا يُؤْمِنُونَ do not believe:
اعْمَلُوا عَلَىٰ "Act[1] according to
مَكَانَتِكُمْ to your position;[2]
إِنَّا عَامِلُونَ ﴿١٢١﴾ We are acting."

وَانْتَظِرُوا 122. "And keep waiting,[3]
إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾ We are waiting."[4]

وَلِلَّهِ 123. And to Allah belongs
غَيْبُ السَّمَاوَاتِ the unseen of the heavens
وَالْأَرْضِ and the earth;
وَإِلَيْهِ يُرْجَعُ and to Him shall be returned[5]
الْأَمْرُ كُلُّهُ the matter[6] in its entirety.
فَاعْبُدْهُ So worship Him
وَتَوَكَّلْ عَلَيْهِ and rely[7] on Him.
وَمَا رَبُّكَ بِغَافِلٍ Your Lord is not unmindful[8]
عَمَّا تَعْمَلُونَ ﴿١٢٣﴾ of what you do.

1. اعملوا ***i'malû*** = you (all) act, do, perform(v. ii. m. pl. imperative from *'amila* [*'amal*], to do. See *ta'malûna* at 10:61, p. 659, n. 6).
2. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.
3. i. e., to see what happens to us and to our efforts for the truth. انتظروا ***intaẓirû*** = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *naẓara*. See at 10:20, p. 643, n. 9).
4. i. e., for the consequences of your deeds and Allah's decision about you. This is a threat to the unbelievers. منتظرون ***muntaẓirûn*** (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intaẓara*, see n. 3 above.
5. يرجع ***yurja'u*** = he or it is returned, sent back, referred back (v. iii. f. m. impfct. passive from *raja'a* [*rujû'*] , to return). See at 3:109, p. 198, n. 9).
6. أمر ***'amr*** (s.; pl. اوامر *'awâmir*/ امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.
7. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl*/ *wukûl*], to entrust. See at 8:61, p. 569, n. 11).
8. غافل ***ghâfil*** (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah* / *ghufûl*], to neglect, not to heed). See at 3:99, p. 194, n. 13.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

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

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By

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بسم الله الرحمن الرحيم

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

PREFACE

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

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

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

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

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

PREFACE to the First Part

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

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

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

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

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

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

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

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

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

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

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

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

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

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

List Of Abbreviations

Acc. = Accusative

Act. = Active

Al-Baḥr. = 'Abû Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.

Al-Bayḍâwî = Al-Bayḍâwî, Nâṣir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.

Al-Ṭabarî = Al-Ṭabrarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.

Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muḥyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.

Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.

Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.

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

Bukhârî = Al-Bukhâri, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhâri*, the number refers to the number of *ḥadîth* as in *Fatḥ al-Bârî*.

f. = feminine

Fatḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Fatḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.

Gen. = Genitive

i. = first person

ii. = second person

iii. = third person

Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Aẓîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.

impfct. = imperfect

m. = masculine

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

Muslim = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.

n. = Note

pl. = plural

s. = singular

Ṣafwat = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.

Tafsîr al-Mâwardî = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.

v. = verb

KEY TO VERB FORMS

Form II فعل = *fa''ala* (تفعيل *taf'îl*)

" III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)

" IV أفعل = *'af'ala* (افعال *'If'âl*)

" V تفعل = *tafa''ala* (تفعل *tafa''ul*)

" VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)

" VII انفعل = *infa'ala* (انفعال *infi'âl*)

" VIII افتعل = *ifta'ala* (افتعال *ifti'âl*)

" IX افعل = *if'alla* (افعلال *if'ilâl*)

" X استفعل = *istaf'ala* (استفعال *istif'âl*)

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

TRANSLITERATION

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

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97. " *al-Qadr* (Decree) .. .. .. " 2007
98. " *al-Bayyinah* (The Clear Evidence) .. .. " 2008
99. " *al-Zilzâl* (The Earthquake) .. .. .. " 2011
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12. *SÛRAT YÛSUF*
Makkan: 111 *'âyahs*

This *sûrah* was revealed after the previous *Sûrat Hûd* during the late Makkan period when the Prophet, peace and blessings of Allah be on him, and his mission were passing through a difficult period due to the opposition and enmity of the unbelieving Makkan people. The *sûrah* is named after Prophet Yûsuf, peace be on him, whose story is related in it, highlighting the trials and difficulties he had to face because of the jealousy and machinations of his own brothers, the intrigue of some others in his new domicile in Egypt and his imprisonment there, emphasizing that Allah saved him from all the trials and difficulties and ulltimately gave him success and honour. As in the case of the accounts of the other Prophets given in the Qur'ân, the story of Yûsuf, peace be on him, is also aimed at consoling and encouraging the Prophet Muḥammad, peace and blessings of Allah be on him, in his struggle and mission. The Qur'ân characterizes the story of Yûsuf, peace be on him, as the "best of accounts" (*'aḥsan al-qaṣaṣ*). The accounts of the other Prophets are usually given in the Qur'ân in parts in several *sûrahs*; but that of Yûsuf, peace be on him, is given only in this *sûrah* which deals exclusively with his story, together with matters of the faith.

الٓرٰ 1. *Alif-Lâm-Râ.*[1]

تِلْكَ ءَايَٰتُ These are the *'âyahs*[2]

ٱلْكِتَٰبِ ٱلْمُبِينِ ﴿١﴾ of the Book that clarifies.[3]

إِنَّآ أَنزَلْنَٰهُ 2. Verily We have sent[4] it

قُرْءَٰنًا عَرَبِيًّا down as a Qur'ân in Arabic

لَّعَلَّكُمْ تَعْقِلُونَ that you may understand.[5]

﴿٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ 3.We relate[6] unto you

أَحْسَنَ ٱلْقَصَصِ the best of accounts in that

بِمَآ أَوْحَيْنَآ إِلَيْكَ We communicate[7] to you

هَٰذَا ٱلْقُرْءَانَ this the Qur'ân;

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:94, p. 671, n. 7.

3. i. e., the rules of guidance. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form four of *bâna* [*bayn/bayân*], to be clear, evident. See at 11:25, p. 686, n. 12.

4. This is an emphatic declaration that the Qur'ân was sent down by Allah and that it was not made up by the Prophet or anyone else, as the unbelievers allege. انزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 10:94, p. 671, n. 2).

5. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 11:151, p. 696, n. 6).

6. نقص ***naquṣṣu*** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 11:120, p. 720, n. 8).

7. This a further emphasis of the Qur'ân having been communicated by Allah. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 10:87, p. 668, n. 1) The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers.

وَإِن كُنتَ though you had been
مِن قَبْلِهِۦ before it
لَمِنَ ٱلْغَٰفِلِينَ indeed of those unaware.[1]

إِذْ قَالَ يُوسُفُ 4. When Yûsuf said
لِأَبِيهِ يَٰٓأَبَتِ to his father: "O my father,
إِنِّى رَأَيْتُ I saw in dream[2]
أَحَدَ عَشَرَ كَوْكَبًا eleven stars[3]
وَٱلشَّمْسَ وَٱلْقَمَرَ and the sun and the moon –
رَأَيْتُهُمْ لِى I saw them to me
سَٰجِدِينَ prostrating themselves."[4]

قَالَ يَٰبُنَىَّ 5. He said: "O my sonny,
لَا تَقْصُصْ رُءْيَاكَ relate not[5] your dream[6]
عَلَىٰٓ إِخْوَتِكَ unto your brothers
فَيَكِيدُوا۟ lest they should hatch[7]
لَكَ كَيْدًا about you a plot.[8]
إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ Verily Satan is for man
عَدُوٌّ مُّبِينٌ an enemy[9] open and clear."

وَكَذَٰلِكَ 6. "And thus
يَجْتَبِيكَ رَبُّكَ will select[10] you your Lord
وَيُعَلِّمُكَ and teach you
مِن تَأْوِيلِ of the interpretation[11]

1. This clause of the *'âyah* stresses that the Prophet had, previously to his receipt of *wahy*, unaware of the facts and instructions contained in it, thus negating the unbelievers assumption that he had gathered information from various sources to make up the Qur'ân. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 7:205, p. 544, n.10.

2. The fact of his having seen in dream is made clear in the next *'âyah*. رأيت ***ra'aytu*** = I saw, noticed, observed, saw in dream (v. ii. m. s. past from *ra'â* [*ra'y /ru'yah*], to see. See *ra'aytum* at 11:88, p. 709, n. 8).

3. كوكب ***kawkab*** (s.; pl. *kawâkib*) = star.

4. This was an indication of his subsequent Prophethood and greatness as explained in *'âyah* 6 below. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself. See at 7:120, p. 509, n. 11).

5. لا تقصص ***lâ taqṣuṣ*** = do not relate/narrate (v. ii. m. s. imperative (prohibition) from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See *naquṣṣu* at 12:3, p. 722, n. 6).

6. رؤيا ***ru'yâ*** (s.; pl. رؤى *ru'an*) = dream, vision.

7. يكيدوا ***yakîdû(na)*** = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. The terminal *nûn* is dropped because of a hidden *'an* in the causal *fâ'* coming before the verb. See *kîydû* at 11:55, p. 697, n. 7).

8. i. e., out of jealousy and envy; for the implication of the dream was quite obvious that Yûsuf, peace be on him, was to be Allah's favoured one.

9. عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 9:113, p. 627, n. 11.

10. يجتبى ***yajtabî*** = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 3:179, p. 226, n. 2).

11. i. e., something of the interpretation. تأويل ***ta'wîl*** (s.; pl. تاويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 7:53, p. 485, n. 12.

ٱلْأَحَادِيثِ of narratives[1] and will

وَيُتِمُّ نِعْمَتَهُۥ make full[2] His Grace[3]

عَلَيْكَ on you and on

وَعَلَىٰٓ ءَالِ يَعْقُوبَ the progeny of Ya'qûb,

كَمَآ أَتَمَّهَا as He had made it full

عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ on your two fathers afore —

إِبْرَٰهِيمَ وَإِسْحَٰقَ Ibrâhîm and Ishâq.

إِنَّ رَبَّكَ Verily your Lord is

عَلِيمٌ حَكِيمٌ ﴿٦﴾ All-Knowing, All-Wise.[4]

Section (*Rukû'*) 2

لَّقَدْ كَانَ فِى يُوسُفَ 7. There are indeed in Yûsuf

وَإِخْوَتِهِۦٓ and his brothers

ءَايَٰتٌ لِّلسَّآئِلِينَ signs[5] for the enquireres.[6]

﴿٧﴾

إِذْ قَالُوا۟ 8. When they[7] said: " Indeed

لَيُوسُفُ وَأَخُوهُ Yûsuf and his brother[8] are

أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا dearer[9] to our father than we,

وَنَحْنُ عُصْبَةٌ though we are a group.[10]

إِنَّ أَبَانَا لَفِى In fact our father is in

ضَلَٰلٍ مُّبِينٍ ﴿٨﴾ an error quite obvious."[11]

ٱقْتُلُوا۟ يُوسُفَ 9. "Kill Yûsuf[12]

1. i. e., dreams (See Al-Ṭabarî, XII, 153; Ibn Kathîr, IV, 299). أحاديث *'ahâdîth* (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See *ḥadîth* at 7:185, p. 537, n. 10.

2. يتم ***yutimma***(*u*) = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See at 9:32, p. 580, n. 6).

3. i. e., by giving guidance, Prophethood and other favours.

4. i. e., particularly in respect of the bestowal of especial favours like Prophethood and Messengership.

5. i. e., in the story of Yûsuf and his brothers there are lessons and points for reflection and thought. أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:1, p. 722, n. 2.

6. سائلين ***sâ'ilîn*** (accusative/genitive of *sâ'ilûn*, sing. *sâ'il;* active participle from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask) = beggars, petitioners, questioners, enquirers. See at 2:177, p. 83, n. 10.

7. i. e., the half-brothers of Yûsuf through a different mother.

8. i. e., his full brother, Binyâmîn.

9. أحب ***'aḥabb*** = dearer, preferable, more desirable (elative of *ḥabîb*). See at 9:24, p. 586, n. 7.

10. They were 11 in number and grown up. So they thought they were powerful to harm their minor brothers, Yûsuf and Binyâmîn. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band.

11. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form four of *bâna* [*bayn/bayân*], to be clear, evident. See at 11:25, p. 686, n. 12.

12. Yûsuf's brothers grew jealous of him, unjustly considered their father partial to him and conspired to destroy him. It is to be noted that the story of Yûsuf as contained in the Old Testament does not make any mention of their conspiracy.

أَوِ ٱطْرَحُوهُ أَرْضًا or banish[1] him to a land,[2]
يَخْلُ لَكُمْ so free[3] will be for you
وَجْهُ أَبِيكُمْ your father's face[4]
وَتَكُونُوا۟ مِنۢ بَعْدِهِۦ and you may be after that
قَوْمًا صَٰلِحِينَ ﴿٩﴾ a virtuous[5] people.

قَالَ قَآئِلٌ مِّنْهُمْ 10. One of them said:
لَا تَقْتُلُوا۟ يُوسُفَ "Do not kill Yûsuf
وَأَلْقُوهُ فِى but throw[6] him into
غَيَٰبَتِ ٱلْجُبِّ the depths[7] of the well,[8]
يَلْتَقِطْهُ there will pick him[9] up
بَعْضُ ٱلسَّيَّارَةِ some caravan;[10]
إِن كُنتُمْ فَٰعِلِينَ if you are to do anything."
﴿١٠﴾

قَالُوا۟ يَٰٓأَبَانَا 11. They said: "O our father,
مَا لَكَ "What is the matter with you,
لَا تَأْمَنَّا you do not trust[11] us
عَلَىٰ يُوسُفَ وَإِنَّا with Yûsuf though we are
لَهُۥ لَنَٰصِحُونَ ﴿١١﴾ indeed his well-wishers."[12]

أَرْسِلْهُ مَعَنَا 12. "Send him with us
غَدًا tomorrow,
يَرْتَعْ وَيَلْعَبْ he will pasture[13] and play;

1. اطرحوا ***iṭraḥû*** = you (all) throw off, drive away, remove, expel, banish (v. ii. m. pl. imperative from *ṭaraḥa* [*ṭarḥ*], to throw, to discard).
2. i. e., land distant and unfamiliar.
3. يخل ***yakhlu*** = he or it becomes empty, vacant, free, disengaged (v. iii. m. s. impfct. from *khalâ* [*khulûw/khalâ'*], to be empty, vacant).
4. i. e., his attention and care.
5. i. e., by doing good deeds. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 7:196, p. 542, n. 4).
6. القوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 7:150, p. 521, n. 8).
7. غيابة ***ghayâbah*** = depth, bottom.
8. جب ***jubb*** (s.; pl. *ajbâb/jibâb*) = well, pit.
9. يلتقط ***yaltaqiṭ(u)*** = he picks up, collects, receives (v. iii. m. s. impfct. from *iltaqaṭa*, form VIII of *laqaṭa* [*laqṭ*], to gather, to pick up. The final letter is vowelless because the verb is conclusion of an implied conditional clause).
10. Obviously the well into which they planned to throw Yûsuf lay on the highway of trade running from Yaman through Hijaz and Palestine to Egypt and Syria. This is highway (*imâm mubîn*) is also referred to at 15:79. سيارة ***sayyarah*** (s.; pl. *sayyârât*) = automobile, car, caravan.
11. تأمن ***ta'manu*** = you trust, feel safe (v. ii. m. s. inpfct. from *'amina* [*'amn/'amân*], to feel safe. See *'amina* at 2:283, p. 150, n. 5).
12. Yûsuf's brothers, after having made their plans, came to their father to persuade him to let Yûsuf go out with them. Note that the Old Testament, which does not mention the conspiracy, makes Ya'qûb, peace be on him, ask his son Yûsuf to go out with his brothers (Gen. 37:13-14). ناصحين ***nâṣiḥîn*** (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish someone well. See at 7:79, p. 497, n. 2).
13. يرتع ***yarta'***= he pastures, grazes (v. iii. m. s. impfct. from *irta'â*, form VIII of *ra'â* [*ra'y/ri'âyah/mar'an*], to graze.

وَإِنَّا لَهُۥ and we will of him
لَحَٰفِظُونَ ﴿١٢﴾ surely be taking care."[1]

قَالَ إِنِّى 13. He said: " As for me,
لَيَحْزُنُنِىٓ أَن it indeed grieves[2] me that
تَذْهَبُوا۟ بِهِۦ you will take him away
وَأَخَافُ and I apprehend[3]
أَن يَأْكُلَهُ ٱلذِّئْبُ that the wolf[4] may eat him up
وَأَنتُمْ while you are
عَنْهُ غَٰفِلُونَ ﴿١٣﴾ unmindful[5] of him."

قَالُوا۟ لَئِنْ 14. They said:
أَكَلَهُ ٱلذِّئْبُ "If the wolf eats him up
وَنَحْنُ عُصْبَةٌ while we are a group,[6] we
إِنَّآ إِذًا لَّخَٰسِرُونَ will then be surely losers."[7]
﴿١٤﴾

فَلَمَّا ذَهَبُوا۟ بِهِۦ 15. So when they took him
وَأَجْمَعُوٓا۟ away and unitedly decided[8]
أَن يَجْعَلُوهُ فِى that they would put him in
غَيَٰبَتِ ٱلْجُبِّ the depths of the well;
وَأَوْحَيْنَآ and We communicated[9] to
إِلَيْهِ لَتُنَبِّئَنَّهُم him: "You will surely inform[10]
بِأَمْرِهِمْ هَٰذَا them of this deed[11] of theirs

1. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *yuḥâfiẓûna* at 9:112, p. 627, n. 1).

2. يحزن ***yaḥzunu*** = he or it saddens, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. See at 6:33, p. 403, n. 10). Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

3. أخاف ***'akhâfu*** = I fear, apprehend (v. i. s. impfct. from *khâfa* [*khawf /makhâfah / khîfah*], to fear. See *takhâfûna* at 6:81, p. 424, n. 2).

4. ذئب ***dhi'b*** (s.; pl. *dhi'âb*) = wolf, jackal.

5. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 10:92, p. 670, n. 3.

6. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band. See at 12:8, p. 724, n. 10.

7. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 9:69, p. 607, n. 3).

8. أجمعوا ***'ajma'û*** = they unitedly decided, unanimpously resolved, were in agreement (v. iii. m. pl. past from *'ajma'a* , from IV of *jama'a* [*jam'*], to gather, to collect. See *yajma'ûna* at 10:58, p. 658, n. 3).

9. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:3, p. 722, n. 7). The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

10. لتنبئن ***la-tunabbi'anna*** = you will surely inform, notify, make know (v. ii. m. s. impfct. emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'ûna* at 10:18, p. 642, n. 11).

11. أمر ***'amr*** (s.; pl. اوامر *'awâmir*/ امور *'umûr*) = order, command, decree/ matter, issue, affair, deed. See at 11:123, p. 721, n. 11.

وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ while they will realize not."[1]

وَجَاءُوٓ 16. And they came

أَبَاهُمْ عِشَآءً to their father early at night[2]

يَبْكُونَ ﴿١٦﴾ weeping.[3]

قَالُوا۟ يَٰٓأَبَانَآ 17. They said: "O our father,

إِنَّا ذَهَبْنَا نَسْتَبِقُ we went running races[4]

وَتَرَكْنَا يُوسُفَ and left Yûsuf

عِندَ مَتَٰعِنَا with our baggage;[5]

فَأَكَلَهُ ٱلذِّئْبُ so the wolf ate him;

وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا but you will not believe us

وَلَوْ كُنَّا even though we are

صَٰدِقِينَ ﴿١٧﴾ speaking the truth."[6]

وَجَآءُو عَلَىٰ قَمِيصِهِۦ 18. And they brought his

بِدَمٍ كَذِبٍ shirt[7] with false blood on it.

قَالَ بَلْ سَوَّلَتْ He said: "Nay, your selves

لَكُمْ أَنفُسُكُمْ أَمْرًا have seduced[8] you to a deed.

فَصَبْرٌ جَمِيلٌ Hence patience is good

وَٱللَّهُ ٱلْمُسْتَعَانُ and help is sought[9] of Allah

عَلَىٰ مَا تَصِفُونَ ﴿١٨﴾ on what you describe."[10]

1. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 6:123, p. 443, n.5).

2. After having carried out their plan of throwing Yûsuf into the well they came back home early at night and they were falsely weeping to show their grief over the loss of Yûsuf. They also made up a false story about how he was lost (see the next *'âyah*. عشاء *'ishâ'* = evening, early night.

3. يبكون *yabkûna* = they weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. See *li-yabkû* at 9:82, p. 613, n. 3).

4. نستبق *nastabiqu* = we try to outdo one another, get ahead of one another, run races (v. i. pl. impfct. from *istabaqa*, from VIII of *sabaqa*[*sabq*], to go before, to precede. See *sabaqû* at 8:59, p. 568, n. 11.

5. متاع *matâ'* (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 10:23, p. 645, n. 7.

6. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 11:32, p. 689, n. 8).

7. قميص *qamîṣ* (s.; pl. *qumuṣ/'aqmiṣah/qumṣân*) = shirt, cover, dress, gown.

8. سولت *sawwalat* = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft).

9. مستعان *musta'ân* = the one whose help is sought (passive participle from *ista'âna,* form X of *'âna* [*'awn*], to assist, help. See *ista'înû* at 7:128, p. 511, n. 9).

10. Note the difference of the Qur'ânic account from that of the Old Testament which says that Yûsuf's father, Ya'qûb, peace be on them, readily believed his sons' false story, became despaired of getting back Yûsuf, and mourned his loss for a long time (Gen. 37:33-34). تصفون *taṣifûna* = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise).

وَجَآءَتْ سَيَّارَةٌ	19.And there came a caravan
فَأَرْسَلُوا۟	and they sent out[1]
وَارِدَهُمْ	their water-drawer[2]
فَأَدْلَىٰ دَلْوَهُۥ ۖ	who let down[3] his bucket.
قَالَ يَٰبُشْرَىٰ	He said:"O good news,[4]
هَٰذَا غُلَٰمٌ ۚ	here is a young man."
وَأَسَرُّوهُ	And they hid[5] him
بِضَٰعَةً ۚ	as a commodity[6];
وَٱللَّهُ عَلِيمٌۢ	but Allah is All-Knowing
بِمَا يَعْمَلُونَ	of what they did.
﴿١٩﴾	
وَشَرَوْهُ	20. And they sold[7] him
بِثَمَنٍۭ بَخْسٍ	for a price too little,[8] of
دَرَٰهِمَ مَعْدُودَةٍ	dirhams limited in number[9]
وَكَانُوا۟ فِيهِ	and they were about him
مِنَ ٱلزَّٰهِدِينَ ﴿٢٠﴾	of those keen to give up.[10]

Section (*Rukû'*) 3

وَقَالَ	21. And there said the one
ٱلَّذِى ٱشْتَرَىٰهُ	who had bought him
مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ	of Egypt to his wife:
أَكْرِمِى مَثْوَىٰهُ	"Be generous in his lodging;
عَسَىٰٓ أَن يَنفَعَنَآ	maybe he will benefit[11] us

1. The company of merchants were Ismâ'ilite Arabs carrying their merchandise to Egypt (See Gen. 37:25). أرسلوا ***'arsalû*** = they sent out, despatched, discharged (v. iii. pl. past in form IV of *rasila* [*rasal*], to be long and flowing. See at *'arsala* at 9:33, p. 580, n. 8).

2. i. e., on coming near the well they sent out their water-drawer for drawing water from the well. وارد ***wârid*** (s.; pl. *wurrâd*) = water-drawer, one who arrives/ goes down (act. participle from *warada* [*wurûd*], to come , to arrive. See *wird* at 11:98, p. 713, n. 4).

3. أدلى ***'adlâ*** = he let down, cast down, dropped, delivered, expressed (v. iii. m. s. past in form IV of *dalâ* [*dalw*], to drop down, bucket. See *lâ tudlû* at 2:188, p. 90, n. 10).

4. i. e., he exclaimed by picking up Yûsuf from the depth of the well. Note here another difference of the Qur'ânic account from that of the Old Testament which says that Yûsuf's brothers first threw him into a pit and then took him out and sold him to a passing company of merchants (Gen. 37:23-28). بشرى ***bushrâ*** = glad tidings, good news. See at 11:78, p. 704, n. 7.

5. أسروا ***'asarrû*** = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 5:52, p. 356, n. 8).

6. بضاعة ***biḍâ'ah*** (s.; pl. *baḍâ'i'*) = merchandise, commodity, goods.

7. شروا ***sharaw*** = they sold/bought (v. iii. m. pl. past from *sharâ* [*shirâ'/shiran*]., to sell, to buy. See at 2:102, p. 49, n. 3).

8. بخس ***bakhs*** = too little, very low. See *lâ tabkhasû* at 11:85, p. 708, n. 9.

9. معدودة ***ma'dûdadah*** (f.; m. *ma'dûd*) = limited in number, countable, some. See *ma'dûd* at 11:104, p. 715, n. 4.

10. زاهدين ***zâhidîn*** (pl. acc./genitive of *zâhidûn*; s. *zâhid*) = abstinent, abstemious, keen to give up (act. participle from *zahada/ zahida /zahuda* [*zuhd*], to abstain, to renounce).

11. ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. See *yanfa'u* at 11:34, p. 669, n. 1).

أَوْ نَتَّخِذَهُۥ	or we will take[1] him
وَلَدًا	as a son.
وَكَذَٰلِكَ مَكَّنَّا	And thus did We establish[2]
لِيُوسُفَ فِى ٱلْأَرْضِ	Yûsuf in the land,
وَلِنُعَلِّمَهُۥ	and that We might teach him
مِن تَأْوِيلِ	some of the interpretations[3]
ٱلْأَحَادِيثِ ۚ	of reports.[4]
وَٱللَّهُ غَالِبٌ	And Allah is All-Prevailing[5]
عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ	over His affair[6]
أَكْثَرَ ٱلنَّاسِ	but most men
لَا يَعْلَمُونَ ﴿٢١﴾	do not know.
وَلَمَّا بَلَغَ	22. And when he attained[7]
أَشُدَّهُۥٓ	his majority[8]
ءَاتَيْنَٰهُ حُكْمًا	We gave him judgement[9]
وَعِلْمًا ۚ	and knowledge.
وَكَذَٰلِكَ نَجْزِى	And thus do We reward[10]
ٱلْمُحْسِنِينَ ﴿٢٢﴾	the righteous.[11]
وَرَٰوَدَتْهُ	23.And there sought to lure[12]
ٱلَّتِى هُوَ فِى بَيْتِهَا	him she in whose house he
عَن نَّفْسِهِۦ	was from his self
وَغَلَّقَتِ ٱلْأَبْوَٰبَ	and she shut[13] the doors

1. Yûsuf was bought by *'Azîz*, the Finance minister of the Egyptian ruler (Al-Ṭabarî, Pt. XIII, 174-175; Ibn Kathîr, IV, 305). نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 9:106, p. 623, n. 7).

2. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 7:10, p. 467, n. 12).

3. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:6, p. 723, n. 11.

4. i. e., dreams (See Al-Tabarî, XII, 153, 176; Ibn Kathîr, IV, 299, 306). أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:6, p. 724, n. 1.

5. غالب ***ghâlib*** (s.; pl. *ghâlibûn*) = All-Prevailing, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See *ghâlibûn* at 5:23, p. 340, n. 10).

6. i. e., whatever He wills and commands it happens. Nothing can prevent it.

7. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 6:19, p. 398, n.5).

8. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority.

9. حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, wisdom, judiciousness, rule. See at 6:89, p. 426, n. 10.

10. نجزى ***najzî*** = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 10:13, p. 641, n. 1).

11. Herein is a consolation for the Prophet and the Muslims.

12. راودت ***râwadat*** = she sought to lure, tempt, seduce, entice, win (v. iii. f. s. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *yurîdu* at 11:34, p. 690, n. 4).

13. غلقت ***ghallaqat*** = she closed, shut (v. iii. f. s. past from *ghallaqa*, form II of *ghalaqa* [*ghalq*], to close, shut).

وَقَالَتْ هَيْتَ لَكَ ۚ and said: 'Come on, take me'.
قَالَ مَعَاذَ ٱللَّهِ He said: "Allah save me.[1]
إِنَّهُۥ رَبِّىٓ Verily he[2] is my master; he
أَحْسَنَ مَثْوَاىَ ۖ has made good my abode.[3]
إِنَّهُۥ لَا يُفْلِحُ Verily there succeed[5] not
ٱلظَّٰلِمُونَ ﴿٢٣﴾ the transgressors."

وَلَقَدْ هَمَّتْ بِهِۦ ۖ 24.And she did desire[6] him
وَهَمَّ بِهَا and he would have thought
لَوْلَآ أَن رَّءَا of her had he not seen
بُرْهَٰنَ رَبِّهِۦ ۚ the evidence[7] of his Lord.
كَذَٰلِكَ Such was it, that
لِنَصْرِفَ عَنْهُ We might divert[8] from him
ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ the evil and the vile deed.[9]
إِنَّهُۥ مِنْ عِبَادِنَا He was indeed one of Our
ٱلْمُخْلَصِينَ ﴿٢٤﴾ pure-hearted[11] servants.

وَٱسْتَبَقَا 25. And the two raced[11] for
ٱلْبَابَ وَقَدَّتْ the door and she tore[12]
قَمِيصَهُۥ مِن دُبُرٍ his short from the back;
وَأَلْفَيَا سَيِّدَهَا and the two found[13] her
لَدَا ٱلْبَابِ ۚ master at the door.

1. معاذ ***ma'âdh*** = to seek protection, refuge, place of refuge. *ma'âdh Allah*, Allah save me, Allah forbid. See *'a'ûdhu* at 11:47, p. 694, n. 7.
2. The pronoun refers to 'Azîz, the minister (Al-Ṭabarî, XII, 182). Yûsuf feared Allah and did not want to betray his master.
3. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place. See at 6:128, p. 445, n. 10.
4. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 10:77, p. 665, n.6).
6. همت ***hammat*** = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 4:113, p. 294, n. 6).
7. i. e., Allah gave him the knowledge of the sinfulness of the evil deed (*Al-Bahr*,VI, 259). برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 4:174, p. 323, n. 3.
8. نصرف ***naṣrifa*** (*u*) = we divert, turn away, distract (v. i. pl. impfct. from *ṣarafa* [*ṣarf*], to turn, to turn away. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See *maṣrûf* at 11:8, p. 680, n. 6).
9. فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14).
10. مخلصين ***mukhlaṣîn*** (pl.; acc./geneitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = pure-hearted, made unbleshied (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9.
11. Yûsuf ran towards the door to escape from her and she also ran to prevent her from going away. استبقا ***istabaqâ*** = they (two) raced, tried to outdo one another, get ahead of one another (v. iii. dual. impfct. from *istabaqa*, from VIII of *sabaqa* [*sabq*], to go before, to precede. See *nastabiqu* at 12:17, p. 727, n. 4).
12. i. e., she caught Yûsuf's shirt from behind and it was torn. قدت ***qaddat*** = she tore, carved out (v. iii. f. s. past from *qadda* [*qadd*], to cut off).
13. ألفيا ***'alfayâ*** = they (two) found, met coincidently and unexpectedly (v. iii. m. dual past from *'alfâ*, form IV of *lafâ* [*lafw*], to diminish).

قَالَتْ She said:
مَا جَزَآءُ "What is the retribution[1] for
مَنْ أَرَادَ the one who intended doing
بِأَهْلِكَ سُوٓءًا to your family an evil deed
إِلَّآ أَن يُسْجَنَ save that he be imprisoned[2]
أَوْ عَذَابٌ or a punishment
أَلِيمٌ ﴿٢٥﴾ most painful?"

قَالَ هِيَ 26. He[3] said: "She
رَٰوَدَتْنِي عَن نَّفْسِي attempted to entice[3] me."
وَشَهِدَ شَاهِدٌ And there testified[4] a witness
مِّنْ أَهْلِهَآ from among her household:
إِن كَانَ قَمِيصُهُۥ "If it is that his shirt has been
قُدَّ مِن قُبُلٍ torn[5] from the front[6]
فَصَدَقَتْ she has spoken the truth[7]
وَهُوَ مِنَ ٱلْكَٰذِبِينَ and he is of the liers."[8]
﴿٢٦﴾

وَإِن كَانَ 27. "And if it is that
قَمِيصُهُۥ قُدَّ his shirt has been torn
مِن دُبُرٍ فَكَذَبَتْ from the back[9] she has lied
وَهُوَ مِنَ ٱلصَّٰدِقِينَ and he is of the truthful."[10]
﴿٢٧﴾

فَلَمَّا رَءَا قَمِيصَهُۥ 28. So when he saw his shirt

1. Seeing her husband unexpectedly at the door she hastened to allege that Yûsuf had attempted to violate her honour and, without waiting for her husband's opinion, demanded that he be put in prison or be appropriately punished. This account differs from that of the Old Testament which says that 'Azîz came back home afterwards when his wife informed him of Yûsuf's alleged offence, saying further that when she cried out for help he left his clothes and fled (Gen. 39:14-18). جزاء ***jazâ'*** = retribution, repayment, recompense, requital. See at 9:82, p. 613, n. 4).

2. يسجن ***yusjana***(*u*) = he is imprisoned, jailed (v. iii. m. s. impfct. passive from *sajana* [*sajn*], to imprison. The final letter takes *fathah* for the particle *'an* coming before the verb.

3. Yûsuf defended himself then and there telling the truth that it was she who had attempted to seduce him. The Old Testament does not mention this. راودت ***râwadat*** = she sought to lure, tempt, seduce, entice, win (v. iii. f. s. past from *râwada*, form III of *râda* [*rawd*], to walk about. See at 12:23, p. 729, n. 12).

4. There is no mention of this fact in the Old Testament. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 3: 18, p. 161, n. 6).

5. قد ***qudda*** = he or it is torn, cut (v. iii. m. s. past passive from *qadda* [*qadd*], to cut off). See *qaddat* at 12:25, p. 730, n. 12.

6. قبل ***qubul*** = front, front part, fore, face.

7. صدقت ***ṣadaqat*** = she spoke the truth (v. iii. f. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣadaqta* at 5:113, p. 387, n. 3).

8. كاذبين ***kâdhibîn*** (acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 7:66, p. 491, n.11).

9. دبر ***dubur*** (s.; pl. *'adbâr*) = back, rear, backside, hindpart. See *'adbâr* at 8:50, p. 566, n. 4.

10. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:17, p. 727, n. 6).

قُدَّ مِن دُبُرٍ وَقَالَا torn from the back he said:
إِنَّهُۥ "It is indeed
مِن كَيْدِكُنَّ a plot[1] of you women.
إِنَّ كَيْدَكُنَّ عَظِيمٌ Verily your plot is grave."[2]
﴿٢٨﴾
يُوسُفُ 29. "O Yûsuf,
أَعْرِضْ عَنْ هَٰذَا turn away[3] from this;
وَٱسْتَغْفِرِى and you woman beg forgive-
لِذَنۢبِكِ ness[4] for your sin.
إِنَّكِ كُنتِ You have indeed been
مِنَ ٱلْخَٰطِـِٔينَ ﴿٢٩﴾ of those in error."[5]

Section (*Rukû'*) 4

وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ 30. And women[6] in the city
ٱمْرَأَتُ ٱلْعَزِيزِ said: " The wife of 'Azîz
تُرَٰوِدُ فَتَىٰهَا seeks to seduce[7] her slave[8]
عَن نَّفْسِهِۦ from himsef.
قَدْ شَغَفَهَا He has just infatuated[9] her
حُبًّا إِنَّا لَنَرَىٰهَا in love. We indeed see her
فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٠﴾ in obvious[10] error."

فَلَمَّا سَمِعَتْ 31. So when she heard
بِمَكْرِهِنَّ of their wiliness[11]

1. As the shirt was torn in the backside 'Azîz realized the truth of Yûsuf's statement, asked him to pass it over in silence and also asked her to seek Allah's forgiveness for her sinful conduct. Note the difference of this account from that of the Old Testament which says that 'Azîz's anger shot up as soon as he heard his wife's complaint and instantly put Yûsuf into prison (Gen. 39:19-20). كيد ***kayd*** = scheme, plot, plan, stratagem. See at 8:18, p. 553, n.2.

2. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 10:64, p. 660, n. 9).

3. أعرض *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa, 'aruḍa* [*'arḍ*], form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 11: 76, p. 705, n. 1).

4. استغفرى ***istaghfirî*** = you (woman) ask forgiveness, pray for pardon (v. ii. f. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirû* at 11:90, p. 710, n. 8).

5. خاطئين ***khâṭi'în*** (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khaṭa'* at 4:92, p. 282, n. 13).

6. Note that the account of reaction of the ladies of the town when they heard of the incident and what 'Azîz's wife did to clear her position as related in *'âyahs* 30-32 finds no mention in the Old Testament.

7. تراود ***turâwidu*** = she attempts to seduce, entice, tempt, lure (v. iii. f. s. impfct. from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

8. فتى ***fatan*** (s.; pl. *fityân*) = young man, youth, slave. See *fatayât* at 4:25, p. 251, n. 3.

9. شغف ***shaghafa*** = he infatuated, enamoured, filled with passion (v. iii. m. s. past from *shaghf*, to affect, infatuate).

10. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 12:1, p. 722, n. 3.

11. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 10:21, p. 644, n. 4.

أَرْسَلَتْ إِلَيْهِنَّ she sent for them
وَأَعْتَدَتْ لَهُنَّ and prepared[1] for them
مُتَّكَـًٔا a banquet;[2]
وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ and she gave each of them
سِكِّينًا وَقَالَتِ a knife[3] and said:
ٱخْرُجْ عَلَيْهِنَّ "Come out[4] before them."
فَلَمَّا رَأَيْنَهُۥٓ So when they saw him
أَكْبَرْنَهُۥ they admired[5] him
وَقَطَّعْنَ أَيْدِيَهُنَّ and cut[6] their hands
وَقُلْنَ حَٰشَ لِلَّهِ and said: " Allah forbid![7]
مَا هَٰذَا بَشَرًا This is not a human being;
إِنْ هَٰذَآ إِلَّا مَلَكٌ this is naught but an angel
كَرِيمٌ ﴿٣١﴾ most noble."[8]

قَالَتْ فَذَٰلِكُنَّ 32. She said: "This is he
ٱلَّذِى لُمْتُنَّنِى فِيهِ about whom you blamed[9] me;
وَلَقَدْ رَٰوَدتُّهُۥ and I indeed tried to seduce[10]
عَن نَّفْسِهِۦ him from himself
فَٱسْتَعْصَمَ but he resisted;[11]
وَلَئِن لَّمْ يَفْعَلْ but if he does not do
مَآ ءَامُرُهُۥ what I bid him to he
لَيُسْجَنَنَّ will surely be imprisoned[12]
وَلَيَكُونًا and will certainly be
مِّنَ ٱلصَّٰغِرِينَ ﴿٣٢﴾ of those humiliated."

1. أعتدت *'a'tadat* = she prepared, got ready (v. iii. f. s. past from *'a'tada*, form IV of *'atada* [*'atâd*], to be ready. See *'a'tadnâ* at 5:107, p. 383, n. 9).

2. متكأ ***muttaka'*** = couch, sofa, prop, support; figuratively, banquet, feast (passive participle from *ıttaka'a*, form VIII of *waka'a*).

3. i. e., she gave them foods to eat and a knife to each to cut what needed to be cut, such as fruit. Note the brevity and beauty of the description which tells the story in details without mentioning each and every act. سكين ***sikkîn*** (s.; pl. *sakâkîn*) = knife.

4. She asked Yûsuf to come out before them. اخرج ***ukhruj*** = come out, leave, move out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 7:13, p. 469, n. 2).

5. أكبرن ***'akbarna*** = they (fem.) deemed great, admired (v. iii. f. pl. past from *'akbara*, form IV of *kabura* [*kubr/ kibâr/ kabârah*], to be big. See *istakbarû* at 10:75, p. 665, n. 1).

6. i. e., they were so impressed by Yûsuf's beauty and personality that they cut their hands instead of the pieces of food they were holding with their hands, for their gazes were fixed on him. قطعن ***qaṭṭa'na*** = they (fem.) cut, carved, ripped (v. iii. f. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'nâ* at 7:168, p. 531, n. 1).

7. حاشا ***ḥâshâ*** = except, save. *ḥâshâ lillah* is an idiom meaning Allah forbid.

8. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:74, p. 575, n. 9).

9. لمتن ***lumtunna*** = you (fem.) blamed, censured, rebuked (v. iii. f. pl. past from *lâma* [*lawm/malâm/malâmah*], to blame, to censure).

10. راودت ***râwadtu*** = I tried to seduce, entice, lure (v. i. s. past from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

11. استعصم ***ista'ṣama*** = he resisted (a temptation), sought refuge, preserved, guarded (v. iii. m. s. past in form X of *'aṣama* [عصم *'aṣm*], to protect, to restrain. See *ya'ṣimu* at 11:43, p. 693, n. 2).

12. ليسجنن ***la-yusjanana*** = he will surely be imprisoned, jailed (v. iii. m. s. impfct. passive, emphatic, from *sajana* [*sajn*], to imprison. See *yusjana* at 12:25, p. 731, n. 2).

قَالَ رَبِّ 33. He said: "My Lord, the
ٱلسِّجْنُ أَحَبُّ إِلَيَّ prison is preferable[1] to me
مِمَّا يَدْعُونَنِيٓ إِلَيْهِ to what they call[2] me to;
وَإِلَّا تَصْرِفْ and if you divert[3] not
عَنِّي كَيْدَهُنَّ from me their design[4]
أَصْبُ إِلَيْهِنَّ I may turn[5] to them
وَأَكُن مِّنَ ٱلْجَٰهِلِينَ and be of the fools."[6]
٣٣

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ 34.So his Lord responded[7] to
فَصَرَفَ عَنْهُ him and diverted from him
كَيْدَهُنَّ their design.
إِنَّهُۥ هُوَ ٱلسَّمِيعُ Verily He is the All-Hearing,
ٱلْعَلِيمُ ٣٤ All-Knowing.

ثُمَّ بَدَا لَهُم 35. Then it became clear[8] to
مِّنۢ بَعْدِ مَا رَأَوُا۟ them[9] after they had seen
ٱلْءَايَٰتِ the evidences[10] that
لَيَسْجُنُنَّهُۥ he must put him in prison[10]
حَتَّىٰ حِينٍ ٣٥ for a time.

Section (*Rukû'*) 5

وَدَخَلَ 36. And there entered[12]
مَعَهُ ٱلسِّجْنَ along with him the prison

1. Yûsuf himself preferred going to prison in view of the persistence of 'Azîz's wife in her design. Note that the Old Testament does not mention this fact, nor the fact of 'Azîz's having decided to put Yûsuf in prison for a time, as mentioned at *'âyah* 35 below. أحب ***'ahabb*** = dearer, preferable, more desirable (elative of *habîb*). See at 12:8, p. 724, n. 9.

2. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 10:66, p. 661, n. 2).

3. تصرف *taṣrif(u)* = you divert, turn away,distract (v. ii. m. s. impfct. from *ṣarafa* [*ṣarf*]., to turn, to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by *'in* (*'in+lâ* = *'illâ*). *See nasrifa* at 12:24, p. 730, n. 8).

4. كيد ***kayd*** = scheme, plot, plan, design. See at 12:28, p. 732, n.1.

5. أصب ***'aṣbu***(*û*) = I turn, incline (v. i. s. impfct. from *ṣaba'a* [*ṣubû'*], to turn, to grow. The final *waw* is dropped because the verb is conclusion of a conditional clause).

6. جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn*, sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 11:46, p. 694, n. 6).

7. استجاب ***istajâba*** = he responded, answered (v. iii. m. s. past in form X of *jâba* [*jawb*], to travel. See at 8:8, p. 548, n. 12).

8. بدا ***badâ*** = he or it became clear, open, evident (v. iii. m. s. past from *budûww/badâ'* , to appear, to become clear. See *tubdûna* at 6:91:428, n.3).

9. i. e., it became clear to 'Azîz and his men that Yûsuf was innocent and that he was the target of a foul design. Hence 'Azîz decided that he must put Yûsuf in prison in order to avoid an imminent scandal.

10. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:7, p. 724, n. 5.

11. ليسجنن ***la-yusjununna*** = he must imprison, put in prison jail (v. iii. m. s. impfct. emphatic, from *sajana* [*sajn*], to imprison. See *la-yusjanannа* at 12:32, p. 733, n. 12).

12. دخل ***dakhala*** = he entered, went in (v. iii. m. s. past from *dukhûl*, to enter. See at 3:37, p. 170, n. 1).

فَتَيَانِ two young men.[1]
قَالَ أَحَدُهُمَآ One of them said:
إِنِّيٓ أَرَىٰنِيٓ "I saw myself in dream
أَعۡصِرُ خَمۡرٗاۖ pressing[2] wine";
وَقَالَ ٱلۡأٓخَرُ and the other said:
إِنِّيٓ أَرَىٰنِيٓ "I saw myself in dream
أَحۡمِلُ فَوۡقَ رَأۡسِي خُبۡزٗا carrying[3] on my head a bread
تَأۡكُلُ ٱلطَّيۡرُ مِنۡهُۖ whereof birds were eating.
نَبِّئۡنَا بِتَأۡوِيلِهِۦٓ You tell[4] us its interpretation;[5]
إِنَّا نَرَىٰكَ for we indeed see you are
مِنَ ٱلۡمُحۡسِنِينَ ٣٦ of the righteous[6] persons."

قَالَ 37. He said: "There shall
لَا يَأۡتِيكُمَا طَعَامٞ not come to you a meal[7]
تُرۡزَقَانِهِۦٓ you are provided[8] with
إِلَّا نَبَّأۡتُكُمَا but that I shall inform[9] you
بِتَأۡوِيلِهِۦ of its interpretation
قَبۡلَ أَن يَأۡتِيَكُمَاۚ before it comes to you.
ذَٰلِكُمَا مِمَّا This is of what
عَلَّمَنِي رَبِّيٓۚ my Lord has taught[10] me.
إِنِّي تَرَكۡتُ I have forsaken[11]
مِلَّةَ قَوۡمٖ the religion[12] of a people
لَّا يُؤۡمِنُونَ بِٱللَّهِ that do not believe in Allah

1. فتيان *fatayân* (dual; s. فتى *fatan*; pl. *fityân*) = two young men, youths, slaves. See *fatan* at 12:30, p. 732, n. 8.

2. i. e., pressing grapes for making wine. أعصر *'a'ṣiru* = I press, squeeze, wring (v. i. s. impfct. from *'asara* [*'asr*], to press, squeeze).

3. أحمل *'aḥmilu* = I carry, bear, transport, mount (v. i. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *taḥmila* at 9:92, p. 617, n.1).

4. نبىء ***nabbi'*** = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *nunabbi'u* at 10:23, p. 645, n. 9).

5. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:21, p. 729, n. 13.

6. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 9:120, p. 631, n. 8).

7. طعام ***ṭa'âm*** (s.; pl. اطعمة *at'imah*) = food, diet, meal. See at 5:96, p. 377, n. 13.

8. ترزقان ***turzaqâni*** = you (two) are provided, given the means of subsistence, bestowed (v. ii. m. dual impfct. passive from *razaqa* [*razq*], to give the means of subsistence. See *razaqa* at 11:88, p. 709, n. 10).

9. نبأت ***nabba'tu*** = I informed, notified, told, made known (v. i. s. past from *nabba'a*, form II of *naba'a*. See n. 4 above).

10. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 4:113, p. 294, n. 11).

11. تركت ***taraktu*** = I forsook, abandoned, gave up, left (v. i. s. past from *taraka* [*tark*], to leave. See *taraktum* at 6:94, p. 430, n.5.

12. Yûsuf told his fellow inmates of the prison that he was a believer in Allah as the One and the Only Lord and that He had given him the knowledge of interpreting dreams. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 6:161, p. 462, n. 8).

وَهُم بِٱلْـَٔاخِرَةِ and they are about the here-
هُمْ كَٰفِرُونَ ﴿٣٧﴾ after the ones unbelieving."[1]

وَٱتَّبَعْتُ مِلَّةَ 38."And I follow[2] the religion
ءَابَآءِىٓ إِبْرَٰهِيمَ of my fathers Ibrâhîm
وَإِسْحَٰقَ وَيَعْقُوبَ ۚ and Ishâq and Ya'qûb.
مَا كَانَ لَنَآ أَن It behoves not us that
نُّشْرِكَ بِٱللَّهِ we set partnetrs[3] with Allah
مِن شَىْءٍ of anything.
ذَٰلِكَ مِن فَضْلِ ٱللَّهِ This is of Allah's grace[4]
عَلَيْنَا وَعَلَى ٱلنَّاسِ on us[5] and on mankind,
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men
لَا يَشْكُرُونَ ﴿٣٨﴾ do not express gratitude."[6]

يَٰصَٰحِبَىِ ٱلسِّجْنِ 39. "O my two prison-mates,
ءَأَرْبَابٌ مُّتَفَرِّقُونَ are divers[6] gods
خَيْرٌ أَمِ ٱللَّهُ better or Allah,
ٱلْوَٰحِدُ ٱلْقَهَّارُ the One, the All-Mighty?"
﴿٣٩﴾

مَا تَعْبُدُونَ 40. "You worship naught
مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً besides Him except names
سَمَّيْتُمُوهَآ that you have designated,[8]
أَنتُمْ وَءَابَآؤُكُم you and your fathers.

1. Yûsuf, peace be on him, emphasized on the two main aspects of belief, namely, belief in Allah Alone as Lord (*tawhîd*, monotheism) and belief in the hereafter. كافرون ***kâfirûn*** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See *kâfirîn* at 6:130, p. 446, n. 8).

2. اتبعت ***ittaba'tu*** = I followed, pursued (v. i. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *ittaba'a* at 11:116, p. 719, n. 7).

3. Yûsuf, peace be on him, preached *tawhîd* to his fellow inmates of the prison, stressing that he belonged to a family of Prophets and that all the previous Prophets had delivered the same message of *tawhîd*. نشرك ***nushrika***(*u*) = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:64, p. 180, n. 6).

4. i. e., this guidance to the truth, to belief in Allah as the Only Lord and in the hereafter, is Allah's grace. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:27, p. 687, n. 7.

5. i. e., the Messengers of Allah, and through them to mankind as a whole.

6. Most men do not express gratitude by following the guidance given to them and by worshipping Him Alone to the exclusion of all imaginary gods and goddesses. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 10:60, p. 658, n. 12).

7. Yûsuf, peace be on him, drew his companions' attention to the futility of worshipping divers gods who have no power of doing good or harm and who are nothing but names invented by their worshippers. متفرقون ***mutafarriqûn*** (pl.; s. *mutafarriq*) = divers, several, scattered (act. participle from *tafarraqa*, to be separated, form V of *faraqa* [*farq/furqân*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

8. سميتم ***sammaytum*** = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumuww/samâ'*], to be high. See at 7:71, p. 493, n. 9).

مَآ أَنزَلَ ٱللَّهُ بِهَا Allah has not sent down[1] for
مِن سُلْطَٰنٍ ۚ it any sanction.[2]
إِنِ ٱلْحُكْمُ None has the command[3]
إِلَّا لِلَّهِ ۚ except Allah.
أَمَرَ He commands[4] that
أَلَّا تَعْبُدُوٓا۟ you do not worship aught
إِلَّآ إِيَّاهُ ۚ but Him;
ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ this is the straight[5] religion;
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men
لَا يَعْلَمُونَ ﴿٤٠﴾ do not know.

يَٰصَٰحِبَىِ ٱلسِّجْنِ 41. "O my two prison-mates.
أَمَّآ أَحَدُكُمَا as for the one of you
فَيَسْقِى رَبَّهُۥ he will pour[6] for his master
خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ wine;[7] and as to the other,
فَيُصْلَبُ he will be crucified[8]
فَتَأْكُلُ ٱلطَّيْرُ and birds will eat
مِن رَّأْسِهِۦ ۚ of his head.
قُضِىَ ٱلْأَمْرُ Decreed[9] has been the matter
ٱلَّذِى فِيهِ about which
تَسْتَفْتِيَانِ ﴿٤١﴾ you two seek information."[10]

وَقَالَ لِلَّذِى 42. And he said to the one

1. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 10:59, p. 658, n. 4).
2. سلطان ***sulṭân*** = authority, mandate, rule, sanction. See at 10:68, p. 662, n. 1.

3. While the previous clause of the *'âyah* states that Allah has not sent down any sanction and authorization for worshipping many gods and goddesses, the present clause emphasizes that in matters of religion and worship there is none except Allah to give directives and lay down rules. Man-made rules cannot be a religion. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule. See at 6:89, p. 426, n. 10.
4. It is Allah's command that you do not worship anything or being except Him. أمر ***'amara*** = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 7:28, p. 474, n. 6).
5. قيم ***qayyim*** = right, straight, precious. See at 9:36, p. 592, n. 7.

6. i. e., he will be taken out of the prison and will be employed to serve wine to his master يسقى ***yasqî*** = he gives a drink, waters, irrigates {here, he pours} (v. iii. m. s. impfct. from *saqâ* [*saqy*], to give a drink. See *tasqî* at 2:71, p. 33, n. 9).
7. خمر ***khamr*** (pl. *khumûr*) = wine, intoxicating liquor, intoxicant. See at 5:90, p. 374, n. 5.

8. يصلب ***yuṣlabu*** = he is crucified (v. iii. m. s. impfct. passive from *ṣalaba* [*ṣalb*], to crucify. See *'uṣallibanna* at 7:124, p. 510, n. 9).

9. i. e., it has been so decreed by Allah. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 11:110, p. 717, n. 4).

10. تستفتيان ***tastaftiyâni*** = you (tow) seek opinion, ruling, information (v. ii. m. dual. impfct. from *istaftâ*, form X of *fatâ* [*fatw/fatâ'*], to be youthful, young. See *yastaftûna* at 4:176, p. 323, n. 14).

ظَنَّ أَنَّهُ he believed[1] was going to
نَاجٍ مِّنْهُمَا be saved[2] of the two:
اذْكُرْنِي "Mention me
عِندَ رَبِّكَ to your master";
فَأَنسَاهُ الشَّيْطَانُ but Satan made him forget[3]
ذِكْرَ رَبِّهِ to mention to his master.
فَلَبِثَ فِي السِّجْنِ Hence he remained[4] in prison
بِضْعَ سِنِينَ ﴿٤٢﴾ for some[5] years.

Section (*Rukû'*) 6

وَقَالَ الْمَلِكُ 43. And the King said:
إِنِّي أَرَىٰ "I saw in dream[6]
سَبْعَ بَقَرَاتٍ سِمَانٍ seven fat[7] cows,
يَأْكُلُهُنَّ there eating them
سَبْعٌ عِجَافٌ وَسَبْعَ seven lean[8] ones, and seven
سُنبُلَاتٍ خُضْرٍ ears[9] of green grain
وَأُخَرَ يَابِسَاتٍ and seven others dried out.[10]
يَا أَيُّهَا الْمَلَأُ O you the notables,[11]
أَفْتُونِي فِي رُؤْيَايَ counsel[12] me about my dream
إِن كُنتُمْ لِلرُّؤْيَا if you can of dreams
تَعْبُرُونَ ﴿٤٣﴾ give the interpretation.[13]

قَالُوا أَضْغَاثُ 44. They said: "Confused[14]
أَحْلَامٍ وَمَا نَحْنُ dreams"[15] but we are not

1. Yûsuf, peace be on him, said to the person he believed would be released. ظن ***zanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 10:24, p. 646, n. 6).
2. ناج ***nâjin*** = one who is going to be saved, get away, be delivered (act. participle from *najâ* [*najw/ najâ'/ najâh*], to be saved. See *'anjayta* at 10:22, p. 645, n.4).
3. أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).
4. لبث ***labitha*** = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labth /lubth/ labath/ lubâth*], to tarry, to remain. See at 11:69, p. 703, n. 2).
5. بضع ***bid'a*** = some, a few, several.
6. أرى ***'arâ*** = I see, see in dream (v. i. s. impfct. from *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See *ra'aytu* at 12:3, p. 723, n. 2).
7. سمان ***simân*** (pl.; s. *samîn*) = fat, obese.
8. عجاف ***'ijâf*** (pl.; s. *'a'jaf*) = lean, slim, slender.
9. سنبلات ***sunbulât*** (pl.; s. *sunbulah*) = ears, spikes (of grain). See *sanâbil* at 2:261, p. 136, n.11).
10. يابسات ***yâbisât*** (fem. pl.; s. *yâbisah*) = dried, dried out. See *yâbis* at 6:59, p. 414, n. 13.
11. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notable. See at 11:97, p. 712, n. 9).
12. The king asked his nobles to interpret for him his dreams. أفتوا ***'aftû*** = you counsel, give opinion, advise (v. ii. m. pl. imperative from *aftâ*, form IV of *fatâ* [*fatw/fatâ'*], to be youthful, young. See *tastaftiyâni* at 12:41, p. 737, n. 10).
13. تعبرون ***ta'burûna*** = you interpret, give out the sense, state clearly, traverse, cross (v. ii. m. pl. impfct. from *'abara* [*'abr / ubûr /'ibârah*], to cross, to interpret).
14. The nobles could not interpret the kings's dreams but remarked that those were confused dreams. أضغاث *'aḍghâth* (pl.; s. ضغث *ḍighth*) = bunches, mazes, muddles, confused. *'aḍghâth 'aḥlâm*, confused dreams.
15. أحلام ***'aḥlâm*** (pl.; s. *ḥulm*) = dreams.

بِتَأْوِيلِ ٱلْأَحْلَٰمِ about interpreting[1] dreams
بِعَٰلِمِينَ ﴿٤٤﴾ any the experts."[2]

وَقَالَ ٱلَّذِى 45. And there said the one
نَجَا مِنْهُمَا who was released[3] of the two
وَٱدَّكَرَ بَعْدَ أُمَّةٍ and recalled[4] after a period:[5]
أَنَا أُنَبِّئُكُمْ "I may inform[6] you
بِتَأْوِيلِهِۦ of its interpretation,
فَأَرْسِلُونِ ﴿٤٥﴾ so despatch me."[7]

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ 46."Yûsuf, the truthful,
أَفْتِنَا فِى expound[8] to us about the
سَبْعِ بَقَرَٰتٍ سِمَانٍ seven fat cows that
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ seven lean ones devour,
وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ and seven green ears of corn
وَأُخَرَ يَابِسَٰتٍ and seven others dried up,
لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ that I may return to the men
لَّعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ so that they may know."

قَالَ تَزْرَعُونَ 47. He said: "You will sow[9]
سَبْعَ سِنِينَ دَأَبًا seven years as usual;[10]
فَمَا حَصَدتُّمْ but what you reap[11]
فَذَرُوهُ فِى سُنۢبُلِهِۦٓ leave that in the ears

1. تأويل *ta'wîl* (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:36, p. 735, n. 5.

2. عالمين ***'âlimîn*** (acc./gen. of عالمون *'âlimûn*; sing. عالم *'âlim*) = those who know, learned ones, scholars, experts (active participle from *'alima* [*'ilm*], to know. See *ya'lamu* at 8:72, p. 573, n. 2).

3. نجا ***najâ*** = he got away, escaped, was saved, delivered, released (v. iii. m. s. past from *najw/najâ'/najâh*, to be saved. See *nâjin* at 12:42, p. 738, n. 2).

4. ادكر ***iddakara*** = he recalled, remembered, recollected (v. iii. m. s. past in form VIII of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhakkarûna* at 11:30, p. 688, n. 10).

5. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:118, p. 719, n. 12.

6. أنبئ ***'unabbi'u*** = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 3:49, p. 175, n. 7).

7. i. e., he sought permission to go to Yûsuf, peace be on him, who knew the interpretation of dreams. أرسلون ***'arsilû +ni(nî)*** = send me out, despatch me (v. ii. m. pl. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalû* at 12:19, p. 728, n. 1).

8. The person went to the prison and asked Yûsuf, peace be on him, to interpret the dreams. افت ***'afti*** = expound, give opinion, give information (v. ii. m. s. imperative from *'aftâ*, form IV of *fatâ* [*fatw/fatâ'*], to be youthful, young. See *'aftû* at 12:46, p. 739, n. 8).

9. تزرعون ***tazra'ûna*** = you sow, cultivate, plant (v. ii. m. pl. impfct. from *zara'a* [*zar'*], to sow.

10. دأب ***da'b*** = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.

11. حصدتم ***haṣadtum*** = you reaped, harvested (v. ii. m. pl. past from *haṣada* [*haṣd/haṣâd/hiṣâd*], to harvest, to reap).

إِلَّا قَلِيلًا مِّمَّا except a little of which
تَأْكُلُونَ ﴿٤٧﴾ you will consume."[1]

ثُمَّ يَأْتِي 48. "Then there will come
مِن بَعْدِ ذَٰلِكَ after that
سَبْعٌ شِدَادٌ seven hard[2] years that
يَأْكُلْنَ will consume[3] what
مَا قَدَّمْتُمْ you have laid by in advance[4]
لَهُنَّ إِلَّا قَلِيلًا مِّمَّا for them save a little of what
تُحْصِنُونَ ﴿٤٨﴾ you make inaccessible."[5]

ثُمَّ يَأْتِي 49. " Then there there will
مِن بَعْدِ ذَٰلِكَ come after that
عَامٌ فِيهِ a year in which
يُغَاثُ النَّاسُ people will be relieved[6]
وَفِيهِ and during it
يَعْصِرُونَ ﴿٤٩﴾ they will be pressing."[7]

Section (*Rukû'*) 7

وَقَالَ الْمَلِكُ 50. And the king said:[8]
ائْتُونِي بِهِ "Bring him to me."
فَلَمَّا جَاءَهُ So when the messenger[9]
الرَّسُولُ قَالَ came to him he[10] said:
ارْجِعْ إِلَىٰ رَبِّكَ " Go back[11] to your master

1. Yûsuf, peace be on him, advised them to husk only the crops they needed to eat and to leave the rest in the ears and to save it for the years of scarcity that were to follow according to the indication of the dream.

2. i. e., years of scarcity and hardship شداد ***shidâd*** (pl.; s. *shadîd*) = hard, severe, stern, difficult. See *shadîd* at 11:102, 714, n. 11).

3. يأكلن ***ya'kulna*** = they (fem.) consume, eat, devour (v. iii. f. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 9:34, p. 591, n. 1).

4. قدمتم ***qaddamtum*** = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama*, form II of *qadama / qadîma* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamat* at 8:51, p. 556, n. 7).

5. i. e., you keep stored. تحصنون ***tuḥṣinûna*** = you (all) make inaccessible, fortify, entrench, keep guarded (v. ii. m. pl. impfct. from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccesible, chaste. See *muḥṣanât* at 5:5, p. 329, n. 7).

6. i. e., they will have abundance in rains and crops. يغاث ***yughâthu*** = he is relieved, succoured, helped, aided (v. iii. m. s. impfct. passive from *'aghâtha*, form IV from the root *ghawth*, help, aid. See *tastaghîthûna* at 8:8, p. 548, n. 11).

7. i. e., they will be pressing their fruits and corns for making juice, oil, wine, etc. يعصرون ***ya'ṣirûna*** = they press, squeeze, wring (v. iii. m. pl. impfct. from *'aṣara* [*'aṣr*], to press, squeeze. See *'a'ṣiru* at 12:35, p. 735, n. 2).

8. On hearing the interpretation of his dream and the wise advice given by Yûsuf, peace be on him, the king ordered his release and sent his officer to bring him to court.

9. رسول ***rasûl*** (s.; pl. *rusul*) = messenger, envoy, emissary, delegate . See *'arsilûni* at 12:45, p. 739, n. 7.

10. i. e., Yûsuf, peace be on him, said.

11. Yûsuf, peace be on him, did not jump at the king's offer to release him and demanded that the affair which had brought him into prison be first enquired and his innocence publicly vindicated. ارجع ***irjiʿ*** = you go back, return (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See *yurja'u* at 11:122, p. 721, n. 5).

فَسْـَٔلْهُ مَا	and ask him what is the
بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى	state[1] of the ladies who
قَطَّعْنَ أَيْدِيَهُنَّ ۚ	cut[2] their hands?
إِنَّ رَبِّى	Verily my Lord is
بِكَيْدِهِنَّ	about their plot[3]
عَلِيمٌ ﴿٥٠﴾	All-Knowing."
قَالَ	51. He said:[4]
مَا خَطْبُكُنَّ	"What was the matter[5] with you
إِذْ رَٰوَدتُّنَّ	when you sought to seduce[6]
يُوسُفَ عَن نَّفْسِهِۦ ۚ	Yûsuf from himself?"
قُلْنَ حَٰشَ لِلَّهِ	They said: "Allah forgive,[7]
مَا عَلِمْنَا عَلَيْهِ	we do not know against him
مِن سُوٓءٍ ۚ	any bad deed'."[8]
قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ	The wife of 'Azîz said:
ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ	"Now has emerged[9] the truth.
أَنَا۠ رَٰوَدتُّهُۥ	I sought to seduce[10] him
عَن نَّفْسِهِۦ وَإِنَّهُۥ	from himself; and he indeed
لَمِنَ ٱلصَّٰدِقِينَ	is of the truthful."[11]
﴿٥١﴾	
ذَٰلِكَ لِيَعْلَمَ	52. "This is for his[12] knowing
أَنِّى لَمْ أَخُنْهُ	that I did not betray him
بِٱلْغَيْبِ	in secrecy

1. بال ***bâl*** = state, condition, mind, attention.

2. قطعن ***qaṭṭa'na*** = they (fem.) cut, carved, ripped (v. iii. f. pl. past from *qatta'a*, form II of *qaṭa'a* [*qaṭ'*], to cut. See at 12:31, p. 733, n. 6).

3. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 12:28, p. 732, n.1.

4. i. e., the king said in the course of investigating the matter.

5. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern.

6. راودتن ***râwadtunna*** = you (fem.) sought to seduce, entice, tempt (v. iii. f. pl. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *râwadtu* at 12:32, p. 733, n. 10).

7. حاشا ***ḥâshâ*** = except, save. *ḥâshâ lillah* is an idiom meaning Allah forbid. See at 12:31, p. 733, n. 7.

8. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:188, p. 359, n. 5).

9. حصحص ***ḥaṣḥaṣa*** = he or it became clear, plain, came to light (v. iii. m. s. past, a quadrilateral verb).

10. This public confession by the wife of 'Azîz of her role was a vindication of the innocence of Yûsuf, peace be on him. It is to be noted that there is no mention of this fact in the Old Testament.
راودت ***râwadtu*** = I tried to seduce, entice, lure (v. i. s. past from *râwada*, from III of *râda* [*rawd*], to walk about. See n. 6 above and at 12:32, p. 733, n. 10).

11. i. e., in saying that "She attempted to seduce me". صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:26, p. 731, n. 10).

12. i. e., for 'Azîz's knowing.

13. Al-Tabarî (XII, 237-238) says that this statement is of Yûsuf,peace be on him, who said so in explaining his demand for an enquiry into the affair. Ibn Kathîr (IV, 319-320), on the other hand, says that it was a statement of 'Azîz's wife who said so while confessing her attempt to seduce Yûsuf, peace be on him, stressing that though she had attempted to seduce him, she had not ultimately committed the vile deed. The next *'âyah* is a continuation of her statement.

وَأَنَّ ٱللَّهَ لَا يَهْدِى and that Allah guides[1] not
كَيْدَ ٱلْخَآئِنِينَ ﴿٥٢﴾ the plot of the betrayers."[2]

PART (*JUZ'*) 13

وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ ﴿٥٣﴾ 53."Nor do I absolve[3] myself.
إِنَّ ٱلنَّفْسَ Indeed the human self
لَأَمَّارَةٌۢ بِٱلسُّوٓءِ does incite[4] the doing of evil
إِلَّا مَا رَحِمَ رَبِّىٓ ۚ save such as my Lord graces.
إِنَّ رَبِّى Verily my Lord is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٥٣﴾ Most Merciful."

وَقَالَ ٱلْمَلِكُ 54. And the king said:
ٱئْتُونِى بِهِۦٓ "Bring him to me;
أَسْتَخْلِصْهُ لِنَفْسِى ۖ I shall select[5] him for myself."
فَلَمَّا كَلَّمَهُۥ So when he spoke to him he
قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا said: "You are today unto us
مَكِينٌ أَمِينٌ ﴿٥٤﴾ one of rank[6] and trusted."[7]

قَالَ ٱجْعَلْنِى 55. He said: "Appoint[8] me
عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ over the land's treasuries;[9]
إِنِّى حَفِيظٌ I am indeed attentive,[10]
عَلِيمٌ ﴿٥٥﴾ well informed."[11]

1. يهدي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 10:35, p. 650, n. 16).

2. خائنين *khâ'inîn* (pl.; acc./gen. of *khâ'inûn*; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [*khawn/khiyânah*], to be treacherous. See at 4:105, p. 291., n. 11.

3. أبرىء *'ubarri'u* = I acquit, absolve, exculpate, clear (v. i. s. impfct. from *bari'a* [*barâ'ah*], to be clear, free. See *tabarra'a* at 9:113, p. 627, n. 12).

4. أمارة *'ammârah* (fem. s.) = one who constantly urges, demands, incites, instigates (act. participle in the intensive form of *fa''âl* from *'amara* [*'amr*], to command, to order. See *'amara* at 12:40, p. 737, n. 4).

5. The king, on knowing Yûsuf's innocence, quality of character and intelligence, decided not only to release him from prison but to appoint him as one of his select body of ministers and advisers.
استخلص *astakhliṣ*(*u*) = I select, choose, derive, extract, deduce (v. i. s. impfct. from *istakhlaṣa*, form X of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. The final letter is vowelless because the verb is conclusion of a conditional clause. See *mukhlasîn* at 12:24, p. 730, n. 10.

6. مكين *makîn* (s.; pl. *mukanâ'*) = firmly established, distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

7. أمين *'amîn* = faithful, trustworthy, trusted, trustee, loyal,, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 7:68, p. 492, n. 3).

8. اجعل *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 7:138, p. 516, n. 2).

9. خزائن *khazâ'in* (pl.; s. *khizânah*) = treasuries, vaults, coffers . See at 6:50, p. 410, n. 4.

10. حفيظ *ḥafîẓ* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 11:86, p. 709, n. 1.

11. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient. See at 10:79, p. 666, n. 2.

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَآءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٥٦﴾

56. Thus We gave firm position[1] to Yûsuf in the land to settle down[2] therein wherever he wished. We bestow[3] Our mercy on whomsoever We will; and We let not slip[4] the reward[5] of the righteous.[6]

وَلَأَجْرُ ٱلْآخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٥٧﴾

57. And indeed the reward of the herefater is the best[7] for those who believe and use to fear Allah.[8]

Section (*Rukû'*) 8

وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ﴿٥٨﴾

58. And there came the brothers of Yûsuf[9] and entered unto him; so he recognized[9] them but they were of him non-cognizant.[10]

وَلَمَّا جَهَّزَهُم

59. And when he supplied[11]

1. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 12:21, p. 729, n. 2).

2. يتبوأ ***yatabawwa'u*** = he provides, settles down (v. iii. m. s. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

3. نصيب ***nuṣîbu*** = we hit, reach, afflict, bestow, allot, make to fall to (v. i. pl. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *yuṣîbu at* 10:107, p. 675, n. 8).

4. نضيع ***nuḍî'u*** = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See at 7:170, p. 532, n. 6).

5. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 11:51, p. 696, n. 4).

6. محسنين ***muḥsinîn*** = (pl.;acc. /gen. of *muḥsinûn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:36, p. 735, n. 6).

7. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:84, p. 708, n. 5.

8. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:63, p. 660, n. 2).

9. They came to Egypt, following a season of scarcity in their land, for buying food and provisions (Al-Tabarî, XIII, 8).

10. عرف ***'arafa*** = he recognized, knew (v. iii. m. s. past from the root *ma'rifah/'irfân*], to know. See *yata'ârafûna* at 10:45, p. 653, n. 11).

10. منكرون ***munkirûn*** (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira*[*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkar* at 9:71, p. 608, n. 5.

11. جهز ***jahhaza*** = he supplied, provided, prepared, furnished (v. iii. m. s. past in form II of *jahaza*, to finish off).

بِجَهَازِهِمْ قَالَ — them with their gear[1] he said:
ائْتُونِي — "Bring to me a consan-
بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ۚ — guine[2] brother of yours.[3]
أَلَا تَرَوْنَ — Do you not see that
أَنِّي أُوفِي الْكَيْلَ — I give full[4] measure[5] and
وَأَنَا خَيْرُ الْمُنزِلِينَ — that I am the best of hosts?"[6]
٥٩

فَإِن لَّمْ تَأْتُونِي بِهِ — 60. "But if you bring him not
فَلَا كَيْلَ — to me, you shall have no
لَكُمْ عِندِي — measure with me nor shall
وَلَا تَقْرَبُونِ ٦٠ — you come near me."[7]

قَالُوا سَنُرَاوِدُ — 61. They said: "We will seek
عَنْهُ أَبَاهُ — to win[8] him from his father,[9]
وَإِنَّا لَفَاعِلُونَ ٦١ — and we indeed will do.

وَقَالَ لِفِتْيَانِهِ — 62. And he said to his
اجْعَلُوا بِضَاعَتَهُمْ — slaves:[10] "Put their stock[11]
فِي رِحَالِهِمْ — in their baggage[12] that
لَعَلَّهُمْ يَعْرِفُونَهَا — they might recognize[13] it
إِذَا انقَلَبُوا — when they returned[14]
إِلَىٰ أَهْلِهِمْ — to their people;
لَعَلَّهُمْ يَرْجِعُونَ — maybe they will come back.
٦٢

1. جهاز ***jahaz*** (s.; pl. *jahâzât/ajhizah*) = gear, equipment, appliance.

2. من ابيكم ***min 'abîkum*** = from your father, i. e., consanguine (step-brother through father).

3. Yûsuf, peace be on him, demanded of them to bring to him his full brother, Binyâmîn.

4. أوفى ***'ûfî*** = I give in full, fulfil (v. i. s. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See *'awfû* at 11:8, p. 708, n. 7).

5. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 7:85, p. 498, n. 9.

6. منزلين ***munzilîn*** (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *'anzalnâ* at 12:2, p. 722, n. 4).

7. لا تقربوا ***lâ taqrabû*** [+ *ni*(*nî*)] = you do not come near approach [me] (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 6:151, p. 457, n. 5).

8. نراود ***nurâwidu*** = we seek to seduce, entice, tempt, lure, win (v. i. pl. impfct. from *râwada*, from III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

9. They said so because after the loss of Yûsuf, peace be on him, his father did not like to let Binyâmîn go away from him.

10. فتيان ***fitayân*** (p.l; s. فتى *fatan*) = young men, youths, slaves. See *fatayân* at 12:36, p. 735, n. 1.

11. Yûsuf, peace be on him, secretly returned their stock in order to make them all the more grateful and therefore inclined to come back to him with his brother Binyâîn. بضاعة ***biḍâ'ah*** (s.; pl. *baḍâ'i'*) = goods, merchandise, stock).

12. رحال ***riḥâl*** (pl.; s. رحل *raḥl*) = baggage, saddlebags, camel saddles).

13. يعرفون ***ya'rifûna*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See 'at 7:46, p. 483, n. 3).

14. انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 7:119, p. 509, n. 8).

فَلَمَّا رَجَعُوٓا 63. So when they returned
إِلَىٰٓ أَبِيهِمْ قَالُوا to their father they said:
يَٰٓأَبَانَا "O our father,
مُنِعَ مِنَّا embargoed[1] to us has been
ٱلْكَيْلُ the measure.[2]
فَأَرْسِلْ مَعَنَآ أَخَانَا So send[3] with us our brother
نَكْتَلْ that we may get the measure;[4]
وَإِنَّا لَهُۥ and we will of him
لَحَٰفِظُونَ ﴿٦٣﴾ be surely taking care ."[5]

قَالَ 64. He said:
هَلْ ءَامَنُكُمْ عَلَيْهِ "Can I trust[6] you over him
إِلَّا كَمَآ أَمِنتُكُمْ otherwise than as I trusted
عَلَىٰٓ أَخِيهِ مِن قَبْلُ you over his brother before?
فَٱللَّهُ خَيْرٌ But Allah is the best
حَٰفِظًا as Protector;
وَهُوَ أَرْحَمُ and He is the Most Merciful
ٱلرَّٰحِمِينَ ﴿٦٤﴾ of the merciful."

وَلَمَّا فَتَحُوا 65. And when they opened[7]
مَتَٰعَهُمْ their baggage[8]
وَجَدُوا بِضَٰعَتَهُمْ they found their stock[9]

1. منع ***muni'a*** = he or it was prevented, forbidden, embargoed, barred, hindered, obstructed, restrained, stopped from (v. iii. m. s. past passive from *mana'a* [*man'*], to prevent. See *mana'a* at 9:54, p. 600, n. 8).

2. i. e., the giving of the measure of provisions. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 12:59, p. 744, n. 5.

3. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:105, p. 506, n. 8).

4. نكتل ***naktal*** (originally *naktâlu*) = we get measure (v. i. pl. impfct. from *iktâla*, form VIII of *kâla* [*kayl/makâl/makîl*], to measure, to weigh. The final letter becomes vowelless [and hence the *'alif* before it is dropped to avoid the meeting of two *sâkins*] because the verb is conclusion of an implied conditional clause. See *kayl* at n. 2 above).

5. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care, protectors (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See at 12:12, p. 726, n. 1).

6. The allusion here is to what the brothers of Yûsuf, peace be on him, did with him when they had brought him with them under the pretext of playing and pasturing. آمن ***'âmanu*** = I trust, feel safe (v. i. s. inpfct. from *'amina* [*'amn/'amân*], to feel safe. See *'amina* at 7:98, p. 504, n. 1).

7. فتحوا ***fataḥû*** = they opened, disclosed, granted victory (v. iii. m. pl. past from *fataḥa* [*fatḥ*], to open. See *tastaftiḥû* at 8:19, p.553, n. 3).

8. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:17, p. 727, n. 5.

9. بضاعة ***biḍâ'ah*** (s.; pl. *baḍâ'i'*) = goods, merchandise, stock. See at 12:62, p. 744, n. 11.

رُدَّتْ إِلَيْهِمْ returned[1] to them.
قَالُوا يَا أَبَانَا They said: "O our father,
مَا نَبْغِي What can we desire?[2]
هَٰذِهِ بِضَاعَتُنَا This our stock
رُدَّتْ إِلَيْنَا has been returned to us;
وَنَمِيرُ so we shall get provison[3]
أَهْلَنَا for our family and
وَنَحْفَظُ أَخَانَا shall take care of our brother
وَنَزْدَادُ and shall get an increase[4] in
كَيْلَ بَعِيرٍ measure of a camel's load.
ذَٰلِكَ كَيْلٌ يَسِيرٌ That is an easy[5] measure."
٦٥
قَالَ لَنْ أُرْسِلَهُ 66. He said: "I shall not send
مَعَكُمْ حَتَّىٰ him out[6] with you until you
تُؤْتُونِ مَوْثِقًا give me a covenant[7]
مِّنَ اللَّهِ by Allah that you will surely
لَتَأْتُنَّنِي بِهِ إِلَّا bring him back to me except
أَن يُحَاطَ بِكُمْ if you were surrounded."[8]
فَلَمَّا آتَوْهُ So when they gave him
مَوْثِقَهُمْ قَالَ their covenant he said:
اللَّهُ عَلَىٰ مَا نَقُولُ "Allah is over what we say
٦٦ وَكِيلٌ the Guardian-Protector."[9]

1. ردت ***ruddat*** = she or it was returned, sent back, brought back (v. iii. f. s. past passive from *radda* [*radd*], to send back. See *yuraddûna* at 9:101, p. 621, n. 13).

2. i. e., what more can we desire? نبغي ***nabghî*** = we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *yabghûna* at 11:19, p. 685, n. 1).

3. They tried to persuade his father to let Binyâmîn go with them by saying that if he did so they would be able to get provisions for their family and shall get in addition another camel-load, for they were given each a camel-load. نمير ***namîru*** = we get provision, provide (v. i. pl. impfct. from *mâra* [*mayr*], to provide).

4. نزداد ***nazdâdu*** = we get in addition, get an increase, grow, compound (v. i. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. See *izdâdû* at 4:137, p. 305, n. 6).

5. i. e., easy for the Egyptian minister (Yûsuf, peace be on him) to give. يسير ***yasîr*** = easy, simple, insgnificant. See at 4:169, p. 320, n. 2.

6. أرسل ***'ursila***(*u*) = I send, send out, despatch (v. i. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at *'arsalû* at 12:19, p. 728, n. 1).

7. موثق ***mawthiq*** (s.; pl. *mawâthiq*) = covenant, agreement, pledge, pact, treaty. See *mîthâq* at 8:72, p. 574, n. 7).

8. i. e., overpowered by enemies. يحاط ***yuḥâṭa***(*u*) = he or it is surrounded, encompassed, encircled, (v. iii. m. s. impfct. passive from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ ḥîṭah/ ḥiyâṭah*], to encircle, enclose, guard. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'uḥîta* at 10:22, p. 644, n. 13).

9. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 11:12, p. 682, n. 1).

وَقَالَ يَٰبَنِيَّ	67. And he said: "O my sons,
لَا تَدۡخُلُواْ	do not enter[1]
مِنۢ بَابٖ وَٰحِدٖ	by one gate
وَٱدۡخُلُواْ	but enter
مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ	by different[2] gates;
وَمَآ أُغۡنِي عَنكُم	and I cannot avail[3] you
مِّنَ ٱللَّهِ مِن شَيۡءٍۖ	against Allah whatsoever.
إِنِ ٱلۡحُكۡمُ	Decree belongs to none
إِلَّا لِلَّهِۖ	but Allah.
عَلَيۡهِ تَوَكَّلۡتُۖ	On Him I rely;[4]
وَعَلَيۡهِ فَلۡيَتَوَكَّلِ	and on Him let there reply
ٱلۡمُتَوَكِّلُونَ ﴿٦٧﴾	all the relying ones."[5]
وَلَمَّا دَخَلُواْ	68. And when they entered
مِنۡ حَيۡثُ	according as
أَمَرَهُمۡ أَبُوهُم	their father had asked[6] them,
مَّا كَانَ يُغۡنِي عَنۡهُم	it was not to avail them
مِّنَ ٱللَّهِ مِن شَيۡءٍ	against Allah whatsoever
إِلَّا حَاجَةٗ	except for a wish[7]
فِي نَفۡسِ يَعۡقُوبَ	in the mind of Ya'qûb
قَضَىٰهَاۚ	which he carried[8] out.
وَإِنَّهُۥ	And verily he was
لَذُو عِلۡمٖ	endowed with knowledge

1. Ya'qûb, peace be on him, asked his sons to enter by different gates in order to avoid the envy and suspicion of any person, for his eleven sons were a handsome and impressive group of young men, emphasizing at the same time that nothing can avail against Allah's decree and on Him should rely all believers in spite of taking the necessary care (Al-Ṭabarî, XIII, 13-14). لاتدخلوا ***lâ tadkhukû*** = you (all) do not enter, go in (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhûl*], to enter. See *dakhala* at 12:36, p. 734, n. 12).

2. متفرقة *mutafarriqah* (f.; s; pl. *mutafarriqât*) = different, divers, several, scattered (act. participle from *tafarraqa*, to be separated, form V of *faraqa* [*farq/ furqân*], to separate. See *mutafarriqûn* at 12:39, p. 73, n. 7).

3. أغنى ***'ughnî*** = I avail, become of use, enrich, suffice (v. i. s. impfct from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnat* at 11:101, p. 714, n. 3).

4. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 11:88, p. 710, n. 2).

5. متوكلون ***mutawakkilûn*** (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n. 4 above).

6. أمر ***'amara*** = He commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:40, p.437, n. 4).

7. حاجة ***ḥâjah*** (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object of need, desire, wish, concern.

8. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed, carried out (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 62, p. 392, n. 1).

لِمَا عَلَّمْنَٰهُ وَلَٰكِنَّ for We had taught[1] him;
أَكْثَرَ ٱلنَّاسِ but most men
لَا يَعْلَمُونَ ﴿٦٨﴾ do not know.[2]

Section (*Rukû'*) 9

وَلَمَّا دَخَلُوا۟ 69. And when they called
عَلَىٰ يُوسُفَ on Yûsuf
ءَاوَىٰٓ إِلَيْهِ he lodged[3] unto him
أَخَاهُ قَالَ his brother[4] and said:
إِنِّىٓ أَنَا۠ أَخُوكَ "I am indeed your brother;
فَلَا تَبْتَئِسْ بِمَا so do not be distressed[5] at
كَانُوا۟ يَعْمَلُونَ what they used to do."
﴿٦٩﴾

فَلَمَّا جَهَّزَهُم 70. Then when he furnished[6]
بِجَهَازِهِمْ them with their gear[7]
جَعَلَ ٱلسِّقَايَةَ he put the drinking cup[8] in
فِى رَحْلِ أَخِيهِ the baggage[9] of his brother.
ثُمَّ أَذَّنَ Then there announced[10]
مُؤَذِّنٌ an announcer:[11]
أَيَّتُهَا ٱلْعِيرُ "O you the caravan,[12]
إِنَّكُمْ لَسَٰرِقُونَ ﴿٧٠﴾ you indeed are thieves."[13]

قَالُوا۟ وَأَقْبَلُوا۟ 71.They said, turning[14] to
عَلَيْهِم them:

1. Ya'qûb, peace be on him, received knowledge from Allah through *waḥy*. علمنا ***'allamnâ*** = we taught, instructed, informed (v. i. pl. past from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allama* at 12:37, p. 735, n. 10).
2. i. e., most men do not know that everything happens according to Allah's plan and dispensation.
3. ءاوى ***'âwâ*** = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 8:26, p. 555, n. 10).
4. i. e., Binyâmîn.
5. لا تبتئس ***lâ tabta'is*** = do not be sad, do not grieve, be distressed (v. ii. m. s. imperative {prohibition} from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable. See at 11:36, p.681, n. 1).
6. جهز ***jahhaza*** = he supplied, provided, prepared, furnished (v. iii. m. s. past in form II of *jahaza*, to finish off. See at 12:59, p. 743, n. 11).
7. جهاز ***jahaz*** (s.; pl. *jahâzât/ajhizah*) = gear, equipment, appliance. See at 12:59, p. 744, n. 1.
8. The object of doing this, as is clear from the rest of the narrative, was to retain Binyâmîn with Yûsuf, peace be on him, and to cause his brothers to come back with their father. سقاية ***siqâyah*** = watering, irrigation, giving of drink, drinking cup/bowl, the traditional office connected with the Ka'ba of providing water for the pilgrims. See at 9:19, p. 584, n. 6.
9. رحل ***raḥl*** = (s.; pl.; رحال *riḥâl*) = baggage, saddlebag, camel saddle. See *riḥâl* at 12:62, p. 744, n. 12).
10. أذن ***'adhdhana*** = he called out, made call, (to prayer), announced , (v. iii. m. s. past in form II of *'adhina* [*'idhn*], to allow, to permit).
11. مؤذن ***mu'adhdhin*** = caller, announcer (active participle from *'adhdhana*. See. n. 10 above).
12. عير ***'îr*** (s.; pl. *'îrât*) = caravan.
13. سارقون ***sâriqûn*** (pl.; s. *sâriq*) = thieves (active participle from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). See *sâriq* at 5:38, p. 347, n. 1.
14. أقبلوا ***'aqbalû*** = they turned to, turned forward, approached (v. iii. m. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See *yaqbalu* at 9:104, p. 622, n. 11).

مَاذَا تَفْقِدُونَ "What is it that you miss?"[1]

(٧١)

قَالُوا نَفْقِدُ 72. They said: "We miss[2]

صُوَاعَ الْمَلِكِ the the king's beaker;[3]

وَلِمَن جَاءَ بِهِ and whoever produces it will

حِمْلُ بَعِيرٍ have the load[4] of a camel;[5]

وَأَنَا بِهِ زَعِيمٌ and I am for it a guarantor.[6]"

(٧٢)

قَالُوا تَاللَّهِ 73. They said: "By Allah,

لَقَدْ عَلِمْتُم you indeed know we did not

مَّا جِئْنَا لِنُفْسِدَ come to make mischief[7] in

فِي الْأَرْضِ وَمَا كُنَّا the land nor are we thieves."[8]

سَارِقِينَ (٧٣)

قَالُوا فَمَا 74. They said: "'Then what

جَزَاؤُهُ will be the penalty[9] for it

إِن كُنتُمْ كَاذِبِينَ if you are lying?"[10]

(٧٤)

قَالُوا جَزَاؤُهُ 75.They said:"Its penalty is:

مَن وُجِدَ فِي رَحْلِهِ he in whose baggage[11] it is found,[12]

فَهُوَ جَزَاؤُهُ he shall be its penalty.[13]

كَذَٰلِكَ نَجْزِي Thus do we punish[14]

الظَّالِمِينَ the wrong-doers."[15]

(٧٥)

1. تفقدون ***tafqidûna*** = you miss, lose (v. ii. m. pl. impfct. from *faqada* [*faqd/fiqdân/fuqd*], to lose).

2. نفقد ***nafqidu*** = we miss, lose (v. i. pl. impfct. from *faqada*. See n. 1 above).

3. صوع ***ṣuwa'*** = cup, beaker.

4. حمل ***ḥiml*** (s.; pl. *ahmâl*) = load, burden, cargo.

5. بعير ***ba'îr*** (s.; pl. *ab'irah/ bu'rân/ abâ'ir/ ba'ârîn*) = camel.

6. زعيم ***za'îm*** (s.; pl. *zu'amâ'*) = leader, guarantor.

7. نفسد ***nufsida***(*u*) = we cause corruption, make mischief (v. i. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. The final letter takes *fathah* because of a hidden *'an* in *li* (0f motivation) coming before the verb. See *mufsidîn* at 10:81, p. 666, n. 9).

8. سارقين ***sâriqîn*** (pl.; acc./genitive of *sâriqûn*; s. *sâriq*) = thieves (active participle from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). See *sâriqûn* at 12:70, p. 748, n. 13.

9. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital. See at 12:25, p. 731, n. 1).

10. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 12:26, p. 731, n. 8).

11. رحل ***raḥl*** = (s.; pl.; رحال *riḥâl*) = baggage, saddlebag, camel saddle. See at 12:70, p. 748, n. 9).

12. وجد ***wujida*** = he or it was found (v. iii. s. m. past passive from *wajada* [*wujûd*], to find. See *'ajidu* at 9:92, p. 617 , n. 2).

13. i. e., he shall be given in bondage for the offence.

14. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 12:22, p. 729, n. 10).

15. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 11:31, p. 689, n. 4).

فَبَدَأَ بِأَوْعِيَتِهِمْ 76. So he started[1] with their
قَبْلَ وِعَآءِ أَخِيهِ bags[2] before his brother's bag,
ثُمَّ اسْتَخْرَجَهَا then he brought it out[3]
مِن وِعَآءِ أَخِيهِ from the bag of his brother.
كَذَٰلِكَ كِدْنَا Thus did We plan[4]
لِيُوسُفَ for Yûsuf;
مَا كَانَ لِيَأْخُذَ أَخَاهُ he could not seize his borther
فِي دِينِ الْمَلِكِ by the law[5] of the king
إِلَّا أَن يَشَآءَ اللَّهُ except that Allah so willed.
نَرْفَعُ دَرَجَٰتٍ We raise[6] in ranks[7]
مَّن نَّشَآءُ ۗ وَفَوْقَ whomsoever We will; and
كُلِّ ذِي عِلْمٍ above every knowing person
عَلِيمٌ ﴿٧٦﴾ is one more knowing.[8]

قَالُوٓا۟ إِن يَسْرِقْ 77. They said: "If he steals,[9]
فَقَدْ سَرَقَ there indeed had stolen
أَخٌ لَّهُۥ مِن قَبْلُ a brother of his before."[10]
فَأَسَرَّهَا يُوسُفُ But Yûsuf suppressed[11] it
فِي نَفْسِهِۦ within himself and
وَلَمْ يُبْدِهَا لَهُمْ did not disclose[11] it to them.
قَالَ He said:
أَنتُمْ شَرٌّ مَّكَانًا "You are worse in position;
وَاللَّهُ أَعْلَمُ and Allah is the Best Aware

1. i. e., Yûsuf, peace be on him, started searching their bags. بدأ ***bada'a*** = he started, began, initiated (v. iii. m. s. past from the root *bad'*, to start. See *yabda'u* at 10:34, p. 650, n. 3).

2. أوعية ***'aw'iyah*** (pl.; s. *wi'â'*) = bags, contaiers, vessels.

3. استخرج ***istakhraja*** = he brought out, took out, got out, extracted, removed, derived, deduced, drew (v. iii. m. s. past in form X of *kharaja* [*khurûj*], to go out. See *ukhruj* at 12:31, p. 733, n. 4).

4. This shows that what Yûsuf, peace be on him, did to retain his brother with him was according to Allah's plan. كدنا ***kidnâ*** = we planned, contrived, set a strategy (v. i. pl. past from *kâda* [*kayd*], to contrive, to set a strategy. See *yakîdû* at 12:5, p. 723, n. 7).

5. The then law of Egypt did not permit enslavement of a thief. دين ***dîn*** = religion, creed, faith, code, law, worship. See at 10:22, p. 645, n. 3.

6. نرفع ***narfa'u*** = we raise, elevate, lift up (v. i. pl. impfct. from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'a* at 6:83, p. 425, n. 1).

7. i. e., in knowledge and intelligence, as in the case of Yûsuf, peace be on him. درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, stairs, flight of steps. See at 8:4, p. 547, n. 12).

8. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:55, p. 742, n. 11.

9. يسرق ***yasriq(u)*** = he steals, commits theft (v. iii. m. s. impfct. from *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal). The final letter is vowelless because of the particle *'in* coming before the verb. See *sâriqîn* at 12:73, p. 749, n. 8.

10. They falsely alleged that a brother of his (i. e., Yûsuf's, peace be on him) had stolen before.

11. أسر ***'asarra*** = he hided, concealed, secreted, suppressed (v. iii. m. s. past in form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *'asarrû* at 12:19, p. 728, n. 5).

بِمَا تَصِفُونَ ﴿٧٧﴾ of what you are describing."[1]

قَالُوا 78. They said:

يَٰٓأَيُّهَا ٱلْعَزِيزُ "O you the mighty one,[2]

إِنَّ لَهُۥٓ أَبًا indeed he has a father,

شَيْخًا كَبِيرًا old and great.[3]

فَخُذْ أَحَدَنَا So take one of us

مَكَانَهُۥٓ in his place.

إِنَّا نَرَىٰكَ We indeed consider[4] you

مِنَ ٱلْمُحْسِنِينَ ﴿٧٨﴾ a generous person."[5]

قَالَ مَعَاذَ ٱللَّهِ 79. He said: "Allah forbid[6]

أَن نَّأْخُذَ إِلَّا that we seize anyone but

مَن وَجَدْنَا مَتَٰعَنَا the one we found[7] our goods[8]

عِندَهُۥٓ with

إِنَّآ إِذًا We shall in that case

لَّظَٰلِمُونَ ﴿٧٩﴾ be indeed wrong-doers."[9]

Section (*Rukû'*) 10

فَلَمَّا 80. So when

ٱسْتَيْـَٔسُوا۟ مِنْهُ they lost hope[10] of him

خَلَصُوا۟ نَجِيًّا they retired[11] to confer.[12]

قَالَ كَبِيرُهُمْ The senior of them said:

1. تصفون ***taṣifûna*** = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 12:18, p. 727, n. 10).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 11:91, p. 711, n. 5.

3. كبير ***kabîr*** = big, great, enormous, grave thing. See at 2:219, p. 107, n.3.

4. نرى ***narâ*** = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. See at 11:27, p. 687, n. 3).

5. محسنين ***muḥsinîn*** = (pl.;acc. /gen. of *muḥsinûn*; sing. *muḥṣin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana,* form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

6. معاذ ***ma'âdh*** = to seek protection, refuge, place of refuge. *ma'âdh Allah,* Allah save me, Allah forbid. See at 12:23, p. 730, n. 1.

7. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 7:101, p. 505, n. 7).

8. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:65, p. 745, n. 8.

9. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:93, p. 429, n. 8).

10. استيئسوا ***istay'asû*** = they lost hope, became disappointed, despaired, (v. iii. m. pl. past from *istay'asa,* form X of *ya'isa* [*ya's/ya'âsah*], to give up hope).

11. خلصوا ***khalaṣû*** = they became alone, retired (v. iii. m. pl. past from *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See *astakhliṣu* at 12:53, p. 742, n. 5).

12. نجي ***najîyy*** = consulting , conferring (act. prticiple from *najâ*[*najw/najwan*], to be saved, to confide a secret. See *najwá* at 9:78, p. 611, n. 7).

أَلَمْ تَعْلَمُوٓا۟ أَنَّ	" Do you not know that your
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُم	father had taken from you
مَّوْثِقًا مِّنَ ٱللَّهِ	a covenant[1] by Allah,
وَمِن قَبْلُ	and previously
مَا فَرَّطتُّمْ	what you had failed[2]
فِى يُوسُفَ	in repspect of Yûsuf?
فَلَنْ أَبْرَحَ ٱلْأَرْضَ	So I will not leave[3] the land
حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ	till my father gives me leave[4]
أَوْ يَحْكُمَ ٱللَّهُ لِى	or Allah decides[5] for me; and
وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ	He is the Best of judges."
﴿٨٠﴾	
ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ	81."You return to your father
فَقُولُوا۟ يَٰٓأَبَانَآ	and say: " O our father,
إِنَّ ٱبْنَكَ سَرَقَ	your son committed theft,[6]
وَمَا شَهِدْنَآ إِلَّا	and we testify[7] not but to
بِمَا عَلِمْنَا	what we have come to know;
وَمَا كُنَّا لِلْغَيْبِ	nor can we be of the unseen
﴿٨١﴾ حَٰفِظِينَ	wardens."[8]
وَسْـَٔلِ ٱلْقَرْيَةَ	82. "And ask the town[9]
ٱلَّتِى كُنَّا فِيهَا	wherein we have been
وَٱلْعِيرَ ٱلَّتِى	and the caravan[10] which
أَقْبَلْنَا فِيهَا	we have come back[11] in;

1. موثق ***mawthiq*** (s.; pl. *mawâthiq*) = covenant, agreement, pledge, pact, treaty. See at 12:66, p. 746, n. 7).

2. فرطتم ***farraṭ-tum*** = you failed, missed, neglected, forsook (v. ii. pl. past from *farraṭa*, form II of *faraṭa* [*farṭ/furût*], to rush, to escape. See *farraṭnâ* at 6:38, p. 405, n. 15).

3. أبرح ***'abraḥa(u)*** = leave, depart (v. i. s. impfct. from *bariḥa* [*barâḥ*], to leave. The final letter takes *fatḥah* because of the particle *lan* coming before the verb).

4. يأذن ***ya'dhana(u)*** = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See *yasta'dhinûna* at 9:93, p. 617, n. 8).

5. يحكم ***yaḥkuma(u)*** = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because the verb is conjunctive to the previous verb which is governed by a hidden *'an* in *ḥattâ* coming before it. See at 10:109, p. 676, n. 6).

6. سرق ***saraqa*** = he stole, committed theft (v. iii. m. s. past from the root *saraq/ sariq/ saraqah/ sariqah/surqân*, to steal). The final letter is vowelless because of the particle *'in* coming before the verb. See *yasriq* at 12:76, p. 750, n. 9).

7. شهدنا ***shahidnâ*** = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See at 6:130, p. 446, n.6).

8. حافظين ***ḥâfiẓîn*** (pl.; acc. /genitive of *ḥâfiẓûn*,;s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, protectors, wardens (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 12:63, p. 745, n. 4).

9. i. e., the people of the town. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 10:98, p. 672, n. 1.

10. عير ***'îr*** (s.; pl. *'îrât*) = caravan. See at 12:70, p. 748, n. 12.

11. أقبلنا ***'aqbalnâ*** = we turned forward, came to, came back, approached (v. i. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See *aqbalû* at 12:71, p. 748, n. 14).

وَإِنَّا and we are
لَصَٰدِقُونَ ﴿٨٢﴾ indeed speaking the truth.[1]

قَالَ بَلْ 83. He said: "Nay, but there
سَوَّلَتْ لَكُمْ have seduced[2] you
أَنفُسُكُمْ أَمْرًا your selves into something.
فَصَبْرٌ جَمِيلٌ Hence patience is good.[3]
عَسَى ٱللَّهُ أَن Maybe that Allah will
يَأْتِيَنِى بِهِمْ جَمِيعًا bring them all to me.
إِنَّهُۥ هُوَ ٱلْعَلِيمُ Verily He is the One
ٱلْحَكِيمُ ﴿٨٣﴾ All-Knowing, All-Wise."[4]

وَتَوَلَّىٰ 84.And he turned away[5]
عَنْهُمْ وَقَالَ from them and said:
يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ "Alas my grief[6] for Yûsuf!"
وَٱبْيَضَّتْ عَيْنَاهُ And his eyes turned white[7]
مِنَ ٱلْحُزْنِ on account of grief[8]
فَهُوَ كَظِيمٌ ﴿٨٤﴾ for he was suppressing.[9]

قَالُوا۟ تَٱللَّهِ 85. They said: "By Allah,
تَفْتَؤُا۟ you will not cease[10]
تَذْكُرُ يُوسُفَ remembering[11] Yûsuf
حَتَّىٰ تَكُونَ حَرَضًا until you become debilated[12]

1. صادقون *ṣâdiqûn* = truthful, those who speak the truth (active participle from *ṣaduqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣâdiqîn* at 12:51, p. 741, n. 11).

2. Ya'qûb, peace be on him, found it difficult to believe them because of his sad experience with them about Yûsuf, peace be on him. سولت ***sawwalat*** = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft. See at 12:18, p. 727, n. 8).

3. جميل ***jamîl*** = beautiful, handsome, comely, good.

4. It is to be noted that Ya'qûb, peace be on him, did not give up hope and believed that Allah would bring his sons back to him.

5. تولى ***tawallâ*** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:93, p. 502, n. 4).

6. يا أسفى ***yâ 'asfâ*** = O my sorrow, Alas my grief.

7. ابيضت ***abyaḍḍat*** = she or it became white, brightened up (v. iii. f. s. past from *abyaḍḍa*, form IX of *bâḍa* [*bayḍ*], to lay eggs, to settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 11).

8. حزن ***ḥuzn*** = grief, sadness, sorrow, affliction. See *yahzunu* at 12:13, p. 726, n. 2).

9. كظيم ***kaẓîm*** = one who suppresses anger/grief (act. participle in the scale of *fa'îl* from *kaẓama* [*kaẓm/kuẓûm*], to suppress, conceal. See *kâẓimîn* at 3:134, p. 207, n. 13).

10. تفتؤا ***tafta'û*** = you cease not, desist not (v. ii. m. s. impfct. from *fata'a* [*fat'*], not to cease to be).

11. تذكر ***tadhkuru*** = you remember (v. ii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. See *iddakara* at 12:45, p. 739, n. 4).

12. حرض ***ḥaraḍ*** = debilitated, decayed, sick to the point of death.

أَوْ تَكُونَ مِنَ	or be of
ٱلْهَٰلِكِينَ ﴿٨٥﴾	those dead."[1]
قَالَ إِنَّمَآ أَشْكُوا۟	86. He said: " I but complain[2]
بَثِّى وَحُزْنِىٓ	of my distress[3] and my grief[4]
إِلَى ٱللَّهِ	to Allah;
وَأَعْلَمُ مِنَ ٱللَّهِ	and I know from Allah
مَا لَا تَعْلَمُونَ	what you do not know."
﴿٨٦﴾	
يَٰبَنِىَّ ٱذْهَبُوا۟	87. "O my sons, you all go
فَتَحَسَّسُوا۟	and make enquiries[5]
مِن يُوسُفَ وَأَخِيهِ	about Yûsuf and his brother
وَلَا تَا۟يْـَٔسُوا۟	and never give up hope[6]
مِن رَّوْحِ ٱللَّهِ	of Allah's mercy.[7]
إِنَّهُۥ لَا يَا۟يْـَٔسُ	Verily there despair not
مِن رَّوْحِ ٱللَّهِ إِلَّا	of Allah's mercy except
ٱلْقَوْمُ ٱلْكَٰفِرُونَ	the unbelieving[8] people."
﴿٨٧﴾	
فَلَمَّا دَخَلُوا۟	88. So when they entered
عَلَيْهِ قَالُوا۟	unto him they said:
يَٰٓأَيُّهَا ٱلْعَزِيزُ	"O you the venerable, there
مَسَّنَا وَأَهْلَنَا	has hit[9] us and our people
ٱلضُّرُّ	deprivation[10]

1. هالكين ***hâlikîn*** = those who perish, die, are dead (act. participle from *halaka* [*halk/ hulk/halâk/ tahlukah*], to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

2. أشكوا ***'ashkû*** = I complain (v. i. s. impfct. from *shakâ* [*shakw/ shikâyah/ shakîyah*], to complain).

3. بث *baththa* = distress, grief, sorrow, dissemination, spreading. See *baththa* at 4:1, p. 236, n. 6.

4. حزن ***ḥuzn*** = grief, sadness, sorrow, affliction. See at 12:84, p. 753, n. 8).

5. تحسسوا ***taḥassasû*** = you (all) make enquiries, probe, investigate, touch, perceive (v. ii. m. pl. imperative from *taḥassasa*, form V of *ḥassa*, [*ḥass*], to feel, to sense. See *taḥussûna* at 3:152, p. 214, n. 1).

6. لا تيأسوا ***lâ tay'asû*** = do not give up hope, despair (v. ii. m. pl. imperative {prohibition} from *ya'isa* [*ya's/ya'âsah*], to give up hope. See *istay'asû* at 12:80, p. 751, n. 10).

7. روح ***rawḥ*** = refreshment, comfort, goodness, mercy.

8. كافرون ***kâfirûn*** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 12:37, p. 736, n. 1).

9. The sons of Ya'qû, peace be on him, travelled again to Egypt as suggested by their father and approached Yûsuf, peace be on him, as described in this *'âyah*. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 10:12, p. 640, n. 3).

10. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation. See at 10:12, p. 640, n. 4.

وَجِئْنَا and we have come
بِبِضَٰعَةٍ مُّزْجَىٰةٍ with a stock[1] of a little value.[2]
فَأَوْفِ لَنَا ٱلْكَيْلَ So give us the full[3] measure[4]
وَتَصَدَّقْ عَلَيْنَآ and be charitable[5] to us.
إِنَّ ٱللَّهَ يَجْزِى Verily Allah rewards[6]
ٱلْمُتَصَدِّقِينَ the charitable."[7]
﴿٨٨﴾

قَالَ هَلْ عَلِمْتُم 89. He said:[8] " Do you know
مَّا فَعَلْتُم بِيُوسُفَ what you did with Yûsuf
وَأَخِيهِ إِذْ أَنتُمْ and his brother while you
جَٰهِلُونَ ﴿٨٩﴾ were ignorant?"[9]

قَالُوٓا۟ أَءِنَّكَ 90. They said: " Are you
لَأَنتَ يُوسُفُ indeed Yûsuf?"
قَالَ أَنَا۠ يُوسُفُ He said: "I am Yûsuf
وَهَٰذَآ أَخِى and this is my brother.
قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ Allah has indeed graced[10] us.
إِنَّهُۥ مَن يَتَّقِ Verily he who fears[11] Allah
وَيَصْبِرْ and bears with patience,
فَإِنَّ ٱللَّهَ لَا يُضِيعُ Allah does not let slip[12]
أَجْرَ ٱلْمُحْسِنِينَ the reward of the righteous."
﴿٩٠﴾

قَالُوا۟ تَٱللَّهِ 91. They said: "By Allah,

1. بضاعة ***biḍâ'ah*** (s.; pl. *baḍâ'i'*) = goods, merchandise, stock. See at 12:65, p. 745, n. 9.
2. مزجاة ***muzjâh*** (f. s.; m. *muzjan*)= of little value, trivial, that which is pushed out or disposed (passive participle from *'azjâ* , from IV of *zajâ* [*zajw*], to drive, to press).
3. أوف ***'awfi*** = give in full, fulfil (v. ii. m. s. imperative from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See *'awfû* at 11:85, p. 708, n. 7).
4. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 12:63, p. 745, n. 2.
5. تصدق ***taṣaddaq*** = be charitable, bestow charitably, donate (v. ii. m. s. imperative from *taṣaddaqa* {*tataṣaddaqa*}, form V of *ṣadaqa* [*ṣadq /ṣidq*], to speak the truth, to be sincere. See *naṣṣaddaqanna* at 9:75, p. 610, n. 9).
6. يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. See *yajziya* at 10:4, p. 637, n. 1).
7. متصدقين ***mutaṣaddiqîn*** (pl.; acc. /gen. of *mutaṣaddiqûn*, s. *mutaṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa*. See n. 5 above).
8. i. e., Yûsuf, peace be on him, said by way of disclosing his identity.
9. i. e., of the consequences of committing an act contrary to the code of conduct prescribed by Allah. Hence "ignorance" in its technical sense means the practice of committing such prohibited acts, not simply lack of knowledge. جاهلون ***jâhilûn*** (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See *jâhilîn* at 12:33, p. 734, n. 6).
10. من ***manna*** = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 6:53, p. 411, n. 10).
11. ***yattaqi(î)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 12:57, p. 743, n. 8).
12. يضيع ***yuḍî'u*** = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*] to get lost. See at 12:90, p. 755, n. 12).

لَقَدْ ءَاثَرَكَ ٱللَّهُ Allah has indeed preferred[1]
عَلَيْنَا وَإِن كُنَّا you over us; and surely we
لَخَٰطِـِٔينَ ﴿٩١﴾ have been sinners."[2]

قَالَ لَا تَثْرِيبَ 92. He said: "No censure[3] is
عَلَيْكُمُ ٱلْيَوْمَ is on you today.
يَغْفِرُ ٱللَّهُ لَكُمْ May Allah forgive[4] you;
وَهُوَ أَرْحَمُ and He is the Most Merciful
ٱلرَّٰحِمِينَ ﴿٩٢﴾ of all who show mercy."

ٱذْهَبُوا 93. "You all go
بِقَمِيصِى هَٰذَا with this shirt[5] of mine
فَأَلْقُوهُ and throw[6] it
عَلَىٰ وَجْهِ أَبِى on the face of my father,
يَأْتِ بَصِيرًا he will regain sight;[7]
وَأْتُونِى بِأَهْلِكُمْ and bring to me your family[8]
أَجْمَعِينَ ﴿٩٣﴾ all together."

Section (*Rukû'*) 11

وَلَمَّا فَصَلَتِ ٱلْعِيرُ 94. And when the caravan
قَالَ أَبُوهُمْ went away,[9] their father said:
إِنِّى لَأَجِدُ "I indeed get[10]
رِيحَ يُوسُفَ the smell[11] of Yûsuf; if you
لَوْلَآ أَن تُفَنِّدُونِ ﴿٩٤﴾ do not prove me wrong."[12]

1. ءاثر *'âthara* = he preferred, chose, liked (v. iii. m. s. past in form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate].

2. خاطئين ***khâṭi'în*** (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See at 12:29, p. 732, n. 5).

3. تثريب ***tathrîb*** = censure, blame, reproof.

4. Yûsuf, peace be on him, excused his brothers. يغفر ***yaghfiru***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See *istaghfirî* at 12:29, p. 732, n. 4).

5. Yûsuf, peace be on him, came to know from his conversation with his brothers that their father had lost his sight due to extreme sorrow and weeping. (Al-Tabarî, XIII, 57). So he asked his brothers to return with his shirt to their father, telling them that his father would regain his sight after it was thrown on his face. قميص ***qamîṣ*** (s.; pl. *qumuṣ/ 'aqmiṣah/ qumṣân*) = shirt, cover, dress, gown. See at 12:18, p. 627, n. 7.

6. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 12:93, p. 756, n. 6).

7. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 11:112, p. 718, n. 1).

8. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlîn*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 9:120, p. 630, n. 4.

9. فصلت ***faṣalat*** = she or it went away, departed, moved away, left, parted, separated (v. iii. f. s. past from *fuṣûl/faṣl*, to go away, to deparate. See *fuṣṣilat* at 11:1, p. 677, n. 4).

10. Allah made him get the smell of Yûsuf (see *'âyah* 96 below). أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 9:92, p. 617. n. 2).

11. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 8:46, p. 564, n. 4).

12. تفندون ***tufannidûni***(*nî*) = you disaprove, refute, confuse, rebut, prove wrong (v. ii. m. pl. impfct. from *fannada*, form II of *fanida* [*fanad*], to be weak in opinion due to senility, to lie).

قَالُوا۟ تَٱللَّهِ 95. They said:[1] "By Allah,
إِنَّكَ لَفِى ضَلَٰلِكَ you indeed are in your error[2]
ٱلْقَدِيمِ ﴿٩٥﴾ of former time."[3]

فَلَمَّآ أَن جَآءَ 96. Then when there came
ٱلْبَشِيرُ the bearer of the good news[4]
أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ he threw[5] it on his face and
فَٱرْتَدَّ بَصِيرًا he got back[6] his eyesight.
قَالَ أَلَمْ أَقُل لَّكُمْ He said: "Did I not tell you
إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ I know from Allah
مَا لَا تَعْلَمُونَ ﴿٩٦﴾ what you do not know?"

قَالُوا۟ يَٰٓأَبَانَا 97. They said: "O our father,
ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ ask forgiveness[7] for our sins.
إِنَّا كُنَّا خَٰطِـِٔينَ ﴿٩٧﴾ We have truly been sinners."[8]

قَالَ سَوْفَ 98. He said : "I shall
أَسْتَغْفِرُ لَكُمْ seek forgiveness for you
رَبِّىٓ from my Lord.
إِنَّهُۥ هُوَ Verily He is the One
ٱلْغَفُورُ Most Forgiving,
ٱلرَّحِيمُ ﴿٩٨﴾ Most Merciful.

1. i. e., those near him said.

2. i. e., the habit of not forgetting Yûsuf, peace be on him, and feeling his presence. ضلال ***dalâl*** = error, straying from the right path. See at 3:164, p. 220, n. 9.

3. قديم ***qadîm*** (s.; pl. *qudamâ'/qudamâ*) = old, ancient, of former time (act. participle in the scale of *fa'îl* from of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamtun* at 12:48, p. 740, n. 4).

4. بشير ***bashir*** (pl. *bushara'*) = conveyer of glad tidings, bearer of good news. See at 11:2, p. 677, n. 7.

5. i. e., the son who had brought the shirt threw it on the face of his father (Ya'qûb, peace be on him). ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqaw* at 4:171, p. 321, n. 3).

6. ارتد ***irtadda*** = he reverted, returned, relapsed, retreated, went back (v. iii. m. s. past in form VIII of *radda* [*radd*], to send back. See *ruddat* at 12:65, p. 746, n. 1).

7. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirî* at 12:29, p. 732, n. 4).

8. خاطئين ***khâti'în*** (pl.; acc./gen. of *khâti'ûn*; s. *khâti'*) = those in error, sinners, mistaken, at fault (act. participle from *khati'a* [*khata'*], to be mistaken, to sin. See at 12:91, p. 756, n. 2).

فَلَمَّا دَخَلُوا 99. So, when they went in[1]
عَلَىٰ يُوسُفَ ءَاوَىٰٓ to Yûsuf he lodged[2] with him
إِلَيْهِ أَبَوَيْهِ وَقَالَ his parents and said:
ٱدْخُلُوا مِصْرَ إِن شَآءَ "Enter Egypt, Allah willing,
ٱللَّهُ ءَامِنِينَ ﴿٩٩﴾ safe and secure."[3]

وَرَفَعَ 100. And he raised[4]
أَبَوَيْهِ عَلَى ٱلْعَرْشِ his parents on the throne;[5]
وَخَرُّوا لَهُۥ and they fell down[6] to him
سُجَّدًا ۖ prostrate.[7]
وَقَالَ يَٰٓأَبَتِ And he said: "O my father,
هَٰذَا تَأْوِيلُ this is the interpretation[8]
رُءْيَىَ مِن قَبْلُ of my dream afore.
قَدْ جَعَلَهَا رَبِّى My Lord has indfeed made it
حَقًّا ۖ come true;[9]
وَقَدْ أَحْسَنَ بِىٓ and He has been good[10] to
إِذْ أَخْرَجَنِى me as He brought me out[11]
مِنَ ٱلسِّجْنِ وَجَآءَ of the prison and brought
بِكُم مِّنَ ٱلْبَدْوِ you from the desert[12] after
مِنۢ بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ Satan had caused discord[13]
بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ between me and my brothers.
إِنَّ رَبِّى لَطِيفٌ Verily My Lord is Most Fine
لِّمَا يَشَآءُ ۚ in what He will.

1. Note the brevity of the narration which omits mentioning that the sons took their father and other members of the family to Egypt, which is easily understood from what is stated next. دخلوا ***dakhalû*** = they entered, went in (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See *lâ tadkhulû* at 12:67, p. 747, n. 1).

2. ءاوى ***'âwâ*** = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 12:69, p. 748, n. 2).

3. ءامنين ***'âminîn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See *'âmanu* at 12:64, p. 745, n. 6).

4. رفع ***rafa'a*** = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 6:165, p. 464, n. 2).

5. عرش ***'arsh***= throne. See at 11:7, p. 679, n. 8.

6. خروا ***kharrû*** = they fell down, fell, dropped (v. iii. m. pl. past from *kharra* [*kharr/khurûr*], to fall, fall down).

7. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 7:161, p. 528, n. 3.

8. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:44, p. 739, n. 1.

9. The Qur'ân, unlike the Old Testament, mentions how Yûsuf, peace be on him, was finally united with his father and brothers and also mentions how his dream proved true.

10. أحسن ***'aḥsana*** = he did good, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 12:78, p. 751, n. 5).

11. أخرج ***'akhraja*** = he ousted, dislodged, brought out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 8:5, p. 548, n.3).

12. بدو ***badw*** = desert, nomads.

13. نزغ ***nazagha*** = he caused discord, incited evil (v. iii. m. s. past from the root *nazgh*, to incite evil. See *yanzaghanna* at 7:200, p. 543, n. 1).

إِنَّهُۥ هُوَ Verily He is the One
ٱلْعَلِيمُ ٱلْحَكِيمُ ﴿١٠٠﴾ All-Knowing, All-Wise.

رَبِّ 101. "My Lord,
قَدْ ءَاتَيْتَنِى You have indeed given me
مِنَ ٱلْمُلْكِ of the dominion[1]
وَعَلَّمْتَنِى مِن and have taught[2] me of the
تَأْوِيلِ ٱلْأَحَادِيثِ interpretation[3] of reports[4]–
فَاطِرَ ٱلسَّمَٰوَٰتِ O Originator[5] of the heavens
وَٱلْأَرْضِ and the earth,
أَنتَ وَلِيِّۦ فِى You are my Protector[6] in
ٱلدُّنْيَا وَٱلْءَاخِرَةِ the world and the hereafter.
تَوَفَّنِى مُسْلِمًا Make me die[7] as a Muslim
وَأَلْحِقْنِى and join[8] me
بِٱلصَّٰلِحِينَ ﴿١٠١﴾ with the righteous."[9]

ذَٰلِكَ مِنْ 102. This is of the
أَنۢبَآءِ ٱلْغَيْبِ tidings[10] of the unseen
نُوحِيهِ إِلَيْكَ We communicate[11] to you;
وَمَا كُنتَ لَدَيْهِمْ you were not with them
إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ when they agreed[12] on their
وَهُمْ يَمْكُرُونَ ﴿١٠٢﴾ plan while conspiring.[13]

1. The *'âyah* records the prayer and expression of thanks by Yûsuf, peace be on him. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 9:116, p. 628, n.6.

2. علمت ***'allamta*** = you taught, instructed (v. ii. m. s. past, in form II of *'alima* [*'ilm*], to know. See *ya'lamu* at 8:72, p. 573, n. 2). 3. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:100, p. 758, n. 8.

4. i. e., dreams . أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:21, p. 729, n. 4.

5. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create) See at 6:14, p. 396, n. 8.

6. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:116, p. 628, n. 9).

7. توف ***tawaffa*** = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 7:126, p. 511, n. 2).

8. ألحق ***'alḥiq*** = join, attach, cling, unite (v. ii. m. s. imperative. from *'alhaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *yalḥaqû* at 3:170, p. 222, n. 11).

9. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 12:9, p. 725, n. 5).

10. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 11:120, p. 720, n. 9.

11. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 11:49, p. 695, n. 9).

12. أجمعوا ***'ajma'û*** = they resolved on a plan, made a joint decision, agreed (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. *'ajma'û 'amrahum* is an idiom meaning they all agreed on a plan).

13. يمكرون ***yamkurûna*** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See *tamkurûna*, p. 10:21, p. 644, n. 6).

وَمَآ أَكۡثَرُ ٱلنَّاسِ 103. But most men are not,
وَلَوۡ حَرَصۡتَ even though you desire,[1]
بِمُؤۡمِنِينَ ﴿١٠٣﴾ believers.

وَمَا تَسۡـَٔلُهُمۡ 104. Nor do you ask[2] of them
عَلَيۡهِ مِنۡ أَجۡرٍۚ for it any remuneration.[3]
إِنۡ هُوَ إِلَّا ذِكۡرٞ It is naught but a reminder[4]
لِّلۡعَٰلَمِينَ ﴿١٠٤﴾ to all beings.[5]

Section (*Rukû'*) 12

وَكَأَيِّن مِّنۡ ءَايَةٖ 105. And how many a sign[6]
فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ in the heavens and the earth
يَمُرُّونَ عَلَيۡهَا they pass[7] by
وَهُمۡ عَنۡهَا while they are of it
مُعۡرِضُونَ ﴿١٠٥﴾ evasive.[8]

وَمَا يُؤۡمِنُ 106. Nor do there believe
أَكۡثَرُهُم بِٱللَّهِ most of them in Allah
إِلَّا وَهُم مُّشۡرِكُونَ except that they set partners.[9]
﴿١٠٦﴾

أَفَأَمِنُوٓاْ 107.Do they then feel secure
أَن تَأۡتِيَهُمۡ against the coming to them
غَٰشِيَةٞ of an overwhelming calamity[10]
مِّنۡ عَذَابِ ٱللَّهِ of Allah's retribution

1. The *'âyah* is a consolation to the Prophet, peace and blessings of Allah be on him, and through him to all sincere preachers of the *dîn*. حرصت ***ḥaraṣta*** = you desired, coveted, intended, wished (v. ii. m. s. past from *ḥaraṣa/ḥariṣa* [*ḥirṣ*], to covet. See ***ḥarîṣ*** at 9:128, p. 634, n. 7).

2. This *'âyah* is a refutation of the misgivings on the part of unbelievers that the Prophet, peace and blessings of Allah be on him, acted from a motive of personal gain. تسأل ***tas'alu*** = you ask, demand, enquire (v. ii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *sa'alta* at 9:65, p. 604, n. 11).

3. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration. See at 12:56, p. 743, n. 5).

4. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

5. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 10:37, p. 651, n. 7).

6. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 11:64, p. 701, n. 5.

7. يمرون ***yamurrûna*** = they pass by, pass , walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

8. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 9:75, p. 760, n. 12).

9. The *'âyah* emphasizes the very important fact that the polytheists are not atheists. They believe in Allah but they set partners with Him worshipping them for various purposes. مشركون ***mushrikûn*** (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See *mushrikîn* at 10:105, p. 674, n. 8).

10. غاشية ***ghâshiyah*** (f. s.; pl. *ghawâsh*) = overwhelming calamity, disaster, stupor, that which covers/envelopes/encompasses/overwhelms (act. participle from *ghashiya* [*ghishâwah/ ghashyân/ ghishyân*], to cover, to overwhelm. See *yughashshî* at 8:11, p. 550, n. 2).

أَوْ تَأْتِيَهُمُ or the coming to them
السَّاعَةُ بَغْتَةً of the Hour[1] all of a sudden[2]
وَهُمْ لَا يَشْعُرُونَ while they realize not?[3]
﴿١٠٧﴾

قُلْ هَٰذِهِ سَبِيلِي 108. Say: "This is my way.[4]
أَدْعُو إِلَى اللَّهِ I call to Allah
عَلَىٰ بَصِيرَةٍ with perception[5] –
أَنَا وَمَنِ اتَّبَعَنِي I and who follows[6] me.
وَسُبْحَانَ اللَّهِ Sacrosanct[7] is Allah;
وَمَا أَنَا مِنَ and I am not of
الْمُشْرِكِينَ ﴿١٠٨﴾ the polytheists.

وَمَا أَرْسَلْنَا 109. And We sent out not
مِن قَبْلِكَ إِلَّا رِجَالًا before you except men
نُّوحِي إِلَيْهِم whom We communicated[8] to
مِّنْ أَهْلِ from among the inhabitants
الْقُرَىٰ of the townships.[8]
أَفَلَمْ يَسِيرُوا فِي Do they not then go about[9]
الْأَرْضِ فَيَنظُرُوا in the land and then see
كَيْفَ كَانَ عَاقِبَةُ how was the end[10] of
الَّذِينَ مِن قَبْلِهِمْ those before them?
وَلَدَارُ Surely the abode of
الْآخِرَةِ خَيْرٌ the hereafter is the best

1. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 9:117, p. 629, n. 2.

2. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 7:187, p. 538, n. 7.

3. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 12:15, p. 727, n.1).

4. i. e., the way of belief and conduct, *dîn*. This is explained in the rest of the *'âyah* which mentions that the Prophet, peace be on him, called to Allah with understanding, i. e., *waḥy*, and that he called to monotheism (*tawḥîd*). سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah)* = way, path, road, means, means of proceeding, plaint. See at 9:91, p. 616, n. 12.

5. بصيرة ***baṣîrah***(f. s.; pl. *baṣâ'ir*) = perception, insight, discernment, understanding. See *baṣâ'ir* at 7:203, p. 544, n. 2.

6. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 11:116, p. 719, n. 7).

7. The word سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 10:18, p. 643, n.1.

8. The *'âyah* stresses the fact that Allah always raised Messengers from among the inhabitants of specific places. Never was a stranger from an unknown place and people sent to another place and people. This is a reply to the unbelievers' objection why an angel or an unusual person was not sent as Allah's Messenger. The only distinction of a Messenger from among his own people was that he received communication (*waḥy*) from Allah.

9. قرى ***quran*** (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:102, p. 714, n. 9.

10. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 11:49, p. 695, n. 11.

لِّلَّذِينَ اتَّقَوْا۟ for those who fear Allah.[1]

أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ Do you not then understand?[2]

حَتَّىٰٓ إِذَا 110. Till[3] when the

ٱسْتَيْـَٔسَ ٱلرُّسُلُ Messengers gave up hope[4]

وَظَنُّوٓا۟ أَنَّهُمْ and thought[5] that they

قَدْ كُذِبُوا۟ had been rejected,

جَآءَهُمْ نَصْرُنَا there came to them Our help

فَنُجِّىَ and there were rescued[6]

مَن نَّشَآءُ ۖ those whom We willed.

وَلَا يُرَدُّ Nor can there be repulsed[7]

بَأْسُنَا Our retribution[8]

عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ from the sinful people.

﴿١١٠﴾

لَقَدْ كَانَ 111.There is indeed

فِى قَصَصِهِمْ عِبْرَةٌ in their narrative[9] a lesson[10]

لِّأُو۟لِى ٱلْأَلْبَـٰبِ ۗ for those who understand.[11]

مَا كَانَ حَدِيثًا It is not an account

يُفْتَرَىٰ that is made up[12]

وَلَـٰكِن تَصْدِيقَ but it is a confirmation[13]

ٱلَّذِى بَيْنَ يَدَيْهِ وَ of what is before it and an

تَفْصِيلَ كُلِّ شَىْءٍ elaboration[14] of everything;

وَهُدًى وَرَحْمَةً and guidance and mercy

لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ for a people that believe.

1. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 7: 201, p. 543, n. 4).

2. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['*aql*], to be endowed with reason. See at 12:2, p. 722, n. 5).

3. This is in continuation of what is said in the previous *'âyah* about Allah's sending of Messengers and what happened in respect of them.

4. استيئس ***istay'asa*** = he gave up hope, despaired, became disappointed (v. iii. m. pl. past in form X of *ya'isa* [*ya's/ya'âsah*], to give up hope. See *istay'asû* at 12:80, p. 751, n. 10).

5. ظنوا ***ẓannû*** = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 9:118, p. 629, n. 10).

6. نجى ***nujjiya*** = he was saved, rescued, delivered (v. iii. m. s. past passive from *najjâ*, form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *najâ* at 12:45, p. 739, n. 3).

7. يرد ***yuraddu*** = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *nuraddu* at 6:147, p. 455, n. 2).

8. بأس ***ba's*** = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:98, p. 504, n. 2.

9. قصص ***qaṣaṣ*** = narrative, tale, story, clippings. See at 3:62, p. 179, n. 10.

10. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice, rule, admonition. See at 3:13, p. 159, n. 7.

11. ألباب ***'albâb*** (sing. لب *lubb*) = heart, acumen, understanding. See at 5:100, p. 379, n. 12).

12. يفترى ***yuftarâ*** = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *iftarâ* at 10:37, p.651 , n. 2).

13. تصديق ***taṣdîq*** = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [*ṣadq/ṣidq*], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

13. *SÛRAT AL-RA'D* (THE THUNDER)

Madinan: 43 *'âyahs*

This is a Madinan *sûrah*. It deals with the fundamentals of the faith, namely, monotheism, the truth of Messengership (*risâlah*), the Book (Qur'ân), Resurrection, Judgement, Reward and punishment. It draws attention to the existence of Allah and His wonderful creation of the heavens and the earth, the sun and the moon, the stars and everything in them of living and non-living beings, to His Absolute Power over life and death and the inevitability of death, resurrection, reward and punishment. The distinction between the truth and falsehood is also emphasized by appropriate similes. The *sûrah* is named *al-Ra'd* with reference to its *'âyahs* 12-13 wherein mention is made of lightning and thunder (*al-ra'd*) as illustrative of Allah's Power and wondrous creation, mentioning specifically that thunder itself and the angels sing His glory and that it is He Who sends the thunderbolts and strikes therewith whomsoever He wills. Such natural phenomena are as well His creation as are all the other things and beings in existence. Therefore these natural phenomena should not be deified and worshipped as gods.

سُورَةُ الرَّعْدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓرٓ 1. *Alif -Lâm- Mîm - Râ.*[1]

تِلْكَ ءَايَٰتُ These are the signs[2]

ٱلْكِتَٰبِ ۗ of the Book;

وَٱلَّذِىٓ and that which

أُنزِلَ إِلَيْكَ has been sent down[3] to you

مِن رَّبِّكَ ٱلْحَقُّ from your Lord is the truth;[4]

وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men

لَا يُؤْمِنُونَ ﴿١﴾ do not believe.

ٱللَّهُ ٱلَّذِى 2. Allah is He Who

رَفَعَ ٱلسَّمَٰوَٰتِ raised[5] the heavens

بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ without pillars[6] you can see.

ثُمَّ ٱسْتَوَىٰ Moreover[7] He took position[8]

عَلَى ٱلْعَرْشِ ۖ on The Throne;[9]

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:35, p. 734, n. 10.

3. أنزل ***'unzila*** = he or it was sent down, descended, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 11:14, p. 682, n. 7).

4. i. e., it is the truth that the Qur'ân has been sent down by Allah and that it contains the truth.

5. رفع ***rafa'a*** = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 12:100, p. 758, n. 4).

6. ***'amad*** (pl., s. *'imâd*) = pillars, posts, support, props.

7. ثم ***thumma*** = moreover, then, thereupon, fruthermore. See at 2:29, p. 15, n. 12.

8. i. e., in such manner as befits the Sublimity of Allah. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 103, p. 636, n. 7).

9. The emphasis is on the fact that His function is not limited to creation alone, but His is the dominion and He owns, maintains, governs and controls everything. Nothing happens without His will, direction and regulation, as mentioned in the next clause of the *'âyah*. عرش ***'arsh***= throne. See at 12:100, p. 758, n. 5.

وَسَخَّرَ and He reduced to service[1]
ٱلشَّمْسَ وَٱلْقَمَرَ the sun and the moon,
كُلٌّ يَجْرِى each running[2]
لِأَجَلٍ مُّسَمًّى for a term[3] specified.[4]
يُدَبِّرُ ٱلْأَمْرَ He directs[5] the affairs;
يُفَصِّلُ ٱلْءَايَٰتِ He elaborates[6] the signs,
لَعَلَّكُم بِلِقَآءِ that you may in the meeting
رَبِّكُمْ with your Lord
تُوقِنُونَ ۝٢ be believing with certitude.[7]

وَهُوَ ٱلَّذِى 3. And He it is Who
مَدَّ ٱلْأَرْضَ laid out[8] the earth
وَجَعَلَ فِيهَا and set therein
رَوَٰسِىَ وَأَنْهَٰرًا firm mountains[9] and rivers;
وَمِن كُلِّ ٱلثَّمَرَٰتِ and of every fruits
جَعَلَ فِيهَا He made therein
زَوْجَيْنِ ٱثْنَيْنِ pairs in twos.[10]
يُغْشِى ٱلَّيْلَ He makes the night wrap[11]
ٱلنَّهَارَ the day.
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily in these are sure signs
لِّقَوْمٍ يَتَفَكَّرُونَ ۝٣ for a people that reflect.

وَفِى ٱلْأَرْضِ قِطَعٌ 4. And in the earth are tracts

1. The sun and the moon are set by Allah for the benefit of the creation. سخر ***sakhkhara*** = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira*[*sukhr/maskhar*], to ridicule, deride. See *musakhkharât* at 7:54, p. 487, n.2).

2. Every heavenly body goes on according to Allah's plan and purpose for specified periods of time.

3. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 11:104, p. 715, n. 3.

4. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 113, p. 678, n. 4).

5. يدبر ***yudabbiru*** = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 10:31, p. 649, n. 7).

6. i. e., He elaborates the signs all around us that point to Him as the Creator and Lord. يفصل ***yufaṣṣilu*** = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *faṣṣalnâ* at 10:5, p. 637, n. 11).

7. توقنون ***tûqinûna*** = you believe with certitude, have firm conviction, know for certain, are sure (v. ii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See *yûqinûna* at 5:51, p. 355, n.7).

8. مد ***madda*** = he laid out, stretched out, spread out, extended, lengthened, prolonged (v. iii. m. s. past from *madd*, to extend. See *yumiddu* at 3:124, p. 205, n. 3.

9. رواسى ***rawâsin*** (pl.; s. *râsin*) = firm, anchored, fixed, towering mountains.

10. i. e., two kinds, male and female, sweet and sour, nourishing and non-nourishing, etc.

11. Note the expression which indicates that the night and the day each gradually overlaps the other, thus indicating the rotation of the earth. يغشى ***yughshî***= he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See at 7:54, p. 486, n. 9).

مُّتَجَٰوِرَٰتٌ adjacent one to another[1]
وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ and orchards of grapes and
وَزَرْعٌ وَنَخِيلٌ crop fields[2] and date-palms,[3]
صِنْوَانٌ of a single stem[4] and
وَغَيْرُ صِنْوَانٍ other than of a single stem,
يُسْقَىٰ بِمَآءٍ وَٰحِدٍ watered[5] by the same water,
وَنُفَضِّلُ بَعْضَهَا yet We make some excel[6]
عَلَىٰ بَعْضٍ over others
فِى ٱلْأُكُلِ in fruit.[7]
إِنَّ فِى ذَٰلِكَ Verily in these are
لَءَايَٰتٍ لِّقَوْمٍ sure signs for a people
يَعْقِلُونَ ﴿٤﴾ that understand.[8]

﴿٥﴾ وَإِن تَعْجَبْ 5. And if you are amazed,[9]
فَعَجَبٌ قَوْلُهُمْ then amazing is their saying:
أَءِذَا كُنَّا تُرَٰبًا "Is it when we will be dusts,[10]
أَءِنَّا لَفِى will we then surely be in
خَلْقٍ جَدِيدٍ a creation anew?"
أُو۟لَٰٓئِكَ ٱلَّذِينَ They are the ones who
كَفَرُوا۟ بِرَبِّهِمْ disbelieve in their Lord;
وَأُو۟لَٰٓئِكَ and such ones
ٱلْأَغْلَٰلُ will have fetters[11]
فِىٓ أَعْنَاقِهِمْ in their necks;[12]

1. متجاورات ***mutajâwirât*** (pl; s.. *mutajâwirah*) = adjacent one to anonther, neighbouring to one another, side by side (act. participle in form VI from *jâra* [*jawr*], to stray, to commit a wrong. See *istajâra* at 9:6, p. 579, n. 13).

2. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, fields. See *tazra'ûna* at 12:47, p. 719, n. 9.

3. نخيل ***nakhîl*** = palm, date palm. See at 6:99, p. 433, n. 1.

4. صنوان ***ṣinwân*** = two or more from a single stem.

5. يسقى *yusqâ* = he or it is watered, irrigated, given to drink (v. iii. m. s. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yasqî* at 12:41, p. 737, n. 6).

6. نفضل ***nufaḍḍilu*** = we prefer, give precedence, make excel (v. i. pl. impfct. from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See *faḍḍala* at 7:140, p. 516, n. 8).

7. أكل ***'ukul*** = fruit, food. See at 2:265, p. 139, n. 7.

8. The variety of produce from the same earth and the same water is ample proof of Allah's power and Hand behind it. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 10:24, p.646, n. 13).

9. i. e., if you are amazed at their unbelief and ingratitude, then far more amazing is their saying that they could not be resurrected after their death and decomposition; for Allah Who creates in the first instance can create again. تعجب ***ta'jab(u)*** = you are amazed, wonder, are astonished (v. ii. m. s. impfct. from *'ajiba* [*'ajab*], to wonder, to be astonished.The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *ta'jabîna* at 11:73, p. 704, n. 3).

10. i. e., after death and decomposition. تراب ***turâb*** (pl. *atribah/tirbân*) = soil, dust, dirt, earth. See at 2:264, p. 138, n. 4.

11. i. e., in the hereafter as punishment for their unbelief, while they will be put in the fire . أغلال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles, chains, iron collars.

12. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 8:12, p. 551, n. 3.

وَأُوْلَٰٓئِكَ and such ones will be
أَصْحَٰبُ ٱلنَّارِ inmates[1] of the fire –
هُمْ فِيهَا they in there
خَٰلِدُونَ ۝٥ abiding for ever.[2]

وَيَسْتَعْجِلُونَكَ 6.And they ask you to hurry[3]
بِٱلسَّيِّئَةِ the evil[4]
قَبْلَ ٱلْحَسَنَةِ before the good,
وَقَدْ خَلَتْ while there have gone by[5]
مِن قَبْلِهِمُ before them the
ٱلْمَثُلَٰتُ ۗ exemplary punishments.[6]
وَإِنَّ رَبَّكَ And verily your Lord is
لَذُو مَغْفِرَةٍ indeed full of forgiveness[7]
لِّلنَّاسِ for men
عَلَىٰ ظُلْمِهِمْ ۖ in spite of their wrong-doing,
وَإِنَّ رَبَّكَ and indeed your Lord is
لَشَدِيدُ ٱلْعِقَابِ ۝٦ most severe[8] in punishing.

وَيَقُولُ ٱلَّذِينَ 7. And there say those who
كَفَرُوا۟ لَوْلَآ disbelieve: "Why is not there
أُنزِلَ عَلَيْهِ sent down on him
ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ a sign[9] from his Lord?"
إِنَّمَآ أَنتَ مُنذِرٌ ۗ You are but a warner;[10]

1. أصحاب *'aṣḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 11:23, p. 686, n. 2).

2. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 11:106, p. 715, n. 11.

3. The unbelievers, in their extreme unbelief, asked for expediting the threatened punishment on them. (see also 8:32, 15:6-8, 29:53-54, 38:16, 42:18, 46:33 and 78:1). The *'âyah* points out that such was the case with the previous unbelievers who similarly wished for the punishment and who had therefore been given exemplary punishments. يستعجلون ***yasta'jilûna*** = they ask to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilu* at 10:50, p. 655, n. 10).

4. i. e., the punishment. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, bad deed, evil. See at 7:131, p. 513, n. 4.

5. خلت ***khalat*** = she passed, passed away, went by, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 7:38, p. 478, n. 12).

6. مثلات ***mathulât*** (pl.; s, *mathulah*) = exemplary punishments.

7. It is reminded here that in spite of men's transgression and sins Allah continues to bestow His mercy on them and it is stressed at the same time that Allah is severe in punishing so that they should fear Him and hope for His forgiveness and mercy. Of similar import are the *'âyahs* 6:147, 7:167, 15:49 and 35:45 (See Ibn Kathîr, IV, 355).

8. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 11:102, p. 714, n. 11).

9. i. e., a miracle according to their suggestion, such as turning the Ṣafâ and Marwah hills into mounds of gold.

10. i. e., against Allah's displeasure and punishment. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 7:188, p.539, n. 6.

وَلِكُلِّ قَوْمٍ and there is for every people
هَادٍ ﴿٧﴾ a guide.[1]

Section (*Rukû'*) 2

ٱللَّهُ يَعْلَمُ 8. Allah knows
مَا تَحْمِلُ كُلُّ أُنثَىٰ what every female carries[2]
وَمَا تَغِيضُ ٱلْأَرْحَامُ وَمَا تَزْدَادُ and what the wombs[3] shrink[4] and what they exceed.[5]
وَكُلُّ شَيْءٍ عِندَهُۥ And everything is to Him
بِمِقْدَارٍ ﴿٨﴾ according to measure.[6]

عَٰلِمُ 9. The All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ of the unseen and the seen;[7]
ٱلْكَبِيرُ the All-Great,
ٱلْمُتَعَالِ ﴿٩﴾ the All-Exalted.[8]

سَوَآءٌ مِّنكُم 10. It is the same[9] of you,
مَّنْ أَسَرَّ ٱلْقَوْلَ whoever conceals[10] the saying
وَمَن جَهَرَ بِهِۦ and whoever expresses[11] it;
وَمَنْ هُوَ مُسْتَخْفٍۭ and whoever hides[12]
بِٱلَّيْلِ by night
وَسَارِبٌۢ بِٱلنَّهَارِ ﴿١٠﴾ and flows[13] by day.

لَهُۥ 11. He has for him

1. i. e., a Prophet or Messenger to guide them to the way of Allah (See 35:24). هاد ***hâdin*** (هادى *hâdî*) = a guide, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 12:52, p. 742, n. 1).

2. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *taḥmila* at 9:92, p. 617, n. 1).

3. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/rihm*) = wombs, uterus, kinship, blood relationships. See at 8:75, p. 575, n. 10.

4. i. e., do not complete the full time and abort. تغيض ***taghîḍu*** = she decreases, diminishes, recedes, shrinks (v. iii. f. s. impfct. from *ghâḍa* [*ghayḍ/maghâḍ*], to decrease, diminish).

5. i. e., carry for a longer time than the usual period. تزداد ***tajdâdu*** = she exceeds, gets an increase, grows, compounds (v. iii. f. s. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. See *izdâdû* at 4:137, p. 305, n. 6).

6. i. e., the masure in all respects set by Allah for each of His creation. ***miqdâr*** (s.; pl. *maqâdîr*) = measure, amount, scale, extent in space and time. See *qaddarnâ* at 10:4, p. 637, n. 6.

7. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses. See at 9:105, p. 623, n. 4.

8. متعال ***muta'âlin*** = exalted, elevated, lofty, the All-Exalted.

9. i. e., it is the same to Allah whether one does anything secretly or openly; for He knows everything (see 10:61, 11:5, 20:7).

10. أسر ***'asarra*** = he hid, concealed, secreted, suppressed (v. iii. m. s. past in form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 12:76, p. 750, n. 11).

11. جهر ***jahara*** = he declared openly, expressed, announced (v. iii. m. s, past from *jahr/jihâr*, to declare publicly, to come out. See *jahr* at 6:3, p. 392, n. 8).

12. مستخف ***mustakhfin*** = one who hides, seeks to conceal (act. participle from *istakhfâ*, from X of *khafiya* [*khafâ' / khîfah / khufyah*], to be hidden. See *yastakhfû* at 11:5, p. 678, n. 10).

13. سارب ***sârib*** = one who flows, goes freely, flows, is conspicuous, visible (act. participle from *saraba* [*sarab*], to flow, to run out).

مُعَقِّبَٰتٌ angels in rotation[1]
مِّنۢ بَيْنِ يَدَيْهِ in his front
وَمِنْ خَلْفِهِۦ and in his rear,
يَحْفَظُونَهُۥ They guard[2] him
مِنْ أَمْرِ ٱللَّهِ by Allah's command.
إِنَّ ٱللَّهَ لَا يُغَيِّرُ Verily Allah changes[3] not
مَا بِقَوْمٍ what is with a people
حَتَّىٰ يُغَيِّرُوا۟ until they change[4]
مَا بِأَنفُسِهِمْ what is with themselves;[5]
وَإِذَآ أَرَادَ ٱللَّهُ and if Allah intends[6]
بِقَوْمٍ سُوٓءًا for a people an injury[7]
فَلَا مَرَدَّ لَهُۥ there is no repulsion[8] for it;
وَمَا لَهُم and they do not have
مِّن دُونِهِۦ مِن وَالٍ ﴿١١﴾ besides Him any guardian.[9]

هُوَ ٱلَّذِى يُرِيكُمُ 12. He it is Who shows[10] you
ٱلْبَرْقَ the lightning[11]
خَوْفًا وَطَمَعًا as fear and hope;[12]
وَيُنشِئُ and He produces[13]
ٱلسَّحَابَ ٱلثِّقَالَ the clouds weighing heavy.[14]
﴿١٢﴾
وَيُسَبِّحُ ٱلرَّعْدُ 13. The thunder[15] sings
بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ His praise, and the angels,

1. معقبات ***mu'aqqibât*** (f. pl.; s. *mu'aqqibah*; m. *mu'aqqib*) = those who come one after another, successors, pursuers, trailers {here angels coming in rotation by night and day} (act. participle from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. See *'a'qaba* at 9:77, p. 611, n. 1).

2. يحفظون ***yahfaẓûna*** = they guard, preserve, protect, observe (v. iii. m. pl. impfct. from *ḥafiza* [*ḥifẓ*], to preserve, to guard. See *yuḥâfiẓûna* at 6:92, p. 429, n. 2).

3. يغير ***yughayyiru*** = he changes, alters, modifies (v. iii. m. s. impfct. from *ghayyara* , from II of *ghâra* [*ghayrah*], to be jealous

4. يغيروا ***yughayyirû***(*na*) = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. See n. 3 above. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See at 8:53, p. 567. n. 4).

5. i. e., by disbelieving and sinning.

6. أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 2:233, p. 117, n. 1).

7. i. e., punishment. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 12:51, p. 741, n. 8).

8. مرد ***maradd*** = repulsion, driving back, resistance.

9. وال ***wâlin*** (s.; pl. *wulâh*) = guardian, protector, defender, friend.

10. يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 8:43, p. 562, n. 12.

11. برق ***barq*** (pl. *burûq*) = lightning. See at 2:19, p. 10, n. 8.

12. i. e., fear of being struck with it and hope of the coming of rains. طمع ***ṭama'*** (s.; pl. *'aṭmâ'*) = hope, craving, desire. See at 7:56, p. 487, n. 11.

13. ينشيء ***yunshi'u*** = he produces, brings into being, (v. iii. s. impfct. from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 11:61, p. 699, n. 10).

14. i. e., rain-bearing clouds. ثقال ***thiqâl*** (pl.; s. *thaqîl*) = heavy, weighty. See at 9:41, p. 595, n. 6.

15. رعد ***ra'd*** (pl. *ru'ûd*) = thunder. See at 2:19, p.10, n. 7.

مِنْ خِيفَتِهِۦ out of his dread;[1]
وَيُرْسِلُ and He sends forth
ٱلصَّوَٰعِقَ the thunderbolts[2]
فَيُصِيبُ بِهَا and strikes[3] therewith
مَن يَشَآءُ whomsoever He will.
وَهُمْ يُجَٰدِلُونَ Yet they dispute[4]
فِى ٱللَّهِ وَهُوَ about Allah though He is
شَدِيدُ ٱلْمِحَالِ ﴿١٣﴾ severe in might.[5]

لَهُۥ 14. To Him is due
دَعْوَةُ ٱلْحَقِّ the prayer[6] of truth;
وَٱلَّذِينَ يَدْعُونَ and those whom they invoke[7]
مِن دُونِهِۦ besides Him
لَا يَسْتَجِيبُونَ لَهُم do not respond[8] to them
بِشَىْءٍ in any matter
إِلَّا كَبَٰسِطِ except like the one streching[9]
كَفَّيْهِ إِلَى ٱلْمَآءِ his two palms[10] to water
لِيَبْلُغَ فَاهُ that it may reach[11] his mouth
وَمَا هُوَ بِبَٰلِغِهِۦ but it cannot reach it;[12]
وَمَا دُعَآءُ and the invocation
ٱلْكَٰفِرِينَ of the unbelievers is naught
إِلَّا فِى ضَلَٰلٍ ﴿١٤﴾ but a straying in error.[12]

1. خيفة ***khîfah*** = fear, dread, awe. See at 7:204, p. 544, n. 6.
2. صواعق ***ṣawâ'iq*** (pl.; s. صاعقة ***ṣâ'iqah***) = thunderbolts, lightning. See *sa'iqa* at 7:143, p. 518, n. 5.
3. يصيب ***yuṣibu*** = he or it hits, reaches, afflicts, bestows, strikes, makes to fall to (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See at 10:107, p. 675, n. 8).
4. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 8:6, p. 548, n. 6).
5. So He may deal with and punish anyone. محال ***miḥâl*** = might, power.
6. i. e., He Alone truly deserves to be worshipped and invoked. دعوة ***da'wah*** = prayer, call, supplication, invocation, appeal. See at 2:186, p. 88, n. 12. See also note 7 below.
7. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 12:33, p. 734, n. 2).
8. يستجيبون ***yastajîbûna*** = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajîbû* at 11:14. p. 682, n. 6).
9. باسط ***bâsiṭ*** (s.; pl. *bâsiṭûn*)= one who stretches, spreads out (act. participle from *basaṭa* [*basṭ*]., to spread. See *bâsiṭû* at 6:93, p. 429, n. 10).
10. كفى ***kaffay(n)*** (acc./gen. of *kaffân*; s. *kaff*; pl. *kufûf/akuff*) = two palms (of hands), paws.
11. يبلغ ***yablugha(u)*** = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The final letter takes *fatḥah* for a hidden *'an* in the *li* of motivation coming before the verb. See at 2:235, p. 118, n. 14).
12. The false and imaginary gods and goddesses invoked by the polytheists do not have any power to respond to prayers just as the lifeless water cannot reach the mouth of a thirsty person who stretches his palms to it expecting that it would reach his mouth.
13. ضلال ***ḍalâl*** = error, straying from the right path. See at 12:95, p. 754, n. 2.

وَلِلَّهِ	15. And to Allah
يَسْجُدُ	do prostrate themselves[1]
مَن فِي ٱلسَّمَٰوَٰتِ	whoever[2] are in the heavens
وَٱلْأَرْضِ	and the earth
طَوْعًا وَكَرْهًا	willingly[3] and unwillingly,[4]
وَظِلَٰلُهُم	and their shadows,[5]
بِٱلْغُدُوِّ	by the mornings[6]
وَٱلْآصَالِ ۩ ﴿١٥﴾	and the evenings.[7]*
قُلْ مَن رَّبُّ	16. Say: "Who is the Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth?"
قُلِ ٱللَّهُ	Say: "Allah".
قُلْ أَفَٱتَّخَذْتُم	Say: "Do you then take[8]
مِّن دُونِهِۦٓ أَوْلِيَآءَ	besides Him protectors[9]
لَا يَمْلِكُونَ	that do not have the power[10]
لِأَنفُسِهِمْ	to do to themselves
نَفْعًا وَلَا ضَرًّا	any benefit[11] or any harm?"[12]
قُلْ هَلْ يَسْتَوِي	Say: " Do there equalize[13]
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ	the blind[14] and the seeing
أَمْ هَلْ تَسْتَوِي	one[15] or do there equalize
ٱلظُّلُمَٰتُ وَٱلنُّورُ	the darkness and the light?"
أَمْ جَعَلُوا۟ لِلَّهِ	Or do they set for Allah
شُرَكَآءَ خَلَقُوا۟	partners that create

1. يسجد ***yasjudu*** = he prostrates himself, bows respectfully, pays obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See *yasjudûna* at 7:206, p. 545, n. 4).
2. Note the word ***man*** which is generally used in respect of living beings.
3. طوعا ***ṭaw'an*** = willingly, obediently (from *ṭaw'*, to obey, be obedient. See at 9:53, p. 600, n. 4).
4. كرها ***karhan*** = against will, unwillingly, grudgingly. See at 9:53, p. 600, n. 5.
5. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See *ẓill* at 4:57, p. 266, n. 3.
6. غدو ***ghuduww*** = morning. See at 7:205, p. 544, n. 8
7. أصال ***'aṣâl*** (pl.; s. *'aṣîl*) = afternoons. See at 7:205, p. 544, n. 9.

*** One should prostrate oneself to Allah on reading this *'âyah*.**

8. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).
9. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:113, p. 718, n. 5
10. يملكون ***yamlikûna*** = they possess, have the power, hold, dominate, own (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamliku* at 10:31, p. 649, n. 4).
11. نفع ***naf'*** = benefit, use, usefulness, profit. See at 10:49, p. 655, n. 4.
12. ضر ***ḍarr*** = harm, damage, injury. See at 10:49, p. 655, n. 3.
13. يستوى ***yastawî*** = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 6:50, p. 410, n. 7).
14. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 11:24, p. 686, n. 5.
15. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 11:112, p. 718, n. 1).

كَخَلْقِهِۦ like His creation,
فَتَشَٰبَهَ so that similar appears[1]
ٱلْخَلْقُ عَلَيْهِمْ the creation to them?
قُلِ ٱللَّهُ خَٰلِقُ Say: "Allah is the Creator
كُلِّ شَىْءٍ of everything;
وَهُوَ ٱلْوَٰحِدُ and He is the One,
ٱلْقَهَّارُ ﴿١٦﴾ the All-Mighty."[2]

أَنزَلَ 17. He sends down[3]
مِنَ ٱلسَّمَآءِ مَآءً from the sky water,
فَسَالَتْ أَوْدِيَةٌۢ so there flow[4] the ravines[5]
بِقَدَرِهَا according to their capacity;
فَٱحْتَمَلَ ٱلسَّيْلُ then the torrent[6] carries[7]
زَبَدًا رَّابِيًا the froth[8] that swel up;[9] and
وَمِمَّا يُوقِدُونَ عَلَيْهِ out of what they enkindle[10]
فِى ٱلنَّارِ ٱبْتِغَآءَ in the fire seeking[11]
حِلْيَةٍ أَوْ مَتَٰعٍ ornaments or wares,
زَبَدٌ مِّثْلُهُۥ there is froth alike of it.
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ Thus Allah gives instance of
ٱلْحَقَّ وَٱلْبَٰطِلَ the truth and the falsehood.
فَأَمَّا ٱلزَّبَدُ So as to the froth,
فَيَذْهَبُ جُفَآءً it passes away uselessly;[12]
وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ and as to what benefits man,

1. تشابه ***tashâbaha*** = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*. See at 3:7, p. 156, n. 7).

2. *'Âyahs* 15 and 16 constitute a very clear statement of monotheism. To Allah pays obeisance every being in the heavens and the earth. He is their Lord and Sole Creator. None of the imaginary gods and goddesses can create anything nor can do any harm or benefit. He is the All-Mighty and He Alone deserves to be worshipped and invoked. قهار ***qahhâr*** = the Subduer, the Almighty.

3. In the previous *'âyah* truth and falsehood have been compared with blindness and sight, darkness and light. Here follow two other parables for each. The truth is compared to pure water and pure metal, both of which are beneficial. Falsehood is compared to the froth of the flooding water and the impurities or froth of the metal, both of which are discarded and thrown away. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 12:40, p. 737, n. 1).

4. سالت ***sâlat*** = she flows, streams, melts (v. iii. f. s. past from *sâla* [*sayl/saylân*], to flow).

5. أودية ***'awdiyah*** (pl.; s. واد *wâdin*) = ravines, river beds, valleys, gorges.

6. سيل *sayl* (s.; pl. سيول *suyûl*) = flood, torrent, stream.

7. احتمل ***iḥtamala*** = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *ḥamala* [*ḥaml*], to carry. See at 4:112, p. 294, n. 3).

8. زبد ***zabad*** = froth, foam.

9. رابيا ***râbiyan*** (acc./ gen. of راب *râbî*)= growing up, swelling up (act. participle from *rabâ* [*rabâ'/rubûw*], to grow).

10. i. e., of metals like iron, copper, gold, silver, etc. يوقدون ***yûqidûna*** = they kindle, set fire (v. iii. m. pl. impfct. from *'awqada*, form IV of *waqada* [*waqd,/waqad/wuqûd*], to take fire, to burn. See *awqadû* at 5:64, p. 362, n. 1).

11. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 4:114, p. 295, n. 6).

12. جفاء ***jufâ'*** = useless, vain, futile.

فَيَمْكُثُ فِي ٱلْأَرْضِ that remains[1] in the earth.
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ Thus does Allah strike[2]
ٱلْأَمْثَالَ ﴿١٧﴾ the instances.

لِلَّذِينَ ٱسْتَجَابُوا۟ 18. For those who respond[3]
لِرَبِّهِمُ to their Lord
ٱلْحُسْنَىٰ is the best outcome;[4]
وَٱلَّذِينَ and those who
لَمْ يَسْتَجِيبُوا۟ لَهُۥ do not respond[5] to Him –
لَوْ أَنَّ لَهُم even if they had
مَّا فِي ٱلْأَرْضِ جَمِيعًا all that is in the earth in toto,
وَمِثْلَهُۥ مَعَهُۥ and the like of it with it,[6]
لَٱفْتَدَوْا۟ they would ransom
بِهِۦٓ themselves[7] therewith –
أُو۟لَٰٓئِكَ لَهُمْ such ones shall have
سُوٓءُ ٱلْحِسَابِ the calamity[8] of reckoning,
وَمَأْوَىٰهُمْ جَهَنَّمُ and their abode[9] will be hell,
وَبِئْسَ ٱلْمِهَادُ ﴿١٨﴾ and evil is the resting place.[10]

Section (*Rukû'*) 3

أَفَمَن يَعْلَمُ 19. Is the one who knows
أَنَّمَآ أُنزِلَ that what has been sent down
إِلَيْكَ مِن رَّبِّكَ to you from your Lord

1. يمكث ***yamkuthu*** = he or it remains, stays, abides, lives (v. iii. m. s. impfct. from *makatha* [*makth/mukûth*], to remain).

2. يضرب ***yaḍribu*** = he strikes, beats, hits (v. iii. m. s. impfct. from *ḍaraba* [*ḍarb*], to hit. See *yaḍribûna* at 8:50, p. 566, n. 2).

3. i. e., believe and follow the guidance given by their Lord. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See at 3:172. p. 223, n. 2).

4. i. e., the paradise and the pleasure of Allah. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best outcome, the happy ending.

5. يستجيبوا ***yastajîbû***(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 11:14. p. 682, n. 6 and n. 3 above).

6. i. e., twice as much as all that is in the earth. The torment of the reckoning and Allah's punishment will be so tremendous that they would not hesitate to offer the double of all that is in the earth to ransom themselves therewith and thus escape the punishment.

7. افتدوا ***iftadaw*** = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadat* at 10:54, p. 556, n. 8).

8. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 13:11, p. 768, n. 7).

9. i. e., in the hereafter. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 10:8, p. 638, n. 11).

10. مهاد ***mihâd*** = bed, place of rest, fold that holds something. See at 7:41, p. 480, n. 11.

ٱلْحَقُّ	is the truth
كَمَنْ هُوَ أَعْمَىٰ ۚ	like the one who is blind?[1]
إِنَّمَا يَتَذَكَّرُ	Verily there but take heed[2]
أُولُوا۟ ٱلْأَلْبَٰبِ ﴿١٩﴾	those who have acumen –[3]
ٱلَّذِينَ يُوفُونَ	20. Who fulfil[4]
بِعَهْدِ ٱللَّهِ	the covenant[5] of Allah and
وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ	do not violate[6] the pact;[7]
﴿٢٠﴾	
وَٱلَّذِينَ يَصِلُونَ	21. And who keep the link[8]
مَآ أَمَرَ ٱللَّهُ بِهِۦٓ	with what Allah has bidden
أَن يُوصَلَ	that the link be kept,[9]
وَيَخْشَوْنَ رَبَّهُمْ	and fear[10] their Lord
وَيَخَافُونَ	and dread[11]
سُوٓءَ ٱلْحِسَابِ ﴿٢١﴾	the calamity of reckning;
وَٱلَّذِينَ صَبَرُوا۟	22. And who persevere,
ٱبْتِغَآءَ وَجْهِ	desiring[12] the Countenance
رَبِّهِمْ	of their Lord and
وَأَقَامُوا۟ ٱلصَّلَوٰةَ	properly perform the prayers
وَأَنفَقُوا۟ مِمَّا	and expend[13] out of what
رَزَقْنَٰهُمْ	We provide for them

1. i. e. blind to the truth, the unbeliever.

2. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *tadhakkarûna* at 11:30, p. 688, n. 10).

3. ألباب ***'albâb*** (sing. لب *lubb*) = heart, acumen, understanding. See at 12:111, p. 762, n. 11).

4. يوفون ***yûfûna*** = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See *'awfi* at 12:88, p. 755, n. 3).

5. *Âyahs* 20-23 describe 8 qualities of the believer and person of understanding. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 9:12, p. 581, n. 6.

6. ينقضون ***yanquḍûna*** = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 8:56, p.568, n. 2).

7. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, agreement. See at 8:72, p. 574, n. 7).

8. i. e., the link with relatives and kinsfolk, the needy and fellow Muslims. يصلون ***yaṣilûna*** = they reach, go to, arrive, keep the link, join (v. iii. m. pl. impfct. from *waṣala* [*wuṣûl*], to reach. See *taṣilu* at 11:81, p. 706, n. 8).

9. يوصل ***yûṣala*** = he or it is joined, reached, connected, linked (v. iii. m. s. impfct. passive from *waṣala* [*waṣl/ṣilah*]. to reach, connect, link, join. See at 2:27, p. 15, n. 2).

10. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 4:77, p. 274, n. 11).

11. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/ khîfah*].to fear. See at 5:54, p. 357, n. 8).

12. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 13:17, p. 771, n. 11).

13. i. e., in charity and *zakâh*. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 4:38, p. 258, n. 3).

سِرًّا وَعَلَانِيَةً secretly[1] and openly,[2]
وَيَدْرَءُونَ بِالْحَسَنَةِ and ward off[3] by the good
السَّيِّئَةَ deed[4] the bad deed.[5]
أُولَٰئِكَ لَهُمْ Such ones, they shall have
عُقْبَى الدَّارِ ﴿٢٢﴾ the ultimate[5] abode –[6]

جَنَّاتُ عَدْنٍ 23. The Gardens of Eternity[7]
يَدْخُلُونَهَا which they shall enter,
وَمَن صَلَحَ and those who were good[8]
مِنْ آبَائِهِمْ among their fathers and
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ their spouses and progeny;[9]
وَالْمَلَائِكَةُ يَدْخُلُونَ and the angels will call on
عَلَيْهِم مِّن كُلِّ بَابٍ ﴿٢٣﴾ them from every gate:

سَلَامٌ عَلَيْكُم 24. "Peace be on you, for
بِمَا صَبَرْتُمْ you bore with patience.[10]
فَنِعْمَ So how excellent[11] is
عُقْبَى الدَّارِ ﴿٢٤﴾ the ultimate abode!"

وَالَّذِينَ يَنقُضُونَ 25. And those who violate[12]
عَهْدَ اللَّهِ the covenant of Allah
مِن بَعْدِ مِيثَاقِهِ after its ratification,[13]
وَيَقْطَعُونَ and cut off[14]

1. i. e., giving in charity secretly and openly. سرا ***sirran*** = secretly, privately, confidentially, hiddenly. See at 2:274, p. 143, n. 12.

2. علانية ***'alâniyatan*** = openly, overtly, publicly, patently. See at 2:274, p. 143, n. 13.

3. يدرءون ***yadra'ûna*** = they ward off, avert, reject, keep at bay (v. iii. m. pl. impfct. from *dara'a* [*dar'*], to avert. See *idra'û* at 3:168, p.222, n. 3).

4. Such as disarming bad behaviour with good behaviour, meeting folly with wisdom, offence with patience; also obliterating faults and sins with good deeds (See Ibn Kathîr, IV, 372 and al-Qurtubî, IX, 311. See also 41:34-35).

5. عقبى ***'uqbâ*** = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See *'âqibah* at 12:109, p. 761, n. 9.

6. The "ultimate abode" is explained in the next *'âyah*.

7. جنات عدن ***Jannât 'Âdn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372).

8. i. e., those who were righteous. صلح ***ṣalaḥa*** = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalâḥ/ṣulûḥ/maṣlaḥah*. See *ṣâliḥîn* at 12:101, p. 759, n. 9.

9. See also 52:21. ذريات ***dhurriyât*** (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See *dhurriyah* at 10:83, p. 666, n. 13.

10. i. e., bore with patience all the trials and hardships and resisted all temptations for the sake of Allah. صبرتم ***ṣabartum*** = you bore with patience, persevered (v. ii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 11:11, p. 681, n. 6).

11. نعم ***ni'ma*** = excellent or how excellent it is (an irregular verb of praise). See *ni'immâ* at 4:58, p. 266, n. 10.

12. ينقضون ***yanquḍûna*** = they break, violate, infringe (v. iii. m. pl. impfct. from *naqaḍa* [*naqḍ*], to break, to violate. See at 13:20, p.773, n. 6).

13. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, ratification of a contract. See at 13:20, p. 773, n. 7).

14. يقطعون ***yaqṭa'ûna*** = they cut, cut off, sever, break off (v. iii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut off. See *qaṭṭa'na* at 12:50, p. 741, n. 2).

مَآ أَمَرَ ٱللَّهُ what Allah has commanded
بِهِۦٓ أَن يُوصَلَ that the link be kept[1] with,
وَيُفْسِدُونَ and make mischief[2]
فِى ٱلْأَرْضِ in the earth,
أُو۟لَٰٓئِكَ such people,
لَهُمُ ٱللَّعْنَةُ theirs shall be the curse[3]
وَلَهُمْ and theirs shall be
سُوٓءُ ٱلدَّارِ ﴿٢٥﴾ the evil of abode.[4]

ٱللَّهُ يَبْسُطُ 26. Allah stretches out[5] the
ٱلرِّزْقَ لِمَن يَشَآءُ provision for whom He will
وَيَقْدِرُ and measures out.[6]
وَفَرِحُوا۟ And they are elated[7]
بِٱلْحَيَوٰةِ ٱلدُّنْيَا with the worldly life; but
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا the worldly life is naught,
فِى ٱلْءَاخِرَةِ in relation to the hereafter,
إِلَّا مَتَٰعٌ ﴿٢٦﴾ but an enjoyment.[8]

Section (*Rukû'*) 4

وَيَقُولُ 27. And there say
ٱلَّذِينَ كَفَرُوا۟ those who disbelieve:
لَوْلَآ أُنزِلَ "Why is not there sent down
عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ on him a sign[9] from his Lord?"

1. i. e., the link with relatives, kinsfolk and fellow Muslims. يوصل ***yûṣala*** = he or it is joined, reached, connected, linked (v. iii. m. s. impfct. passive from *waṣala* [*waṣl/ṣilah*], to reach, connect, link, join. See at 13:21, p. 773, n. 9).

2. يفسدون ***yufsidûna***= they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 7:127, p. 511, n. 4).

3. i. e., exclusion from Allah's mercy and paradise. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:99, p. 713, n. 7.

4. i. e., punishment and condemnation to hell, in contrast with the reward and residence in paradise for the believers and the righteous.

5. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*bast*], to spread. See 2:245, p. 123, n. 9).

6. i. e., gives a measured quantity. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *taqdirû* at 5:34, p. 345, n. 8).

7. i. e., the unbelievers become elated with the boons of worldly life which are only Allah's gifts, overlooking the fact that He can give incomparably far more in the hereafter which is the eternal life and that what they are elated with dwindles into insignificance in comparison with the rewards that await the believers and the righteous in the hereafter. فرحوا ***fariḥû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*farḥ*], to be glad. See 10:22, p. 644, n. 11).

8. i. e., a fleeting and temporary enjoyment. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, object of delight, enjoyment. See at 12:78, p. 751, n. 7.

9. The Makkan unbelievers demanded of the Prophet to produce miracles which they specified. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.

قُلْ إِنَّ اللَّهَ يُضِلُّ	Say: "Allah lets go astray[1]
مَن يَشَاءُ	whom He will
وَيَهْدِي إِلَيْهِ	and guides towards Him
مَنْ أَنَابَ ﴿٢٧﴾	those who turn in repentance."[2]
الَّذِينَ آمَنُوا	28. Those who believe
وَتَطْمَئِنُّ قُلُوبُهُم	and their hearts find repose[3]
بِذِكْرِ اللَّهِ	in the remembrance of Allah.
أَلَا بِذِكْرِ اللَّهِ	Lo, in the remembrance of
تَطْمَئِنُّ الْقُلُوبُ	Allah do hearts get repose!
﴿٢٨﴾	
الَّذِينَ آمَنُوا	29. Those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do good deeds,[4]
طُوبَىٰ لَهُمْ	they shall have bliss[5]
وَحُسْنُ مَآبٍ ﴿٢٩﴾	and a good place of return.[6]
كَذَٰلِكَ أَرْسَلْنَاكَ	30. Thus[7] We have sent you
فِي أُمَّةٍ	out[8] amidst a community[9]
قَدْ خَلَتْ مِن قَبْلِهَا	before whom have passed
أُمَمٌ	away[10] communities
لِّتَتْلُوَ عَلَيْهِمُ	that you may recite[11] to them
الَّذِي أَوْحَيْنَا إِلَيْكَ	what We communicate[12] to
وَهُمْ يَكْفُرُونَ	you, though they disbelieve

1. يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 2:26, p. 14, n. 6).

2. أناب ***'anâba*** = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'unîbu* at 11:88, p. 710, n. 3).

3. i. e. Allah guides those who believe and their hearts find repose in the remembrance of Allah. تطمئن ***taṭma'innu***= she is reassured, gets rest, is at ease, finds repose (v. iii. f. s. impfct. from *iṭma'anna*. See at 5:113, p. 387, n. 2).

4. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah; m. ṣâlih*) = good deeds/things (approved by the Qur'ân and the *sunnah*). Act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right.. See at 11:11, p. 681, n. 7.

5. طوبى ***ṭûbâ*** (pl. of *ṭayyibah* or feminine form of *'aṭyab*, elative of *ṭayyib*) = blessedness, bliss, beatitude.

6. i. e., paradise. مآب ***ma'âb***= place to which one returns, return (as verbal noun).

7. i. e., as We had sent out Messengers before.

8. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 11:25, p. 686, n. 11).

9. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 12:45, p. 739, n. 5.

10. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 13:6, p. 466, n. 5).

11. تتلو ***tatluwa*** (*tatlû*) = you recite, read out (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. The final letter takes *fatḥah* because of a hidden *'an* in the *li* (of motivation) coming before the verb. See *tatlû* at 10:61, p. 659, n. 3).

12. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:15, p. 726, n. 9).

بِٱلرَّحۡمَٰنِۚ	in the Most Compassionate
قُلۡ هُوَ رَبِّي	Say: "He is my Lord,[1]
لَآ إِلَٰهَ إِلَّا هُوَ	there is no god[2] except He;
عَلَيۡهِ تَوَكَّلۡتُ	on Him I rely[3]
وَإِلَيۡهِ مَتَابِ ﴿٣٠﴾	and to Him I do penance."[4]
وَلَوۡ أَنَّ قُرۡءَانٗا	31. Were there a Qur'ân
سُيِّرَتۡ بِهِۦ	whereby set in motion[5] were
ٱلۡجِبَالُ	the mountains
أَوۡ قُطِّعَتۡ بِهِ	or whereby cleft asunder[6]
ٱلۡأَرۡضُ	was the earth,
أَوۡ كُلِّمَ بِهِ	or whereby made to speak[7]
ٱلۡمَوۡتَىٰۗ	were the dead –
بَل لِّلَّهِ ٱلۡأَمۡرُ	nay, Allah's is the command
جَمِيعًاۗ	entirely.
أَفَلَمۡ يَاْيۡـَٔسِ	Do there not know[8]
ٱلَّذِينَ ءَامَنُوٓاْ	those who believe
أَن لَّوۡ يَشَآءُ ٱللَّهُ	that had Allah willed
لَهَدَى	He would have guided
ٱلنَّاسَ جَمِيعٗاۗ	mankind as a whole;
وَلَا يَزَالُ	but there cease[9] not
ٱلَّذِينَ كَفَرُواْ	those who disbelieve
تُصِيبُهُم	that there would hit[10] them

1. This is an assertion of monotheism in repspect of Lordship (*tawḥîd ai-rubûbiyyah*).

2. i. e., there is none deserving of worship. This part of the *'âyah* is an assertion of monotheism in respect of worship (*tawḥîd al-'ulûhiyyah*).

3. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 12:67, p. 747, n. 4).

4. متاب ***matâbi(ī)*** = my repentance, my doing of penance, my return in repentance. See *tûbû* at 11:90, p. 710, n. 9.

5. The Makkan unbelievers asked to turn, by means of the Qur'ân, the mountains into plain fileds or to cause rivers to gush forth from the lands or to make their dead ancestors appear and speak to them. It is pointed out that it would have been the same Qur'ân, but the command to cause miracles belongs solely to Allah. سيرت ***suyyirat*** = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See *yusayyiru* at 10: 22, p. 644, n. 7).

6. قطعت ***quṭṭi'at*** = she or it was cut, severed, carved, ripped, cleft asunder (v. iii. f. s. past passive from *qatta'a*, form II of *qata'a* [*qat'*], to cut. See *qatta'na* at 12:50, p. 741, n. 2).

7. The conclusion of the conditional clause is kept silent, i. e., it would have been the same Qur'ân. كلم ***kullima*** = he or it was addressed, made to speak (v. iii. m. s. past passive from *kallama*, form II of *kalama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See *kallama* at 6:111, p. 438, n. 1).

8. يأس ***yay'as(u)*** = he despairs, gives up hope { here it metaphorically means "he knows" – See Al-Ṭabarî, pt. XIII, 153-155; *Baṣâ'ir*, V, 375} (v. iii. m. s. impfct. from *ya'isa* [*ya's/ya'âsah*], to give up hope. The final letter is vowelless because of the particle *lam* coming before the verb. See *istay'asa* at 12:110, p. 762, n. 4).

9. لا يزال ***lâ yazâlu***= he does not cease, abandon, leave, terminate (v. iii. m. s. impfct. from *zâla* [*zawâl*], to go away, disappear. See *lâ yazâlûna* at 11:118, p. 720, n.1.

10. تصيب ***tuṣîbu*** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. See *tuṣîba* at 5:52, p. 356, n. 4).

بِمَا صَنَعُوا۟	for what they do
قَارِعَةٌ	a devastating calaminty[1]
أَوْ تَحُلُّ	or it would descend[2]
قَرِيبًا مِّن دَارِهِمْ	close by their habitation
حَتَّىٰ يَأْتِىَ	until there comes
وَعْدُ ٱللَّهِ	the promise[3] of Allah.
إِنَّ ٱللَّهَ لَا يُخْلِفُ	Verily Allah does not break[4]
ٱلْمِيعَادَ ﴿٣١﴾	the promise.[5]

Section (*Rukû'*) 5

وَلَقَدِ ٱسْتُهْزِئَ	32. And mocked[6] indeed
بِرُسُلٍ مِّن قَبْلِكَ	were Messengers before you,
فَأَمْلَيْتُ	but I gave a respite[7]
لِلَّذِينَ كَفَرُوا۟	to those who disbelieved,
ثُمَّ أَخَذْتُهُمْ	then seized[8] them.
فَكَيْفَ كَانَ عِقَابِ	So how was My punishment?[9]
﴿٣٢﴾	
أَفَمَنْ هُوَ	33. Is then He Who
قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ	watches[10] over every being
بِمَا كَسَبَتْ	for what it acquires[11] – and
وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ	they set for Allah partners?
قُلْ سَمُّوهُمْ	Say: "Name them".
أَمْ تُنَبِّـُٔونَهُۥ	Or do you inform[12] Him

1. قارعة **qâri'ah** (s. ; pl. *qawâri'*) = calamity, disaster, that which knocks, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit).

2. تحل **taḥullu** = she or it descends, settles down, alights, befalls, comes to (v. iii. f. s. impfct. from *ḥalla* [*ḥulûl*], to alight, to descend).

3. i. e., the promised thing – death, punishment, help, victory.

4. يخلف **yukhlifu** = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 2:80, p. 37, n. 11).

5. ميعاد **mî'âd** (pl. مواعيد *mawâ'îd*) = promise, time agreed on, appointment. See at 8:42, p.562, n. 7.

6. The *'âyah* is a consolation to the Prophet in view of the opposition and enmity of the unbelievers. استهزىء **'ustuhzi'a** = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See *yastahzi'ûna* at 6:10, p. 395, n.1).

7. أمليت **'amlaytu** = I gave respite, rein to, indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See *'umlî* at 7:183, p. 537, n. 2).

8. أخذت **'akhadhtu** = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 11:94, p. 712, n. 3).

9. The allusion is to the previous nations whose ruins were visible to the unbelievers. عقاب **'iqâb** = infliction of punishment, punishment, penalty. *'iqâbi(bî)*= my punishment) See at 8:48, p. 565, n. 7.

10. قائم على **qâ'im 'alâ** = one who watches over, looks after, manages, guards (act. participle from *qâma* [*qawmah/qiyâm*], to stand up. See *qâ'im* at 3:39, p. 170, n. 13).

11. The conclusion of the interrogation is kept silent, which is : like the imaginary gods who cannot do anything? كسبت **kasabat** = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

12. تنبئون **tunabbi'ûna** = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

بِمَا لَا يَعْلَمُ of what He knows[1] not
فِي ٱلْأَرْضِ in the earth?
أَم بِظَٰهِرٍ مِّنَ ٱلْقَوْلِ Or is it a show[2] of words?
بَلْ زُيِّنَ Nay, but embellished[3] is
لِلَّذِينَ كَفَرُوا to those who disbelieve
مَكْرُهُمْ their wiliness[4]
وَصُدُّوا and deterred[5] are they
عَنِ ٱلسَّبِيلِ from the way.[6]
وَمَن And whoever
يُضْلِلِ ٱللَّهُ Allah lets go astray,
فَمَا لَهُۥ there cannot be for him
مِنْ هَادٍ ﴿٣٣﴾ anyone to show the way.[7]

لَّهُمْ عَذَابٌ 34.For them there is torment
فِي ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life; and
وَلَعَذَابُ ٱلْءَاخِرَةِ indeed the punishment of the
أَشَقُّ hereafter will be severer;[8]
وَمَا لَهُم and they shall not have
مِّنَ ٱللَّهِ مِن وَاقٍ against Allah any protector.[9]
﴿٣٤﴾
مَّثَلُ ٱلْجَنَّةِ 35.The model of the garden
ٱلَّتِي وُعِدَ that is promised to
ٱلْمُتَّقُونَ the righteous is:[10]

1. يعلم ***ya'lama***(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lam* at 8:72,p. 573, n. 2).
2. i. e., or is the polytheists' setting of partners with Allah a mere matter of words without thought and reflection?. ظاهر ***ẓâhir*** = overt, manifest, visible, patent, obvious, conspicuous, apparent, outward, for show (act. participle from *ẓahara* [*ẓuhûr*], to be visible. See at 6:120, p. 441, n. 9).
3. i. e., Satan makes their deed embellished to them. زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 10:12, p. 640, n. 8).
4. i. e., their disbelief and setting partners with Allah which they try to justify and thus oppose Islam. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 12:31, p. 732, n. 11.
5. i. e., they are deterred by Satan from the right way. صدوا ***ṣuddû*** = they were barred, hindered, prevented, deterred, turned away, rejected, restrained, dissuaded (v. iii. m. pl. past passive from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 11:19, p. 684, n. 12).
6. i. e., the way of belief and right conduct, Islam. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:91, p. 616, n. 12.
7. هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:7, p. 767, n. 1).
8. أشق ***'ashaqq*** = severer, harder, more difficult, more troublesome (elative of *shâqq*, hard, difficult). See *shâqqû* at 8:13, p. 551, n. 5).
9. واق ***wâqin*** = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*), to guard, to protect, to preserve. See *yattaqi* at 12:90, p. 755, n. 11.
10. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ*{to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 8:34, p. 558, n. 9.

تَجْرِي مِن تَحْتِهَا there flow[1] below it
ٱلْأَنْهَٰرُ the rivers;
أُكُلُهَا دَآئِمٌ its fruit[2] is incessant[3]
وَظِلُّهَا and so is its shade.[4]
تِلْكَ عُقْبَى Such will be the reward[5]
ٱلَّذِينَ ٱتَّقَوا of those who fear[6] Allah; and
وَّعُقْبَى ٱلْكَٰفِرِينَ the reward of the unbelievers
ٱلنَّارُ ﴿٣٥﴾ will be the fire.

وَٱلَّذِينَ 36. And those whom
ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ We have given[7] the Book
يَفْرَحُونَ بِمَآ rejoice[8] at what
أُنزِلَ إِلَيْكَ has been sent down to you;
وَمِنَ ٱلْأَحْزَابِ and of the groups[9] are some
مَن يُنكِرُ بَعْضَهُۥ that disavow[10] part of it.
قُلْ إِنَّمَآ أُمِرْتُ Say: "I have been but ordered
أَنْ أَعْبُدَ ٱللَّهَ that I worship Allah and set
وَلَآ أُشْرِكَ بِهِۦٓ not any partner[11] with Him.
إِلَيْهِ أَدْعُوا To Him I call and to Him
وَإِلَيْهِ مَـَٔابِ will be my return."[12]
﴿٣٦﴾

وَكَذَٰلِكَ أَنزَلْنَٰهُ 37. And thus We have sent
حُكْمًا عَرَبِيًّا it[13] down as a law[14] in Arabic

1. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 10:9, p. 639, n. 2).
2. أكل ***'ukul*** = fruit, food. See at 13:4, p. 765, n. 7.
3. دائم ***dâ'im*** = perennial, incessant, perpetual, enduring, lasting, continued, eternal (act. participle from *dâma [dawm/dawâm]*, to last. See *mâ dumtu* at 11:107, p. 715, n. 12.
4. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulâl/'aẓlâl*)= shade, shadow, shelter. See at 4:57, p.266, n. 3.
5. عقبى ***'uqbâ*** = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See *'âqibah* at 13:122, p. 774, n. 5.
6. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 12: 109, p. 762, n. 1).
7. ءاتيناهم ***'âtaynâ+hum*** = we gave + them (v. i. pl. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See at 2:211, p. 101, n.6).
8. يفرحون ***yafraḥûna*** = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥû* at 3:188, p. 230, n. 4).
9. i. e., of the followers of the different creeds and faiths. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 11:17, p. 684, n. 1.
10. ينكر ***yunkiru*** = he denies, disavows, pretends not to know (v. iii. m. s. impfct. from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkirûn* at 12:58, p. 743, n. 10).
11. أشرك ***'ushrika(u)*** = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb *'a'buda* preceded by the particle *'an*. See *nushrika* at 12:38, p. 736, n. 3).
12. مآب ***ma'âb***= place to which one returns, return (as verbal noun). See at 13:29, p. 776, n. 6.
13. i. e., as We had sent scriptures on previous Prophets, so We have sent down the Qur'ân.
14. حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment. See at 12:89, p. 426, n. 10.

وَلَئِنِ ٱتَّبَعْتَ and if you follow[1]
أَهْوَآءَهُم their whims[2]
بَعْدَ مَا جَآءَكَ after what has come to you
مِنَ ٱلْعِلْمِ of the knowledge,[3]
مَا لَكَ you shall not have
مِنَ ٱللَّهِ مِن وَلِيٍّ against Allah any guardian[4]
وَلَا وَاقٍ ﴿٣٧﴾ nor any protector.[5]

Section (*Rukû'*) 6

وَلَقَدْ أَرْسَلْنَا 38. And We did send out[6]
رُسُلًا مِّن قَبْلِكَ Messengers before you
وَجَعَلْنَا لَهُمْ and set[7] for them
أَزْوَٰجًا وَذُرِّيَّةً wives and offspring;[8] and
وَمَا كَانَ لِرَسُولٍ it was not for any Messenger
أَن يَأْتِيَ بِـَٔايَةٍ to bring any miracle[9]
إِلَّا بِإِذْنِ ٱللَّهِ save by the leave of Allah.[10]
لِكُلِّ أَجَلٍ For every affair
كِتَابٌ ﴿٣٨﴾ there is a writ.[11]
يَمْحُوا۟ ٱللَّهُ 39. Allah effaces[12]
مَا يَشَآءُ وَيُثْبِتُ what He will and confirms;[13]
وَعِندَهُۥٓ and with Him
أُمُّ ٱلْكِتَٰبِ ﴿٣٩﴾ is the Mother of the Book.[14]

1. اتبعت ***ittaba'ta*** = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'tu* at 12:38, p. 736, n. 2).
2. i.e., the whims and ways of the unbelievers. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 6:150, , p. 456, n. 7).
3. i. e., knowledge of the truth and guidance contained in the Qur'ân.
4. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 12:101, p. 759, n. 6.
5. واق ***wâqin*** = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*), to guard, to protect. See *yattaqi* at 13:34, p. 779, n. 9.
6. أرسلنا ***'arsalnâ*** = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 13:30, p. 776, n. 8).
7. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 6: 25, p. 400, n.4).
8. The emphasis is on the fact that all the Prophets were human beings, having wives and children, except that they received *wahy* and guidance from Allah. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 10:83, p. 666, n. 13).
9. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.
10. The Prophets themslevs do not have any power to cause a miracle. It is by Allah's command that miracles are caused to happen.
11. i. e., a decree by Allah. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 10:61, p. 659, n. 13.
12. يمحوا ***yamḥû*** = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *maḥâ* [*maḥw*], to wipe off).
13. i. e., confirms what He wills. يثبت ***yuthbitu*** = he confirms, makes firm, substantiates, establishes, affirms, proves (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabât/thubût*], to be firm, stable. See *yuthbitû* at 8:30, p. 557, n. 2.
14. i. e., *Al-Lawḥ al-Maḥfûẓ*.

وَإِن مَّا نُرِيَنَّكَ — 40. And whether We show[1]
بَعْضَ ٱلَّذِى — you some of what
نَعِدُهُمْ — We promise[2] them
أَوْ نَتَوَفَّيَنَّكَ — or We make you die,[3]
فَإِنَّمَا عَلَيْكَ — it is but incumbent on you
ٱلْبَلَٰغُ وَعَلَيْنَا — to communicate,[4] and on Us
ٱلْحِسَابُ ﴿٤٠﴾ — is the taking of account.[5]

أَوَلَمْ يَرَوْا — 41. Do they not see
أَنَّا نَأْتِى ٱلْأَرْضَ — that We bring the earth
نَنقُصُهَا — diminishing[6] it
مِنْ أَطْرَافِهَا — of its extremities?[7]
وَٱللَّهُ يَحْكُمُ — And Allah decrees;
لَا مُعَقِّبَ — there is none to amend[8]
لِحُكْمِهِۦ — His decree; and He is
وَهُوَ سَرِيعُ — quick[9] at the reckoning.
ٱلْحِسَابِ ﴿٤١﴾

وَقَدْ مَكَرَ — 42. And there did plot[10]
ٱلَّذِينَ مِن قَبْلِهِمْ — those before them,
فَلِلَّهِ ٱلْمَكْرُ — but Allah's is the plan
جَمِيعًا — altogether.
يَعْلَمُ مَا — He knows what
تَكْسِبُ كُلُّ نَفْسٍ — every individual acquires;[11]

1. نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 10:46, p. 654, n. 3).

2. i. e., of retributions in this world for unbelief and disobedience. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 10:46, p. 654, n. 4).

3. نتوفين ***natawaffayanna*** = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 10:46, p. 654, n. 5).

4. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:99, p. 379, n. 4.

5. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, account. See at 10:5, p. 637, n.10.

6. ننقص ***nanquṣu*** = we diminish, impair, lessen, reduce, decrease (v. i. m. pl. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *lâ tanquṣû* at 11:84, p. 708, n. 1).

7. i. e., by gradually bringing the then lands of the unbelievers under the control of the Muslims. أطراف ***'aṭrâf*** (pl.; s. *ṭaraf*) = extremities, outmost parts, tips, fringes, edges, sides. See *ṭarafay* at 11:114, 718, n. 7).

8. معقب ***mu'aqqib*** = one who comes after another, successor, pursuer, reviser, rectifier, one who amends (act. participle from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. See *mu'aqqibât* at 13:11, p. 768, n. 1).

9. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 7:167, p. 530, n. 11.

10. The unbelievers of the previous nations did oppose their prophets with plots and machinations; but Allah's plan always prevails. مكر ***makara*** = he schemed, plotted, planned, had recourse to a ruse (v. iii. m. s. past from *makara* [*makr*], to deceive, to delude. See at 3:54, p. 177, n. 2).

11. تكسب ***taksibu*** =she acquires, earns, gains (v. iii. f. s. impfct. from *kasaba* [*kasb*], to earn, acquire. See *taksibûna* at 10:8, p. 638, n. 12).

وَسَيَعْلَمُ and there will know
ٱلْكُفَّارُ the unbelievers
لِمَنْ for whom shall be
عُقْبَى ٱلدَّارِ ﴿٤٢﴾ the ultimate[1] abode.[2]

وَيَقُولُ ٱلَّذِينَ 43. And there say those
كَفَرُوا۟ لَسْتَ who disbelieve: "You are not
مُرْسَلًا ۚ the one sent out.'[3]
قُلْ كَفَىٰ بِٱللَّهِ Say: "Sufficient[4] is Allah
شَهِيدًۢا as witness[5]
بَيْنِى وَبَيْنَكُمْ between you and me,
وَمَنْ عِندَهُۥ and those who have
عِلْمُ ٱلْكِتَٰبِ ﴿٤٣﴾ the knowledge of the Book."[6]

1. i. e., the ultimately good and happy life in the hereafter. عقبى *'uqbâ* = end, outcome, result, ultimate, the hereafter or return to Allah, reward. See at 13:35, p. 780, n. 5.

2. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 6:127, p. 444, n. 10.

3. i. e., a Messenger of Allah. مرسل ***mursal*** = one sent out, despatched (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:75, p. 495, n. 14).

4. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 10:29, p. 648, n. 8).

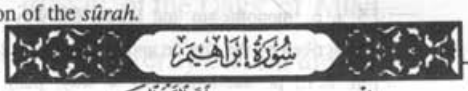
5. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 10:29, p 648, n. 9).

6. i. e., those of the Jews and Christians who, having the true knowledge of their scriptures, believe in the Prophethood of Muḥammad, peace and blessings of Allah be on him, as did 'Abd Allah ibn Salâm.

14. *SÛRAT IBRÂHÎM*

Makkan: 52 *'âyahs*

Like the previous *sûrah*, this *sûrah* also deals with the fundamentals of the faith, namely, belief in Allah, Messengership (*risâlah*), resurrection and reward and punishment, with particular emphasis on the fact that all the Prophets have delivered the same message, calling men to the worship of Allah Alone and showing them the way to come out from the darkness of unbelief and paganism to the light of the faith and the right path. It is also emphasized that the Prophets were human beings like others but that they were especially chosen by Allah to convey His message to the people in their own language and that miracles were caused only by Allah to happen through some of his Messengers. In this connection reference is made to the mission of Prophet Mûsâ and how he endeavoured to bring his people to the right path and how they opposed and disbelieved him. The *sûrah* is named after Prophet Ibrâhîm, peace be on him, whose act of settling a branch of his family, Hâjar and Ismâ'îl, at Makka for the practice and propagation of *tawhîd* and whose prayer to Allah for blessing it are specially mentioned in the sixth section of the *sûrah*.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرٰ 1. *Alif-Lâm-Râ.*[1]

كِتَٰبٌ A Book[2] which

أَنزَلْنَٰهُ إِلَيْكَ We have sent down[3] to you

لِتُخْرِجَ ٱلنَّاسَ that you may bring out[4] man-

مِنَ ٱلظُّلُمَٰتِ kind from the darkness[5]

إِلَى ٱلنُّورِ to the light[6]

بِإِذْنِ رَبِّهِمْ by the leave of their Lord –

إِلَىٰ صِرَٰطِ to the path of

ٱلْعَزِيزِ the All-Mighty,[7]

ٱلْحَمِيدِ ۝١ the Most Praiseworthy[8] –

ٱللَّهِ 2. Allah,

ٱلَّذِى لَهُۥ to Whom belongs

مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens

وَمَا فِى ٱلْأَرْضِ ۗ and all that is in the earth.[10]

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this is a Book, the Qur'ân.

3. This is again an emphatic declaration that the Qur'ân was sent down by Allah and that it was not made up by the Prophet or anyone else, as the unbelievers allege. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 12:2, p. 722, n. 4).

4. تخرج *tukhrija(u)* = you bring out, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tukhriju* at 3:27, p. 165, n. 7).

5. i. e., the darkness of polytheism and wrong way of life. ظلمات *ẓulumât* (pl.; s. *ẓulmah*) = darkness. See at 6:63, p. 416, n. 4.

6. i. e., the light of guidance and the right way of life, Islam.

7. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 12:77, p. 751, n. 2.

9. حميد *ḥamîd* = paraiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 11:4, p. 704, n. 4.

10. Allah's is the absolute and indivisible dominion and sovereignty over the entire universe which is His creation and which is sustained, directed and managed by Him Alone.

وَوَيْلٌ لِّلْكَٰفِرِينَ And woe[1] to the unbelievers
مِنْ عَذَابٍ on account of a punishment
شَدِيدٍ ﴿٢﴾ most severe.[2]

ٱلَّذِينَ يَسْتَحِبُّونَ 3. Those who prefer[3]
ٱلْحَيَوٰةَ ٱلدُّنْيَا the worldly life
عَلَى ٱلْءَاخِرَةِ to the hereafter,
وَيَصُدُّونَ and deter[4]
عَن سَبِيلِ ٱللَّهِ from the way[5] of Allah
وَيَبْغُونَهَا عِوَجًا and seek[6] it crooked.[7]
أُو۟لَٰٓئِكَ Such ones are
فِى ضَلَٰلٍۭ gone astray
بَعِيدٍ ﴿٣﴾ straying far away.

وَمَآ أَرْسَلْنَا 4. And We sent out[8] not
مِن رَّسُولٍ إِلَّا any Messenger except
بِلِسَانِ قَوْمِهِۦ with the tongue[9] of his people
لِيُبَيِّنَ لَهُمْ that he might clarify[10] to them.
فَيُضِلُّ ٱللَّهُ Then Allah leaves in error[11]
مَن يَشَآءُ whom He will
وَيَهْدِى مَن يَشَآءُ and guides whom He will.
وَهُوَ ٱلْعَزِيزُ And He is the All-Mighty,
ٱلْحَكِيمُ ﴿٤﴾ the All-Wise.

1. ويل ***wayl*** = woe, distress, the deepest depth of ruin and degradation. See at 2:79, p. 37, n. 2.

2. شديد ***shadîd*** (s.; pl. أشداء *'ashiddâ'/*حداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 13:6, p. 766, n. 8).

3. يستحبون ***yastaḥibbûna*** = they prefer, like, deem desirable (v. iii. m. pl. impfct. from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See *istaḥabbû* at 9:23, p. 585, n. 11).

4. i. e., deter others. يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 11:19, p. 684, n. 12).

5. i. e., monotheism and Islam, the way of life prescribed by the Qur'ân and *sunnah*. سبيل ***sabîl*** (m. &f.; pl. *subul/asbilah)* = way, path, road, means, means of proceeding, plaint. See at 13:33, p. 779, n. 6.

6. يبغون ***yabghûna*** = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See at 9:47, p. 598, n. 1. See also at 11:19, p. 685, n. 1).

7. عوج ***'iwaj*** = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj,* crooked, twisted. See at 11:19, p. 685, n. 2.

8. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 13:38, p. 781, n. 6).

9. لسان ***lisân*** (s.; m. & f.; pl. ألسنة/ألسن *'alsinah/'alsun*) = tongue, language.

10. i. e., clarifiy the message and teachings. يبين ***yubayyina***(*u*) = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:115, p. 628, n. 4).

11. يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 13:27, p. 776, n. 1).

وَلَقَدْ أَرْسَلْنَا	5. And We had sent out
مُوسَىٰ بِـَٔايَـٰتِنَآ	Mûsâ with Our signs[1]
أَنْ أَخْرِجْ قَوْمَكَ	that you take out[2] your people
مِنَ ٱلظُّلُمَـٰتِ	from the darkness[3]
إِلَى ٱلنُّورِ	to the light[4]
وَذَكِّرْهُم	and remind[5] them
بِأَيَّـٰمِ ٱللَّهِ	of the Days[6] of Allah.
إِنَّ فِى ذَٰلِكَ	Verily therein are
لَـَٔايَـٰتٍ لِّكُلِّ	signs for everyone
صَبَّارٍ	firmly patient,[7]
شَكُورٍ ۝	deeply grateful.[8]
وَإِذْ قَالَ مُوسَىٰ	6. And when Mûsâ said
لِقَوْمِهِ	to his people:
ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ	"Remember Allah's grace
عَلَيْكُمْ	upon you
إِذْ أَنجَىٰكُم مِّنْ	when He rescued[9] you from
ءَالِ فِرْعَوْنَ	the host of the Pharaoh,
يَسُومُونَكُمْ	they inflicting[10] on you
سُوٓءَ ٱلْعَذَابِ	the evil[11] of persecution
وَيُذَبِّحُونَ أَبْنَآءَكُمْ	and slaughtering your sons
وَيَسْتَحْيُونَ	and keeping alive[12]
نِسَآءَكُمْ	your womenfolk.

1. i. e., with Allah's message together with visible miracles which he performed by Allah's command. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 12:35, p. 734, n. 10.

2. أخرج ***'akhrij*** = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 4: 75, p. 273, n. 5).

3. i. e., the darkness of polytheism and wrong way of life. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness. See at 14:1, p. 785, n. 4.

4. i. e., the light of guidance and the right way of life, Islam.

5. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhkuru* at 12:85, p. 753, n. 1).

6. i. e., the days when Allah bestowed on them favour and also put them under trials. أيام ***'ayyâm*** (pl.; s. يوم *yawm*) = days, time, era.

7. صبار ***ṣabbâr*** = firmly patient, extremely persevering (act. participle in the intensive scale of *fa''âl* from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 11:11, p. 681, n. 6).

8. شكور ***shakûur*** = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive form of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See *yashkurûna* at 12:38, p. 736, n.6).

9. أنجا ***'anjâ*** = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See at 6:63, p. 416, n. 7).

10. يسومون ***yasûmûna*** = they impose, inflict, subject to (v. iii. m. pl. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See at 7:141, p. 516, n. 11).

11. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 13:18, p. 772, n. 8).

12. يستحيون ***yastaḥyûna*** = they keep alive, are ashamed of (v. iii. m. pl. impfct. from *istaḥyâ*, form X of *ḥayiya/ ḥayya* [*ḥayâh*], to live. See at 7:141, p.517, n.2).

وَفِي ذَٰلِكُمْ And in that was
بَلَاءٌ مِّن رَّبِّكُمْ a trial[1] from your Lord,
عَظِيمٌ ﴿٦﴾ very grave.[2]

Section (*Rukû'*) 2

وَإِذْ 7. And when
تَأَذَّنَ رَبُّكُمْ your Lord proclaimed[3] :
لَئِن شَكَرْتُمْ "If you express gratitude[4]
لَأَزِيدَنَّكُمْ I will indeed give you more;[5]
وَلَئِن كَفَرْتُمْ but if you turn ungrateful,[6]
إِنَّ عَذَابِي My punishment is
لَشَدِيدٌ ﴿٧﴾ very severe."[7]

وَقَالَ مُوسَىٰ 8. And Mûsâ said:
إِن تَكْفُرُوا "If you disbelieve,
أَنتُمْ وَمَن فِي الْأَرْضِ you and those in the earth
جَمِيعًا one and all,
فَإِنَّ اللَّهَ لَغَنِيٌّ then Allah is Above want,[8]
حَمِيدٌ ﴿٨﴾ Most Praiseworthy."[9]

أَلَمْ يَأْتِكُمْ 9. Has there not come to you
نَبَأُ الَّذِينَ the news[10] of those
مِن قَبْلِكُمْ before you –

1. بلاء ***balâ'*** = trial, test, tribulation. See at 7:141, p. 517, n. 3). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great trial or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Tabarî, I, 274-275,; Ibn Kathîr, I, 128-129).

2. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 12:28, p. 732, n. 2).

3. تأذن ***ta'adhdhana*** = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:167, p. 530, n. 8).

4. شكرتم ***shakartum*** = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from *shakara* [*shukr/shukrân*], to thank, be grateful. See at 4:147, p. 310, n. 6).

5. لأزيدن ***la+'azîdanna*** = I will indeed increase, give more, augment (v. i. s. impfct. emphatic from *zâda* [*zayd/ziâdah*], to increase. See *la+yazîdanna* at 5:68, p. 364, n. 3).

6. كفرتم ***kafartum*** = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufr*], to disbelieve, to cover. See *yakfurûna* at 13:30, p.777, n. 1).

7. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 14:2, p. 785, n. 2).

8. Allah is not in need of anyone's faith or worship. He is above all want. It is we who are in need of His favour and forgiveness. غني ***ghanîyy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 6:133, p. 447, n. 6.

9. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 14:1, p. 785, n. 9.

10. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, tidings. See at 10:71, p. 662, n. 11.

قَوْمِ نُوحٍ the people of Nûh

وَعَادٍ وَثَمُودَ and the 'Âd and the Thamûd,

وَالَّذِينَ مِنۢ بَعْدِهِمْ and those after them?

لَا يَعْلَمُهُمْ None knows[1] them

إِلَّا اللَّهُ except Allah?

جَاءَتْهُمْ To them had come

رُسُلُهُم their Messengers

بِالْبَيِّنَاتِ with the clear evidences;[2]

فَرَدُّوا أَيْدِيَهُمْ but they put back[3] their hands

فِي أَفْوَاهِهِمْ into their mouths[4] and said:

وَقَالُوا إِنَّا كَفَرْنَا "We indeed disbelieve[5] in

بِمَا أُرْسِلْتُم بِهِ what you have been sent with

وَإِنَّا لَفِي شَكٍّ and we really are in doubt[5]

مِّمَّا تَدْعُونَنَا إِلَيْهِ about what you call[7] us to,

مُرِيبٍ ﴿٩﴾ full of suspicion.[7]

﴿١٠﴾ قَالَتْ رُسُلُهُمْ 10. Their Messengers said:

1. i. e., none knows their numbers. يعلم ***ya'lama***(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 13:33, p. 779, n. 1).

2. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:74, p. 664, n. 7).

3. ردوا ***raddû*** = they returned, sent back, put back, referred (v. iii. m. pl. past from *radda* [*radd*], to send back. See *yuraddu* at 12:110, p. 762, n. 7).

4. The expression "they put back their hands in their mouths" means either that they bit their fingers in rage at what the Messengers told them, or that they expressed their disapproval of the message and indicated that it should not be uttered. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 9:30, p. 589, n. 4.

5. كفرنا *kafarnâ* = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [*kufr*], to cover. See *kafartum* at 14:7, p. 788, n. 6).

6. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 10:104, p. 674, n. 2.

7. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 7:37, p. 478, n. 8).

8. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 11:110, p. 717, n. 7).

أَفِي ٱللَّهِ "Can there be about Allah

شَكٌّ any doubt,

فَاطِرِ ٱلسَّمَٰوَٰتِ the Creator[1] of the heavens

وَٱلْأَرْضِ and the eartrh?

يَدْعُوكُمْ He makes the call[2] to you

لِيَغْفِرَ لَكُم that He may forgive[3] you

مِّن ذُنُوبِكُمْ of your sins[4]

وَيُؤَخِّرَكُمْ and may put you off[5]

إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term[6] specified."[7]

قَالُوٓا۟ إِنْ أَنتُمْ They said: "You are naught

إِلَّا بَشَرٌ مِّثْلُنَا but human beings like us.

تُرِيدُونَ أَن تَصُدُّونَا You intend to turn us away[8]

عَمَّا كَانَ from what there used to

يَعْبُدُ ءَابَآؤُنَا worship our fathers.

فَأْتُونَا بِسُلْطَٰنٍ So bring us an authority[9]

مُّبِينٍ ﴿١٠﴾ open and clear."

قَالَتْ لَهُمْ رُسُلُهُمْ 11. Their Messengers said to

إِن نَّحْنُ إِلَّا them: "We are not but

بَشَرٌ مِّثْلُكُمْ human beings like you;

وَلَٰكِنَّ ٱللَّهَ يَمُنُّ but Allah bestows grace[10]

عَلَىٰ مَن يَشَآءُ upon whomsover He will

مِنْ عِبَادِهِۦ of His servants;

1. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create) See at 12:101, p. 759, n. 5.

2. The call made by the Messengers of Allah is His call; for they are His Messengers and they convey His message and call, which is a call to monotheism. يدعو ***yad'û*** = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 3:153, p. 215, n.1).

3. i. e., He may forgive you on your believing and conducting yourselves according to His instructions. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for a hidden *an* in *li* (of motivation) coming before the verb. See at 9:80, p.612, n. 2).

4. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 9:102, p. 622, n. 1.

5. يؤخر ***yu'akhkhira*** (*u*) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter takes *fatḥah* for the verb is conjunctive to the previous verb which is governed by a hidden *'an*. See *nu'akhkhiru* at 11:104, p. 715, n. 2).

6. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 13:2, p. 754, n. 3.

7. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 13:2, p. 790, n. 4).

8. تصدوا ***taṣuddû***(*na*) = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [*ṣadd*], to turn away. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taṣuddûna* at 7:86, p. 499, n. 6).

9. i. e., a visible authority and proof, such as a miracle. سلطان ***sulṭân*** = authority, mandate, rule, sanction. See at 12:40, p. 737, n. 2.

10. i. e., the special grace of selecting as a Prophet or Messenger and making *wahy* to him. يمن ***yamunnu***= he bestows grace, graces, favours, (v. iii. m. s. impfct. from *manna* [*mann*], to be kind, gracious. See *manna* at 12:90, p. 755, n. 10).

وَمَا كَانَ لَنَآ and it is not for us that we
أَن نَّأْتِيَكُم بِسُلْطَٰنٍ can bring you an authority[1]
إِلَّا بِإِذْنِ ٱللَّهِ ۚ except by the leave of Allah.
وَعَلَى ٱللَّهِ And upon Allah
فَلْيَتَوَكَّلِ should rely[2]
ٱلْمُؤْمِنُونَ ﴿١١﴾ the believers."

وَمَا لَنَآ أَلَّا 12. "And what is for us that
نَتَوَكَّلَ عَلَى ٱللَّهِ we should not rely on Allah
وَقَدْ هَدَىٰنَا while indeed He has shown[3]
سُبُلَنَا ۚ us our ways?[4]
وَلَنَصْبِرَنَّ And we will endure[5]
عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ however you persecute[6] us.
وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ And on Allah should rely
ٱلْمُتَوَكِّلُونَ ﴿١٢﴾ the relying ones.[7]

Section (*Rukû'*) 3

وَقَالَ ٱلَّذِينَ 13. And there said those who
كَفَرُوا۟ لِرُسُلِهِمْ disbelieved to their Messen-
لَنُخْرِجَنَّكُم gers: "We will surely drive
مِّنْ أَرْضِنَآ you out[8] from our land
أَوْ لَتَعُودُنَّ or you shall revert[9]
فِى مِلَّتِنَا ۖ to our religion."[10]

1. This is a clear statement that the Prophets or Messengers themselves have no power to produce miracles. It is Allah Who causes miracles to happen at their hands.

2. بتوكل (*li+*) ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because of the *lâm* of command coming before the verb. See at 9:51, p. 599, n. 8).

3. هدى ***hadâ*** = he guided, gave guidance, showed (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 10:35, p. 650, n. 16). See *yahdî* at 12:52, p.742, n. 1).

4. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, means. See at 6:153, p. 458, n. 13.

5. لنصبرن ***la+naṣbiranna*** = we will persevere, shall surely bear with patience, shall indeed endure (v. i. pl. impfct. emphatic from *ṣabara* [*ṣabr*], to be patient. See *ṣabartum* at 13:24, p. 774, n. 10).

6. ءاذيتم ***'âdhaytum*** = you harmed, damaged, persecuted (v. ii. m. pl. past from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhûna* at 9:61, p. 603, n. 4).

7. متوكلون ***mutawakkilûn*** (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n. 2 above).

8. لنخرجن ***la+nukhrijanna*** = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 7:88, p. 500, n. 6).

9. لتعودن ***la+ta'ûdunna*** = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from *'âda* [*'awd/'awdah*], to return. See at 7:88, p. 500, n. 8).

10. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 12:37, p. 735, n. 12).

فَأَوْحَىٰٓ So there communicated[1] to
إِلَيْهِمْ رُسُلُهُمْ them their Lord:
لَنُهْلِكَنَّ " We shall surely destroy[2]
ٱلظَّٰلِمِينَ ﴿١٣﴾ the transgressors."

وَلَنُسْكِنَنَّكُمُ 14. "And We will settle[3] you
ٱلْأَرْضَ مِنۢ بَعْدِهِمْ ۚ in the land after them.
ذَٰلِكَ لِمَنْ That will be for those who
خَافَ مَقَامِى fear the standing before Me[4]
وَخَافَ وَعِيدِ ﴿١٤﴾ and dread My threats."[5]

وَٱسْتَفْتَحُوا۟ 15. And they sought a decree;[6]
وَخَابَ كُلُّ and frustrated[7] became every
جَبَّارٍ عَنِيدٍ ﴿١٥﴾ tyrant[8] resisting stubbornly.[9]

مِّن وَرَآئِهِۦ جَهَنَّمُ 16. Behind him[10] is hell.
وَيُسْقَىٰ مِن He will be made to drink of
مَّآءٍ صَدِيدٍ ﴿١٦﴾ water of the secretion.[11]

يَتَجَرَّعُهُۥ 17. He will gulp down[12] it
وَلَا يَكَادُ يُسِيغُهُۥ but will hardly swallow[13] it;
وَيَأْتِيهِ ٱلْمَوْتُ and death will come to him
مِن كُلِّ مَكَانٍ from every place

1. أوحى *'awḥâ* = he communicated, (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See *'awḥaynâ* at 13:30, p. 776, n. 12).

2. لنهلكن ***la+nuhlikanna*** = we shall surely destroy, annihilate (v. i. pl. impfct. emphatic form *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 8:54, p. 567, n. 9).

3. لنسكنن ***la+nuskinanna*** = we shall certainly settle, lodge, make (s.o.) inhabit (v. i. pl. impfct. emphatic from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *li+taskunû* at 10:67, p. 661, n. 7).

4. i. e., on the Day of Judgement (see Al-Farrâ', *Ma'ânî al-Qur'ân*, II, p. 71). مقام ***maqâm*** = place, standing, position, station. Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See at 10:71, p. 663, n.2).

5. وعيد ***wa'îd*** = threats, promises.

6. i. e., from Allah. استفتحوا ***istaftaḥû*** = they prayed for a decision/ decree/ opening/ victory (v. iii. m. pl. past from *istaftaḥa*, form X of *fataḥa* [*fatḥ*], to open, to conquer. See *tastaftiḥû* at 8:19, 553, n. 3).

7. i. e., Allah granted their prayer and foiled the schemes of the leaders of unbelievers. خاب ***khâba*** = he was frustrated, failed, became unsuccessful, disappointed. See *khâ'ibîn* at 3:127, p. 206, n. 5.

8. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 11:59, p. 699, n. 5).

9. عنيد ***'anîd*** = obstinate, stubborn, resisting stubbornly (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 11:59, p. 699, n. 4).

10. وراء ***warâ'*** = in the rear of, at the back of, behind, beyond, over and above. See at 6:94, p. 430, n. 7.

11. صديد ***ṣadîd*** = secretion, pus.

12. يتجرع ***yatajarra'u*** = he gulps down, swallows (v. iii. m. s. impfct. from *tajarra'a*, form V of *jara'a* [*jar'*], to swallow, to gulp).

13. يسيغ ***yusîghu*** = he swallows, washes down (v. iii. m. s. impfct. from *'asâgha*, form IV of *sâgha* [*sawgh*), to be easy to swallow).

وَمَا هُوَ بِمَيِّتٍ	but he will not be dead;
وَمِن وَرَائِهِۦ	and over and above[1] it
عَذَابٌ	there will be a punishment
غَلِيظٌ ﴿١٧﴾	very severe.[2]
مَّثَلُ ٱلَّذِينَ	18. The likeness of those
كَفَرُوا۟ بِرَبِّهِمْ	who disbelieve in their Lord
أَعْمَٰلُهُمْ كَرَمَادٍ	is: their deeds are like ashes[3]
ٱشْتَدَّتْ بِهِ ٱلرِّيحُ	that the wind[4] hits hard[5]
فِى يَوْمٍ عَاصِفٍ	on a day of tempest.[6]
لَّا يَقْدِرُونَ	They will have no power[7]
مِمَّا كَسَبُوا۟	about what they acquire[8]
عَلَىٰ شَىْءٍ	over anything.[9]
ذَٰلِكَ هُوَ ٱلضَّلَٰلُ	That is the going astray[10]
ٱلْبَعِيدُ ﴿١٨﴾	far away.[11]
أَلَمْ تَرَ أَنَّ ٱللَّهَ	19. Do you not see that Allah
خَلَقَ ٱلسَّمَٰوَٰتِ	created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ	and the earth in truth.
إِن يَشَأْ	If He wills,
يُذْهِبْكُمْ	He may remove[12] you
وَيَأْتِ بِخَلْقٍ	and bring a creation
جَدِيدٍ ﴿١٩﴾	anew.

1. وراء ***warâ'*** = in the rear of, at the back of, behind, beyond, over and above. See at 14:16, p. 792, n. 10.

2. غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, severe. See at 11:58, p. 698, n. 12.

3. i. e., the outcome and net result of their deeds will be like ashes. رماد ***ramâd*** (s.; pl. *'armidah*) = ashes.

4. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 12:94, p. 756, n. 11).

5. اشتدت ***ishtaddat*** = she or it became hard, harsh, intense, violent, vehement, aggravated (v. iii. f. s. past from *ishtadda*, form VIII of *shadda* [*shiddah*], to be firm, hard, strong. See *shadîd* at 14:7, p. 788, n. 7).

6. عاصف ***'âṣif*** = blowing violently, gale, violent wind, tempest, storm, hurricane.

7. يقدرون ***yaqdirûna*** = they have power, are able (v. iii. m. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 2:264, p. 138, n. 9).

8. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 10:27, p. 647, n. 6).

9. i. e., they will not be able to derive any benefit or get any merit out of what they do because their unbelief and disobedience will render null and void all their deeds, however good and well -meaning, just as the violent wind blows away ashes .

10. i. e., the doing of good deeds without belief and submission to Allah is a proceeding in the wrong direction, for, just as straying from the right path cannot take a person to his desired destination, so the absence of belief in Allah will not acquire for one any merit and benefit in the hereafter. ضلال ***ḍalâl*** = error, straying from the right path. See at 13:14, p. 769, n. 13.

11. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 11:89, p. 710, n. 7).

12. يذهب ***yudh-hib***(*u*) = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless for the verb is conclusion of a conditional clause preceded by *'in*. See at 9:15, p. 582, n. 6.

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿٢٠﴾

20. And this is not on Allah's part anything hard.[1]

وَبَرَزُوا۟ لِلَّهِ جَمِيعًا

21. And they will emerge[2] before Allah all together .

فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟

Then there will say those who were weak[3] to those who had turned haughty:[4]

إِنَّا كُنَّا لَكُمْ تَبَعًا

"We had indeed been for you the followers.[5]

فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ

So will you be of avail[6] to us against Allah's punishment a little bit?

قَالُوا۟

They will say:

لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ

"Had Allah guided us we would have guided you.

سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا

It is the same on us whether we are perturbed[7] or bear with patience.[8]

مَا لَنَا مِن مَّحِيصٍ ﴿٢١﴾

We do not have any escape."[9]

Section (*Rukû'*) 4

وَقَالَ ٱلشَّيْطَٰنُ

22. And Satan will say

1. i. e., the annihilation of a people and replacing them by another generation or species is nothing difficult on Allah's part. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 14:1, p. 785, n. 7.

2. i. e., on the Day of Judgement. برزوا *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 4:81, p. 277, n. 1).

3. ضعفاء *ḍu'afâ'* (pl.; s. *ḍa'îf*) = the weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'îl* from *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *ḍa'îf* at 11:91, p. 711, n. 2.

4. i. e., the leaders who had misguided them. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 10:75, p. 665, n. 1).

5. تبع *taba'* = followers, following, subordinates, dependency, succession.

6. مغنون *mughnûn* (pl., s. مغن/ مغنى *mughnin*) = those who avail, make free from want, enrich, suffice, be of use (act. participle from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnat* at 10:101, p. 714, n. 3).

7. The leaders who mislead people will themselves be helpless against Allah's punishment. So they will not be able to come to any use for those whom they had misled in the worldly life. جزعنا *jazi'nâ* = were worried, perturbed, concerned, anxious (v. i. pl. past from *jazi'a* [*jaza'/juzû'*], to be worried, concerned).

8. صبرنا *ṣabarnâ* = we bore with patience, persevered, endured (v. i. pl. past from *ṣabara* [*ṣabr*], to be patient. See *la+naṣbiranna* at 14:11, p. 791, n. 15).

9. محيص *maḥîṣ* = escape, flight, place of refuge, retreat (verbal noun; also noun of place from *ḥâṣa* [*ḥayṣ,/ḥayṣah/maḥîṣ*], to escape, to flee. See at 4:121, p. 297, n. 11.

لَمَّا قُضِيَ الْأَمْرُ when the matter was decided:[1]
إِنَّ اللَّهَ وَعَدَكُمْ "Verily Allah promised you
وَعْدَ الْحَقِّ a promise of truth
وَوَعَدتُّكُمْ while I promised you and
فَأَخْلَفْتُكُمْ then I disappointed you ;[2]
وَمَا كَانَ لِيَ عَلَيْكُم for I did not have over you
مِّن سُلْطَانٍ any authority[3]
إِلَّا أَن دَعَوْتُكُمْ except that I called you
فَاسْتَجَبْتُمْ لِي and you responded[4] to me.
فَلَا تَلُومُونِي So do not blame[5] me
وَلُومُوا أَنفُسَكُم but blame yourselves.
مَّا أَنَا بِمُصْرِخِكُمْ I cannot relieve[6] you
وَمَا أَنتُم بِمُصْرِخِيَّ nor can you relieve me.
إِنِّي كَفَرْتُ بِمَا I disbelieve[7] in your
أَشْرَكْتُمُونِ having made me a partner[8]
مِن قَبْلُ afore.
إِنَّ الظَّالِمِينَ Verily the transgressors[9] will
لَهُمْ عَذَابٌ have for them a punishment
أَلِيمٌ ﴿٢٢﴾ most painful."[10]

وَأُدْخِلَ 23. And admitted will be
الَّذِينَ آمَنُوا those who believed
وَعَمِلُوا الصَّالِحَاتِ and did the good deeds

1. i. e., after the conclusion of the judgement. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 12:41, p. 737, n. 9).

2. i. e., I failed and abandoned you. اخلفت ***akhlaftu*** = I failed to keep, went back on my word, broke the promise, disappointed (v. i. s. past from *akhlafa*, form IV of *kahlafa* [*khalf*], to come after. See *'akhlafû* at 9:77, p. 611, n. 4).

3. i. e., any authority and evidence that what I promised was true. سلطان ***sulṭân*** = authority, mandate, rule, sanction. See at 14:10, p. 790, n. 9.

4. استجبتم ***istajabtum*** = you responded, answered, (v. ii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbû* at 13:17, p. 772, n. 5).

5. لا تلوموا ***lâ talûmû*** = do not blame, censure, rebuke, reproach (v. ii. m. pl. imperative {prohibition} from *lâma* [*lawm/ malûm/ malâmah*], to blame, to censure. See *lumtunna* at 12:32, p. 733, n.9).

6. مصرخ ***muṣrikh*** = one who relieves, helps, aids (act. participle from *'aṣrakha*, form IV of *ṣarakha* [*ṣarâkh/ṣarîkh*], to cry, to shout, to cry for help).

7. كفرت ***kafartu***= I disbelieved, denied, became ungrateful, covered (v. i. s. past from *kafara* [*kufr*], to cover. See *kafartum* at 14:7, p. 788, n. 6).

8. i. e., a partner in your obedience to Allah. أشركتم ***'ashraktum*** = you set partners, gave a share (v. ii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *tushrikûna* at 11:54, p. 697, n. 6).

9. i. e., specially those who set partners with Allah. Note that at 31:13 ***shirk*** or setting partners with Allah is called a grave ***zulm***. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 12:75, p. 749, n. 15).

10. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 11:102, p. 714, n. 10.

جَنَّٰتٍ into gardens[1]

تَجْرِى مِن تَحْتِهَا flowing[2] below them

ٱلْأَنْهَٰرُ the rivers,

خَٰلِدِينَ فِيهَا they abiding[3] therein for ever

بِإِذْنِ رَبِّهِمْ by the leave[4] of their Lord.

تَحِيَّتُهُمْ فِيهَا Their greeting[5] therein will

سَلَٰمٌ ﴿٢٣﴾ be "Peace".

أَلَمْ تَرَ كَيْفَ 24. Do you not see how

ضَرَبَ ٱللَّهُ مَثَلًا Allah strikes[6] an instance?

كَلِمَةً طَيِّبَةً A good word[7] is

كَشَجَرَةٍ طَيِّبَةٍ like a good tree,

أَصْلُهَا ثَابِتٌ its root is firmly fixed[8]

وَفَرْعُهَا فِى ٱلسَّمَآءِ and its branch[9] is in the sky.

﴿٢٤﴾

تُؤْتِىٓ أُكُلَهَا 25. It gives its fruit[10]

كُلَّ حِينٍ at all the time

بِإِذْنِ رَبِّهَا by the leave of its Lord.

وَيَضْرِبُ ٱللَّهُ And Allah strikes

ٱلْأَمْثَالَ لِلنَّاسِ the instances for men

لَعَلَّهُمْ that they may

يَتَذَكَّرُونَ bear in mind.[11]

﴿٢٥﴾

1. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 6:99, p. 433, n. 5.

2. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 13:35, p. 780, n. 1).

3. خالدين ***khâlidîn*** (pl.;acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 11:106, p. 715, n. 11.

4. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission, authorization. See at 10:100, p. 673, n.1).

5. تحية ***taḥiyyah*** (s.; pl. *taḥiyyât*) = greeting. salutation.

6. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See *yaḍribu* at 13:17, p. 772, n. 2.

7. i. e., the good word of faith (*'îmân*), the acceptance and assertion of monotheism – there is no god except Allah. (See Ibn Kathîr, IV, 410-411; *Al-Baḥr*, VI, 435-436).

8. As the root of a good tree is firmly fixed in the earth, so the root of the good word, the assertion of monotheism, is firmly fixed in the heart of the believer. ثابت ***thâbit*** = firm, fixed, established, steady, stable, confirmed, proven (act. participle from *thabata* [*thibât/ thubût*], to stand firm, to be proven).

9. And just as the branch of a good tree spreads out into the sky, so the branch of the word of faith, i. e., the good deed proceeding from *'îmân* (faith), rises high to Allah (see 35:10 = "To Him ascends the good word and the good deed raises it."). فرع ***far'*** (s.; pl. *furû'/'afru'*) = branch, twig, section, limb.

10. And just as Allah always produces the fruits of a good tree, so He always gives merit and bestows blessings for a good deed. اكل ***'ukul*** = fruit, food. See at 13:35, p. 780, n. 2.

11. تتذكرون ***tatadhakkarûna*** = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *yatadhakkarûna* at 2:221, p.109, n. 3.

وَمَثَلُ	26. And the instance
كَلِمَةٍ خَبِيثَةٍ	of a bad[1] word[2]
كَشَجَرَةٍ خَبِيثَةٍ	is like a bad tree
ٱجْتُثَّتْ مِن	uprooted[3] from
فَوْقِ ٱلْأَرْضِ	above the earth,
مَا لَهَا مِن قَرَارٍ	it having no stability.[4]
﴿٢٦﴾	
يُثَبِّتُ ٱللَّهُ	27. Allah makes firm[5]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
بِٱلْقَوْلِ ٱلثَّابِتِ	with the firm word[6]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the wordly life
وَفِى ٱلْءَاخِرَةِ ۖ	and in the hereafter;[7]
وَيُضِلُّ ٱللَّهُ	and Allah lets go astray[8]
ٱلظَّٰلِمِينَ ۚ	the transgressors.
وَيَفْعَلُ ٱللَّهُ	And Allah does
مَا يَشَآءُ ﴿٢٧﴾	what He will.

Section (*Rukû'*) 5

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ	28. Do you not see those[9]
بَدَّلُوا۟	who substituted[10]
نِعْمَتَ ٱللَّهِ كُفْرًا	Allah's favour for unbelief[11]
وَأَحَلُّوا۟ قَوْمَهُمْ	and settled their people [12]
دَارَ ٱلْبَوَارِ ﴿٢٨﴾	in the abode of ruin?[13]

1. خبيثة ***khabîthah*** (f. s.; pl. *khab'ith*) = bad, evil, vicious, noxious, malignant. See *khabîth* at 5:100, p. 379, n. 8.
2. i. e., the word of unbelief and *shirk*.
3. احتثت ***ujtuththat*** = she or it was uprooted, torn out (v. iii. f. s. past passive from *ijtaththa*, form VIII of *jaththa* [*jathth*], to uproot, to tear out).
4. Just as an uprooted tree has no stability and cannot grow and give fruit, so a person without faith has no root in life and his deeds, however, good, will not be accepted and will have no merit; for they are devoid of the basis of faith (*'îmân*).
قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest.
5. يثبت ***yuthabbitu***= he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).
6. i. e., the word and formula of the faith and adherence to it.
7. Faith (*'îmân*) provides a mooring and object in life whereby Allah enables the believer to go through all the trials and tribulations in the world and to steer clear through all the trials and reckoning in the hereafter.
8. يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 13:27, p. 776, n. 1).
9. The immediate allusion is to the unbelieving leaders of Makka; but the statement applies to all unbelieving leaders of all times and places.
10. بدلوا ***baddalû*** = they changed, altered, substituted (v. iii. m. pl. past from *baddala*, form II of *badala* [*badal*], to replace. See *baddala* at 7:162, p.528, n. 7).
11. The Quraysh leaders, instead of being grateful for Allah's having blessed Makka and raised His Messenger from among them, disbelieved and rejected the Prophet.
12. أحلوا ***'aḥallû*** = they settled, established, translocated, made permissible (v. iii. m. pl. past from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥulûl/ḥill*], to untie, to settle down, to be allowed. See *yuḥillûna* at 9:37, p. 593, n. 2).
13. بوار ***bawâr*** = ruin, perdition.

جَهَنَّمَ 29. Hell,[1]
يَصْلَوْنَهَا wherein they will burn;[2]
وَبِئْسَ ٱلْقَرَارُ and bad is the place of rest![3]
﴿٢٩﴾
وَجَعَلُوا۟ لِلَّهِ 30. And they set[4] for Allah
أَندَادًا لِّيُضِلُّوا۟ eaquals[5] to lead astray[6]
عَن سَبِيلِهِۦ ۗ from His way.
قُلْ تَمَتَّعُوا۟ Say: "Enjoy;[7]
فَإِنَّ مَصِيرَكُمْ verily your destination[8]
إِلَى ٱلنَّارِ ﴿٣٠﴾ is the fire."

قُل لِّعِبَادِىَ 31. Say to My servants
ٱلَّذِينَ ءَامَنُوا۟ who believe
يُقِيمُوا۟ ٱلصَّلَوٰةَ that they perform the prayer
وَيُنفِقُوا۟ مِمَّا and expend[9] out of what
رَزَقْنَٰهُمْ We provide[10] for them,
سِرًّا وَعَلَانِيَةً secretly[11] and openly,[12]
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ before that there comes a day
لَّا بَيْعٌ فِيهِ wherein will be no trading[13]
وَلَا خِلَٰلٌ ﴿٣١﴾ nor friendship.[14]

ٱللَّهُ ٱلَّذِى خَلَقَ 32. Allah is He Who created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth

1. The "abode of ruin" mentioned in the last *'âyah* is explained in this *'âyah*.
2. يصلون ***yaṣlawna*** = they will burn, broil (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *nuṣlî* at 4:56, p. 265, n. 5).
3. See note 3 on the previous page.
4. جعلوا ***ja'alû*** = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 6:100, p. 433, n. 13).
5. أنداد ***andâd*** (sing. *nidd*) = equals, compeers, partners, rivals. See at 2:165, p. 77, n. 11.
6. i. e., to lead astray others from the way of Allah.
7. i. e., enjoy for a while this worldly life and the favours you have been given. تمتعوا ***tamatta'û*** = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 11:65, p. 701, n. 10).
8. i. e., in the hereafter. This is a threat and a warning. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 9:73, p. 609, n. 7).
9. i. e., pay *zakâh* and in charity (*sadaqah*). ينفقوا ***yunfiqû***(*na*) = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because of a hidden *'an* before the verb. See *yunfiqûna* at 9:121, p. 631, n. 9).
10. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 10:93, p. 670, n. 7).
11. i. e., giving in charity secretly and openly. سرا ***sirran*** = secretly, privately, confidentially, hiddenly. See at 2 :274, p. 143, n. 12.
12. علانية ***'alâniyatan*** = openly, overtly, publicly, patently See at 13:22, p. 774, n. 2.
13. i. e., there will be no giving in charity for the purpose of gaining merits and rebate in punishment. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 9:111, p. 626, n. 5.
14. i. e., none will come forward as a friend to intercede on behalf of anyone. خلال ***khilâl*** (pl. ; s. *khullah*) = friendship, friends.

وَأَنزَلَ	and sends[1] down
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water,
فَأَخْرَجَ بِهِۦ	then produces[2] therewith
مِنَ ٱلثَّمَرَٰتِ	types of crops[3]
رِزْقًا لَّكُمْ	as provision for you; and
وَسَخَّرَ	He has made serviceable[4]
لَكُمُ ٱلْفُلْكَ	to you the ships[5]
لِتَجْرِىَ	that they may proceed[6]
فِى ٱلْبَحْرِ بِأَمْرِهِۦ	in the sea by His command;[7]
وَسَخَّرَ	and He has made serviceable
لَكُمُ ٱلْأَنْهَٰرَ ﴿٣٢﴾	to you the rivers.
وَسَخَّرَ	33. And He has made
لَكُمُ	serviceable to you
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon
دَآئِبَيْنِ	both going on persistently;[8]
وَسَخَّرَ	and He has made serviceable
لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ	to you the night and the day.
﴿٣٣﴾	
وَءَاتَىٰكُم مِّن	34. And He gives you of
كُلِّ مَا سَأَلْتُمُوهُ	all that you ask for;[9]
وَإِن تَعُدُّوا	and if you count[10]
نِعْمَتَ ٱللَّهِ	the favours of Allah

1. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 13:17, p. 771, n. 3).

2. أخرج ***'akhraja*** = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 12:100, p. 758, n.11).

3. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, crops, yields, results, benefits. See at 7:130, p. 512, n. 11).

4. The seas, the sun, the moon, the rivers, the day and night, in fact everything have been made by Allah for the benefit and service to man. سخر ***sakhkhara*** = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 13:2, p. 764, n.1).

5. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 11:37, p. 691, n. 3.

6. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 13:35, p. 780, n. 1).

7. أمر ***'amr*** (s.; pl. اوامر *'awâmir*/ امور *'umûr*) = order, command, decree/ matter, issue, affair, deed. See at 12:15, p. 726, n. 11.

8. دائبين ***dâ'ibayn*** (dual; acc./gen. of *dâ'ibân*, pl. *dâ'ibûn;* s. *dâ'ib*) = assiduous, tireless, idefatigable, persistent, doing or going on persistely (act. participle from *da'ba* [*da'b/du'ûb*], to persist, to be untiring). See *da'b* at 12:47, p. 739, n. 10.

9. سألتم ***sa'altum*** = you asked, enquired implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'alta* at 9:65, p. 604, n. 11).

10. تعدوا ***ta'uddû***(*na*) = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *ma'dûdah* at 12:20, p. 728, n. 9).

لَا تُحْصُوهَآ إِنَّ you cannot enumerate[1] them.
ٱلْإِنسَٰنَ لَظَلُومٌ Verily man is very unjust,[2]
كَفَّارٌ ﴿٣٤﴾ extremely ungrateful.[3]

Section (*Rukû'*) 6

وَإِذْ قَالَ إِبْرَٰهِيمُ 35. And when Ibrâhîm said:
رَبِّ ٱجْعَلْ "My Lord, make[4]
هَٰذَا ٱلْبَلَدَ ءَامِنًا this place[5] safe and secure[6]
وَٱجْنُبْنِى وَبَنِىَّ and keep me away[7] and my
أَن نَّعْبُدَ sons from worshipping
ٱلْأَصْنَامَ ﴿٣٥﴾ the idols."[8]

رَبِّ 36. "My Lord,
إِنَّهُنَّ أَضْلَلْنَ indeed they have misled[9]
كَثِيرًا مِّنَ ٱلنَّاسِ many of men.
فَمَن تَبِعَنِى So whoever follows[10] me
فَإِنَّهُۥ مِنِّى he is of me;[11]
وَمَنْ عَصَانِى and whoever disobeys[12] me,
فَإِنَّكَ غَفُورٌ then you are Most Forgiving,
رَّحِيمٌ ﴿٣٦﴾ Most Merciful.

رَبَّنَآ 37. "Our Lord,
إِنِّىٓ أَسْكَنتُ I have lodged[13]

1. تحصوا ***tuḥṣû*** (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'aḥṣâ* , to count. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*).

2. ظلوم ***ẓalûm*** = very unjust, intensely transgressing (act. participle in the intensive form of *fa'ûl* from *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓâlimîn* at 14:22, p. 795, n. 9).

3. كفار ***kaffâr*** = arch-unbeliever, extremely ungrateful. (Active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful, to cover). See *kafartu* at 14:22, p. 795, n. 7.

4. This and the following *'âyahs* refer to Prophet Ibrâhîm's settlement of his son Ismâ'îl and wife Hâjar at Makka. اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 12:55, p. 742, n. 8).

5. i. e., Makka. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place. See at 2:126, p. 60, n. 2.

6. عامن ***'âmin*** (s.; pl. *'âminûn*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See *'âminîn* at 12:99, p. 758, n. 3).

7. اجنب ***ujnub*** = ward off, avert, keep away (v. ii. m. s. imperative from *janaba*, to avert).

8. أصنام ***'aṣnâm*** (pl.; s. صنم *ṣanam*) = idols, images. See at 7:138, p. 516, n. 1.

9. i. e., they have been the cause of misleading many. أضللن ***'aḍlalnâ*** = they (fem.) misled, led astray, caused to err (v. iii. f. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yuḍillu* at 14:27, p. 797, n. 8).

10. تبع ***tabi'a*** = he followed, pursued, succeeded, came after (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *ittaba'a* at 12:108, p. 761, n. 6).

11. i. e., he belongs to my community, the community of Muslims.

12. عصا ***'aṣâ*** = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân/ ma'ṣiyah*, to disobey, to defy. See *'aṣaytu* at 11:63, p. 701, n. 1).

13. أسكنت ***'askantu*** = I lodged, settled, made (someone) inhabit (v. i. s. past from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *la+nuskinanna* at 14:14, p. 791, n. 3).

مِن ذُرِّيَّتِي	some of my progeny[1] in
بِوَادٍ غَيْرِ ذِي زَرْعٍ	a vale[2] without cultivation[3]
عِندَ بَيْتِكَ ٱلْمُحَرَّمِ	near Your Sacred House,[4]
رَبَّنَا	Our Lord,
لِيُقِيمُوا۟	that they may perform
ٱلصَّلَوٰةَ	the prayer.
فَٱجْعَلْ أَفْـِٔدَةً	So make the hearts[5]
مِّنَ ٱلنَّاسِ	of some men
تَهْوِىٓ إِلَيْهِمْ	incline[6] towards them;
وَٱرْزُقْهُم	and give them provision
مِّنَ ٱلثَّمَرَٰتِ	of the fruits[7]
لَعَلَّهُمْ	that they may
يَشْكُرُونَ ﴿٣٧﴾	express garatitude."[8]
رَبَّنَآ	38. "Our Lord,
إِنَّكَ تَعْلَمُ	verily You know
مَا نُخْفِى	what we conceal[9]
وَمَا نُعْلِنُ	and what we disclose;[10]
وَمَا يَخْفَىٰ	and there hides not
عَلَى ٱللَّهِ مِن شَىْءٍ	from Allah anything
فِى ٱلْأَرْضِ وَلَا	in the earth, nor in the sky."
فِى ٱلسَّمَآءِ ﴿٣٨﴾	
ٱلْحَمْدُ لِلَّهِ	39."All the praise is for Allah
ٱلَّذِى وَهَبَ لِى	Who has gifted[11] me,

1. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 13:38, p. 781, n. 8).

2. i. e., the valley where the Ka'ba stands. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, gorge. See *'awdiyah* at 13:17, p. 771, n. 5.

3. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, fields. See at 13:4, p. 65, n. 2.

4. i. e., the Ka'ba. محرم ***muḥarram*** = prohibited, forbidden, interdicted, rendered inviolate, sacred (passive participle from *ḥarrama*, from II of *ḥaruma/ḥarima* , to be prohibited. See *ḥarrama* at 7:50, p. 484, n. 9).

5. أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 6:113, p. 439, n. 2.

6. تهوى ***tahwî*** = she or it inclines, yearns, desires, fancies, loves, becomes fond of (v. iii. f. s. impfct. from *hawiya* [*hawan*], to desire, to love. See *tahwâ* at 5:70, p. 365, n. 2).

7. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 14:32, p. 799, n. 3).

8. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 12:38, p. 736, n. 6).

9. نخفى ***nukhfî*** = we conceal, secrete, hide (v. i. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/khufyah*], to be hidden. See *yukhfûna* at 6:28, p. 401, n. 10).

10. نعلن ***nu'linu*** = we disclose, declare, make known, v. i. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See *yu'linûna* at 11:5, p. 679, n. 2).

11. Prophet Ibrâhîm, peace be on him, expressed special gratitude to Allah for having been blessed with the two sons, Ismâ'îl and Ishaq, peace be on them, at a very advanced age of 86 and 99 years respectively. وهب ***wahaba*** = he gifted, bestowed, donated, presented, granted, accorded (v. iii. m. s. past from *wahb*, to donate. See *wahabnâ* at 6:84, p. 425, n. 5).

عَلَى ٱلْكِبَرِ in spite of the old age,[1]
إِسْمَٰعِيلَ وَإِسْحَٰقَ Ismâ'îl and Ishâq.
إِنَّ رَبِّى Verly my Lord is
لَسَمِيعُ ٱلدُّعَآءِ ﴿٣٩﴾ All-Hearing[2] of the prayer."

رَبِّ ٱجْعَلْنِى 40. "My Lord, make me
مُقِيمَ ٱلصَّلَوٰةِ the performer[3] of prayer,
وَمِن ذُرِّيَّتِى and of my progeny.
رَبَّنَا وَتَقَبَّلْ دُعَآءِ Our Lord, accept[4] my prayer."
﴿٤٠﴾

رَبَّنَا 41. "Our Lord,
ٱغْفِرْ لِى وَلِوَٰلِدَىَّ forgive[5] me and my parents
وَلِلْمُؤْمِنِينَ and the believers,
يَوْمَ يَقُومُ on the day there takes place
ٱلْحِسَابُ ﴿٤١﴾ the reckoning."

Section (*Rukû'*) 7

وَلَا تَحْسَبَنَّ ٱللَّهَ 42. And never consider[6] Allah
غَٰفِلًا عَمَّا unmindful[7] of what
يَعْمَلُ ٱلظَّٰلِمُونَ the transgressors do.
إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ He but defers[8] them to a day
تَشْخَصُ فِيهِ wherein will stare[9]
ٱلْأَبْصَٰرُ ﴿٤٢﴾ all the eyes.[10]

1. كبر ***kibar*** = old age, greatness, eminence, bigness, grandeur, magnitude. See at 2:266, p. 139, n. 13.

2. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 3:38, p. 170, n. 11).

3. مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 9:68, p. 606, n. 4).

4. تقبل ***taqabbal*** = accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See at 3:35, p.168, n. 11).

5. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 3:147, p. 212, n. 8).

6. لا تحسبن ***lâ taḥsabanna*** = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic {prohibition} from *ḥasaba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 3:178, p. 230, n. 3).

7. غافل ***ghâfil*** (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed). See at 11:123, p. 721, n. 8.

8. يؤخر ***yu'akhkhiru*** = de delays, postpone, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. See *yu'akhkhira* at 14:10, p. 790, n. 5).

9. i. e., stare in horror and perplexity. تشخص ***tashkhaṣu*** = she or it gazes, stares, rises, appears (v. iii. f. s. impfct. from *shakhaṣa* [*shukhûṣ*], to rise, to stare).

10. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 6:110, p.437, n. 9).

مُهْطِعِينَ 43.Running with necks pro-
مُقْنِعِي رُءُوسِهِمْ truded,[1]uplifting their heads,[2]
لَا يَرْتَدُّ إِلَيْهِمْ there not falling back[3]to them
طَرْفُهُمْ their gaze,[4]
وَأَفْئِدَتُهُمْ هَوَاءٌ ﴿٤٣﴾ and their hearts void.[5]

وَأَنذِرِ ٱلنَّاسَ 44. And warn[6] mankind of
يَوْمَ يَأْتِيهِمُ the day when there will come
ٱلْعَذَابُ to them the punishment.
فَيَقُولُ ٱلَّذِينَ Then there will say those
ظَلَمُوا۟ رَبَّنَآ who transgress:[7] " Our Lord,
أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ defer[8] us till a short term,
نُّجِبْ دَعْوَتَكَ we will respond[9] to Your call
وَنَتَّبِعِ ٱلرُّسُلَ and follow the Messengers.
أَوَلَمْ تَكُونُوٓا۟ "Were you not wont
أَقْسَمْتُم مِّن قَبْلُ to swear[10] before
مَّا لَكُم that you would not have
مِّن زَوَالٍ ﴿٤٤﴾ any end?"[11]

وَسَكَنتُمْ 45. "And you did dwell
فِى مَسَٰكِنِ ٱلَّذِينَ in the habitats of those who
ظَلَمُوٓا۟ أَنفُسَهُمْ had wronged themselves,
وَتَبَيَّنَ لَكُمْ and clear had become[12]to you

1. مهطعين ***muhṭi'în*** (pl.; acc./gen. of *muhṭi'ûn*; s. *muhṭi'*) = those who protrude their necks in running (act. participle from *'ahta'a*, to protrude or outstretch the neck).

2. مقنعي ***muqni'î(n)*** (pl.; acc./genitive of *muqn'ûn*; s. *muqni'*) = those who raise, uplift (act. participle from *'aqna'a*, form IV of *qana'a* [*qan'/ qunû'/ qanâ'ah*], to raise, to be satisfied).

3. يرتد ***yartaddu*** = he apostatizes, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lâ tartaddû* at 5:21, p. 340, n. 2).

4. طرف ***ṭarf*** = glance, look, eye.

5. هواء ***hawâ'*** = air, wind, climate, void.

6. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 10:2, p. 635, n. 5).

7. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 11:67, p. 702, n. 3).

8. أخر ***'akhkhir*** = defer, put off, postpone, delay (v. ii. m. s. imperative from *'akhkhara*, form II from the root *'akhr*. See *yu'akhkhiru* at 14:42, p. 802, n. 8).

9. نجب ***nujib(u)*** = we respond, reply, answer (v. i. pl. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. The final letter is vowelless because the verb is conclusion of a conditional clause. See *mujîb* at 11:61, p. 7000, n. 5).

10. أقسمتم ***'aqsamtum*** = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasm*], to divide, split. See at 7:49, p. 484, n. 2).

11. i. e., an end to your life, affluence and position. زوال ***zawâl*** = end, extinction, cessation, disappearance, setting.

12. تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 9:13, p. 627, n. 6).

كَيْفَ فَعَلْنَا بِهِمْ how We dealt with them[1] and
وَضَرَبْنَا لَكُمُ struck[2] for you
ٱلْأَمْثَالَ ﴿٤٥﴾ the instances."
وَقَدْ مَكَرُوا۟ 46. And they had plotted[3]
مَكْرَهُمْ their scheme;[4]
وَعِندَ ٱللَّهِ but with Allah lay
مَكْرُهُمْ وَإِن their scheme,[5] though
كَانَ مَكْرُهُمْ their scheme was
لِتَزُولَ such as would vanish[6]
مِنْهُ ٱلْجِبَالُ ﴿٤٦﴾ therefor the mountains.

فَلَا تَحْسَبَنَّ ٱللَّهَ 47.So never think[7] that Allah
مُخْلِفَ وَعْدِهِۦ will break[8] His promise
رُسُلَهُۥٓ to His Messengers.
إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
ذُو ٱنتِقَامٍ ﴿٤٧﴾ Master of Retribution.[9]

يَوْمَ 48. On the day
تُبَدَّلُ ٱلْأَرْضُ changed[10] will be the earth
غَيْرَ ٱلْأَرْضِ into another earth,
وَٱلسَّمَٰوَٰتُ and the heavens;
وَبَرَزُوا۟ and they will emerge[11]
لِلَّهِ before Allah,

1. For the ruins of the peoples destroyed for their sins were in existence and visible; and these constituted instances of how Allah's wrath and punishments befall the transgressors.

2. ضربنا ***ḍarabnâ*** = we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. See *ḍaraba* at 14:24, p. 796, n. 2.

3. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 3:54, p. 177, n. 1).

4. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 13:33, p. 779, n. 4.

5. i. e., it was quite known to Allah and He is to deal with it.

6. i. e., it was so grave as to obliterate mountains. تزول ***tazûla(u)*** = she or it vanishes, disappears, ceases to exist, terminates (v. iii. f. s. impfct. from *zâla* [*zawâl*], to go away, disappear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *lâ yazâlu* at 13:31, p. 777, n.9).

7. This is an assurance and encouragement to the Prophet and the Muslims. لا تحسبن ***lâ taḥsabanna*** = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic {prohibition} from *ḥasaba* [*ḥasb, ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 14:42, p. 802, n. 6).

8. مخلف ***mukhlif*** = one who breaks, goes back on his word (act. participle from *'akhlafa*, form IV of *khalafa* [*khalf*], to come after. See *'akhlaftu* at 14:22, p. 795, n. 2).

9. انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 5:95, p. 377, n. 12.

10. i. e., on the Day of Judgement after resurrection. تبدل ***tubaddalu*** = she or it is changed, altered, substituted, exchanged (v. iii. f. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *baddalû* at 14:128, p.797, n. 710).

11. برزوا ***barazû*** = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 14:21, p. 794, n. 2).

ٱلْوَٰحِدِ ٱلْقَهَّارِ ﴿٤٨﴾ the One, the Al-Mighty.[1]

وَتَرَى 49. And you will see
ٱلْمُجْرِمِينَ يَوْمَئِذٍ the sinners[2] that day
مُقَرَّنِينَ yoked together[3]
فِى ٱلْأَصْفَادِ ﴿٤٩﴾ in fetters.[4]

سَرَابِيلُهُم 50. Their apparels[5] will be
مِّن قَطِرَانٍ of tar;[6]
وَتَغْشَىٰ وُجُوهَهُمُ and the fire will wrap up[7]
ٱلنَّارُ ﴿٥٠﴾ their faces.

لِيَجْزِىَ ٱللَّهُ 51. That Allah may requite[8]
كُلَّ نَفْسٍ each individual
مَّا كَسَبَتْ for what it acquires.[9]
إِنَّ ٱللَّهَ سَرِيعُ Verily Allah is Prompt[10]
ٱلْحِسَابِ ﴿٥١﴾ in taking account.[11]

هَٰذَا بَلَٰغٌ 52. This is a communiqué[12]
لِّلنَّاسِ to mankind,
وَلِيُنذَرُوا۟ and that they may be warned[13]
بِهِۦ thereby;
وَلِيَعْلَمُوٓا۟ and that they may know

1. قهار ***qahhâr*** = the Subduer, the All-Mighty.

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, sinners, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 11:116, p. 719, n. 9).

3. مقرنين ***muqarranîn*** (pl.; acc./genitive of *muqarranûn*; s. *mqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple).

4. أصفاد ***'aṣfâd*** (pl.; s. صفد *ṣafad*) = fetters, shackles.

5. سرابيل ***sarâbîl*** (pl.; s. سربال *sirbâl*) = garments, apparels, coats of mail.

6. قطران ***qaṭirân*** = tar.

7. تغشى ***taghshâ*** = she wraps, covers, envelops (v. iii. f. s. impfct. from *ghashiya* [*ghashâwah*], to cover, to envelop. See *yastaghshûna* at 11:5, p. 678, n. 11).

8. يجزى ***yajziya(zî)*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 10:4, p. 637, n.1).

9. كسبت ***kasabat*** = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 6:70, p. 419, n. 3)

10. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 13:41, p. 782, n. 9.

11. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 13:40, p. 782, n.5.

12. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:99, p. 379, n. 4.

13. ينذروا ***yundharû(na)*** = they are warned, cautioned (v. iii. m. pl. impfct. passive from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The terminal *nûn* is dropped for a hidden *'an* in *li* {of motivation} coming before the verb. See *yundhira* at 7:63, p. 490, n. 8).

أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ that He is but One God,

وَلِيَذَّكَّرَ and that there may take heed[1]

أُولُوا الْأَلْبَٰبِ ﴿٥٢﴾ the possessors of acumen.[2]

1. يذكر ***yadhdhakkara***(*u*) (originally يتذكر *yatadhakkara*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yadhdhakkaru* at 3:7, p. 157, n. 1).

2. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 13:19, p. 773, n. 3).

15. *SÛRAT AL-ḤIJR*

Makkan: 99 *'âyahs*

This is also a Makkan *sûrah* which deals with the fundamentals of the faith – monotheism, the truth of the Messengership (*risâlah*), resurrection, reward and punishment. It draws attention to the destruction of the previously unbelieving and sinful nations, particularly the Thamûd people, to whom Prophet Ṣâlih, peace be on him, was sent. They lived in al-Ḥijr, a region in north Arabia between Madina and Syria, where their ruins are still visible. The *sûrah* is named after it. This account is given in the context of the theme that all the previous Prophets and Messengers of Allah were opposed and ridiculed by the unbelievers of their respective peoples. The *sûrah* also refers to the creation of 'Âdam, peace be on him, and the disobedience of Iblîs who vowed to endeavour to misled men. It concludes by consoling the Prophet Muhammad, peace and blessings of Allah be on him, reminding him of Allah's great favour in sending down the Qur'ân on him, asking him to bear with patience the opposition and enmity of the unbelievers of his own community and giving him the good tidings of Allah's help and victory in the near future.

سُورَةُ الحِجرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓرٓ 1. *'Alif-Lâm-Râ.*[1]

تِلْكَ ءَايَٰتُ These are the signs[2] of

ٱلْكِتَٰبِ the Book and

وَقُرْءَانٍ مُّبِينٍ ۝١ a Qur'ân open and clear.[3]

رُّبَمَا يَوَدُّ 2. Perhaps[4] there would wish[5]

ٱلَّذِينَ كَفَرُوا۟ لَوْ those who disbelieve if only

كَانُوا۟ مُسْلِمِينَ ۝٢ they had been Muslims.[6]

ذَرْهُمْ يَأْكُلُوا۟ 3. Leave[7] them alone to eat

وَيَتَمَتَّعُوا۟ and enjoy[8]

وَيُلْهِهِمُ and let there beguile[9] them

ٱلْأَمَلُ the hope;

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 14:5, p. 787, n. 1.

3. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 12:8, p. 728, n. 11

4. ربما ***rubamâ*** = perhaps, maybe, possibly.

5. يود ***yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 4:42, p. 259, n. 2.

6. The unbelievers will say so when they will see the horror of the Day of Judgement and the mercy shown to the believers.

7. The address is to the Prophet and the Muslims. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 9:86, p. 614, n. 12).

8. يتمتعوا ***yatamatta'û(na)*** = they enjoy, relish, (v. ii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. The terminal *nûn* is dropped because of a hidden *'an* before the verb. See *tamatta'û* at 14:30, p. 798, n. 7.

9. يلهه ***yulhi(hî)*** = he or it beguiles, distracts, diverts (v. iii. m. s. impfct. from *'alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. The final *yâ'* is dropped because of a hidden *'an* before the verb. See *lahw* at 6:70, p. 418, n. 10).

فَسَوْفَ يَعْلَمُونَ ﴿٣﴾ for soon they will know.[1]

وَمَآ أَهْلَكْنَا 4. And We destroyed[2] not
مِن قَرْيَةٍ إِلَّا وَلَهَا any habitation[3] but it had
كِتَابٌ مَّعْلُومٌ ﴿٤﴾ a writ[4] known.

مَّا تَسْبِقُ 5. Neither can there forestall[5]
مِنْ أُمَّةٍ أَجَلَهَا any people its term,[6]
وَمَا يَسْتَـْٔخِرُونَ ﴿٥﴾ nor can they defer.[7]

وَقَالُوا۟ يَـٰٓأَيُّهَا ٱلَّذِى 6. And they say: "O you on
نُزِّلَ عَلَيْهِ whom has been sent down
ٱلذِّكْرُ the recital,[8]
إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ you indeed are possessed."[9]

لَّوْ مَا تَأْتِينَا 7. "Why not come up to us
بِٱلْمَلَـٰٓئِكَةِ إِن كُنتَ with the angels, if you are
مِنَ ٱلصَّـٰدِقِينَ ﴿٧﴾ of the truthful?"[10]

مَا نُنَزِّلُ 8. " We send down[11] not
ٱلْمَلَـٰٓئِكَةَ the angels
إِلَّا بِٱلْحَقِّ except with the truth;[12]
وَمَا كَانُوٓا۟ إِذًا nor can they be then

1. i. e., they will know the consequences of their unbelief and sins.

2. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 10:13, p. 640, n. 10).

3. i. e., the people of the habitation. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 12:82, p. 752, n. 9.

4. i. e., an appointed time decreed and written. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 13:38, p. 781, n. 11.

5. تسبق ***tasbiqu***= she or it forestalls, precedes, happens or acts before (v. iii. f. s. impfct. from *sabaqa* [*[sabq*], to be or act before. See *sabaqat* at 11:110, p. 717, n. 3).

6. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 14:10, p. 790, n. 6.

7. يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See at 10:49, p. 655, n. 6).

8. i. e., Allah's *wahy*, the Qur'ân. (*dhikr* is another name for the Qur'ân. See 21:50). ذكر *dhikr* = citation, recollection, mention, reminder, recital. See at 7:62, p. 490, n. 6.

9. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad (pass. participle from *janna* [*junûn*], to cover, to hide.

10. The unbelievers disbelieved the Prophet and asked him to bring an angel to vouchsafe for him. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:51, p. 741, n. 11).

11. نزل ***nunazzilu*** = we send down cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *tunazzala* at 9:64, p. 604, n. 6).

12. i. e., the truth about the threatened punishment -- the punishment itself. حق ***ḥaqq*** = right, truth, duty, liability, legal claim, justification. See at 3:112, p. 200, n. 3.

مُّنظَرِينَ ﴿٨﴾ given respite.[1]

إِنَّا نَحْنُ 9. We, indeed We

نَزَّلْنَا ٱلذِّكْرَ have sent down[2] the recital;[3]

وَإِنَّا لَهُۥ and verily We are of it

لَحَٰفِظُونَ ﴿٩﴾ the Protectors.[4]

وَلَقَدْ أَرْسَلْنَا 10. And indeed We had sent

مِن قَبْلِكَ out[5] before you

فِى شِيَعِ among the parties[6]

ٱلْأَوَّلِينَ ﴿١٠﴾ of old.[7]

وَمَا يَأْتِيهِم 11.And never did there come

مِّن رَّسُولٍ to them any Messenger

إِلَّا كَانُوا۟ بِهِۦ except that they used to

يَسْتَهْزِءُونَ ﴿١١﴾ deride[8] at him.

كَذَٰلِكَ نَسْلُكُهُۥ فِى 12.Thus do We let it enter[9]

قُلُوبِ ٱلْمُجْرِمِينَ the hearts of the sinful.[10]

﴿١٢﴾

لَا يُؤْمِنُونَ بِهِۦ 13. They do not believe in it;

وَقَدْ خَلَتْ though there has gone by

سُنَّةُ ٱلْأَوَّلِينَ ﴿١٣﴾ the way[11] of those of old.

1. منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*, form IV of *naẓara* [*naẓar/manẓar*], to see. See at 7:15, p. 469, n. 6).

2. This is a repeated emphasis on the fact that Allah sent down the Qur'ân, which was not at all the Prophet's making. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nunazzilu* at 15:8, p. 808, n. 11).

3. i. e., the Qur'ân. See n. 8 on the previous page.

4. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 12:63, p. 745, n. 5).

5. Messengers had previously been sent out and scriptures sent down by Allah. So Muḥammad's (peace and blessings of Allah be on him) having been sent out as a Messenger was nothing novel. They were also men, not angels. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 14:4, p. 786, n. 9).

6. i. e., communities. شيع ***shiya'*** (pl.; s. شيعة ***shî'ah***) = sects, factions, parties, adherents, . See at 6:65, p. 417, n. 4.

7. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old.

8. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock., to make fun. See at 11:8, p. 680, n.8).

9. i. e., We make disbelief enter their hearts because of their mocking. نسلك ***nasluku*** = we insert, make enter (v. i. pl. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert).

10. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit crimes, sinners, culprits, sinful (act. participle from *'ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 14:49, p. 805, n. 2).

11. i. e., the way the previous sinners have been punished. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).

وَلَوْ فَتَحْنَا 14. And even if We opened[1]
عَلَيْهِم بَابًا مِّنَ السَّمَاءِ to them a gate of the heaven
فَظَلُّوا and they continued[2]
فِيهِ يَعْرُجُونَ ﴿١٤﴾ ascending[3] into it;

لَقَالُوا 15. They would surely say:
إِنَّمَا سُكِّرَتْ "Intoxicated[4] has but been
أَبْصَارُنَا our eyes.[5]
بَلْ نَحْنُ قَوْمٌ Nay, we are a people
مَّسْحُورُونَ ﴿١٥﴾ bewitched."[6]

Section (*Rukū'*) 2

وَلَقَدْ جَعَلْنَا 16. We have indeed set[7]
فِي السَّمَاءِ بُرُوجًا in the heaven towers[8]
وَزَيَّنَّاهَا and have beautified[9] it
لِلنَّاظِرِينَ ﴿١٦﴾ for the onlookers.[10]

وَحَفِظْنَاهَا 17. And have secured[11] it
مِن كُلِّ شَيْطَانٍ against every Satan
رَّجِيمٍ ﴿١٧﴾ accursed.

إِلَّا مَنِ 18. But he that
اسْتَرَقَ السَّمْعَ steals[12] a hearing;

1. فتحنا ***fataḥnâ*** = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 6:43, p. 408, n. 3).

2. ظلوا ***ẓallû*** = they were, continued to do, went on (v. iii. m. pl. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue).

3. يعرجون ***ya'rujûna*** = they ascend, rise, mount (v. iii. m. pl. impfct. from *'araja* [*'urûj*], to ascend).

4. It is emphasized here that the unbelievers' were so misguided that no miracle or bringing of the angels before them, as they demanded, not even making them ascend into the heaven, would make them believe. سكرت ***sukkirat*** = she or it was intoxicated (v. iii. f. s. past passive from *sakkara*, form II of *sakira* [*sakar/sukr*], to be drunk. See *sukârâ* at 4:43, p. 259, n.10.

5. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 14:42, p.802, n. 10).

6. مسحورون ***masḥûrûn*** (pl.; s. *masḥûr*) = those bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See *tasḥara* at 7:132, p. 513, n. 7.

7. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 13: 38, p. 781, n.7).

8. i. e., constellations . بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac. See at 4:77, p. 275, n. 10.

9. زينا ***zayyannâ*** = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 6:108, p. 436, n. 10).

10. ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, beholders (act. participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanzurûna* at 7:108, p. 507, n. 7).

11. حفظنا ***ḥafiẓnâ*** = we secured, preserved, protected, guarded (v. i. pl. past from *ḥafiẓa* [(v. iii. m. pl. impfct. from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See *yaḥfaẓûna* at 13:11, p. 768, n. 2).

12. استرق ***istaraqa*** = he stole, filched, pilfered (v. iii. m. s. past in form VIII of *saraqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal. See *saraqa* at 12:81, p. 752, n. 6).

فَأَتْبَعَهُۥ there pursues[1] him
شِهَابٌ a luminous meteor[2]
مُّبِينٌ ﴿١٨﴾ open and clear.[3]

وَٱلْأَرْضَ 19. And the earth,
مَدَدْنَٰهَا We have spread it out[4]
وَأَلْقَيْنَا فِيهَا and have cast[5] therein
رَوَٰسِىَ firmly fixed mountains;[6]
وَأَنۢبَتْنَا and have caused to grow[7]
فِيهَا مِن كُلِّ شَىْءٍ therein of everything
مَّوْزُونٍ ﴿١٩﴾ well-balanced.[8]

وَجَعَلْنَا لَكُمْ 20. And We have set for you
فِيهَا مَعَٰيِشَ therein means of living,[9]
وَمَن and for those
لَّسْتُمْ لَهُۥ for whom you are not
بِرَٰزِقِينَ ﴿٢٠﴾ the providers.[10]

وَإِن مِّن شَىْءٍ 21. And there is not a thing
إِلَّا عِندَنَا but with Us lies
خَزَآئِنُهُۥ its stores[11];
وَمَا نُنَزِّلُهُۥٓ and We do not send it down
إِلَّا بِقَدَرٍ except in a measure[12]
مَّعْلُومٍ ﴿٢١﴾ determined.[13]

1. أتبع *'atba'a* = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 10:90, p. 669, n. 6).

2. شهاب ***shihâb*** (s.; pl. *shuhub*)= blaze, luminous meteor, shooting star, flame.

3. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 12:8, p. 724, n. 11).

4. The earth, though spherical, is made habitable by being planed and spread out (See *Al-Tafsîr al-Kabîr*, XIX, 179). مددنا ***madadnâ*** = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from *madda* from *madd*, to extend. See *madda* at 13:3, p. 764, n. 8).

5. ألقينا ***'alqaynâ*** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 5:64, p. 361, n. 11).

6. رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 13:3, p. 764, n. 9.

7. أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatat* at 2:261, p. 136, n. 10).

8. موزون ***mawzûn*** = balanced, well-balanced, weighed, well-proportioned (pass. participle from *wazana* [*wazn/zianh*], to weigh. See *mîzân* at 11:84, p. 708, n. 4.

9. معايش ***ma'â'ish*** (pl.; *s. ma'îshah*) = life, way of living, subsistence, means of living. See at 7:10, p. 476, n. 13.

10. رازقين ***râziqîn*** (pl.; acc./gen. of *râziqûn*; s. *râziq*) = providers, givers of means of subsistence. (active participle from *razaqa*, to provide with the means of subsistence. See at 5:114, p. 387, n. 10).

11. i. e., of provision. خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores . See at 6:50, p. 410, n. 4.

12. قدر ***qadar*** = measure, quantity, destiny.

13. معلوم ***ma'lûm*** = known, determined, fixed (pass. participle from *'alima* [*'ilm*], to know).

وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

22. And We send the winds[1] impregnating;[2] and We send down from the sky water and thus give it to you to drink;[3] and you are not of it the keepers of reservoirs.[4]

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾

23. And We, indeed We give life[5] and cause to die;[6] and We are the Inheritors.[7]

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾

24. And We indeed know who of you have gone before[8] and We indeed know who come afterwards.[9]

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾

25. And verily your Lord shall assemble[10] them. He indeed is All-Wise, All-Knowing.

1. رياح *riyâh* (pl.; s. ريح *rîh*) = winds.

2. i. e., bearing pollens and impregnating plants and trees, and bearing the cloud-forming vapour. لواقح *lawâqiḥ* (f. pl.; s. *lâqiḥah*, m. *lâqiḥ*) = impregnating, pollinating, fecundating, pollen-bearing (act. participle from *laqaḥa* [*laqḥ*], to impregnate, pollinate)

3. أسقينا ***'asqaynâ*** = we gave to drink, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

4. خازنين ***khâzinîn*** (pl.; acc./gen/ of *khâzinûn*; s. *khâzin*) = keepers of reservoirs, stockists, treasurers (act. participle from *khazana* [*khazn*], to store, to hoard).

5. نحيي ***nuḥyî*** = we give life, animate, enliven (v. i. pl. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *yuḥyî* at 10:56, p. 657, n. 6).

6. نميت ***numîtu*** = we cause to die, put to death (v. i. pl. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See *yumîtu* at 10:56, p. 657, n. 8).

7. i. e., Allah will exist after the destruction and end of all the creation, and to Him will return everyone after resurrection for judgement and recompense. وارثون ***wârithûn*** (pl.; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *'awrathnâ* at 7:137, p. 515, n. 3).

8. i. e., who have passed away. مستقدمين ***mustaqdimûn*** (pl.; acc./gen. of *mustaqdimûn*; s. *mustaqdim*) = those who go in advance, seek to bring forward, to have in advance (act. participle from *istaqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *yastaqdimûna* at 10:49, p. 655, n. 7).

9. مستأخرين ***musta'khirîn*** (pl.; acc./gen. of *musta'khirûn*; s. *musta'khir*) = those who come afterwards, late-comers, those who seek to delay (act. participle from *ista'khara*, form X from the root *'akhr*. See *yasta'khirûna* at 15:5, p. 808, n. 7).

10. i. e., after resurrection on the Day of Judgement. يحشر ***yaḥshuru*** = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 10:45, p. 653, n. 9).

Section (*Rukû'*) 3

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ — 26. And We created man
مِن صَلْصَٰلٍ — from dry clay,[1]
مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ — of mud[2] moulded.[3]

وَٱلْجَآنَّ — 27. And the jinn
خَلَقْنَٰهُ مِن قَبْلُ — We had created before
مِن نَّارِ ٱلسَّمُومِ ﴿٢٧﴾ — from the fire of hot wind.[4]

وَإِذْ قَالَ رَبُّكَ — 28. And when your Lord said
لِلْمَلَٰٓئِكَةِ — to the angels:
إِنِّى خَٰلِقٌۢ بَشَرًا — "I am going to create man[5]
مِّن صَلْصَٰلٍ — from the dry clay,
مِّنْ حَمَإٍ مَّسْنُونٍ — of mud moulded."
﴿٢٨﴾

فَإِذَا سَوَّيْتُهُۥ — 29."So when I have made
وَنَفَخْتُ فِيهِ — him up[6] and have blown[7] into
مِن رُّوحِى — him of My life-giving spirit,
فَقَعُوا۟ لَهُۥ — you all fall down[8] to him
سَٰجِدِينَ ﴿٢٩﴾ — making prostration."[9]

فَسَجَدَ — 30. So the angels prostrated
ٱلْمَلَٰٓئِكَةُ — themselves,[10]

1. صلصال *ṣalṣâl* = dry clay.

2. حمأ *ḥama'* = mud, mire.

3. مسنون ***masnûn*** = moulded, tapered, pointed, sanctioned by law and custom (pass. participle from *sanna* [*sann*], to mould, to prescribe. See *sunnah* at 15:13, p. 809, n. 11.

4. i. e., smokeless windy blaze of fire. سموم ***samûm*** (f. s.; pl. *samâ'im*) = hot wind, hot sandstorm, simoom.

5. بشر ***bashar*** = man, human being, mankind.

6. سويت ***sawwaytu*** = I made up, made even, smoothed down, equalized, put on the same level, put in order (v. i. s. from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *yastawî* at 13:16, p. 770, n. 13).

7. نفخت ***nafakhtu*** = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See *yunfakhu* at 6:73, p. 421, n. 3).

8. قعوا ***qa'û*** = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna, waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

9. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 12:4, p. 723, n. 4).

10. سجد ***sajada*** = he prostrated himself, made obeisance. See n. 9 above.

كُلُّهُمْ أَجْمَعُونَ all of them together.

٣٠

إِلَّآ إِبْلِيسَ 31. Except Iblîs;

أَبَىٰٓ أَن يَكُونَ مَعَ he refused[1] to be with

ٱلسَّٰجِدِينَ ٣١ those prostrating themselves.

قَالَ يَٰٓإِبْلِيسُ 32. He said: "O Iblîs,

مَا لَكَ what is the matter with you

أَلَّا تَكُونَ مَعَ that you do not be with those

ٱلسَّٰجِدِينَ ٣٢ prostrating themselves?"

قَالَ لَمْ أَكُن 33. He said: "I would not be

لِّأَسْجُدَ the one to prostrate myself[2]

لِبَشَرٍ خَلَقْتَهُۥ to a man You have created

مِن صَلْصَٰلٍ مِّنْ حَمَإٍ from dry clay[3] of mud[4]

مَّسْنُونٍ ٣٣ moulded."[5]

قَالَ فَٱخْرُجْ 34. He said: "Then get out[6]

مِنْهَا from there,

فَإِنَّكَ رَجِيمٌ ٣٤ you indeed are accursed."[7]

وَإِنَّ عَلَيْكَ 35. "And verily on you lies

ٱللَّعْنَةَ the curse[8]

1. أبى *'abâ* = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 2:34, p. 18, n. 5; and *ya'bâ* at 9:32, p. 580, n. 5).

2. أسجد *'asjuda(u)* = I prostrate myself, make obeisance (v. i. s. impfct. from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. The final letter takes *fathah* because of a hidden *'an* in *li* coming before the verb. See *sâjidîn* at 15:29, p. 813, n.9).

3. صلصال *ṣalṣâl* = dry clay.See at 15:26, p. 813, n. 1.

4. حما *ḥama'* = mud, mire. See at 15:26, p. 813, n. 2

5. مسنون *masnûn* = moulded, tapered, pointed, sanctioned by law and custom (pass. participle from *sanna* [*sann*], to mould, to prescribe. See *sunnah* at 15:13, p. 809, n. 11 and at 15:26, p. 813, n. 3).

6. اخرج *ukhruj* = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 12:31, p. 733, n. 4).

7. رجيم *rajîm* = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See *rajamnâ* at 11:91, p. 711, n. 4).

8. i. e., exclusion from Allah's mercy and paradise. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 13:25, p. 775, n. 3.

إِلَىٰ يَوْمِ ٱلدِّينِ ﴿٣٥﴾ till the Day of Judgement."[1]

قَالَ رَبِّ 36. He said: " My Lord,
فَأَنظِرْنِي give me respite[2]
إِلَىٰ يَوْمِ till the day
يُبْعَثُونَ ﴿٣٦﴾ they will be resurrected."[3]

قَالَ فَإِنَّكَ 37. He said: "You indeed are
مِنَ ٱلْمُنظَرِينَ ﴿٣٧﴾ of those given respite."[4]

إِلَىٰ يَوْمِ ٱلْوَقْتِ 38. "Till the day of the time
ٱلْمَعْلُومِ ﴿٣٨﴾ known."[5]

قَالَ رَبِّ بِمَآ 39. He said: "My Lord, since
أَغْوَيْتَنِي You have made me go astray,[6]
لَأُزَيِّنَنَّ لَهُمْ I shall surely embellish[7] to
فِي ٱلْأَرْضِ them in the earth[8] and
وَلَأُغْوِيَنَّهُمْ shall surely lead them astray[9]
أَجْمَعِينَ ﴿٣٩﴾ all of them."

إِلَّا عِبَادَكَ 40. "Except Your servants[10]
مِنْهُمُ from among them
ٱلْمُخْلَصِينَ ﴿٤٠﴾ rendered unblemished.[11]

1. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 12:76, p. 750, n. 5.

2. أنظر ***'anẓir*** = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *naẓara* [*naẓar/manẓar*], to see. See at 7:14, p. 469, n. 4).

3. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yab'athu* at 7:14, p. 469, n. 5).

4. منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*. See n. 2 above. See at 7:14, p. 469, n. 6).

5. i. e., the day on which the time of death of all created beings has been fixed and which is known to Allah and which will take place before resurrection. (see *Tafsîr al-Qurṭubî*, X, 27). معلوم ***ma'lûm*** = known, determined, fixed (pass. participle from *'alima* [*'ilm*], to know. See at 15:21, p. 811, n. 13.

6. Note that Iblîs, out of his arrogance, blamed Allah for his own fault . أغويت ***'aghwayta*** = you made go astray, lured, misled (v. ii. m. s. past from *'aghwâ* , form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See at 7:16, p. 469, n. 7).

7. لأزينن ***la+'uzayyinanna*** = I shall surely embellish, adorn, beautify, make charming, make seem good (v. i. s. impfct. emphatic from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See *zayyannâ* at 15:16, p. 810, n. 9).

8. i. e., their going astray and doing the prohibited deeds in the earth.

9. لأغوين ***la+'ughwiyanna***= I shall surely mislead, lead astray (v. i. s. impfct. emphatic from *'aghwâ*. See n. 6 above).

10. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 9:104, p. 622, n. 12).

11. i. e., those whom You enable to remain unblemished. مخلصين ***mukhlaṣîn*** (pl.; acc./geneitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 12:24, p. 730, n. 10).

قَالَ هَٰذَا صِرَٰطٌ
عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾

41. He said: "This is a way[1] upon Me,straight and right."[2]

إِنَّ عِبَادِي
لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَٰنٌ
إِلَّا مَنِ ٱتَّبَعَكَ
مِنَ ٱلْغَاوِينَ ﴿٤٢﴾

42. "Verily My servants, you shall not have over them any authirty,[3] save those who follow[4] you of the misguided ones."[5]

وَإِنَّ جَهَنَّمَ
لَمَوْعِدُهُمْ
أَجْمَعِينَ ﴿٤٣﴾

43. "And verily hell is their appointed place,[6] of all of them."

لَهَا سَبْعَةُ أَبْوَٰبٍ
لِّكُلِّ بَابٍ مِّنْهُمْ
جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

44. "It has seven gates, for each of these gates is a section[7] assigned."[8]

Section (*Rukû'*) 4

إِنَّ ٱلْمُتَّقِينَ
فِي جَنَّٰتٍ وَعُيُونٍ ﴿٤٥﴾

45. Verily the righteous[9] will be in gardens and springs.[10]

ٱدْخُلُوهَا
بِسَلَٰمٍ
ءَامِنِينَ ﴿٤٦﴾

46. "Enter you all therein with peace, being safe and secure."[11]

1. i. e., showing this way to remain unblemished is My duty, and this way is straight and right. (See *Ṣafwat*, 337). صراط ***ṣirâṭ*** = way, path, road. See at 6:87, p. 426, n. 5.

2. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 6:39, p. 416, n. 9).

3. i. e., those who follow the straight way taught by Allah through His Messengers will be unblemished and Satan will have no authority over them. سلطان ***sulṭân*** = authority, mandate, rule, sanction. See at 14:22, p. 795, n. 3.

4. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 12:108, p. 761, n. 6).

5. غاوين ***ghâwîn*** (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *'aghwayta* at 15:39, p. 815, n. 6).

6. i. e., those who go astray and follow Satan, their appointed place in the hereafter is hell. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:81, p. 707, n. 3.

7. i. e. there are seven grades of hell, each grade is for a particular class of the followers of Satan. جزء ***juz'*** (pl. *ajzâ'*) = portion, part, piece, section, division. See at 2:260, p. 136, n. 3.

8. مقسوم ***maqsûm*** = divided, apportioned, distributed, partitioned, assigned (passive participle from *qasama* [*qasm*], to divide. See *'aqsamtum*, at 14:14, p. 803, n. 10.

9. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 9:123, p. 632, n. 9).

10. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See *'ayn* at 2:60, p. 28, n. 5.

11. امنين ***'âminîn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 12:99, p. 758, n. 3).

وَنَزَعْنَا 47. And We will efface[1]
مَافِي صُدُورِهِم whatever is in their hearts[2]
مِّنْ غِلٍّ of spite,[3]
إِخْوَانًا as brethren,[4]
عَلَىٰ سُرُرٍ being on couches[5]
مُّتَقَابِلِينَ ﴿٤٧﴾ facing one another.[6]

لَا يَمَسُّهُمْ 48. There will not touch[7]
فِيهَا نَصَبٌ them therein any weariness[8]
وَمَا هُم مِّنْهَا nor shall they from there
بِمُخْرَجِينَ ﴿٤٨﴾ be evicted[9] ever.

۞ نَبِّئْ عِبَادِي 49. Tell[10] My servants
أَنِّي أَنَا that I indeed am
الْغَفُورُ the Most Forgiving,
الرَّحِيمُ ﴿٤٩﴾ the Most Merciful.

وَأَنَّ عَذَابِي 50. And that My punishment
هُوَ الْعَذَابُ is the punishment
الْأَلِيمُ ﴿٥٠﴾ most painful.[11]

Section (*Ruk3*) 5

وَنَبِّئْهُمْ عَن 51. And tell them about

1. نزعنا ***naza'nâ*** = we took off, divested, removed, effaced, eliminated (v. i. pl. past from *naza'a* [*naz'*], to remove, to take away. See at 11:9, p. 680, n. 10).

2. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 11:5, p. 679, n. 3.

3. غل ***ghill*** = malice, rancour, spite, hatred. See at 7:43, p. 481, n. 5.

4. i. e., they will be abiding therein as brethren, without spite or malice against one another.

5. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches.

6. متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See *aqbalnâ* at 12:82, p. 752, n. 11).

7. يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 11:48, p. 695, n. 7).

8. نصب ***naṣab*** = weariness, fatigue, strain, exertion, hardship. See at 9:120, p. 630, n. 11.

9. مخرجين ***mukhrajîn*** (pl.; acc./gen. of *mukhrajûn*; s. *mukhraj*) = those evicted, driven out, removed (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See *la+nukhrijanna* at 14:13, p. 791, n. 8).

10. نبىء ***nabbi'*** = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *nunabbi'u* at 12:36, p. 735, n. 4).

11. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 14:22, p. 795, n. 10.

ضَيْفِ إِبْرَٰهِيمَ ﴿٥١﴾ the guests[1] of Ibrâhîm.

إِذْ دَخَلُوا۟ عَلَيْهِ 52.When they called on[2] him

فَقَالُوا۟ سَلَٰمًا and said: " *Salâm.*"

قَالَ إِنَّا He said: "We indeed are

مِنكُمْ وَجِلُونَ ﴿٥٢﴾ of you in great fear."[3]

قَالُوا۟ لَا تَوْجَلْ 53.They said:"Be not scared;[4]

إِنَّا نُبَشِّرُكَ We give you the good tidings[5]

بِغُلَٰمٍ عَلِيمٍ ﴿٥٣﴾ of a son[6] well informed."[7]

قَالَ 54. He said: "Are you giving

أَبَشَّرْتُمُونِى me the good tidings,

عَلَىٰٓ أَن مَّسَّنِىَ though there has affected[8] me

ٱلْكِبَرُ the old age?[9]

فَبِمَ Of what then are

تُبَشِّرُونَ ﴿٥٤﴾ you giving the good news?"

قَالُوا۟ 55. They said:

بَشَّرْنَٰكَ "We have given you the

بِٱلْحَقِّ good news in truth.

فَلَا تَكُن So be not

مِّنَ ٱلْقَٰنِطِينَ ﴿٥٥﴾ of those in despair."[10]

1. i. e., the angels sent by Allah to Ibrâhîm (peace be on him), to give him the good news of a son to be born to him and to punish the sinful people of Lût, peace be on him. ضيف ***dayf*** = (s.; pl. *duyûf/'adyâf*) = guest, visitor. See at 11:78, p. 706, n. 2.

2. . دخلوا ***dakhalû*** = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 12:99, p. 758, n. 1).

3. وجلون ***wajilûun*** = those who are scared, apprehensive, afraid, in great fear.

4. لا توجل ***lâ tawjal*** = do not be scared, afraid, apprehensive (v. ii. m. s. imperative {prohibition}, from *wajila* [*wajal/mawjal*], to be afraid, scared).

5. نبشر ***nubashshiru*** = we give the good tidings, convey the good news (v. i. pl. impfct. from *bashshara*, from II of *bashara/bashira* [*bishr/ bushr*], to be happy. See *bashsharnâ* at 11:71, p. 703, n. 11).

6. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 3:40, p. 171, n. 8.

7. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:76, p. 750, n. 8.

8. مس ***massa*** = he touched, affected, nit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 12:87, p. 754, n. 9).

9. Prophet Ibrâhîm, peace be on him, was 99 years old when his second son, Ishâq, peace be on him, was born. كبر ***kibar*** = old age, greatness, eminence, bigness, grandeur, magnitude. See at 14:39, p. 802, n. 1.

10. قانطين ***qânitîn*** (pl.; acc./gen. of *qânitûn* ; s. *qânit*) = those in despair, are disappointed, despaired, hopeless, pessimists, disheartened (act. participle from *qanita/ qanata/ qanuta* [*qanat/ qunût/ qanâtah*], to despair).

قَالَ 56. He said:

وَمَن يَقْنَطُ "And who does despair[1]

مِن رَّحْمَةِ رَبِّهِۦٓ of the mercy of his Lord

إِلَّا ٱلضَّآلُّونَ ﴿٥٦﴾ except the misguided ones?[2]

قَالَ فَمَا 57. He said: "Then what is

خَطْبُكُمْ the matter[3] with you,

أَيُّهَا ٱلْمُرْسَلُونَ ﴿٥٧﴾ O you the messengers?"[4]

قَالُوٓا 58. They said:

إِنَّآ أُرْسِلْنَآ "We have been sent out[5] to

إِلَىٰ قَوْمٍ مُّجْرِمِينَ a people committing sins."[6]

﴿٥٨﴾

إِلَّآ 59."Except

ءَالَ لُوطٍ the companions[7] of Lût.

إِنَّا لَمُنَجُّوهُمْ Surely We shall rescue[8] them,

أَجْمَعِينَ ﴿٥٩﴾ one and all."

إِلَّا ٱمْرَأَتَهُۥ 60. "But not his wife.

قَدَّرْنَآ We have decreed[9] that

إِنَّهَا she indeed will be

لَمِنَ ٱلْغَٰبِرِينَ of those remaining behind."[10]

﴿٦٠﴾

1. يقنط ***yaqnaṭu*** = he despairs, gives up hope, becomes disheartened, is hopeless, disappointed (v. iii. m. s. impfct. from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *qâniṭîn* at 15:55, p. 818, n. 10)

2. ضالون ***ḍâllûn*** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 3:90, p. 191, n. 4).

3. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See 12:51, p. 741, n. 5.

4. مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *mursal* at 13:43, p 783, n.3.

5. أرسلنا ***'ursilnâ*** = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See n. 4 above. Also see at 11:71, p. 703, n. 8).

6. i. e., the sinful people of Prophet Lût, peace be on him. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 15:12, p. 809, n. 10).

7. آل ***'âl*** = family, kinsfolk, companions, partisans.

8. منجو ***munajjû***(*n*) (pl.; s. *munajjin*) = those who rescue, deliver, save (act. participle from *najjâ*, from II of *najâ* [*najw/ najâ'/ najâh*], to save. The terminal *nûn* is dropped because of the genitive construction. See *nujjiya* at 12:110, p. 762, n. 6).

9. قدرنا ***qaddarnâ*** = determined, decreed, assessed, estimated (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 10:4, p. 637, n. 7).

10. She, being an unbeliever, remained with the sinners and was destroyed. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away).

Section (*Rukû'*) 5

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ﴿٦١﴾

61. So when there came to the people Lût the Messengers;

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ﴿٦٢﴾

62. He said: "You are a people unknown."[1]

قَالُوا۟ بَلْ جِئْنَٰكَ بِمَا كَانُوا۟ فِيهِ يَمْتَرُونَ ﴿٦٣﴾

63. They said: "Nay, we have come to you with that which they have been in doubt about."[2]

وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ﴿٦٤﴾

64. "And we have come to you with the truth;[3] and we are indeed speaking the truth."[4]

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ

65. "So set out[5] with your people by a section[6] of the night and you follow[7] in their rear;[8] and let there not look back[9]

1. When the angels in the form of human beings came to Prophet Lût, peace be on him, he could not recognize them and asked about their intentions in visiting him. منكرون ***munkarûn*** (pl.; s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkar* at 9:71, p. 608, n. 5.

2. The angels divulged their identity and said they had come by the command of Allah to inflict on his unbelieving and sinful people the punishment which he had warned them against but which they had been doubting and scoffing at. يمترون ***yamtarûna*** = they doubt, entertain doubts, are sceptical, are in doubt (v. iii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See *tamtarûna* at 6:2, p. 392, n. 5).

3. i. e., having been actually commissioned by Allah and to carry out the actual punishment, not simply the threat of it.

4. صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 12:82, p. 753, n. 1).

5. The angels advised Prophet Lût, peace be on him, to set out with his believing followers at dead of night to a place of safety which he was informed of and not to look back; for the horrible punishment was descended on the unbelievers in the wake of the believers' departure from their land. اسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 11:81, p. 706, n. 9).

6. i. e., after the elapse of a section of the night. قطع ***qiṭ'*** = part, segment, portion, sections. See *qita'* at 11:81, p. 706, n. 11.

7. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *attabi'u* at 10:109, p. 676, n. 3).

8. In order to see that none of the believers stay behind. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 8:15, p. 552, n. 2.

9. لا يلتفت ***lâ yaltafit*** = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [*laft*], to turn, to direct. See at 11:81, p. 706, n. 11).

مِنكُمْ أَحَدٌ of you anyone
وَٱمْضُوا۟ حَيْثُ and make off[1] to where
تُؤْمَرُونَ ﴿٦٥﴾ you are commanded."[2]

وَقَضَيْنَآ إِلَيْهِ 66. And We decreed[3] to him
ذَٰلِكَ ٱلْأَمْرَ this sentence
أَنَّ دَابِرَ هَٰٓؤُلَآءِ that the back[4] of these people
مَقْطُوعٌ will be cut off[5]
مُصْبِحِينَ ﴿٦٦﴾ when rising in the morning.[6]

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ 67. And the people of the
يَسْتَبْشِرُونَ ﴿٦٧﴾ town came rejoicing.[7]

قَالَ إِنَّ هَٰٓؤُلَآءِ 68. He said: " These people
ضَيْفِى are my guests.
فَلَا تَفْضَحُونِ ﴿٦٨﴾ So do not disgrace me."[8]

وَٱتَّقُوا۟ ٱللَّهَ 69. "And fear[9] Allah and
وَلَا تُخْزُونِ ﴿٦٩﴾ do not put me to shame."[10]

قَالُوٓا۟ 70. They said:
أَوَلَمْ نَنْهَكَ "Did we not forbid you
عَنِ ٱلْعَٰلَمِينَ ﴿٧٠﴾ about all the beings?"[11]

1. امضوا ***umḍû*** = go away, make off (v. ii. m. pl. imperative from *maḍâ* (*muḍîy*) to go away, leave, pass. See *maḍat* at 8:38, p. 560, n. 7).

2. تؤمرون ***tu'marûna*** = you are commanded, bidden, asked, ordered (v. ii. m. pl. impfct. passive from *'amara* [*'amr*], order, command. See *'amara* at 12:68, p.747, n. 6).

3. قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See *qaḍâ* at 12:68, p. 747, n. 8).

4. دابر ***dâbir*** = root, extremity, past. See at 8:7, p. 548, n. 6).

5. i. e., they will be destroyed. *qata'a dâbir al-shay* is an idiom meaning "to destroy the thing". مقطوع ***maqṭû'*** = cut, cut off, severed (passive participle from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

6. مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbiḥûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *'aṣbaḥû* at 11:94, p. 712, n. 5).

7. i. e., the sinful people of the town of Lût, peace be on him, came to him rejoicing at the arrival of the young men (angels) and desiring to commit the shameful deed with them. يستبشرون ***yastabshirûna*** = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishr/bushr*], to be happy. See at 9:124, p. 633, n. 1).

8. لا تفضحوا ***lâ tafḍaḥû*** + ***ni***(*nî*) [pronominal ني *nî* is shortened to ن *ni*) = do not disgrace, humiliate, dishonour (me), put me to shame (v. ii. m. pl. imperative {prohibition} from *faḍaḥa* [*faḍḥ*], to expose, to disgrace).

9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 9:118, p. 630, n. 2).

10. لا تخزوا ***lâ tukhzû*** + ***ni***(*nî*)= you (all) do not disgrace, humiliate, degrade (me), put me to shame (v. ii. m. pl. imperative {prohibition} from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:78, p. 706, n.1).

11. i. e., did we not forbid you to entertain and protect anyone?

قَالَ هَٰٓؤُلَآءِ 71. He said: "These are
بَنَاتِيٓ my daughters,[1]
إِن كُنتُمۡ فَٰعِلِينَ ﴿٧١﴾ if you are to do."[2]

لَعَمۡرُكَ 72. By your life,[3]
إِنَّهُمۡ they indeed were
لَفِي سَكۡرَتِهِمۡ in their intoxication[4]
يَعۡمَهُونَ ﴿٧٢﴾ roaming blindly.[5]

فَأَخَذَتۡهُمُ 73. So there seized[6] them
ٱلصَّيۡحَةُ the thunderous blast[7]
مُشۡرِقِينَ ﴿٧٣﴾ while they were rising up.[8]

فَجَعَلۡنَا عَٰلِيَهَا 74. So We made its upside
سَافِلَهَا its downside;[9]
وَأَمۡطَرۡنَا عَلَيۡهِمۡ and We rained[10] on them
حِجَارَةً مِّن سِجِّيلٍ stones[11] of baked clay.[12]
﴿٧٤﴾

إِنَّ فِي ذَٰلِكَ 75. Verily therein are
لَأٓيَٰتٖ sure signs
لِّلۡمُتَوَسِّمِينَ ﴿٧٥﴾ for those who see closely.[13]

وَإِنَّهَا 76. And verily it is

1. Prophet Lût, peace be on him, pointed out to his daughters or the daughters of his people, mentioning them as his daughters.
2. i. e., if you intend to marry and enjoy them.
3. The address is to Prophet Muḥammad, peace and blessings of Allah be on him. Allah may take an oath by anything He likes; but a creature may do so only by Allah. Allah here makes an oath by the life of the Prophet in order to honour him. عمر *'amr* (the oath form of *'umr;* pl. *'a'mâr*) = life, life span, age.
4. سكرات ***sakarât*** (pl.; s. *sakrah*) = intoxication, drunkenness.
5. يعمهون ***ya'mahûna*** = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 10:11, p. 640, n. 2).
6. أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 11:94, p. 712, n. 3).
7. See 11:67, p. 702, n. 4. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 11:94, p. 712, n. 4.
8. i. e. rising up in the morning. مشرقين ***mushriqîn*** (pl.; acc./gen. of *mushriqûn*; s. *mushriq*) = those who rise, get up (act. participle from *'ashraqa*, from IV of *sharaqa* [*shaq/shurûq*], to rise).
9. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjîl* stones, as mentioned here and at 11:82, p. 707. The ruins are still visible. سافل ***sâfil*** = downward, down, low, lowly (act. participle from *safala* [*sufûl/safâl*], to be low. See at 11:82, p. 707, n. 5.
10. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain. See at 11:82, p. 707, n. 6.
11. حجارة ***ḥijârah*** (sing. *ḥajar*) = stones. See at 11:82, p. 707, n. 7.
12. سجيل ***sijjîl*** = stones of baked clay, brimstone. See at 11:82, p. 707, n. 8.
13. متوسمين ***mutawassimîn*** (pl.; acc./gen. of *mutawassimûn*; s. *mutawassim*) = those who watch closely, look carefully, see attentively (act. participle from *tawassama*, form V of *wasama* [*wasm/simah*], to brand, to mark).

لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾
at the highway[1] long established.[2]

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾
77. Verily therein are sure signs for the believers.

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾
78. And indeed the dwellers[3] of forests[4] were transgressors.[5]

فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾
79. So We took vengeance[6] on them; and they both are indeed on the open highway.[7]

Section (*Rukû'*) 6

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾
80. And indeed there had disbelieved[8] the inhabitants of al-Hijr[9] the Messengers.

وَآتَيْنَاهُمْ آيَاتِنَا
81. And We had given them Our signs;[10]

1. i. e., the highway of trade running from Yaman to Syria from time immemorial. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 13:33, p. 779, n. 6.

2. مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 14:40, p. 802, n. 3).

3. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 13:5, p. 766, n. 1).

4. The "dwellers of the forests" were a people closely related to the Midianites. They lived in the region of Tabuk in north Arabia which was then full of forests (See Sulaymân Nadwî, *Târîkh-i-Arḍ al-Qur'ân*, {Urdu text}, Vol. II, pp. 21-25). أيكة ***'aykah*** = jungle, forests, thicket.

5. i. e., specially those who set partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 14:22, p. 795, n. 9).

6. i. e. duly punished. انتقمنا ***intaqamnâ*** = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 7136, p. 514, n. 11).

7. امام ***imâm*** (pl. *a'immah*) = leader, guide, model., highway. See at 11:17, p. 683, n. 10.

8. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:39, p. 652, n. 4).

9. Al-Ḥijr is a region to the north of Madina, Arabia. The reference here is to the Thamûd people to whom Prophet Ṣâlih, peace be on him, was sent. By disbelieving him they indeed disbelieved all the Messengers. (See *Al-Bayḍâwî*, I, 534).

10. Among the miracles shown to them was the she-camel which came out of stones and which they were forbidden to harm; but they disregarded it and killed her (See 91:14).

فَكَانُوا۟ عَنْهَا but they were from these
مُعْرِضِينَ ﴿٨١﴾ turning away.[1]

وَكَانُوا۟ يَنْحِتُونَ 82. And they used to carve[2]
مِنَ ٱلْجِبَالِ بُيُوتًا out of the mountains houses,[3]
ءَامِنِينَ ﴿٨٢﴾ feeling secure.[4]

فَأَخَذَتْهُمُ 83. So there seized[5] them
ٱلصَّيْحَةُ the thunderous blast
مُصْبِحِينَ ﴿٨٣﴾ while rising in the morning.[6]

فَمَآ أَغْنَىٰ عَنْهُم 84. And there availed[7] them
مَّا كَانُوا۟ not what they used to
يَكْسِبُونَ ﴿٨٤﴾ attain.[8]

وَمَا خَلَقْنَا 85. And We did not create[9]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth
وَمَا بَيْنَهُمَا and all that is between them
إِلَّا بِٱلْحَقِّ except for the just cause.[10]
وَإِنَّ ٱلسَّاعَةَ And indeed the Hour[11]
لَءَاتِيَةٌ is sure to come.
فَٱصْفَحِ So pass over[12] with
ٱلصَّفْحَ ٱلْجَمِيلَ ﴿٨٥﴾ decent forbearance.

1. معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 6:3, p. 392, n. 11).

2. ينحتون ***yanḥitûna*** = they carve , exculpture, hew out, cut out (v. iii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew out. See *tanḥitûna* at 7:74, p. 495, n. 6).

3. The ruins of these houses are still visible in al-Hijr region in north Arabia.

4. امنين ***'âmînîn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn*/*'amân*/*'amânah*], to be safe. See at 15:46, p. 816, n. 11).

5. أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 15:73, p. 822, n. 6).

6. مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbiḥûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 15:66, p. 821, n. 6).

7. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan* / *ghanâ'*], to be free from want, to be rich. See at 7:48, p. 483, n. 11).

8. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 10:8, p. 638, n. 12).

9. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 7:11, p. 468, n. 2).

10. Allah created the heavens and the earth and all that is between them with purpose and for just reason, not aimlessly and for nothing. Nor did all these come into being automatically and out of "natural evolution". حق ***ḥaqq*** = right, truth, duty, liability, legal claim, justification, just cause. See at 15:8, p. 808, n. 12.

11. i. e., the Hour of Resurrection.

12. i. e., pass over the ridicule and opposition of the unbelievers. اصفح ***iṣfaḥ*** = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See at 5:13, p. 335, n. 10).

إِنَّ رَبَّكَ	86. Verily your Lord is
هُوَ ٱلْخَلَّٰقُ	the Supreme Creator,[1]
ٱلْعَلِيمُ ﴿٨٦﴾	the All-Knowing.[2]
وَلَقَدْ ءَاتَيْنَٰكَ	87. We have just given you
سَبْعًا مِّنَ ٱلْمَثَانِى	seven of the oft-repeated[3]
وَٱلْقُرْءَانَ ٱلْعَظِيمَ	and the Qur'ân most grand.[4]
﴿٨٧﴾	
لَا تَمُدَّنَّ عَيْنَيْكَ	88.Stretch not[5] your two eyes
إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ	to what We have furnished[6]
أَزْوَٰجًا مِّنْهُمْ	to some types[7] of them
وَلَا تَحْزَنْ عَلَيْهِمْ	nor grieve[8] over them
وَٱخْفِضْ جَنَاحَكَ	and lower[9] your wing[10]
لِلْمُؤْمِنِينَ ﴿٨٨﴾	for the believers.
وَقُلْ إِنِّىٓ	89. And say: "Verily I am
أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ	the warner,open and clear.
﴿٨٩﴾	
كَمَآ أَنزَلْنَا	90. As We have sent down
عَلَى ٱلْمُقْتَسِمِينَ	on the partitioners,[11]
﴿٩٠﴾	
ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ	91. Who set the Qur'ân
عِضِينَ ﴿٩١﴾	into parts.[12]

1. خلاق ***Khallâq*** = Creator, Supreme Maker (act. participle in the intensive form of *fa''âl* from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:85, p. 824, n. 9.

2. علیم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 12:76, p. 750, n. 8.

3. i. e., *sûrat al-Fâtihah* which consists of seven *'âyahs* and which is to be repeated in every prayer. مثانی ***mathânî*** = oft-repeated.

4. عظیم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 14:6, p. 788, n. 2).

5. لا تمدن ***lâ tamuddanna*** = you must not stretch, extend not (v. ii. m. s. imperative {prohibition} in the emphatic form from *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

6. متعنا ***matta'nâ*** = we made (someone) enjoy,, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 10:98, p.672, n. 6).

7. i. e., do not look with admiration or longing to what We have granted to some of the unbelievers. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 9:24, p. 486, n. 1.

8. i. e., do not grieve over their unbelief and ingratitude. لا تحزن ***lâ taḥzan*** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 9:40, p. 594, n. 8).

9. اخفض ***ikhfiḍ*** = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease).

10. i. e., be kind and caring. ***janâḥ*** (s.; pl. *'ajniḥah/ 'ajnuḥ*) = wing, side, flank.

11. i. e., the Jews and the Christians who each believed in parts of the Book. مقتسمین ***muqtasimîn*** (pl.; acc./gen. of *muqtasimûn;* s. *muqtasim*) = those who be divided, fall into sects, partitioners (act. participle from *iqtasma*, form VIII of *qasama* [*qasm*], to divide. See *maqsûm* at 15:44, p. 816, n. 8.

12. i. e., believing in some parts only. عضین ***'iḍîn*** (pl.; acc./gen. of *'iḍûn;* s. *'iḍah*) = parts, bits.

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

92. So by your Lord,
We shall surely interrogate[1]
them, all of them,

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

93. About what they use
to do.

فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ﴿٩٤﴾

94.So come out openly[2] with
what you are commanded[3] to
and turn away[4] from
the polytheists.

إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ﴿٩٥﴾

95. Surely We suffice[5] you
against the ridiculers;[6]

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

96. Who set[7] with Allah
another god.
So they will know.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾

97. And indeed We know
that dejected[8] is your heart[9]
at what they say.

1. i. e., on the Day of Judgement about your deeds and performances in the worldly life. لنسألن ***la+nas'alanna*** = we shall surely question, interrogate, enquire (v. i. pl. impfct. emphatic from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'altum* at 14:34, p. 799, n. 9).

2. i. e., give out and preach the message you have been given. This was an order to the Prophet, peace and blessings of Allah be on him, to preach what he had received through *wahy* from Allah disregarding the ridiculing and opposition of the unbelievers. The directive is universal for the Muslims in general for preaching the truth. اصدع ***iṣda'***= carry out, execute, come out openly, break, split (v. ii. m. s. imperative from *ṣada'a* [*ṣad'*] to split, to break, to overcome).

3. تؤمر ***tu'maru*** = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amara* [*'amr*], order, command. See *tu'marûna* at 15:65, p. 821, n. 2).

4. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 12: 29, p. 732, n. 3).

5. This is a consolation to the Prophet as well as the Muslims against the ridiculing and opposition of the unbelieving leaders; and an assurance that Allah will protect and help them. كفينا ***kafaynâ*** = we sufficed, were sufficient/ enough (v. i. pl. past from *kafâ* [*kifâyah*], to be enough. See *kafâ* at 13:43, p. 783, n. 3).

6. مستهزءين ***mustahzi'în*** (acc./gen. of *mustahzi'ûn*; s. *mustahzi'*) = ridiculers, mockers, scoffers, deriders (act. participle from *istahza'a*, form X of *haza'a* [*haz' / huz'/ huzu'/huzû'/mahza'ah*] to mock, to ridicule, to make fun. See *yastahzi'ûna* at 15:11, p. 809, n. 8).

7. يجعلون ***yaj'alûna*** = they set, make, place, put, appoint (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *ja'alû* at 14:30, p. 798, n. 4).

8. يضيق ***yaḍîqu*** = he or it is straitened, depressed, dejected, uneasy, becomes narrow (v. iii. m. s. impfct. from *ḍâqa* [*ḍayq/ḍîq*], to be narrow. See *ḍâqa* at 11:77, p. 705, n. 6)

9. صدر ***ṣadr*** (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front, beginning. See *ṣudûr* at 15:47, p. 817, n. 2.

فَسَبِّحْ 98.Hence proclaim[1] the glory
بِحَمْدِ رَبِّكَ along with the praise of your
وَكُن مِّنَ Lord and be of those
ٱلسَّٰجِدِينَ ﴿٩٨﴾ prostrating themselves.[2]

وَٱعْبُدْ رَبَّكَ 99. And worship your Lord
حَتَّىٰ يَأْتِيَكَ till there comes to you
ٱلْيَقِينُ ﴿٩٩﴾ the certitude.[3]

1. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ sibâḥah*] to swim, to float. See at 3:41, p. 172, n. 1).

2. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 15:29, p. 813, n. 9).

3. i. e., death. يقين ***yaqîn*** = certainty, certitude, conviction. See at 4:157, p. 315, n. 7.

16. *SÛRAT AL-NAḤL* (THE BEES)

Makkan: 128 'âyahs

This is another Makkan *sûrah* and like all other Makkan *sûrahs* it concentrates on the fundamentals of the faith – monotheism, particularly in respect of worship, *wahy* and Messengership (*risâlah*), resurrection and judgement. In bringing home these themes it draws attention to the wondrous creation of Allah, the heavens, the sun and the moon, the stars, the earth, the mountains, the seas, the rivers, the trees and plants, the beasts and animals, all of which point unmistakably to the Creator and His Caring and Controlling Hand behind them. It also emphasizes that the sun, the moon, the stars, the earth, the seas, the rivers and everything else pay obeisance to Allah, have been subjected to well designed laws and made serviceable to man, with the implication that gratitude and worship are solely and exclusively due to Allah and that none of these natural phenomena, such as the sun, the moon, the stars, the mountains, the rivers, the trees, however gigantic and stupendous they might seem to be, deserves to be worshipped.

The *sûrah* is named *al-naḥl* (the bee) which is mentioned in its *'âyahs* 68-69 as one of Allah's wonderful creations with manifold benefits for mankind.

The *sûrah* starts with emphasizing the certainty of the day of Judgement and the truth of *wahy* and *risâlah*. Then it reminds man of Allah's manifold graces on him and also of the fates of those who previously turned ungrateful to Allah. It also refers to some of the objections raised by the unbelievers of Makka, particularly their allegation that the Prophet, peace and blessings of Allah be on him, himself fabricated the Qur'ân with the help of certain persons, refuting the allegation strongly and pointing out that Allah sent down the Qur'ân with the angel Jibrîl and that it was the unbelievers themselves who fabricated the lie against the Prophet and the Qur'ân.

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَتَىٰ 1. There shall come[1]

أَمْرُ اللَّهِ the command[2] of Allah.

فَلَا تَسْتَعْجِلُوهُ So do not seek to hasten[3] it.

سُبْحَانَهُ Sacrosanct[4] is He

وَتَعَالَىٰ and All-Exalted is He above

عَمَّا يُشْرِكُونَ ﴿١﴾ what they set as partners.

يُنَزِّلُ الْمَلَائِكَةَ 2. He sends down the angels

1. أتى *'âtâ* = he or it came (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come. See *'âtâ* at 3:180, p. 226, n. 7). The past tense is used here to denote the certainty and imminence of the event.

2. i. e., the command for the resurrection and punishment which the unbelievers used to scoff at and ask for hastening. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 11:94, p. 712, n. 1.

3. لا تستعجلوا ***lâ tasta'jilû*** = do not seek to hasten, expedite, hurry (v. ii. m. pl. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilûna* at 13:6, p. 766, n.3).

4. سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 12:108, p. 761, n.7.

بِٱلرُّوحِ مِنْ أَمْرِهِۦ	with the spirit[1] of His Order [2]
عَلَىٰ مَن يَشَآءُ	on whom He wills
مِنْ عِبَادِهِۦٓ	of His servants,
أَنْ أَنذِرُوٓا۟	that you warn[3]
أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠	that there is no god but I.[4]
فَٱتَّقُونِ ﴿٢﴾	So beware[5] of Me.
خَلَقَ ٱلسَّمَٰوَٰتِ	3. He created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ	and the earth in truth.[6]
تَعَٰلَىٰ	All-Exalted[7] is He above
عَمَّا يُشْرِكُونَ	what they set as partners.[8]
﴿٣﴾	
خَلَقَ ٱلْإِنسَٰنَ	4. He creates man
مِن نُّطْفَةٍ	from a drop;[9]
فَإِذَا هُوَ	and then lo, he is
خَصِيمٌ مُّبِينٌ ﴿٤﴾	a disputant[10] open and clear.[11]
وَٱلْأَنْعَٰمَ	5. And the grazing livestock[11]
خَلَقَهَا لَكُمْ	He has created them for you.
فِيهَا دِفْءٌ	In them are warmth[12]
وَمَنَٰفِعُ	and benefits;[13]
وَمِنْهَا تَأْكُلُونَ	and of them you eat.
﴿٥﴾	

1. روح **rûḥ** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, *waḥy*. See at 4:171, p. 321, n. 4.

2. The *'âyah* emphasizes that Allah sends *waḥy* and *risâlah* to whomsoever He wills of His servants.

3. أنذروا **'andhirû** = you warn, caution (v. ii. m. pl. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See *'andhir* at 14:44, p. 903, n. 6.

4. All the Prophets were commissioned to deliver the message of monotheism (*tawhîd*) and to warn against the sin of setting partners with Allah in any form.

5. اتقوا **ittaqû** (+*ni*) = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 15:69, p. 821, n. 9).

6. The heavens and the earth, and all that exists, are created by Allah. They did not come into existence by themselves. So they are Allah's creation and do not deserve to be worshipped. Allah Alone deserves to be worshipped and obeyed.

7. تعالى **ta'âlâ** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 10:18, p. 643, n. 2).

8. يشركون **yushrikûna** = they set partners,, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 10:18, p. 643, n. 3).

9. نطفة **nutfah** (s.; pl. *nuṭaf*) = drop, sperm.

10. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow into full manhood. خصيم *khaṣîm* (s.; pl. *khuṣamâ'/ khuṣmân*)= advocate, defender, one who controverts and argues (active participle in the scale of *fa'îl* from *khaṣama*, to defeat in argument, to discount. See at 4:105, p. 291, n. 12.

11. أنعام **'an'âm** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 10:21, p. 646, n. 3.

12. i. e., out of their wool and fur, which is used for getting warmth against cold. **dif'** = warmth, heat.

13. Some of the uses are mentioned in what follows. منافع **manâfi'** (sing. *manfa'ah*) = uses, benefits. See at 2:219, p. 107, n. 5.

وَلَكُمْ فِيهَا 6. And for you in these is
جَمَالٌ حِينَ elegance[1] at the time
تُرِيحُونَ you bring them to rest[2]
وَحِينَ and at the time
تَسْرَحُونَ ﴿٦﴾ you take them out to graze.[3]

وَتَحْمِلُ 7. And they carry[4]
أَثْقَالَكُمْ your loads[5]
إِلَىٰ بَلَدٍ to a land
لَّمْ تَكُونُوا بَالِغِيهِ you could not have reached[6]
إِلَّا بِشِقِّ الْأَنفُسِ ۚ except with great difficulty.[7]
إِنَّ رَبَّكُمْ Verily your Lord is
لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾ Most Kind, Most Merciful.

وَالْخَيْلَ وَالْبِغَالَ 8. And horses[8] and mules[9]
وَالْحَمِيرَ and donkeys,[10]
لِتَرْكَبُوهَا that you may ride[11] them
وَزِينَةً ۚ and as adornment.[12]
وَيَخْلُقُ And He creates
مَا لَا تَعْلَمُونَ ﴿٨﴾ what you know not.

وَعَلَى اللَّهِ 9. And on Allah lies
قَصْدُ السَّبِيلِ the design[13] of the way.[14]

1. جمال ***jamâl*** = beauty, grace, elegance, comeliness.

2. i. e., in the evening. تريحون ***turîḥûna*** = you give (someone) rest, let rest , put at ease (v. ii. m. pl. impfct. from *'arâḥa*, form IV of *râḥa* [*rûḥ/rîḥ/rawâḥ*], to go, to begin).

3. i. e., in the morning. تسرحون ***tasraḥûna*** = you take out (cattle) to graze, roam freely (v. ii. m. pl. impfct. from *saraḥa* [*surûḥ*], to go away, to graze {cattle} freely).

4. i. e., for the purposes of trade and commerce. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 13:8, p. 767, n. 2).

5. أثقال ***'athqâl*** (pl.; s. ثقل *thaqal*) loads, baggage.

6. بالغي ***bâlighî***(*n*) (pl.; acc./gen. of *bâlighûn* ; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. See *bâlighû* at 7:135, p. 514, n. 9).

7. شق ***shiqq*** = trouble, difficulty, portion, half (بشق الأنفس ***bi shiqq al-'anfus*** is an idiom meaning: with great difficulty/hardship/effort).

8. خيل ***khayl*** (s.; pl. خيول *khuyûl*) = horses. See at 8:60, p. 569, n. 3.

9. بغال ***bighâl*** (pl.; s. *baghl*) = mules.

10. حمير ***ḥamîr*** (pl.; s. *ḥimâr*) = donkeys, asses

11. i. e., He has created them so that you may ride them and as adornment. تركبوا ***tarkabû***(*na*) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb, See *irkabû* at 11:40, p. 692, n. 8).

12. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, splendour. See at 11:15, p. 682, n. 10.

13. قصد ***qaṣd*** = design, purpose, object, intention, intent.

14. It is Allah Who prescribes and shows the way, i. e., Islam. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 15:76, p. 823, n. 1.

وَمِنْهَا جَآئِرٌ And of it there is deviation.[1]
وَلَوْ شَآءَ And if He willed
لَهَدَىٰكُمْ He would have guided[2] you
أَجْمَعِينَ ﴿٩﴾ all together.

Section (*Ruk3*) 2

هُوَ ٱلَّذِىٓ أَنزَلَ 10.He it is Who sends down[3]
مِنَ ٱلسَّمَآءِ مَآءً from the sky water.
لَّكُم مِّنْهُ شَرَابٌ For you thereof is drink;[4]
وَمِنْهُ شَجَرٌ and out of it is vegetation[5]
فِيهِ تُسِيمُونَ wherein you let cattle graze.[6]
﴿١٠﴾

يُنۢبِتُ لَكُم 11. He grows[7] for you there-
بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ with crops[8] and olives,
وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ date palms[9] and grapes[10]
وَمِن كُلِّ ٱلثَّمَرَٰتِ and all the types of fruits.[11]
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign[12]
لِّقَوْمٍ يَتَفَكَّرُونَ for a people that reflect.[13]
﴿١١﴾

وَسَخَّرَ 12. And He has made
لَكُمُ serviceable[14] for you
ٱلَّيْلَ وَٱلنَّهَارَ the night and the day,
وَٱلشَّمْسَ وَٱلْقَمَرَ and the sun and the moon;

1. i. e., deviation from the right way, Islam, and all types of polytheism and innovations. جائر *jâ'ir* (s.; pl. *jawrah/jârah*) = deviation, deviant, unjust, oppressor (act. participle from *jâra* [*jawr*], to deviate, oppress, persecute, wrong. See *mutajâwirah* at 13:4, p. 765, n. 1.

2. هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 14:11, p. 791, n.3).

3. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 14:32, p. 799, n. 1).

4. شراب ***sharâb*** (pl. *ashribah*) = drink, beverage. See at 2:259, p. 135, n. 2.

5. شجر ***shajar*** (s.; pl. *ashjâr*) = trees, plants, bushes, vegetation. See *shajarah* at 2:35, p. 19, n. 4.

6. تسيمون ***tusîmûna*** = you let (cattle) graze, let wander (v. ii. m. pl. impfct. from *'asâma*, form IV of *sâma* [*sawm*], to offer for sale, to impose).

7. ينبت ***yunbitu*** = he causes to sprout, makes grow, germinates, grows (v. iii. m. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatnâ* at 15:9, p. 811, n. 7).

8. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, fields. See at 14:38, p. 801, n. 3.

9. نخيل ***nakhîl*** = palm, date palm. See at 13:4, p. 765, n. 3.

10. أعناب ***'a'nâb*** (sing. *'inab*) = grapes, vines. See at 6:99, p. 433, n. 6.

11. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 14:38, p. 801, n. 7).

12. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 13:38, p. 781, n. 10.

13. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 13:4, p.765, n. 8).

14. سخر ***sakhkhara*** = he reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 14:32, p. 799, n.4).

وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ and the stars are subjected[1]
بِأَمْرِهِۦٓ by His command.
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily therein are signs
لِّقَوْمٍ يَعْقِلُونَ for a people that understand.[2]
١٢
وَمَا ذَرَأَ 13. And all that He has
لَكُمْ فِى ٱلْأَرْضِ created[3] for you in the earth
مُخْتَلِفًا أَلْوَٰنُهُۥٓ of different[4] colours.
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign
لِّقَوْمٍ يَذَّكَّرُونَ for a people that take heed.[5]
١٣
وَهُوَ ٱلَّذِى 14. And He it is Who has
سَخَّرَ ٱلْبَحْرَ made serviceable the sea
لِتَأْكُلُوا۟ مِنْهُ that you may eat out of it
لَحْمًا طَرِيًّا meat[6] fresh and succulent,[7]
وَتَسْتَخْرِجُوا۟ مِنْهُ and may extract[8] therefrom
حِلْيَةً تَلْبَسُونَهَا ornaments[9] that you wear.
وَتَرَى ٱلْفُلْكَ And you see the ships[10]
مَوَاخِرَ فِيهِ traversing[11] therein
وَلِتَبْتَغُوا۟ and that you may seek[12]
مِن فَضْلِهِۦ of His bounty,
وَلَعَلَّكُمْ and that you may
تَشْكُرُونَ express gratitude.
١٤

1. i. e., they are subjected to definite courses of running and made useful for all in the universe. مسخرات ***musakhkharât*** (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 7:54, p. 487, n.2).

2. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 10:100, p. 673, n. 4).

3. ذرأ ***dhara'a*** = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 6:136, p. 448, n. 8).

4. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 6:141, p. 451, n. 7).

5. يذكرون ***yadhdhakkarûna*** (originally *yatadhakkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See at 9:126, p. 633, n. 7).

6. i. e., of fish. لحم ***lahm*** (pl. *luhûm*) = meat, flesh.

7. طري ***ṭarîy*** = fresh, tender, succulent.

8. تستخرجوا ***tastakhrijû***(*na*) = you (all) extract, bring out, remove, derive, draw (v. ii. m. pl. impfct. from *istakhraja*, form X of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb, *ta'kulû*, which is governed by a hidden *'an* in *li* of motivation coming before it. See *istakhraja* at 12:76, p. 750, n. 3).

9. Such as pearls and corals.

10. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 14:32, p. 799, n. 5.

11. مواخر ***mawâkhir*** (f. pl.; s. *mâkhirah*) = those that traverse, move, plow, (active participle from *makhara* [*makhr/mukhûr*], to move, to shear).

12. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtagâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* coming before the verb; See at 4:24, p. 250, n 7).

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَٰسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

15. And He has cast[1] in the earth firm mountains[2] lest it should swing[3] with you; and rivers and ways that you may be on the right track.[4]

وَعَلَٰمَٰتٍ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾

16. And landmarks[5] and by means of the stars[6] they get guidance.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

17. Is then He Who creates like the one that creates not? Will you not then take heed?[7]

وَإِن تَعُدُّوا نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿١٨﴾

18. And if you count[8] Allah's bounty you cannot enumerate[9] them. Verily Allah is Most Forgiving, Most Merciful.

وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ

19. And Allah knows what you conceal[10]

1. ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 12:96, p. 757, n. 5).

2. روامى *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 15:19, p. 811, n. 6.

3. The function of mountains in stabilizing the earth's crust is now an established scientific fact. تميد *tamîda(u)* = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [*mayd/mayadân*], to sway, to be moved. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. تهتدون *tahtadûna* = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hidâyah/ hudan/ hady*], to lead, to guide. See at 2:150, p. 72, n. 1).

5. علامات *'alâmât* (pl.; s. *'alâmah*) = marks, signs, distinguishing marks, landmarks.

6. نجوم *nujûm*(s.*najm* pl. *nujûm/anjum*) = star, celestial body, constellation. See *nujûm* at 6:97, p. 432, n. 1.

7. تذكرون *tadhakkarûna*(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 11:30, p. 688, n. 10).

8. تعدوا *ta'uddû*(*na*) = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 4:34, p. 799, n. 10).

9. تحصوا *tuḥṣû* (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'aḥṣâ* , to count. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See at 14:34, p. 800, n.1).

10. تسرون *tusirrûna* = you conceal, secrete, hide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See *yusirrûna* at 11:5, p. 769, n. 1).

وَمَا تُعْلِنُونَ ﴿١٩﴾	and what you disclose.[1]
وَٱلَّذِينَ	20. And those whom
يَدْعُونَ مِن دُونِ ٱللَّهِ	they invoke[2] besides Allah
لَا يَخْلُقُونَ شَيْـًٔا	do not create anything
وَهُمْ يُخْلَقُونَ ﴿٢٠﴾	while they are created.[3]
أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ	21. Dead, not living beings.
وَمَا يَشْعُرُونَ	And they do not realize[4]
أَيَّانَ	at what time
يُبْعَثُونَ ﴿٢١﴾	they will be resurrected.[6]

Section (*Ruk3*) 3

إِلَٰهُكُمْ	22. Your god is
إِلَٰهٌ وَٰحِدٌ	God Alone.[7]
فَٱلَّذِينَ لَا يُؤْمِنُونَ	So those who do not believe
بِٱلْءَاخِرَةِ قُلُوبُهُم	in the hereafter their hearts[8]
مُّنكِرَةٌ	refuse to acknowledge[9]
وَهُم مُّسْتَكْبِرُونَ ﴿٢٢﴾	and they are arrogant.[10]
لَا جَرَمَ	23. There is no doubt[11]
أَنَّ ٱللَّهَ يَعْلَمُ	that Allah knows
مَا يُسِرُّونَ	what they conceal[12]

1. So you are accountable to Allah for whatever you do, openly or secretly, and you cannot avert it. تعلنون ***tu'linûna*** = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See *yu'linûna* at 11:5, p. 679, n. 2).

2. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 13:14, p. 769, n. 7).

3. So they do not deserve to be worshipped, and it is a folly to worship them. يخلقون ***yukhlaqûna*** = they are created, made (v. iii. m. pl. impfct. passive from *khalaqa* [*khalq*], to create. See at 7:191, p. 540, n. 6).

4. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 12:107, p. 761, n.3).

5. أيان ***'ayyân***= when, at what time.

6. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 15:36, p. 815, n. 3).

7. i. e., Allah Alone is the Creator-Lord and He Alone deserves to be worshipped.

8. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 8:70, p.573, n. 28.

9. i. e, they refuse to acknowledge the Oneness (*tawhîd*) of Allah as Creator-Lord Solely and Exclusively deserving of worship and invocation. منكرة ***munkirah*** (s.; f.; m. *munkir*; pl. *munkirûn*) = non-cognizant, she that pretends not to know, disavows, deny, refuses to acknowledge (act. participle from *'ankara*, form IV of *nakira*[*nakar/ nukr/ nukûr/ nakîr*], not to know. See *munkirûn* at 12:58, p. 743, n. 10.

10. Because they do not fear the accountability and dire consequences of their deeds. مستكبرون ***mustakbirûn*** (pl.; s., *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 10:75, p. 665, n. 1).

11. لا جرم ***lâ jarama*** = no doubt, surely, certainly, of course.

وَمَا يُعْلِنُونَ and what they disclose.[1]
إِنَّهُ لَا يُحِبُّ Verily He does not like
ٱلْمُسْتَكْبِرِينَ ﴿٢٣﴾ the arrogant.[2]

وَإِذَا قِيلَ لَهُم 24. And if it is said to them:
مَّاذَآ "What is it that
أَنزَلَ رَبُّكُمْ؟ your Lord has sent down?"[3]
قَالُوٓا۟ They say:
أَسَٰطِيرُ ٱلْأَوَّلِينَ " Myths[4] of those of old."[6]
﴿٢٤﴾

لِيَحْمِلُوٓا۟ 25. In order that they bear[7]
أَوْزَارَهُمْ كَامِلَةً their loads[8] in full
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resussection,
وَمِنْ أَوْزَارِ ٱلَّذِينَ and of the loads of those
يُضِلُّونَهُم whom they mislead[9]
بِغَيْرِ عِلْمٍ ۗ أَلَا without knowledge.
سَآءَ مَا يَزِرُونَ Bad is what they shall bear.[10]
﴿٢٥﴾

Section (*Rukû'*) 4

قَدْ مَكَرَ 26.There did indeed plot[11]
ٱلَّذِينَ مِن قَبْلِهِمْ those who were before them;
فَأَتَى ٱللَّهُ بُنْيَٰنَهُم but Allah took their edifice[12]
مِّنَ ٱلْقَوَاعِدِ from the foundations[13]

1. يعلنون ***yu'linûna*** = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 11:5, p. 679, n. 2).

2. مستكبرين ***mustakbirîn*** (pl.; acc./gen. of *mustakbirûn*; s. *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *mustaklbirûn* at 16:22, p. 833, n. 10).

3. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 16:10, p. 830, n. 3).

5. The *'âyah* refers to the attitude of the unbelievers to the Qur'ân and the Prophet. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 8:31, p. 557, n. 7.

6. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old.

7. يحملوا ***yaḥmilû***(*na*) = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaḥmiluna* at 6:31, p. 403, n. 2).

8. i. e., of sins. أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 6:31, p. 403, n. 3.

9. يضلون ***yuḍilluna*** = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See at 6:119, p. 441, n. 5).

10. يزرون ***yazirûna*** = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above and at 6:31, p. 403, n. 4).

11. The unbelievers of the previous nations did oppose their prophets with plots and machinations; but Allah's plan always prevails. مكر ***makara*** = he schemed, plotted, planned, had recourse to a ruse (v. iii. m. s. past from *makara* [*makr*], to deceive, to delude. See at 13:42, p. 782, n. 10).

12. بنيان ***bunyân*** = building, structure, edifice.

13. قواعد ***qawâ'id*** (pl.; s. *qâ'idah*) = foundations, bases, supports.

فَخَرَّ عَلَيْهِمُ	so there collapsed[1] on them
ٱلسَّقْفُ مِن فَوْقِهِمْ	the roof[2] from above them;
وَأَتَىٰهُمُ	and there came to them
ٱلْعَذَابُ	the retribution
مِنْ حَيْثُ	from where
لَا يَشْعُرُونَ ﴿٢٦﴾	they could not realize.[3]
ثُمَّ	27. Then,
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
يُخْزِيهِمْ	He will disgrace[4] them
وَيَقُولُ أَيْنَ	and will say: "Where are
شُرَكَآءِىَ	the partners[5] of Mine[6]
ٱلَّذِينَ كُنتُمْ	whom you used
تُشَٰٓقُّونَ فِيهِمْ ۚ	to be in rift about?"[7]
قَالَ ٱلَّذِينَ	There will say those who
أُوتُوا۟ ٱلْعِلْمَ	were given the knowledge:[8]
إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ	"Verily disgrace[9] today
وَٱلسُّوٓءَ	and misery[10]
عَلَى ٱلْكَٰفِرِينَ	are on the infidels."[11]
﴿٢٧﴾	
ٱلَّذِينَ	28. Those whom
تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ	the angels take their lives[12]
ظَالِمِىٓ	in the state of doing wrong

1. خر ***kharra*** = he or it collapsed, fell down fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See *kharrû* at 12:100, p. 758, n. 6).

2. i. e., they were destroyed. سقف ***saqf*** (s.; pl. *suqûf/suquf/'asquf*) = roof, ceiling.

3. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:21, p. 833, n.4).

4. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:93, p. 711, n.10).

5. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 10:66, p. 661, n. 3.

6. i. e., your presumed partners of Mine.

7. i. e., you used to turn hostile to the Muslims and to Allah by disobeying His commandments. تشاقون ***tushâqqûna*** = you turn against, turn hostile, break away, be in rift (v. iii. m. pl. impfct. from *shâqqa*, form III of *shaqqa* [*shaqq/mashaqqah*], to be hard, also to split. See *shâqqû* at 8:13, p. 551, n. 5).

8. i. e., those who had the knowledge of the truth and were therefore believers and in receipt of Allah's grace (See Ibn Kathîr, IV, 486).

9. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 11:66, p. 702, n. 1.

10. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misery, misfortune, bad deed. See at 4:148, p. 310, n. 10).

11. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 6:130, p. 446, n. 8).

12. تتوفى ***tatawaffâ*** = she or it takes fully, receives in full, causes to die, takes life (v. iii. f. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 10:104, p. 743, n. 4).

أَنفُسِهِمْ to themselves

فَأَلْقَوُا۟ ٱلسَّلَمَ and then they offer[1] submis-

مَا كُنَّا نَعْمَلُ sion:[2] "We did not use to do

مِن سُوٓءٍ any wrong."

بَلَىٰٓ إِنَّ ٱللَّهَ O yes, verily Allah is

عَلِيمٌۢ All-Knowing

بِمَا كُنتُمْ تَعْمَلُونَ of what you used to do.

(٢٨)

فَٱدْخُلُوٓا۟ 29. So enter[3]

أَبْوَٰبَ جَهَنَّمَ the gates of hell,

خَٰلِدِينَ فِيهَا abiding for ever[4] therein.

فَلَبِئْسَ And evil[5] indeed will be

مَثْوَى ٱلْمُتَكَبِّرِينَ the abode[6] of the arrogant.[7]

(٢٩)

وَقِيلَ 30. And it will be said to

لِلَّذِينَ to those who are on their

ٱتَّقَوْا۟ مَاذَآ guard:[8] "What is that

أَنزَلَ رَبُّكُمْ your Lord has sent down?"

قَالُوا۟ خَيْرًا They will say: " Good."

لِّلَّذِينَ أَحْسَنُوا۟ For those who do good[9]

فِى هَٰذِهِ ٱلدُّنْيَا in this world

حَسَنَةٌ shall be good thing; and

وَلَدَارُ ٱلْءَاخِرَةِ the abode of the hereafter[10]

1. i. e., those who remain unbelievers and continue to defy Allah and set partners with Him till death overtakes them and then, seeing death face to face, they offer submission and deny having ever disbelieved. ألقوا ***'alqaw*** = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 10:81, p. 666, n. 5).

2. سلم ***salam*** = peace, submission, surrender. See at 4:90, p. 281, n. 14.

3. i. e., it will be said to them. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 5:21, p. 339, n. 7).

4. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 14:23, p. 796, n. 3.

5. بئس ***bi's*** = evil, wretched, bad. See at 2:206, p. 99, n. 15.

6. دار ***dâr*** (s.; pl.ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 13:42, p. 783, n. 2.

7. متكبرين ***mutakabbirîn*** (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *yatakabbarûna* at 7:146, p. 519, n. 8).

8. i. e., are on their guard against Allah's displeasure and therefore conduct themselves strictly in accordance with the injunctions of the Qur'ân and *sunnah*. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 13: 35, p. 780, n. 6).

9. i. e., who believe and act according to the Qûr'ân and *sunnah*. أحسنوا ***'aḥsanû*** = they did good, performed well (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 5:93, p. 376, n. 2) .

10. الآخرة ***al-'âkhirah*** = the hereafter, the afterlife.

خَيْرٌ shall be the best.
وَلَنِعْمَ And excellent[1] in fact will be
دَارُ الْمُتَّقِينَ ﴿٣٠﴾ the abode of the righteous.[2]

جَنَّٰتُ عَدْنٍ 31. Gardens of Eternity[3]
يَدْخُلُونَهَا they will enter.[4]
تَجْرِي مِن تَحْتِهَا There flow[5] below them
الْأَنْهَٰرُ the rivers.[7]
لَهُمْ فِيهَا They shall have in there
مَا يَشَاءُونَ whatever they desire.[8]
كَذَٰلِكَ يَجْزِي اللَّهُ Thus does Allah reward[9]
الْمُتَّقِينَ ﴿٣١﴾ the righteous.

الَّذِينَ 32. The ones whom
تَتَوَفَّاهُمُ الْمَلَٰئِكَةُ the angels take their lives[10]
طَيِّبِينَ in the state of goodness.[11]
يَقُولُونَ They will say:
سَلَٰمٌ عَلَيْكُمُ "Peace be on you.
ادْخُلُوا الْجَنَّةَ بِمَا Enter the garden because of
كُنتُمْ تَعْمَلُونَ ﴿٣٢﴾ what you used to do."

هَلْ يَنظُرُونَ 33. Do they await[12] aught
إِلَّا أَن تَأْتِيَهُمُ but that there come to them

1. نعم ***ni'ma*** = excellent or how excellent it is (an irregular verb of praise). See at 13:24, p. 744, n. 11.

2. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 15:45, p. 816, n. 9).

3. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 13:23, p. 774, n. 7.

4. يدخلون ***yadkhulûna*** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 4:124, p. 299, n. 3).

5. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 14:32, p. 779, n. 6).

6. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 10:9, p. 639, n.4.

8. يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See *shi'tum* at 2:58, p. 27, n. 4).

9. يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. See *yajziya* at 12:88, p. 755, n. 6).

10. تتوفى ***tatawaffâ*** = she or it takes fully, receives in full, causes to die, takes life (v. iii. f. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 16:27, p. 835, n. 12).

11. i. e., free from unbelief. طيبين ***ṭayyibîn***(pl.; acc./gen. of *ṭayyibûn*; s. *ṭayyib*) = persons or things in the state of goodness, good things, nice things, agreeable things, pleasant things, good persons. See *ṭayyibât* at 10:13, p. 36, n. 8.

12. ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 7:52, p. 485, n. 11).

ٱلْمَلَٰٓئِكَةُ	the angels[1]
أَوْ يَأْتِىَ	or there comes
أَمْرُ رَبِّكَ	the dcree[2] of your Lord?
كَذَٰلِكَ فَعَلَ	Likewise there acted
ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
وَمَا ظَلَمَهُمُ ٱللَّهُ	And Allah wronged[3] them not
وَلَٰكِن كَانُوٓا۟	but they were
أَنفُسَهُمْ يَظْلِمُونَ	to themselves doing wrong.[4]
﴿٣٣﴾	
فَأَصَابَهُمْ	34. So there befell[5] them
سَيِّـَٔاتُ مَا عَمِلُوا۟	the evils[6] of what they did
وَحَاقَ بِهِم	and there encircled[7] them
مَّا كَانُوا۟ بِهِۦ	that which they used to
يَسْتَهْزِءُونَ ﴿٣٤﴾	scoff [8]at.

Section (*Rukû'*) 5

وَقَالَ ٱلَّذِينَ	35. And there say those who
أَشْرَكُوا۟	set partners:
لَوْ شَآءَ ٱللَّهُ	"Had Allah willed we
مَا عَبَدْنَا	would not have worshipped
مِن دُونِهِۦ مِن شَىْءٍ	besides Him anything;
نَّحْنُ وَلَآ ءَابَآؤُنَا	neither we nor our fathers;
وَلَا حَرَّمْنَا	nor would we have tabooed[9]

1. i. e., to take their lives. The *'âyah* is addressed to the unbelievers. Are they persisting in unbelief till death overtakes them or the decree of Allah for their immediate punishment is issued? ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 6:158, p. 461, n. 2.

2. i. e., decree for punishment and destruction. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair, deed. See at 14:32, p. 799, n. 7.

3. i. e., by punishing and destroying them Allah did not do injustice to them. The punishment befell them because they did wrong to themselves by setting partners with Allah and committing sins ins spite of repeated warnings.

4. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:177, p. 535, n. 2).

5. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* . See at 11:81, p. 707, n. 2).

6. i. e., the evil consequences. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 11:114, p. 718, n. 11.

7. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 11:8, p.680, n. 7).

8. i. e., the punishment of Allah which they used to scoff at hemmed them in. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 15:11, p. 809, n.8).

9. The unbelievers sarcastically attributed their acts of setting partners with Allah and tabooing some types of animals as sacred (see 5:103) to the will of Allah. Their presumption is rebutted in the following *'âyah* by pointing out that Allah has sent Messengers to every people instructing them to worship Allah Alone and to shun the imaginary gods.. حرمنا ***ḥarramnâ*** = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 4:160, p.316, n. 4.

مِن دُونِهِۦ مِن شَىْءٍ	besides him anything."
كَذَٰلِكَ فَعَلَ	Likewise there acted those
ٱلَّذِينَ مِن قَبْلِهِمْ	who were before them.[1]
فَهَلْ عَلَى ٱلرُّسُلِ	So is there on the Messengers
إِلَّا ٱلْبَلَٰغُ	aught but to communicate[2]
ٱلْمُبِينُ ﴿٣٥﴾	openly and clearly?[3]
وَلَقَدْ بَعَثْنَا	36. And we indeed raised[4]
فِى كُلِّ أُمَّةٍ	among every nation[5]
رَّسُولًا	a Messenger
أَنِ ٱعْبُدُوا۟ ٱللَّهَ	that you all worship[6] Allah
وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ	and avoid[7] the false gods.[8]
فَمِنْهُم مَّنْ	So of them were those whom
هَدَى ٱللَّهُ	Allah guided[9]
وَمِنْهُم مَّنْ	and of them were those
حَقَّتْ عَلَيْهِ	on whom became due[10]
ٱلضَّلَٰلَةُ	the going astray.
فَسِيرُوا۟ فِى ٱلْأَرْضِ	So travel[11] in the earth
فَٱنظُرُوا۟ كَيْفَ كَانَ	and see how was
عَٰقِبَةُ ٱلْمُكَذِّبِينَ ﴿٣٦﴾	the end[12] of the unbelievers.
إِن تَحْرِصْ	37. If you are intent[13]
عَلَىٰ هُدَىٰهُمْ	on their guidance,

1. The previous peoples also persisted in their unbelief raising the same plea.

2. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 14:52, p. 805, n. 12.

3. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 15:1, p. 807, n. 3.

4. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 10:74, p. 664, n. 6).

5. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 13:30, p. 76, n. 9.

6. All the Messengers of Allah delivered the same message of monotheism (***tawḥîd***), forbidding the setting of any partner with Allah.

7. اجتنبوا ***ijtanibû*** = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 5:90, p. 374, n. 10).

8. طاغوت ***ṭâghût*** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 5:61, p. 360, n. 5).

9. i. e., because of their belief and acceptance of the truth.

10. i. e., because of their unbelief and rejection of the truth. حقت ***ḥaqqat*** = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 10:96, p. 671, n. 9).

11. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 6: 11, p. 395, n. 5).

12. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 11:49, p. 695, n. 11.

13. تحرص ***taḥriṣ***(*u*) = you desire, are intent on (v. ii. m. s. impfct. from *ḥarasa/ḥariṣa* [*ḥirṣ*], to desire, covet. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See ***ḥaraṣta*** at 12:103, p. 760, n. 1).

فَإِنَّ ٱللَّهَ لَا يَهْدِى then Allah does not guide
مَن يُضِلُّ those whom He lets stray[1]
وَمَا لَهُم and they shall not have
مِّن نَّٰصِرِينَ ﴿٣٧﴾ anyone to help.[2]

وَأَقْسَمُوا۟ بِٱللَّهِ 38. And they swear[3] by Allah
جَهْدَ أَيْمَٰنِهِمْ their earnest[4] oaths:[5]
لَا يَبْعَثُ ٱللَّهُ "Allah will not resurrect[6]
مَن يَمُوتُ those that die"
بَلَىٰ وَعْدًا عَلَيْهِ O yes; it is a promise on Him
حَقًّا وَلَٰكِنَّ in truth, but
أَكْثَرَ ٱلنَّاسِ most men
لَا يَعْلَمُونَ ﴿٣٨﴾ do not know.

لِيُبَيِّنَ لَهُمُ 39. To make clear[7] to them
ٱلَّذِى يَخْتَلِفُونَ فِيهِ that which they differ[8] in
وَلِيَعْلَمَ and that there may know
ٱلَّذِينَ كَفَرُوٓا those who disbelieve
أَنَّهُمْ كَانُوا that they had been
كَٰذِبِينَ ﴿٣٩﴾ lying.[9]

إِنَّمَا قَوْلُنَا 40. It is but Our saying for
لِشَىْءٍ إِذَآ أَرَدْنَٰهُ anything when We will[10] it

1. يضل ***yuḍillu*** = he lets go astray, lets stray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 14:27, p. 797, n. 8).

2. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 3:150, p. 213, n. 7).

3. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 6:109, p. 437, n. 1).

4. جهد ***jahd*** = strain, effort, emphatic, earnest. See at 6:109, p. 437, n. 2.

5. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 9:12, p. 581, n. 5.

6. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 6:61, p. 415, n. 4).

7. i. e., He will resurrect all beings to make clear to them the facts of resurrection, judgement, reward and punishment about which they entertain different views. يبين ***yubayyina(u)*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 14:4, p. 786, n. 10).

8. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 6:164, p. 463, n. 11).

9. i. e., in saying that Allah will not resurrect those who die. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 12:74, p. 749, n. 10).

10. أردنا ***'aradnâ*** = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:107, p.624, n. 4).

أَن نَّقُولَ لَهُۥ that We say for it

كُن فَيَكُونُ ﴿٤٠﴾ "Be" and it comes into being.

Section (*Rukû'*) 6

وَٱلَّذِينَ هَاجَرُوا۟ 41. And those who migrate[1]

فِى ٱللَّهِ in the cause of Allah[2]

مِنۢ بَعْدِ مَا ظُلِمُوا۟ after they were wronged,[3]

لَنُبَوِّئَنَّهُمْ We shall surely settle[4] them

فِى ٱلدُّنْيَا حَسَنَةً ۖ in this world nicely;[5]

وَلَأَجْرُ and surely the reward[6] of the

ٱلْءَاخِرَةِ أَكْبَرُ ۚ hereafter will be greater,[7]

لَوْ كَانُوا۟ يَعْلَمُونَ if they were in the know of.

﴿٤١﴾

ٱلَّذِينَ صَبَرُوا۟ 42. Those who persevere[8]

وَعَلَىٰ رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ ﴿٤٢﴾ they rely.[9]

وَمَآ أَرْسَلْنَا 43. And We sent out[10] not

مِن قَبْلِكَ before you

إِلَّا رِجَالًا except men

نُّوحِىٓ إِلَيْهِمْ to who We communicated.[11]

فَسْـَٔلُوٓا۟ So ask

أَهْلَ ٱلذِّكْرِ the People of the scripture[12]

1. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr /hijrân*], to emigrate. See at 9:20, p.584, n. 9).

2. i. e., for the sake of the *dîn*.

3. ظلموا ***ẓulimû*** = they were wronged, done injustice, were transgressed (v. iii. m. pl. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓalamû* at 14:34, p. 800, n. 2).

4. لنبوئن ***la nubawwi'anna*** = we shall surely settle, put up, provide accommodation, make (someone) take position (v. i. pl. impfct. emphatic from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See *yatabawwa'u* at 12:56, p. 743, n. 2).

5. i. e., at a nice place. The allusion is to Madina.

6. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration. See at 12:104, p. 760, n. 3).

7. i. e., for those who migrate for the *dîn*.

8. i. e., such reward will be for those immigrants who bear with patience hardships and injustice for the sake of Allah. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 11:11, p. 681, n. 6).

9. يتوكلون ***yatawakkalûna*** = the depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See *tawakkalnâ* at 8:2, p. 547, n. 8).

10. The *'âyah* gives reply to the unbelievers who said why an angel or some extraordinary being were not sent out as a Messenger of Allah. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 15:10, p. 809, n. 5).

11. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 12:102, p. 759, n. 11). The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

12. ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See the next *'âyah* and also 21:50). See at 15:6, p. 808, n. 8.

إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾ if you do not know.

بِالْبَيِّنَاتِ 44. With the clear evidences[1]

وَالزُّبُرِ and scriptures.[2]

وَأَنزَلْنَا And We have sent down

إِلَيْكَ الذِّكْرَ to you[3] the recital (Qur'ân)[4]

لِتُبَيِّنَ لِلنَّاسِ that you may explain[5] to men

مَا نُزِّلَ إِلَيْهِمْ what is sent down[6] to them

وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ and that they may reflect.[7]

أَفَأَمِنَ 45. Do there then be secure[8]

الَّذِينَ مَكَرُوا السَّيِّئَاتِ those who plot[9] evils

أَن يَخْسِفَ اللَّهُ against that Allah may sink[10]

بِهِمُ الْأَرْضَ with them the ground[11]

أَوْ يَأْتِيَهُمُ or that there comes to them

الْعَذَابُ مِنْ حَيْثُ the punishment from where

لَا يَشْعُرُونَ ﴿٤٥﴾ they cannot be aware?[12]

أَوْ يَأْخُذَهُمْ 46.Or that He may seize them

فِي تَقَلُّبِهِمْ during their moving about[13]

فَمَا هُم بِمُعْجِزِينَ and they cannot escape?[14]

أَوْ يَأْخُذَهُمْ 47. Or that He may seize them

1. i. e., Allah raised men as Messengers before with clear messages and miracles. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 14:9, p. 789, n. 2).

2. زبر ***zubur*** (pl.; s.زبور *zabûr*) = scriptures. See at 3:184, p. 228, n. 7.

3. i. e., to Prophet Muhammad, peace and blessings of Allah be on him.

4. See n. 13 on the previous page.

5. تبين ***tubayyina*** (*u*)= you make clear, elucidate, explain, clarify (v. ii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yubayyina* at 16:39, p. 840, n. 7).

6. i. e., of instructions. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 6:37, p. 405, n.6).

7. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:11, p.830, n. 13).

8. أمن ***'amina*** = he trusted, became safe/ secure (v. iii. m. s. past from *'amn/'amân/'amânah*). See *'amintum* at 2:196, p. 94, n. 13.

9. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 14:46, p. 804, n. 3).

10. يخسف ***yakhsifa***(*u*) = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa*[*khasf*/*khusûf*], to sink, to be eclipsed).

11. i. e., make the ground swallow them up.

12. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:21, p. 833, n.4).

13. i. e., in the course of their trade travels. تقلب ***taqallub*** = moving about, fluctuation, variation (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

14. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza*/*ajiza* [*'ajz*], to be weak, incapable. See at 11:20, p. 685, n. 3).

عَلَىٰ تَخَوُّفٍ in fright.[1]
فَإِنَّ رَبَّكُمْ But verily your Lord is
لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾ Most Kind, Most Merciful.[2]

أَوَلَمْ يَرَوْا إِلَىٰ 48. Do they not look at
مَا خَلَقَ اللَّهُ what Allah has created
مِن شَيْءٍ of a thing[3]
يَتَفَيَّأُ ظِلَالُهُ that there inclines[4] its shade[5]
عَنِ الْيَمِينِ وَالشَّمَائِلِ from right and left
سُجَّدًا لِّلَّهِ making obeisance[6] to Allah
وَهُمْ and they are
دَاخِرُونَ ﴿٤٨﴾ in humble submission.[7]

وَلِلَّهِ يَسْجُدُ 49. And to Allah bows
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth
مِن دَابَّةٍ of moving creature[8]
وَالْمَلَائِكَةُ and the angels;
وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ and they do not be arrogant.[9]

يَخَافُونَ رَبَّهُم 50. They fear[10] their Lord
مِّن فَوْقِهِمْ وَيَفْعَلُونَ above them and they do
مَا يُؤْمَرُونَ ﴿٥٠﴾ what they are commanded.[11]*

1. i. e., in the state of their being in fright and panic of the punishment (see Ibn Kathîr, IV, 494). تخوف ***takhawwuf*** = to be frightened, scared, in dread (verbal noun in form V of *khâfa* [*khawf*], to fear. See *yakhâfûna* at 13:21, p. 773, n. 11.

2. But Allah is Most Kind and Most Merciful. So He does not immediately punish those who disobey Him but defers the punishment and gives them respite to repent and reform.

3. Like mountains, trees, living creatures, etc. whose shades move from one direction to another with the movements of the sun and the moon. All these objects are subject to Allah's rules and they all pay obeisance to Him.

4. يتفيؤ ***yatafayya'u*** = he or it turns itself, inclines (v. iii. m. s. imfct. from *tafayya'a*, form V of *fâ'a* [*fay'*], to return, to shift from west to east.

5. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 13:15, p. 770, n. 5.

6. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 12:100, p, 758, n. 7.

7. داخرون ***dâkhirûn*** (pl.; s. *dâkhir*) = those who become small, humble, lowly (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble).

8. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 11: 56, p. 698, n. 1.

9. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 7:206, p. 545, n. 2).

10. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/makhâfah/ khîfah*],to fear. See at 13:21, p. 773, n. 11).

11. يؤمرون ***yu'marûn*** = they are commanded, ordered, bidden, asked (v. iii. m. pl. impfct. passive from *'amara* [*'amr*], order, command. See *tu'marûna* at 15:65, p.821, n. 2).

* **One should prostrate oneself to Allah on reading this *'âyah*.**

Section (*Rukû'*) 7

وَقَالَ ٱللَّهُ ۞ 51. And Allah says:

لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ "Do not take[1] two gods.[2]

إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ He is but God the One.

فَإِيَّٰىَ فَٱرْهَبُونِ ﴿٥١﴾ So it is Me you dread."[3]

وَلَهُۥ 52. And to Him belongs

مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens

وَٱلْأَرْضِ and the earth;

وَلَهُ ٱلدِّينُ and to Him is due worship[4]

وَاصِبًا ۚ in perpetuity.[5]

أَفَغَيْرَ ٱللَّهِ Is it then other than Allah

تَتَّقُونَ ﴿٥٢﴾ that you fear?[6]

وَمَا بِكُم 53. And whatever you have

مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ of blessing[7] is from Allah.

ثُمَّ إِذَا مَسَّكُمُ Then if there afflicts[8] you

ٱلضُّرُّ فَإِلَيْهِ any harm,[9] to Him

تَجْـَٔرُونَ ﴿٥٣﴾ you make supplication.[10]

ثُمَّ إِذَا كَشَفَ 54. Then when He removes[11]

ٱلضُّرَّ عَنكُمْ the harm from you,

إِذَا فَرِيقٌ مِّنكُم lo, a section[12] of you

1. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 9:23, p. 585, n. 9).

2. Such as the ancient Persians used to take, one as god of good and the other as god of evil(or one of light and one of darkness).

3. ارهبوا ***irhabû*** +*ni*(*nî*) = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahab/ruhb/rahbah*], to dread, fear. See at 2:40, p. 21, n. 1).

4. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 15:35, p. 815, n. 5.

5. To Allah is due exclusive and sincere worship and obedience for all time. واصب ***waṣib*** = permanent, lasting, perpetual, for ever (act. participle from *waṣaba*[*wṣûb*], to last).

6. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:31, p. 649, n. 8).

7. All the blessings, personal, physical, material, intellectual, social, etc., are from Allah. نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, boon, benefaction.

8. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 15:54, p. 818, n. 8).

9. Even those who set partners with Allah, they fervently pray to Allah for the removal of any distress that afflicts them, unconsciously acknowledging that the gods and goddesses they worship besides Allah do not have any power to do good or harm. تجئرون ***taj'arûna*** = you supplicate, pray fervently, moo (v. ii. m. pl. impfct. from *ja'ara* [*ja'r/ ju'âr*], to supplicate, to moo).

11. كشف ***kashafa*** = he removed, lifted, disclosed, uncovered, exposed (v. iii. m. s. past from *kashf*, to remove. See *kashafnâ* at 10:98, p. 672, n. 4).

12. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 9:117, p. 629, n. 5).

بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾ do to their Lord set partners.[1]

لِيَكْفُرُوا 55. To show ingratitude[2] for
بِمَآ ءَاتَيْنَٰهُمْ what We have given them.
فَتَمَتَّعُوا۟ So enjoy yourselves,[3]
فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾ for you shall soon know.[4]

وَيَجْعَلُونَ 56. And they set[5]
لِمَا لَا يَعْلَمُونَ for those that know not
نَصِيبًا مِّمَّا a portion[6] of what
رَزَقْنَٰهُمْ We provide[7] for them.
تَٱللَّهِ لَتُسْـَٔلُنَّ By Allah, you shall be asked
عَمَّا كُنتُمْ about what you use to
تَفْتَرُونَ ﴿٥٦﴾ fabricate.[8]

وَيَجْعَلُونَ لِلَّهِ 57. And they set for Allah
ٱلْبَنَٰتِ سُبْحَٰنَهُۥ daughters –Sacrosanct is He–
وَلَهُم and for them,
مَّا يَشْتَهُونَ ﴿٥٧﴾ whatever they desire![9]

وَإِذَا بُشِّرَ 58. And if news is given
أَحَدُهُم بِٱلْأُنثَىٰ to anyone of a female child,
ظَلَّ وَجْهُهُۥ مُسْوَدًّا his face turns black[10]

1. All Alone removes distress. Yet many persons, forgetting Allah's favour, set partners with Him. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:3, p. 828, n. 8).

2. يكفروا ***yakfurû***(*na*) = the deny, disbelieve, cover, show ingratitude (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yakfurûna* at 13:30, p. 777, n. 1).

3. تمتعوا ***tamatta'û*** = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 14:30, p. 798, n. 7).

4. i. e., the consequences of unbelief and ingratitude.

5. يجعلون ***yaj'alûna*** = they set, make, place, put, appoint (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 15:96, p. 826, n. 8).

6. i. e., the polytheists apply a portion of their wealth, which is given by Allah Alone, for worshipping the lifeless idols and other objects that have no knowledge and cannot do any good or harm. نصيب ***naṣîb*** (s.; pl. ***nuṣub /anṣibâ' /anṣibah***) = share, portion, luck, chance, fate, dividend. See at 11:109, p. 716, n. 10.

7. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 14:31, p. 798, n. 10).

8. تفترون ***taftarûna*** = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary* فرى], to cut lengthwise, to fabricate. See at 10:59, p. 658, n. 9).

9. يشتهون ***yashtahûna*** = they desire, wish covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw shahy/ shahwah*], to desire, to wish. See ***shahwah*** at 7:81, p. 497, n. 6).

10. مسود ***muswadd*** = he or it is made black, blackened (passive participle from *iswadda*, form IX of *sawida* [*sawâd*], to become black. See *taswaddu* at 3:106, p. 197, n. 12.

وَهُوَ كَظِيمٌ ﴿٥٨﴾ and he is depressed.[1]

يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

59. He hides[2] from the people for the evil of what he has been apprised of– shall he retain[3] it in ignominy[4] or shall he bury[5] it in the earth? Oh how bad is what they adjudge!

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

60. For those who do not believe in the hereafter will be the model of evil; and Allah's is the Model Most Exalted. And He is the All-Mighty, All-Wise.

Section (*Rukû'*) 8

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَابَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

61. And were Allah to punish[6] men for their wrong-doing He would not leave on it[7] any moving creature; but He puts them off[8] till a term[9] specified.[10] So when their term comes they cannot delay[11] an hour nor can they advance[12] [it].

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ

62. And they assign to Allah what they detest[13] and their tongues specify the lie that theirs shall be the better things. No doubt that they shall have

1. This and the following *'âyah* refer to the pre-Islamic Arabs' attitude regarding female children. كظيم ***kaẓîm*** = one who suppresses anger/grief, depressed (act. participle in the scale of *fa'îl* from *kaẓama* [*kaẓm/kuẓûm*], to suppress, conceal. See *kâẓimîn* at 3:134, p. 207, n. 13).

2. يتوارى ***yatawârâ*** = he hides, conceals himself, disappears (v. iii. m. s. impfct. from *tawârâ*, form VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yuwârî* at 7:26, p. 473, n. 1).

3. يمسك ***yumsiku*** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka*[*mask*], to hold, to grab. See *'amsakna* at 5:4, p. 329, n. 1).

4. هون ***hûn*** = disgrace, degradation, abasement, ignominy. See at 6:93, p. 430, n. 1.

5. يدس ***yadussu*** = he burys, inserts, instils, infuses, interpolates, smuggles (v. iii. m. s. impfct. from *dassa* [*dass*], to bury, to insert.).

6. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 5:89, 373, n. 4).

7. i. e., on the earth.

8. نؤخر ***nu'akhkhiru*** = we delay, postpone, put off (v. i. pl. impfct. from *'akhkhara*, form II from the root *'akhr*. See at 11:104, p. 715, n. 2).

9. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 15:5, p. 808, n. 2.

10. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 14:10, p. 790, n. 7).

11. يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root *'akhr*. See at 15:5, p. 808, n. 7).

12. يستقدمون ***yastaqdimûna*** = they seek to bring forward, advance (v. iii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See at 10:49, p. 655, n. 7).

13. يكرهون ***yakrahûna*** = they detest, dislike (v. iii. m. pl. impfct. from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 10:82, p. 666, n. 12).

اَلنَّارَ وَأَنَّهُم
مُّفْرَطُونَ ﴿٦٢﴾

the fire and they shall be rushed in.[1]

تَٱللَّهِ لَقَدْ أَرْسَلْنَآ
إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ
فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ
أَعْمَٰلَهُمْ
فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ
وَلَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾

63. By Allah, We indeed sent out[2] to peoples[3] before you; but Satan embellished[4] to them their deeds.[5] So he is their patron today[6] and they shall have a punishment most painful.[7]

وَمَآ أَنزَلْنَا
عَلَيْكَ ٱلْكِتَٰبَ إِلَّا
لِتُبَيِّنَ لَهُمُ
ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ
وَهُدًى وَرَحْمَةً
لِّقَوْمٍ يُؤْمِنُونَ
﴿٦٤﴾

64. And We have not sent down on you the Book but for that you clarify[8] to them what they differ[9] in, and as guidance and mercy for a people who believe.

وَٱللَّهُ أَنزَلَ
مِنَ ٱلسَّمَآءِ مَآءً
فَأَحْيَا بِهِ
ٱلْأَرْضَ بَعْدَ مَوْتِهَآ
إِنَّ فِى ذَٰلِكَ لَءَايَةً
لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

65. And Allah sends down from the sky water and gives life[10] therewith to the land after its death.[11] Verily therein[12] is a sign[13] for a people that listen.[14]

Section (*Rukû'*) 9

وَإِنَّ لَكُمْ
فِى ٱلْأَنْعَٰمِ لَعِبْرَةً

66. And you have in the livestock[15] a sure lesson.[16]

1. مفرطون ***mufraṭûn*** = those rushed in, hastened in, (passive participle from *'afraṭa,* form IV of *faraṭa* [*furûṭ/farṭ*], to be quick, rush, slip, miss, escape. See *farraṭtun* at 12:80, p. 752, n. 2).]
2. i. e., sent out Prophets and Messengers.
3. أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generation. See at 11:48, p. 695, n. 4.
4. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 8:47, p. 564, n. 11).
5. i. e., their deeds of polytheism, unbelief and disobedience.
6. i. e., in this world.
7. أليم ***'alîm*** = agonizing, anguishing, most painful. See at 15:50, p. 817, n. 11.
8. تبين ***tubayyina*** (*u*)= you make clear, elucidate, explain, clarify (v. ii. m. s. impfct. from *bayyana,* form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 16:44, p. 842, n. 5).
9. i. e., in matters of the *dîn.* اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa,* form VIII of *khalafa* [*khalf*], to come after. See at 10:93, p. 670, n. 9).
10. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 5:32, p. 344, n. 3).
11. i. e., after it becomes dry and barren.
12. i. e., in the sending down of rains and making plants and trees grow out of the earth.
13. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 16:11, p. 830, n. 12.
14. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).
15. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 16:5, p. 828, n. 11.16. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice, rule, admonition. See at 12:111, p. 762, n. 10.

نُسْقِيكُمْ We give drink[1] to you
مِّمَّا فِي بُطُونِهِۦ from what is in their bellies,[2]
مِنۢ بَيْنِ فَرْثٍ وَدَمٍ between excretions[3] and blood,
لَّبَنًا خَالِصًا as pure milk,
سَآئِغًا لِّلشَّٰرِبِينَ ﴿٦٦﴾ palatable[4] for the drinkers.

وَمِن ثَمَرَٰتِ 67. And of the crops[5] of
ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ date palms[6] and grapes, you
تَتَّخِذُونَ مِنْهُ سَكَرًا take out of it intoxicant[7]
وَرِزْقًا حَسَنًا and wholesome provision.
إِنَّ فِي ذَٰلِكَ لَءَايَةً Verily therein[8] is a sign
لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾ for people that understand.[9]

وَأَوْحَىٰ 68.And there communicates
رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ your Lord to the bee[10] that
ٱتَّخِذِي مِنَ ٱلْجِبَالِ you take up in the mountains
بُيُوتًا وَمِنَ ٱلشَّجَرِ houses and in the trees and
وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ in what they erect of trellis.[11]

ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ 69. Then eat of every fruits
فَٱسْلُكِي سُبُلَ and follow[12] the ways
رَبِّكِ ذُلُلًا of your Lord gently.[13]
يَخْرُجُ There comes out

1. نسقي ***nusqî*** = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See *'asqaynâ* It 15:22, p. 812, n. 3).

2. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 6:139, p. 450, n. 4.

3. Here the producing of milk is explained in a very scientific and precise way. فرث ***farth*** = excretion, excrement.

4. سائغ ***sâ'igh*** = palatable, tasty, pleasant to drink, easy to swallow (act. participle from *sâgha* [*sawgh/masâgh*], to be easy to swallow. See *yusîghu* at 14:17, p. 792, n. 13).

5. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 16:11, p. 830, n. 11).]

6. نخيل ***nakhîl*** = palm, date palm. See at 16:11, p. 830, n. 9.

7. سكر ***sakar*** = an intoxicant, wine. See *sakarât* at 15:72, p. 822, n. 4.

8. i. e., in the provision of livestock, milk, fruits corns and many other things, such as honey from bees, as mentioned in the following two *'âyahs*, there are ample indications of Allah's Power and Hand behind them.

9. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence. See at 16:12, p. 831, n. 2).

10. The bees' making hives in mountains, trees and trellis especially erected for them is out of Allah's prompting and ordaining for them, all aimed at providing the very beneficial honey for men. نحل ***naḥl*** = bee.

11. يعرشون ***ya'rishûna*** = they erect a trellis/lattice, trellis, espalier. See *ma'rûshât* at 6:141, 451, n. 6.

12. This is in continuation of what is communicated to the bee. اسلكي ***uslukî*** = you follow, take the way, travel, enter upon the course, behave (v. ii. f. s. imperative from *salaka* [*salk/sulûk*], to follow {a road}. See *nasluku* at 15:12, p. 809, n. 9).

13. ذلل ***dhulul*** (pl.; s. *dhalûl*) = gentle{animal}, tractable, docile. See *dhalûl* at 2:71, p. 33, n. 7.

مِنۢ بُطُونِهَا شَرَابٌ of their bellies a drink,[1]
مُّخْتَلِفٌ أَلْوَانُهُۥ varying[2] in its colour.[3]
فِيهِ شِفَآءٌ لِّلنَّاسِ Therein is cure[4] for man.
إِنَّ فِى ذَٰلِكَ لَءَايَةً Indeed there is in this a sign
لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ for a people that reflect.[5]

وَٱللَّهُ خَلَقَكُمْ 70. And Allah creates you;
ثُمَّ يَتَوَفَّىٰكُمْ then he causes you to die.[6]
وَمِنكُم مَّن And of you are those
يُرَدُّ إِلَىٰٓ who are reverted[7] to
أَرْذَلِ ٱلْعُمُرِ the most despicable[8] of age
لِكَىْ لَا يَعْلَمَ so that they know not,
بَعْدَ عِلْمٍ after having knowledge,
شَيْـًٔا anything.
إِنَّ ٱللَّهَ عَلِيمٌ Verily Allah is All-Knowing,
قَدِيرٌ ﴿٧٠﴾ All-Powerful.

Section (*Rukû'*) 10

وَٱللَّهُ فَضَّلَ 71. And Allah sets
بَعْضَكُمْ عَلَىٰ بَعْضٍ some of you above[9] others
فِى ٱلرِّزْقِ in the means of livelihood.[10]
فَمَا ٱلَّذِينَ So there are not those who
فُضِّلُوا۟ have been made to excel

1. i. e., honey. شراب ***sharâb*** (pl. *ashribah*) = drink, beverage. See at 16:10, p. 830, n. 4.

2. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 16:13, p. 831, n. 4).

3. ألوان ***'alwân*** (pl.; s. *lawn*) = colour, hue, complexion, shades. See *lawn* at 2:69, p. 33, n. 1.

4. Honey is of great medicinal value and it cures a multiplicity of ailments. شفاء ***shifâ'*** = remedy, cure, healing. See at 10:57, p. 657, n. 10.

5. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:11, p.830, n. 13).

6. يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 10:104, p. 674, n. 5).

7. يرد ***yuraddu*** = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 12:110, p. 762, n. 7).

8. i. e., to the age of senility. أرذل ***'ardhal*** (s.; pl. *'arâdhil/'ardhalûn*) = meanest, most despicable, lowest (elative of *radhîl*, mean, low, despicable).

9. فضل ***faḍḍala*** = he preferred, gave precedence, sets (someone) above (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See at 7:140, p. 2516, n. 8).

10. رزق ***rizq*** (pl. ارزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

بِرَآدِّى	that will give back[1]
بِرَزْقِهِمْ	their means of living
عَلَىٰ مَا مَلَكَتْ	to those whom do possess[2]
أَيْمَٰنُهُمْ	their right hands[3]
فَهُمْ فِيهِ سَوَآءٌ	so that they be equal[4] in it.
أَفَبِنِعْمَةِ ٱللَّهِ	Is it then Allah's grace
يَجْحَدُونَ ﴿٧١﴾	they disavow?[5]
وَٱللَّهُ جَعَلَ لَكُم	72. And Allah has made for
مِّنْ أَنفُسِكُمْ	you from among yourselves
أَزْوَٰجًا	spouses;[6]
وَجَعَلَ لَكُم مِّنْ	and has made for you from
أَزْوَٰجِكُم بَنِينَ	your spouses sons[7]
وَحَفَدَةً	and descendants;[8]
وَرَزَقَكُم مِّنَ	and has provided[9] you with
ٱلطَّيِّبَٰتِ	the good things.[10]
أَفَبِٱلْبَٰطِلِ	Is it then in the falsehood[11]
يُؤْمِنُونَ	they believe
وَبِنِعْمَتِ ٱللَّهِ	and in the grace of Allah
هُمْ يَكْفُرُونَ ﴿٧٢﴾	they disbelieve?[12]
وَيَعْبُدُونَ	73. And they worship
مِن دُونِ ٱللَّهِ	besides Allah

1. رادى ***râddî***(*n*) (pl.; acc./genitive of *râddûn*; s. *râdd*) = those who return, give back (act. participle from *radda* [*radd*], to send back. The terminal *nûn* is dropped because of the genitive construction. See *yuraddu* at 16:70, p. 849, n. 7).

2. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 4:36, p. 257, n. 7).

3. i. e., slaves. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 16:38, p. 840, n. 5.

4. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 7:193, p.540, n. 12.

5. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

6. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 15:88, p. 825, n. 7.

7. بنين ***banîn*** (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring. See at 3:14, p. 159, n. 11.

8. حفدة ***ḥafadah*** (pl.; s. *ḥafîd*) = grandsons, descendants, offspring.

9. رزق ***razaqa*** = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See *razaqnâ* at 16:56, p. 845, n. 7).

10. All the good things in life. طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 10:93, p. 670, n. 8.

11. Such as the false and imaginary gods and goddesses. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 7:139, p. 516, n. 6.

12. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 13:30, p.777, n. 1).

مَا لَا يَمْلِكُ	those that do not own[1]
لَهُمْ رِزْقًا مِّنَ	for them any provision from
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth
شَيْـًٔا	whatsoever
وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾	nor are they capable of.[2]
فَلَا تَضْرِبُوا۟ لِلَّهِ	74.So do not strike[3] for Allah
ٱلْأَمْثَالَ	similitudes.[4]
إِنَّ ٱللَّهَ يَعْلَمُ	Verily Allah knows
وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾	while you do not know.
۞ ضَرَبَ ٱللَّهُ مَثَلًا	75.Allah strikes a similitude
عَبْدًا مَّمْلُوكًا	of a slave in possession[5] that
لَّا يَقْدِرُ عَلَىٰ شَىْءٍ	has no power[6] over anything
وَمَن رَّزَقْنَٰهُ	and of one We have given[7]
مِنَّا رِزْقًا حَسَنًا	from Us handsome provision
فَهُوَ يُنفِقُ مِنْهُ	so he spends[8] out of it
سِرًّا وَجَهْرًا	secretly[9] and openly.[10]
هَلْ يَسْتَوُۥنَ	Do they equalize?[11]
ٱلْحَمْدُ لِلَّهِ	All the praise is for Allah;
بَلْ أَكْثَرُهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٧٥﴾	do not know.
وَضَرَبَ ٱللَّهُ	76. And Allah strikes

1. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 10:31, p. 649, n. 4).

2. The imaginary deities the polytheists worship do not have any power to posess and bestow anything. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭi'ûna* at 2:273, p. 143, n. 3)

3. لا تضربوا ***lâ taḍribû*** = do not strike, hit, beat (v. ii. m. pl. imperative {prohibition} from *ḍaraba* [*ḍarb*], to beat. See *idribî* at 8:12, p. 551, n. 2.

4. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, resemblances, similitudes. See *mathal* at 6:160, p. 462, n. 2).

5. i. e., in possession of his master. مملوك ***mamlûk*** = owned, in possession (pass. participle from *malaka*, to take in possession, to own. See n. 1 above).

6. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See a13:26, p. 775, n. 6).

7. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 16:56, p. 845, n. 7).

9. سرا ***sirran*** = secretly, privately, confidentially, hiddenly. See at 14:31, p. 798, n. 11.

8. i. e., in *zakâh*, *sadaqah* and in the way of Allah. ينفق ***yunfiqu*** = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:99, p. 620, n. 3).

10. جهرا ***jahran***= openly, publicly, overtly. See *jahr* at 6:3, p. 392, n. 8.

11. يستوون ***yastawûna*** = they equalize, are at par (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawiyâni* at 11:24, p. 686, n. 9).

مَثَلًا رَّجُلَيْنِ the instance of two men,
أَحَدُهُمَآ أَبْكَمُ one of them dumb[1] who
لَا يَقْدِرُ عَلَىٰ شَىْءٍ has no power over anything
وَهُوَ كَلٌّ while he is an encumbrance[2]
عَلَىٰ مَوْلَىٰهُ on his master;[3]
أَيْنَمَا يُوَجِّههُّ wherever he directs him
لَا يَأْتِ بِخَيْرٍ he brings no good.
هَلْ يَسْتَوِى هُوَ Do there equalize[4] he
وَمَن يَأْمُرُ and the one who enjoins[5]
بِٱلْعَدْلِ وَهُوَ عَلَىٰ justice[6] and is on
صِرَٰطٍ مُّسْتَقِيمٍ a way[7] straight and right?[8]
٧٦

Section (*Rukû'*) 11

وَلِلَّهِ 77. And to Allah belongs
غَيْبُ ٱلسَّمَٰوَٰتِ the unseen of the heavens
وَٱلْأَرْضِ and the earth;
وَمَآ أَمْرُ ٱلسَّاعَةِ and the issue of the Hour[9] is
إِلَّا كَلَمْحِ naught but as the twinkling[10]
ٱلْبَصَرِ of the eye[11]
أَوْ هُوَ أَقْرَبُ or it is nearer.[12]
إِنَّ ٱللَّهَ عَلَىٰ Verily Allah is over
كُلِّ شَىْءٍ قَدِيرٌ everything Omnipotent.[13]
٧٧

1. أبكم *'abkamu* (s.; pl. *bukm*) = dumb. See *bukm* at 8:22, p. 554, n. 5.

2. كل *kall* = burden, encumbrance, heavy, tired, weak.

3. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, master. See at 9:51, p. 599, n. 7.

4. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 13:16, p. 770, n. 13).

5. يأمر ***ya'muru*** = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 4:58, p. 266, no. 5).

6. i. e., the doing of justice in all matters. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 6:70, p. 419, n. 5).

7. صراط ***ṣirâṭ*** = way, path, road. See at 15:41, p. 816, n. 1.

8. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 7:16, p. 469, n. 9).

9. i. e., the Hour of Resurrection.

10. لمح ***lamḥ*** = quick glance, twinkling.

11. بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, eye-sight, vision, glance, look, insight. See *'abṣâr* at 15:15, p. 810, n. 5.

12. i. e., in point of time. أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 5:82, p. 370, n. 9).

13. So He can cause the Resurrection to take place at any moment by simply making the command. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 5:120, p. 390, n. 12.

وَٱللَّهُ أَخْرَجَكُم 78. And Allah brought you
مِّنۢ بُطُونِ out[1] from the wombs[2]
أُمَّهَٰتِكُمْ of your mothers,
لَا تَعْلَمُونَ شَيْـًٔا you knowing nothing,
وَجَعَلَ لَكُمُ ٱلسَّمْعَ and He gave you ears[3]
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ and sights[4] and hearts[5]
لَعَلَّكُمْ that you might
تَشْكُرُونَ ﴿٧٨﴾ express gratitude.[6]

أَلَمْ يَرَوْا۟ إِلَى 79. Do they not look at
ٱلطَّيْرِ مُسَخَّرَٰتٍ the birds[7] made subservient[8]
فِى جَوِّ ٱلسَّمَآءِ in the midst[9] of the sky?
مَا يُمْسِكُهُنَّ None holds[10] them
إِلَّا ٱللَّهُ except Allah.
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ Verily therein are signs
لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٩﴾ for a people that believe.

وَٱللَّهُ جَعَلَ لَكُم 80. And Allah sets for you
مِّنۢ بُيُوتِكُمْ سَكَنًا of your houses a dwelling[11]
وَجَعَلَ لَكُم and provides for you
مِّن جُلُودِ ٱلْأَنْعَٰمِ out of the hides[12] of cattle
بُيُوتًا houses which you find light[13]
تَسْتَخِفُّونَهَا
يَوْمَ ظَعْنِكُمْ on the day of your trekking[14]

1. أخرج *'akhraja* = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 14:32, p. 799, n.2).
2. بطون *buṭûn* (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:66, p. 848, n. 2.
3. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 11:20, p. 685, n. 7.
4. أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 15:15, p.810, n. 5).
5. أفئدة *'af'idah* (pl.; s. *fu'âd*) = hearts. See at 14:38, p. 801, n. 5.
6. i. e., by obeying and worshipping Him Alone. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374. n. 4).
7. طير *ṭayr* (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 3:49, p. 174, n. 10.
8. i. e., made to fly. مسخرات *musakhkharât* (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 16:12, p. 831, n.1).
9. جو *jaww* (s.; pl. *ajwâ'/jiwâ'*) = midst, air, atmosphere, sphere, weather, environment.
10. يمسك *yumsiku* = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 16:59, p. 846, n. 3).
11 سكن *sakan* = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 9:103, p. 622, n. 10.
12. جلود *julûd* (pl.; s. جلد *jild*) = skins, hides. See at 4:56, p. 265, n. 8.
13. تستخفون *tastakhiffûna* = you deem light, find light, take lightly, disdain (v. ii. m. pl. impfct. from *istakhaffa*, form X of *khaffa*, to be light. See *khaffa* at 8:66, p. 571, n. 5.
14. ظعن *ẓa'n* = journey, travelling, trekking (especially of a caravan).

وَيَوْمَ	and on the day of
إِقَامَتِكُمْ	your staying;[1]
وَمِنْ أَصْوَافِهَا	and out of their wool[2]
وَأَوْبَارِهَا وَأَشْعَارِهَآ	and their fur[3] and their hair,[4]
أَثَٰثًا وَمَتَٰعًا	furnishings[5] and utensils[6]
إِلَىٰ حِينٍ ﴿٨٠﴾	till a time.[7]
وَٱللَّهُ جَعَلَ لَكُمْ	81. And Allah made for you
مِّمَّا خَلَقَ	out of what he created
ظِلَٰلًا	shades[8]
وَجَعَلَ لَكُمْ	and He made for you
مِّنَ ٱلْجِبَالِ	out of the mountains
أَكْنَٰنًا	shelters;[9]
وَجَعَلَ لَكُمْ سَرَٰبِيلَ	and He set for you attires[10]
تَقِيكُمُ ٱلْحَرَّ	that protect[11] you from heat
وَسَرَٰبِيلَ تَقِيكُم	and attires that portect you
بَأْسَكُمْ	from your violence.[12]
كَذَٰلِكَ يُتِمُّ	Thus does Allah make full[13]
نِعْمَتَهُۥ عَلَيْكُمْ	His grace upon you
لَعَلَّكُمْ تُسْلِمُونَ ﴿٨١﴾	that you might surrender.[14]
فَإِن تَوَلَّوْا	82. So if they turn away,[15]
فَإِنَّمَا عَلَيْكَ	then it is but upon you

1. . e., staying at home. اقامة ***'iqâmah*** = raising, lifting up, setting up, staging, stay, sojourn (verbal noun in form IV of *qâma* [*qawmah/qiyâm*], to get up. See *muqîm* at 15:76, p. 823, n. 2.

2. أصواف ***'aṣwâf*** (pl.; s. *ṣûf*) = wool.

3. أوبار ***'awbâr*** (pl.; s. *wabar*) = hair, fur of camels and goats (used for making tents).

4. أشعار ***'ash'âr*** (pl.; s. *sha'r*) = hair.

5. أثاث ***'athâth*** = furniture, furnishing.

6. متاع ***matâ'*** (pl. *'amti'ah*)= goods, chattel, wares, baggage, equipment, gear, necessities of life, utensils, object of delight, enjoyment. See at 12:78, p. 751, n. 7.

7. i. e., till the end of one's lifetime.

8. i. e., objects to take rest under the shades of. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 16:48, p. 843, n. 5.

9. أكنان ***'aknân*** (pl.; s. *kann/kinn*) = shelters, retreats, nests, homes. See *'akinnah* at 6:25, p. 400, n. 5.

10. سرابيل ***sarâbîl*** (pl.; s. سربال *sirbâl*) = garments, apparels, attires, dresses, coats of mail. See at 14:50, p. 805, n. 5.

11. تقي ***taqî*** = she or it protects, guards, safeguards (v. iii. f. s. impfct. from *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See ***ittaqû*** at 16:2, p. 828, n. 5).

12. بأس ***ba's*** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa,* hurt, harm, violence). See at 4:84, p. 278, n. 9.

13. i. e., He provides for all your needs and requirements in life. يتم ***yutimmu*** = he completes, makes full (v. iii. m. s. impfct. from *'atamma,* form IV of *tamma* [*tamâm*], to be completed. See at 12:6, p. 724, n. 2).

14. i. e., to Allah, accepting Islâm.تسلمون ***tuslimûna*** = you surrender, submit yourselves, resign yourselves (v. ii. pl. impfct. from *'aslama,* from IV of *salima* [*salâmah /salâm*], to be safe, secure. See *nuslima* at 6:71, p. 420, n. 9).

15. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past. from *tawallâ,* form V of *waliya,* to be near. See at 9 :92, p. 617, n. 3).

ٱلْبَلَٰغُ ٱلْمُبِينُ ﴿٨٢﴾	to communicate[1] explicitly.[2]
يَعْرِفُونَ	83. They recognize[3]
نِعْمَتَ ٱللَّهِ	the graces of Allah,
ثُمَّ يُنكِرُونَهَا	then they disavow[4] them;
وَأَكْثَرُهُمُ	and most of them are
ٱلْكَٰفِرُونَ ﴿٨٣﴾	unbelievers.
	Section (*Rukû'*) 12
وَيَوْمَ	84. And the day[5] We shall
نَبْعَثُ مِن كُلِّ أُمَّةٍ	raise[6] from every nation
شَهِيدًا ثُمَّ	a witness[7] and then
لَا يُؤْذَنُ	no leave will be given[8]
لِلَّذِينَ كَفَرُوا۟	to those who disbelieve
وَلَا هُمْ	nor will they
يُسْتَعْتَبُونَ ﴿٨٤﴾	be allowed to please.[9]
وَإِذَا رَءَا	85. And when there will see
ٱلَّذِينَ ظَلَمُوا۟	those who do wrong[10]
ٱلْعَذَابَ	the punishment,
فَلَا يُخَفَّفُ	it will not be mitigated[11] for
عَنْهُمْ وَلَا هُمْ	them nor shall they be
يُنظَرُونَ ﴿٨٥﴾	given respite.

1. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:35, p. 839, n. 2.

2. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 16:35, p. 8839, n. 3.

3. يعرفون ***ya'rifûna*** = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See 'at 12:62, p. 744, n. 13).

4. ينكرون ***yunkirûna*** = they disavow, deny, pretend not to know (v. iii. m. pl. impfct. from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *yunkiru* at 13:35, p. 780, n. 10).

5. i. e., on the Day of Judgement.

6. نبعث ***nab'athu*** = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See *yab'athu* at 16:38, p. 840, n. 6).

7. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 13:43, p 783, n. 5).

8. i. e., to make excuses. يؤذن ***yu'dhanu*** = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. See *yu'dhana* at 9:90, p. 616, n. 3).

9. i. e., to please Allah by doing good deeds. يستعتبون ***yusta'tabûna*** = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure).

10. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 14:44, p. 803, n. 7).

11. يخفف ***yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 3:88, p. 190, n. 6).

وَإِذَا رَءَا	86. And when there will see
ٱلَّذِينَ أَشْرَكُوا۟	those who set partners[1]
شُرَكَآءَهُمْ	the partners of theirs,[2]
قَالُوا۟ رَبَّنَا	they will say: "Our Lord,
هَٰٓؤُلَآءِ شُرَكَآؤُنَا	these are the partners of ours
ٱلَّذِينَ كُنَّا نَدْعُوا۟	whom we used to invoke[3]
مِن دُونِكَ ۖ	besides You."
فَأَلْقَوْا۟ إِلَيْهِمُ	But they will throw[4] at them
ٱلْقَوْلَ	the saying:
إِنَّكُمْ لَكَٰذِبُونَ	"You indeed are liars."[5]
﴿٨٦﴾	
وَأَلْقَوْا۟	87. And they will render
إِلَى ٱللَّهِ يَوْمَئِذٍ	to Allah that day
ٱلسَّلَمَ ۖ	the submission;[6]
وَضَلَّ عَنْهُم	and lost[7] to them will be
مَّا كَانُوا۟ يَفْتَرُونَ ﴿٨٧﴾	what they used to fabricate.[8]
ٱلَّذِينَ كَفَرُوا۟	88. Those who disbelieve
وَصَدُّوا۟ عَن	and prevent[9] from
سَبِيلِ ٱللَّهِ	the way of Allah,
زِدْنَٰهُمْ	We shall increase[10] for them
عَذَابًا فَوْقَ	a punishment over
ٱلْعَذَابِ	the punishment[11]

1. i. e., when the polytheists will see on the Day of Judgement. أشركوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 10:28, p. 648, n. 3).

2. i. e., the partners they set with Allah.

3. ندعوا ***nad'û*** = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See *tad'ûna* at 14:9, p. 789, n. 7).

4. ألقوا ***'alqaw*** = you threw, cast, flung, deliverrd, hurled (v. iii. m. pl. past from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 16:15, p. 831, n. 1).

5. The false deities will be given power to speak out and they will disavow having asked anyone to worship them . كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 9:107, p. 624, n.6).

6. i. e., they will acknowledge Him to be soley and exclusively deserving of worship and obedience. سلم ***salam*** = peace, submission, surrender. See at 16:28, p. 836, n. 2.

7. i. e., the false deities will be of no avail to the polytheists on the Day of Judgement. ضل ***dalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 10:108, p. 676, n. 1).

8. i. e., of false gods and goddesses يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary* فرى], to cut lengthwise, to fabricate. See at 11:21, p. 685, n. 10).

9. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 9:9, p. 580, n. 9).

10. زدنا ***zidnâ*** = we increased, augmented, made more (v. i. pl. past from *zâda* [*zayd/ziâdah*], to increase. See *la+azîdanna* at 14:7, p. 788, n. 5).

11. i. e., one punishment for their own unbelief and disobedience and another punishment for their preventing others from the way of Allah.

بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

because they use to make mischief.[1]

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿٨٩﴾

89. And on the day[2] We shall raise[3] among every nation a witness[4] against them from among themselves; and We shall bring you as a witness against these.[5] And We have sent down upon you the Book as an exposition[6] of everything;[7] and as guidance and mercy and good tidings[8] for the Muslims.

Section (*Rukû'*) 13

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ

90. Verily Allah enjoins justice[9] and the doing of good deeds,[10] and giving to kinsmen,[11] and forbids the vile deeds[12] and the disapproved[13] thing and oppression.[14]

1. i. e., by their unbelief and by preventing others from the right path. يفسدون ***yufsidûna*** = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 13:25, p. 775, n. 2).

2. i. e., on the Day of Judgement.

3. نبعث ***nab'athu*** = we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 16:84, p. 855, n. 6).

4. The Prophet or Messenger sent to every people for their guidance will be brought forward as witness against them. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 16:84, p 855, n. 7).

5. i. e., the *ummah* of Prophet Muhammad, peace and blessings of Allah be on him.

6. تبيان ***tibyân*** = exposition, explanation, illustration.

7. i. e., of everything they need for conducting themselves rightly and correctly in this life.

8. i. e., the good tidings of forgiveness, reward and blissful life in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 12:19, p. 728, n. 4.

9. i. e., the doing of justice to all – particularly giving Allah His due by worshipping Him Alone sincerely and exclusively and paying fellow-beings their due . عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:76, p. 852, n. 6).

10. i. e., the deeds enjoined and approved by the Qur'ân and *sunnah*. احسان ***'iḥsân*** = doing good things, charity, benevolence, righteousness.

11. ذى القربى ***dhî al-qurbâ*** = near relations, those close by. See at 4:36, p. 257, n. 2.

12. فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication (see at 12:24, p. 730, n. 9).

13. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakar/nukr/nukûr/nakîr*], not to know, to deny. See at 9:71, p. 608, n. 5).

14. بغى ***baghy*** = oppression, injustice, outrage, defiance. See at 7:33, p. 476, n. 9.

يَعِظُكُمْ لَعَلَّكُمْ He exhorts[1] you that you may
تَذَكَّرُونَ ﴿٩٠﴾ bear in mind.[2]

وَأَوْفُوا 91. And fulfil[3]
بِعَهْدِ ٱللَّهِ the covenant[4] of Allah when
إِذَا عَٰهَدتُّمْ you have made the covenant;
وَلَا تَنقُضُوا ٱلْأَيْمَٰنَ and never break[5] the oaths[6]
بَعْدَ تَوْكِيدِهَا after their confirmation[7]
وَقَدْ جَعَلْتُمُ while indeed you have set
ٱللَّهَ عَلَيْكُمْ كَفِيلًا Allah over you as guarantor.[8]
إِنَّ ٱللَّهَ يَعْلَمُ Verily Allah knows
مَا تَفْعَلُونَ ﴿٩١﴾ what you do.

وَلَا تَكُونُوا كَٱلَّتِى 92. And be not like her who
نَقَضَتْ غَزْلَهَا tears apart[9] her yarn,[10]
مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا after it is strong, into fibres[11]
تَتَّخِذُونَ أَيْمَٰنَكُمْ by taking your oaths
دَخَلًۢا بَيْنَكُمْ as trickery[12] between you
أَن تَكُونَ أُمَّةٌ when one nation is more
هِىَ أَرْبَىٰ مِنْ أُمَّةٍ numerous[13] than another.
إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ Allah but tests[14] you by it.
وَلَيُبَيِّنَنَّ And He will surely make
لَكُمْ clear[15] to you

1. يعظ *ya'izu* = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aza* (*wa'z*) = to admonish, to preach. See at 4:59, p. 266, n. 11).
2. تذكرون ***tadhakkarûna***(*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 16:17, p. 832, n. 7).
3. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 7:85, p. 398, n. 8).
4. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 13:20, p. 773, n. 5.
5. لا تنقضوا ***lâ tanquḍû*** = do not break/violate/ infringe/invalidate/tear apart (v. ii. m. pl. imperative prohibition) from *naqaḍa* [*naqḍ*], to break, to violate. See *yanquḍûna* at 13:25, p.774, n. 12).
6. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 16:31, p. 850, n. 2.
7. توكيد ***tawkîd*** = confirmation, affirmation, assuring, emphasizing.
8. كفيل ***kafîl*** (s.; pl. *kufalâ'*) = guarantor, surety, sponsor.
9. نقضت ***naqaḍat*** = she tore apart, broke, violated, invalidated (v. iii. f. s. past from *naqḍ*. See n. 5 above.
10. غزل *ghazl* = yarn, spun thread, spinning.
11. أنكاث *'ankâth* (pl., s. *nakth*) = breaches, fibres.
12. دخل ***dakhal***= deception, trickery, derangement, disorder.
13. i. e., do not break the covenant with a party because you get a more numerous group in your favour. أربى ***arbâ*** = more numerous.
14. يبلو ***yablû*** = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. See *yabluwa* at 11:7, p. 679, n. 9).
15. ليبين ***la+yubayyinanna*** = he indeed makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. emphatic from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyina* at 1639, p. 840, n. 7.

يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection
مَا كُنتُمْ what you used to
فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾ be in disagreement[1] about.

وَلَوْ شَآءَ ٱللَّهُ 93. And if Allah willed
لَجَعَلَكُمْ He would have made[2] you
أُمَّةً وَٰحِدَةً one community;[3]
وَلَٰكِن يُضِلُّ but He lets stray[4]
مَن يَشَآءُ whom He will,
وَيَهْدِى مَن يَشَآءُ and guides[5] whom He will;
وَلَتُسْـَٔلُنَّ and you will surely be asked[6]
عَمَّا كُنتُمْ تَعْمَلُونَ about what you use to do.
﴿٩٣﴾

وَلَا تَتَّخِذُوٓا۟ أَيْمَٰنَكُمْ 94. And do not take[7] your oaths
دَخَلًۢا بَيْنَكُمْ as deception[8] amongst you
فَتَزِلَّ قَدَمٌۢ lest there should slip[9] a foot
بَعْدَ ثُبُوتِهَا after its being stable[10]
وَتَذُوقُوا۟ ٱلسُّوٓءَ and you taste[11] evil
بِمَا صَدَدتُّمْ for your having prevented[12]
عَن سَبِيلِ ٱللَّهِ from the way of Allah
وَلَكُمْ عَذَابٌ and you get a punishment
عَظِيمٌ ﴿٩٤﴾ very grave.

1. i. e., your disagreement about believing in Allah and His Messenger. تختلفون ***takhtalifūna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 6:164, p. 463, n. 11).

2. جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 10: 67, p. 661, n. 6).

3. i. e., of believers, Muslims. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 16:36, p. 839, n. 5.

4. i. e., because of one's unbelief and rejection of the truth, and as of justice on Allah's part. يضل ***yuḍillu*** = he lets go astray, lets stray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 16:37, p. 840, n. 1).

5. i. e., because of one's belief and acceptance of the truth, and as of grace on Allah's part.

6. لتسألن ***la+tus'alunna*** = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. passive impfct. from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+nas'alanna* at 15:92, p. 826, n. 1).

7. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:51, p. 844, n. 1).

8. دخل ***dakhal***= deception, trickery, derangement, disorder. See at 16 :92, p. 858, n. 12.

9. تزل ***tazilla***(*u*) = she or it slips, / errs, topples (v. iii. f. s. past from *zalla* [*zalal*], to slip, stumble, err. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *istazalla* at 3:155, p. 216, n. 10).

10. ثبوت ***thubût*** = to be firm/strong/stable.

11. تذوقوا ***tadhûqû***(*na*) = you (all) taste (v. ii. m. pl. impfct. from *dhâqa* [*dhawq/ madhâq*], to taste. See *dhûqû* 10:52, p. 656, n. 2).

12. صددتم ***ṣadadtum*** = you prevented, turned away, diverted, deterred, dissuaded, rejected, repelled, barred (v. ii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See *ṣaddû* at 16:88, p. 856, n. 9).

وَلَا تَشْتَرُوا	95. And do not buy[1]
بِعَهْدِ اللَّهِ	with the covenant of Allah
ثَمَنًا قَلِيلًا	a small value.[2]
إِنَّمَا عِنْدَ اللَّهِ	Verily what is with Allah,[3]
هُوَ خَيْرٌ لَّكُمْ	that is better for you
إِن كُنتُمْ	if you are
تَعْلَمُونَ ﴿٩٥﴾	in the know of.
مَا عِنْدَكُمْ	96. What is with you
يَنفَدُ	will be exhausted;[4]
وَمَا عِنْدَ اللَّهِ	and what is with Allah
بَاقٍ	will abide.
وَلَنَجْزِيَنَّ	And We shall surely award[5]
الَّذِينَ صَبَرُوا	those who bear with patience
أَجْرَهُم	their reward[6]
بِأَحْسَنِ مَا كَانُوا	by the best[7] of what they use
يَعْمَلُونَ ﴿٩٦﴾	to do.
مَنْ عَمِلَ	97. Whoever does
صَالِحًا	a good deed,[8]
مِّن ذَكَرٍ أَوْ أُنثَىٰ	of male[9] or female,[10]
وَهُوَ مُؤْمِنٌ	and is a believer,
فَلَنُحْيِيَنَّهُ	We will make him live[11]
حَيَاةً طَيِّبَةً	a good life,[12]

1. لا تشتروا ***lâ tashtarû*** = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran /shirâ'*], to buy, sell. See at 5:44, p. 351, n.6).

2. i. e., do not get a little worldly benefit by breaking a solemn covenant. ثمن ***thaman*** (pl. اثمن *athmân/اثمنة athminah*) = price, value. See at 5:106, p. 382, n. 13.

3. i. e., of reward on account of your good faith and fulfilment of covenant.

4. ينفد ***yanfadu*** = he or it runs out, wears out, is depleted/exhausted/used up (v. iii. m. s. impfct. from *nafada* {*nafad/nafâd*}, to be exhausted/used up).

5. لنجزين ***la+najziyanna*** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See *nazîl* at 12:75, p. 749, n. 14).

6. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).

7. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 4:125, p. 299, n. 6.

8. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 11:46, p. 694, n. 4).

9. ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 4:124, p. 299, n. 1.

10. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 4:124, p. 299, n. 2.

11. لنحيين ***la+nuḥyiyanna*** = we shall surely make live, give life, animate, enliven (v. i. pl. impfct. emphatic from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *nuḥyî* at 15:22, p. 812, n. 5).

12 i. e., in this world.

وَلَنَجْزِيَنَّهُمْ and shall surely reward[1] them
أَجْرَهُم بِأَحْسَنِ by the best of
مَا كَانُوا يَعْمَلُونَ what they use to do.
﴿٩٧﴾

فَإِذَا قَرَأْتَ 98. So when you recite[2]
الْقُرْآنَ the Qur'ân
فَاسْتَعِذْ بِاللَّهِ seek refuge[3] with Allah
مِنَ الشَّيْطَانِ الرَّجِيمِ from Satan the accursed.[4]
﴿٩٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ 99. Verily he has no power[5]
عَلَى الَّذِينَ آمَنُوا over those who believe
وَعَلَىٰ رَبِّهِمْ and on their Lord
يَتَوَكَّلُونَ they rely.[6]
﴿٩٩﴾

إِنَّمَا سُلْطَانُهُ 100. His authority is but
عَلَى الَّذِينَ over those who
يَتَوَلَّوْنَهُ take him as patron-friend[7]
وَالَّذِينَ هُم and those who
بِهِ مُشْرِكُونَ set partners[8] with Him.
﴿١٠٠﴾

Section (*Rukû'*) 14

وَإِذَا بَدَّلْنَا 101. And when We change[9]
آيَةً a revelation

1. لنجزين *la+najziyanna* = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. impfct. emphatic from *jazâ* [*jazâ'*], to recompense. See at 16:96, p. 860, n. 5).

2. قرأت ***qara'ta*** = you read, recited, studied (v. ii. m. s. past from *qara'a* { *qirâ'ah*}, to read, recite).

3. استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection. See at 7:200, p. 543, n. 3).

4. رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See at 15:34, p. 814, n. 7).

5. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 15:42, p. 816, n. 3.

6. يتوكلون ***yatawakkalûna*** = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl / wukûl*], to entrust. See at 16:42, p. 841, n. 9).

7. Satan can have no power over one who believes in Allah and relies on Him. It is only those who do not believe in Allah as their Only Lord and exclusively deserving of worship and take Satan as friend that become the victims of his delusion and misguidance. يتولون ***yatawallawna*** = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See at 5:80, p. 369, n. 5).

8. مشركون ***mushrikûn*** (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 12:106, p. 760, n. 9).

9. The *'âyah* emphasizes the fact that Allah substituted the Qur'ân for the previous revelations and scriptures. بدلنا ***baddalnâ*** = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 7:95, p. 502, n. 12).

مَّكَانَ in place of another
ءَايَةٍ revelation,
وَٱللَّهُ أَعْلَمُ and Allah knows best
بِمَا يُنَزِّلُ what He sends down,[1]
قَالُوٓا إِنَّمَآ أَنتَ they say: "You are but
مُفْتَرٍۭ a forger."[2]
بَلْ أَكْثَرُهُمْ Nay, most of them
لَا يَعْلَمُونَ ﴿١٠١﴾ do not know.

قُلْ نَزَّلَهُۥ 102. Say: "There brought it
رُوحُ ٱلْقُدُسِ down[3] the Spirit of Holiness[4]
مِن رَّبِّكَ بِٱلْحَقِّ from your Lord in truth
لِيُثَبِّتَ ٱلَّذِينَ to make firm[5] those who
ءَامَنُوا believe
وَهُدًى وَبُشْرَىٰ and as guidance and good
لِلْمُسْلِمِينَ ﴿١٠٢﴾ tidings[6] for the Muslims.

وَلَقَدْ نَعْلَمُ 103. And indeed We know
أَنَّهُمْ يَقُولُونَ إِنَّمَا that they say: "There but
يُعَلِّمُهُۥ بَشَرٌ teaches him a human being."[7]
لِّسَانُ ٱلَّذِى The tongue of the one
يُلْحِدُونَ إِلَيْهِ they unjustly insinuate[8]
أَعْجَمِىٌّ is foreign,

1. يَنزِل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *yunazzil* at 7:33, p. 476, n. 12).

2. The unbelievers alleged, as they still do, that Muhammad, peace and blessings of Allah be on him, himself forged the revelations. The *'âyah* refutes that allegation. ***muftarin*** (s.; pl. *muftarûn*) = forger, one who fabricates lies, slanderer, calumniator (act. participle from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 16:87, p. 856, n. 8).

3. The refutation of the unbelievers is continued in this *'âyah* and it is pointed out that the *'âyahs* of the Qur'ân were brought down by the angel Jibrîl, whose another name is *Rûḥ al-Quds*.

4. i. e., Jibrîl.

5. i. e., to make firm the faith (*'îmân*) of the believers. يثبت ***yuthabbita***(*u*) = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/thubût*], to be firm, fixed. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 8:11, p. 550, n. 9).

6. i. e., good tidings of Allah's forgiveness, reward and blissful life in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 16:89, p. 857, n. 8.

7. The unbelievers further alleged that some other person taught the Prophet , peace and blessings of Allah be on him, to produce the Qur'ân. This allegation itself constitutes an admission on the part of the unbelievers that the Prophet himself did not know reading and writing.

8. This part of the *'âyah* constitutes a three-fold refutation of the unbelievers allegation. It characterizes the allegation as an unjust innuendo, *'ilhâd*; it points out that the person they hinted at spoke a foreign tongue and therefore incapable of instructing the Prophet who did not know any foreign tongue; and that it was also impossible for that person to compose the text of the Qur'ân which is in perfect Arabic. يلحدون ***yulḥidûna*** = blaspheme, deviate, digress, pervert, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate from the right course, to apostatize).

وَهَٰذَا لِسَانٌ	while this is a tongue
عَرَبِيٌّ مُّبِينٌ	manifestly Arabic.
﴿١٠٣﴾	
إِنَّ ٱلَّذِينَ	104. Verily those who
لَا يُؤْمِنُونَ	do not believe
بِـَٔايَٰتِ ٱللَّهِ	in the signs[2] of Allah,
لَا يَهْدِيهِمُ ٱللَّهُ	Allah does not guide[3] them,
وَلَهُمْ	and they shall have
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾	a punishment most painful.[4]
إِنَّمَا يَفْتَرِي	105. There but fabricates[5]
ٱلْكَذِبَ	the lie[6]
ٱلَّذِينَ لَا يُؤْمِنُونَ	those who do not believe
بِـَٔايَٰتِ ٱللَّهِ	in the signs of Allah;
وَأُو۟لَٰٓئِكَ هُمُ	and they are the ones
ٱلْكَٰذِبُونَ	telling lies.[7]
﴿١٠٥﴾	
مَن كَفَرَ	106.Whoever disbelieves[8] in
بِٱللَّهِ مِنۢ بَعْدِ إِيمَٰنِهِۦٓ	Allah after having believed,
إِلَّا مَنْ أُكْرِهَ	save the one who is coerced[9]
وَقَلْبُهُۥ مُطْمَئِنٌّ	while his heart is content[10]
بِٱلْإِيمَٰنِ	with the faith;
وَلَٰكِن مَّن شَرَحَ	but he who opens[11]

1. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 16:82, p. 855, n. 2..

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 15:1, p. 807, n. 2.

3. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 12:52, p. 742, n. 1).

4. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful . See at 16:63, p. 847, n. 7.

5. This *'âyah* is a further rebuttal of the allegation of the unbelievers that the Qur'ân was composed by the Prophet, peace and blessings of Allah be on him, or someone else; and it categorically states that it was the unbelievers who fabricated the lie about the Qur'ân. يفترى ***yaftarî*** = he or it trumps up, fabricates, makes up, invents falsely, slanders (v. iii. m. s. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 16:87, p.856 , n. 8).

6. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 7:89, p. 500, n. 11.

7. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 16:186, p. 856, n.5).

8. كفر ***kafara*** = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See *yakfurûna* at 16:72, p. 850, n. 12).

9. أكره ***'ukriha*** = he is coerced/ compelled/ constrained (v. iii. m. s. past passive from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *yakrahûna* at 16:62, p. 846, n. 12).

10. مطمئن ***muṭma'inn*** = content, contented, at rest (act. participle from *iṭma'anna*. See *taṭma'innu* at 13:28, p. 776, n. 13).

11. شرح ***sharaḥa*** = he opend, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 6:125, p. 444, n. 2).

بِٱلْكُفْرِ صَدْرًا to unbelief a heart,[1]
فَعَلَيْهِمْ upon them shall be
غَضَبٌ مِّنَ ٱللَّهِ the wrath[2] of Allah
وَلَهُمْ and they shall have
عَذَابٌ عَظِيمٌ a punishment very grave.[3]
﴿١٠٧﴾
ذَٰلِكَ بِأَنَّهُمُ 107. That is so because they
ٱسْتَحَبُّوا۟ prefer[4]
ٱلْحَيَوٰةَ ٱلدُّنْيَا the worldly life
عَلَى ٱلْءَاخِرَةِ to the hereafter
وَأَنَّ ٱللَّهَ لَا يَهْدِى and that Allah does not guide
ٱلْقَوْمَ ٱلْكَٰفِرِينَ the disbelieving people.[5]
﴿١٠٨﴾
أُو۟لَٰٓئِكَ ٱلَّذِينَ 108. They are the ones
طَبَعَ ٱللَّهُ Allah set a seal[6]
عَلَىٰ قُلُوبِهِمْ over their hearts
وَسَمْعِهِمْ and their hearing[7]
وَأَبْصَٰرِهِمْ ۖ and their sights;[8]
وَأُو۟لَٰٓئِكَ هُمُ and they are the ones
ٱلْغَٰفِلُونَ ﴿١٠٨﴾ heedless.[9]

لَا جَرَمَ 109. No doubt[10]
أَنَّهُمْ فِى ٱلْءَاخِرَةِ they will be in the hereafter

1. صدر *ṣadr* (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front, beginning. See *ṣudûr* at 15:97, p. 826, n. 9.

2. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 8:16, p. 552, n. 6.

3. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 15:87, p. 825, n. 4).

4. استحبوا ***istaḥabbû*** = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See at 9:23, p. 585, n. 11).

5. Note that this *'âyah*, as also *'âyah* 104, very categorically say that Allah does not guide those who do not believe. So belief (*'îmân*) is fundamental to the receipt of guidance from Allah.

6. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع ***ṭaba'a*** = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal. See at 4:155, p. 314, n. 5).

7. Similarly their ears and eyes are rendered incapable of listening to and understanding the truth and seeing the light of guidance. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 16:78, p. 853, n. 3.

8. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 16:78, p.853, n. 4).

9. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 12:13, p. 726, n. 5.

10. لا جرم ***lâ jarama*** = no doubt, surely, certainly, of course. See at 16:23, p. 833, n. 11.

هُمُ ٱلْخَـٰسِرُونَ ﴿١٠٩﴾ the ones in loss.[1]

ثُمَّ إِنَّ رَبَّكَ 110. Then, verily your Lord is,
لِلَّذِينَ هَاجَرُوا for those who migrated[2]
مِنۢ بَعْدِ مَا فُتِنُوا after they had been tried[3]
ثُمَّ جَـٰهَدُوا and moreover fought[4]
وَصَبَرُوٓا۟ and bore with patience,[5]
إِنَّ رَبَّكَ verily your Lord is
مِنۢ بَعْدِهَا after that indeed Most
لَغَفُورٌ رَّحِيمٌ ﴿١١٠﴾ Forgiving, Most Merciful.

Section (*Rukû'*) 15

يَوْمَ 111. On the day[6]
تَأْتِى كُلُّ نَفْسٍ every individual[7] will come
تُجَـٰدِلُ عَن نَّفْسِهَا arguing[8] for himself;
وَتُوَفَّىٰ and fully paid[9] will be
كُلُّ نَفْسٍ each individual
مَّا عَمِلَتْ وَهُمْ what it wrought and they
لَا يُظْلَمُونَ ﴿١١١﴾ will not be wronged.[10]

وَضَرَبَ ٱللَّهُ 112. And Allah strikes[11]
مَثَلًا قَرْيَةً the instance[12] of a habitation[13]
كَانَتْ ءَامِنَةً that was secure

1. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 12:14, p. 726, n. 7).

2. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*],to emigrate. See at 16:41, p.841, n.1).

3. i. e., oppressed and persecuted. فتنوا ***futinû*** = they were tried, put to test (v. iii. m. pl. past passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *yuftanûna* at 9:126, p. 633, n. 4).

4. i. e., in the way of Allah. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 9:88, p. 615, n. 4).

5. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 16:42, p. 841, n. 8).

6. i. e., on the Day of Judgement.

7. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 6:151, p. 457, n. 8.

8. تحادل ***tujâdilu*** = she or it argues, debates, controverts (v. iii. f. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilûna* at 13:13, p. 769, n. 4).

9. i.e., justly rewarded or punished. توفى ***tuwaffâ*** = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See at 3:161, p. 219, n. 4).

10. i. e., everyone will be recompensed according to one's deeds. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 10:55, p. 657, n. 2).

11. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 14:24, p. 796, n. 6.

12. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 3:117, p. 201, n. 10.

13. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 15:4, p. 808, n. 3.

مُّطْمَئِنَّةً and contented,[1]
يَأْتِيهَا there coming to it
رِزْقُهَا رَغَدًا its provision in abundance[2]
مِّن كُلِّ مَكَانٍ from every place,
فَكَفَرَتْ but it turned ungrateful[3]
بِأَنْعُمِ اللَّهِ to Allah's blessings.[4]
فَأَذَاقَهَا اللَّهُ So Allah made it taste[5]
لِبَاسَ الْجُوعِ the clothing of hunger[6]
وَالْخَوْفِ and fear[7]
بِمَا كَانُوا because of what they used
يَصْنَعُونَ ﴿١١٢﴾ to do.[8]

وَلَقَدْ جَاءَهُمْ 113. There had indeed come
رَسُولٌ to them a Messenger
مِّنْهُمْ from among them
فَكَذَّبُوهُ but they cried lies[9] to him.
فَأَخَذَهُمُ So there seized[10] them
الْعَذَابُ وَهُمْ the punishment while they
ظَالِمُونَ ﴿١١٣﴾ were doing wrong.[11]

فَكُلُوا مِمَّا 114. So eat of what
رَزَقَكُمُ اللَّهُ Allah has provided[12] for you

1. The allusion is to Makka before its submission to Islam. مطمئنة ***muṭma'innah*** (f., m. *muṭma'inn*) = content, contented, at rest (act. participle from *itma'anna*. See *muṭma'inn* at 16:106, p. 863, n. 10).

2. رغد ***raghad*** = ease and abundance; see at 2:58, p. 27, n. 5).

3. كفرت ***kafarat*** = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from *kafara* [*kufr*], to disbelieve, to cover. See *yakfurûna* at 16:72, p.850, n. 12).

4. أنعم ***'an'um*** (pl.; s. *ni'mah*) = blessings, graces, favours. See *ni'mah* at 16:53, p. 844, n. 7.

5. أذاق ***'adhâqa*** = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See *'adhaqnâ* at 11:8, p. 680, n. 9).

6. جوع ***jû'*** = hunger, starvation. See at 2:155, p. 73, n.

7. خوف ***khawf*** = fear, apprehension, dread, threat. See at 10:83, p. 667, n. 1.

8. يصنعون ***yaṣna'ûna*** = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [*ṣan' ṣun'/ ṣanî'*], to do, to make. See at 5:63, p. 361, n. 5).

9. كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:95, p. 671, n. 6).

10. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 11:66, p. 702, n. 2).

11. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm/ẓulm*], to do wrong. See at 6:93, p. 429, n. 8).

12. رزق ***razaqa*** = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See *razaqnâ* at 16:56, p. 845, n. 7).

حَلَٰلًا طَيِّبًا as lawful[1] and good[2]
وَٱشْكُرُوا and express gratitude[3]
نِعْمَتَ ٱللَّهِ for Allah's favours,
إِن كُنتُمْ إِيَّاهُ if it is Him you use
تَعْبُدُونَ ﴿١١٤﴾ to worship.[4]

إِنَّمَا حَرَّمَ 115. He has but made unlaw-
عَلَيْكُمُ ٱلْمَيْتَةَ ful[5] for you the dead[6]
وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ and blood[7] and meat[8] of swine
وَمَآ أُهِلَّ and what has been offered[9]
لِغَيْرِ ٱللَّهِ بِهِۦ to other than Allah.
فَمَنِ ٱضْطُرَّ But whoever is constrained,[10]
غَيْرَ بَاغٍ not being defiant[11]
وَلَا عَادٍ nor crossing the limit,[12]
فَإِنَّ ٱللَّهَ then verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿١١٥﴾ Most Merciful.

وَلَا تَقُولُوا۟ لِمَا 116. And do not say of
تَصِفُ أَلْسِنَتُكُمُ what your tongues describe[13]
ٱلْكَذِبَ the untruth:
هَٰذَا حَلَٰلٌ "This is lawful
وَهَٰذَا حَرَامٌ and this is unlawful",

1. حلال ***ḥalâl*** = that which is allowed, lawful, legitimate.

2. طيب ***ṭayyib*** = good, pleasant, agreeable, salutary, clean. See at 5:6, p. 331, n. 5.

3. اشكروا ***ushkurû*** = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See at 2:172, p. 81, n. 3).

4. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 2:172, p. 81, n. 4).

5. حرم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 7:50, p. 484, n. 9).

6. ميتة ***maytah*** = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish. See at 2:173, p. 81, n. 6.

7. دم ***dam*** = blood, i.e., spilled blood. See at 2:173, p. 81, n. 7.

8. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole. لحم ***laḥm*** (pl. *luḥûm*) = meat, flesh.

9. أهل ***'uhilla*** = he or it is offered, offered up, cheered (v. iii. m. s. past passive from *'ahalla*, form IV of *halla* [*hall*], to appear, to come up. See at 6:145, p. 454, n. 3).

10. i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. اضطر ***uḍṭurra*** = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *iḍṭarra*, VIII of *ḍarra* [*ḍarr*], to harm, impair. See at 6 :145, p. 454, n. 4).

11. باغ ***bâghin*** = outrageous, oppressive, desiring, defiant (active participle from *baghâ* [*bughâ'/baghy*], to seek, desire. See at 6:145, p. 454, n. 4).

12. عاد ***'âdin*** (s.; pl. *'awâdin*) = aggressive, disobedient, inimical, crossing the limit (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See at 6:1145, p. 454, n. 6).

13. تصف ***taṣifu*** = she describes, depicts, ascribes, attributes, praises (v. iii. f. s. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See *taṣifûna* at 12:77, p. 751, n. 1).

لِّتَفْتَرُوا۟ lest you should fabricate[1]
عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie.
إِنَّ ٱلَّذِينَ يَفْتَرُونَ Verily those who fabricate[2]
عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie
لَا يُفْلِحُونَ ﴿١١٦﴾ shall not succeed.[3]

مَتَٰعٌ قَلِيلٌ 117. A little enjoyment;[4]
وَلَهُمْ but they will have
عَذَابٌ أَلِيمٌ ﴿١١٧﴾ a punishment most painful.

وَعَلَى ٱلَّذِينَ 118. And for those who
هَادُوا۟ حَرَّمْنَا are Jews[5] We made unlawful
مَا قَصَصْنَا عَلَيْكَ what We have related[6] to you
مِن قَبْلُ before;[7]
وَمَا ظَلَمْنَٰهُمْ and We wronged them not,
وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ but they were to themselves
يَظْلِمُونَ ﴿١١٨﴾ doing wrong.[8]

ثُمَّ إِنَّ رَبَّكَ 119. Then, verily your Lord is
لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ — for those who do evil[9]
بِجَهَٰلَةٍ out of ignorance[10]
ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ then repent[11] after that
وَأَصْلَحُوٓا۟ and reform[12] —

1. تفتروا *taftarû(na)* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *taftarûna* at 16:56, p. 845, n. 8).

2. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ*. See n. 1 above).

3. i. e., in the hereafter. يفلحون *yufliḥûna* = they succeed, prosper (v. iii. m. pl. impct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See *yufliḥu* at 10:69, p. 662, n.4).

4. i. e., in this worldly life. متاع *matâ'* (pl. *'amti'ah*)= goods, wares, baggage, equipment, gear, necessities of life, utensils, object of delight, enjoyment. See at 16:80, p. 854, n. 6.

5. هادوا *hâdû* = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after Yahûdhâ, the eldest son of Ya'qûb (Jacob), peace be on him. See at 2:62, p. 30, n. 1.

6. قصصنا *qaṣaṣnâ* = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣaṣ*], to relate, narrate. See at 4:164, p. 318, n. 3).

7. See 6:46 (*Sûrat al-'An'âm*).

8. i. e., by violating Allah's commandments. يظلمون *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓulm/ẓulm*], to do wrong. See at 16:33, p. 838, n. 4).

9. سوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 14:6, p. 787, n. 11).

10. جهالة *jahâlah* = ignorance, foolishness, stupidity. See at 6:54, p. 412, n. 6.

11. تابوا *tâbû* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tâba* [*tawb/tawbah / matâb*]. See at 9:11, p. 581, n. 1).

12. أصلحوا *'aṣlaḥû* = rectified, made good, made amends, reformed (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 3:89, p. 191, n. 1).

إِنَّ رَبَّكَ مِنۢ بَعۡدِهَا verily your Lord is after that
لَغَفُورٞ indeed Most Forgiving,
رَّحِيمٞ ﴿١١٩﴾ Most Merciful.

Section (*Rukû'*) 16

إِنَّ إِبۡرَٰهِيمَ 120. Verily Ibrâhîm
كَانَ أُمَّةٗ was a model leader,[1]
قَانِتٗا لِّلَّهِ constantly obedient[2] to Allah,
حَنِيفٗا a true monotheist,[3]
وَلَمۡ يَكُ مِنَ and was none of
ٱلۡمُشۡرِكِينَ ﴿١٢٠﴾ the polytheists.[4]

شَاكِرٗا لِّأَنۡعُمِهِۚ 121. Grateful for His favours.
ٱجۡتَبَىٰهُ He selected[5] him
وَهَدَىٰهُ إِلَىٰ and guided him to
صِرَٰطٖ مُّسۡتَقِيمٖ ﴿١٢١﴾ a way[6] straight and right.[7]

وَءَاتَيۡنَٰهُ 122. And We gave him
فِي ٱلدُّنۡيَا حَسَنَةٗۖ in this world merit;[8]
وَإِنَّهُۥ and verily he will be
فِي ٱلۡأٓخِرَةِ in the hereafter
لَمِنَ ٱلصَّٰلِحِينَ ﴿١٢٢﴾ among the righteous.[9]

1. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, model leader, period of time. See at 16:93, p. 859, n. 3.

2. قانت ***qânit*** (s.; pl. *qânitûn*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See *qânitîn* at 3:17, p. 161, n.2).

3. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 10:104, , p. 674, n. 7).

4. This concluding clause clarifies the sense of a *hanîf* being the very opposite of a polytheist. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 10:105, p. 674, n. 8).

5. i. e., selected him for Messengership. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 12:6, p. 723, n. 10).

6. صراط ***ṣirâṭ*** = way, path, road. See at 16:76, p. 852, n. 7.

7. i. e., the way of *tawḥîd* and Islam. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 16:76, p. 852, n. 8).

8. i. e., leadership and good name. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

9. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 12:101, p. 759, n. 9).

ثُمَّ أَوْحَيْنَآ 123.Then We communicated[1]
إِلَيْكَ أَنِ ٱتَّبِعْ to you[2] that you follow[3]
مِلَّةَ إِبْرَٰهِيمَ the religion[4] of Ibrâhîm
حَنِيفًا ۖ as a true monotheist;
وَمَا كَانَ مِنَ and he was none
ٱلْمُشْرِكِينَ ﴿١٢٣﴾ of the polytheists.

إِنَّمَا جُعِلَ 124. There was but set[5]
ٱلسَّبْتُ عَلَى ٱلَّذِينَ the Sabbath[6] upon those
ٱخْتَلَفُوا۟ فِيهِ ۚ who disagreed[7] about it.
وَإِنَّ رَبَّكَ And verily your Lord
لَيَحْكُمُ بَيْنَهُمْ will judge[8] between them
يَوْمَ ٱلْقِيَٰمَةِ on the day of Resurrection
فِيمَا كَانُوا۟ فِيهِ about what they used to
يَخْتَلِفُونَ ﴿١٢٤﴾ disagree.

ٱدْعُ إِلَىٰ سَبِيلِ 125. Call[9] to the way[10] of
رَبِّكَ بِٱلْحِكْمَةِ your Lord with wisdom
وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ and good exhortation[11]
وَجَٰدِلْهُم and argue[12] with them
بِٱلَّتِى هِىَ أَحْسَنُ ۚ with that which is best.
إِنَّ رَبَّكَ Verily your Lord,
هُوَ أَعْلَمُ He knows best

1. أوحينا *'awḥaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 13:30, p. 776, n. 12).

2. The address is to Prophet Muhammad, peace and blessings of Allah be on him.

3. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 15:65, p. 820, n. 7).

4. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 14:13, p. 791, n. 10).

5. جعل ***ju'ila*** = he or it was made/set/ put/ placed/ appointed (v. iii. s. past passive from *ja'l*, to make, to put. See *ja'ala* at 16: 93, p. 859, n. 2).

6. السبت ***al Sabt*** = Saturday, the Sabbath.

7. i. e., upon the Jews who disagreed about the injunctions of the religion. اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 16:64, p. 847, n. 9).

8. يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 7:134, p. 514, n. 4).

9. ادع ***ud'u*** = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 7:134,, p. 514, n. 4).

10. i. e., Islam. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:9, p. 829, n. 14.

11. موعظة ***maw'iẓah*** (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 11:120, p. 720, n. 12.

12. جادل ***jâdil*** = argue, debate, dispute, controvert (v. ii. m. s. imperative from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *tujâdilûna* at 16:111, p. 865, n. 8).

بِمَن ضَلَّ عَن سَبِيلِهِۦ who strays[1] from His way
وَهُوَ أَعْلَمُ and He knows best
بِٱلْمُهْتَدِينَ ﴿١٢٥﴾ who are on the right way.[2]

وَإِنْ عَاقَبْتُمْ 126. And if you retaliate[3]
فَعَاقِبُوا۟ then retaliate[4]
بِمِثْلِ مَا to the like of what
عُوقِبْتُم بِهِۦ ۖ you were made to suffer;[4]
وَلَئِن صَبَرْتُمْ but if you frobear,[5]
لَهُوَ خَيْرٌ it indeed is better
لِّلصَّٰبِرِينَ ﴿١٢٦﴾ for the forbearing ones.

وَٱصْبِرْ 127. And have patience;
وَمَا صَبْرُكَ إِلَّا and your patience is not but
بِٱللَّهِ by Allah's grace.
وَلَا تَحْزَنْ عَلَيْهِمْ And gireve not[6] over them,
وَلَا تَكُ فِى ضَيْقٍ nor be in distress[7]
مِّمَّا يَمْكُرُونَ on accout of what they plot.[8]
﴿١٢٧﴾

إِنَّ ٱللَّهَ مَعَ 128. Verily Allah is with
ٱلَّذِينَ ٱتَّقَوا۟ those who are righteous[9]
وَّٱلَّذِينَ هُم and those who are
مُّحْسِنُونَ ﴿١٢٨﴾ doers of right things.[10]

1. ضل ***ḍalla*** = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 16:87, p. 856, n. 7).

2. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 10:45, p. 654, n. 2).

3. عاقبتم ***'âqabtum*** = you retaliated, punished, took turns, (v. ii. m. pl. past from *'âqaba*, form III of *'aqaba*[*'aqb*], to follow, to succeed. See *mu'aqqib* at 13:41, p. 782, n. 8).

4. عاقبوا ***'âqibû*** = (you all) retaliate, punish, take turns (v. ii. m. pl. imperative from *'âqaba*. See n. 3 above).

5. عوقبتم ***'ûqibtum*** = you (all) were punished, made to suffer, victimised (v. ii. m. pl. past passive from *'âqaba*. See n. 3 above).

5. i. e., have patience in the cause of Allah . The address is made to the Prophet, peace and blessings of Allah be on him, but it applies to the believers in general. صبرتم ***ṣabartum*** = you bore with patience, persevered, forbore (v. ii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 13:24, p. 774, n. 10).

6. لا تحزن ***lâ taḥzan*** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 15:88, p. 825, n. 8).

7. ضيق ***ḍîq***= narrowness, depression, distress, constraint. See *yaḍîqu* at 15:97, p. 826, n. 9.

8. يمكرون ***yamkurûna*** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 12:102, p. 759, n. 13).

9. i. e., are on their guard against Allah's displeasure . اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 16: 30, p. 836, n. 8).

10. محسنون ***muḥsinûn*** (pl.; s. *muḥsin*) = = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

17. *SÛRAT AL-'ISRÂ'* (The Night Journey)

Makkan: 111 *'âyahs*

This is also a Makkan *sûrah* which, like all othere Makkan *sûahs*, deals with the fundamentals of the faith — monotheism, the truth of *risâlah* (Messengership), Resurrection, Judgement, reward and punishment. The distinguishing feature of this *sûtrah* is that it opens with a reference to the most important miracle that was caused to happen to the Prophet Muḥammad, peace and blessings of Allah be on him, namely, his having been taken by Allah on a night journey (*'isrâ'*) from the Ka'ba to Bayt al-Maqdis (Jerusalem). It formed the first stage of a longer and still more miraculous journey, his ascension into the haven, as indicated elsewhere in the Qur'ân (53:13-18) and as described in detail in authentic traditions. The *sûrah* is named after this memorable event.

Within the context of the fundamentals of the faith the *sûrah* speaks about the Children of Isrâ'îl, particularly their disobedience and defiance of Allah's commandments, and also about the creation in general, each aspect of which bears an eloquent testimony to the Creator and His Absolute Lordship over everything. It also contains a series of commandments for right social and personal conduct (*'âyahs* 23-39). Further, it points out the folly of the polytheists in setting partners with Allah, particularly their attributing sons and daughters to Him. It is also emphasized that the Qur'ân is sent down by Allah and that even if all men and *jinn* united and jointly attempted to produce the like of it they would not be able to do so (*'âyahs* 85-88). Reference is made also to the miracles specified and demanded of the Prophet by the unbelievers (*'âyahs* 90-95). The *sûrah* ends by once again stressing the doctrine of monotheism and that Allah has no partner, nor does He take any son, nor does He need any assistant or helper.

سُورَةُ الإِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُبْحَانَ الَّذِي	1. Sacrosanct[1] is He Who
أَسْرَىٰ بِعَبْدِهِ	took on travel[2] His servant[3]
لَيْلًا مِنَ	one night from
الْمَسْجِدِ الْحَرَامِ	the Sacred Mosque[4]
إِلَى الْمَسْجِدِ الْأَقْصَا	to the Farther Mosque[5]
الَّذِي بَارَكْنَا	which We blessed[6]
حَوْلَهُ	the environs of,
لِنُرِيَهُ	that We might show him
مِنْ آيَاتِنَا	some of Our signs.[7]
إِنَّهُ هُوَ السَّمِيعُ	Verily He is the All-Hearing,
الْبَصِيرُ ۝١	the All-Seeing.

1. The word سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 16:1, p. 827, n.4.

2. أسرى ***'asrâ*** = he made (someone) travel, took on travel, travelled (v. iii. m. s. past in form IV of *sarâ* [*suran/ sarayân/ masran*], to travel by night. See *'asri* at 11:81, p. 706, n. 9).

3. i. e., Prophet Muhammad, peace and blessings of Allah be on him.

4. i. e., the Ka'ba at Makka.

5. i. e., the Bayt al-Maqdis at Jerusalem. أقصى ***'aqṣâ***= farther, remoter, more distant, farthest, remotest (elative of *qaṣîy*). See *quṣwâ* at 8:42, p. 562, n. 3.

6. بارکنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 7: 137, p. 515, n. 5).

7. Of the "signs" shown to the Prophet during the ascension (*mi'râj*) were paradise, hell, *Sidrat al-Muntahâ*, angels and the previous Prophets.

وَءَاتَيْنَا مُوسَى	2. And We gave Mûsâ
ٱلْكِتَٰبَ	the Book[1]
وَجَعَلْنَٰهُ هُدًى	and made it a guidance
لِّبَنِىٓ إِسْرَٰٓءِيلَ	for the Children of Isrâ'îl,
أَلَّا تَتَّخِذُوا۟ مِن دُونِى	that you take not[2] besides Me
وَكِيلًا ۝٢	any Guardian-Protector,[3]
ذُرِّيَّةَ مَنْ	3. O the progeny[4] of those
حَمَلْنَا مَعَ نُوحٍ	whom We carried with Nûḥ.
إِنَّهُۥ كَانَ عَبْدًا	Verily he was a servant
شَكُورًا ۝٣	deeply grateful.[5]
وَقَضَيْنَآ إِلَىٰ	4. And We decreed[6] to
بَنِىٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl
فِى ٱلْكِتَٰبِ	in the Book:
لَتُفْسِدُنَّ	You shall make mischief[7]
فِى ٱلْأَرْضِ مَرَّتَيْنِ	in the land twice[8]
وَلَتَعْلُنَّ	and shall turn arrogant[9]
عُلُوًّا كَبِيرًا ۝٤	to a great height.
فَإِذَا جَآءَ وَعْدُ	5. So when the promise[10]
أُولَىٰهُمَا	came for the first of the two,
بَعَثْنَا عَلَيْكُمْ	We sent against you

1. i. e., the *Tawrâh*. The *'âyah* furnishes the background to what follows about the conduct of the Children of Isrâ'îl in violation of the guidance given to them through the Book given to Mûsâ, peace be on him.

2. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take/adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:94, p. 859, n. 7).

3. The emphasis is on the fact that the same message of monotheism was delivered by all the previous Prophets. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukâl*], to entrust. See at 12:66, p. 746, n. 9).

4. ذرية ***dhurriyah*** (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 14:37, p. 801, n. 1).

5. شكور ***shakûur*** = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive form of *fa'ûl* from *shakara* [*shukr/shukrân*], to thank. See *yashkurûna* at 14:5, p. 787, n.8).

6. i. e., mentioned and informed in the *Tawrâh*. "Decree" (*qaḍâ*) here means informing and forewarning by Allah about what He, by His eternal knowledge, knows will happen. قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See at 15:66, p. 821, n. 3).

7. i. e., by oppression, injustice, disobedience, killing of Prophets and the like. لتفسدن ***la+tufsidunna*** = you shall make mischief, will surely create trouble/cause disorder (v. ii. m. pl. impfct. emphatic from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *yufsidû* at 13:25, p. 775, n. 2).

8. The allusion is to the two peak periods of their corruption and disobedience.

9. لتعلن ***la+ta'lunna***= you will surely rise , go up, ascend, wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. impfct. emphatic from *'alâ* [*'ulûw*], to go up, rise. See *t'âlâ* at 16:2, p. 828, n. 7).

10. i. e., the promise of punishment became due for the first occasion of disobedience and mischief-making.

عِبَادًا لَّنَآ	the servants of Ours
أُوْلِى بَأْسٍ شَدِيدٍ	possessing severe prowess.[1]
فَجَاسُوا۟	So they penetrated[2]
خِلَٰلَ ٱلدِّيَارِ ۚ	into the habitations;[3]
وَكَانَ وَعْدًا	and it was a promise
مَّفْعُولًا ﴿٥﴾	acted upon.[4]
ثُمَّ رَدَدْنَا لَكُمُ	6.Then We gave back[5] to you
ٱلْكَرَّةَ عَلَيْهِمْ	the turn to prevail[6] over them
وَأَمْدَدْنَٰكُم	and aided[7] you
بِأَمْوَٰلٍ وَبَنِينَ	with wealth and children
وَجَعَلْنَٰكُمْ	and made[8] you more
أَكْثَرَ نَفِيرًا ﴿٦﴾	numerous in manpower.[9]
إِنْ أَحْسَنتُمْ	7. "If you act rightly,[10]
أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ	you act rightly for yourselves;
وَإِنْ أَسَأْتُمْ	and if you act badly,[11]
فَلَهَا ۚ	that is to the account thereof.
فَإِذَا جَآءَ	Then when there came the
وَعْدُ ٱلْءَاخِرَةِ	promise for the second time[12]
لِيَسُۥٓـُٔوا۟	in order that they[13] disgrace[14]
وُجُوهَكُمْ	your faces and
وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ	that they enter the Mosque[15]

1. بأس *ba's* = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 16:81, p. 854, n. 12.
2. جاسوا *jâsû* = they peered around, explored, penetrated (v. iii. m. pl. past from *jâsa* [*jaws*], to peer around, to explore).
3. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 11:67, p. 702, n. 6).
4. مفعول *maf'ûl* = that which is done, acted upon, effectuated, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 4:47, p. 262, n. 10).
5. رددنا *radadnâ* = we returned, gave back, put back, restored, resisted, replied (v. i. pl. past from *raddu* [*radd*], to return, to put back. See *raddû* at 14:9, p. 789, n. 3).
6. كرة *karrah* (s.; pl. *karrât*) = comeback, recurrence, a return, a turn to prevail. See at 2:167, p. 79, n. 1.
7. أمددنا *'amdadnâ* = we aided, helped, assisted, supported, reinforced (v. i. pl. past from *'amadda*, form IV of *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).
8. جعلنا *ja'alnâ* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 15: 16, p. 810, n.7).
9. نفير *nafîr* (s. ; pl. *'anfâr*) = group, party, troop, manpower.
10. i. e., acted according to the guidance given by Allah. أحسنتم *'aḥsantum* = you acted rigtly, did well, became generous (v. ii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 5:93, p. 376, n. 2) .
11. i. e., acted contrary to the guidance given by Allah. أسأتم *'asa'tum* = you did badly, acted badly/evilly (v. ii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *sâ'a* at 6:136, p. 449, n. 1).
12. i. e., the promise of punishment for their disobedience and sinful acts for the second time.
13. i. e., the servants of Allah sent against them.
14. يسوؤا *yasû'û*(*na*) = they do evil, act badly, make bad, disgrace (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb.
15. i. e., to desolate it.

كَمَا دَخَلُوهُ as they had entered it
أَوَّلَ مَرَّةٍ the first time,
وَلِيُتَبِّرُوا and that they destroy[1]
مَا عَلَوْا all that they ovewhelm[2]
تَتْبِيرًا ۝٧ making a ruin.[3]

عَسَىٰ رَبُّكُمْ 8. Maybe that your Lord
أَن يَرْحَمَكُمْ will have mercy on you;[4]
وَإِنْ عُدتُّمْ but if you relapse,[5]
عُدْنَا We will return;[6]
وَجَعَلْنَا جَهَنَّمَ and We have set[7] hell
لِلْكَافِرِينَ for the unbelievrs
حَصِيرًا ۝٨ as a place of confinement.[8]

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي 9. Verily this Qur'ân guides
لِلَّتِي هِيَ أَقْوَمُ to that which is the rightest;[9]
وَيُبَشِّرُ and it gives the glad tidings[10]
الْمُؤْمِنِينَ الَّذِينَ to the believers who
يَعْمَلُونَ الصَّالِحَاتِ do the right things[11]
أَنَّ لَهُمْ that they will have
أَجْرًا كَبِيرًا ۝٩ a reward very great.

وَأَنَّ الَّذِينَ 10. And that those who

1. يتبروا *yutabbirû*(*na*) = they destroy, annihilate (v. iii. m. pl. impfct. from *tabbara*, form II of *tabara* [*tabr*], to destroy. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *mutabbar* at 7:139, p. 516, n. 4.

2. علوا *'alaw* = they overcame, overwhelmed, got the better of, became high, became arrogant, ascended (v. iii. m. pl. past from *'alâ* [*'ulûw*], to go up, rise. See *la+ta'lunna*] at 17:4, p. 874, n. 9).

3. تتبير *tatbîr* = to destroy/ annilhilate/riun (verbal noun in form II of *tabara*. See n. 1. above).

4. i. e., Allah may forgive you if you repent and return to obedience and righteousness.

5. i. e., if you relapse into unbelief and disobedience. عدتم *'udtum*= you returned, relapsed, went back (v. ii. m. pl. past from *'âda* [*'awd/'awdah*], to return. See *la+ta'ûdunna* at 14:13, p. 791, n. 9).

6. i. e., will inflict the due punishment.

7. جعلنا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 6:112, p. 438, n. 5).

8. حصير *ḥaṣîr* = that which encompasses, encircles, detains, restrains, contains, confines, place of confinement, prison (act. participle on the scale of *fa'îl* from *ḥaṣara* [*ḥaṣr*], to encircle/surround/ blockade. See *'uhsirû* at 9:5, p. 578, n. 9).

9. i. e., as a way of life and conduct -- Islam. أقوم *'aqwamu* = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawîm*, act. participle on the scale of *fa'îl* from *qâma*[*qawmah/qiyâm*], to get up, to stand erect. See *mustaqîm* at 16:121, p. 869, n. 7).

10. i. e., of Allah's forgiveness and reward. يبشر *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 9:21, p. 585, n. 2).

11. صالحات *ṣâliḥât* (f. pl.; sing. صالحة *ṣâliḥah; m. ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). Act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 13:29, p. 776, n. 4).

لَا يُؤْمِنُونَ بِالْآخِرَةِ do not believe in the hereafter,
أَعْتَدْنَا لَهُمْ We have got ready[1] for them
عَذَابًا أَلِيمًا ﴿١٠﴾ a punishment most painful.[2]

Section (*Ruû'*) 2

وَيَدْعُ الْإِنسَانُ 11. And man prays[3]
بِالشَّرِّ for the evil[4]
دُعَاءَهُ بِالْخَيْرِ like his praying for the good;
وَكَانَ الْإِنسَانُ عَجُولًا for man is rash.[5]
﴿١١﴾

وَجَعَلْنَا 12. We have set
اللَّيْلَ وَالنَّهَارَ the night and the day
آيَتَيْنِ as two signs;[6]
فَمَحَوْنَا then We have extinguished[7]
آيَةَ اللَّيْلِ the sign of the night
وَجَعَلْنَا and have made
آيَةَ النَّهَارِ the sign of the day
مُبْصِرَةً provide visibility[8]
لِتَبْتَغُوا that you may seek[9]
فَضْلًا مِّن رَّبِّكُمْ the grace of your Lord
وَلِتَعْلَمُوا عَدَدَ and may know the number of
السِّنِينَ وَالْحِسَابَ years and the reckoning;[10]
وَكُلَّ شَيْءٍ and everything
فَصَّلْنَاهُ تَفْصِيلًا ﴿١٢﴾ We have made clear[11] in detail.

1. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 4:161, p. 316, n. 12).

2. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful . See at 16:104, p. 863, n. 4.

3. يدع ***yad'u*** = he calls, prays, invokes, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *nad'û* at 16:86, p. 856, n. 3).

4. Such as man's praying out of anger or exasperation for his own or other's destruction. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 8:55, p. 567, n. 11.

5. عجول ***'ajûl*** = one who rushes into something without thinking about the consequences, rash, hasty (act. participle in the scale of *fa'ûl* from *'ajila* [*'ajal*/*'ajalah*], to hurry, to rush. See *lâ tasta'jilû* at 16:1, p. 827, n. 3).

6. i. e., of Allah's Oneness, Supreme Power, Wisdom and consideration for the creation.

7. i. e., made it dark. محونا ***maḥawnâ*** = we extinguished, obliterated, erased, effaced, blotted out, wiped off, eliminated, eradicated (v. i. pl. impfct. from *maḥâ* [*maḥw*], to wipe off. See *yamḥû* at 13:39, p. 781, n. 12)

8. مبصرة ***mubṣirah*** (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura*/ *baṣira* [*baṣar*], to see, to understand. See *mubṣir* at 10:67, p. 661, n. 8).

9. i. e., go about for working and earning livelihood. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtagâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb; See at 16:14, p. 831, n 12).

10. It is only because of the distinction between night and day that we are able to number days, months, years and ages. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 14:51, p. 805, n.11.

11. i. e., in this Qur'ân. فصلنا ***faṣṣalnâ*** = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 7:52, p. 485, n. 9).

وَكُلَّ إِنسَٰنٍ	13. And every man,
أَلْزَمْنَٰهُ	We have attached[1] to him
طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ	his deeds[2] in his neck;[3]
وَنُخْرِجُ لَهُۥ	and We shall produce[4] to him
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection
كِتَٰبًا يَلْقَىٰهُ	a book he will encounter[5]
مَنشُورًا ﴿١٣﴾	unfolded.[6]
ٱقْرَأْ كِتَٰبَكَ	14. "Read your book;
كَفَىٰ بِنَفْسِكَ	you yourself are sufficient
ٱلْيَوْمَ عَلَيْكَ	today against you
حَسِيبًا ﴿١٤﴾	as account taker."[7]
مَّنِ ٱهْتَدَىٰ	15. Whoever receives guidance,
فَإِنَّمَا يَهْتَدِى	he but receives guidance
لِنَفْسِهِۦ ۖ	for himself;
وَمَن ضَلَّ	and whoever goes astray,
فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ	he only strays against that;
وَلَا تَزِرُ	and there shall not bear[8]
وَازِرَةٌ	a burdened one[9]
وِزْرَ أُخْرَىٰ ۗ	the burden[10] of another;
وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ	nor are We to chastise[11] until
نَبْعَثَ رَسُولًا ﴿١٥﴾	We send out[12] a Messenger.[13]

1. ألزمنا *'alzamnâ* = we forced, compelled, imposed, obligated, made to cling, attached (v. i. pl. past from *'alzama*, form IV of *lazima* [*luzûm*], to cling, to stick, to be incumbent. See *nulzimu* at 11:28, p. 688, n. 2).

2. *ṭâ'ir* is used here metaphorically to mean deeds because the Arabs used to determine the propriety of a deed by the omen of birds flying right or left.

طائر *ṭâ'ir* = flying, bird. See at 6:38, p. 415, n. 10.

3. i. e., the merit or demirit of one's deeds remains attached to one's neck like a necklace.

4. نخرج ***nukhriju*** = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See *'akhraja* at 16:78, p. 853, n.1).

5. يلقى ***yalqâ*** = he encounters, meets, comes across, finds (v. iii. m. s. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yalqawna* at 9:77, p. 611, n. 3).

6. منشور ***manshûr*** = spread out, unfolded, unrolled, opened, published (pass. participle from *nashara* [*nashr*], to spread out, to unroll).

7. حسيب ***ḥasîb*** (s.; pl. *ḥusabâ'*) = account taker, account keeper, comptroller, noble, respected, esteemed (act. participle in the scale of *fa'îl* from *ḥasaba/ ḥasiba* [*ḥasb/ ḥisâb/ ḥisbân /maḥsabah*], to compute, to regard. See at 4:86, p. 279, n. 10).

8. تزر ***taziru*** = she carries, bears, takes the load (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 6:164, p. 463, n. 6).

9. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*).

10. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See ns. 8 and 9 above.

11. معذبين ***mu'adhdhibîn*** (pl.; acc./genitive of *mu'adhdhibûn*; s. *mu'adhdhib*) = one who chastises, inflicts punishment (act. participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *mu'adhdhib* at 8:33, p. 558, n. 6).

12. نبعث ***nab'atha***(*u*)= we raise, raise up, resurrect, revive, send out (v. i. pl. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* for a hidden *'an* in *hattâ* coming before the verb. See *nab'athu* at 16:89, p. 857, n. 2).

13. i. e., to show the way and to warn.

وَإِذَآ أَرَدْنَآ	16. And when We intend[1]
أَن نُّهْلِكَ قَرْيَةً	to destroy[2] a habitation
أَمَرْنَا مُتْرَفِيهَا	We enjoin its affluent ones,[3]
فَفَسَقُوا۟ فِيهَا	but they disobey[4] therein.
فَحَقَّ عَلَيْهَا	So due becomes[5] against it
ٱلْقَوْلُ	the utterance.[6]
فَدَمَّرْنَٰهَا	Then We destroy[7] it
تَدْمِيرًا ﴿١٦﴾	in utter destruction.[8]
وَكَمْ	17. An how many We
أَهْلَكْنَا مِنَ ٱلْقُرُونِ	destroyed of generations[9]
مِنۢ بَعْدِ نُوحٍ	after Nûḥ;
وَكَفَىٰ بِرَبِّكَ	and sufficient[10] is your Lord
بِذُنُوبِ عِبَادِهِۦ	about the sins of His servants
خَبِيرًۢا	as the One All-Aware
بَصِيرًا ﴿١٧﴾	and All-Seeing.
مَّن كَانَ يُرِيدُ	18. Whoever is wont to desire
ٱلْعَاجِلَةَ	the life in this world,[11]
عَجَّلْنَا لَهُۥ	We give to him promptly[12]
فِيهَا مَا نَشَآءُ	in it whatever We will,
لِمَن نُّرِيدُ	to whomsover We wish;
ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ	then We set for him hell;

1. أردنا ***'aradnâ*** = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 16:40, p.840, n. 10).

2. نهلك ***nuhlika***(*u*)= we destroy, annihilate (v. i. pl. impfct. form *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *la+nuhlikanna* at 14:13, p. 792, n. 2).

3. i. e., to obey the guidance given them. مترفي ***mutrafî***(*n*) (pl.; acc./gen. of *mutrafûn* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See *'utrifû* at 11:116, p. 877, n. 3.

4. فسقوا ***fasaqû*** = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See *yafsuqûna* at 7:163, p. 529, n. 6).

5. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See at 7:30, p. 475, n. 3).

6. i. e., the sentence of punishment.

7. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 7:137, p. 515, n. 8).

8. تدمير ***tadmîr*** = destruction, demolition, annihilation. Verbal noun in form II of *damara*. See n. 7 above.

9. i. e., generations of sinful people who disobeyed their Prophets and the guidance given to them.

10. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 13:43, p. 783, n. 4).

11. عاجلة ***'âjilah*** = life in this world, the fleeting/transient thing, that which passes quickly, fast train. See n. 12 below.

12. عجلنا ***'ajjalnâ*** = we hurried, hastened, rushed, expedited, accelerated, paid on the spot, gave promptly (v. i. pl. past from *'ajjala*, form II of *'ajila* [*'ajal/'ajalah*], to harry. See *yu'ajjilu* at 10:11, p. 639, n. 8).

يَصْلَىٰهَا he will broil[1] therein
مَذْمُومًا مَّدْحُورًا censured[2] and banished.[3]
﴿١٨﴾

وَمَنْ أَرَادَ 19. And whoever desires
ٱلْآخِرَةَ وَ the hereafter and
سَعَىٰ لَهَا سَعْيَهَا strives[4] for it its due strivings,
وَهُوَ مُؤْمِنٌ and is a believer,
فَأُو۟لَٰٓئِكَ such ones,
كَانَ سَعْيُهُم their striving will be
مَّشْكُورًا ﴿١٩﴾ appreciated.[5]

كُلًّا نُّمِدُّ 20. Each[6] We bestow[7] –
هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ these and those –
مِنْ عَطَآءِ رَبِّكَ of the bounty[8] of your Lord;
وَمَا كَانَ عَطَآءُ رَبِّكَ and the bounty of your Lord
مَحْظُورًا ﴿٢٠﴾ is not embargoed.[9]

ٱنظُرْ كَيْفَ فَضَّلْنَا 21. Look how We set[10]
بَعْضَهُمْ عَلَىٰ بَعْضٍ some of them over others;[11]
وَلَلْآخِرَةُ and verily the herefater is
أَكْبَرُ دَرَجَٰتٍ greater in ranks[12]
وَأَكْبَرُ تَفْضِيلًا and greater in preferment.[13]
﴿٢١﴾

1. يصلى ***yaṣlâ*** = he burns, broils (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulīy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *yaslawna* at 14:29, p. 798, n. 2).

2. مذموم ***madhmûm*** = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamm/ madhammah*], to blame).

3. مدحور ***mad-ḥûr*** = banished, driven away (passive participle from *daḥara* [*daḥr/duḥûr*], to drive away. See at 7:18, p. 470, n. 3).

4. i. e., by obeying promptly the injunctions of the Qur'ân and *sunnah*. سعى ***sa'â*** = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

5. i. e., duly recognized and rewarded. مشكور ***mashkûr*** = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See *shakûr* at 17:3, p. 873, n.5).

6. i. e., each of the two groups – those who seek only the enjoyment of the worldly life and those who desire as well the life in the hereafter.

7. نمد ***numiddu*** = we extend, spread, aid, provide, bestow (v. i. pl. impfct. from *'amadda*, from IV of *madda* [*madd*], to extend. See *'amdadnâ* at 17:6, p. 874, n. 3).

8. عطاء ***'aṭâ'*** (s.; pl. *'a'ṭiyah*) = gift, present, offer, bounty. See at 11:108, p. 716, n. 4.

9. محظور ***maḥẓûr*** = embargoed, interdicted, prohibited, forbidden (passive participle from *ḥaẓara* [*ḥaẓar* حظر], to fence in, to prohibit).

10. فضلنا ***faḍḍalnâ*** = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 6:86, p. 426, n. 1).

11. i. e., in respect of material means and worldly advatages.

12. درجات ***darajât*** (sing. درجة ***darajah***) = ranks, positions, grades, degrees, stairs, flight of steps. See at 12:76, p. 750, n. 7).

13. i. e., the difference in degrees and preferment will be much more in the hereafter between those who are favoured with Allah's pleasure and who are not so favoured. تفضيل ***tafḍîl*** = preferment, preference, favouring (verbal noun in form II of *faḍala* [*faḍl*], to be in excess, to excel. See n. 10 above.

لَّا تَجْعَلْ مَعَ اللَّهِ	22. Do not set with Allah
إِلَٰهًا آخَرَ	another god,
فَتَقْعُدَ	or else you will abide[1]
مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾	censured[2] and abandoned.[3]

Section (*Rukû'*) 3

۞ وَقَضَىٰ رَبُّكَ	23.And your Lord has decreed[4]
أَلَّا تَعْبُدُوا	that you worship none
إِلَّا إِيَّاهُ	except Him;
وَبِالْوَالِدَيْنِ إِحْسَانًا	and to the parents be good;[5]
إِمَّا يَبْلُغَنَّ	whether there attains[6]
عِندَكَ الْكِبَرَ	with you the old age[7]
أَحَدُهُمَا أَوْ كِلَاهُمَا	one of them or both of them,
فَلَا تَقُل لَّهُمَا أُفٍّ	do not say to them "Ooh"[8]
وَلَا تَنْهَرْهُمَا	nor drive them[9] away,
وَقُل لَّهُمَا	and say to them
قَوْلًا كَرِيمًا ﴿٢٣﴾	words of generosity.[10]
وَاخْفِضْ لَهُمَا	24. And lower[11] for them
جَنَاحَ الذُّلِّ	the wing of humbleness[12]
مِنَ الرَّحْمَةِ	out of kindness
وَقُل رَّبِّ	and say: "My Lord,
ارْحَمْهُمَا	have mercy on them,

1. i. e., in hell. تقعد ***taquda(u)*** = you sit, remain, abide, stay (v. ii. m. s. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *qa'ada* at 9:90, p. 616, n. 4).

2. مذموم ***madhmûm*** = censured, blamed, disparaged, condemned (pass. participle from *dhamma* [*dhamm / madhammah*], to blame. See at 17:19, p. 879, n. 2).

3. مخزول ***makhzûl*** = abandoned, forsaken, cut off, held back (pass. participle from *khazala* [*khazl*], to cut off, to restrain).

4. This and the succeeding *'âyahs* till *'âyah* 37 contain a series of ten commandments for right conduct. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed, carried out (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 12:68, p. 747, n. 8).

5. Note that to be good to parents is a duty that comes immediately after the duty to worship Allah Alone. احسان ***'iḥsân*** = doing good things, being good, charity, benevolence, righteousness.

6. يبلغن ***yablughanna*** = he attains, reaches, come to (v. iii. m. s. impfct. emphatic from *balagha* [*bulûgh*], to reach. See *balagha* at 12:22, p. 729, n. 7).

7. The attainment of old age is specially mentioned because at that age the position of parents is reversed from that of those looking after the children to those that need to be looked after.

8. i. e., out of annoyance or anger.

9. لا تنهر ***lâ tanhar*** = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative {prohibition} from *nahara* [*nahr*], to flow, to scold, to drive away).

10. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 12:31, p. 733, n. 8).

11. اخفض ***ikhfiḍ*** = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease. See at 15:88, p. 825, n. 9).

12. ذل ***dhull*** = lowliness, humility, humbleness, submissiveness, meekness. See *dhillah* at 10:26, p. 647, n. 3.

كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

just as they brought[1] me up as a minor.[2]

رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾

25. Your Lord knows best what is in your selves. If you are righteous,[3] then He indeed is for the oft-returning penitents[4] Most Forgiving.

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

26. And give to the near relation[5] his due, and to the poor and the way-farer;[6] and squander not[7] in extravagance.[8]

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

27. Verily the extravagant[9] are brethren of Satans; and Satan is to his Lord extremely ungrateful.[10]

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ

28. And if you turn away[11] from them

1. ربيا ***rabbayâ*** = they (two) reared , brought up (v. iii. m. dual past from *rabbâ*, form II of *rabâ* [*rabâ'/rubû'*], to increase, to grow up).

2. i. e., when I was a minor. صغير ***ṣaghîr*** (s.; pl. *ṣighâr/ṣughârâ'*) = small, little, young, a minor (act. participle in the scale of *fa'îl* from *ṣaghura* [*ṣighâr/ṣaghârah*], to be small. See *ṣâghirîn* at 7:13, p. 469, n. 3.

3. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 16:122, p. 869, n. 9).

4. i. e., those who repent and return to Allah for forgiveness after committing a wrong. أوابين ***'awwâbîn*** (pl.; acc./gen. of *'awwâbun*; s. *'awwâb*) = oft-returning ones, those who return with repentance, penitents (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/'awbah/'iyâb*], to return. See *ma'âb* at 13:36, p. 780, n. 12.

5. ذا القربى ***dhâ al-qurbâ*** (acc. of *dhû al-qurbâ*)= near relations, those close by. See at 4:36, p. 257, n. 2.

6. i. e., the wayfarer who is stranded. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller. See at 4:36, p. 257, n.6.

7. لا تبذر ***lâ tubadhdhir***= do not squander/ waste/ dissipate/ spend extravagantly (v. ii. m. s. imperative {prohibition} from *badhdhara*, form II of *badhara* [*badhr*], to sow, to disseminate).

8. تبذير ***tabdhîr*** = squandering, extravagance, dissipation. Verbal noun in form II of *badhara*. See n. 7 above.

9. مبذرين ***mubadhdhirîn***(pl.; acc./gen. of *mubadhdhirûn*; s. *mubadhdhir*) = the extravagant, wasteful, squanderers (act. participle from *badhdhara*, form II of *badhara*. See ns. 7 and 8 above).

10. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See *yakfurû* at 16:55, p. 845, n. 2).

11. تعرضن ***tu'riḍanna***= you turn away, avert, avoid (v. ii. m. s. imfct. emphatic from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 12: 29, p. 732, n. 3).

ٱبْتِغَآءَ رَحْمَةٍ	seeking[1] the mercy of your
مِّن رَّبِّكَ تَرْجُوهَا	Lord that you hope[2] for,
فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا	say to them easy[3] words.
﴿٢٨﴾	
وَلَا تَجْعَلْ يَدَكَ	29. Do not make your hand
مَغْلُولَةً إِلَىٰ عُنُقِكَ	fettered[4] to your neck,
وَلَا تَبْسُطْهَا	nor stretch[5] it
كُلَّ ٱلْبَسْطِ	all the stretching[6]
فَتَقْعُدَ مَلُومًا	lest you should sit[7] censured,[8]
مَّحْسُورًا ﴿٢٩﴾	denuded.[9]
إِنَّ رَبَّكَ	30. Verily your Lord
يَبْسُطُ ٱلرِّزْقَ	unfolds the provision
لِمَن يَشَآءُ	for whomsoever He will
وَيَقْدِرُ	and measures out.[10]
إِنَّهُۥ كَانَ بِعِبَادِهِۦ	He indeed is of His servants
خَبِيرًۢا بَصِيرًا ﴿٣٠﴾	All-Aware, All-Seeing.

Section (*Rukû'*) 3

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ	31. And kill not your children
خَشْيَةَ إِمْلَٰقٍ	fearing[11] impoverishment.[12]
نَّحْنُ نَرْزُقُهُمْ	We provide for them
وَإِيَّاكُمْ	and for you too.

1. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 13:22, p. 773, n. 12).

2. ترجو ***tarjû*** = you expect, hope for, look forward (v. ii. m. s. impfct. from *rajâ* [*rajâ'*], to hope. See *tarjûna* at 4:104, p. 291, n. 5).

3. i. e., words easy on and pleasing to them, without hurting or rudely disappointing them. ميسور ***maysûr*** (s.; p. *mayâsîr*) = easy, easily done, gentle, well-to-do, fortunate (passive participle from *yasira* [*yasar*], to be easy.

4. i. e., do not be close-fisted. مغلولة ***maghlûlah*** (f.; m. *maghlûl*) = fettered, shackled (passive participle from *ghalla* [*ghall*], to insert, to fetter. "Hand fettered to neck" is an idiom in Arabic meaning: to be niggardly, close-fisted. See at 5:64, p. 361, n. 6).

5. لا تبسط ***lâ tabsut*** = do not stretch, spread out, expand, unfold (v. ii. m. s. imperative from *basaṭa* [*basṭ*], to spread. See *yabsutu* at 13:26, p. 775, n. 5).

6. i. e., do not give away everything in charity so that you fall in difficulty.

7. تقعد ***taquda***(*u*) = you sit, remain, abide, stay (v. ii. m. s. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *qa'ada* at 9:90, p. 616, n. 4).

8. ملوم ***malûm*** = blamed, censured, blameworthy, reproached (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See *lâ talûmû* at 14:22, p. 795, n. 5).

9. محسور ***mahsûr*** = uncovered, denuded, exhausted (passive participle from *ḥasara* [*ḥasr*], to pull off, to uncover).

10. i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 16:75, p. 851, n. 6).

11. خشية ***khashyah*** = fear, dread. See at 2:74, p. 35, n. 8.

12. املاق ***imlâq*** = to become poor/impovershed (verbal noun in form IV of *maliqa* [*malaq*], to flatter).

إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ﴿٣١﴾

Verily the killing of them is a major sin.[1]

وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا ﴿٣٢﴾

32. And do not go near[2] committing adultery.[3] It indeed is a vile deed[4] and evil[5] as a way.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا يُسْرِف فِّى الْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ﴿٣٣﴾

33. Nor kill the life which Allah has made inviolate[6] except by way of justice; and whoever is killed wrongfully We have set for his next-of-kin[7] a mandate.[8] So he shall not commit an excess[9] in killing; for indeed he is helped.[10]

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ

34. Nor go near the wealth of the orphan save in the way most befitting[11] till he attains his majority.[12] And fulfil the covenant;

1. خطء ***khiṭ'*** = sin, offence, fault.

2. i. e., do not even do such preliminaries as looking eagerly, making intimacy and the like that might lead to the commission of adultery. لا تقربوا ***lâ taqrabû*** = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [*qurb / maqrabah*], to go near. See at 12:60, p. 744, n.7).

3. زنى ***zinan*** = adultery, fornication. (The Islamic concept of *zinâ* applies to all types of sexual relationship with any person not a lawfully married wife or husband.).

4. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:80, p. 497, n. 3.

5. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 6:136, p. 449, n. 1).

6. حرم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 16:15, p. 867, n. 5).

7. ولي ***waliyy*** (s.; pl. أولياء *'awliyá'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 13:37, p. 781, n. 4.

8. i. e., for proper reparation and equal retaliation (قصاص *qaṣâṣ*). سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 16:99, p. 861, n. 5.

9. i. e., by taking the law in his hand . لا يصرف ***lâ yuṣrif*** = he shall not commit an excess, let him not be extravagant (v. iii. m. s. imperative {prohibition} from *'aṣrafa*, form IV of *ṣarafa/ ṣarifa* [*ṣarf/ ṣaraf*], to corrode, to spoil, to neglect. See *muṣrifîn* at 10:83, p. 667, n. 5).

10. i. e., helped by the law. منصور ***manṣûr*** = helped, supported, aided, given victory (passive participle from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

11. i. e., to the orphan's interest, such as profitable investment. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *ḥasan*, good, beautiful. See at 16:96, p.860, n.

12. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority. Se at 12:22, p. 729, n. 8.

إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ﴿٣٤﴾

verily the covenant[1] shall be questioned[2] about.

وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

35. And give in full[3] the measure[4] when you measure;[5] and weigh[6] with a scale[7] straight and upright.[8] That is fair and better eventually.[9]

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

36. And do not pursue[10] what you have no knowledge of. Verily the ear, the sight and the heart, each of these shall be questioned about.[11]

وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ﴿٣٧﴾

37. Nor walk in the earth with arrogance.[12] Verily you can never rend[13] the earth nor can reach the mountains in height.

1. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 16:91, p. 858, n. 4.

2. مسئول *mas'ûl* (s.; p;. *mas'ûlûn*) = one or that which is questioned/ asked/ interrogated/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+tus'alanna* at 16:93, p. 859, n. 6).

3. أوفوا *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 16:91, p. 858, n. 3).

4. كيل *kayl* (s.; pl. *akyâl*) = measure. See at 12:88, p. 755, n. 4.

5. كلتم *kiltum* = you measured, weighed (v. ii. m. pl. past from *kâla* [*kayl/makâl/makîl*], to measure, to weigh. See n. 4 above and *naktal* at 12:63, p. 745, n. 4).

6. زنوا *zinû* = you (all) weigh (v. ii. m. pl. imperative from *wazana* [*wazn/zianh*], to weigh. See *mawzûn* at 15:19, p. 811, n. 8.

7. قسطاس *qisṭâs* (s.; pl. *qasâṭîs*)= scale, balance.

8. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 16:121, p. 869, n. 7).

9. تأويل *ta'wîl* (s.; pl. تاويلات *ta'wîlât*) = interpretation, explanation, final sequel, end result, ultimate, eventual (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 12:101, p. 759, n. 3.

10. لا تقف *lâ taqfu* = do not pursue, follow, go after (v. ii. m. s. imperative {prohibition} from *qafâ* [ضد *qafw*] to follow s.o.'s tracks. See *qaffaynâ* at 5:46, p. 532, n. 6).

11. i. e., acts done with the help of these organs are accountable.

12. مرح *maraḥ* = glee, exultance, exuberance, hilarity, arrogance, conceit, haughtiness.

13. تخرق *takhriqa* = you trump up, fabricate, rend, pierce, tear apart, violate (v. ii. m. s. impfct from *kharaqa* [*kharq*], to tear, to rend. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *kharaqû* at 6:100, p. 433, n. 15).

كُلُّ ذَٰلِكَ 38. All of these,
كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ their evil[1] is to your Lord
مَكْرُوهًا ﴿٣٨﴾ reprehensible.[2]

ذَٰلِكَ مِمَّآ 39. These are some of what
أَوْحَىٰٓ إِلَيْكَ your Lord has communicated[3]
رَبُّكَ مِنَ ٱلْحِكْمَةِ to you of the wisdom.
وَلَا تَجْعَلْ مَعَ ٱللَّهِ And do not set with Allah
إِلَٰهًا ءَاخَرَ another god,
فَتُلْقَىٰ or else you shall be cast[4]
فِى جَهَنَّمَ into hell,
مَلُومًا مَّدْحُورًا ﴿٣٩﴾ condemned[5] and banished.[6]

أَفَأَصْفَىٰكُمْ 40. Has there then selecetd[7]
رَبُّكُم بِٱلْبَنِينَ you your Lord for sons
وَٱتَّخَذَ and has taken up[8]
مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا of the angels daughters?
إِنَّكُمْ لَتَقُولُونَ You indeed utter
قَوْلًا عَظِيمًا ﴿٤٠﴾ a saying very grave.[9]

Section (*Rukû'*) 5

وَلَقَدْ 41. And We have indeed
صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ spelt out[10] in this Qur'ân

1. سيء *sayyi'* = bad, evil.
2. مكروه ***makrûh*** = detested, hated, reprehensible (passive participle from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *'ukriha* at 16:106, p. 863, n. 9).
3. أوحى *'awḥâ* = he communicated, (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See *'awhaynâ* at 16:123, p. 870, n. 1).
4. This is a repeated warning against the grave sin of *shrik* (setting partner with Allah) with which this group of *'âyas* started (see *'âyah* 23). تلقى ***tulqâ*** = you are thrown, cast (v. ii. m. s. impfct. passive from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *'alqaw* at 16:86, p. 856, n. 4).
5. ملوم ***malûm*** = blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See at 17:29, p. 882, n. 8).
6. مدحور ***mad-ḥûr*** = banished, driven away (passive participle from *daḥara* [*daḥr/duḥûr*], to drive away, See at 17:19, p. 879, n. 3).
7. This *'âyah* exposes the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters. أصفى ***'aṣfâ*** = he selected, chose, singled out (v. iii. m. s. past in form IV of *ṣafâ* [*ṣafw/ ṣufûw/ṣafâ'*], to be clear, pure. See *iṣṭafâ* at 3:33, p. 168, n.4).
8. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 10:68, p. 661, n. 11).
9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 16:106, p. 864, n. 3).
10. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, caused to flow, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See *nuṣarrifu* at 7:58, p. 488, n. 16).

لِيَذَّكَّرُوا۟ that they may take heed;[1]
وَمَا يَزِيدُهُمْ but it increases[2] them not
إِلَّا نُفُورًا ﴿٤١﴾ but in aversion.[3]

قُل لَّوْ كَانَ 42. Say: "Had there been
مَعَهُۥٓ ءَالِهَةً along with Him gods,
كَمَا يَقُولُونَ as they say,
إِذًا لَّٱبْتَغَوْا۟ they would then have sought[4]
إِلَىٰ ذِى ٱلْعَرْشِ to the Lord of the Throne[5]
سَبِيلًا ﴿٤٢﴾ a way."[6]

سُبْحَٰنَهُۥ 43. Sacrosanct[7] is He,
وَتَعَٰلَىٰ and Exalted[8] is He
عَمَّا يَقُولُونَ over what they say
عُلُوًّا كَبِيرًا ﴿٤٣﴾ by an enormous highness.[9]

تُسَبِّحُ لَهُ 44. There glorify[9] Him
ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ the seven heavens
وَٱلْأَرْضُ and the earth
وَمَن فِيهِنَّ and all those[10] in them.
وَإِن مِّن شَىْءٍ And there is not a thing
إِلَّا يُسَبِّحُ بِحَمْدِهِۦ but sings His praise,
وَلَٰكِن لَّا تَفْقَهُونَ but you do not understand[11]

1. يذكروا *yadhdhakkarû*(*na*) [originally *yatadhakkarûna*] = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:126, p. 633, n. 7).

2. يزيد *yazîdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 4:173, p. 322, n. 8).

3. نفور *nufûr* = aversion, distaste, dislike, estrangement, bolting away (of animals).

4. ابتغوا *ibtaghaw* = they sought, desired, wished (v. iii. m. pl. past from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 9:48, p. 598, n. 4).

5. عرش *'arsh* = throne. See at 13:2, p. 763, n. 9.

6. i. .e., they would have attempted to snatch the dominion from Him or to share it with Him. سبيل *sabîl* (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:125, p. 870, n. 10.

7. سبحان *Subḥân* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:1, p. 872, n. 1.

8. تعالى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 16:2, p. 828, n. 7).

9. علو *'ulûww* = height, altitude, elevation, sublimity, exaltedness, grandeur, highness. See n. 7 above.

9. تسبح *tusabbiḥu* = she or it praises, glorifies (v. iii. f. s. impfct. from *sabbaha*, form II of *saboḥa*. See n. 6 above).

10. Note the word *man* (who, those) which is used in respect of living beings.

11. تفقهون *tafqahûna* = you understand, comprehend (v. ii. m. pl. impfct. from *faqiha* [فقه *fiqh*], to understand. See *yafqahûna* at 9:127, p. 634, n. 3).

تَسْبِيحَهُمْ their glorification.[1]
إِنَّهُۥ كَانَ حَلِيمًا Verily He is Most Forbearing,[2]
غَفُورًا ﴿٤٤﴾ Most Forgiving.

وَإِذَا قَرَأْتَ 45. And when you recite
ٱلْقُرْءَانَ the Qur'ân
جَعَلْنَا بَيْنَكَ We set[3] between you and
وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِٱلْءَاخِرَةِ in the hereafter
حِجَابًا مَّسْتُورًا ﴿٤٥﴾ a veil[4] invisible.[5]

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ 46. And We set on their hearts
أَكِنَّةً أَن coverings[6] lest
يَفْقَهُوهُ they should undertsand[7] it;
وَفِىٓ ءَاذَانِهِمْ وَقْرًا and in their ears deafness.[8]
وَإِذَا ذَكَرْتَ And if you make mention of
رَبَّكَ فِى ٱلْقُرْءَانِ your Lord in the Qur'ân
وَحْدَهُۥ All Alone,[9]
وَلَّوْا عَلَىٰٓ they turn away[10] showing
أَدْبَٰرِهِمْ نُفُورًا ﴿٤٦﴾ their backs[11] in aversion.[12]

نَّحْنُ أَعْلَمُ 47. We are best aware
بِمَا يَسْتَمِعُونَ بِهِۦٓ of what they listen[13] to

1. تسبيح ***tasbîḥ*** = glorification (verbal noun in form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. See *tusabbiḥu* at p. 886, n. 10).
2. حليم ***ḥalîm*** = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:87, p. 709, n. 6.
3. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17: 6, p. 874, n.8).
4. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 7:46, p. 482, n. 13.
5. i. e., because of their unbelief an invisible veil is made so that the message of the truth cannot penetrate into their minds and their hearts are rendered incapable of understanding it, as stated in the next *'âyah*. مستور ***mastûr*** = hidden, concealed, masked, covered, invisible (passive participle from *satara* [*satr*], to cover, to hide).
6. أكنة ***'akinnah*** (pl.; s. كنة *kann/kinnah*) = covers, coverings, shelters, nests. See at 6:25, p. 400, n. 5.
7. يفقهوا ***yafqahû***(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 6:25, p. 400, n. 6).
8. So that they do not hear it in the true sense of hearing and understanding. وقر ***waqr*** = deafness, heaviness, hollowness. See at 6:25, p. 400, n. 7.
9. i. e., make a call to monotheism and to worshipping Allah Alone to the exclusion of all imaginary deities.
10. ولوا ***wallaw*** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 9:57, p. 601, n. 11).
11. i. e., they retreat and run away. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 15:65, p. 820, n. 8.
12. نفور ***nufûr*** = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 17:41, p. 886, n. 3.
13. يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 10:42, p. 653, n. 1).

إِذْ يَسْتَمِعُونَ إِلَيْكَ	when they hear you and
وَإِذْ هُمْ نَجْوَىٰٓ	when they meet sceretly[1]—
إِذْ يَقُولُ ٱلظَّٰلِمُونَ	when the transgressors[2] say:
إِن تَتَّبِعُونَ إِلَّا رَجُلًا	"You follow[3] none but a man
مَّسْحُورًا ﴿٤٧﴾	bewitched."[4]
ٱنظُرْ كَيْفَ ضَرَبُوا۟	48. See, how they strike[5]
لَكَ ٱلْأَمْثَالَ	for you the instances
فَضَلُّوا۟ فَلَا	and thus go astray and so
يَسْتَطِيعُونَ سَبِيلًا	are not able[6] to see a way.
﴿٤٨﴾	
وَقَالُوٓا۟ أَءِذَا	49. And they say: "Is it when
كُنَّا عِظَٰمًا وَرُفَٰتًا	we become bones[7] and bits,[8]
أَءِنَّا لَمَبْعُوثُونَ	shall we then be raised[9]
خَلْقًا جَدِيدًا ﴿٤٩﴾	in a creation anew?"
قُلْ كُونُوا۟	50. Say: "Let you be
حِجَارَةً أَوْ حَدِيدًا	stones[10] or iron;[11]
﴿٥٠﴾	
أَوْ خَلْقًا	51. "Or a creation
مِّمَّا يَكْبُرُ	that becomes great[12]
فِى صُدُورِكُمْ	in your hearts."[13]
فَسَيَقُولُونَ	Then they will say:

1. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 9:78, p. 611, n. 7.

2. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:113, p. 866, n. 12).

3. تتبعون ***tattabi'ûna*** = you follow, pursue, obey, (v. ii. m. pl. impfct from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *ittaba'a* at 15:42, p. 816, n. 4).

4. مسحور ***mashûr*** = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See *mashûrûna* at 15:15, p. 810, n. 6).

5. ضربوا ***ḍarabû*** = they struck, beat, hit (v. iii. m. pl. past from *ḍaraba* [*ḍarb*], to beat. See *ḍaruba* at 16:112, p. 865, n. 11).

6. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 7:197, p. 542, n. 5).

7. عظام ***'iẓâm*** (sing. *'aẓm*) = bones. See at 2:259, p. 69, n. 5.

8. رفات ***rufât*** = mortal remains, crushed bits.

9. مبعوثون ***mab'ûthûna*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 11:7, p. 679, n. 11).

10. حجارة ***ḥijârah*** (sing. *ḥajar*) = stones. See at 11:82, p. 707, n. 7.

11. حديد ***ḥadîd*** (s.; pl. *ḥadâ'id/ḥidâd*) = iron, ironware, hardware, sharp.

12. يكبر ***yakburu*** = he or it becomes great, big, large, important, too big (v. iii. m. s.impfct. from *kabura* [*kubr/kibâr/kabârah*], to be big. See *kabura* at 10:71, p. 69, n. 1).

13. i. e., whether you are bones and dusts or hard objects like stones or dusts, you will be physically resurrected. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 16:22, p.833, n. 8.

مَن يُعِيدُنَا "*Who will bring us back?*"[1]

قُلِ ٱلَّذِى فَطَرَكُمْ Say: "He Who created[2] you

أَوَّلَ مَرَّةٍ for the first time."

فَسَيُنْغِضُونَ إِلَيْكَ Then they will shake[3] at you

رُءُوسَهُمْ وَيَقُولُونَ their heads and say:

مَتَىٰ هُوَ "When will that be?"

قُلْ عَسَىٰٓ أَن يَكُونَ Say: "Perhaps it is

قَرِيبًا ﴿٥١﴾ close by."[4]

يَوْمَ يَدْعُوكُمْ 52. And the day He will call[5]

فَتَسْتَجِيبُونَ you, you will respond[6]

بِحَمْدِهِۦ with His praise

وَتَظُنُّونَ and will think[7]

إِن لَّبِثْتُمْ you have not lived[8]

إِلَّا قَلِيلًا ﴿٥٢﴾ but a little while.

Section (*Rukû'*) 6

وَقُل لِّعِبَادِى 53. And tell My servants

يَقُولُوا۟ that they say[9]

ٱلَّتِى هِىَ أَحْسَنُ that which is the best.[10]

إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ Verily Satan incites discord[11]

بَيْنَهُمْ between them.

إِنَّ ٱلشَّيْطَٰنَ كَانَ Indeed Satan is

لِلْإِنسَٰنِ for man

عَدُوًّا مُّبِينًا ﴿٥٣﴾ an enemy[12] all too obvious.[13]

1. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 10:34, p. 650, n. 4).

2. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 11:51, p. 696, n. 5).

3. سينغضون ***sayunghiḍûna*** = they will shake, nod (v. iii. m. pl. impfct. from *'anghaḍa*, form IV of *naghaḍa* [*naghḍ/nughûḍ*], to be moved, shaken).

4. i. e., very soon. قريب ***qarîb*** = near, proximate, not far away, close by. See at 4:76, p. 275, n. 4.

5. يدعو ***yad'û*** = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 14:10, p. 790, n.2).

6. تستجيبون ***tastajîbûna*** = you (all) respond, answer (v. ii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajîbûna* at 13:14. p. 769, n. 8).

7. تظنون ***taẓunnûna*** = you (all) think, suppose, conjecture ; also, firmly believe (v. ii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *yaẓunnûna* at 3:154, p. 215, n. 12).

8. لبثم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth,lubth/lubâth*], to remain. See *labithtu* at 10:16, p. 642, n. 3).

9. i. e., in their conversation and statements.

10. i. e., the truth and lawful things, in the manner approved by the Qur'ân and *sunnah*. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:34, p.883, n. 11.

11. i. e., if they do not speak the truth and the lawful things in the approved manner Satan may incite discord between them. ينزغ ***yanzaghu***= he urges, prompts, incites evil or discord (v. iii. m. s. impfct. from *nazagha* [*nazgh*], to incite evil / discord. See *nazagha* 12:100, p. 758, n. 13).

12. عدو ***'adûww*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy. See at 12:5, p. 723, n. 9.

13. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 16:103, p. 863, n. 1.

رَبُّكُمْ أَعْلَمُ	54. Your Lord is Best Aware
بِكُمْ إِن يَشَأْ	of you. If He wills
يَرْحَمْكُمْ	He may show mercy on you,
أَوْ إِن يَشَأْ	or if He wills,
يُعَذِّبْكُمْ	He may punish[1] you.
وَمَا أَرْسَلْنَاكَ	And We have not sent you
عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾	out[2] over them as a guardian.[3]
وَرَبُّكَ	55. And Your Lord is Best
أَعْلَمُ بِمَن	Aware of those who[4] are
فِي السَّمَاوَاتِ وَالْأَرْضِ	in the heavens and the earth.
وَلَقَدْ فَضَّلْنَا	And We gave precedence[5] to
بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ	some Prophets over the others;
وَآتَيْنَا دَاوُودَ	and We gave Dâûd
زَبُورًا ﴿٥٥﴾	the Zabûr.
قُلِ ادْعُوا الَّذِينَ	56.Say:"Invoke[6] those whom
زَعَمْتُم مِّن دُونِهِ	you presume[7] besides Him.
فَلَا يَمْلِكُونَ	They have no power[8] to
كَشْفَ الضُّرِّ عَنكُمْ	remove[9] the harm[10] from you
وَلَا تَحْوِيلًا ﴿٥٦﴾	nor to modify[11] [it]".
أُولَٰئِكَ الَّذِينَ يَدْعُونَ	57. Those whom they invoke

1. i. e., He may show mercy and forgive your sins or may punish you. يعذب ***yu'adhdhib(u)*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See at 9:74, p. 610, n. 4).

2. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 16:43, p. 841, n. 10).

3. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 17:4, p. 873, n. 3).

4. Note the word *man* which is used in respect of living beings.

5. i. e., by bestowing more favours and success. فضلنا ***faḍḍalnâ*** = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 17:21, p. 879, n. 10).

6. ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 7:180, p. 536, n. 3).

7. زعمتم ***za'amtum*** = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:94, p. 430, n. 10).

8. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 13:16, p. 770, n. 10).

9. كشف ***kashf*** = uncovering, disclosure, to remove, to take off. See *kashafa* at 16:53, p. 844, n. 11.

10. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation. See at 12:88, p. 754, n. 10.

11. The imaginary gods and goddesses the polytheists invoke have no power do any good or harm to anyone including themselves. تحويل ***taḥwîl*** = transformation, modification, alteration, diversion (verbal noun in form II of *ḥâla* [*ḥawl/ḥayl*], to change, to turn. See *ḥâla* at 11:43, p. 693, n. 5).

يَبْتَغُونَ إِلَىٰ رَبِّهِمُ	do seek[1] towards their Lord
ٱلْوَسِيلَةَ	the means of approach[2]
أَيُّهُمْ أَقْرَبُ	as to who of them is nearer;
وَيَرْجُونَ رَحْمَتَهُۥ	and they hope for[3] His mercy
وَيَخَافُونَ عَذَابَهُۥٓ	and fear[4] His punishment.
إِنَّ عَذَابَ	Verily the punishment
رَبِّكَ كَانَ	of your Lord is
مَحْذُورًا ﴿٥٧﴾	to be guarded against.[5]
وَإِن مِّن قَرْيَةٍ	58. And no habitation[6] is
نَّحْنُ مُهْلِكُوهَا	there but We will destroy[7] it
قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ	before the day of resurrection
أَوْ مُعَذِّبُوهَا	or will punish[8] it
عَذَابًا شَدِيدًا	with a torment very severe.
كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ	That is in the Book
مَسْطُورًا ﴿٥٨﴾	recorded.[9]
وَمَا مَنَعَنَآ	59. And there prevents[10] Us
أَن نُّرْسِلَ بِٱلْءَايَٰتِ	naught from sending the signs
إِلَّآ أَن كَذَّبَ	except that there disbelieved[11]
بِهَا ٱلْأَوَّلُونَ	them the people of old.
وَءَاتَيْنَا ثَمُودَ	And We gave to Thamûd
ٱلنَّاقَةَ	the she-camel

1. i. e., the Prophets and pious men whom the Polytheists deify and worship do themselves seek Allah's mercy and fear His punishment. يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See *ibtaghaw* at 17:42, p. 886, n. 4).

2. وسيلة ***wasîlah*** (s.; pl. *wasâ'il*)= means, means of approach, device, medium. See at 5:35, p. 345, n. 11.

3. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 10:15, p. 641, n. 7).

4. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 16:50, p. 843, n. 10).

5. محذور ***maḥdhûr*** = that which is to beware of, to be cautious of, guarded against (passive participle from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious. See *yahḍharûna* at 9:122, p. 632, n. 4).

6. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 16:112, p. 865, n. 13.

8. معذبوا ***mu'adhdhibû*** (*n*) = those who punish, inflict punishment (act. participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The terminal *nûn* is dropped because of the genitive construction. See *mu'adhdhibîn* at 17:15, p. 877, n. 11).

7. مهلكوا ***muhlikû***(*n*) = those who destroy/ annihilate,/ruin/perish (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The terminal *nûn* is dropped because of the genitive construction. See *muhlik* at 7:164, p. 529, n. 8).

9. مسطور ***masṭûr*** = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write).

10. منع ***mana'a*** = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 9:54, p. 600, n. 8).

11. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 15:80, p. 823, n. 8).

مُبْصِرَةً as an eye-opener;[1]
فَظَلَمُوا۟ بِهَا but they did her wrong.[2]
وَمَا نُرْسِلُ And We do not send
بِٱلْـَٔايَـٰتِ the signs[3]
إِلَّا تَخْوِيفًا ﴿٥٩﴾ save by way of frightening.[4]

وَإِذْ قُلْنَا لَكَ 60. And when We said to
إِنَّ رَبَّكَ you: "Verily your Lord
أَحَاطَ بِٱلنَّاسِ encompasses[5] mankind.
وَمَا جَعَلْنَا ٱلرُّءْيَا And We did not set the sight
ٱلَّتِىٓ أَرَيْنَـٰكَ which We showed you[6]
إِلَّا فِتْنَةً لِّلنَّاسِ except as a test[7] for men;
وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ and also the Cursed[8] Tree
فِى ٱلْقُرْءَانِ in the Qur'ân.[9]
وَنُخَوِّفُهُمْ And We frighten[10] them,
فَمَا يَزِيدُهُمْ but it increases[11] them in naught
إِلَّا طُغْيَـٰنًا كَبِيرًا but grave transgression.[12]
﴿٦٠﴾

Section (*Rukû'*) 7

وَإِذْ قُلْنَا 61. And when We said
لِلْمَلَـٰٓئِكَةِ ٱسْجُدُوا۟ to the angels: "Prostrate
لِـَٔادَمَ yourselves to Adam,
فَسَجَدُوٓا۟ they prostrated themselves

1. This is mentioned as an instance of how a people who were given a miracle they had demanded disbelieved and were therefore punished. مبصرة ***mubṣirah*** (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, eye-opener (act. participle from *'abṣara*, form IV of *baṣura*/ *baṣira* [*baṣar*], to see, to understand. See *mubṣir* at 10:67, p. 661, n. 8).

2. As mentioned at 7:77, 11:65, 26:157 and 91:14 they hamstrung and killed her defying the order not to harm her.

3. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 16:104, p. 863, n. 2.

4. تخويف ***takhwîf*** = to frighten, scare, fill with fear, alarm, threaten (verbal noun in form II of *khâfa* [*khawf*], to fear, be frightened/ afraid. See *yakhâfûna* at 17:57, p. 891, n. 4).

5. i. e., in knowledge. أحاط ***'ahâta*** = he or it encompassed, surrounded, encircled, contained comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *ḥâta* [*ḥawṭ/ḥiṭah/ḥiyâṭah*], to guard, to protect, to encircle. See *yuḥâṭa* at 12:66, p. 746, n. 8).

6. i. e., the wonderful and secret things and objects that were physically shown to the Prophet, peace and blessings of Allah be on him, during the ascension (*mi'râj*).

7. i. e., as a trial of faith. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 10:84, p. 667, n. 8.

8. ملعونة ***mal'ûnah*** (f.; m. *mal'ûn*) = cursed, accursed, damned (passive participle from *la'ana* [*la'n*], to curse. See *la'ana* at 9:68, p. 606, n. 3).

9. i. e., mentioned in the Qur'ân.

10. نخوف ***nunukhawwifu*** = we frighten, scare, threaten (v. i. pl. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *yukhawwifu* at 3:175, p. 224, n. 5).

11. يزيد ***yazîdu*** = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:41, p. 886, n. 2).

12. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 10:11, p.640, n. 1.

إِلَّآ إِبْلِيسَ except Iblîs.

قَالَ He said:

ءَأَسْجُدُ "Shall I prostrate myself

لِمَنْ خَلَقْتَ to the one You have created[1]

طِينًا ﴿٦١﴾ of clay?"[2]

قَالَ أَرَءَيْتَكَ هَٰذَا 62. He said: "Do you see this

ٱلَّذِى كَرَّمْتَ the one You have honoured[3]

عَلَىَّ لَئِنْ أَخَّرْتَنِ above me? If you put me off[4]

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ till the Day of Resurrection

لَأَحْتَنِكَنَّ I shall surely get hold[5] of

ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا his progeny[6] except a few."

﴿٦٢﴾

قَالَ ٱذْهَبْ 63. He said: "Go.

فَمَن تَبِعَكَ Then whoever follows[7] you

مِنْهُمْ of them,

فَإِنَّ جَهَنَّمَ hell indeed will be

جَزَآؤُكُمْ the recompense[8] of you all[9] –

جَزَآءً مَّوْفُورًا ﴿٦٣﴾ a requital in abundance.[9]

وَٱسْتَفْزِزْ مَنِ 64. And instigate[11] whom

ٱسْتَطَعْتَ مِنْهُم you are able to[12] of them

بِصَوْتِكَ by your voice,[13]

1. The reference to the story of Iblîs is made to emphaisze the fact that the polytheists' transgression is due to the instigation of Iblîs and his followers. خلقت ***khalaqta*** = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See at 7:12, p. 468, n. 8).

2. طين ***ṭîn*** = clay, soil. See at 110, p. 385, n. 7.

3. This was Iblîs's further remark made out of pride and insolence. كرمت ***karramta*** = you honoured, treated with deference (v. ii. m. s. past from *karrama*, form II of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 17:23, p. 880, n. 10.

4. أخرت ***'akhkharta*** = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhkhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

5. لأحتنكن ***la+'aḥtanikanna*** = I shall surely get hold of, prevail over, bridle, saddle, uproot, become wise and experienced (v. i. s. impfct. emphatic from *iḥtanaka*, form VIII of *ḥanaka* [*ḥank*], to bridle, to make wise).

6. ذرية ***dhurriyah*** (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 17:3, p. 873, n. 4).

7. تبع ***tabi'a*** = he followed, pursued, succeeded, came after (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See at 14:36, p. 800, n. 10).

8. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital. See at 12:74, p. 749, n. 9).

9. i. e., you (Iblîs) and all those who follow you.

10. موفور ***mawfûr*** = abundant, plentiful, ample, complete (passive participle from *wafara/ wafura* [*wafr/ wufûr /wafârah*], to be abundant, ample).

11. i. e., instigate to commit sin. استفزز ***istafziz*** = instigate, agitate, rouse, stir up, provoke, incite, excite (v. ii. m. s. imperative from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, be terrified).

12. استطعت ***istaṭa'ta*** = you were able, had the power (v. ii. m. s. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 6:35, p. 404, n. 11).

13. i. e., by your call. صوت ***ṣawt*** (s.; pl. *'aṣwât*) = voice, tone, tune, noise, vote.

وَأَجْلِبْ عَلَيْهِم	and call out[1] against them
بِخَيْلِكَ وَرَجِلِكَ	your cavalry[2] and infantry;[3]
وَشَارِكْهُمْ	and be a partner[4] of them
فِي ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ	in wealth and offspring[5]
وَعِدْهُمْ	and make promises[6] to them.
وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ	And Satan promises them
إِلَّا غُرُورًا ﴿٦٤﴾	naught but deceit.[7]
إِنَّ عِبَادِى	65. Verily My servants,
لَيْسَ لَكَ عَلَيْهِمْ	you shall not have over them
سُلْطَٰنٌ	any authority.[8]
وَكَفَىٰ بِرَبِّكَ	And Sufficient[9] is your Lord
وَكِيلًا ﴿٦٥﴾	as a Guardian-Trustee.[10]
رَّبُّكُمُ ٱلَّذِى	66. Your Lord is He Who
يُزْجِى لَكُمُ	drives[11] for you
ٱلْفُلْكَ فِى ٱلْبَحْرِ	the ships[12] in the sea
لِتَبْتَغُوا۟	that you may seek[13]
مِن فَضْلِهِۦٓ	of His bounty.
إِنَّهُۥ كَانَ بِكُمْ	Verily He is to you
رَحِيمًا ﴿٦٦﴾	Most Merciful.
وَإِذَا مَسَّكُمُ ٱلضُّرُّ	67. And when harm hits you
فِى ٱلْبَحْرِ	in the sea

1. أجلب *'ajlib* = rally, call out, collect, gather, bring, get (v. ii. m. s. imperative from *'ajlaba*, form IV of *jalaba* [*jalb*], to get, to bring, to obtain).

2. خيل ***khayl*** (s.; pl. خيول *khuyûl*) = horses, horsepower, cavalry. See at 8:60, p. 569, n. 3.

3. i. e., employ all your forces and assistants. رجل ***rajîl*** = pedestrian, infantry.

4. شارك ***shârik*** = share, be a partner, participate, take part, associate, join (v. ii. m. s. imperative from *shâraka*, form III of *sharika* [*shirk*/ *shirkah*/ *sharikah*], to share, to participate. See *'ashrakû* at 16:86, p. 856, n. 1).

5. i. e., by instigating them to get wealth and children unlawfully and illicitly.

6. عد ***'id*** = promise, assure, threaten (v. ii. m. s. imperative from *wa'ada* from *w'ada* [*wa'd*], to make a promise. See *na'idu* at 13:40, p. 782, n. 2).

7. غرور *ghurûr* = delusion, deception, deceit, conceit, vanities. See at 7:22, p. 471, n. 7.

8. Here it is emphasized that Satan will have no power over a true believer and servant of Allah. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 17:33, p. 883, n. 8.

9. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:17, p. 878, n. 10).

10. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl*/*wukûl*], to entrust. See at 17:54, p. 890, n. 3).

11. i. e., by making water of such properties as float vessels and enable them to move on it; and also by providing winds. يزجى ***yuzjî*** = he drives, pushes, urges on, makes pass (v. iii. m. s. impfct. from *'azjâ*, form IV of *zajâ* [*zajw*], to drive. See *muzjâh* at 12:88, p. 755, n. 2).

12. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 16:14, p. 831, n. 10.

13. تبتغوا ***tabtaghû*** [*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nân* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb; See at 17:12, p. 876, n 9).

ضَلَّ مَن there get lost[1] those whom
تَدْعُونَ you invoke
إِلَّآ إِيَّاهُ except He Alone.
فَلَمَّا نَجَّىٰكُمْ Then when He rescues[2] you
إِلَى ٱلْبَرِّ أَعْرَضْتُمْ to the land[3] you turn away.[4]
وَكَانَ ٱلْإِنسَٰنُ كَفُورًا And man is most ungrateful.[5]
﴿٦٧﴾

أَفَأَمِنتُمْ 68. Do you then feel secure
أَن يَخْسِفَ that He may sink[6]
بِكُمْ جَانِبَ ٱلْبَرِّ with you a part[7] of the land
أَوْ يُرْسِلَ عَلَيْكُمْ or send against you
حَاصِبًا a hail-storm[8]
ثُمَّ لَا تَجِدُوا۟ لَكُمْ and then you do not get for
وَكِيلًا ﴿٦٨﴾ you any guardian-friend?

أَمْ أَمِنتُمْ 69. Or do you feel secure
أَن يُعِيدَكُمْ that He may bring you back[9]
فِيهِ تَارَةً أُخْرَىٰ into it[10] once[11] again
فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا and send against you a gale[12]
مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم of wind and drown[13] you
بِمَا كَفَرْتُمْ for you turned infidel?
ثُمَّ لَا تَجِدُوا۟ Then you shall not find
لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا for you against Us any aide.[14]
﴿٦٩﴾

1. i. e., do not come to any use or help. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 16:125, p. 871, n. 1).
2. نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:89, p. 500, n. 3).
3. بر ***barr*** = land, open country. See at 6:59, p. 414, n. 6.
4. أعرضتم ***'a'radtum*** = you turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'ard*], to be broad, wide, to appear, to show. See *mu'riḍîn* at 15:82, p. 824, n. 1).
5. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 17:27, p. 881, n. 10).
6. i. e., do you feel secure in disobeying Allah when He has the power to sink you with the land, etc. يخسف ***yakhsifa(u)*** = he sinks, causes to go down, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).
7. جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section.
8. حاصب ***hâṣib*** = hail-storm, violent wind, hurricane.
9. يعيد ***yu'îda(u)*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yu'îdu* at 17:51, p. 889, n. 1).
10. i. e., into the sea.
11. تارة ***târah*** = once, sometimes, at times. *târah 'ukhrâ* = once again, sometimes.
12. قاصف ***qâṣif*** = gale, tempest, storm, thunderstorm.
13. يغرق ***yughriqa(u)*** = he drowns, sinks, immerses (v. iii. m. s. impfct. from *'aghraqa* form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n. 3).
14. تبيع ***tabî'*** (s.; pl. *tibâ'/tabâ'i'*) = attendant, adherent, partisan, aide (active participle in the scale of *fa'îl* from *tabi'a*[*tab'/tibâ'*], to follow).

وَلَقَدْ كَرَّمْنَا ۞	70. And We have honoured[1]
بَنِيٓ ءَادَمَ	the Children of Adam
وَحَمَلْنَٰهُمْ	and carried[2] them
فِى ٱلْبَرِّ وَٱلْبَحْرِ	in the land and sea
وَرَزَقْنَٰهُم	and provided[3] them
مِّنَ ٱلطَّيِّبَٰتِ	with good things
وَفَضَّلْنَٰهُمْ عَلَىٰ	and given them precedence[4]
كَثِيرٍ مِّمَّنْ خَلَقْنَا	over many of those We created
تَفْضِيلًا ﴿٧٠﴾	by way of preferment.[5]

Section (*Rukû'*) 8

يَوْمَ نَدْعُوا۟	71. The day We shall call[6]
كُلَّ أُنَاسٍۭ بِإِمَٰمِهِمْ	all men with their record.[7]
فَمَنْ أُوتِىَ	So whoever is given his
كِتَٰبَهُۥ بِيَمِينِهِۦ	book in his right hand,
فَأُو۟لَٰٓئِكَ يَقْرَءُونَ	such ones will read
كِتَٰبَهُمْ	their book
وَلَا يُظْلَمُونَ	and will not be wronged[8]
فَتِيلًا ﴿٧١﴾	a tiny bit.[9]
وَمَن كَانَ	72. And whoever is
فِى هَٰذِهِۦٓ أَعْمَىٰ	in this world blind,[10]
فَهُوَ فِى ٱلْءَاخِرَةِ	he will be in the hereafter

1. Allah has honoured man over all the other creations by favouring him, among other things, with intelligence, knowledge and speech and by making all other objects and things in the universe of use to him. كرمنا ***karramnâ*** = we honoured, treated with deference (v. i. pl. past from *karrama*, form II of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See ***karramta*** at 17:62, p. 893, n. 3.

2. i. e., provided them with the means and routes of transport. حملنا ***ḥamalnâ*** = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See *yaḥmilû* at 16:25, p. 834, n. 7).

3. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 16:75, p. 851, n. 7).

4. فضلنا ***faḍḍalnâ*** = we gave precedence, preferred, set {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 17:55, p. 890, n. 5).

5. تفضيل ***tafḍîl*** = preferment, preference, favouring (verbal noun in form II of *faḍala* [*faḍl*], to be in excess, to excel. See n. 4 above and at 17:21, p. 879, n. 13.

6. ندعوا ***nad'û*** = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 16:86, p. 856, n. 3).

7. The sense of *imâm* as a book of deeds is made clear in the next clause of the *'âyah*. امام ***imâm*** (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 11:17, p. 683, n. 10.

8. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/zulm*], to do wrong. See at 16:111, p. 865, n. 10).

9. فتيل ***fatîl*** = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:76, p. 275, n. 8.

10. i. e., blind to Allah's favours, His signs and guidance. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 11:24, p. 686, n. 5.

أَعْمَىٰ وَأَضَلُّ blind and further astray[1]
سَبِيلًا ﴿٧٢﴾ from the way.[2]

وَإِن كَادُوا 73. And indeed they were
لَيَفْتِنُونَكَ about to[3] tempt[4] you away
عَنِ ٱلَّذِي from what
أَوْحَيْنَآ إِلَيْكَ We had communicated to you
لِتَفْتَرِيَ that you might fabricate[5]
عَلَيْنَا غَيْرَهُۥ against Us other than that,
وَإِذًا and then they would have
لَّٱتَّخَذُوكَ surely taken[6] you as a friend.[7]
خَلِيلًا ﴿٧٣﴾

وَلَوْلَآ أَن 74. And had it not been that
ثَبَّتْنَٰكَ We made you firm[8]
لَقَدْ كِدتَّ you would have been about
تَرْكَنُ إِلَيْهِمْ to[9] incline[10] towards them
شَيْـًٔا قَلِيلًا ﴿٧٤﴾ a little bit.

إِذًا 75. In that case We would
لَّأَذَقْنَٰكَ surely have made you taste[11]
ضِعْفَ ٱلْحَيَوٰةِ double[12] in the life
وَضِعْفَ ٱلْمَمَاتِ and double in the death;
ثُمَّ and then

1. أضل *'aḍallu* = further astray, farthest astray, more misguided (elative of ضال *ḍâll*). See at 7:179, p. 535. n. 10.

2. i. e., of salvation and eternal happiness. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 16:125, p. 870, n. 10.

3. كادوا ***kâdû*** = they were about, on the point of, almost (v. iii. m. pl. past from *kâda* [*kawd*]), to be on the point of. See at 2:71, p. 34, n. 4).

4. يفتنون ***yaftinûna*** = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).

5. تفترى ***taftariya*** (*tarâ*)= you fabricate, trump up, make up, invent falsely, calumniate (v. ii. m. s. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *taftarûna* at 16:56, p. 845, n. 8).

6. اتخذوا ***ittakhadhû*** = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 5:81, p. 370, n. 2).

7. خليل *khalîl* (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend. See at 4:125, p. 229, n. 13.

8. ثبتنا ***thabbatnâ*** = we made firm, stabilized, fastened, established (v. i. pl. past from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. See *yuthabbita* at 16:102, p. 862, n. 5).

9. كدت ***kidta*** = you were about to, on the point of (v. ii. m. s. past from *kâda*. See n. 3 above.

10. *'Âyahs* 73 and 74 show that the Prophet, peace and blessings of Allah be on him, did not incline towards the unbelievers even a little although they attempted to tempt him. تركن ***tarkanu*** = you incline, lean to, rely on, depend on (v. ii. m. s. impfct. from *rakana* [*rukûn*], to lean to, to trust. See *lâ tarkanû* at 11:112, p. 718, n. 8).

11. أذقنا ***'adhaqnâ*** = we made (s. o.) taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 11:8, p. 680, n. 9).

12. i. e., of punishment. ضعف ***ḍi'f*** (s.; pl. *'aḍ'âf*) = double, a multiple. See at 7:75, p. 479, n. 7).

لَا تَجِدُ you would not have found[1]
لَكَ عَلَيْنَا for you against Us
نَصِيرًا ﴿٧٥﴾ any helper.[2]

وَإِن كَادُوا 76. And indeed they nearly
لَيَسْتَفِزُّونَكَ مِنَ الْأَرْضِ scared[3] you off the land
لِيُخْرِجُوكَ مِنْهَا to drive you out[4] of it;
وَإِذًا and in that case
لَّا يَلْبَثُونَ they would not have stayed[5]
خِلَافَكَ after you[6]
إِلَّا قَلِيلًا ﴿٧٦﴾ except for a little while.[7]

سُنَّةَ مَن 77. The way[8] of those whom
قَدْ أَرْسَلْنَا قَبْلَكَ We had sent out[9] before you
مِن رُّسُلِنَا of Our Messengers;
وَلَا تَجِدُ and you will not find
لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ in Our way any alteration.[10]

Section (*Rukû'*) 9

أَقِمِ الصَّلَاةَ 78. Perform the prayer
لِدُلُوكِ الشَّمْسِ at the declining[11] of the sun
إِلَىٰ غَسَقِ اللَّيْلِ till the darkening[12] of the night
وَقُرْآنَ الْفَجْرِ and the Qur'ân[13] at dawn.
إِنَّ قُرْآنَ الْفَجْرِ Verily the recitation at dawn

1. تجد ***tajidu*** = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. See *tajidu* at 4:143, p. 309, n. 2).

2. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 9:116, p. 628, n. 10).

3. يستفزون ***yastafizzûna*** = they scare, instigate, agitate, rouse, stir up, provoke, incite, excite (v. iii. m. pl. impfct. from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, be terrified. See *istafziz* at 17:64, p. 893, n. 11).

4. يخرجوا ***yukhrijû(na)*** = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb)

5. يلبثون ***yalbathûna*** = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth/lubth/lubâth*], to remain. See *yalbathû* at 10:45, p. 635, n. 10).

6. خلاف ***khilâf*** = disagreement, behind, after.

7. i. e., they would have been punished with destruction after a little while.

8. i. e., the way the persecutors of the previous Prophets were dealt with. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

9. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 17:54, p. 890, n. 2).

10. تحويل ***taḥwîl*** = transformation, modification, alteration, diversion (verbal noun in form II of *ḥâla* [*ḥawl/ḥayl*], to change, to turn. See at 17:56, p. 890, n. 11).

11. دلوك ***dulûk*** = declining, going down (i. e., the crossing of the meridian).

12. The time specified in this clause of the *'âyah* includes the times of *zuhr*, *'aṣr*, *maghrib* and *'ishâ'* prayers, while the next clause refers to the *fajr* prayer. غسق ***ghasaq*** = nightfall, dark of night, dusk.

13. i. e., recitation of the Qur'ân during the *fajr* (dawn) prayer. The emphasis here is to prolong the recitation of the Qur'ân during the *fajr* prayer; for the recitation of the Qur'ân is obligatory in all the prayers.

كَانَ مَشْهُودًا ﴿٧٨﴾ is witnessed.[1]

وَمِنَ ٱلَّيْلِ 79. And part of night

فَتَهَجَّدْ بِهِۦ spend it in prayer[2]

نَافِلَةً لَّكَ superarogatory[3] for you.

عَسَىٰٓ أَن It may be that

يَبْعَثَكَ رَبُّكَ your Lord will raise[4] you

مَقَامًا مَّحْمُودًا ﴿٧٩﴾ to a place[5] worthy of praise.[6]

وَقُل رَّبِّ 80. And say: "My Lord,

أَدْخِلْنِى enter me into

مُدْخَلَ صِدْقٍ an entrance[7] of truth

وَأَخْرِجْنِى and take me out

مُخْرَجَ صِدْقٍ a true taking out;

وَٱجْعَل لِّى and set for me

مِن لَّدُنكَ Out of Your Grace

سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾ an authority[8] that helps."[9]

وَقُلْ 81. And say:

جَآءَ ٱلْحَقُّ " The truth has come and the

وَزَهَقَ ٱلْبَٰطِلُ untruth has passed away.[11]

إِنَّ ٱلْبَٰطِلَ Verily the untruth is

كَانَ زَهُوقًا ﴿٨١﴾ bound to vanish."[12]

1. i. e., by the angels on duty during the night and the day (*Bukhârî*, no. 4717; Ibn Kathîr, V, 99). مشهود ***mash-hûd*** = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [*shuhûd*], to witness. See at 11:103, p. 715, n. 1).

2. تهجد ***tahajjad*** = wake up after sleep and pray, spend the night in prayer (v. ii. m. s. imperative from *tahajjada*, form V of *hajada* [*hujûd*], to stay awake at night, to spend night in prayer).

3. نافلة ***nâfilah*** (s.; pl. *nawâfil*) = supererogatory, gift, present, booty (act. participle from *nafala*, to do more than what is required as a duty. See *'anfâl* at 8:1, p. 546, n. 1).

4. i. e., on the Day of Judgement. يبعث ***yab'atha(u)*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yab'athu* at 16:38, p. 840, n. 6).

5. مقام ***maqâm*** = place, standing, position, station. Noun of place from *qâma* [*qawmah/ qiyâm*], to get up, to stand. See at 10:71, p. 663, n.2).

6. i. e., particularly, the permission and position to be given to the Prophet, peace and blessings of Allah be on him, on the Day of Judgement to intercede for all the people (See *Bukhârî* , no. 4718). محمود ***mahmûd*** = praised, worthy of praise, laudable, extolled (passive participle from *ḥamida* [*ḥamd*], to praise. See *yuḥmadû* at 3:188, p. 230, n. 6.

7. The *'âyah* has immediate reference to the command of *hijrah* (migration) given to the Prophet, peace and blessings of Allah be on him; but the message is general. (See *Musnad*, I, 223; Ibn Kathîr, V, 108; *Tabarî*, pt.XV, pp. 148-149). مدخل ***mudkhal*** = entrance, place of entrance.

8. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 17:65, p. 894, n. 8.

9. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 17:75, p. 898, n. 9).

10. زهق ***zahaqa*** = he or it passed away, died, ran out, vanished (v. iii. f. s. impfct. from *zahaqa* [*zahq/zuhûq*], to pass away, to die.

12. زهوق ***zahûq*** = one bound to pass away, vanish. See n. 10 above.

وَنُنَزِّلُ	82. And We send down[1]
مِنَ ٱلْقُرْءَانِ مَا هُوَ	of the Qur'ân that which is
شِفَآءٌ وَرَحْمَةٌ	a healing[2] and mercy
لِّلْمُؤْمِنِينَ	for the believers;
وَلَا يَزِيدُ	but it increases[3] not
ٱلظَّٰلِمِينَ	the transgressors
إِلَّا خَسَارًا ﴿٨٢﴾	in aught but incurring loss.[4]
وَإِذَآ أَنْعَمْنَا	83. And when We bestow
عَلَى ٱلْإِنسَٰنِ أَعْرَضَ	grace[5] on man he evades[6]
وَنَـَٔا بِجَانِبِهِۦ	and moves away[7] on his side;
وَإِذَا مَسَّهُ ٱلشَّرُّ	and when evil afflicts him
كَانَ يَـُٔوسًا ﴿٨٣﴾	he is despondent.[8]
قُلْ كُلٌّ يَعْمَلُ	84. Say: "Everyone acts
عَلَىٰ شَاكِلَتِهِۦ	according to on'es manner;[9]
فَرَبُّكُمْ أَعْلَمُ	but your Lord is Best Aware
بِمَنْ هُوَ	of the one who is
أَهْدَىٰ سَبِيلًا ﴿٨٤﴾	the better guided[10] in way.
	Section (*Rukû'*) 10
وَيَسْـَٔلُونَكَ	85. And they ask you
عَنِ ٱلرُّوحِ	about the spirit.[11]
قُلِ ٱلرُّوحُ	Say: "The spirit is

1. نزل ***nunazzilu*** = we send down cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 15:8, p. 808, n. 11).

2. i. e., for both physical and spiritual ailment. شفاء ***shifâ'*** = remedy, cure, healing. See at 10:57, p. 657, n. 10.

3. يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:41, p. 886, n. 2).

4. خسار ***khasâr*** = to incur loss, to lose. See *khâsirûn* at 16:109, p. 865, n. 1.

5. أنعمنا ***'an'amnâ*** = we bestowed grace, graced, blessed (v. i. pl. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See *'an'ama* at 8:53, p. 567, n. 3).

6. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *'a'raḍtum* at 17:67, p. 895, n. 4).

7. نأى ***na'â*** = he moved away, remained aloof (v. iii. m. s. past from نأى *na'y*, to keep away. See *yan'awna* at 6:26, p. 401, n. 2).

8. يؤوس ***ya'ûs*** = despondent, despairing, hopeless. See at 11:9, p. 680, n. 11.

9. شاكلة ***shâkilah*** (s.; pl. *shawâkil*) = manner, mode, way, flank, side.

10. أهدى ***'ahdâ*** = more in the right, better guided. See at 4:51, p. 263, n. 11.

11. روح ***rûḥ*** has been used in a number of meanings in the Qur'ân, most notably, (a) in the sense of the spirit or breath of life [see 15:29; 38:72 and 66:12]; (b) the Qur'ânic *waḥy* [see 42:52]; (c) the angel Jibrîl [see 2:253; 26:193; 78:38 and 97:4] and (d) mercy [see 58:22] (See also *Baṣâ'ir*, III, 103-104). Here either the first or the second meaning may be taken; but the second meaning, that of Qur'ânic *waḥy*, seems more appropriate in view of the next clause of the *'âyah* which is in apposition and which in fact explains the term *rûḥ* in the sense of "knowledge" and which says that "you" have been given but very little knowledge. The sense of Qur'ânic *waḥy* is further clear from the following *'âyah* which says that Allah may, if He wills, withdraw what He has "communicated to you". Indeed, the subject of Qur'ânic *waḥy* continues till the *'âyah* 88.

مِنْ أَمْرِ رَبِّي	by the command[1] of my Lord;
وَمَآ أُوتِيتُم	and you have not been given
مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾	of the knowledge but a little.
وَلَئِن شِئْنَا	86. And if We will[2]
لَنَذْهَبَنَّ	We can surely take away[3]
بِٱلَّذِىٓ أَوْحَيْنَآ	what We have communicated[4]
إِلَيْكَ ثُمَّ	to you, and then
لَا تَجِدُ لَكَ	you shall not find for you
بِهِۦ عَلَيْنَا	about it against Us
وَكِيلًا ﴿٨٦﴾	any guardian-protector.[5]
إِلَّا رَحْمَةً	87. Except as mercy[6]
مِّن رَّبِّكَ ۚ	from your Lord.
إِنَّ فَضْلَهُۥ كَانَ	Verily His grace[7] on you is
عَلَيْكَ كَبِيرًا ﴿٨٧﴾	immense.
قُل لَّئِنِ ٱجْتَمَعَتِ	88. Say: " If there united[8]
ٱلْإِنسُ وَٱلْجِنُّ	men and jinn
عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ	to produce[9] the like of
هَٰذَا ٱلْقُرْءَانِ	this Qur'ân,
لَا يَأْتُونَ	they could not produce its
بِمِثْلِهِۦ وَلَوْ كَانَ	like, even even if they were

1. It is reported that the Jews of Madina asked the Prophet, peace and blessings of Allah be on him, about *rûh* and the *wahy* of this *'âyah* came in reply (*Bukhârî*, no. 4721). أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 16:33, p. 838, n. 7.

2. شئنا ***shi'nâ*** = we willed, wished, desired, wanted (v. i. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tum* at 2:58, p. 27, n. 4).

3. لنذهبن ***la+nadhhabanna***= we surely go [followed by the preposition *bi* the verb means to go away with or take] (v. i. pl. impfct. emphatic from *dhahaba* [*dhihâb /madh-hab*], to go. See *yudh-hib* at 14:19, p. 793, n. 11).

4. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 16:123, p. 870, n. 1).

5. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 17:65, p. 894, n. 10).

6. i. e., the sending of *wahy* and affixing it in the mind of the Prophet, peace and blessings of Allah be on him, is only by the special grace and mercy of Allah.

7. فضل ***fadl*** (pl. *fudûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 12:38, p. 736, n. 4.

8. اجتمعت ***ijtama'at*** = she or it came together, met, united, combined (v. iii. f. s. past from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *'ajmi'û* at 12:102, p. 759. n. 12).

9. The fact that the Qur'ânic *waḥy* is a special grace of Allah to His Messenger and that this cannot be made up by any created being or beings is emphasized in this *'âyâh* in the form of a challenge. يأتوا ***ya'tû***(*na*) = they come, arrive [followed by the preposition *bi* the verb means to bring, produce] (v. iii. m. pl. impfct. from *'atâ* [*ityân/aty/ma'tâh*], to come. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'atâ* at 16:1, p. 827, n. 1).

بَعْضُهُمْ لِبَعْضٍ to one another
ظَهِيرًا ﴿٨٨﴾ giving support.[1]

وَلَقَدْ 89. And indeed
صَرَّفْنَا[2] لِلنَّاسِ We have explained for man
فِي هَٰذَا الْقُرْآنِ in this Qur'ân
مِن كُلِّ مَثَلٍ of every example;[3]
فَأَبَىٰ أَكْثَرُ النَّاسِ yet most men decline[4]
إِلَّا كُفُورًا ﴿٨٩﴾ except unbelief.

وَقَالُوا 90. And they say:
لَن نُّؤْمِنَ لَكَ "We will not believe you
حَتَّىٰ تَفْجُرَ لَنَا until you burst[5] for us
مِنَ الْأَرْضِ يَنبُوعًا[6] out of the earth a spring."
﴿٩٠﴾

أَوْ تَكُونَ لَكَ 91. "Or there be for you
جَنَّةٌ مِّن نَّخِيلٍ a garden of date palms[7]
وَعِنَبٍ and grapes[8]
فَتُفَجِّرَ and then you cause to gush[9]
الْأَنْهَارَ خِلَالَهَا rivers through them
تَفْجِيرًا ﴿٩١﴾ in an eruption."[10]

أَوْ تُسْقِطَ السَّمَاءَ 92. "Or make the sky fall,[11]
كَمَا زَعَمْتَ as you presume,[12]

1. ظهير ***ẓahîr*** = helper, assistant, one who backs, supports (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See *taẓâharûna* at 2:85, p. 40, n. 1).

2. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 17:41, p. 885, n. 10).

3. i. e., of every type of instance and evidence to bring home the truth to man. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 16:112, p. 865, n. 12.

4. أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'*/*'ibâ'ah*, to refuse, to decline. See at 15:31, p. 814, n. 1).

5. *'Âyahs* 90 to 93 specify some of the miracles demanded of the Prophet by the Makkan unbelievers and the reply given to them. تفجر ***tafjura***(*u*) = you cleave, break up, burst (v. ii. m. s. impfct. from *fajara* [*fajr*], to cleave, to break up. The final letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See *infajarat* at 2:60, p. 28, n. 4).

6. ينبوع ***yanbû'*** (s.; pl. *yanâbî'*) = spring, well, source.

7. نخيل ***nakhîl*** = palm, date palm. See at 16:11, p. 830, n. 9.

8. عنب ***'inab*** (s.; pl. *'a'nâb*) = grape. See *'a'nâb* at 16:11, p. 830, n. 10.

9. تفجر ***tufajjira***(*u*) = you explode, cause to gush, cause to flow (v. ii. m. s. impfct. from *fajjara*, form II of *fajara*. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by a hidden *'ân*. See n. 5 above.

10. تفجير ***tafjîr*** = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 5 above).

11. تسقط ***tusqiṭa*** = you make (something/someone) fall, drop, topple, overthrow (v. ii. m., s. impfct. from *'asqaṭa*, form IV of *saqaṭa* [*suqût* / *masqaṭ*], to fall. The final letter takes *fatḥah* for the reason stated at n. 9 above. See *tasquṭu* at 6:59, p. 414, n. 7).

12. زعمت ***za'amta*** = you claimed, presumed, supposed, alleged (v. ii. m. s. past from *zu'ama* [*za'm*], to claim, to pretend. See *taz'umûna* at 6:94, p. 430, n. 10).

عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾

upon us in pieces or bring Allah and the angels face to face."[2]

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرَؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾

93. "Or there be for you a house of adornment[3] or you climb[4] into the heaven; and we will never believe in your climbing up[5] until you bring down[6] on us a book we may read." Say: "Sacrosanct[7] is my Lord. Am I but a human being[8] as a Messenger?"

Section (*Rukû'*) 11

وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَّسُولًا ﴿٩٤﴾

94. And there prevents[9] not man[10] to believe when there has come to them the guidance aught but that they say: "Has Allah sent[11] a human being[12] as Messenger?"

1. كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces.

2. قبيل ***qabîl*** = face to face, tribe, surety.

3. زخرف ***zukhruf*** (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery, adornment. See at 10:24, p. 646, n. 4.

4. ترقى ***tarqâ*** = you climb, ascend, mount, rise (v. ii. m. s. impfct. from *raqiya* [*raqy /ruqîy*) = to ascend, to climb).

5. رقي ***ruqîyy*** = rise, ascending, climbing. See n. 4 above.

6. تنزل ***tunazzila***(*u*) = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, form II of *nazala* (*nuzûl*), to come down. The last letter takes *fatḥah* because of a hidden *'an* in *ḥattâ* coming before the verb. See at 4:153, p. 312, n. 6).

7. The word سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:42, p. 886, n. 7.

8. منع ***mana'a*** = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:59, p. 891, n. 10).

10. i. e., the unbelievers, particularly of Makka, who did not easily accept the fact that a human being could be Allah's Messenger.

11. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 5:30, p. 343, n. 3).

12. بشر ***bashar*** = man, human being, mankind. See at 15:28, p. 813, n. 5.

قُل	95. Say:
لَّوْ كَانَ فِي الْأَرْضِ	"Had there been in the earth
مَلَائِكَةٌ	angels
يَمْشُونَ مُطْمَئِنِّينَ	moving along[1] contented,[2]
لَنَزَّلْنَا	We would surely have sent
عَلَيْهِم مِّنَ السَّمَاءِ	down[3] on them from the sky
مَلَكًا رَّسُولًا	an angel as a Messenger."
﴿٩٥﴾	
قُلْ كَفَىٰ بِاللَّهِ	96. Say: "Sufficient[4] is Allah
شَهِيدًا	as a witness
بَيْنِي وَبَيْنَكُمْ	between me and you.
إِنَّهُ كَانَ بِعِبَادِهِ	Verily He is of His servants
خَبِيرًا بَصِيرًا ﴿٩٦﴾	All-Aware,[5] All-Seeing."[6]
وَمَن	97. And whomsoever
يَهْدِ اللَّهُ	Allah gives guidance
فَهُوَ الْمُهْتَدِ	he is rightly guided;[7] and
وَمَن يُضْلِلْ	whomsoever He lets stray,[8]
فَلَن تَجِدَ لَهُمْ	you shall not find[9] for them
أَوْلِيَاءَ	friend-protectors[10]
مِن دُونِهِ	besides Him;
وَنَحْشُرُهُمْ	and We shall muster[11] them
يَوْمَ الْقِيَامَةِ	on the Day of Resurrection

1. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk).

2. مطمئنين ***muṭma'innîn*** (pl.; acc./gen. of *muṭma'innûn*; s. *muṭma'inn*) = content, contented, at rest (act. participle from *iṭma'anna*. See *muṭma'inn* at 16:106, p. 863, n. 10).

3. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 15:9, p. 809, n. 2).

4. For *wahy* is strictly a matter between the Prophet and Allah Alone. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:65, p. 894, n. 9).

5. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 11:111, p. 717, n. 10.

6. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 13:16, p. 770, n. 15).

7. مهتدى ***muhtadî*** (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 7:178, p. 535, n. 3).

8. i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 6:39, p. 416, n. 6).

9. تجد ***tajida***(*u*) = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fatḥah* due to the particle *lan* coming before the verb. See at 4:143, p.309, n. 2).

10. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:72, p. 574, n. 3.

11. نحشر ***naḥshuru*** = we muster, gather , collect, assemble, herd (v. i. pl. impfct. from *hashara* [*ḥashr*], to gather. See at 10:28, p. 648. n. 1).

عَلَىٰ وُجُوهِهِمْ	on their faces[1]
عُمْيًا وَبُكْمًا وَصُمًّا	blind[2] and dumb[3] and deaf.[4]
مَّأْوَاهُمْ جَهَنَّمُ	Their abode[5] will be hell.
كُلَّمَا خَبَتْ	Whenever it abates[6]
زِدْنَاهُمْ	We shall increase for them
سَعِيرًا ﴿٩٧﴾	the burning blaze.[7]
ذَٰلِكَ جَزَاؤُهُم	98. That will be their reward;
بِأَنَّهُمْ كَفَرُوا	for they disbelieved
بِآيَاتِنَا وَقَالُوا أَإِذَا	in Our signs and said: 'When
كُنَّا عِظَامًا وَرُفَاتًا	we become bones[8] and bits,[9]
أَإِنَّا لَمَبْعُوثُونَ	shall we then be resurrected[10]
خَلْقًا جَدِيدًا ﴿٩٨﴾	in a creation anew?"
۞ أَوَلَمْ يَرَوْا	99. Do they not see
أَنَّ اللَّهَ الَّذِي خَلَقَ	that Allah Who created[11]
السَّمَاوَاتِ وَالْأَرْضَ	the heavens and the earth
قَادِرٌ عَلَىٰ	is All-Capable[12]
أَن يَخْلُقَ مِثْلَهُمْ	of creating the like of them?
وَجَعَلَ لَهُمْ	And He has set[13] for them
أَجَلًا	an appointed term,[14]
لَّا رَيْبَ فِيهِ	no doubt[15] is therein.
فَأَبَى الظَّالِمُونَ	But the transgressors decline[16]

1. وجوه ***wujûh*** (sing. وجه ***wajh***) = faces, countenances. See at 8:50, p. 566, n. 3).
2. عمى ***'umy*** (sing. ***'a'mâ***) = blind. See at 10:43, p. 653, n. 5).
3. بكم ***bukm*** (pl.; sing. ***abkam***) = dumb. See at 8:22, p.554, n. 5.
4. صم ***ṣumm*** (pl.; sing. ***aṣamm***) deaf. See at 8:22, p. 554, n. 4.
5. مأوى ***ma'wan*** (s.; pl. ***ma'âwin***) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from ***'awâ*** [***'awiy***], to seek shelter. See at 13:18, p. 772, n. 9).
6. خبت ***khabat*** = she or it went out , died, abated (v. iii. f. s. past from ***khabâ*** [***khabw/ khubûw***], to go out , to die.
7. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.
8. i. e., after being completely decomposed. عظام ***'izâm*** (sing. ***'azm***) = bones. See at 17:49, p.888, n. 7.
9. رفات ***rufât*** = mortal remains, crushed bits. See at 17:49, p. 888, n. 8.
10. مبعوثون ***mab'ûthûna*** = (pl.; s. ***mab'ûth***) = those resurrected, raised, raised up (passive participle from ***ba'atha*** [***ba'th***], to send, to raise). See at 17:49, p. 888, n. 9).
11. خلق ***khalaqa*** = he created, made, originated (v. iii, m. s. past from ***khalq***, to create. See at 10:3, p. 636, n. 3).
12. قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from ***qadara*** [***qadr/qadar***], to ordain, to measure, to have power. See ***yaqdiru*** at 17:30, p. 882, n. 10.
13. جعل ***ja'ala*** = he made, set, put, placed, appointed (v. iii. s. past from ***ja'l***, to make, to put. See at 16: 93, p. 859, n. 2).
14. i. e., in this world. اجل ***'ajal*** (pl. ***'âjâl***) = appointed time, term, date, deadline. See at 16:60, p. 846, n. 9.
15. ريب ***rayb*** = doubt, suspicion, misgivings. See at 10:37 p. 651, n.6.
16. أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from ***'ibâ'/'ibâ'ah***, to refuse. to decline. See at 17:89, p. 902, n. 4).

إِلَّا كُفُورًا ﴿٩٩﴾ ecxcept unbelief.

قُل لَّوْ أَنتُمْ تَمْلِكُونَ 100. Say: "If you possessed[1]
خَزَائِنَ the treasuries[2] of
رَحْمَةِ رَبِّي إِذًا the mercy of my Lord, then
لَّأَمْسَكْتُمْ you would have retained[3]
خَشْيَةَ الْإِنفَاقِ for fear[4] of expending;[5]
وَكَانَ الْإِنسَانُ قَتُورًا and man is extremely miser.[6]
﴿١٠٠﴾

Section (*Rukû'*) 12

وَلَقَدْ آتَيْنَا مُوسَىٰ 101. And We did give Mûsâ
تِسْعَ آيَاتٍ بَيِّنَاتٍ nine signs[7] quite clear.[8]
فَاسْأَلْ بَنِي إِسْرَائِيلَ So ask the Children of Isrâ'îl:
إِذْ جَاءَهُمْ When he came to them
فَقَالَ لَهُ فِرْعَوْنُ the Pharaoh said to him:
إِنِّي لَأَظُنُّكَ "I indeed think[8] you are,
يَا مُوسَىٰ مَسْحُورًا O Mûsâ, bewitched."[10]
﴿١٠١﴾

قَالَ 102. He said:[11]
لَقَدْ عَلِمْتَ "You indeed know, there
مَا أَنزَلَ هَٰؤُلَاءِ has not sent down these
إِلَّا رَبُّ anyone except the Lord of
السَّمَاوَاتِ وَالْأَرْضِ the heavens and the earth

1. تملكون ***tamlikûna*** = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 17:56, p. 890, n. 8).

2. خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores . See at 15:21, p. 81, n. 11.

3. i. e., you would have retained them without giving anything to others. أمسكتم ***'amsaktum*** = you caught, seized, held, retained (v. ii. m. pl. past from 'amsaka, form IV of *masaka* [*mask*], to grasp. See *'amsakna* at 5:4, p. 329, n. 1).

4. خشية ***khashyah*** = fear, dread. See at 17:31, p. 882, n. 11.

5. انفاق ***'infâq*** = to spend, expend, use up, exhaust (verbal noun in form IV of *nafaqa/ nafiqa* [*nafaq*], to be used up. See *'anfaqta* at 8:63, p. 570, n. 8.

6. قتور ***qatûr*** = extremely miser/niggardly/stingy (act. participle in the scale of *fa'ûl* from *qatara* [*qatr/qutûr*], to be niggardly. See *qatar* at 10:26, p. 647, n. 2).

7. The *'âyah* points out that even the production of miracles does not make an unbeliever accept the truth, as was the case with the Pharaoh and his men. The nine miracles were (i) the Rod [7:107], (ii) the radiant hand , (iii) the years of drought , (iv) shortfall in crops (v) *ṭûfân*, i. e. flood ,(vi) locusts, (vii) lice, (viii) frogs and (ix) the water turning blood [See 7:108, 7:130 and 7:132]. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 17:101, p. 906, n. 7.

8. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 14:9, p. 789, n. 2).

9. أظن ***'aẓunnu*** = I think, suppose, conjecture ; also, firmly believe (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *taẓunnûna* at 17:52, p. 889, n. 7).

10. The Pharaoh, instead of being satisfied with in miracles, accused Mûsâ, peace be on him, of being one bewitched. مسحور ***mashûr*** = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See at 17:47, p. 888, n. 4).

11. i. e., Mûsâ, peace be on him, said to the Pharaoh.

بَصَآئِرَ as enlightenment;[1]

وَإِنِّي لَأَظُنُّكَ and indeed I consider[2] you,

يَٰفِرْعَوْنُ O the Pharaoh,

مَثْبُورًا ﴿١٠٢﴾ doomed to destruction."[3]

فَأَرَادَ أَن 103. But he intended[4] to

يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ scare[5] them off the land.

فَأَغْرَقْنَٰهُ So We drowned[6] him

وَمَن مَّعَهُۥ and those with him

جَمِيعًا ﴿١٠٣﴾ one and all.[7]

وَقُلْنَا مِنۢ بَعْدِهِۦ 104. And We said thereafter

لِبَنِىٓ إِسْرَٰٓءِيلَ to the Children of Isrâ'îl:

ٱسْكُنُوا۟ ٱلْأَرْضَ "Dwell[8] in the land."

فَإِذَا جَآءَ Then when there will come

وَعْدُ ٱلْءَاخِرَةِ the promise of the hereafter,[9]

جِئْنَا بِكُمْ We shall bring you

لَفِيفًا ﴿١٠٤﴾ in a mixed company."[10]

وَبِٱلْحَقِّ 105. And rightly[11]

أَنزَلْنَٰهُ We have sent it down;[12]

وَبِٱلْحَقِّ and with the truth[12]

نَزَلَ it has come down.

1. بصائر ***baṣâ'ir*** (pl.; s. *baṣîrah*) = enlightenment, insight, perception, perspicacity. See at 7:203, p. 544, n. 2.

2. أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *taẓunnûna* at 17:52, p. 889, n. 7).

3. مثبور ***mathbûr*** = ruined, perished, destroyed, doomed to destruction (passive participle from *thabara* [*thabr/thubûr*], to destroy, to perish).

4. أراد ***'arâda*** = he intended, desired, had in mind (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 5:17, p. 337, n. 4).

5. يستفز ***yastafizza(u)*** = he frightens, scares, instigates, agitates, rouses, stirs up, provokes, incites, excites (v. iii. m. s. impfct. from *istafazza*, form X of *fazza* [*fazz*], to jump up, to bolt, to be terrified. The final letter takes *fatḥah* because of the particle *'an* coming before the verb See *yastafizzûna* at 17:76, p. 898, n. 3).

6. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 10:73, p. 664, n. 3).

7. جميعا ***jamî'an*** = one and all, in a body, altogether, all of them, entirely, totally.

8. اسكنوا ***uskunû*** = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See at 7:161, p. 527, n. 13).

9. i. e., when the Resurrection will take place.

10. i. e., mixed with others. لفيف ***lafîf*** = crowded, assembled, multitude, mixed company (passive participle in the scale of *fa'îl* from *laffa* [*laff*], to wrap , to fold).

11. i. e., We have in reality sent it down; there is no doubt about it. بالحق ***bi al-ḥaqq***= truly, in truth, actually, rightly, properly, with the truth.

12. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 14:1, p. 784, n. 3).

13. i. e., it has reached you in the perfect state without being affected by any external element and it contains the true guidance consisting of proper and true injunctions and prohibitions.

وَمَآ أَرۡسَلۡنَٰكَ	And We have sent you not
إِلَّا مُبَشِّرٗا	but as a giver of good
وَنَذِيرٗا ١٠٥	tidings[1] and as a warner.[2]
وَقُرۡءَانٗا	106. And a Qur'ân,[3]
فَرَقۡنَٰهُ	We have sectionalized[3] it
لِتَقۡرَأَهُۥ عَلَى ٱلنَّاسِ	that you recite it unto men
عَلَىٰ مُكۡثٖ	at intervals;[4]
وَنَزَّلۡنَٰهُ	and We have sent it down
تَنزِيلٗا ١٠٦	in gradual sending down.[5]
قُلۡ ءَامِنُواْ بِهِۦٓ	107. Say: "Believe in it
أَوۡ لَا تُؤۡمِنُوٓاْ	or do not believe.
إِنَّ ٱلَّذِينَ أُوتُواْ	Verily those who were given
ٱلۡعِلۡمَ مِن قَبۡلِهِۦٓ	the knowledge before it,
إِذَا يُتۡلَىٰ عَلَيۡهِمۡ	if it is recited[6] unto them,
يَخِرُّونَ لِلۡأَذۡقَانِ	they fall down[7] on their chins[8]
سُجَّدٗا ١٠٧	prostrating themselves.[9]
وَيَقُولُونَ	108. And they say:
سُبۡحَٰنَ رَبِّنَآ	"Sacrosanct[10] is our Lord.
إِن كَانَ وَعۡدُ رَبِّنَا	Verily the promise of our Lord
لَمَفۡعُولٗا ١٠٨	is sure to be acted upon."[11]

1. i. e., of reward and paradise for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *mubashshirîn* at 6:48, p. 409, n. 10.

2. i. .e., against Allah's punishment for sins. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 11:2, p. 677, n. 7.

3. i. e., have sent down in parts and sections. فرقنا ***faraqnâ*** = we cleaved, separated, divided, distinguished, sectionalized (v. i. pl. past from *faraqa* [*farq /furqân*], to separate, divide, distinguish. See at 2:50, p. 24, n. 3).

4. مكث ***mukth*** = stopping and waiting, intervals. See *yamkuthu*, at 13:17, p. 772, n. 1.

5. تنزيل ***tanzîl*** = sending down, bringing down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See *'anzalnâ* at 17:105, p. 907, n. 12.

6. Note that knowledge (*'ilm*) here stands for the revealed Book. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 5:1, p. 325, n. 6).

7. يخرون ***yakhirrûna*** = they collapse, fall down, fall, drop (v. iii. m. pl. impfct. from *khara* [*kharr / khurûr*], to fall, fall down. See *kharra* at 16:26, p. 835, n. 1).

8. i. e., faces. *'adhqân* (pl.; s. *dhaqn/dhiqn*) = chins.

9. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 16:48, p, 843, n. 6.

10. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaha* [*sabh/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:93, p. 903, n. 7.

11. مفعول ***maf'ûl*** = that which is done, acted upon, performed, effectuated, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 17:5, p. 874, n. 4).

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

109. And they fall down on their faces weeping[1] and it increases[2] them in humility.[3]*

قُلِ ادْعُوا اللَّهَ أَوِ ادْعُوا الرَّحْمَٰنَ أَيًّا مَّا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ﴿١١٠﴾

110. Say: "Call Allah or call the Most Merciful, by whatever you invoke, His are the names most beautiful.[4] And neither make loud[5] your prayers nor make it inaudible[6] and seek[7] between that a way.[8]

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

111. And say:"All the praise is for Allah Who has not taken[9] a son nor is there for Him a partner[10] in the dominion; nor has He a friend because of meekness;[11] and declare Him Greatest[12] in Absolute Greatness."

1. يبكون ***yabkûna*** = they weep, cry (v. iii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. See at 12:16, p. 727, n. 3).

2. يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:82, p. 900, n. 3).

3. خشوع ***khushû'*** = humilty, submissiveness, submission. See *khâshi'în* at 3:198, p. 234, n. 7.

*** One should prostrate oneself on reading this *'âyah*.**

4. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 13:17, p. 772, n. 4.

5. i. e., in such a way as would elicit the enmity and ridicule of the unbelievers. لا تجهر ***lâ tajhar*** = do not make loud/ public (v. ii. m. s. imperative {prohibition} from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *jahara* at 13:10, p. 3767, n. 11).

6. لا تخافت ***lâ tukhâfit*** = do not make inaudible, do not lower the voice, do not silence (v. ii. m. s. imperative from *khâfata*, form II of *kahafata* [*khufût*], to be inaudible, silent).

7. ابتغ ***ibtagh*** = you seek, desire, aspire after, strive for (v. ii. m. s. imperative from *ibtaghâ* , form VIII of *baghâ* [*bughâ'*], to seek. See *ibtaghû* at 5:35, p. 345, n. 10).

8. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 17:72, p. 897, n. 2.

9. يتخذ ***yattakhidh(u)*** = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of *'akhadha* [*'akhdh*], to take. The last letter is vowelless because of the particle *lam* coming before the verb. See at 3:28, p. 166, n. 2).

10. شريك ***sharîk*** (s.; pl. *shurakâ'/*ashrâk) = partner, sharer, associate, participant, coproprietor (act. participle in the scale of *fa'îl* from *sharika* [*shirk/ shirkah/sharikah*], to share, participate. See *shurakâ'* at 16:27, p. 835, n. 5.

11. ذل ***dhull*** = lowliness, humility, humbleness, meekness. See at 17:24, p. 880, n. 12.

12. كبر ***kabbir*** = magnify, make great, declare greatest [i. e., say: *Allahu Akbar*] (v. ii. m. s. imperative from *kababara*, form II of *kabura* [*kubr/kibâr/kabârah*], to be big. See *yakburu* at 17:51, p.888, n. 12).

18. *SÛRAT AL-KAHF* (THE CAVE)

Makkan: 110 *'âyahs*

This is also a Makkan *sûrah* which deals with monotheism (*tawḥîd*) and faith (*'îmân*). These themes are illustrated by three stories, namely, those of the "People of the Cave" (*'Aṣḥâb al-Kahf*), of the encounter of Mûsâ, peace be on him, with Khiḍr, a righteous servant of Allah, and of Dhû al-Qarnayn.

The "People of the Cave" were a group of young men who were believers and who fled for the sake of their faith from their unbelieving and inimical people and took shelter in a cave seeking Allah's protection. Allah made them sleep therein for 309 years after which they were awakened when they found that the things and people around them had changed but they thought that they had slept only for a little while. The story illustrates Allah's Power on the one hand and the inevitability of Resurrection on the other. It also indicates the continuity of the faith and the faithful (Muslims) throughout the ages. The *sûrah* is named after this incident.

The second story is that of the encounter of Mûsâ, peace be on him, with Khiḍr, a specially righteous servant of Allah, whom the former accompanied for a period with a view to acquiring knowledge. The story illustrates the principle of modesty in the seeeking of knowledge and the fact that Allah may give knowledge of some unseen matters to whomsoever He will. Some such unseen and unusual matters of which knowledge was given by Allah to Khiḍr and over which Mûsa, peace be on him, could hardly remain patient are mentioned in the course of this story.

The third story is that of a powerful monarch, Dhû al-Qarnayn, whom Allah gave a vast kingdom along with wisdom, righteousness and justice and who accomplished a number of good deeds including the construction of a gigantic barrier against the incursions of Ya'jûj and Ma'jûj, two ferocious tribes.

Along with these stories other parables and facts are mentioned to emphasize that truth and faith are not interlinked with worldly affluence and power.

سُورَةُ الكَهْفِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ	1. All the praise[1] is for Allah
ٱلَّذِىٓ أَنزَلَ	Who has sent down[2]
عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ	on His servant[3] the Book
وَلَمْ يَجْعَل لَّهُۥ	and has not set in it
عِوَجَا ۜ ﴿١﴾	any crookedness.[4]
قَيِّمًا	2. Straight,[5]
لِّيُنذِرَ	so that He may give warning[6]
بَأْسًا شَدِيدًا	of a punishment very severe

1. Like four other *sûrahs* , namely, *al-Fatiḥah*, *al-'An'âm*, *Sabâ'* and *Fâṭir*, this *sûrah* starts with the phrase *al-ḥamdu-lillâh*.

2. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 16:24, p. 834, n. 3).

3. Allah sent down the Qur'ân on the Prophet Muḥammad, peace and blessings of Allah be on him and it was no composition of his.

4. This *'âyah* clearly states that there is no ambiguity and crookedness in the Qur'ân so that its teachings and messages may be easily understood. عوج ***'iwaj*** = crookedness, twist, bend, curvature. See at 14:3, p. 786, n. 7.

5. قيم ***qayyim*** = right, straight, precious. See at 12:40, p. 737, n. 5.

6. ينذر ***yundhira(u)*** - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* {of motivation} coming before the verb. See *tundhira* at 7:69, p. 492, n. 6).

مِن لَّدُنْهُ from Him

وَيُبَشِّرَ and give good tidings[1]

ٱلْمُؤْمِنِينَ ٱلَّذِينَ to the believers who

يَعْمَلُونَ ٱلصَّٰلِحَٰتِ do the good deeds[2]

أَنَّ لَهُمْ that theirs shall be

أَجْرًا حَسَنًا ﴿٢﴾ a reward[3] quite handsome.

مَّٰكِثِينَ فِيهِ 3. They residing[4] theirein

أَبَدًا ﴿٣﴾ for ever.

وَيُنذِرَ 4. And that He may warn

ٱلَّذِينَ قَالُوا those who say:

ٱتَّخَذَ ٱللَّهُ "Allah has taken up[5]

وَلَدًا ﴿٤﴾ a son."[6]

مَّا لَهُم بِهِۦ 5. They do not have of it

مِنْ عِلْمٍ any knowldge;

وَلَا لِءَابَآئِهِمْ nor did have their fathers.[7]

كَبُرَتْ كَلِمَةً Grave[8] is a saying

تَخْرُجُ مِنْ أَفْوَٰهِهِمْ coming out[9] of their mouths.[10]

إِن يَقُولُونَ They utter naught

إِلَّا كَذِبًا ﴿٥﴾ but a lie.[11]

1. يبشر ***yubashshira***(*u*) = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb governed by a hidden *'an*. See *yubashshiru* at 17:9, p. 875, n. 10).

2. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah; m. ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*. Act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 17:9, p. 875, n. 11).

3. i. e., Allah's forgiveness and paradise (See the next *'âyah*). أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 16:41, p. 841, n. 6).

4. This *'âyah* makes clear the nature of the reward (paradise) mentioned in the previous *'âyah*. ماكثين ***mâkithîn*** (pl.; acc./gen. of *mâkithûn*; s. *mâkith*) = those who stay/abide/remain/live/reside. Active participle from *makatha* [*makth/mukûth*], to remain, reside. See *yamkuthu* at 13:17, p. 772, n. 1).

5. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 17:40, p. 885, n. 8).

6. This *'âyah* denounces the sin of attributing a son to Allah, as the Christians and others do and also warns that this is a grave sin entailing a severe punishment.

7. For, it was they who fabricated the falsehood of Allah's having partners, sons and daughters and this falsehood their progeny adopted and followed.

8. كبرت ***kaburat*** = she or it became big, grave, heavy (v. iii. f. s. past from *kubr/kibâr/kabârah*, to be big. See *kabura* at 10:71, p. 669, n. 1).

9. تخرج ***takhruju*** = she come out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *nukhriju* at 17:13, p. 877, n. 4).

10. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 14:9, p. 789, n. 4.

11. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 16:105, p. 863, n. 6.

فَلَعَلَّكَ	6. But perhaps you
بَٰخِعٌ نَّفْسَكَ	would ruin[1] yourself
عَلَىٰٓ ءَاثَٰرِهِمْ	in pursuit[2] of them
إِن لَّمْ يُؤْمِنُوا۟	if they did not believe
بِهَٰذَا ٱلْحَدِيثِ	in this discourse,[3]
أَسَفًا ﴿٦﴾	out of grief.[4]
إِنَّا جَعَلْنَا	7. Verily We have made
مَا عَلَى ٱلْأَرْضِ	all that is on the earth
زِينَةً لَّهَا	a decoration[5] for it,
لِنَبْلُوَهُمْ	that We may test[6] them
أَيُّهُمْ	as to who of them are
أَحْسَنُ عَمَلًا ﴿٧﴾	the best in performance.
وَإِنَّا لَجَٰعِلُونَ	8. And verily We shall make
مَا عَلَيْهَا	whatever is thereon
صَعِيدًا جُرُزًا ﴿٨﴾	a ground[7] barren and bare.[8]
أَمْ حَسِبْتَ	9. Or do you think[9]
أَنَّ أَصْحَٰبَ ٱلْكَهْفِ	that the People of the Cave[10]
وَٱلرَّقِيمِ	and the Inscription[11]
كَانُوا۟ مِنْ ءَايَٰتِنَا	were among Our sings
عَجَبًا ﴿٩﴾	a wonder?[12]

1. The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them. باخع ***bâkhi'*** = one who kills or ruins oneself (with grief or anger). Active participle from *bakha'a* [*bakh'*], to kill oneself with grief or anger.

2. آثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his pursuit. See at 5:46, p. 352, n. 7.

3. i. e., the discourse of the Qur'ân.

4. أسف *'asaf* = grief, sorrow, regret. See *'âsif* at 7:150, p. 521, n. 5.

5. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 16:8, p. 829, n. 12.

6. نبلو ***nabluwa(lû)*** = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in the *li* of motivation coming before the verb. See *nablû* at 7:163, p. 529, n. 5).

7. i. e., at the end of the world everything will be destroyed. صعيد ***ṣa'îd*** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 5:6, p. 331, n. 4.

8. جرز ***juruz*** = barren and bereft of vegetation.

9. Here follows the first story of the *sûrah* - that of the young men who fled for the sake of their faith from the persecution of a polytheistic monarch who compelled his subjects to abandon their faith in Allah Alone and to worship the imaginary gods and goddesses. They took shelter in a cave where Allah made them sleep for 309 years. The scene of the incident was most probably Tarsûs in Asia Minor. The incident illustrates the fact that Allah delivered the same message of monotheism through all His prophets. حسبت ***ḥasibta*** = you thought, deemed, regarded, supposed (v. ii. m. s. past from *ḥasiba* [*ḥisbân/maḥsabah*], to deem, to regard. See *ḥasibtum* at 9:16, p. 582, n. 8).

10. كهف ***kahf*** (s.; pl. *kuhûf*) = cave, cavity, hollow.

11. رقيم ***raqîm*** = inscription (on which their names were inscribed) or the name of a valley.

12. عجب *'ajab* (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

إِذْ أَوَى ٱلْفِتْيَةُ	10. When the youths repaired[1]
إِلَى ٱلْكَهْفِ فَقَالُوا۟	to the cave and said:
رَبَّنَآ ءَاتِنَا	"Our Lord, bestow on us
مِن لَّدُنكَ رَحْمَةً	from You mercy
وَهَيِّئْ لَنَا	and arrange[2] for us
مِنْ أَمْرِنَا	out of our affair[3]
رَشَدًا ﴿١٠﴾	right conduct.[4]
فَضَرَبْنَا	11. So We struck[5]
عَلَىٰٓ ءَاذَانِهِمْ	on their ears[6]
فِى ٱلْكَهْفِ	in the cave
سِنِينَ عَدَدًا	for years in number.
﴿١١﴾	
ثُمَّ بَعَثْنَٰهُمْ	12. Then We raised[7] them up
لِنَعْلَمَ	that We may know[8]
أَىُّ ٱلْحِزْبَيْنِ	which of the two groups[9]
أَحْصَىٰ	was better in calculation[10]
لِمَا لَبِثُوٓا۟	as to what they had tarried[11]
أَمَدًا ﴿١٢﴾	in time.[12]
	Section (*Rukû'*) 2
نَّحْنُ نَقُصُّ عَلَيْكَ	13. We do relate[13] to you
نَبَأَهُم بِٱلْحَقِّ	their account in truth.
إِنَّهُمْ فِتْيَةٌ	They indeed were youths

1. أوى ***'awâ*** = he sought shelter, betook himself, repaired (v. iii. m. s. past from *'awy*, to seek shelter. See *'âwâ* at 12:99, p. 748, n. 2).

2. هيء ***hayyi'*** = make ready, prepare, set up, arrange (v. ii. m. s. imperative from *hayya'a* , form II of *hâ'a* [*hay'ah/hayâ'ah*], to be well-formed, shapely.

3. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 17:85, p. 901, n. 1.

4. رشد ***rashad*** = right and proper conduct, integrity of conduct. See *rushd* at 7:146, p. 519, n. 9.

5. ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 14:45, p. 804, n. 2.

6. i. e., made them sleep.

7. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 16:36, p. 839, n. 4).

8. i. e., may make known; for Allah knows everything.

9. i. e., the youths themselves and the people who came to see them after they were raised from their sleep and one of them had gone to the market to fetch food for them. حزبين ***ḥizbayn*** (dual; acc./gen. of *ḥizbân*; s. *ḥizb;* pl. *'aḥzâb*) = two groups, bands, parties. See *'aḥzâb* at 13:35, p. 780, n. 9).

10. أحصى ***'aḥṣâ*** = better/best in calculation. See *tuḥṣû* at 16:18, p. 832, n. 9.

11. لبثوا ***labithû*** = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 10:16, p. 642, n. 3).

12. أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus. See at 3:30, p. 167, n. 6.

13. نقص ***naquṣṣu*** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 12:3, p. 722, n. 6).

ءَامَنُوا۟ بِرَبِّهِمْ	who believed in their Lord
وَزِدْنَٰهُمْ	and We increased[1] them
هُدًى ﴿١٣﴾	in guidance.
وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ	14. We fastened[2] their hearts
إِذْ قَامُوا۟ فَقَالُوا۟	when they stood up and said:
رَبُّنَا رَبُّ	"Our Lord is the Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	the heavens and the earth.[3]
لَن نَّدْعُوَا۟	We shall never invoke[4]
مِن دُونِهِۦٓ إِلَٰهًا	besides Him any god.
لَّقَدْ	We would indeed
قُلْنَآ إِذًا	have uttered in that case
شَطَطًا ﴿١٤﴾	an outrageous unbelief.[5]
هَٰٓؤُلَآءِ قَوْمُنَا	15. "These our peole
ٱتَّخَذُوا۟ مِن دُونِهِۦٓ	have taken up[6] besides Him
ءَالِهَةً	gods.
لَّوْلَا يَأْتُونَ	Why do they not come up
عَلَيْهِم	in respect of them[7]
بِسُلْطَٰنٍۭ بَيِّنٍ	with an authority[8] quite clear[9]
فَمَنْ أَظْلَمُ	So who is a worse transgressor
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[10]
عَلَى ٱللَّهِ كَذِبًا ﴿١٥﴾	against Allah a lie?"[11]

1. زدنا ***zidnâ*** = we increased, augmented weincreased, augmented, made more (v. i. pl. past from *zâda* [*zayd/ ziyâdah*], to increase. See at 16:88, p. 856, n. 10).

2. i. e., strengthened their hearts with faith, determination and patience. ربطنا ***rabaṭnâ*** = we tied up, fastened, fixed (v. i. pl. impfct. from *rabaṭa* [*rabṭ*], to bind. *rabaṭa 'alâ qalbihi* is an idiom meaning to fortify someone, to give patience. See *yarbiṭa* at 8:11, p. 550, n. 8).

3. The youths made this assertion of monotheism and rejection of polytheism in the face of their tyrant and polytheistic monarch because Allah had steeled their determination with faith and patience, as stated in the previous clause of the *'âyah*.

4. ندعوا ***nad'ua***(*'û*)= we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. The final letter takes *fathah* because of the particle *lan* coming before the verb.See *nad'û* at 17:71, p. 896, n. 6).

5. شطط ***shaṭaṭ*** = excessive, outrageous, inroard, infringement.

6. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 9:106, p. 623, n. 7).

7. i. e., in respect of their worship of the imaginary gods and goddesses. The youths said so among themselves.

8. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 17:80, p. 899, n. 8.

9. بين ***bayyin*** = clear, evident, obvious, patent.

10. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 11:35, p. 690 , n. 7).

11. i. e., the lie that there are other beings deserving of worship along with Allah and that He has sons or daughters or other associates.

وَإِذِ	16. "And when you isolate
ٱعْتَزَلْتُمُوهُمْ	yourselves[1] from them
وَمَا يَعْبُدُونَ	and all that they worship
إِلَّا ٱللَّهَ	except Allah,
فَأْوُۥٓا إِلَى ٱلْكَهْفِ	take refuge[2] to the cave;
يَنشُرْ لَكُمْ رَبُّكُم	your Lord will unfold[3] for you
مِّن رَّحْمَتِهِۦ	of His mercy,
وَيُهَيِّئْ لَكُم	and will arrange[4] for you
مِّنْ أَمْرِكُم	in your affair
مِّرْفَقًا ﴿١٦﴾	ease and facilities."[5]
۞ وَتَرَى	17.And you might have seen
ٱلشَّمْسَ إِذَا طَلَعَت	the sun when it rose[6]
تَّزَٰوَرُ عَن كَهْفِهِمْ	deviating[7] from their cave
ذَاتَ ٱلْيَمِينِ	to the right,
وَإِذَا غَرَبَت	and when it set,[8]
تَّقْرِضُهُمْ	cutting away[9] from them
ذَاتَ ٱلشِّمَالِ	to the left
وَهُمْ فِى فَجْوَةٍ مِّنْهُ	while they being in its cavity.[10]
ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ	That was of the signs of Allah.
مَن يَهْدِ ٱللَّهُ	Whoever Allah guides
فَهُوَ ٱلْمُهْتَدِ	he is on the right track;[11]
وَمَن يُضْلِلْ	and whoever He lets stray,

1. This is a continuation of what the youths said among themselves. اعتزلتم ***i'tazaltum*** = you isolated yourselves, dissociated yourselves, segregated yourselves, stood aloof, kept away, retired, withdrew (v. ii. m. pl. past from *i'tazala*, form VIII of *'azala* [*'azl*], to set aside, to isolate, to detach).

2. اووا ***i'wû*** = you take shelter, refuge (v. ii. m. pl. imperative from *'awâ* [*'awy*], to seek shelter. See *'awâ* at 18:10, p. 913, n. 1).

3. ينشر ***yanshur***(*u*) = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. The final letter is vowelless because the verb is conclusion of an implied condition in the previous imperative, take refuge. See *manshûr* at 17:13, p. 877, n. 6).

4. يهيء ***yuhayyi'***(*u*) = he arranges, prepares, sets up, makes ready (v. iii. m. s. impfct. from *hayya'a*, form II of *hâ'a* [*hay'ah/hayâ'ah*], to be well-formed, shapely. The final letter is vowelless for the reason stated in n. 3 above. See *hayyi'* at 18:10, p. 913, n. 2).

5. مرفق ***mirfaq*** (s.; pl. *marâfiq*) = facilities, anything conducive to ease and convenience.

6. This *'âyah* describes how Allah made the youths sleep and facilitated their stay in the cave for so long a time when they had taken refuge in the cave. طلعت ***ṭala'at*** = she or it rose, appeared, ascended (v. iii. f. s. past from *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *yutli'a* at 3:179, p. 225, n. 11).

7. تزاور ***tazâwaru*** (originally *tatâzâwaru*, one *tâ'* has been dropped)) = she deviates, turns aside (v. iii. f. s. impfct. from *tazâwara*, form VI of *zâra* [*zawr/ziyârah*], to visit).

8. غربت ***gharabat*** = she or it set (v. iii. f. s. past from *gharaba* [*ghurûb*], to set.

9. تقرض ***taqriḍu*** = she cuts, cuts off, clips, turns aside (v. iii. f. s. impfct. from *qaraḍa* [*qarḍ*], to cut. See *'aqraḍtum* at 5:12, p. 334, n. 4).

10. فجوة ***fajwah*** (s.; pl. *fajâwat/fijâ'*)= opening, aperture, cavity, breach.

11. مهتدى ***muhtadîn*** (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 17:97, p. 904, n. 7).

فَلَن تَجِدَ لَهُۥ	you shall not find for him
وَلِيًّا مُّرْشِدًا ﴿١٧﴾	a guardian[1] as guide.[2]
	Section (*Rukû'*) 3
وَتَحْسَبُهُمْ	18. And you would think[3]
أَيْقَاظًا	them awake[4]
وَهُمْ رُقُودٌ	but they were asleep.[5]
وَنُقَلِّبُهُمْ	And We turned[6] them
ذَاتَ ٱلْيَمِينِ	on the right
وَذَاتَ ٱلشِّمَالِ	and on the left,
وَكَلْبُهُم	while their dog
بَٰسِطٌ ذِرَاعَيْهِ	stretching[7] out his two arms[8]
بِٱلْوَصِيدِ	at the entrance.[9]
لَوِ ٱطَّلَعْتَ عَلَيْهِمْ	And if you inspected[10] them
لَوَلَّيْتَ	you would have recoiled[11]
مِنْهُمْ فِرَارًا	from them fleeing[12]
وَلَمُلِئْتَ	and would have been filled[13]
مِنْهُمْ رُعْبًا ﴿١٨﴾	with terror[14] of them.
وَكَذَٰلِكَ	19. And likewise[15]
بَعَثْنَٰهُمْ	We raised them up that
لِيَتَسَآءَلُوا۟	they might ask one another
بَيْنَهُمْ	among themselevs.

1. ولي ***waliyy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 17:33, p. 883, n. 7.

2. مرشد ***murshid*** = guide, one who shows the way (act. participle from *'arshada*, form IV of *rashada* [*rushd*], to be on the right way. See *rushd* at 7:146, p. 519, n. 9.

3. تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *yaḥsabûna* at 7:30, p. 475, n. 11).

4. أيقاظ ***'ayqâẓ*** (pl.; s. *yaqiẓ*) = awake.

5. رقود ***ruqûd*** (pl.; s. *râqid*) = asleep (act. participle from *raqada* [*raqd/ruqûd/ruqâd*], to sleep, to go to bed).

6. نقلب ***nuqallibu*** = we invert, overturn, turn about, turn (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 6:110, p. 47, n. 7).

7. باسط ***bâsiṭ*** (s.; pl. *bâsiṭûn*)= one who stretches, spreads out (act. participle from *basaṭa* [*basṭ*]., to spread. See at 13:14, p. 769, n. 9).

8. ذراعى ***dhirâ'ay***(*n*) {dual; acc./gen of *dhirâ'ân*, the terminal *nûn* being dropped for the genitive construction; s. *dhirâ'*; pl. *adhru'/dhur'ân*}= two arms, two forearms.

9. وصيد ***waṣîd*** = threshold, doorstep, entrance.

10. اطلعت ***iṭṭala'ta*** = you viewed, looked into, inspected, became acquainted (v. ii. m. s. past from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'/ṭala'*], to rise. See *ṭala'at* at 18:17, p. 915, n. 6).

11. وليت ***wallayta*** = you turned away, turned back, retreated, recoiled (v. ii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *wallâytum* at 9:25, p. 587, n. 4).

12. فرار ***fîrâr*** = to flee, fleeing, flight.

13. ملئت ***muli'ta*** = you were filled, occupied (v. ii. m. s. past passive from *mala'a* [*mal'/ mal'ah/ mil'ah*], to fill. See *la-'amla'anna* at 11:119, p. 720, n. 6).

14. رعب ***ru'b*** = terror, panic, fright, alarm. See at 8:12, p. 551, n. 1.

15. i. e., as We made them sleep for so long a period, so it is We Who raised them up.

قَالَ قَآئِلٌ مِّنْهُمْ	One speaker of them said:
كَمْ لَبِثْتُمْ	"How long have you stayed?"[1]
قَالُوا لَبِثْنَا	They said: "We have stayed
يَوْمًا أَوْ بَعْضَ يَوْمٍ	a day or part of a day."
قَالُوا رَبُّكُمْ	They said:"Your Lord knows
أَعْلَمُ بِمَا لَبِثْتُمْ	best how long you stayed.
فَابْعَثُوا أَحَدَكُمْ	So send[2] one of you
بِوَرِقِكُمْ هَٰذِهِ	with this silver coin[3] of yours
إِلَى الْمَدِينَةِ	to the city,
فَلْيَنظُرْ أَيُّهَا	and let him see which of it is
أَزْكَىٰ طَعَامًا	the purest[4] in food
فَلْيَأْتِكُم	and then bring you
بِرِزْقٍ مِّنْهُ	a meal from it,
وَلْيَتَلَطَّفْ	and let him be polite[5]
وَلَا يُشْعِرَنَّ	and let him not apprise[6]
بِكُمْ أَحَدًا	of you anyone."
﴿١٩﴾	
إِنَّهُمْ	20. Verily they,
إِن يَظْهَرُوا عَلَيْكُمْ	if they come to know[7] of you,
يَرْجُمُوكُمْ	they will stone[8] you
أَوْ يُعِيدُوكُمْ	or make you revert[9]
فِي مِلَّتِهِمْ	to their religion;[10]
وَلَن تُفْلِحُوا	and you will not succeed[11]

1. لبثتم *labithtum* = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth,lubth/lubâth*], to remain. See at 17:52, p. 889, n. 8).

2. ابعثوا *ib'athû* = you (all) send, depute, delegate (v. ii. m. pl. imperative from *ba'atha* [*ba'th*], to send, to raise. See at 4:35, p. 256, n. 6).

3. ورق *wariq*= leaf, silver coin.

4. أزكى *'azkâ* = purer/purest, cleaner(elative of *zakiy*). See at 2:232, p. 116, n. 1.

5. ليتلطف *li-yatalaṭṭaf* = let him be polite, he should be civil, friendly, nice (v. iii. m. s. imperative from *talaṭṭafa*, form V of *laṭafa*[*luṭf*], to be kind. See *laṭîf* at 6:103, p. 435, n. 1).

6. لا يشعرن *lâ-yush'iranna* = he must not apprise, inform, make known (v. iii. m. s. imperative {prohibition} emphatic from *'ash'ara*, form IV of *sha'ara* [*shu'ûr*], to realize, to know. See *yush'iru* at 6:109, p. 437, n. 6).

7. يظهروا *yaẓharû*(*na*) = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. Followed by *'alâ* the verb means to come to know, to have knowledge of. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 9:7, p. 579, n. 10).

8. يرجموا *yarjumû*(*na*) = they stone, damn (v. iii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nûn* is dropped because the verb is conclusion of a conditional caluse preceded by *'in*. See *rajamnâ* at 11:91, p. 711, n. 4).

9. يعيدوا *yu'îdû*(*na*) = they cause to come back, bring back, return, resume, revert (v. iii. m. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *yu'îdu* at 17:51, p. 889, n. 1).

10. ملة *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).

11. تفلحوا *tufliḥû*(*na*) = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 7:69, p. 492, n. 13).

إِذًا أَبَدًا ﴿٢٠﴾ in that case ever.

وَكَذَٰلِكَ 21. And thus

أَعْثَرْنَا عَلَيْهِمْ We made them known[1]

لِيَعْلَمُوٓا that they might know

أَنَّ وَعْدَ ٱللَّهِ that the promise[2] of Allah

حَقٌّ وَأَنَّ ٱلسَّاعَةَ is true and that the Hour,[3]

لَا رَيْبَ فِيهَآ there is no doubt[4] about it.

إِذْ يَتَنَٰزَعُونَ When they were disputing[5]

بَيْنَهُمْ among themselves

أَمْرَهُمْ about their affair,

فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم they said: " Build[6] over them

بُنْيَٰنًا an edifice.[7]

رَّبُّهُمْ أَعْلَمُ Their Lord knows best

بِهِمْ of them."

قَالَ ٱلَّذِينَ There said those who

غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ prevailed[8] over their matter:

لَنَتَّخِذَنَّ عَلَيْهِم "We will have[9] over them

مَّسْجِدًا ﴿٢١﴾ a place of worship."

سَيَقُولُونَ ثَلَٰثَةٌ 22. They will say:[10] Three;

رَّابِعُهُمْ the fourth of them is

كَلْبُهُمْ their dog;

وَيَقُولُونَ خَمْسَةٌ and they will say: Five,

1. When the youth went to the market with the silver coin and showed it to the shopkeeper he became inquisitive on seeing the old coin; and the conversation that ensued brought to light the story of the youths. أعثرنا ***'a'tharnâ*** = we made known, acquainted (v. i. pl. past from *'a'thara*, from IV of *'athara* [*'uthûr*], to come across, to hit. See *'uthira* at 5:107, p. 383, n. 4).

2. i. e., the promise about Resurrection and Judgement. The story of the Companions of the Cave (*'aṣḥâb al-kahf*) is intended to emphasize that Allah will resurrect the dead for judgement and reward or punishment.

3. i. e., the Hour of Resurrection.

4. ريب ***rayb*** = doubt, suspicion, misgivings. See at 17:99 p. 905, n.15.

5. This part of the *'âyah* is referring to what the people said after the youths died and were buried. يتازعون ***yatanâza'ûna*** = they dispute, wrangle, contest (v. iii. m. pl. impfct. from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See *tanâza'tum* at 8:43, p. 563, n. 2).

6. ابنوا ***ubnû*** = build, construct, erect, set up (v. ii. m. pl. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See *banaw* at 9:110, p. 625, n. 7.

7. بنيان ***bunyân*** = building, structure, edifice, construction. See at 9:109, p. 624, n. 13.

8. غلبوا ***ghalabû*** = they defeated, overcame, conquered, prevailed (v. iii. m. pl. past from *ghalaba* [*ghalb / ghalbah*], to subdue, to conquer. See *ghulibû* at 7:119, p. 509, n. 7).

9. لنتخذن ***la-natthakhidhanna*** = we shall surely take, take up, adopt, take to ourselves, [here, we will have] (v. i. pl. impfct. emphatic from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *nattakhidha* at 12:21, p. 729, n. 1).

10. Here follows the mention of the differences of opinion regarding the number of the youths.

سَادِسُهُمْ كَلْبُهُمْ the sixth of them is their dog,
رَجْمًا بِالْغَيْبِ guessing[1] at the unseen.
وَيَقُولُونَ سَبْعَةٌ And they will say: Seven,
وَثَامِنُهُمْ كَلْبُهُمْ and their eighth is their dog.
قُل رَّبِّي أَعْلَمُ Say: "My Lord knows best
بِعِدَّتِهِم about their number.[2]
مَّا يَعْلَمُهُمْ There do not know them
إِلَّا قَلِيلٌ except a few.
فَلَا تُمَارِ فِيهِمْ So do not argue[3] about them
إِلَّا مِرَاءً ظَاهِرًا except apparent arguing,[4]
وَلَا تَسْتَفْتِ فِيهِم nor seek opinion[5] on them
مِّنْهُمْ أَحَدًا ﴿٢٢﴾ from anyone of them.

Section (*Rukû'*) 4

وَلَا تَقُولَنَّ لِشَايْءٍ 23. Nor say ever of anything:
إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا "I shall do it tomorrow"
﴿٢٣﴾
إِلَّا أَن 24. Except that
يَشَاءَ اللَّهُ "Allah Willing."[6]
وَاذْكُر رَّبَّكَ And remember[7] your Lord
إِذَا نَسِيتَ وَقُلْ if you forget[8] and say:
عَسَىٰ أَن " Hopefully,[9]
يَهْدِيَنِ رَبِّي my Lord will guide[10] me

1. رجم ***rajm*** = stoning. رجم بالغيب ***rajm bi al-ghayb*** is an idiom meaning to guess, conjecture. See *yarjumû* at 18:20, p. 917, n. 8.

2. عدة ***'iddah*** = number; legally prescribed period. See at 9:36, p. 592, n. 3.

3. i. e., do not wrangle about them with others. لا تمار ***lâ tumâri*** = do not debate, argue, quarel, wrangle (v. ii. m. s. imperative {prohibition} from *mârâ*, form III from the root *mary*, to argue).

4. مراء ***mirâ'*** = quarrel, argument, debate, wrangle.

5. لا تستفت ***lâ tastafti***= do not seek opinion/legal opinion, do not consult (v. ii. m. s. imperative {prohibition} from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful).

6. Do not say of anything "I shall do it tomorrow" without conditioning it with the will of Allah and saying: "*In-Shâ'a Allah*, If Allah wills".

7. If you forget to mention "Allah willing" in connection with the intended act, then do so as soon as you remember and ask for Allah's guidance to the right way. اذكر ***udhkur*** = you remember, call to mind, mention (v. ii. m. s. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See *udhkurû* at 7:74, p. 495, n. 1).

8. نسيت ***nasîta***= you forgot, became oblivious (v. ii. m. s. past from *nasiya* [*nasy/nisyân*], to forget. See *'ansâ* at 12:42, p. 738, n. 3).

9. عسى ***'asâ*** (followed by *'an*) = it might be, may be that, perhaps, hopefully. See at 4:99, p. 287, n. 7.

10. يهدي ***yahdiya*** (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ'* takes *fathah* because of the particle *'an* coming before the verb. See at 4:137, n. 8.

لِأَقْرَبَ مِنْ هَٰذَا to what is nearer[1] than this
رَشَدًا ﴿٢٤﴾ to right conduct."[2]

وَلَبِثُوا 25. And they stayed[3]
فِي كَهْفِهِمْ in their cave
ثَلَاثَ مِائَةٍ سِنِينَ three hundred years
وَازْدَادُوا تِسْعًا ﴿٢٥﴾ and increased[4] nine.

قُلِ اللَّهُ أَعْلَمُ 26. Say: Allah knows best
بِمَا لَبِثُوا how long they stayed.
لَهُ غَيْبُ To Him belongs the unseen
السَّمَاوَاتِ وَالْأَرْضِ of the heavens and the earth.
أَبْصِرْ بِهِ How best He sees[5] it
وَأَسْمِعْ and how best He hears![6]
مَا لَهُمْ مِنْ دُونِهِ They do not have besides
مِنْ وَلِيٍّ Him any friend-protector,[7]
وَلَا يُشْرِكُ nor does He associate[8]
فِي حُكْمِهِ أَحَدًا in His rule[9] anyone.
﴿٢٦﴾

وَاتْلُ مَا 27. And recite[10] what
أُوحِيَ إِلَيْكَ is communicated[11] to you
مِنْ كِتَابِ رَبِّكَ of the Book of your Lord.
لَا مُبَدِّلَ لِكَلِمَاتِهِ None can change[12] His words

1. أقرب *'aqrab* = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 16:77, p. 852, n. 12).

2. رشد *rashad* = right and proper conduct, integrity of conduct. See at 18:10, p. 913, n. 4.

3. لبثوا *labithû* = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from *labitha* [*labth,lubth/lubâth*], to remain. See at 18:12, p. 913, n. 11).

4. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*], to be more, to increase. See at 4:137, p. 305, n. 6).

5. أبصر به *'abṣir bihi* = it is a verb of wonder meaning "how best He sees it!"

6. أسمع *'asmi'* = it is a verb of wonder meaning "how best He hears!"

7. ولي *waliyy* (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:17, p. 915, n. 1.

8. يشرك *yushriku* = he associates, sets partners, gives share to (v. iii. m. . impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *yushrikûna* at 16:54, p. 845, n. 1).

9. Allah's is the sole and absolute dominion, command, rule and authority. حكم *ḥukm* (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment. See at 113:37, p. 4780, n. 14.

10. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 10:171, p. 622, n. 10).

11. أوحى *'ûḥiya* = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 11:36, p. 690, n. 11). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

12. مبدل *mubaddil* = one who alters/ changes (active participle from *baddala*, form II of *badala* [*badl*], to replace. See at 6:115, p. 440, n. 3).

وَلَن تَجِدَ	nor shall you find
مِن دُونِهِۦ	besides Him
مُلْتَحَدًا ﴿٢٧﴾	any refuge.[1]
وَٱصْبِرْ نَفْسَكَ	28. And bear calmly[2]
مَعَ ٱلَّذِينَ	with those who
يَدْعُونَ رَبَّهُم	pray[3] to their Lord
بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ	by morning[4] and evening[5]
يُرِيدُونَ وَجْهَهُۥ	desiring[6] His Countenance;
وَلَا تَعْدُ عَيْنَاكَ	and let not your eyes turn
عَنْهُمْ	away[7] from them
تُرِيدُ زِينَةَ	desiring the grandeur[8]
ٱلْحَيَوٰةِ ٱلدُّنْيَا	of this wordly life,
وَلَا تُطِعْ مَنْ	nor obey[9] the one We have
أَغْفَلْنَا قَلْبَهُۥ	made his heart heedless[10]
عَن ذِكْرِنَا	to Our remembrance
وَٱتَّبَعَ هَوَىٰهُ	and who follows[11] his whims[12]
وَكَانَ أَمْرُهُۥ فُرُطًا	and his deed is useless. .[13]
﴿٢٨﴾	
وَقُلِ ٱلْحَقُّ	29. And say: "The Truth
مِن رَّبِّكُمْ	is from your Lord."
فَمَن شَآءَ	So whoever wills,
فَلْيُؤْمِن	let him believe;

1. ملتحد ***multaḥad*** = place or person to lean to, refuge (pass. participle from *iltaḥada*, form VIII of *laḥada* [*lahd*], to dig a grave, to deviate from the right course. See *yulḥidûna* at 16:103, p. 862, n. 8).

2. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 11:49, p. 695, n. 10).

3. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See at 11:101, p. 714, n.4).

4. غدو ***ghudûww*** = morning. See at 13:15, p. 770, n. 6.

5. عشى ***'ashiyy*** = evening. See at 6:52, p. 411, n. 5.

6. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:32, p. 590, n. 3).

7. لا تعد ***lâ ta'du*** = do not transgress, overlook, turn away, act unjustly, assail, wrong (v. ii. m. s. imperative {prohibition} from *'adâ* [*'adw*], to speed. See *ya'dûna* at 7:163, p. 529, n. 1).

8. i. e., desiring the enjoyment of the adornment of this worldly life. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:7, p. 912, n. 8.

9. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See *tuti'* at 6:116, p. 440, n. 5).

10. أغفلنا ***'aghfalnâ*** = we made heedless, unmindful, forgetful (v. i. pl. past from *'aghfala*, form IV of *ghafala* [*ghaflah/ghufûl*], to neglect. See *ghâfilûn* at 12:3, p. 723, n. 1).

11. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 15:42, p. 816, n. 4).

12. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See *'ahwâ'* at 4:135, p. 304, n. 9.

13. فرط ***furuṭ*** = extravagant, transgressing the limits, lost, useless.

وَمَن شَآءَ	and whoever wills,
فَلْيَكْفُرْ	let him disbelieve.
إِنَّآ أَعْتَدْنَا	Verily We have got ready[1]
لِلظَّٰلِمِينَ نَارًا	for the transgressors a fire,
أَحَاطَ بِهِمْ	there encompassing[2] them
سُرَادِقُهَا ۚ	its walls.[3]
وَإِن يَسْتَغِيثُوا	And if they seek relief[4]
يُغَاثُوا	they will be given relief[5]
بِمَآءٍ كَٱلْمُهْلِ	with water like molten metal[6]
يَشْوِى ٱلْوُجُوهَ ۚ	that will broil[7] the faces.
بِئْسَ ٱلشَّرَابُ وَ	Bad[8] is the drink and
سَآءَتْ مُرْتَفَقًا ﴿٢٩﴾	evil[9] it is as resting place![10]
إِنَّ ٱلَّذِينَ ءَامَنُوا	30. Verily those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do the right deeds –
إِنَّا لَا نُضِيعُ	We shall not let go in vain[11]
أَجْرَ مَنْ	the due[12] of the one who
أَحْسَنَ عَمَلًا ﴿٣٠﴾	acts rightly.
أُو۟لَٰٓئِكَ لَهُمْ	31. Such ones, they will have
جَنَّٰتُ عَدْنٍ	the Garden of Eternity[13]
تَجْرِى مِن تَحْتِهِمُ	flowing[14] below them
ٱلْأَنْهَٰرُ	the rivers.

1. أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 17:10, p. 876, n. 1).

2. أحاط *'aḥâṭa* = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See at 17:60, p. 892, n.5).

3. سرادق *surâdiq* = tent, pavilion, walls.

4. يستغيثوا *yathtaghîthû*(*na*) = they seek relief, pray for help (v. iii. m. pl. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in* . See *taththaghîthûna* at 8:8, p. 548, n. 11).

5. يغاثوا *yughâthû*(*na*) = they are relieved, succoured, helped, aided (v. iii. m. pl. impfct. passive from *'aghâtha*, form IV from the root *ghawth*, help, aid. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yastaghîthû* at n. 4 above).

6. مهل *muhl* = molten metal.

7. يشوى *yashwî* = he or it broils, roasts, grills (v. iii. m. s. impfct. from *shawâ* [*shayy*], to broil).

8. بئس *bi's* = evil, wretched, bad. See at 16:29, p. 836, n. 5.

9. ساءت *sâ'at* = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

10. مرتفق *murtafaq* = resting place, place or thing to lean one's elbows on (noun of place from *irtafaqa*{to lean one's elbow}, form VIII of *rafaqa/rafiqa*[*rifq/rafaq*], to be kind, to treat gently. See *mirfaq* at 18:16, p. 915, n. 5).

11. نضيع *nuḍî'u* = we ruin, let perish, let go in vain, let slip, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See at 12:56, p. 743, n. 4).

12. أجر *'ajr* (pl.*'ujûr*) = reward, recompense, remuneration, due. See at 16:41, p. 841, n. 6).

13. عدن *'adn* = Eden, eternity, paradise. عدن جنات *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 16:32, p. 837, n. 3.

يُحَلَّوْنَ فِيهَا They will be adorned[1] therein
مِنْ أَسَاوِرَ مِن ذَهَبٍ with bracelets[2] of gold
وَيَلْبَسُونَ and they will wear[3]
ثِيَابًا خُضْرًا مِّن سُندُسٍ green apparels of fine silk[4]
وَإِسْتَبْرَقٍ and brocade,[5]
مُّتَّكِئِينَ فِيهَا reclining[6] therein
عَلَى الْأَرَائِكِ on raised thrones.[7]
نِعْمَ الثَّوَابُ How excellent is the reward[8]
وَحَسُنَتْ and how good is
مُرْتَفَقًا ﴿٣١﴾ the resting place![9]

Section (*Rukû'*) 5

۞ وَاضْرِبْ لَهُم 32. And strike[10] for them
مَّثَلًا رَّجُلَيْنِ the instance of two men.
جَعَلْنَا لِأَحَدِهِمَا We had set[11] for one of them
جَنَّتَيْنِ مِنْ أَعْنَابٍ two orchards of grapes
وَحَفَفْنَاهُمَا and surrounded[12] them
بِنَخْلٍ with date palms[13]
وَجَعَلْنَا بَيْنَهُمَا and set between the two
زَرْعًا ﴿٣٢﴾ a corn-filed.[14]

كِلْتَا الْجَنَّتَيْنِ 33. Each of the orchards
ءَاتَتْ أُكُلَهَا produced its fruit[15]
وَلَمْ تَظْلِم مِّنْهُ and did not suppress[16] from it
شَيْئًا anything;

1. يحلون ***yuḥallawna*** = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *hallâ*, form II of *haliya* [*ḥaly/ḥilyah*], to be adorned).

2. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets.

3. يلبسون ***yalbasûna*** = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubs*], to wear).

4. سندس ***sundus*** = fine silk.

5. استبرق ***istabraq*** = brocade.

6. متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn* ; s. *muttaki'*) = those reclining, supporting, restimg (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaka'* at 12:31, p. 733, n. 2).

7. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, couches, sofas.

8. ثواب ***thawâb*** = reward, recompense, requital. See at 4:134, ; 303, n. 6.

9. مرتفق ***murtafaq*** = resting place, place or thing to lean one's elbows on (noun of place from *irtafaqa* {to lean one's elbow}, form VIII of *rafaqa/ rafiqa* [*rifq/rafaq*], to be kind, to treat gently. See at 18:29, p. 922, n. 10).

10. اضرب ***iḍrib*** = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike. See at 2:60, p 28, n. 1).

11. جعلنا ***ja'alnâ*** = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See at 17: 45, p. 887, n.3).

12. حففنا ***ḥafafnâ*** = we surrounded, enclosed, bordered (v. i. pl. past from *ḥappa* [*ḥaff*], to surround).

13. نخيل ***nakhîl*** = palm, date palm. See at 17:91, p. 902, n. 7.

14. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 16:11, p. 830, n. 8.

15. أكل ***'ukul*** = fruit, food. See at 14:25, p. 796, n. 10.

16. تظلم ***taẓlim(u)*** = she wrongs, transgresses, treats unjustly, suppresses (v. iii. f. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The final letter is vowelless for the particle *lam* coming before the verb. See *yaẓlimûna* at 16:118, p. 868, n. 8).

وَفَجَّرْنَا	and We caused to flow[1]
خِلَٰلَهُمَا نَهَرًا ﴿٣٣﴾	through[2] the two a river.
وَكَانَ لَهُۥ ثَمَرٌ	34. And he had crops;[3]
فَقَالَ لِصَٰحِبِهِۦ	so he said to his companion
وَهُوَ يُحَاوِرُهُۥٓ	while he was talking[4] to him:
أَنَا۠ أَكْثَرُ	"I have more
مِنكَ مَالًا	than you in wealth
وَأَعَزُّ	and am more powerful[5]
نَفَرًا ﴿٣٤﴾	in man-power."[6]
وَدَخَلَ	35. And he entered
جَنَّتَهُۥ	his orchard while
هُوَ ظَالِمٌ لِّنَفْسِهِۦ	doing wrong[7] to himself.
قَالَ مَآ أَظُنُّ	He said: "I do not think[8]
أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا	that these will perish[9] ever."
﴿٣٥﴾	
وَمَآ أَظُنُّ ٱلسَّاعَةَ	36. "Nor do I think the Hour
قَآئِمَةً	of Judgement will take place;
وَلَئِن رُّدِدتُّ	and even if I am taken back[10]
إِلَىٰ رَبِّى لَأَجِدَنَّ	to my Lord I shall surely get
خَيْرًا مِّنْهَا	the better than these
مُنقَلَبًا ﴿٣٦﴾	as final destiny."[11]

1. فجرنا ***fajjarnâ*** = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *tufajjira* at 17:91, p. 902, n. 9).

2. خلال ***khilâl*** = during, between, through.

3. ثمر ***thamar*** = fruit, fruits, yield, gain, result. See *thamarât* at 16:67, p. 848, n. 5.

4. يحاور ***yuḥâwiru*** = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *ḥâwara*, form III of *ḥâra* [*ḥawr*], to return, to diminish).

5. أعز ***'a'azz*** = mightier, stronger, more powerful, more esteemed, more beloved (elative of *'azîz*). See at 11:92, p. 711, n. 6.

6. نفر ***nafar*** = band, party, troops, man-power. See *nafîr* at 17:6, p. 874, n. 9.

7. He was doing wrong to himself, because he did not think that all that he had was given by Allah Who could take it away at any time and because he did not believe in the Resurrection and return to Allah for judgement. ظالم ***zâlim*** (s.; pl. ظالمون *zâlimûn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *zalama* [*zalm/zulm*], to do wrong. See at 4:75, p. 273, n. 7).

8. أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 17:102, p. 907, n. 2).

9. تبيد ***tabîda(u)*** = she or it perishes, passes away, ceases to exist (v. iii. f. s. impfct. from *bâda* [*bayd*], to perish, to die. The final letter takes *fatḥah* because of the particle *'an* coming before the verb).

10. This he said by way of presumption. رددت ***rudidtu*** = I was taken back, returned, put back, restored, reverted (v. i. s. past passive from *radda* [*radd*], to return, to put back. See *radadnâ* at 17:6, p. 874, n. 5).

11. He said so in a supercilious mood and out of self-conceit. منقلب ***munqalab*** = that which is turned over, place of overthrow, the hereafter, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *munqalibûn* at 7:125, p. 510, n. 10.

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ﴿٣٧﴾

37. His companion[1] said to him while talking[2] to him: "Do you disbelieve[3] in Him Who created you from dust,[4] then from a drop,[5] then made you properly[6] into a man?"

لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ﴿٣٨﴾

38. "But as for myself,[7] He is Allah, my Lord; and I do not associate[8] with my Lord anyone."

وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ﴿٣٩﴾

39. "And why not, when you eneterd[9] your orchard, you said: "Allah's will prevails. No power is there except with Allah."[10] If you see me that I am less[11] than you in wealth and progeny."

فَعَسَىٰ رَبِّىٓ

40. "But maybe that my Lord

1. This person was a believer and he reminded the other person of how he was brought into being by Allah and that therefore He is Capable of recreating and resurrecting him.. صاحب *ṣâḥib* (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ṣuḥbah*) = companion, comrade, friend. See at 7:184, p. 537, n. 5.

2. يحاور ***yuḥâwiru*** = he talks, converses, discusses, debates (v. iii. m. s. impfct. from *ḥâwara*, form III of *ḥâra* [*ḥawr*], to return, to diminish. See at 18:34, p. 924, n. 4).

3. كفرت ***kafarta*** = you turned ungrateful, disbelieved, denied, covered (v. ii. m. s. past from *kafara* [*kufr*], to disbelieve, to cover. See *kafarat* at 16:112, p.866, n. 3).

4. i. e., the first creation of the father of mankind, 'Âdam. تراب ***turâb*** (pl. *atribah/tirbân*) = soil, dust, dirt, earth. See at 13:5, p. 765, n. 10.

5. i. e., of the parents. نطفة ***nutfah*** (s.; pl. *nutaf*) = drop, sperm. See at 16:4, p. 828, n. 9.

6. سوى ***sawwâ*** = he straightened, made equal, made good, made properly, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *yastawî* at 16:76, p. 852, n. 4).

7. لكنا ***lâkinnâ*** = لكن أنا ***lâkin+'anâ*** = but I, but as for myself.

8. أشرك ***'ushriku*** = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *'ushrika* at 13:75, p. 780, n. 11).

9. دخلت ***dakhalta*** = you entered, went in (v. ii. m. s. past from *dakhala* [*dukhûl*], to enter. See *dakhalû* at 15:52, p. 818, n. 2).

10. The believer reminded his unbelieving companion that whatever of properties and wealth he had were Allah's gift and creation, not the result of his power and effort, nor was he able to retain them as they were for all time to come, and that Allah might take them away at any time if He willed.

11. أقل ***'aqall*** = less, fewer, smaller (elative of *qalîl*, few, meagre, small. See *qalîl* at 4:76, p. 275, n. 6).

أَن يُؤْتِيَنِ	will give me
خَيْرًا	a better thing
مِّن جَنَّتِكَ	than your orchard
وَيُرْسِلَ عَلَيْهَا	and send out on it
حُسْبَانًا مِّنَ ٱلسَّمَآءِ	thunderbolts[1] from the sky
فَتُصْبِحَ صَعِيدًا	so it will become[2] a ground[3]
زَلَقًا ﴿٤٠﴾	denuded and slippery."[4]
أَوْ يُصْبِحَ مَآؤُهَا	41. "Or its water becomes
غَوْرًا	deeply subterranean[5]
فَلَن تَسْتَطِيعَ	so that you are not able to[6]
لَهُۥ طَلَبًا ﴿٤١﴾	seek it out."[7]
وَأُحِيطَ	42. And encompassed[8] were
بِثَمَرِهِۦ	his crops.[9]
فَأَصْبَحَ يُقَلِّبُ	So he happened to turning up
كَفَّيْهِ	and down[10] his two palms for
عَلَىٰ مَآ أَنفَقَ فِيهَا	all that he had spent[11] therein;
وَهِىَ خَاوِيَةٌ	and it lay desolate[12]
عَلَىٰ عُرُوشِهَا	on its trellises[13]
وَيَقُولُ يَٰلَيْتَنِى	and he said: "Alas to me,
لَمْ أُشْرِكْ	would that I did not associate
بِرَبِّىٓ أَحَدًا ﴿٤٢﴾	with my Lord anyone!"

1. حسبان ***ḥusbân*** (pl.; s. *ḥusbânah*) = reckoning, calculation, computation, accounting, perfect arrangement, thunderbolts. See at 6:96, p. 431, n. 10.

2. تصبح ***tuṣbiḥa***(*u*) = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *'aṣbaḥa* at 5:30, p. 343, n. 3).

3. صعيد ***ṣa'îd*** (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 18:8, p. 912, n. 7.

4. زلق ***zalaq*** = denuded and slippery.

5. غور ***ghawr*** (s.; pl. *'aghwâr*)= deeply underground, subterranean, bottom, depression).

6. تستطيع ***tastaṭi'a***(*u*) = you are able to, are capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yastaṭî'ûna* at 16:73, p. 851, n. 2.

7. طلب ***ṭalab*** = pursuit, quest, search, demand, seeking out. See at 4:104, p. 291, n. 2.

8. أحيط ***'uḥîṭa*** = he or it is encompassed, encircled, surrounded (v. iii. m. s. past passive from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ ḥîṭah/ ḥiyâṭah*], to encircle, enclose. See at 10:22, p. 644, n. 13).

9. There indeed came to pass what the believer had said; and the unbeliever's garden and crops were destroyed. ثمر ***thamar*** = fruit, fruits, yield, crops, gain, result. See at 18:34, p. 924, n. 3.

10. i. e., because of grief and repentance. يقلب ***yuqallibu*** = he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *nuqallibu* at 18:18, p. 916, n. 6).

11. أنفق ***'anfaqa*** = he spent, he expended, (v. iii. m. s. past in form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqu* at 16:25, p. 851, n. 8).

12. خاوية ***khâwiyah*** (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*], to be empty) = fallen, empty, vacant, desolate. See at 2:259, p. 134, n. 6).

13. عروش ***'urûsh*** (pl.; s. *'arsh/'arîsh*) = thrones, trellises. See at 2:259, p. 134, n. 7.

وَلَمْ تَكُن لَّهُۥ 43. And he did not have
فِئَةٌ يَنصُرُونَهُۥ any group[1] helping[2] him
مِن دُونِ ٱللَّهِ against Allah
وَمَا كَانَ مُنتَصِرًا nor could he help himslef.[3]
﴿٤٣﴾

هُنَالِكَ 44. Over there[4] the
ٱلْوَلَٰيَةُ لِلَّهِ sovereignty[5] belongs to Allah
ٱلْحَقِّ the True One.
هُوَ خَيْرٌ ثَوَابًا He is the Best in rewarding[6]
وَخَيْرٌ and the Best
عُقْبًا ﴿٤٤﴾ in consequence.[7]

Section (*Rukû'*) 6

وَٱضْرِبْ لَهُم 45. And strike[8] for them
مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا the simile of the worldly life.
كَمَآءٍ أَنزَلْنَٰهُ It is like water We send
مِنَ ٱلسَّمَآءِ down[9] from the sky;
فَٱخْتَلَطَ بِهِۦ then there gets mingled[10] with
نَبَاتُ ٱلْأَرْضِ it the vegetation[11] of the earth,
فَأَصْبَحَ هَشِيمًا then it becomes fragile[12]
تَذْرُوهُ ٱلرِّيَٰحُ which the winds blow away.[13]
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ And Allah is over everything
مُّقْتَدِرًا ﴿٤٥﴾ All-Prevailing.[14]

1. i. e., of those whose help and support he boasted and expected. فئة ***fi'ah*** (pl. *fi'ât*) = party, group, band, class. See at 8:45, p. 563, n. 11.

2. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 7:192, p. 540, n. 10).

3. منتصر ***muntaṣir*** = victorious, triumphant, one who helps oneself (act. participle from *intaṣara*, form VIII of *naṣara*. See n. 2 above).

4. i. e., in such difficult situations and decisive matters.

5. ولاية ***walâyah*** = to be in charge, to be friend, to manage, to govern, patronage, sovereignty. See at 8:72, p. 574, n. 5.

6. ثواب ***thawâb*** = reward, recompense, requital. See at 18:31, p. 923, n. 8.

7. عقب ***'uqb*** (s.; pl. *'a'qâb*) = end, outcome, consequence. See *'a'qâb* at 6:71, p. 420, n. 2.

8. اضرب ***iḍrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike. See at 18:32, p 923, n. 10).

9. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 17:105, p. 907, n. 12).

10. اختلط ***ikhtalaṭa*** = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalaṭa* [*khalṭ*], to mix, mingle. See at 10:24, p. 645, n. 11).

11. نبات ***nabât*** = vegetation, plants, vegetable organism . See at 10:24, p. 646, n. 1.

12. هشيم ***hashîm*** = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'îl* from *hashama* [*hashm*], to destroy, to smash).

13. Human life is like the life of the vegetation which grows green and lively as it mingles with the rain water, but it is so for a short while, after which it grows yellow, dry and fragile which the wind blows away. Similarly man's life is for a short while after which he becomes old and fragile and is then carried away by death at Allah's command. تذرو ***tadhrû*** = she or it blows away, carries off, scatters, disperses (v. iii. f. s. impfct. from *dharâ* [*dharw*], to scatter).

14. مقتدر ***muqtadir*** = All-Prevailing, All-Powerful, Omnipotent (act. participle from *iqtadara*, form VIII of *qadara* [*qudrah*], to possess power).

ٱلْمَالُ وَٱلْبَنُونَ	46. Wealth and offspring
زِينَةُ	are the adornment[1] of
ٱلْحَيَوٰةِ ٱلدُّنْيَا	the worldly life;
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ	but the enduring[2] good deeds[3]
خَيْرٌ عِندَ رَبِّكَ	are better to your Lord
ثَوَابًا	as rewards
وَخَيْرٌ أَمَلًا ﴿٤٦﴾	and better as a hope.[4]
وَيَوْمَ	47. And the day We shall set
نُسَيِّرُ ٱلْجِبَالَ	in motion[5] the mountains
وَتَرَى ٱلْأَرْضَ	and you will see the earth
بَارِزَةً	exposed[6]
وَحَشَرْنَٰهُمْ	and We shall gather[7] them[8]
فَلَمْ نُغَادِرْ	and shall not leave[9]
مِنْهُمْ أَحَدًا ﴿٤٧﴾	from them anyone.
وَعُرِضُوا	48. And laid [10]will they be
عَلَىٰ رَبِّكَ صَفًّا	before their Lord in rows.[11]
لَّقَدْ جِئْتُمُونَا	"Now you have come to Us
كَمَا خَلَقْنَٰكُمْ	as We created you
أَوَّلَ مَرَّةٍۭ	the first time.[12]
بَلْ زَعَمْتُمْ	Nay, but you had thought[13]
أَلَّن نَّجْعَلَ	that We would never set

1. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:28, p. 921, n. 8.
2. Wealth and offspring are temporary adornment of the worldly life; but the good deeds are lasting.
باقيات ***bâqiyyât*** (f.; pl.; s. *bâqiyyah*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See *baqiyyah* at 11:116, p. 719, n. 3).
3. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah*; m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *salaha* [*ṣalâḥ/ṣulûḥ/maṣlahah*], to be good, right. See at 18:2, p. 911, n. 2).
4. i. e., for everlasting happiness in the hereafter.
'amal (s.; pl. *'âmâl*) = hope, expectation.
5. i. e., on the Day of Resurrection.
نسير ***nusayyiru*** = we set in motion, make (someone/something) move/go/travel (v. i. pl. impfct. from *sayyara*, form II of *sâra* [*sayr/syrûrah/masîrah/tasyâr*], to move, set out, travel. See *suyyirat* at 13:31, p. 777, n. 5).
6. i. e., there will be nothing on it obstructing the view of it.
بارزة ***bârizah*** (f.; m. *bâriz*) = distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burûz*], to come into view. See *barazû* at 14:21, p. 794, n. 2).
7. حشرنا ***ḥasharnâ*** = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *ḥashara* [*ḥashr*], to gather. See at 6:111, p. 438, n. 2).
8. i. e., the previous and present generations.
9. نغادر ***nughâdir(u)*** = we leave, depart (v. i. pl. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*], to betray, deceive. The final letter is vowelless because of the particle *lam* coming before the verb).
10. عرضوا ***'uriḍû*** = they were displayed, exhibited, submitted, shown, laid (v. iii. m. pl. past passive from *'araḍa* [*'arḍ*], to become visible, to show. See *'a'raḍa* at 17:83, p. 900, n. 6).
11. صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, line, file, grade, class.
12. They will then be addressed as stated here.
13. زعمتم ***za'amtum*** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 17:56, p. 890, n. 7).

لَكُمْ مَّوْعِدًا ﴿٤٨﴾ for you an appointment."[1]

وَوُضِعَ 49. And placed[2] will be

ٱلْكِتَٰبُ the Book[3]

فَتَرَى ٱلْمُجْرِمِينَ and you will see the sinners[4]

مُشْفِقِينَ مِمَّا apprehensive[5] of what is

فِيهِ وَيَقُولُونَ therein and they will say:

يَٰوَيْلَتَنَا "Woe to us!

مَالِ هَٰذَا ٱلْكِتَٰبِ What kind of Book is this,

لَا يُغَادِرُ صَغِيرَةً it leaves[6] out neither a small

وَلَا كَبِيرَةً thing nor a big thing

إِلَّآ أَحْصَىٰهَا but takes it into account![7]

وَوَجَدُوا And they will find[8]

مَا عَمِلُوا all that they did

حَاضِرًا present[9] –

وَلَا يَظْلِمُ and no injustice will do[10]

رَبُّكَ أَحَدًا ﴿٤٩﴾ your Lord to anyone.

Section (*Rukû'*) 7

وَإِذْ قُلْنَا 50. And when We said

لِلْمَلَٰٓئِكَةِ to the angels:

ٱسْجُدُوا "Prostrate yourselves[11]

لِءَادَمَ for Adam",

1. i. e., a time and place for meeting and judgement. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 15:43, p. 816, n. 6.

2. وضع ***wuḍi'a*** = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See at 3:96, p. 193, n. 6).

3. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 &25 and 84:7-12).

4. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 15:58, p. 819, n. 6).

5. مشفقين ***mushfiqîn*** (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity).

6. يغادر ***yughâdiru*** = he leaves, leaves out, departs (v. iii. m. s. impfct. from *ghâdara*, from III of *ghadara* [*ghadr*], to betray, deceive. See *nughâdir* at 18:47, p. 928, n. 9).

7. أحصى ***'aḥṣâ*** = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan*. See at 18:12, p. 913, n. 10).

8. وجدوا ***wajadû*** = they found, got (v. iii. m. pl. past from *wajada* [*wujûd*], to find. See *wajada* at 4:64, p. 269, n. 6).

9. i. e., appearing in the book and before their eyes. حاضر ***ḥâḍir*** (s.; pl. *ḥuḍḍûr/ḥuḍûr*) = present, attending, appearing (act. participle from *ḥaḍara* [*ḥuḍûr*], to be present. See *ḥaḍara* at 5:106, p. 382, n. 3).

10. يظلم ***yaẓlimu*** = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 10:44, p. 653, n. 7).

11. After the description of the situation on the Day of Judgement, reference is made to how Satan has been an enemy of man. اسجدوا ***usjudû*** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 7:11, p. 468, n. 4).

فَسَجَدُوٓاْ	they prostrated themselves
إِلَّآ إِبۡلِيسَ	except Iblîs.
كَانَ مِنَ ٱلۡجِنِّ	He was one of the jinnii
فَفَسَقَ	but he defied[1]
عَنۡ أَمۡرِ رَبِّهِۦٓۗ	the command of his Lord.
أَفَتَتَّخِذُونَهُۥ	Do you then take[2] him
وَذُرِّيَّتَهُۥٓ	and his offspring[3]
أَوۡلِيَآءَ	as friend-protectors[4]
مِن دُونِي وَهُمۡ	besides Me though they are
لَكُمۡ عَدُوُۢۚ	for you an enemy?[5]
بِئۡسَ لِلظَّٰلِمِينَ	Evil is for the wrong-doers
بَدَلٗا ﴿٥٠﴾	a substitute.[6]
۞ مَّآ أَشۡهَدتُّهُمۡ	51. I did not make them[7]
خَلۡقَ	witness[9] the creation of
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ	the heavens and the earth
وَلَا خَلۡقَ أَنفُسِهِمۡ	nor the creation of themselves,
وَمَا كُنتُ مُتَّخِذَ	nor was I to take[9] the
ٱلۡمُضِلِّينَ عَضُدٗا	misleading ones[10] as an aide.[11]
﴿٥١﴾	
وَيَوۡمَ يَقُولُ	52. And the day He will say:
نَادُواْ شُرَكَآءِيَ	"Summon[12] those partners of
ٱلَّذِينَ زَعَمۡتُمۡ	Mine whom you presumed",[13]

1. فسق ***fasaqa*** = he turned defiant, disobeyed, strayed from the right course, rebelled, defied (v. iii. m. s.. past from *fisq/fusûq*, to stray from the right course, to renounce obedience. See *fasaqû* at 17:16, p. 878, n. 4).

2. تتخذون ***tattakhidhûna*** = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. See at 7:74, p.495, n. 4).

3. ذرية ***dhurriyah*** (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 17:62, p. 893, n. 6).

4. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 17:97, p. 904, n. 10.

5. عدو ***'adûww*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 17:53, p. 889, n. 12.

6. i. e., Satan and his progeny and followers are an evil substitute for Allah as friend-protectors for the wrong-doers, the polytheists. بدل ***badal*** (s.; pl. *'abdâl*)= substitute, alternate, replacement. See *baddalnâ* at 16:101, p. 861, n. 9.

7. i. e., Iblîs and his progeny and followers.

8. أشهدت ***'ash-hadtu*** = I made (someone) witness, called as witness (v. i. s. past from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See *'ush-hidu* at 11:54, p. 697, n. 4).

9. متخذ ***muttakhidh*** = one who takes, takes up, adopts (act. participle from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 18:15, p. 914, n. 6).

10. مضلين ***muḍillîn*** (pl.; acc./gen. of *mudillûn*; s. *mudill*) = those who mislead, misguide, leads astray (act. participle from *'adalla*, form IV of *dalla* [*dalâl/ dalâlah*], to go astray. See *yudillu* at 16:93, p. 859, n. 4).

11. عضد ***'aḍud*** (s.; m. & f.; pl. *'a'dâd*) = upper arm, power, help, aide.

12. نادوا ***nâdû*** = you (all) summon, call out, (v. ii. m. pl. imperative from *nâda*, form III of *nadâ* [*nadw*], to call. See *nâda* at 7:50, p. 484, n. 6).

13. زعمتم ***za'amtum*** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 18:48, p. 928, n. 13).

فَدَعَوْهُمْ	and they will call[1] them
فَلَمْ يَسْتَجِيبُوا	but those will not respond[2]
لَهُمْ	to them and
وَجَعَلْنَا بَيْنَهُم	We shall set[3] between them[4]
مَّوْبِقًا ﴿٥٢﴾	a place of ruin.[5]
وَرَءَا ٱلْمُجْرِمُونَ	53. And the sinful will see
ٱلنَّارَ فَظَنُّوٓا	the fire and will realize[6]
أَنَّهُم مُّوَاقِعُوهَا	that they are to fall[7] therein;
وَلَمْ يَجِدُوا	and they shall not find[8]
عَنْهَا مَصْرِفًا ﴿٥٣﴾	from it a way of escape.[9]

Section (*Rukû'*) 8

وَلَقَدْ صَرَّفْنَا	54. And indeed We have
فِى هَٰذَا ٱلْقُرْءَانِ	elucidated[10] in this Qur'ân
لِلنَّاسِ	for man
مِن كُلِّ مَثَلٍ	every kind of similies;[11]
وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ	but man is in most
شَىْءٍ جَدَلًا ﴿٥٤﴾	matters contentious.[12]
وَمَا مَنَعَ ٱلنَّاسَ	55. Nothing prevents[13] man
أَن يُؤْمِنُوٓا	from believing when
إِذْ جَآءَهُمُ ٱلْهُدَىٰ	guidance has come to them

1. دعوا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 10:22, p. 645, n. 1).

2. يستجيبوا *yastajîbû*(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 13:17. p. 772, n. 5).

3. جعلنا *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 17:8, p. 875, n. 7).

4. i. e., between the polytheists and those whom they worshipped.

5. i. e., hell fire. موبق *mawbiq* = place of ruin/destructin, prison, hell (noun of place from *wabaqa* [*wabaq/wubûb/mawbiq*], to perish, to go to ruin).

6. ظنوا *ẓannû* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 12:110, p. 762, n. 5).

7. مواقعوا *muwâqi'û*(*n*) = those about to fall, be thrown/ plunged (act. participle from *'awqa'a*, form IV of *waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

8. يجدوا *yajidû*(*na*) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9: 123, p. 632, n. 7).

9. مصرف *maṣrif* (s.; pl. *maṣârif*) = drainage, drain, canal, way of escape, bank, pay office (noun of place from *ṣarafa* [*ṣarf*], to turn, to turn away. See *ṣarrafnâ* at n. 10 below).

10. صرفنا *ṣarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 17:89, p. 902, n. 2).

11. So that they might take heed and believe and be on their guard.

12. جدل *jadal* = quarrel, argument, contention, debate, dispute, controversy. See *jâdil* at 16:25, p. 870, n. 12.

13. منع *mana'a* = he prevented, forbade, barred, (v. iii. m. s. past from *man'*, to prevent. See at 17:94, p. 903, n. 8).

وَيَسْتَغْفِرُوا۟	and seeking forgiveness[1]
رَبَّهُمْ إِلَّآ أَن	of their Lord save that there
تَأْتِيَهُمْ	should come to them
سُنَّةُ ٱلْأَوَّلِينَ	the way[2] of those of old
أَوْ يَأْتِيَهُمُ	or there should come to them
ٱلْعَذَابُ قُبُلًا ﴿٥٥﴾	the punishment face to face.[3]
وَمَا نُرْسِلُ	56. And We send out not
ٱلْمُرْسَلِينَ إِلَّا	the Messengers but as
مُبَشِّرِينَ	conveyers of good tidings[4]
وَمُنذِرِينَ ۚ	and as warners;[5]
وَيُجَٰدِلُ ٱلَّذِينَ	but there argue[6] those
كَفَرُوا۟	who disbelieve
بِٱلْبَٰطِلِ	by means of the falsehood[7]
لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ ۖ	to refute[8] thereby the truth;
وَٱتَّخَذُوٓا۟ ءَايَٰتِى	and they take My signs
وَمَآ أُنذِرُوا۟	and what they are warned[9] of
هُزُوًا ﴿٥٦﴾	in mockery.[10]
وَمَنْ	57. And who is
أَظْلَمُ	a worse wrong-doer
مِمَّن ذُكِّرَ	than the one reminded
بِـَٔايَٰتِ رَبِّهِۦ	of the signs of his Lord

1. يستغفروا ***yastaghfirû***(*na*) = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 9:113, p. 627, n. 4).

2. i. e., there was no reason for the unbelievers not to believe after the coming of the Messenger and the Qur'ân except their defiant demand that they should be sure that otherwise the fate of the previously destroyed nations would befall them. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

3. قبل ***qubul*** = front, front part, fore, face. *qubulan*, face to face. See at 12:26, p. 731, n. 6.

4. i. e., of rewards and blissful life in the hereafter for the believers and the righteous. مبشرين ***mubashshirîn*** (pl.; accusative/genitive of *mubashshirûn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 6:48, p. 409, n. 10).

5. i. e. of Allah's displeasure and punishment for unbelievers and sinners. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

6. يجادل ***yujâdilu***= he argues, debates, controverts (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 11:74, p. 704, n. 8).

7. i. e., their superstitions about the false gods.

8. يدحضوا ***yudhiḍû***(*na*) = they refute, disprove, invalidate (v. iii. m. pl. impfct. from *'ad-ḥada*, form IV of *daḥaḍa* [*daḥaḍ*], to refute. The terminal *nûn* is dropped because of a hidden *'an* in the *li* of motivation coming before the verb.

9. أنذروا ***'undhirû*** = they were warned, cautioned (v. iii. m. pl. past from *'andahra*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See *'undhira* at 6:19, p. 398, n. 4).

10. هزوا ***huzuwan*** (هزؤ ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:58, p. 359, n. 4.

فَأَعْرَضَ عَنْهَا	but turns away[1] from them
وَنَسِيَ مَا	and forgets[2] what
قَدَّمَتْ يَدَاهُ	his two hands have forwarded.[3]
إِنَّا جَعَلْنَا	Verily We have set
عَلَىٰ قُلُوبِهِمْ أَكِنَّةً	over their hearts veils[4] to
أَن يَفْقَهُوهُ	their understanding[5] it,
وَفِي آذَانِهِمْ وَقْرًا	and in their ears deafness.[6]
وَإِن تَدْعُهُمْ	And if you call them
إِلَى الْهُدَىٰ	to the guidance
فَلَن يَهْتَدُوا	they will not be guided[7]
إِذًا أَبَدًا ﴿٥٧﴾	even then ever.
وَرَبُّكَ	58. And your Lord
الْغَفُورُ	is the Most Forgiving,
ذُو الرَّحْمَةِ	Possessor of Mercy.
لَوْ يُؤَاخِذُهُم	Were He to take them to task[8]
بِمَا كَسَبُوا	for what they acquire[9]
لَعَجَّلَ لَهُمُ	He would have hastened[10] for
الْعَذَابَ	them the punishment;
بَل لَّهُم	but they have
مَّوْعِدٌ	an appointed time;[11]
لَّن يَجِدُوا مِن دُونِهِ	they shall not find beyond it
مَوْئِلًا ﴿٥٨﴾	any asylum.[12]

1. أعرض *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 17:83, p. 900, n. 6).

2. نسى ***nasiya***= he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See *nasîta* at 18:24, p. 919, n. 8).

3. i. e., of bad deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 8:51, p. 556, n. 7).

4. That is because of their turning away from the truth. أكنة ***'akinnah*** (pl.; s. كنة *kann/kinnah*) = covers, coverings, shelters, nests, veils. See at 17:46, p. 887, n. 6.

5. يفقهوا ***yafqahû***(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 17:46, p. 887, n. 7).

6. وقر ***waqr*** = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

7. يهتدوا ***yahtadû*** (*na*) =they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See *yahtadûna* at 5:104, p. 381, n.6).

8. i. e., immediately and without giving them respite to rectify and reform. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 16:60, 846, n. 6).

9. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 14:18, p. 793, n. 8).

10. عجل ***'ajjala*** = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of *'ajila* [*'ajal/'ajalah*], to hurry. See *yu'ajjilu* at 10:11, p. 639, n. 8).

11. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place. See at 18:48, p. 929, n. 6.

12. موئل ***maw'il*** = refuge, asylum.

وَتِلْكَ ٱلْقُرَىٰٓ 59. And those habitations,[1]
أَهْلَكْنَٰهُمْ We destroyed[2] them
لَمَّا ظَلَمُوا۟ when they trangressed;[3]
وَجَعَلْنَا لِمَهْلِكِهِم and had set for their destruc-
مَّوْعِدًا ﴿٥٩﴾ tion[4] an appointed time.

Section (*Rukû'*) 9

وَإِذْ قَالَ مُوسَىٰ 60. And when Mûsâ said
لِفَتَىٰهُ to his slave:[5]
لَآ أَبْرَحُ حَتَّىٰٓ "I shall not cease[6] until
أَبْلُغَ مَجْمَعَ I reach the confluence[7] of
ٱلْبَحْرَيْنِ the two seas
أَوْ أَمْضِىَ حُقُبًا or I go on[8] for ages."[9]
﴿٦٠﴾

فَلَمَّا بَلَغَا 61. So when they reached
مَجْمَعَ بَيْنِهِمَا the junction between the two
نَسِيَا حُوتَهُمَا they both forgot their fish,[10]
فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ but it took its way in the sea
سَرَبًا ﴿٦١﴾ as in a tunnel.[11]

فَلَمَّا 62. Then when
جَاوَزَا they had passed by[12]
قَالَ لِفَتَىٰهُ he said to his servant

1. i. e., the habitations of the peoples of the Prophets Hûd, Sâlih and Lut, peace be on them. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 12:108, p. 761, n. 9.

2. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/ halâk /tahlukah*], to perish. See at 15:4, p. 808, n. 2).

3. ظلموا *ẓalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:160, p. 527, n. 12).

4. مهلك ***mahlik*** = time or place of destruction (noun of place or time from *halaka*. See n. 2 above).

5. Here follows the second story of the *sûrah*. Mûsâ, accompanied by his slave Yûsha' ibn Nûn and taking a fish with them, set out in search of Khidr, one of Allah's chosen servants, being commanded by Allah to do so as he (Mûsâ) had boasted of being the wisest man (See *Bukhârî* nos. 4725-4727). فتى ***fatan*** (s.; pl. *fityân*) = young man, youth, slave. See at 12:30, p. 732, n. 8.

6. أبرح ***'abraḥa***(*u*) = leave, depart (v. i. s. impfct. from *bariḥa* [*barâḥ*], to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See at 12:80, p. 752, n. 3).

7. مجمع ***majma'*** = place of meeting, junction, union, confluence (noun of place from *jama'a* [*jam'*], to gather. See *ijtama'at* at 17:88,p. 901, n. 8.

8. أمضى ***'amḍî*** = I go away, advance, proceed, go on (v. i. s. impfct. from *maḍâ* [*muḍîy*], to go away, to pass. See *umḍû* at 15:65, p. 821, n. 1).

9. حقب ***ḥuqub*** (pl.; s. *ḥuqbah*) = long periods of time, ages.

10. حوت ***ḥût*** (s.; pl. *ḥîtân/aḥwât*) = fish, whale, Pisces.

11. سرب ***sarab*** (s.; pl. *asrâb*) = underground passage, tunnel, hole.

12. جاوزا ***jâwazâ*** = they crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, (v. iii. m. dual past from *jâwza* form III of *jâza* [*jawz/jawâz/majâz*], to pass, to be allowed. See *jâwaznâ* at 10:90, p. 669, n. 5).

ءَاتِنَا غَدَآءَنَا	"Bring us our breakfast;[1]
لَقَدْ لَقِينَا	we have indeed encountered[2]
مِن سَفَرِنَا هَٰذَا	on account of this our travel
نَصَبًا ﴿٦٢﴾	an exhaustion."[3]
قَالَ أَرَءَيْتَ	63. He said: "Do you see,
إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ	when we had taken shelter[4]
فَإِنِّى نَسِيتُ ٱلْحُوتَ	at the rock[5] I forgot the fish,
وَمَآ أَنسَىٰنِيهُ	and none made me forget[6] it
إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ	except Satan to mention it;
وَٱتَّخَذَ سَبِيلَهُۥ	and it took[7] its way[8]
فِى ٱلْبَحْرِ عَجَبًا ﴿٦٣﴾	in the sea surprisingly."[9]
قَالَ ذَٰلِكَ مَا	64. He said: " That is what
كُنَّا نَبْغِ	we had been desiring."[10]
فَٱرْتَدَّا	So they went back[11]
عَلَىٰٓ ءَاثَارِهِمَا	on their tracks[12]
قَصَصًا ﴿٦٤﴾	following the traces.[13]
فَوَجَدَا	65. So they found
عَبْدًا مِّنْ عِبَادِنَآ	one of Our servants
ءَاتَيْنَٰهُ رَحْمَةً	whom We had given mercy
مِّنْ عِندِنَا وَعَلَّمْنَٰهُ	from Us and had taught him

1. غداء ***ghadâ'*** (s.; pl. *'aghdiyah*) = breakfast, lunch.

2. لقينا ***laqînâ*** = we met, encountered, came across (v. i. pl. past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See *laqîtum* at 845, p. 563, n. 10).

3. نصب ***naṣab*** = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 15:48, p. 817, n. 8.

4. أوينا ***'awaynâ*** = we took shelter, betook ourselves, repaired (v. i. pl. past from *'awâ* [*awy*], to seek shelter. See *'awâ* at 18:10, p. 913, n. 1).

5. صخرة ***ṣakhrah*** (s.; pl. *ṣakharât*) = rock, boulder.

6. أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 12:42, p. 738, n. 3).

7. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 18:4, p. 911, n. 5).

8. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 5:77, p. 368, n. 7.

9. Because the fish became alive by Allah's will and it made its way through the water leaving a gap or tunnel in it. عجب ***'ajab*** (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel. See at 10:2, p. 635, n. 3.

10. He said so because he was told that he would meet Khidr at the spot where the fish was lost (See *Bukhârî*. no. 4725). نبغ ***nabghi***(*ī*) =we desire, seek, seek to attain, wish, covet (v. i. pl. impfct. from *baghâ* [*bughâ'*], to seek, desire. See *nabghî* at 12:66, p. 746, n. 2).

11. ارتدا ***irtaddâ*** = they (two) went back, retraced their steps, relapsed, retreated (v. iii. m. dual. past from *irtadda*, form VIII of *radda* [*radd*], to send back. See *irtadda* at 12:96, p. 757, n. 6).

12. ءاثار ***'âthâr*** (pl.; s. اثر *'athar*) = tracks, traces, vestiges, marks, remnants, antiquities. *'alâ 'atharihi* = on his track, at his heels, in his pursuit. See at 18:6, p. 912, n. 2.

13. قصصا (*qaṣaṣ*) = clippings, chips, cuttings, narratives. Used after *'athar* the word *qasasan* means: following the traces.

مِن لَّدُنَّا out of Our Grace[1]

عِلْمًا ﴿٦٥﴾ knowledge.

قَالَ لَهُۥ مُوسَىٰ 66. Mûsâ said to him:

هَلْ أَتَّبِعُكَ "May I follow[2] you

عَلَىٰٓ أَن تُعَلِّمَنِ on condition that you teach[3]

مِمَّا me something of what

عُلِّمْتَ you have been taught

رُشْدًا ﴿٦٦﴾ of good sense?"[4]

قَالَ إِنَّكَ 67. He said: "Verily you

لَن تَسْتَطِيعَ will not be able to carry on[5]

مَعِىَ صَبْرًا ﴿٦٧﴾ with me in patience."

وَكَيْفَ 68. "And how can you be

تَصْبِرُ عَلَىٰ مَا لَمْ patient[6] over what you do not

تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ encompass[7] in knowldge?"

قَالَ سَتَجِدُنِىٓ 69. He said: "You will find

إِن شَآءَ ٱللَّهُ صَابِرًا me, Allah willing, patient

وَلَآ أَعْصِى لَكَ and I shall not disobey[8] you

أَمْرًا ﴿٦٩﴾ in any matter."[9]

1. لدن ***ladun*** = near, in the presence of, before, in front of. من لدنا ***min ladunnâ***, on the part of us, i. e., out of our grace.

2. أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 10:15, p. 641, n. 10).

3. تعلم ***tu'allima*** (*u*) = you teach, instruct, inform, educate (v. ii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tu'allimûna* at 5:4, p. 328, n. 12).

4. رشد ***rushd*** = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

5. تستطع ***tastaṭî'a***(*u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:41, p. 926, n. 6.

6. تصبر ***taṣbiru*** = you be patient, bear calmy, persevere (v. ii. m. s. impfct. from *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 16:110, p. 865, n. 5).

7. تحط ***tuḥiṭ*** (*tuḥîtu*) = you encompass, encircle, surround, contain, comprehend, close in on from all sides (v. ii. m. s. impfct. from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. The final letter becomes vowelless because of the partcile *lam* coming before the verb; and hence the vowelless *yâ'* before the voewelless letter *ṭâ'* is dropped in order to avoid the meeting of two vowelless letters. See *'aḥâṭa* at 18:29, p. 922, n.2).

8. أعصى ***'a'ṣî*** = I disobey, defy, rebel (v. i. s. impfct. from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See *'aṣaytu* at 11:63, p. 701, n. 1).

9. أمر ***'amr*** (s.; pl. اوامر *'awâmir*/ امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 18:10, p. 913, n. 3.

قَالَ فَإِنِ اتَّبَعْتَنِي 70. He said: "If you follow[1] me
فَلَا تَسْـَٔلْنِي عَن then do not ask me about
شَيْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ anything until I initiate[2] to you
مِنْهُ ذِكْرًا ﴿٧٠﴾ about it the mention."[3]

Section (*Rukû'*) 10

فَٱنطَلَقَا 71. So they departed,[4] until
حَتَّىٰٓ إِذَا رَكِبَا when they boarded[5]
فِي ٱلسَّفِينَةِ the ship
خَرَقَهَا he made a bore[6] in it.
قَالَ أَخَرَقْتَهَا He[7] said: "Have you pierced
لِتُغْرِقَ it in order that you drown[8]
أَهْلَهَا its inmates?[9]
لَقَدْ جِئْتَ You have indeed done
شَيْـًٔا إِمْرًا ﴿٧١﴾ a thing very grave."[10]

قَالَ أَلَمْ أَقُل 72. He said: "Did I not say:
إِنَّكَ لَن تَسْتَطِيعَ You shall not be able[11] to
مَعِيَ صَبْرًا ﴿٧٢﴾ carry on with me in patience.?"

قَالَ 73. He said:
لَا تُؤَاخِذْنِي "Do not take me to task[12]
بِمَا نَسِيتُ for what I forgot

1. اتبعت ***ittaba'ta*** = you followed, pursued (v. ii. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 13:37, p. 781, n. 1).

2. أحدث ***'uḥditha***(*u*) = I cause to happen, initiate, bring about (v. i. s. impfct. from *aḥdatha*, form IV of *ḥadatha* [*ḥudûth*], to happen, to occur. The final letter takes *fatḥah* because of a hidden *'an* in *hattâ* coming before the verb).

3. ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See 21:50). See at 15:6, p. 808, n. 8.

4. انطلقا ***intalaqâ*** = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *tallaqtum* at 2:230, p. 114, n. 9).

5. ركبا ***rakibâ*** = they (two) rode, boarded, embarked on, mounted (v. iii. m. dual past from *rakiba* [*rukûb*], to ride, mount. See *tarkabû* at 16:8, p. 829, n. 11).

6. خرق *kharaqa* = he pierced, made a bore/hole, rent, violated (v. iii. m. s past [*kharq*], to tear, to rend. See *takhriqa* at 17:37, p. 884, n. 12).

7. i. e., Mûsâ (p. b. h.) said.

8. تغرق ***tughriqa***(*u*) = you drown, immerse, sink (v. ii. m. s. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned, to plunge. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yughriqa* at 17:69, p. 895, n. 13).

9. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 12:93, p. 756, n. 8.

10. امر ***'imr*** = very grave, grievous.

11. تستطع ***tastaṭî'a***(*u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See at 18:67, p. 927, n. 11).

12. لا تواخذ ***lâ tuwâkhidh*** = do not blame, censure, take to task, punish (v. ii. m. s. imperative {prohibition} from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See *yu'âkhidhu* at 18:58, 933, n. 8).

وَلَا تُرْهِقْنِي nor make me suffer[1]
مِنْ أَمْرِي for my affair
عُسْرًا ﴿٧٣﴾ any difficulty.[2]

فَانْطَلَقَا 74. Then they departed[3]
حَتَّىٰ إِذَا لَقِيَا until when they came across[4]
غُلَامًا فَقَتَلَهُ a boy he killed him.
قَالَ أَقَتَلْتَ He said: "Have you killed
نَفْسًا زَكِيَّةً an innocent[5] person
بِغَيْرِ نَفْسٍ not for a person?[6]
لَقَدْ جِئْتَ You have indeed done
شَيْئًا نُكْرًا ﴿٧٤﴾ a thing abominable."[7]

Part (Juz') 16

قَالَ أَلَمْ أَقُل ۞ 75. He said: "Did I not tell
لَّكَ إِنَّكَ لَن تَسْتَطِيعَ you that you shall not be able
مَعِيَ صَبْرًا ﴿٧٥﴾ to[8] bear with me calmly?"

قَالَ إِن سَأَلْتُكَ 76. He said: "If I ask you
عَن شَيْءٍ بَعْدَهَا about anything after this,
فَلَا تُصَاحِبْنِي do not keep me in company.[9]
قَدْ بَلَغْتَ You have indeed attained[10]
مِن لَّدُنِّي عُذْرًا ﴿٧٦﴾ from me[11] in excuse."[12]

1. لا ترهق ***lâ turhiq*** = do not make suffer, inflict, bear down, bring down on (v. ii. m. s. imperative {prohibition}. from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *yarhaqu* at 10:26, p. 647, n. 1).

2. عسر ***'usr*** = hardship, difficulty, distress. See at 2:185, p. 88, n. 53.

3. انطلقا ***intalaqâ*** = they (two) departed, took off, started off, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See at 18:71, p. 937, n. 4).

4. لقيا ***laqiyâ*** = they (two) met, came across, came by, encountered (v. iii. m. dual past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See *laqînâ* at 18:62, p. 935, n. 2).

5. زكية ***zakîyah*** (f. s., pl. *zakîyât*, m. *zakî*) = pure, sinless, guiltless, innocent. See *'azkâ* at 18:19, p. 917, n. 4).

6. i. e., not in legal retribution and retaliation for a person killed wrongly. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 16:111, p. 865, n. 7.

7. نكر ***nukr*** = denial, disavowal, disagreeable, abominable, detestable, not recognized.

8. تستطع ***tastaṭî'a(u)*** = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter takes *faṭḥah* because of the particle *lan* coming before the verb. See at 18:72, p. 937, n. 11).

9. لا تصاحب ***lâ tuṣâḥib*** = do not take in company, do not accompany (v. ii. m. s. imperative {prohibition}, from *ṣâḥaba*, form III of *ṣaḥiba* [*ṣuḥbah/ṣaḥâbah/ṣiḥâbah*], to be a companion. See *ṣâḥib* at 18:37, p. 925, n. 1).

10. بلغت ***balaghta*** = you reached, attained, arrived at (v. ii. m. s. past from *balaġaha* [*bulûgh*], to reach, to attain. See *yablugha* at 13:14, p. 769, n. 11).

11. لدن ***ladun*** = near, in the presence of, before, in front of. من لد ***min ladunnî***, from me, on my part. See *min ladunnâ* at 18:65, p. 936, n. 1.

12. عذر ***'udhr*** (s.; pl. *'a'dhâr)* = excuse, apology, reason. See *ya'tadhirûna* at 9:94, p. 617, n. 12.

فَٱنطَلَقَا حَتَّىٰٓ 77. Then they set out,[1] until

إِذَآ أَتَيَآ when they came to

أَهْلَ قَرْيَةٍ the people of a village.

ٱسْتَطْعَمَآ The two asked for food[2]

أَهْلَهَا from its inhabitatnts

فَأَبَوْا but they refused[3]

أَن يُضَيِّفُوهُمَا to play host[4] to them.

فَوَجَدَا فِيهَا Then they found therein

جِدَارًا يُرِيدُ أَن يَنقَضَّ a wall desiring[5] to collapse.[6]

فَأَقَامَهُۥ So he set it upright.[7]

قَالَ لَوْ شِئْتَ He[8] said: "If you wished

لَتَّخَذْتَ عَلَيْهِ you could have taken[9] on it a

أَجْرًا ﴿٧٧﴾ remuneration."

قَالَ 78. He said:

هَٰذَا فِرَاقُ "This is the parting[9]

بَيْنِى وَبَيْنِكَ between you and me.

سَأُنَبِّئُكَ I shall inform[10] you

بِتَأْوِيلِ of the interpretation[11] of

مَا لَمْ تَسْطِع what you were not able

عَّلَيْهِ صَبْرًا ﴿٧٨﴾ to have patience over."

أَمَّا ٱلسَّفِينَةُ 79. "As for the ship,

1. انطلقا ***intalaqâ*** = they (two) departed, took off, set out, were set free, were discharged (v. iii. m. dual past from *intalaqa*, form VII of *talaqa/taluqa* [*talâq/talâqah*] to be free/divorced, to be happy. See at 18:74, p. 938, n. 3).

2. استطعما ***istata'amâ*** = they (two) asked for food, prayed for meal (v. iii. m. dual past from *istata'ama*, form X of *ta'ima* [*ta'm*], to eat, to taste. See *yut'imu* at 6:14, p. 396, n. 9).

3. أبوا ***'abaw*** = they refused, declined, turned down (v. iii. m. pl. past from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *'abâ* at 17:99, p. 905, n. 16).

4. يضيفوا ***yudayyifû***(*na*) = they play host, entertain, receive hospitably (v. iii. m. pl. impfct. from *dayyafa*, form II of *dâfa* [*diyâfah*], to be a guest. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *dayf* at 15:51, p. 818, n. 1).

5. i. e., about to. يريد ***yuridu*** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 11:34, p. 690, n. 4).

6. ينقض ***yanqaḍḍa***(*u*) = he falls down, collapses, tumbles (v. iii. m. s. impfct. from *inqaḍḍa*, from VII of *qaḍḍa* [*qaḍḍ*], to pierce, to crush. The final letter takes *fatḥah* because of the particle *'an* coming before the verb).

7. أقام ***'aqâma*** = he properly performed, set upright (v. iii. m. s. past in form IV of *qâma*, to get up, stand up. See at 9:18, p. 584, n. 1).

8. i. e., Mûsâ (p.b.h.) said to Khidr.

8. اتخذت ***ittakhadhta*** = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 18:63, p. 935, n. 7).

9. فراق ***firâq*** = parting, separation, farewell, departure. See *farîq*, at 16:54, p. 844, n. 12.

10. أنبئ ***'unabbi'u*** = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 12:45, p. 739, n. 6).

11. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 17:35, p. 884, n. 9.

فَكَانَتْ لِمَسَٰكِينَ	it belonged to some poor men[1]
يَعْمَلُونَ فِى ٱلْبَحْرِ	working in the sea.
فَأَرَدتُّ	So I wished
أَنْ أَعِيبَهَا	to make it defective;[2]
وَكَانَ وَرَآءَهُم	for there was behind[3] them
مَّلِكٌ يَأْخُذُ	a king seizing[4]
كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾	every ship by force.[5]
وَأَمَّا ٱلْغُلَٰمُ	80. And as regards the boy,
فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ	his parents were believers,
فَخَشِينَآ	but we feared[6]
أَن يُرْهِقَهُمَا	that he would hurt[7] them
طُغْيَٰنًا وَكُفْرًا ﴿٨٠﴾	by transgression[8] and unbelief.
فَأَرَدْنَآ أَن	81. So we intended[9] that their
يُبْدِلَهُمَا رَبُّهُمَا	Lord give them in exchange[10]
خَيْرًا مِّنْهُ زَكَوٰةً	one better than him in purity[11]
وَأَقْرَبَ رُحْمًا ﴿٨١﴾	and closer[12] in affection.[13]
وَأَمَّا ٱلْجِدَارُ	82. And as for the wall, it
فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ	belonged to two orphan boys
فِى ٱلْمَدِينَةِ	in the city
وَكَانَ تَحْتَهُۥ	and there was under it

1. مساكين ***masâkîn*** (sing. *miskîn* = poor, humble, miserable. See at 5:89, p. 373, n. 11.

2. أعيب ***'a'îba(u)*** = I make defective, render faulty, mar, disfigure, damage (v. i. s. impfct. from *'âba* [*'ayb*], to be defective, to render faulty).

3. وراء ***warâ'*** = in the rear of, at the back of, behind, beyond, over and above. See at 14:17, p. 793, n. 1.

4. يأخذ ***ya'khudhu*** = he takes, seizes, gets hold of (v. iii. m. s. impfct. from *'akhadha* [*'akhdh*], to take. See *ittakhadhta* at 18:77, p. 939, n. 8).

5. غصب ***ghaṣb*** = forcible seizure, usurpation, arbitrariness.

6. خشينا ***khashînâ*** = we feared, apprehended, were afraid of, dreaded (v. i. pl. past from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 13:21, p. 773, n. 10).

7. يرهق ***yurhiqa(u)*** = he oppresses, hurts, makes suffer, inflicts, bears down, brings down on (v. iii. m. s. impfct. from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *turhiq* at 18:73, p. 938, n. 1).

8. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 17:60, p.890, n. 9.

9. أردنا ***'aradnâ*** = we willed, desired, intended, aimed at (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 17:16, p.878, n. 1).

10. يبدل ***yubdila(u)*** = he gives in exchange, exchanges, changes, alters, substitutes (v. iii. m. s. impfct. from *'abdala*, form IV of *badala* [*badl*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *baddalnâ* at 16:101, p. 861, n. 9).

11. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See *'azkâ* at 18:19, p. 917, n. 4; and *zakâh* at 2:43, p. 22, n. 2.

12. أقرب ***'aqrab*** = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 18:24, p. 920, n. 1).

13. رحم ***ruḥm***= affection, kindness.

كَنزٌ لَّهُمَا a treasure[1] for them
وَكَانَ أَبُوهُمَا and their father was
صَٰلِحًا a righteous person.
فَأَرَادَ رَبُّكَ Hence your Lord willed[2]
أَن يَبْلُغَآ that they attain[3]
أَشُدَّهُمَا their majority[4]
وَيَسْتَخْرِجَا كَنزَهُمَا and bring out[5] their treasure
رَحْمَةً مِّن رَّبِّكَ as a mercy from your Lord;
وَمَا فَعَلْتُهُۥ and I did not do it
عَنْ أَمْرِى on my own accord.[6]
ذَٰلِكَ تَأْوِيلُ This is the interpretation[7]
مَا لَمْ تَسْطِع of what you were not able[8]
عَّلَيْهِ صَبْرًا ﴿٨٢﴾ to have patience over.

Section (*Rukû'*) 11

وَيَسْـَٔلُونَكَ 83. And they ask you
عَن ذِى ٱلْقَرْنَيْنِ about Dhû al-Qarnayn.[9]
قُلْ سَأَتْلُوا۟ عَلَيْكُم Say: "I shall recite unto you
مِّنْهُ ذِكْرًا ﴿٨٣﴾ of him an account."

إِنَّا مَكَّنَّا 84. We indeed established[10]
لَهُۥ فِى ٱلْأَرْضِ him in the earth
وَءَاتَيْنَٰهُ and gave him
مِن كُلِّ شَىْءٍ سَبَبًا ﴿٨٤﴾ of everything a means.[11]

1. كنز ***kanz*** (s.; pl. *kunûz*) = treasure.

2. أراد ***'arâda*** = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 17:103, p. 907, n. 4).

3. يبلغا *yablughâ(ni)* = they (two) attain, reach, arrive at (v. iii. m. dual impfct. from *balagha* [*bulûgh*], to reach. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yablugha* at 13:14, p. 769, n. 11).

4. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority. See at 17:34, p. 883, n. 12.

5. يستخرجا ***yastakhrijâ(ni)*** = they (two) bring out, extract, take out, get out, remove, derive, deduce, draw (v. iii. m. dual impfct. *istakhraja*, form X of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *'an*. See *istakhraja* at 12:76, p. 750, n. 3).

6. أمر ***'amr*** (s.; pl. أوامر *'awâmir*/ أمور *'umûr*) = order, command, decree/ matter, issue, affair. *'an 'amrî* , out of my command, i. e., of my own accord. See at 18:69, p. 936, n. 9.

7. تأويل ***ta'wîl*** (s.; pl. تأويلات *ta'wîlât*) = interpretation, explanation, final sequel, ultimate result (verbal noun in form II of *'âla* [*'awl/ma'âl*], to return, to revert. See at 18:78, p. 939, n. 11.

8. تسطع ***tasṭi'*** (originally *tastaṭî'u*) = you are able to, are able to carry on, capable of, can afford (v. ii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See *tastaṭî'a* at 18:75, p. 938, n. 8.

9. Literally "Possessor of two horns/ peaks /ages /generations". The title is obviously figurative, not literal. There are a number of suggestions about his identification, but none seems quite satisfactory. (The best argument in favour of Alexander the Great of Macedonia is advanced by A. Yusuf Ali. See his Appendix VI to his translation of *sûrat al-Kahf*).

10. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makuna* [*makânah*], to be strong. See at 12:56, p. 742, n. 1).

11. سبب *sabab* (s. ; pl. *'asbâb*) = cause, reason, rope, way, means (for obtaining something). See *'asbâb* at 2:166, p. 78, n. 9.

فَأَتْبَعَ سَبَبًا ﴿٨٥﴾ 85. So he pursued[1] a way.

حَتَّىٰٓ إِذَا بَلَغَ 86. Till when he reached

مَغْرِبَ ٱلشَّمْسِ the setting place[2] of the sun.[3]

وَجَدَهَا تَغْرُبُ فِى عَيْنٍ He found it setting in a spring[4]

حَمِئَةٍ muddy and murky;[5]

وَوَجَدَ عِندَهَا قَوْمًا and he found near it a people.

قُلْنَا We said:[6] "O Dhû

يَٰذَا ٱلْقَرْنَيْنِ al-Qarnayn,

إِمَّآ أَن تُعَذِّبَ you may either punish

وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ or adopt[7] in respect of them

حُسْنًا ﴿٨٦﴾ a benevolent course."[8]

قَالَ أَمَّا مَن 87. He said: "As for the one

ظَلَمَ who transgresses,[9]

فَسَوْفَ نُعَذِّبُهُۥ we shall punish him;

ثُمَّ يُرَدُّ then he will be returned[10]

إِلَىٰ رَبِّهِۦ to his Lord

فَيُعَذِّبُهُۥ and He will punish him with

عَذَابًا نُّكْرًا ﴿٨٧﴾ a punishment unprecedented."[11]

وَأَمَّا مَنْ 88. "And as for the one who

ءَامَنَ believes[12]

وَعَمِلَ صَٰلِحًا فَلَهُۥ and acts rightly,[13] his will be

1. أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 15:18, p. 811, n. 5).

2. مغرب ***maghrib*** = time or place of sunset, west (noun of place and time from *gharaba* [*ghurûb*], to set. See *gharabat* at 18:17, p. 915, n. 8.

3. i. e., a place in the extreme west where he did not find anything before him except a spring or sea, not literally a place were the sun set. See the ref. in the next note).

4. As Fakhr al-Dîn ai Râzî explains (*Al-Tafsîr al-Kabîr*, XI, 167-168) , it appeared to Dhû al-Qarnayn that the sun set in the spring or sea, just as a man standing on the shore of a sea sees the sun setting in the sea. عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 2:60, p. 28, n. 5.

5. حمئة ***ḥami'ah*** = muddy and murky.

6. i. e., Allah communicated to him either by *waḥy* or *ilhâm*. This indicates that Dhû al-Qarnayn, whoever he might have been, was a Prophet (See *Ṣafwat*, p. 387).

7. تتخذ ***tattakhidha***(*u*) = you take, take up, adopt, (v. ii. m. s. impfct. from *ittakhadha*, form VIII *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* for the particle *'an* coming before the verb. See *tattakhidhûna* at 18:50, p. 930, n. 2).

8. حسن ***ḥusn*** = beauty, handsomeness, benevolence. Here the abstract noun is used to denote handsome and benevolent treatment.

9. i. e., does not believe in the Oneness of Allah and commits *shirk*. This meaning is clear from the next *'âyah* which speaks of the opposite type. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلم ***ẓalama*** = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See *ẓalamû* at 16:84, p. 855, n. 10).

10. يرد ***yuraddu*** = he or it is repulsed, returned, reverted (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 16:70, p. 849, n. 7).

11. نكر ***nukr*** = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:74, p. 938, n. 7.

12. i. e., believes in the Oneness of Allah (*tawhîd*).

13. i. e., according to the directives of Allah and His Messenger.

جَزَآءَ ٱلْحُسْنَىٰ a reward the very best;[1]

وَسَنَقُولُ لَهُۥ and we shall say to him

مِنْ أَمْرِنَا of our command

يُسْرًا ﴿٨٨﴾ an easy one."[2]

ثُمَّ أَتْبَعَ سَبَبًا ﴿٨٩﴾ 89. Then he pursued[3] a way.

حَتَّىٰٓ إِذَا بَلَغَ 90. Till when he reached[4]

مَطْلِعَ ٱلشَّمْسِ the rising place[5] of the sun.

وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ He found it rising[6] over a people

لَّمْ نَجْعَل لَّهُم We had not made for them

مِّن دُونِهَا سِتْرًا ﴿٩٠﴾ against it[7] any veil.[8]

كَذَٰلِكَ 91. That was so;

وَقَدْ أَحَطْنَا and We encompassed[9]

بِمَا لَدَيْهِ what he had with him

خُبْرًا ﴿٩١﴾ in knowledge.[10]

ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ 92. Then he followed a way.

حَتَّىٰٓ إِذَا بَلَغَ 93. Till when he rached

بَيْنَ ٱلسَّدَّيْنِ between the two barriers.[11]

وَجَدَ مِن دُونِهِمَا He found[12] beyound the two

1. حسنى *ḥusnâ* (f.; m. *'ahsan*) the best, most beautiful. See at 17:110, p. 909, n. 4.

2. i. e., we shall treat them leniently and with sympathy. يسر ***yusr*** = ease, facility. See at 2:185, p. 88, n. 4.

3. أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 18:85, p. 942, n. 1).

4. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from ***bulûgh***, to reach. See at 12:22, p. 729, n. 7).

5. i. e., a place in the east where he could proceed no further. مطلع ***maṭli'*** (s.; pl. *maṭâli'*) = time or place of rising (noun of place or time from *ṭala'a* [*ṭulû'*), to rise. See *tattli'* at 5:13, p. 335, n. 7.

6. تطلع ***taṭlu'u*** = she or it rises, ascends, gets up (v. iii. f. s. impfct. from *ṭala'a*. See n. 5 above).

7. i. e., against the sun. This means that the people had no shelter against the sun, living apparently in the open without any houses and buildings.

8. ستر ***sitr*** (s.; pl. *sutûr/astâr*) = veil, screen, curtain, covering, pretext, excuse. See *mastûr* at 17:45, p. 887, n. 5.

9. i. e., Allah knew all that he, Dhû al-Qarnayn, had with him of means and intentions. أحطنا ***'aḥaṭnâ*** = we encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended (v. i. pl. past from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See *'aḥâṭa* at 18:29, p. 922, n.2).

10. خبر ***khubr*** = knowledge, experience, to know by experience.

11. Most probably between two mountains in the region in Central Asia, southeast of Bukhara (A. Yusuf Ali's Appendix VI to his translation of *sûrat al-Kahf*). سدين ***saddayn*** (dual; acc./gen. of سدان *saddân;* s. سد *sadd*, pl. سدود *sudûd*/ اسداد *asdâd*) = two barriers, obstructions, obstacls, mounds, dams, barrages, hurdles.

12. وجد ***wajada*** = he found, got, came across (v. iii. m. s. past [from *wujûd*], to find. See *tajidu* at 3:37, p. 170, n. 3).

قَوْمًا	a people
لَّا يَكَادُونَ يَفْقَهُونَ	not about to[1] understanding[2]
قَوْلًا ﴿٩٣﴾	a word.
قَالُوا	94. They said:
يَا ذَا الْقَرْنَيْنِ	"O Dhû al-Qarnayn,
إِنَّ يَأْجُوجَ وَمَأْجُوجَ	verily Gog and Magog[3] are
مُفْسِدُونَ فِي الْأَرْضِ	mischief makers[4] in the land.
فَهَلْ نَجْعَلُ لَكَ	So shall we set[5] for you
خَرْجًا عَلَىٰ	a tribute[6] on condition
أَن تَجْعَلَ	that you make
بَيْنَنَا وَبَيْنَهُمْ	between us and them
سَدًّا ﴿٩٤﴾	a barrier?"[7]
قَالَ	95. He said:
مَا مَكَّنِّي فِيهِ	"What my Lord has placed[8]
رَبِّي خَيْرٌ	me in[9] is better.
فَأَعِينُونِي	So you all assist[10] me
بِقُوَّةٍ أَجْعَلْ	with force,[11] I shall make
بَيْنَكُمْ وَبَيْنَهُمْ	between you and them
رَدْمًا ﴿٩٥﴾	a rampart."[12]
آتُونِي	96. "You all bring me

1. لا يكادون ***lâ yakâdûna*** = they are not close to, about to (v. iii. m. pl. impfct. from *kâda* [*kawd*] to be about to . See at 4:78, p. 276, n. 1).

2. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 9:127, p. 634, n. 3.

3. They were two powerful and invading tribes, most probably of the Mongol race.

4. i. e., they used to carry out raids on their land. مفسدون ***mufsidûn*** (pl., s. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:40, p. 652, n. 8).

5. نجعل ***naj'alu*** = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnâ* at 18:52, p. 931, n. 3).

6. خرج ***kharj*** = tribute, land tax, outlay, expenditure.

7. سد ***sadd*** (s. ; pl. *sudûd/asdâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:93, p. 943, n. 11.

8. مكن ***makkana*** (*makkannî* = *makkana+nî*) = he established, placed, put in a position, established firmly, strengthened (v. iii. s. past in form II of *makuna* [*makânah*], to be strong. See *makkannâ* at 18:84, p. 941, n. 10).

9. i. e., of resources and wealth.

10. أعينوا ***'a'înû*** = (you all) help, assist (v. ii. m. pl. imperative from *'a'âna*, form IV of *'âna* [*'awn*], to assist, help. See *ista'înû* at 7:128, p.511, n. 9).

11. i. e., with work-force, man-power, labour. قوة ***quwwah*** (s.; pl.قوات *quwwât*/ قوى *quwan*) = force, power, strength, firmness. See at 7:145, p. 519, n. 4.

12. ردم ***radm*** = rampart, a high and strong wall, barrier, dam, filling up.

زُبَرَ الْحَدِيدِ blocks[1] of iron."

حَتَّىٰ إِذَا سَاوَىٰ Till when he levelled[2]

بَيْنَ الصَّدَفَيْنِ between the two cliffs[3]

قَالَ انفُخُوا he said: "You all blow."[4]

حَتَّىٰ إِذَا جَعَلَهُ نَارًا Till when he made it a fire

قَالَ آتُونِي he said: "Bring me,

أُفْرِغْ عَلَيْهِ I shall pour[5] over it

قِطْرًا ﴿٩٦﴾ molten brass."[6]

فَمَا اسْطَاعُوا 97. So they were not able to[7]

أَن يَظْهَرُوهُ to surmount[8] it

وَمَا اسْتَطَاعُوا nor were they able to

لَهُ نَقْبًا ﴿٩٧﴾ tunnel it through.[9]

قَالَ هَٰذَا رَحْمَةٌ 98.He said:"This is a mercy[10]

مِّن رَّبِّي from my Lord.

فَإِذَا جَاءَ So when there will come

وَعْدُ رَبِّي the promise[11] of my Lord,

جَعَلَهُ دَكَّاءَ He will make it dusts;[12]

وَكَانَ وَعْدُ رَبِّي and the promise of my Lord

حَقًّا ﴿٩٨﴾ is true."

وَتَرَكْنَا 99. And We shall leave[13]

1. زبر ***zubar*** (pl.; s. *zubrah*) = pieces of iron, iron blocks.

2. ساوى ***sâwâ*** = he levelled, made equal, equalized (v. iii. m. s. past in form III of *sawiya* [*siwan*], to be equal. See *tastawûna* at 16:75, p. 851, n. 11).

3. صدفين ***ṣadafayn*** (dual.; acc./gen. of *ṣadafân*; s. *ṣadaf*; pl. *aṣdâf*) = two peaks, cliffs, sides, very high thing, pearl oysters.

4. i. e., for the purpose of making fire. انفخوا ***unfukhû*** = (you all) blow, breathe, inflate (v. ii. m. pl. imperative from *nafakha* [*nafkh*], to blow. See *nafakhtu* 15:28, p. 813, n. 7).

5. أفرغ ***ufrigh***(*u*) = I pour out, empty, void, vacate, unload (v. i. s. impfct. from *'afragha* form IV of *faragha*/*farigha* [*furûgh*/*firâgh*], to be empty. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See *'afrigh* at 7:126, p. 511, n. 9).

6. قطر ***qiṭr*** = molten brass, copper, iron.

7. استطاعوا ***istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 2:217, p. 105, n.11).

8. يظهروا ***yaẓharû***(*na*) = they become visible, overcome, surmount, triumph, get the better of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 18:20, p. 917, n. 7).

9. نقب ***naqb*** = digging, piercing, excavating, tunnelling, boring. See *naqîb* at 5:11, p. 333, n. 13.

10. It is noteworthy that Dhû al-Qarnayn attributed the achievement to the mercy of Allah. He also said that the iron wall barier which he made was not anything permanent but would be destroyed when Allah willed it.

11. i. e., the promise of destruction and resurrection. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 10:55, p. 657, n. 4.

12. دكاء ***dakkâ'*** = dusts, crushed rock, ballast.

13. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See *taraktu* at 12:37, p. 735, n.11.

بَعْضَهُمْ يَوْمَئِذٍ some of them that day[1] to
يَمُوجُ فِي بَعْضٍ roll like waves[2] into others;
وَنُفِخَ فِي الصُّورِ and blown[3] will be the trumpet,[4]
فَجَمَعْنَاهُمْ then We shall collect[5] them
جَمْعًا ﴿٩٩﴾ in a gathering.[6]

وَعَرَضْنَا 100. And We shall lay[7]
جَهَنَّمَ يَوْمَئِذٍ the hell that day
لِّلْكَافِرِينَ befor the unbelievers
عَرْضًا ﴿١٠٠﴾ in a display.[8]

الَّذِينَ 101. To those whose
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ eyes were in a cover[9]
عَن ذِكْرِي from My reminder[10]
وَكَانُوا لَا يَسْتَطِيعُونَ and they had been unable[11]
سَمْعًا ﴿١٠١﴾ to hear.[12]

Section (*Rukû'*) 11

أَفَحَسِبَ 102. Do then there think[13]
الَّذِينَ كَفَرُوا those who disbelieve
أَن يَتَّخِذُوا that they may take[14]
عِبَادِي مِن دُونِي My servants in lieu of Me
أَوْلِيَاءَ as friend-protectors?

1. i. e., on the Day of Resurrection and Judgement.

2. يموج ***yamûju*** = he or it rolls, ripples, surges, comes in waves (v. iii. m. s. impfct. from *mâja* [*mawj/mawjân*], to roll, to come in waves. See *mawj* at 11:43, p. 693, n. 6).

3. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See *unfukhû* at 18:96, p. 945, n. 4).

4. صور *ṣûr* = horn, bugle, trumpet. See at 6:74, p. 421, n. 2.

5. جمعنا ***jama'nâ*** = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 3:25, p. 164, n. 7).

6. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation. See n. 4 above and at 12:48, p. 483, n. 12.

7. عرضنا ***'araḍnâ*** = we displayed, exhibited, set forth, laid, laid before, demonstrated (v. i. pl. past from *'araḍa* [*'arḍ*], to show, demonstrate, to be visible. See *'araḍa* at 2:31, p. 17, n. 5.

8. عرض ***'arḍ*** = breadth, display, show, exhibition, proposition. See n. 7 above.

9. غطاء ***ghiṭâ'*** (s.; pl. *'aghṭiyah*) = cover, covering, wrap, wrapping, envelop, lid .

10. i. e., the Qur'ân. ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 18:70, p. 937, n. 3.

11. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 17:48, p. 888, n. 6).

12. i. e., the message and the warning. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 16:108, p. 864, n. 7.

13. حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *hasiba* [*ḥisbân/maḥsabah*], to deem, to regard. See *ḥasibta* at 18:9, p. 912, n. 9).

14. يتخذوا ***yattakhidhû(na)*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The terminal *nûn* is dropped because of

إِنَّآ أَعْتَدْنَا We have indeed made ready[1]
جَهَنَّمَ لِلْكَٰفِرِينَ hell for the unbelievers
نُزُلًا ﴿١٠٢﴾ as entertainment.[2]

قُلْ هَلْ نُنَبِّئُكُمْ 103. Say: "Shall We inform[3]
بِٱلْأَخْسَرِينَ you of the worst losers[4]
أَعْمَٰلًا ﴿١٠٣﴾ in deeds?[5]

ٱلَّذِينَ 104. Those[6] of whom
ضَلَّ سَعْيُهُمْ lost[7] is their effort[8]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life though
وَهُمْ يَحْسَبُونَ أَنَّهُمْ they think[9] that they are doing
يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ good[10] in performance.[11]

أُو۟لَٰٓئِكَ ٱلَّذِينَ 105. They are the ones who
كَفَرُوا۟ disbelieve
بِـَٔايَٰتِ رَبِّهِمْ in the signs[12] of their Lord
وَلِقَآئِهِۦ and the meeting[13] with Him.
فَحَبِطَتْ أَعْمَٰلُهُمْ So their deeds go in vain[14]
فَلَا نُقِيمُ and We shall not set up[15]
لَهُمْ يَوْمَ for them on the Day of
ٱلْقِيَٰمَةِ Resurrection
وَزْنًا ﴿١٠٥﴾ any balancing.

the particle *'an* coming before the verb. See at 7:146, p. 519, n. 10).

1. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 18:29, p. 922, n. 1).

2. نزل ***nuzul*** *(s.; pl.* 'anzâl = that which is prepared for a guest, entertainment.

3. نبيء ***nunabbi'u*** = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 10:23, p. 645, n. 9).

4. أخسرين ***akhsarîn*** (pl.; acc./gen. of *'akhsarûn*; s.*'akhsar*; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *khâsirûn*at 16:109, p. 865, n. 1).

5. i. e., their deeds earn no merit and go in vain.

6. i. e., they are those whose efforts have been lost because of their unbelief.

7. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 17:67, p. 895, n. 1).

8. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt/effort. See at 2:260, p. 136, n. 5).

9. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 7:30, p. 475, n. 6).

10. يحسنون ***yuḥsinûna*** = they do good, perform well, (v. iii. m. pl. impfct. *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good, handsome. See *'aḥsanû* at 16:30, p. 836, n. 9) .

11. صنع ***ṣun'*** = to do, to perform, to produce. See *yaṣna'ûna* at 16:112, p. 866, n. 9.

12. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 9:65, p. 605, n. 3.

13. i. e., on the Day of Judgement. لقاء ***liqâ'*** = meeting, encounter. See at 7:147, p. 520, n. 3.

14. حبطت ***habiṭat*** = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. See at 9:69, p. 607, n. 2).

15. نقيم ***nuqîmu*** = we set up, erect, perform, straighten, make rise (v. i. pl. impfct. from

ذَٰلِكَ 106. That will be

جَزَآؤُهُمْ جَهَنَّمُ their reward[1] – Hell,

بِمَا كَفَرُوا۟ for they disbelieved[2]

وَٱتَّخَذُوٓا۟ ءَايَٰتِى and took[3] My signs

وَرُسُلِى and My Messengers

هُزُوًا ﴿١٠٦﴾ in ridicule.[4]

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ 107. Verily those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,[5]

كَانَتْ لَهُمْ theirs shall be

جَنَّٰتُ ٱلْفِرْدَوْسِ the Garden of Firdaus

نُزُلًا ﴿١٠٧﴾ in entertainment.[6]

خَٰلِدِينَ فِيهَا 108. Abiding for ever[7] therein.

لَا يَبْغُونَ They will not desire[8]

عَنْهَا حِوَلًا ﴿١٠٨﴾ from it any dislocation.[9]

قُل لَّوْ كَانَ ٱلْبَحْرُ 109. Say: "Were the ocean

مِدَادًا لِّكَلِمَٰتِ رَبِّى ink[10] for the words of my Lord,

لَنَفِدَ surely exhausted[11] would be

ٱلْبَحْرُ قَبْلَ أَن the ocean before that

تَنفَدَ exhausted[11] would be

كَلِمَٰتُ رَبِّى the words of my Lord,

'aqâma, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up. See *'aqâmû* at 5:170, p. 532, n. 5).

1. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 17:63, p. 893, n. 8).

2. كفروا ***kafarû*** = they disbelieved, denied, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 9: 80, p.612, n. 4).

3. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:15, p. 914, n. 6).

4. هزوا ***huzuwan*** (هزء ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 18:56, p. 932, n. 10.

5. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaha* [*ṣalâh/ṣulûh/maṣlaḥah*], to be good, right. See at 18:46, p. 928, n. 3).

6. نزل ***nuzul*** (s.; pl. *'anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 18:102, p. 947, n. 2.

7. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 16:29, p. 836, n. 4.

8. حول ***hiwal*** = change of place, dislocation.

9. مداد ***midâd*** = ink, manure, lamp oil.

10. نفد ***nafida*** = he or it ran out, wore out, was depleted/exhausted/used up (v. iii. m. s. past from *nafad/nafâd*, to be exhausted/ used up. See *yanfadu* at 16:96, p. 860, n. 4.).

11. i. e., it will run out before completing the recording and writing of the words of my Lord, so vast and unending these are in content and import.

تنفد ***tanfada(u)*** = se or it runs out, wears out, is deppleted/exahausted/used up (v. iii. f. s. impfct. from *nafida*. The final letter takes *fathah* because

وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾

even if We came up with its like[1] in replenishment.[2]

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴿١١٠﴾

110. Say: "I am but a human being[3] like you. It is communicated[4] to me that your god is but God the One.[5] So whoever is wont to look forward[6] to meeting[7] his Lord, let him do the right deed and not associate[8] in the worship of his Lord anyone.

of the particle *'an* coming before the verb. See n. 10. above.

1. مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 4:10, p. 241, n. 2.

2. مدد ***madad*** (s.; pl. *'amdâd*) = help, aid, support, reinforcement, replenishment.

3. This *'âyah* emphasizes that the Messenger of Allah, peace and blessings of Allah be on him, was only a human being with the exception that he received *wahy* from Allah. It is a reply to the misgivings and objections of the unbelievers as to how a human being like themselves could be Allah's messenger. بشر ***bashar*** = man, human being, mankind. See at 17:94, p. 903, n. 12.

4. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 10:109, p. 676, n. 4). The word *waḥy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

5. The central and constant message delivered by all the Prophets is that of monotheism, *tawhîd* and, conversely, prohibition and denunciation of polytheism, *shirk*.

6. يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See *yarjûna* at 17:157, p. 891, n. 3).

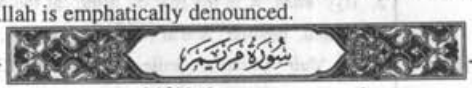
7. لقاء ***liqâ'*** = meeting, encounter. See at 7:147, p. 520, n. 3.

8. لا يشرك ***lâ yushrik*** = let him not associate, set a partner, give a share to (v. iii. m. s. imperative {prohibition} from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *yushriku* at 18:26, p. 920, n. 8).

19. *SÛRAT MARYAM*

Makkan: 98 *'âyahs*

This is also a Makkan *sûrah* which deals with monotheism (*tawḥîd*) — belief in the existence and Oneness of Allah together with belief in Resurrection, Judgement, reward and punishment. In the context of these themes it mentions the stories of some Prophets. Reference is made first to Prophet Zakarîyâ, peace be on him, whom Allah bestowed a son, Yaḥyâ, peace be on him, at a very advanced age when his (Zakarîyâ's) wife had become barren. This fact is mentioned to illustrate the power of Allah. It is followed by a still more miraculous power of Allah, namely, the birth of 'Îsâ, peace be on him, to Maryam without any father. The *sûrah* is named after her. It also refers to some other Prophets, namely, Isḥâq, Ya'qûb, Mûsâ, Hârûn, Ismâ'îl, Idrîs and Nûḥ, peace be on them, to bring home the fact that Allah's message through all these Prophets has been the same, that of *tawḥîd* and call to abandon all shades of polytheism (*shirk*). Attention is drawn also to the inevitability of Resurrection and Judgement and the horrors and vehemence accompanying them. At the end the sin and enormity of ascribing a son to Allah is emphatically denounced.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

كٓهيعٓصٓ ① 1. *Kâf-Hâ-Yâ-'Ayn-Ṣâd.*[1]

ذِكْرُ 2. It is a citation[2]

رَحْمَتِ رَبِّكَ of the mercy[3] of your Lord

عَبْدَهُۥ زَكَرِيَّآ ② to His servant Zakarîyâ.

إِذْ نَادَىٰ 3. When he called out[4]

رَبَّهُۥ to his lord

نِدَآءً خَفِيًّا ③ a call in secret.[5]

قَالَ رَبِّ 4. He said: "My Lord,

إِنِّى وَهَنَ verily I, feeble has become[6]

ٱلْعَظْمُ مِنِّى the bone of mine

وَٱشْتَعَلَ ٱلرَّأْسُ and flared up[7] is the head[8]

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. ذكر *dhikr* = citation, recollection, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 18:100, p. 946, n. 10.

3. i. e. a special mercy of bestowqal of a son at his very old age, as mentioned in the succeeding *âyahs*.

4. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 7:50, p. 484, n. 6).

5. i. e., Zakarîyâ prayed secretly. The prayer is mentioned in the next *'âyah*. خفي ***khafîy*** = secret, unseen, invisible, concealed.

6. وهن ***wahana*** = he or it became weak, feeble, low, felt run down, languished (v. iii. m. s. past from وهن *wahn*, to be weak, to languish. See *wahanâ* at 3:146, p. 212, n. 3).

7. اشتعل ***ishta'ala*** = it caught fire, blazed, flared up (v. iii. m. s. past in form VIII of *sha'ala* [شعل *sha'l*], to ignite, to set on fire. اشتعل الرأس شيبا *ishta'ala al-ra's shayban* is an idiom meaning "the head, i. e., hair turned white because of old age."

8. i. e., hair. *ra's* (*s.*; pl. *ru'ûs*) = head, chief, peak, apex. See *ru'ûs* at 2:279, p. 146, n. 4.

شَيْبًا	in greyness;[1]
وَلَمْ أَكُنْ	and I had never been
بِدُعَآئِكَ	in my prayer to You
رَبِّ شَقِيًّا ﴿٤﴾	My Lord, unhappy.[2]
وَإِنِّي خِفْتُ	5. And I indeed fear[3]
ٱلْمَوَٰلِيَ مِن وَرَآءِي	the inheritors[4] after[5] me
وَكَانَتِ ٱمْرَأَتِي	and my wife is
عَاقِرًا فَهَبْ لِي	barren.[6] So bestow[7] on me
مِن لَّدُنكَ	out of your Grace
وَلِيًّا ﴿٥﴾	a next of kin.[8]
يَرِثُنِي	6. He will be heire[9] to me
وَيَرِثُ	and inherit
مِنْ ءَالِ يَعْقُوبَ	from the family of Ya'qûb;
وَٱجْعَلْهُ رَبِّ	and make him, My Lord,
رَضِيًّا ﴿٦﴾	a pleasant one.[10]
يَٰزَكَرِيَّآ	7. "O Zakarîyâ,
إِنَّا نُبَشِّرُكَ	Verily We give you the good
بِغُلَٰمٍ	tidings[11] of a boy[12]
ٱسْمُهُۥ يَحْيَىٰ	whose name will be Yaḥyâ.
لَمْ نَجْعَل لَّهُۥ	We did not make for him
مِن قَبْلُ سَمِيًّا ﴿٧﴾	before a namesake.[13]

1. شيب ***shayb*** = greyness or whiteness of the hair, old age.

2. This means that Zakarîyâ (p. b. h.) was hopeful of the mercy of Allah. شقى ***shaqîy*** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'îl* from *shaqâ /shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable. See at 11:105, p. 715, n. 6).

3. خفت ***khiftu*** = I feared, apprehended, dreaded, was afraid (v. i. pl. past from *khâfa* [*khawf*], to fear. See *nukhawwifu* at 17 :60, p. 892, n.4).

4. موالى ***mawâlî*** (pl.; s. *mawlâ*) = inheritors, heirs, patrons, friends. See at 4:33, p. 254, n. 12.

5. وراء ***warâ'*** = in the rear of, after, at the back of, behind, beyond . See at 18:79, p. 940, n. 3.

6. عاقر ***'âqir*** = barren, sterile (f.). See at 3:40, p. 171, n. 11.

7. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 3:38, p. 170, n. 8).

8. i. e., successor. ولي ***walîy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 18:26, p. 920, n. 7.

9. i. e., particularly *nubûwwah* and the task of making the call to monotheism and the worship of Allah Alone. يرث ***yarithu*** = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 4:176, p. 324, n. 8).

10. i. e., a pleasant one to You and to Your servants. رضي ***raḍîy*** (s.; pl. *'arḍiyâ'*) = pleasant, satisfied, agreeable. See *raḍû* at 10:7, p. 638, n. 7.

11. Allah granted the prayer of Zakarîyâ (p. b. h.) and gave him the good tidings of a son to be born to him. نبشر ***nubashshiru*** = we give the good tidings, convey the good news (v. i. pl. impfct. from *bashshara*, from II of *bashara/bashira* [*bishr/ bushr*], to be happy. See *bashsharnâ* at 15:53, p. 818, n. 5).

12. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 15:53, p. 818, n. 6.

13. سمي ***samîy*** = namesake, compeer. See *sammaytum* at 12:40, p. 736, n. 8.

قَالَ رَبِّ 8. He said: "My Lord,
أَنَّىٰ يَكُونُ لِي how can there be to me
غُلَٰمٌ a son,
وَكَانَتِ ٱمْرَأَتِي while my wife has been
عَاقِرًا وَقَدْ بَلَغْتُ barren[1] and I have attained[2]
مِنَ ٱلْكِبَرِ of old age[3]
عِتِيًّا ﴿٨﴾ an extremity."[4]

قَالَ 9. He said:
كَذَٰلِكَ "So it shall be.[5]
قَالَ رَبُّكَ Your Lord said:
هُوَ عَلَيَّ هَيِّنٌ It is on My part easy;[6]
وَقَدْ خَلَقْتُكَ and indeed I created[7] you
مِن قَبْلُ before
وَلَمْ تَكُ شَيْـًٔا ﴿٩﴾ and you had been nothing."

قَالَ رَبِّ 10. He said: "My Lord,
ٱجْعَل لِّيٓ ءَايَةً set[8] for me a sign."[9]
قَالَ ءَايَتُكَ He said: "Your sign is
أَلَّا تُكَلِّمَ that you shall not speak[10] to
ٱلنَّاسَ men
ثَلَٰثَ لَيَالٍ for three nights,[11]
سَوِيًّا ﴿١٠﴾ being sound."[12]

1. عاقر *'âqir* = barren, sterile (f.). See at 19:5, p. 951, n. 6.

2. بلغت ***balaghtu*** = I reached, attained, arrived at (v. i. s. past from *balagaha* [*bulûgh*], to reach, to attain. See *balaghta* 18:76, p. 938, n.10).

3. كبر ***kibar*** = old age, greatness, eminence, bigness, grandeur, magnitude. See at 15:54, p. 818, n. 9.

4. Zakarîyâ (p. b. h.) was not despaired of his prayer being granted, but when he was given the good news of a son to be born to him, he wondered how it could be possible. عتي ***'itîy*** = to be insolent, fierce, extreme, extremity. See *'ataw* at 7:166, p. 530, n. 4.

5. This was said by the angel who further informed Zakarîyâ of Allah's communication.

6. هين ***hayyin*** = easy, simple, insignificant, of little difficulty or import. See *hûn* at 16:59, p. 846, n. 4.

7. It is pointed out that it is not at all difficult for Allah to create anyone or anything as He created everyone and everything out of nothing in the first instance. خلقت ***khalaqtu*** = I created, originated, made (v. i. s. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:85, p. 824, n. 9).

8. اجعل ***ij'al*** = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 14:35, p. 800, n. 4).

9. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle, evidence. See at 16:65, p. 847, n. 13.

10. Prophet Zakarîyâ was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathîr, II, p. 31). تكلم ***tukallima***(*mu*) = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 3:41, p. 171, n. 14.

11. i. e., 3 days and nights — 3 full days. See 3:41.

12. سوي ***sawîy*** (s.; pl. *'aswiyâ'*)= correct, proper, unimpaired, right, even, straight, regular, sound. See *sawwâ* at 18:37, p. 925, n. 6.

فَخَرَجَ 11. So he came out[1]
عَلَىٰ قَوْمِهِۦ to his people
مِنَ ٱلْمِحْرَابِ from the private chamber[2]
فَأَوْحَىٰٓ إِلَيْهِمْ and signalled[3] to them
أَن سَبِّحُوا۟ that you glorify[4] Allah
بُكْرَةً وَعَشِيًّا ﴿١١﴾ early morning[5] and evening.[6]

يَٰيَحْيَىٰ 12. "O Yaḥyâ,
خُذِ ٱلْكِتَٰبَ take the Book[7]
بِقُوَّةٍ with strength."[8]
وَءَاتَيْنَٰهُ And We gave him
ٱلْحُكْمَ صَبِيًّا ﴿١٢﴾ discernment[9] while a child.

وَحَنَانًا 13. And tenderness[10]
مِّن لَّدُنَّا out of Our Grace,
وَزَكَوٰةً and purity.[11]
وَكَانَ تَقِيًّا ﴿١٣﴾ And he was pious.[12]

وَبَرًّۢا 14. And was dutiful[13]
بِوَٰلِدَيْهِ to his parents;
وَلَمْ يَكُن and was not not
جَبَّارًا oppressive,[14]
عَصِيًّا ﴿١٤﴾ recalcitrant.[15]

1. خرج *kharaja* = he came out, went out, left, emerged, set out (v. iii. m. s. past from *khurûj*, to go out. See *kharajû* at 8:46, p. 564, n. 6).
2. محراب ***miḥrâb*** (pl. محارب *maḥârîb*) = prayer niche, private chamber. See at 3:37, p. 170, n. 2.
3. أوحى *'awḥâ* = he communicated, signalled (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 17:86, p. 901, n. 4).
4. سبحوا ***sabbiḥû*** - you (all) glorify, sanctify, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. See *tusabbiḥu* at 17:44, p. 886, n. 10).
5. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow.
6. عشية ***'ashîyah*** (s.; pl. *'ashâyâ*) = (late) evening, night. See *'ashîy* at 18:18, p. 921, n. 5.
7. i. e., *Tawrâh*.
8. i. e., with determination and sincerity.
9. حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment, discernment. See at 18:26, p. 920, n. 9.
10. حنان ***ḥanân*** = affection, tenderness, sympathy, compassion.
11. i. e., purity from sin, purity of mind and character. زكوة ***zakâh*** = purity, growth. See at 18:81, p. 940, n. 11.
12. تقي ***taqîy*** (s.; pl. *'atqiyâ'*)= pious, fearful of Allah, devout.
13. بر ***barr*** (s.; pl. *'abrâr*) = dutiful, uprught, righteous, kind, land. See at 17:67, n. 895, n. 3.
14. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 14:15, p. 792, n. 8).
15. عصي ***'aṣîy*** (s.; pl. *'a'ṣiyâ'*) = recalcitrant, intractable, rebellious, rebel. See *'a'ṣî* at 18:69, p. 936, n. 8.

وَسَلَٰمٌ عَلَيْهِ 15. And peace be on him
يَوْمَ وُلِدَ the day he was born[1]
وَيَوْمَ يَمُوتُ and the day he will die
وَيَوْمَ يُبْعَثُ and the day he will be raised[2]
حَيًّا ﴿١٥﴾ alive.[3]

Section (*Rukû'*) 2

وَٱذْكُرْ 16. And mention
فِى ٱلْكِتَٰبِ مَرْيَمَ in the Book Maryam.
إِذِ ٱنتَبَذَتْ When she withdrew[4]
مِنْ أَهْلِهَا from her family
مَكَانًا شَرْقِيًّا ﴿١٦﴾ to a place in the east.[5]

فَٱتَّخَذَتْ 17. And she took up[6]
مِن دُونِهِمْ حِجَابًا against them a curtain.[7]
فَأَرْسَلْنَآ إِلَيْهَا Then We sent[8] to her
رُوحَنَا Our angel[9]
فَتَمَثَّلَ لَهَا and he appeared[10] before her
بَشَرًا سَوِيًّا ﴿١٧﴾ as a man all perfect.[11]

قَالَتْ 18. She said:
إِنِّىٓ أَعُوذُ "Verily I seek refuge[12]
بِٱلرَّحْمَٰنِ with the Most Merciful

1. ولد ***wulida*** = he was born (v. iii. m. s. past passive from *walada* [*wilâdah/lidah/mawlid*], to give birth, to bear child. See *'alidu* at 11:72, p. 703, n. 13).

2. i. e., on the Day of Resurrection and Judgement. يبعث ***yub'athu*** = he is resurrected, raised, raised up, revived, sent out (v. iii. m. s. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 16:21, p. 833, n. 6).

3. حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being.

4. انتبذت ***intabadhat*** = she withdrew, retired, retreated (v. iii. f. s. past from *intabadha*, form VIII of *nabadha* [*nabdh*], to hurl, to reject).

5. شرقي ***sharqî*** = eastern, easterly, being in the east, oriental.

6. اتخذت ***ittakhadhat*** = she took, took up, adopted (v. iii. f. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 18:63, p. 935, n. 7).

7. i. e., around her. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 17:45, p. 887, n. 4.

8. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 17:77, p. 898, n. 9).

9. i. e., Jibrîl. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, *wahy*, angel Jibrîl (*Rûh* is a special name of the angel Jibrîl (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as in 26:193, and *Rûḥ al-Quds*, as in 2:87). See at 16:2, p. 828, n. 1.

10. تمثل ***tamaththala*** = he took the form, made himself similar, became like, represented himself, personified, appeared (v. iii. m. s. past in form V of *mathala* [*muthûl*], to resemble). See *mithl* at 18:109, p. 949, n. 1).

11. سوي ***sawîy*** (s.; pl. *'aswiyâ'*)= correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:10, p. 952, n. 12.

12. أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 11:47, p. 694, n. 7).

مِنكَ إِن كُنتَ	from you, if you are
تَقِيًّا ﴿١٨﴾	fearful of Allah."[1]
قَالَ إِنَّمَا أَنَا	19. He said: "I am but
رَسُولُ رَبِّكِ	the messenger of your Lord
لِأَهَبَ لَكِ	to make a gift[2] to you
غُلَامًا زَكِيًّا	of a son[3] quite pure."[4]
﴿١٩﴾	
قَالَتْ أَنَّىٰ	20. She said: " How[5]
يَكُونُ لِي غُلَامٌ	can there be to me a son
وَلَمْ يَمْسَسْنِي	while there has not touched[6]
بَشَرٌ	me any human being
وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾	nor have I been unchaste?"[7]
قَالَ	21. He said:
كَذَٰلِكِ	"That will be so.
قَالَ رَبُّكِ هُوَ	Your Lord said: It is
عَلَيَّ هَيِّنٌ	on My part easy,[8]
وَلِنَجْعَلَهُ	and that We may make[9] him
آيَةً لِّلنَّاسِ	a sign[10] for mankind
وَرَحْمَةً مِّنَّا	and a mercy from Us;
وَكَانَ أَمْرًا	and it is a matter
مَّقْضِيًّا ﴿٢١﴾	decreed."[11]

1. تقي ***taqîy*** (s.; pl. *'atqiyâ'*)= pious, fearful of Allah, devout. See at 19:13, p. 953, n. 12.

2. أهب ***'ahaba*** (*u*) = I make a gift, bestow, give, grant, donate (v. i. s. impfct. from *wahaba* [*wahb*], to grant. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *hab* at 19:3, p. 951, n. 7).

3. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 951, n. 12.

4. زكي ***zakîy*** (s. pl. *'azkiyâ'*)= pure, sinless, guiltless, innocent. See *zakîyah* at 18:74, p. 938, n. 5).

5. أنى ***'annâ*** = whence, wherefrom, how, when. See at 6:101, p. 434, n. 2).

6. يمسس ***yamsas*** (*yamassu* from *yamsasu*)= he touches, feels, hits (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 10:107, p. 675, n. 4)

7. بغي ***baghîy*** (s. ; pl. *baghâyâ*) = unchaste, whore, prostitute.

8. هين ***hayyin*** = easy, simply, insignificant, of little difficulty or import. See *hûn* at 19:9, p. 952, n. 6.

9. نجعل ***naj'ala***(*u*) = we make. set , appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ja'alnâ*at 18:52, p. 931, n. 3).

10. The miraculous birth of 'Îsâ (Jesus, p.b.h.) is an act of Allah, a miracle caused by Him Alone, just all miracles are caused by Him. His birth through a mother and without a father is one of a series of similar miracles, like the creation of 'Âdam without father and mother and the birth of a son to Zakarîyâ and his wife when both of them had become impotent due to extreme old age, caused by Allah Alone. The wrong concept of divinity attributed to 'Îsâ (p. b. h.) by Christians is nothing but an amalgam of the Hindu concept of incarnation of God with the pagan concept of miracle being an act of a supernatural being.

11. مقضي ***maqḍîy*** = accomplished, settled, completed, done, decreed (pass. participle from *qaḍâ* [*qaḍâ'*], to settle, to conclude, to decide, to execute. See *qaḍâ* at 17:23, p. 880, n. 4.

فَحَمَلَتْهُ ۩ 22. So she conceived[1] him
فَٱنتَبَذَتْ بِهِۦ and retired[2] with him
مَكَانًا قَصِيًّا ﴿٢٢﴾ to a place far away.[3]

فَأَجَآءَهَا 23. Then there drove[4] her
ٱلْمَخَاضُ the labour pains[5]
إِلَىٰ جِذْعِ ٱلنَّخْلَةِ to the trunk[6] of the date palm.
قَالَتْ يَٰلَيْتَنِى She said: "Ah, would that
مِتُّ قَبْلَ هَٰذَا I died before this
وَكُنتُ نَسْيًا and was an oblivion,[7]
مَّنسِيًّا ﴿٢٣﴾ forgotten."[8]

فَنَادَىٰهَا 24. So there called out[9] to her
مِن تَحْتِهَآ from below her
أَلَّا تَحْزَنِى that "You grieve not.[10]
قَدْ جَعَلَ رَبُّكِ Your Lord has indeed set
تَحْتَكِ سَرِيًّا ﴿٢٤﴾ below you a water-stream."[11]

وَهُزِّىٓ إِلَيْكِ 25. "And shake[12] towards you
بِجِذْعِ ٱلنَّخْلَةِ the trunk of the date palm
تُسَٰقِطْ عَلَيْكِ it will drop[13] on you
رُطَبًا جَنِيًّا ﴿٢٥﴾ fresh dates[14] as harvest."[15]

1. حملت ***ḥamalat*** = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 7:189, p. 539, n. 10).

2. انتبذت ***intabadhat*** = she withdrew, retired, retreated (v. iii. f. s. past from *intabadha*, form VIII of *nabadha* [*nabdh*], to hurl, to reject. See at 19:16, p. 954, n. 4).

3. قصي ***qaṣîy*** (s.; pl. *'aqṣâ'*) = distant, far away, remote.

4. أجاء ***'ajâ'a*** = he made (someone/something) come/reach, drove (v. iii. m. s. past in form IV of *jâ'a* [*majî'*], to come, to get to).

5. مخاض ***makhâḍ*** = birth pangs, labour pains.

6. جذع ***jidh'*** (s.; pl. *'ajdhâ'/judhû'*) = trunk, stem.

7. She said so out of the sense of shame for a child to be born to her while she had no husband. نسي ***nasy*** = oblivion, forgetfulness, a thing forgotten.

8. منسي ***mansîy*** (s.; pl. *mansiyât*) = forgotten (passive participle from *nasiya* [*nasy/nisyân*], to forget. See *nasiya* at 18:57, p. 933, n. 2).

9. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 19:3, p. 950, n. 4).

10. لا تحزني ***lâ taḥzanî*** = do not grieve, do not be sad (v. ii. f. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See *lâ taḥzan* at 15:88, p. 825, n. 8).

11. سري ***sarîy*** (s.; pl. *'asriyah*) = creek, small river, water-stream.

12. هزي ***huzzî*** = (you fem.) shake, rock, convulse, jolt to and fro, swing (v. ii. f. s. imperative from *hazza* [*hazz*], to shake, to swing).

13. تساقط ***tusâqiṭ*** = she drops, makes fall, tumbles, topples, overthrows (v. iii. f. s. impfct. from *sâqaṭa*, form III of *saqaṭa* [*suqût/masqaṭ*], to fall. See *tusqiṭa* at 17:92, p. 902, n. 11).

14. رطب ***ruṭab*** (s.; pl. *'arṭâb/riṭâb*) = fresh, ripe dates.

15. جني ***janîy*** = harvest, reaping.

فَكُلِي وَٱشْرَبِي 26. "So eat and drink
وَقَرِّي عَيْنًا and be cheerful.[1]
فَإِمَّا تَرَيِنَّ But if you indeed see[2]
مِنَ ٱلْبَشَرِ أَحَدًا of human being[3] anyone,
فَقُولِيٓ إِنِّي نَذَرْتُ say: "I have vowed[4] to
لِلرَّحْمَٰنِ صَوْمًا the Most Merciful a fasting;[5]
فَلَنْ أُكَلِّمَ ٱلْيَوْمَ So I shall not speak today
إِنسِيًّا ﴿٢٦﴾ to any human being."

فَأَتَتْ بِهِۦ 27. Then she brought him
قَوْمَهَا تَحْمِلُهُۥ to her people carrying[6] him.
قَالُوا۟ يَٰمَرْيَمُ They said: " O Maryam,
لَقَدْ جِئْتِ you have indeed come up
شَيْـًٔا فَرِيًّا ﴿٢٧﴾ with a thing unprecedented."[7]

يَٰٓأُخْتَ هَٰرُونَ 28. " O sister of Hârûn,[8]
مَا كَانَ أَبُوكِ neither was your father
ٱمْرَأَ سَوْءٍ a person[9] to be bad[10]
وَمَا كَانَتْ أُمُّكِ nor was your mother
بَغِيًّا ﴿٢٨﴾ unchaste."[11]

فَأَشَارَتْ إِلَيْهِ 29. So she pointed[12] to him.
قَالُوا۟ كَيْفَ نُكَلِّمُ They said: "How can we speak

1. قرى ***qarrî*** = (you fem.) be settled down /established, rest (v. iii. f. s. imperative from *qarra* [*qarâr*], to settle down. قر عينا *qarra 'aynan* is an idiom meaning: to be cheerful, delighted. See *qarâr* at 14:26, p. 797, n. 4.

2. ترين ***tarayinna*** = you (f.) indeed see (v. ii. f. s. impfct. emphatic from *ra'â* [*ra'y/ru'yah*], to see *nuriyanna* at 13:40, p. 782, n. 1).

3. بشر ***bashar*** = man, human being, mankind. See at 18:110, p. 949, n. 3.

4. نذرت ***nadhartu*** = I dedicated, made a vow, consecrated, pledged (v. i. past from *nadhara* [*nadhr/nudhûr*], to dedicate. See at 3:34, p. 168, n. 9).

5. صوم ***ṣawm*** = fast, fasting, abstention (*ṣawm* in essence means: to abstain. This includes abstaining from food, drink, unwarranted deeds, talks and everything). See *ṣiyâm* at 5:95, p. 377, n. 6.

6. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 16:7, p. 829, n. 4).

7. فري ***farîy*** = something unprecedented, unheard of . See *taftariya* at 17:73, p. 897, n. 5.

8. Mary was not a "sister of Hârûn" in the usual sense. It was and still is the custom of the Arabs to address a person belonging to a tribe or noble family as the "brother", "sister", "son" or "daughter" of that tribe or family. Mary is here reminded of her noble and pious family and lineage.

9. امرأ ***imra'*** = a person, a man, human being. See *imra'ah* at 15:60, p. 819, n. 9.

10. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 9:98, p. 620, n. 1.

11. بغي ***baghîy*** (s. ; pl. *baghâyâ*) = unchaste, whore, prostitute. See at 19:20, p. 955, n. 7.

12. Maryam pointed out to the child 'Îsâ (p.b.h.) in her defence. It was a miracle given by Allah to 'Îsâ that he could speak in childhood (see also 3:46 and 5:110). أشارت ***'ashârat*** = she pointed out, indicated, made a sign, signalled, beckoned, alluded (v. iii. f. s. past from *'ashâra*, form IV of *shâra* [*shawr*], to look good, to appear nice).

مَن كَانَ فِي ٱلْمَهْدِ to one who is in the cradle[1]
صَبِيًّا ﴿٢٩﴾ as a child?"[2]

قَالَ 30. He said:
إِنِّي عَبْدُ ٱللَّهِ "I am the servant[3] of Allah.
ءَاتَىٰنِيَ ٱلْكِتَٰبَ He has given me the Book
وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ and made me a Prophet."

وَجَعَلَنِي مُبَارَكًا 31."And has made me blessed[4]
أَيْنَ مَا كُنتُ wherever I be
وَأَوْصَٰنِي and has enjoined[4] on me
بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ prayer and *zakâh*
مَا دُمْتُ حَيًّا ﴿٣١﴾ as long as I remain[6] alive."[7]

وَبَرًّۢا 32. "And to be dutiful[8]
بِوَٰلِدَتِي to my mother;
وَلَمْ يَجْعَلْنِي and He has not made me
جَبَّارًا شَقِيًّا ﴿٣٢﴾ a tyrant,[9] wretched."[10]

وَٱلسَّلَٰمُ عَلَيَّ 33. "And peace is upon me
يَوْمَ وُلِدتُّ the day I was born,
وَيَوْمَ أَمُوتُ and the day I shall die and
وَيَوْمَ أُبْعَثُ the day I shall be raised up[11]
حَيًّا ﴿٣٣﴾ alive.

1. مهد ***mahd*** (pl. مهود *muhûd*) = cradle. See at 5:110, p. 385, n. 4.

2. صبي ***ṣabîy*** (s.; pl. *ṣibyah/ ṣabyah/ ṣibyân/ aṣbiyah*) = child, boy, youth.

3. 'Îsâ, (p. b. h.) never claimed to be any more that a servant and Prophet of Allah. He did never claim divinity for himself. This claim is not warrantedby what is in the existing Bible. عبد ***'abd*** (pl.*'abîd/'ubdân/'ibdân/'ibâd*) = slave, serf, servant. See at 2:178, p. 84, n. 10.

4. مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka,* form III of *baraka,* to kneel down. See at 6:155, p. 459, n. 8).

5. أوصى ***'awṣâ*** = he enjoined, directed, counselled, bade, made incumbent, charged, commissioned (v. iii. m. s. past in form IV of *waṣâ* [*waṣy*], to join, to be degraded).

6. ما دمت ***mâ dumtu*** = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dâma,* an idiomatic expression from *dâma* [*dawm*], to last, to continue. See at 5:117, p. 389, n. 6).

7. حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being. See at 19:15, p. 954, n. 3.

8. بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 19:12, n. 953, n. 13.

9. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 19:14, p. 753, n. 14).

10. شقي ***shaqîy*** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed, unlucky (act. participle in the scale of *fa'îl* from *shaqâ/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable. See at 19:4, p. 951, n. 2).

11. أبعث ***'ub'athu*** = I am raised, raised up, resurrected, sent out, despatched, revived (v. i. s. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athu* at 19:15, p. 954, n. 2).

ذَٰلِكَ عِيسَى 34. Such was 'Îsâ,
ٱبْنُ مَرْيَمَ son of Maryam –
قَوْلَ ٱلْحَقِّ a statement of the truth
ٱلَّذِى فِيهِ يَمْتَرُونَ in which they[1] entertain doubt.[2]
٣٤

مَا كَانَ لِلَّهِ 35. It behoves not for Allah
أَن يَتَّخِذَ مِن وَلَدٍ to take[3] any son.
سُبْحَٰنَهُۥٓ Sacrosanct[4] is He.
إِذَا قَضَىٰٓ أَمْرًا When He decrees[5] a matter
فَإِنَّمَا يَقُولُ لَهُۥ He but says for it
كُن فَيَكُونُ ٣٥ "Be", and it becomes.

وَإِنَّ ٱللَّهَ رَبِّى 36. And verily Allah is my
وَرَبُّكُمْ Lord and the Lord of you all.
فَٱعْبُدُوهُ So you all worship[6] Him.
هَٰذَا صِرَٰطٌ This is a way[7]
مُّسْتَقِيمٌ ٣٦ right and straight.[8]

فَٱخْتَلَفَ 37. But there differed[9]
ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ the sects[10] among themselves.
فَوَيْلٌ لِّلَّذِينَ So woe to those who
كَفَرُوا disbelieve
مِن مَّشْهَدِ on account of the scene[11]

1. i. e., the Christians and the Jews; the former by attributing divinity to 'Îsâ (p. b. h.) and alleging that he was crucified; and the latter, the Jews, denying his prophethood and Mary's chastity.

2. يمترون ***yamtarûna*** = they doubt, entertain doubts, are sceptical (v. iii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See at 15:63, p. 820, n. 2).

3. يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yattakhidhû* at 18:102, p.946, n. 14).

4. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 17:108, p. 908, n. 10.

5. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 17:23, p. 880, n. 4).

6. اعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 11:61, p. 699, n. 9).

7. صراط ***ṣirâṭ*** = way, path, road. See at 16:121, p. 869, n. 6.

8. i. e., the worship of Allah Alone is the straight path, مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 17:35, p. 884, n. 8).

9. اختلف ***ikhtalafa*** = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [*khalf*], to follow, to come after. See at 3:19, p. 161, n. 10).

10. i. e., of the Christians and the Jews. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 13:35, p. 780, n. 9.

11. مشهد ***mash-had*** (s.; pl. *mashâhid*) = view, spectacle, sight, scene, place of assembly, meeting, place where a hero died. Noun of place from *shahida* [*shuhûd*], to witness. See *shahida* at 12: 26, p. 731, n. 4).

يَوْمٍ عَظِيمٍ ﴿٣٧﴾ of day very grave.[1]

أَسْمِعْ بِهِمْ 38. How best they will hear[2]
وَأَبْصِرْ يَوْمَ and see[3] the day
يَأْتُونَنَا they shall come to Us!
لَٰكِنِ ٱلظَّٰلِمُونَ But the transgressors[4] are
ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ today in an error quite clear.[5]
﴿٣٨﴾

وَأَنذِرْهُمْ 39. And you warn[6] them
يَوْمَ ٱلْحَسْرَةِ إِذْ of a day of distress[7] when
قُضِىَ ٱلْأَمْرُ decreed[8] will be the matter
وَهُمْ فِى غَفْلَةٍ though they are in negligence[9]
وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ and though they do not believe.

إِنَّا نَحْنُ نَرِثُ 40. Verily We shall inherit[10]
ٱلْأَرْضَ the earth
وَمَنْ عَلَيْهَا and whoever is thereon;
وَإِلَيْنَا and to Us
يُرْجَعُونَ ﴿٤٠﴾ they shall be returned.[11]

Section (*Rukû'*) 3

وَٱذْكُرْ فِى ٱلْكِتَٰبِ 41. And mention in the Book
إِبْرَٰهِيمَ Ibrâhîm.
إِنَّهُۥ كَانَ Verily he was

1. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 17:40, p. 885, n. 9).

2. أبصر به *'abṣir bihi* = it is a verb of wonder meaning "how best h sees it!" See at 18:26, p. 920, n. 5.

3. أسمع *'asmi'* = it is a verb of wonder meaning "how best h hears!" See at 18:26, p. 920, n. 6.

4. i. e., the polytheists; for, setting partners with Allah (*shirk*) is described at 31:13 as a grave transgression (*zulm*). ظالمون *ẓâlimûn* (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 17:147, p. 888, n. 2).

5. مبين *mubîn* = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 17:53, p. 889, n. 13.

6. أنذر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 14:44, p. 803, n. 6).

7. i. e., the Day of Judgement. حسرة *ḥasrah* (pl. حسرات *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 8:36, p. 559, n. 7).

8. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 14:22, p. 795, n. 1).

9. غفلة *ghaflah* = negligence, indifference, inattention, carelessness. See *'aghfalnâ* at 18:28, p. 921, n. 10.

10. i. e., the earth and everything else will end and finish while Allah Alone remains and then everything and being will be brought back to Him. نرث *narithu* = we inherit, are heir to (v. i. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *yarithu* at 19:6, p. 951, n. 9).

11. يرجعون *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 6:36, p. 415, n. 5).

صِدِّيقًا a man of unflinching faith,[1]

نَّبِيًّا ﴿٤١﴾ a Prophet.

إِذْ قَالَ لِأَبِيهِ 42. When he said to his father:

يَا أَبَتِ "O my father,

لِمَ تَعْبُدُ why do you worship[2]

مَا لَا يَسْمَعُ that which does not hear[3]

وَلَا يُبْصِرُ nor see[4]

وَلَا يُغْنِي عَنكَ شَيْئًا nor avail[5] you in aught?"

﴿٤٢﴾

يَا أَبَتِ 43. "O my father,

إِنِّي قَدْ جَاءَنِي verily to me has come

مِنَ الْعِلْمِ مَا of the knowledge[6] that which

لَمْ يَأْتِكَ did not come to you.

فَاتَّبِعْنِي So follow[7] me

أَهْدِكَ صِرَاطًا I shall show[8] you a way

سَوِيًّا ﴿٤٣﴾ right and straight."[9]

يَا أَبَتِ 44. "O my father,

لَا تَعْبُدِ الشَّيْطَانَ do not worship Satan.

إِنَّ الشَّيْطَانَ كَانَ Verily Satan is

لِلرَّحْمَٰنِ to the Most Merciful

عَصِيًّا ﴿٤٤﴾ defiantly disobedient."[10]

1. صديق *ṣiddîq* (s.; pl. *ṣiddîqûn*) = strictly veracious, unquestioningly believing, man of unflinching faith. See *ṣiddîqîn* at 4:69, p. 271, n. 6.

2. تعبد ***ta'budu*** =you worship, serve (v. ii. m. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 16:114, p. 867, n. 4).

3. يسمع ***yasma'u*** = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'ûna* at 16:65, p. 847, n. 14).

4. يبصر ***yubṣiru*** = he sees, realizes, comprehends (v. iii. m. s. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See *yubṣirûna* at 10:43, p. 653, n. 6).

5. The fallacy of worshipping the lifeless and man-made idols is pointed out in very clear terms. يغني ***yughnî*** = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

6. i. e., knowledge specially communicated by Allah, *waḥy*, containing guidance to the truth.

7. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 16:123, p. 870, n. 3).

8. أهد ***'ahdi***(*dî*) = I guide, show the way (v. iii. m. s. impfct. from *hadâ* [*hady hudan/ hidâyah*], to guide, to lead. The last *yâ'* is dropped because the verb is conclusion of an implied conditional clause. See *yahdî* at 18:24, p. 919, n. 10).

9. سوي ***sawîy*** (s.; pl. *'aswiyâ'*)= correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:17, p. 954, n. 11.

10. عصي ***'aṣîy*** (s.; pl. *'a'ṣiyâ'*) = recalcitrant, intractable, rebellious, rebel, defiantly disobedient. See at 19:14, p. 953, n.15.

يَٰٓأَبَتِ 45. "O my father,
إِنِّيٓ أَخَافُ I indeed fear[1]
أَن يَمَسَّكَ that there will afflict[2] you
عَذَابٌ a retribution[3]
مِّنَ ٱلرَّحۡمَٰنِ from the Most Merciful;
فَتَكُونَ لِلشَّيۡطَٰنِ so you will become for Satan
وَلِيّٗا ﴿٤٥﴾ a companion-friend."[4]

قَالَ أَرَاغِبٌ أَنتَ 46. He said: "Are you a hater[5]
عَنۡ ءَالِهَتِي of my gods,[6]
يَٰٓإِبۡرَٰهِيمُ O Ibrâhîm?
لَئِن لَّمۡ تَنتَهِ If you do not desist[7]
لَأَرۡجُمَنَّكَ I shall surely stone[8] you.
وَٱهۡجُرۡنِي مَلِيّٗا ﴿٤٦﴾ Go away[9] from me for long."[10]

قَالَ 47. He said:
سَلَٰمٌ عَلَيۡكَ "Peace be on you;
سَأَسۡتَغۡفِرُ لَكَ I shall ask forgiveness[11] for you
رَبِّيٓ to my Lord.
إِنَّهُۥ كَانَ بِي Verily He is towards me
حَفِيّٗا ﴿٤٧﴾ delicately kind."[12]

وَأَعۡتَزِلُكُمۡ 48. "And I shall isolate[13] myself from you

1. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 8:48, p. 565, n. 6).

2. يمس *yamassa(u)* = he or it touches, afflicts, affects (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yamassu* at 15:48, p. 817, n. 7).

3. i. e., if you die in the sate of unbelief Allah's punishment will afflict you and you will thus become a companion-friend of Satan in hell.

4. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 19:5, p. 951, n. 8.

5. راغب ***râghib*** (s. *râghib;* pl. *râghibûn*) = desirous, one who hopes; also hater, abhorrer (act. participle from *raghaba* [*raghbah/raghab*], to desire, to wish, to hate. See *râghibûn* at 9:59, p. 602, n. 6).

6. الهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See *ilâh* at 4:87, p. 279. n. 11.

7. تنته ***tantahi(ī)*** = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See *tantahû* at 8:19, p. 553, n. 5).

8. لأرجمن ***la+'arjumanna*** = I shall surely stone, damn (v. i. impfct. emphatic from *rajama* [*rajm*], to stone {someone}. See *yarjumû* at 18:20, p. 917, n. 8).

9. اهجر ***uhjur*** = emigrate, leave, abandon, go away (v. ii. m. s. imperative from *hajara* [*hajar /hijrân]*, to emigrate. See *hâjarû* at 16:110, p. 865, n. 1).

10. ملي ***malîy*** = a long period of time, for long.

11. استغفر ***astaghfiru*** = I ask forgiveness, pray for pardon (v. i. s. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirî* at 12:97, p. 757, n. 7).

12. حفي ***ḥafiyy*** (s.; pl. حفواء *hufawâ'*) = well informed, thoroughly conversant, delicately kind. See at 7:187, p. 538, n. 8.

13. اعتزل ***a'tazilu***. = I withdraw, isolate myself, retire, dissociate myself (v. i. s. impfct. from *i'tazala* , form VIII of *'azala* [*'azl*], to set aside, to isolate. See *i'tazalû* at 4:90, p. 281, n. 12).

وَمَا تَدْعُونَ	and what you invoke
مِن دُونِ ٱللَّهِ	besides Allah
وَأَدْعُوا۟ رَبِّى	and I shall pray[1] to my Lord.
عَسَىٰٓ أَلَّآ أَكُونَ	Hopefully,[2] I shall not be
بِدُعَآءِ رَبِّى	in my prayer to my Lord
شَقِيًّا ﴿٤٨﴾	unlucky."[3]
فَلَمَّا ٱعْتَزَلَهُمْ	49. So when he withdrew[4]
وَمَا	from them and what they
يَعْبُدُونَ مِن دُونِ ٱللَّهِ	worshipped besides Allah,
وَهَبْنَا لَهُۥٓ	We gifted[5] to him
إِسْحَٰقَ وَيَعْقُوبَ	Isḥâq and Ya'qûb;[6] and
وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾	each We made[7] a Prophet.
وَوَهَبْنَا لَهُم	50. And We bestowed on
مِّن رَّحْمَتِنَا	them of Our mercy
وَجَعَلْنَا لَهُمْ لِسَانَ	and set for them the tongue[8]
صِدْقٍ عَلِيًّا ﴿٥٠﴾	of truth speaking highly.[9]

Section (*Rukû'*) 4

وَٱذْكُرْ فِى ٱلْكِتَٰبِ	51. And mention in the Book
مُوسَىٰٓ	Mûsâ.
إِنَّهُۥ كَانَ مُخْلَصًا	Verily he was chosen[10]

1. أدعوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *nad'û* at 18:14, p. 914, n. 4).

2. عسى ***'asâ*** (followed by *'an*) = it might be, may be that, perhaps, hopefully. See at 18:24, p. 919, n. 9.

3. شقى ***shaqîy*** (s.; pl. *'ashqiyâ'*) = unhappy, miserable, wretched, distressed, unlucky (act. participle in the scale of *fa'îl* from *shaqâ/shaqiya* [*shaqw/ shaqâ'/ shaqâwah/ shaqwah*], to make unhappy, to be unhappy, miserable. See at 19:32, p. 958, n. 8).

4. اعتزل ***i'tazala*** = he withdraw, isolated himself, retired, dissociated himself (v. iii. s. impfct. in form VIII of *'azala* [*'azl*], to set aside, to isolate. See *a'tazilu* at n.13 on the previous page).

5. وهبنا ***wahabnâ*** = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 6:84, p. 425, n. 5.

6. i. e., as grandson (son of Ishâq), peace be on them.

7. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 18:52, p. 931, n. 3).

8. لسان ***lisân*** (s.; m. & f.; pl. ألسنة/ألسن *'alsinah/'alsun*) = tongue, language. See at 14:4, p. 786, n. 2.

9. i. e., all the believing people praise and laud them highly. علي ***'alîy*** = high, exalted, lofty, elevated, sublime. See *'âlin* at 10:83, p. 667, n. 4.

10. مخلص ***mukhlaṣ*** (s.; pl. *mukhlaṣûn*) = one rendered unblemished, pure-hearted, chosen, dedicated (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See *mukhlaṣîn* at 15:40, p. 815, n. 11).

وَكَانَ رَسُولًا	and was a Messenger,
نَّبِيًّا ﴿٥١﴾	a Prophet.
وَنَٰدَيْنَٰهُ مِن	52. And We called him from
جَانِبِ ٱلطُّورِ	the side[1] of the Mount
ٱلْأَيْمَنِ	on the right[2]
وَقَرَّبْنَٰهُ	and brought him close[3]
نَجِيًّا ﴿٥٢﴾	in intimate talk.[4]
وَوَهَبْنَا لَهُۥ	53. And We gifted[5] to him
مِن رَّحْمَتِنَآ أَخَاهُ	out of Our mercy his brother
هَٰرُونَ نَبِيًّا ﴿٥٣﴾	Hârûn as a Prophet.
وَٱذْكُرْ فِى ٱلْكِتَٰبِ	54. And mention in the Book
إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ	Ismâ'îl. Verily he was
صَادِقَ ٱلْوَعْدِ وَكَانَ	true[6] to the promise and was
رَسُولًا نَّبِيًّا ﴿٥٤﴾	a Messenger, a Prophet.
وَكَانَ يَأْمُرُ	55. And he used to enjoin[7]
أَهْلَهُۥ	on his family and people[8]
بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ	prayer and *zakâh;*[9]
وَكَانَ عِندَ رَبِّهِۦ	and was to his Lord
مَرْضِيًّا ﴿٥٥﴾	well-pleasing.[10]

1. جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section. See at 17:68, p. 895, n. 7.

2. أيمن ***'ayman*** = right hand, right, on the right, lucky.

3. قربنا ***qarrabnâ*** = we brought near, we made someone/something close, approximated, advanced (v. i. pl. past from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See *muqarrabîn* at 7:114, p. 580, n. 4).

4. نجي ***najîyy*** = consulting , conferring, intimate talk, confidant (act. participle from *najâ* [*najw/ najwan*], to be saved, to confide a secret. See at 12:80, p. 751, n. 12).

5. وهبنا ***wahabnâ*** = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 19:49, p. 963, n. 5.

6. صادق ***ṣâdiq*** (s.; pl. *ṣâdiqûn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣâdiqûn* at 15:64, p. 820, n. 4).

7. يأمر *ya'muru* = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 16:76, p. 852, n. 5).

8. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 18:71, p. 937, n. 9.

9. i. e., to perform prayers and pay *zakâh* regularly. The implication is that he enjoined worshipping the Only One God, Allah, and to obey His commandments in all respects. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth. See at 18:81, p. 940, n. 11.

10. مرضي ***marḍîy*** = well-pleasing, one pleased with (passive participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*, to be satisfied]. See *raḍiya* at 9:100, p. 621, n. 2).

وَٱذْكُرْ فِى ٱلْكِتَٰبِ	56. And mention in the Book
إِدْرِيسَ ۚ إِنَّهُۥ كَانَ	Idrîs. Verily he was
صِدِّيقًا	unflinchingly faithful,[1]
نَّبِيًّا ﴿٥٦﴾	a Prophet.
وَرَفَعْنَٰهُ	57. And We elevated[2] him
مَكَانًا عَلِيًّا ﴿٥٧﴾	to a high position.
أُو۟لَٰٓئِكَ ٱلَّذِينَ	58. These are those
أَنْعَمَ ٱللَّهُ	Allah has bestowed grace[2]
عَلَيْهِم	on them,
مِّنَ ٱلنَّبِيِّـۧنَ	among the Prophets
مِن ذُرِّيَّةِ ءَادَمَ	from the progeny[3] of 'Âdam
وَمِمَّنْ حَمَلْنَا	and of those We had carried[4]
مَعَ نُوحٍ وَمِن	with Nûh; and of
ذُرِّيَّةِ إِبْرَٰهِيمَ	the progeny of Ibrâhîm
وَإِسْرَٰٓءِيلَ وَمِمَّنْ	and Isrâ'îl;[5] and of those
هَدَيْنَا	whom We guided[6] and
وَٱجْتَبَيْنَا ۚ	selected.[7]
إِذَا تُتْلَىٰ عَلَيْهِمْ	When recited[8] are to them
ءَايَٰتُ ٱلرَّحْمَٰنِ	the signs of the Most Merciful
خَرُّوا۟ سُجَّدًا	they fall down[9] prostrating
وَبُكِيًّا ﴿٥٨﴾	themselves and weeping.[10]*

1. صديق ***ṣiddîq*** (s.; pl. *ṣiddîqûn*) = strictly veracious, unquestioningly believing, man of unflinching faith. See at 19:41, p. 961, n. 1.

2. رفعنا ***rafa'nâ*** = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 7:176, p. 534, n. 5).

3. The implication is that these are Allah's Prophets delivering the same message and commandments and calling people to the way of Allah. A further implication is that all the Prophets are to be believed in and respected without differentiation. أنعم ***'an'ama*** = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 8:53, p. 567, n. 3).

3. ذرية ***dhurriyah*** (pl. *dhurriyât/dharârîyy*) = offspring, progeny, children, descendants. See at 18:50, p. 930, n. 3).

4. i. e., carried in the Ark after the deluge during the time of Prophet Nûh, peace be on him. حملنا ***ḥamalnâ*** = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See at 17:70, p. 896, n. 2).

5. i. e., Prophet Ya'qûb, peace be on him.

6. (see 37:112). هدينا ***hadaynâ*** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 6:84, p. 425, n. 7).

7. i. e., selected as Prophets to guide people. This is a special mercy and favour of Allah. اجتبينا ***ijtabaynâ*** = we selected, chose, picked (v. i. pl. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See *yajtabî* at 12:6, p. 723, n. 10).

8. تلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 10:15, p. 641, n. 5).

9. خروا ***kharrû*** = they fell, fell down, sank to the ground (v. iii. m. pl. past from *kharra* [*kharr/khurûr*), to fall, fall down). See *kharra* at 7:143, p. 518, n. 4.

10. بكي ***bukîy*** = one weeping, tearful.

*** One should should prstrate oneself to Allah on reading this *'âyah*.**

فَخَلَفَ ۞ 59. Then there succeeded[1]
مِنۢ بَعۡدِهِمۡ خَلۡفٌ after them successors[2]
أَضَاعُواْ ٱلصَّلَوٰةَ who neglected[3] the prayer
وَٱتَّبَعُواْ ٱلشَّهَوَٰتِۖ and pursued[4] the desires.[5]
فَسَوۡفَ يَلۡقَوۡنَ غَيّٗا So they will encounter[6] error.[7]
﴿٥٩﴾

إِلَّا مَن تَابَ 60. Except those who repent[8]
وَءَامَنَ وَعَمِلَ صَٰلِحٗا and believe and act rightly.
فَأُوْلَٰٓئِكَ Then such ones
يَدۡخُلُونَ ٱلۡجَنَّةَ will enter the garden
وَلَا يُظۡلَمُونَ and will not be wronged
شَيۡـٔٗا ﴿٦٠﴾ whatsoever.

جَنَّٰتِ عَدۡنٍ 61. Gardens of eternity[9] –
ٱلَّتِي وَعَدَ ٱلرَّحۡمَٰنُ which the Most Merciful
عِبَادَهُۥ promised to His servants
بِٱلۡغَيۡبِۚ believing in the unseen.
إِنَّهُۥ كَانَ وَعۡدُهُۥ Verily His promise is
مَأۡتِيّٗا ﴿٦١﴾ sure to come to pass.[10]

لَّا يَسۡمَعُونَ فِيهَا 62.They will not hear therein
لَغۡوًا إِلَّا سَلَٰمٗاۖ any loose talk[11] but "Peace".[12]

1. خلف ***khalafa*** = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalf/khilâfah*], to come after, to follow, to succeed. See at 7:169, p. 531, n. 7).

8. خلف ***khalf*** = rear, rear part, successors, those behind. See at 7:169, p. 531, n. 8.

3. أضاعوا *'aḍâ'û* = they ruined, let perish, let go in vain, let slip, frustrated, thwarted, neglected, omitted (v. iii. pl. past from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍay'/ḍiyâ'*], to get lost. See *nuḍî'u* at 118:30, p. 922, n. 11).

4. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 11:97, p. 712, n. 10).

5. i. e., whatever they desired, instead of the guidance given by the Prophets. شهوات ***shahawât*** (sing. شهوة *shahwah*) = passions, desires, cravings, greed. See at 3:14, p. 159, n. 10.

6. يلقون ***yalqawna*** = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'/luqyân/ luqy /luqyah/ luqan*] to meet. See at 9:77, p. 611, n. 3).

7. غى ***ghayy*** = error, sin, transgression, offence. See at 7:202, p. 543, n. 11.

8. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 9:117, p. 628, n. 11.

9. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 18:31, p. 922, n. 13.

10. مأتي ***ma'tîy*** = that which is come/arrived (pass. participle from *'atâ* {to come}. Here the passive participle is used to denote that it is sure to come to pass.

11. لغو ***laghw*** = loose talk, thoughtless utterance. See at 5:89, p. 373, n. 5.

12. i. e., the address and conversation of peace and harmony.

لَهُمْ	And they will have
رِزْقُهُمْ فِيهَا	their provision therein
بُكْرَةً وَعَشِيًّا ﴿٦٢﴾	morning[1] and evening.[2]
تِلْكَ الْجَنَّةُ	63. That is the garden
الَّتِي نُورِثُ	We shall give as inheritance[3]
مِنْ عِبَادِنَا	to such of Our servants
مَنْ كَانَ تَقِيًّا ﴿٦٣﴾	as are fearful of Allah.[4]
وَمَا نَتَنَزَّلُ	64. "And we come down[5] not
إِلَّا بِأَمْرِ	save at the command of
رَبِّكَ لَهُ	your Lord. To Him belongs
مَا بَيْنَ أَيْدِينَا	what is before us
وَمَا خَلْفَنَا	and what is behind[6] us and
وَمَا بَيْنَ ذَٰلِكَ	what is between that;
وَمَا كَانَ رَبُّكَ	nor is your Lord
نَسِيًّا ﴿٦٤﴾	forgetful."[7]
رَبُّ السَّمَاوَاتِ	65. "Lord of the heavens
وَالْأَرْضِ	and the earth and
وَمَا بَيْنَهُمَا	all that is between the two.
فَاعْبُدْهُ	So worship[8] Him
وَاصْطَبِرْ لِعِبَادَتِهِ	and persevere[9] in His worship.

1. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 19:11, p. 953, n. 5.

2. عشى ***'ashîy*** = evening. See at 18:28, p. 921, n. 5.

3. نورث ***nûrithu*** = we make inherit, give as inheritance, appoint heir to (v. i. pl. impfct. from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/turâth*], to be heir, to inherit. See *yûrithu* at 7:128, p. 512, n. 1).

4. تقي ***taqîy*** (s.; pl. *'atqiyâ'*)= pious, fearful of Allah, devout. See at 19:18, p. 955, n. 1.

5. This is Allah's instruction to the angel Jibrîl to say to the Prophet, peace and blessings of Allah be on him. نتنزل ***natanazzalu*** = we come down, descend (v. i. pl. impfct. from *tanazzala*, form V of *nazala* [*nuzûl*], to come down. See *anzalnâ* at 18:45, p. 927, n. 9).

6. The emphasis here is that Allah owns, sees, knows, directs and controls everything and every being, seen or unseen; and that the coming down of the angel Jibrîl with *wahy* cannot be without Allah's command and directive. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 19:59, p. 966, n. 2.

7. i. e., He is aware of and takes into account everything. نسي ***nasîy*** = forgetful, oblivious, negligent (act. participle on the scale of *fa'îl* from *nasiya* [*nasy/nisyân*], to forget. See *nasiya* at 18:57, p. 933, n. 2).

8. i. e., worship Him Alone to the exclusion of all other beings and things. اعبد ***u'bud*** = worship (v. ii. m. s. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *u'budû* at 19:36, p. 959, n. 6).

9. اصطبر ***iṣṭabir*** = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 16:110, p. 865, n. 5).

هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ﴿٦٥﴾

Do you know for Him any compeer?"[1]

Section (*Rukû'*) 5

وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾

66. And man says: "Is it that when I died, I would be brought[2] out alive?"[3]

أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿٦٧﴾

67. Does there not recall[4] man that We created[5] him before and he was not anything?[6]

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

68. So, by your Lord, We shall surely muster[7] them and the Satans,[8] then shall surely get[9] them round hell, kneeling.[10]

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾

69. Then We will surely take off[11] from every sect[12] whoever of them was hardest[13] against the Most Merciful in recalcitrance.[14]

1. There is no compeer of Allah in respect of His Self, Names and Attributes and Deeds. سمي ***samîy*** = namesake, compeer. See at 19:7, p. 951, n. 13.

2. أخرج ***'ukhraju*** = I am brought out, produced, driven out, expelled, dislodged (v. i. s. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *nukhriju* at 17:13, p. 877, n. 4).

3. حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being. See at 19:31, p. 958, n. 7.

4. يذكر ***yadhkuru*** = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. See *tadhkuru* at 12:85, p. 753, n. 11).

5. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 15:85, p. 824, n. 9).

6. As Allah created man when he was nothing, He can recreate him after his death.

7. لنحشرن ***la+naḥshuranna*** = we shall surely gather, muster, assemble, herd ((v. i. pl. impfct. emphatic from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 17:97, p. 904, n. 11).

8. i. e., those who misguided them into the belief that they would not be resurrected for judgement, reward and punishment.

9. لنحضرن ***la+nuḥḍiranna*** = we shall bring, we will get, set, procure'(someone) to attend, make {someone} to be present (v. i. pl. impfct. emphatic from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *'uḥḍirat* at 4:128, p. 301, n. 4).

10. جثي ***jithîy*** = state of kneeling, crawling.

11. لننزعن ***lananzi'anna*** = we shall surely take off, divest, remove, efface, (v. i. pl.. impfct. emphatic from *naza'a* [*naz'*], to remove, to take away. See *naza'nâ* at 15:47, p. 817, n. 1).

12. شيعة ***shî'ah*** (s.; pl. *shia'*) = sect, faction, party, adherent . See *shia'* at 15:10, p 809, n. 6.

13. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 9:96, p. 619, n. 4.

14. عتي ***'itîy*** = to be insolent, recalcitrant, fierce, extreme, extremity. See at 19:8, p. 952, n. 4.

ثُمَّ لَنَحْنُ	70. Then, We surely are
أَعْلَمُ بِالَّذِينَ هُمْ	best aware[1] of those who are
أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾	most deserving[2] of it to broil.[3]
وَإِن مِّنكُمْ	71. There is none among you
إِلَّا وَارِدُهَا	but will arrive[4] at it.
كَانَ عَلَىٰ رَبِّكَ	This is unto your Lord
حَتْمًا مَّقْضِيًّا ﴿٧١﴾	an inevitability[5] settled.[6]
ثُمَّ نُنَجِّي	72. Then We shall save[7]
الَّذِينَ اتَّقَوا	those who fear Allah[8]
وَّنَذَرُ	and shall leave[9]
الظَّالِمِينَ فِيهَا	the transgressors therein
جِثِيًّا ﴿٧٢﴾	crawling.[10]
وَإِذَا تُتْلَىٰ عَلَيْهِمْ	73. And when recited to them
آيَاتُنَا بَيِّنَاتٍ	are Our signs[11] open and clear[12]
قَالَ الَّذِينَ كَفَرُوا	there say those who disbelieve
لِلَّذِينَ آمَنُوا	to those who believe:
أَيُّ الْفَرِيقَيْنِ	"Which of the two groups[13]
خَيْرٌ مَّقَامًا	is better in position
وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾	and nicer in council?"[14]

1. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 3:36, p. 169, n. 4).
2. أولى ***'awlâ*** = closer/closest, nearer/ nearest, having more or the best claim to, most deserving (elative of *walîy*. See at 8:75, p. 575, n. 11).
3. صلي ***ṣilîy*** = to broil, to roast, to fry. See *yaṣlâ* at 17:19, p. 798, n. 2.
4. وارد ***wârid*** (s.; pl. *wurrâd*) = water-drawer, one who arrives/ goes down (act. participle from *warada* [*wurûd*], to come , to arrive. See at 12:19, p. 728, n. 2).
5. حتم ***ḥatm*** = injunction, imposition, final decision, resolution, inevitability.
6. مقضى ***maqḍîy*** = accomplished, settled, completed, done, decreed (pass. participle from *qaḍâ* [*qaḍâ'*], to settle, to conclude, to decide, to execute. See at 19:21, p. 955, n. 11.
7. ننجي ***nunajjî*** = we deliver, save, rescue (v. i. pl. impfct. from *najjâ* , form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 10:103, p. 673, n. 11).
8. i. e., are on their guard against Allah's displeasure . اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 16: 128, p. 87, n. 9).
9. نذر ***nadharu*** = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadharu*, to leave. See at 10:11, p. 639, n. 11).
10. جثي ***jithîy*** = state of kneeling, crawling. See at 19:68, p. 968, n. 10.
11. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 17:101, p. 906, n. 7.
12. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 17:101, p. 906, n. 8).
13. فريقين ***farîqayn*** (dual; acc./gen. of *farîqân*, s. *farîq*) = two groups, sections, parties, bands, factions. See at 11:24, p. 686, n. 4.
14. ندي ***nadîy*** = assembly, council. See *nâdâ* at 19:24, p. 956, n. 9.

وَكَمْ 74. And how many
أَهْلَكْنَا قَبْلَهُم We destroyed[1] before them
مِّن قَرْنٍ of a generation[2]
هُمْ أَحْسَنُ who were better in
أَثَٰثًا وَرِءْيًا ﴿٧٤﴾ wealth[3] and appearance![4]

قُلْ مَن كَانَ فِي ٱلضَّلَٰلَةِ 75.Say: "Whoever is in error,
فَلْيَمْدُدْ لَهُ there may give rein[5] to him
ٱلرَّحْمَٰنُ مَدًّا the Most merciful to an extent.
حَتَّىٰٓ إِذَا رَأَوْا Till when they will see
مَا يُوعَدُونَ what they are promised[6] —
إِمَّا ٱلْعَذَابَ either the punishment
وَإِمَّا ٱلسَّاعَةَ or the Hour[9] —
فَسَيَعْلَمُونَ then they shall know
مَنْ هُوَ شَرٌّ مَّكَانًا who is worse[10] in position[11]
وَأَضْعَفُ جُندًا and weaker[12] in army."[13]
﴿٧٥﴾

وَيَزِيدُ ٱللَّهُ 76. And Allah increases[14]
ٱلَّذِينَ ٱهْتَدَوْا those who receive guidance[15]
هُدًى in guidance.
وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ And the lasting[16] right deeds
خَيْرٌ عِندَ رَبِّكَ are better to your Lord for
ثَوَابًا وَخَيْرٌ مَّرَدًّا reward[17] and best as return.[18]
﴿٧٦﴾

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 18:59, p. 934, n. 2).
2. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 6:6, p. 393, n. 4.
3. أثاث ***'athâth*** = furniture, frnishing, belongings, wealth. See at 16:80, p. 854, n. 6.
4. رءي ***ri'y*** = appearance, look, show.
5. فليمدد ***fal-yamdud*** (*yamuddu*)= he may prolong, extend, stretch, give reign (v. iii. m. s. impfct. from *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).
6. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).
9. i. e., the Hour of Resurrection and Judgement.
10. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 17:11, p. 876, n. 4.
11. مكان ***makân*** (s.; pl. *amkinah/amâkin*) = place, site, location, position, standing, rank. See *makânah* at 11:121, p. 721, n. 2.
12. أضعف ***'aḍ'afu*** = weaker, weakest (elative of *ḍa'if*. See *ḍa'if* at 11:9, p. 711, n. 2).
13. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, soldiers. See *junûd* at 9:40, p. 595, n. 3.
14. يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 17:109, p. 909, n. 2).
15. اهتدوا ***ihtadaw*** = they received guidance, were on the right way, were guided (v. iii. m. pl. past from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide. See at 3:20, p. 162, n. 10.
16. Wealth and manpower are temporary things, but the good deeds are lasting. باقيات ***bâqiyyât*** (f.; pl.; s. *bâqiyyah*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See at 18:46, p. 7928, n. 2).
17. ثواب ***thawâb*** = reward, recompense, requital. See at 18:44, p. 927, n. 6.
18. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 13:11, p. 768, n. 8.

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾

77. Do you then see the one who disbelieves[1] in Our signs and says: "I shall surely be given[2] wealth and progeny."

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ﴿٧٨﴾

78. Has he had access[3] to the unseen[4] or has he taken[5] with the Most Merciful a covenant?[6]

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا ﴿٧٩﴾

79. Never, We shall write down what they say and We shall extend[7] to him of the punishment an extension.[8]

وَنَرِثُهُۥ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾

80. And We shall inherit[9] from him what he says, and he shall come to Us alone.[10]

وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً

81. And they take besides Allah gods[11]

1. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 16:106, p. 863, n. 8).

2. i. e., in the hereafter, as he was given in this world. The unbeliever says so out of arrogance and defiance. The immediate allusion is to the Makkan unbelieving leader Al-'Âs ibn Wâ'il. لأوتين ***la+ ' ûtayanna*** = I shall surely be given, (v. i. s. impfct. emphatic passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *'âtaynâhum* at 13:35, p. 780, n.7).

3. أطلع ***'aṭṭala'a*** (originally *'a 'aṭṭala'a*) = has he looked into, been aquainted with, come to know , had access to (v. iii. m. s. past in form VIII of *ṭala'a* [*ṭulû'*), to rise. See *maṭli'* at 18:90, p. 943, n. 5).

4. i. e., what Allah has destined for His servants in the hereafter. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 9:105, p. 623, n. 3.

5. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 18:63, p. 935, n. 7).

6. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 17:34, p. 884, n. 1.

7. نمد ***namuddu*** = we extend, prolong, stretch out lengthen, spread out (v. i. pl. impfct. from *madda* [*madd*] to extend. See *madadnâ* at 15:19, p. 811, n. 4).

8. مد ***madd*** = to extend, extension, prolongation. See n. 7 above.

9. i. e. We shall take over whatever he has of wealth, progeny and manpower. نرث ***narithu*** = we inherit, are heir to, succeed (v. i. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 19:40, p. 960, n. 10).

10. i. e., he will come before Allah alone and will be individually accountable. See also below at 19:95. فرد ***fard*** (s.; pl. *furâdâ/'afrâd*) = alone, single, lone, sole. See *furâdâ* at 6:94, p. 430, n. 4.

11. عالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:46, p. 962. n. 6.

لِيَكُونُوا۟ لَهُمْ that those might be for them
عِزًّا ﴿٨١﴾ honour and power.[1]

كَلَّا ۚ سَيَكْفُرُونَ 82. Never. They shall deny[2]
بِعِبَادَتِهِمْ their worship of them
وَيَكُونُونَ عَلَيْهِمْ and shall be to them
ضِدًّا ﴿٨٢﴾ hostile.[3]

Section (*Rukû'*) 6

أَلَمْ تَرَ أَنَّآ 83. Do you not see[4] that We
أَرْسَلْنَا ٱلشَّيَـٰطِينَ send[5] the Satans
عَلَى ٱلْكَـٰفِرِينَ against the unbelievers
تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ inciting[6] them into humming ?[7]

فَلَا تَعْجَلْ عَلَيْهِمْ 84. So hurry not[8] against them.
إِنَّمَا نَعُدُّ لَهُمْ We but count[9] for them
عَدًّا ﴿٨٤﴾ a counting.[10]

يَوْمَ نَحْشُرُ 85. The day We shall rally[11]
ٱلْمُتَّقِينَ the righteous[12]
إِلَى ٱلرَّحْمَـٰنِ to the Most Merciful
وَفْدًا ﴿٨٥﴾ as a delegation.[13]

1. عز ***'izz*** = honour, power, strength, rank, glory, fame. See *'izzah* at 10:65, p. 660, n. 12.
2. i. e., those whom the unbelievers worship will disown them. يكفرون ***yakfurûna*** = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 16:72, p.850, n. 12).
3. ضد ***didd*** (s.; pl. *'aḍḍâd*)= opposite, contrary, hostile, opponent, adversary, antagonistic.
4. ترَ ***tara*** (ترى ***tarâ***) = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *tarâ* at 6:30, p. 402, n. 2).
5. i. e., give rein to the Satans. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 19:17, p. 954, n. 8).
6. تؤز ***ta'uzzu*** = she or it incites, instigates, hums, simmers (v. iii. f. s. impfct. from *'azza* [*'aziz/ 'azz*], to hum, simmer, buzz, instigate).
7. i. e., instigating them into doing evil. أز ***'azz*** = instigating, buzzing, humming. See n. 6 above.
8. i. e., do not hasten in asking for their punishment. لا تعجل ***lâ ta'jal*** = do not hurry/ make haste/ hasten (v. ii. m. s. imperative {prohibition} from *'ajila* [*'ajal/'ajalah*], to hasten. See *'ajjalnâ* at 17:18, p. 878, n. 12).
9. نعد ***na'uddu*** = we count, number, reckon (v. i. pl. impfct. from *'adda* [*'add*], to count, to number. See *ta'uddû* at 16:18, p. 832, n. 8.
10. i. e., their days of living in this world and their deeds. عد ***'add*** = counting, numbering.
11. نحشر ***naḥshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 17:97, p. 904, n. 1).
12. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 16:31, p. 837, n. 2).
13. i. e., as honoured guests. وفد ***wafd*** (s.; pl. *wufûd/ awfâd*) = delegation, deputation, arrival.

وَنَسُوقُ 86. And shall drive[1] the
ٱلْمُجْرِمِينَ sinful[2]
إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾ to hell as a thirsty herd.[3]

لَّا يَمْلِكُونَ 87.They will have no power[4]
ٱلشَّفَٰعَةَ to intercede[5]
إِلَّا مَنِ ٱتَّخَذَ save the one who has taken[6]
عِندَ ٱلرَّحْمَٰنِ with the Most Merciful
عَهْدًا ﴿٨٧﴾ a covenant.[7]

وَقَالُوا۟ 88. And they say: "The
ٱتَّخَذَ ٱلرَّحْمَٰنُ Most Merciful has taken
وَلَدًا ﴿٨٨﴾ a son."

لَّقَدْ جِئْتُمْ 89. You have indeed come
شَيْـًٔا with a thing
إِدًّا ﴿٨٩﴾ extremely reprehensible.[8]

تَكَادُ ٱلسَّمَٰوَٰتُ 90. The heavens are about to[9]
يَتَفَطَّرْنَ مِنْهُ be split[10] on account of it,
وَتَنشَقُّ ٱلْأَرْضُ and the earth to be cleft asunder[11]
وَتَخِرُّ ٱلْجِبَالُ and the mountains to fall[12]
هَدًّا ﴿٩٠﴾ in destruction.[13]

1. نسوق ***nasûqu***= we drive, urge on, pilot, carry along (v. i. pl. impfct. from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *suqnâ* at 7:57, p. 488, n. 7).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 18:49, p. 929, n. 4).

3. ورد ***wird*** = watering place, coming of animals to the water. See at 11:98, p. 713, n. 4.

4. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 17:56, p. 890, n. 8).

5. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 4:85, p. 279, n. 2.

6. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 19:78, p. 971, n. 5).

7. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 19:78, p. 971, n. 6.

8. اد ***'idd*** (s.; pl. *'idâd*) = a thing or matter extremely reprehensible,).

9. تكاد ***takâdu*** = she or it is close to, about to (v. iii. f. s. impfct. from *kâda* [*kawd*] to be about to. See *lâ yakâdûna* at 18:93, p. 944, n. 1).

10. يتفطرن ***yatafaṭṭarna*** = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafaṭṭara*, form V of *faṭara* [*faṭr*], to split, to create. See *faṭara* at 17:51, p. 889, n. 2).

11. تنشق ***tanshaqqu*** = she is cleft asunder, split, ripped (v. iii. f. s. impfct. from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See *tushâqqûna* at 16:27, p. 835, n. 7).

12. تخر ***takhirru*** = she or it falls, falls down, sinks to the ground (v. iii. f. s. impfct. from *kharra* [*kharr / khurûr*), to fall, fall down). See *kharrû* at 19:58, p. 965, n. 9.

13. هد ***hadd*** = demolition, razing, pulling down, destruction.

أَن دَعَوْا 91. That they claim[1]
لِلرَّحْمَٰنِ وَلَدًا ﴿٩١﴾ for the Most Merciful a son.

وَمَا يَنۢبَغِي 92. And it behoves[2] not
لِلرَّحْمَٰنِ for the Most Merciful
أَن يَتَّخِذَ وَلَدًا ﴿٩٢﴾ that He should take[3] a son.

إِن كُلُّ مَن 93. None is there of all who are
فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ in the heavens and the earth
إِلَّآ ءَاتِي but will come
ٱلرَّحْمَٰنِ to the Most Merciful
عَبْدًا ﴿٩٣﴾ as a servant.[4]

لَّقَدْ أَحْصَىٰهُمْ 94. He has indeed reckoned[5]
وَعَدَّهُمْ them and counted[6] them
عَدًّا ﴿٩٤﴾ a counting.[7]

وَكُلُّهُمْ 95. And everyone of them
ءَاتِيهِ will come to Him
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection
فَرْدًا ﴿٩٥﴾ individually.[8]

إِنَّ ٱلَّذِينَ ءَامَنُوا 96. Verily those who believe

1. دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 18:52, p. 931, n. 1).

2. ينبغي ***yanbaghî*** = he or it behoves, is appropriate, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. See *yabtaghûna* at 17:57, p. 891, n. 1).

3. يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 19:35, p.959, n. 3).

4. عبد ***'abd*** (pl.*'abîd/'ubdân/'ibdân/'ibâd*) = slave, serf, servant. See at 19:30, p. 958, n. 3.

5. أحصى ***'ahṣâ*** = he calculated, counted, took into account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan*. See at 18:49, p. 929, n. 7).

6. عد ***'adda*** = he counted, reckoned, numbered (v. iii. m. s. past from *'add*, to count, to number. See *na'uddu* at 19:84, p. 972, n. 9.

7. i. e., of their respective periods of living and of their deeds. عد ***'add*** = counting, numbering. See at 19:84, p. 972, n. 10.

8. i. e., he will come before Allah alone and will be individually accountable. See also below at 19:95. فرد ***fard*** (s.; pl. *furâdâ/'afrâd*) = alone, single, lone, sole, individual. See at 19:80, p. 971, n. 10; and *furâdâ* at 6:94, p. 430, n. 4.

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[1]
سَيَجْعَلُ لَهُمُ there will set[2] for them
ٱلرَّحْمَٰنُ the Most Merciful
وُدًّا ﴿٩٦﴾ love and affection.

فَإِنَّمَا يَسَّرْنَٰهُ 97. So We have but eased[3] it
بِلِسَانِكَ in your tongue[4]
لِتُبَشِّرَ that you may give good news[5]
بِهِ ٱلْمُتَّقِينَ therewith to the godfearing[6]
وَتُنذِرَ بِهِۦ and warn[7] therewith
قَوْمًا لُّدًّا ﴿٩٧﴾ a people fiercely quarrelsome.[8]

وَكَمْ 98. And how many
أَهْلَكْنَا We have destroyed[9]
قَبْلَهُم before them
مِّن قَرْنٍ of a generation!
هَلْ تُحِسُّ Do you find the trace[10]
مِنْهُم مِّنْ أَحَدٍ from among them of anyone
أَوْ تَسْمَعُ لَهُمْ or do you hear of them
رِكْزًا ﴿٩٨﴾ a whisper?[11]

1. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 18:107, p. 948, n. 5).

2. يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See *yaj'alûna* at 16:56, p. 845, n. 5).

3. يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yusr* at 18:88, p. 493, n. 2; and *istaysara* at 2:196, p. 94, n. 4.

4. لسان ***lisân*** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 19:50, p. 963, n. 8.

5. تبشر ***tubashshira*** (*u*) = you give the good tidings, good news (v. ii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yubashshira* at 18:2, p. 911, n. 1).

6. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 19:85, p. 972, n. 12).

7. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* because the verb is conjunctive to a pervious verb governed by a hidden *'an*. See at 7:1, p. 465, n. 4.

8. لد ***ludd*** = fiercely quarrelsome, stubborn disputant. See *'aladd* at 2:204, p. 99, n. 3.

9. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 19:74, p. 970, n. 1).

10. تحس ***tuḥissu*** = you trace, sense, realize, perceive (v. ii. m. s. impfct. from *'aḥassa*, form IV of *ḥassa* [*ḥass*], to feel. See *'aḥassa* at 3:52, p. 176, n. 5).

11. ركز ***rikz*** = low sound, tone, whisper.

20. *SÛRAT TÂ-HÂ*

Makkan: 135 *'âyahs*

This is another Makkan *sûrah* which, like all other Makkan *sûrahs*, concentrates on the fundamentals of the faith – monotheism (*tawḥîd*), Prophethood (*nubûwwah*), Resurrection and Judgement. It starts with consoling the Prophet, peace and blessings of Allah be on him, and through him the beilievers, that the Qur'ân has not been sent down to be a cause of distress to them. And in order to illlustrate the fact that Allah sent the same message and guidance through all the Prophets and that all the Prophets had to face the stubborn opposition and enmity of the unbelieving men it mentions in some detail the story of Prophets Mûsâ and Hârûn, peace be on them, with the Pharaoh and the Children of Isrâ'îl. A quick reference is made also to the story of'Adam to point out Allah's mercy on him and to remind how Iblîs has ever since been man's enemy, trying to lead him astray. Some account is given also of the scene and circumstances of Resurrection and the day of Judgement.

The *sûrah* is named *Tâ-Hâ* which is also a name of Prophet Muhammad, peace and blessings of Allah be on him. One important historical fact to remember in connection with this *sûrah* is that 'Umar, may Allah be pleased with him, embraced Islam in the seventh year of the Prophet's mission on perusing a part of it which he obtained from his sister Fâtimah and her husband Sa'îd, may Allah be pleased with them.

طٰهٰ ﴿١﴾ 1. *Ṭâ-Hâ.*[1]

مَآ أَنزَلْنَا 2. We have not sent down[2]
عَلَيْكَ ٱلْقُرْءَانَ on you the Qur'ân
لِتَشْقَىٰٓ ﴿٢﴾ that you be distressed.[3]

إِلَّا تَذْكِرَةً 3. But as a reminder[4]
لِّمَن يَخْشَىٰ ﴿٣﴾ to the one who fears.[5]

تَنزِيلًا 4. As a sending down[6]
مِّمَّنْ خَلَقَ form the One Who created
ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ the earth and the heavens
ٱلْعُلَى ﴿٤﴾ elevated.[7]

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 18:45, p. 927, n. 19).

3. This is a consolation to the Prophet, peace and blessings of Allah be on him, in view of his mental agony for the Makkan unbelievers' opposition to the message he delivered to them. تشقى ***tashqâ*** = you be distressed, miserable, unhappy, unfortunate (v. ii. m. s. impfct. from *shaqiya* [*shaqâ'/shaqâwah/shaqwah*], to be unhappy, miserable. See *shaqîy* at 19:49, p. 963, n. 3.

4. تذكرة ***tadhkirah*** = reminder, memento. See *dhikrâ* at 12:104, p. 760, n. 4.

5. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 13:21, p. 773, n. 10).

6. This is an emphasis on the fact that Allah sent down the Qur'ân on the Prophet, peace and blessings of Allah be on him. It was not given out by him out of his own intuition or thinking. تنزيل ***tanzîl*** = sending down, bringing down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 17:106, p. 908, n. 5.

7. على ***'ulâ*** = high, elevated, exalted, lofty.

ٱلرَّحْمَٰنُ	5. The Most Merciful;
عَلَى ٱلْعَرْشِ	on the Throne[1]
ٱسْتَوَىٰ ۝٥	He took position.[2]
لَهُۥ	6. To Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth
وَمَا بَيْنَهُمَا	and all that is between them
وَمَا تَحْتَ ٱلثَّرَىٰ ۝٦	and all that is under[3]the soil.[4]
وَإِن تَجْهَرْ	7. And whether you be loud[5]
بِٱلْقَوْلِ	in saying,
فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ	He surely knows the secret[6]
وَأَخْفَى ۝٧	and the most hidden.[7]
ٱللَّهُ	8. Allah,
لَآ إِلَٰهَ إِلَّا هُوَ	there is no god but He.
لَهُ ٱلْأَسْمَآءُ	His are the names[8]
ٱلْحُسْنَىٰ ۝٨	the most beautiful.[9]

Section (*Rukû'*) 2

وَهَلْ أَتَىٰكَ	9. And has there come to you
حَدِيثُ مُوسَىٰ ۝٩	the account[10] of Mûsâ?

1. عرش *'arsh* = throne. See at 17:42, p. 886, n. 5.

2. i. e., in such manner as befits the Sublimity of Allah. استوى *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 13:2, p. 763, n. 7).

3. تحت *taḥt*= under, below, beneath, underneath.

4. ثرى *tharan* = soil, ground, moist earth.

5. تجهر *tajhar*(u) = you make loud/ public (v. ii. m. s. impfct. from *jahara* [*jahr /jihâr*], to declare publicly, to come out. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *lâ tajhar* at 17:110, p. 909, n. 5).

6. سر *sirr* (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 9:78, p. 611, n. 6.

7. أخفى *'akhfâ* = more/most hidden, concealed, secret (elative of *khafiy*. See *khafiy* at 19:3, p. 950, n. 5).

8. أسماء *'asmâ'* (pl.; s. *ism*) = names. See at 2:31, p. 17, n. 4.

9. Allah has 99 beautiful names mentioned in the Qur'ân. He is Unique and Peerless in His Names, Attributes and Deeds. حسنى *ḥusnâ* (f.; m. *'aḥsan*) the best, most beautiful. See at 17:110, p. 909, n. 4.

10. حديث *ḥadîth* (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, conversation, report, account. See at 7:185, p. 537, n. 10.

إِذْ رَءَا نَارًا	10. When he saw a fire
فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟	he said to his people: "Stay;[1]
إِنِّىٓ ءَانَسْتُ نَارًا	I observe[2] a fire .
لَّعَلِّىٓ ءَاتِيكُم	Maybe that I can bring you
مِّنْهَا بِقَبَسٍ	from it a friebrand[3]
أَوْ أَجِدُ عَلَى ٱلنَّارِ	or find[4] at the fire
هُدًى ﴿١٠﴾	a guidance."
فَلَمَّآ أَتَىٰهَا	11. So when he came to it
نُودِىَ يَٰمُوسَىٰٓ ﴿١١﴾	he was addrssed[5]: "O Mûsâ,
إِنِّىٓ أَنَا۠ رَبُّكَ	12. "Verily I am your Lord.
فَٱخْلَعْ نَعْلَيْكَ	So take off[6] your two shoes;[7]
إِنَّكَ	you indeed are
بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى	in the sacred[8] valley[9] Tuwa."
﴿١٢﴾	
وَأَنَا ٱخْتَرْتُكَ	13."And I have selected[10] you.
فَٱسْتَمِعْ	So listen[11]
لِمَا يُوحَىٰٓ ﴿١٣﴾	to what is communicated." [12]
إِنَّنِىٓ أَنَا ٱللَّهُ	14. "Verily I am Allah.
لَآ إِلَٰهَ إِلَّآ أَنَا	There is no god but I.
فَٱعْبُدْنِى	So worship Me

1. امكثوا ***umkuthû*** = you (all) stay, remain, abide, live, (v. ii. m. pl. imperative from *makatha* [*makth/mukûth*], to remain. See *yamkuthu* at 13:17, p. 772, n. 1).

2. عانست ***'ânastu*** = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See *'ânastum* at 4:6, p. 238, n. 13).

3. قبس ***qabas*** = firebrand, live coal.

4. أجد ***'ajidu*** = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 12:94, p. 756. n. 10).

5. نودى ***nûdiya*** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 19:24, p. 956, n. 9).

6. اخلع ***ikhla'*** = take off, put off, re nove, give up, cast off, disown (v. ii. m. s. imperative from *khala'a* [*khal'*], to take off, remove).

7. نعلي ***na'lay*** (*n*) (dual; s. *na'l*; pl. *ni'âl/an'ul*)= two shoes, sandals (the terminal *nûn* is dropped because of the genitive construction).

8. مقدس ***muqaddas*** = sanctified, sacred, holy, consecrated (passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *muqaddasah* at 5:21, p. 339, n. 8.

9. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, gorge. See at 14:38, p. 801, n. 2.

10. i. e., selected to be a Prophet and Messenger. اخترت ***akhtartu*** = I selected, chose, picked, elected (v. i. s. past from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtâra* at 7:155, p. 523, n. 6).

11. استمع ***istami'*** = listen, hear, pay attention (v. ii. m. s imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'û* at 7:203, p. 544, n. 3).

12. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 18:110, p. 949, n. 4). The word *wahy* technically means Allah's communication to His Prophets by various means. Some of these means are indicated at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

وَأَقِمِ ٱلصَّلَوٰةَ and establish[1] the prayer
لِذِكْرِى ١٤ for My remebrance.[2]

إِنَّ ٱلسَّاعَةَ 15."Verily the Hour
ءَاتِيَةٌ is coming.
أَكَادُ أُخْفِيهَا I would rather keep it secret,[3]
لِتُجْزَىٰ so that requited[4] may be
كُلُّ نَفْسٍ every individual
بِمَا تَسْعَىٰ ١٥ for what it strives."[5]

فَلَا يَصُدَّنَّكَ 16. "So let there not bar[6] you
عَنْهَا مَن from it[7] the one who
لَا يُؤْمِنُ بِهَا does not believe in it
وَٱتَّبَعَ هَوَىٰهُ and follows[8] his whims[9]
فَتَرْدَىٰ ١٦ lest you should perish."[10]

وَمَا تِلْكَ 17. "And what is that
بِيَمِينِكَ يَٰمُوسَىٰ in your right hand, O Mûsa?"
١٧

قَالَ هِىَ عَصَاىَ 18. He said: "It is my stick.[11]
أَتَوَكَّؤُا۟ عَلَيْهَا I lean[12] on it
وَأَهُشُّ and I shake down leaves[13]
بِهَا عَلَىٰ غَنَمِى with it on my sheep;[14]

1. i. e., say prayers regularly at their appointed times. أقم *'aqim* = you properly perform, set, set up (v. ii. m. s. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See *'aqîmû* at 10:87, p. 668, n. 4).

2. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 19:2, p. 950, n. 2.

3. أخفي *'ukhfî* = I keep secret, conceal, hide (v. i. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/khufyah*], to be hidden. See *nukhfî* at 14:38, p. 801, n. 9).

4. تجزى *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *tujzawna* at 10:52, p. 656, n. 4).

5. تسعى *tas'â* = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).

6. لا يصدن *lâ yasuddanna* = he or it must not bar, prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. s. impfct. emphatic negative from *sadda* [*sadd/ṣudûd*], to turn away. See *yasuddûna* at 14:3, p. 786, n. 4).

7. i. e., from the guidance.

8. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 18:28, p. 921, n. 11).

9. هوى *hawan* (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See *'ahwâ'* at 18:28, p. 921, n. 12.

10. تردى *tardâ* = you perish, be destroyed (v. ii. m. s. impfct. from *radiya* [*radan*], to perish, be destroyed. See *yurdâ* at 6:137, p. 449, n. 6).

11. عصا *'aṣâ* (s.; pl. *'usîy/ 'isîy/ a'sin*) = staff, stick, rod. See at 7:107, p. 507, n. 2.

12. أتوكؤ *'atawakka'u* = I lean, recline (v. i. s. impfct. from *tawakka'a*, form V from the root *wak'*. See *muttaki'în* at 18:31, p. 733, n. 2).

13. أهش *'ahushshu* = I chase away, chop off/shake down [leaves for the cattle] (v. i. s. impfct. from *hashsha* [*hashâsh/hashâshah*], to drive away, to chop off).

وَلِيَ فِيهَا and I have therein
مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾ other purposes[1]."

قَالَ 19. He said:
أَلْقِهَا يَـٰمُوسَىٰ ﴿١٩﴾ "Throw[2] it, O Mûsâ."

فَأَلْقَىٰهَا 20. So he threw[3] it;
فَإِذَا هِيَ حَيَّةٌ and lo, it was a serpent[4]
تَسْعَىٰ ﴿٢٠﴾ moving quickly![5]

قَالَ خُذْهَا 21. He said: "Take it
وَلَا تَخَفْ and do not fear.[6]
سَنُعِيدُهَا We shall revert[7] it
سِيرَتَهَا ٱلْأُولَىٰ to its initial state.[8]"
﴿٢١﴾

وَٱضْمُمْ يَدَكَ 22. "And draw[9] your hand
إِلَىٰ جَنَاحِكَ into your wing,[10]
تَخْرُجْ بَيْضَآءَ it will come out[11] white,[12]
مِنْ غَيْرِ سُوٓءٍ not of any blemish,[13]
ءَايَةً أُخْرَىٰ ﴿٢٢﴾ as another miracle."

لِنُرِيَكَ 23."That We might show you
مِنْ ءَايَـٰتِنَا ٱلْكُبْرَى some of Our grandest signs."
﴿٢٣﴾

1. i. e., other uses. مآرب *ma'ârib* (pl.; s. *ma'rab*) = purposes, aims, objects of desire.

2. ألق *'alqi* = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 16:15, p. 832, n. 1. See also n. 3 below.).

3. ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 16:15, p. 832, n. 1. See also n. 1 above).

4. حية *ḥayyah* (s.; pl. *ḥayyât*) = snake, serpent, viper.

5. تسعى *tas'â* = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 20:15, p. 979, n. 5).

6. لا تخف *lâ takhaf* = do not fear, be afraid, be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *khiftu* at 19:5, p. 951, n. 3).

7. نعيد *nu'îdu* = we revert, return, bring back, resume (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See *yu'îdû* at 18:20, p. 917, n. 9).

8. سيرة *sîrah* (s.; pl. *siyar*) = conduct, behaviour, way of life, biography, position, state.

9. اضمم *udmum* = draw into, join, bring together, annex, unite (v. ii. m. s. imperative from *ḍamma* [*damm*], to join, draw together).

10. i. e., under your arm. جناح *janâḥ* (s.; pl. *'ajnihah/ 'ajnuh*) = wing, side, flank. See at 15:88, p. 825, n. 10.

11. تخرج *takhruju* = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See at 18:5, p. 911, n. 9).

12. بيضاء *bayḍâ'* (f.; m. *'abyaḍ*) = white, bright, clean. See *abyaḍḍat* at 12:84, p. 753, n. 7.

13. سوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 16:119, p. 868, n. 9).

اذْهَبْ إِلَىٰ فِرْعَوْنَ 24. "Go to the Pharaoh.
إِنَّهُ Verily he has
طَغَىٰ ﴿٢٤﴾ transgressed."[1]

Section (*Rukû'*) 3

قَالَ رَبِّ 25. He said: "My Lord,
اشْرَحْ لِي صَدْرِي expand[2] for me my heart."
﴿٢٥﴾

وَيَسِّرْ لِي 26. "And make easy[3] for me
أَمْرِي ﴿٢٦﴾ my affair."[4]

وَاحْلُلْ عُقْدَةً 27. "And dissolve[5] the knot[6]
مِّن لِّسَانِي ﴿٢٧﴾ from my tongue."[7]

يَفْقَهُوا 28."That they understand[8]
قَوْلِي ﴿٢٨﴾ my speech."

وَاجْعَل لِّي 29. "And appoint[9] for me an
وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ assistant[10]from my family."

هَارُونَ أَخِي ﴿٣٠﴾ 30. "Hârûn, my brother."

اشْدُدْ بِهِ 31. "And strenthen[11] by him
أَزْرِي ﴿٣١﴾ my back."[12]

1. طغى *ṭaghâ* = he transgressed, crossed all limits, exceeded proper bounds, became tyrannical (v. iii. m. s. past from *ṭaghan/tughyân*, to exceed all bounds. See *ṭughyân* at 18:80, p. 940, n. 8).

2. اشرح ***ishrah*** = expand, open, expound, explain, cut to slices (v. ii. m. s. imperative from *sharaḥa* [*sharḥ*], to cut, to open. See *sharaha* at 16:106, p. 863, n. 11).

3. يسر ***yassir*** = make easy, ease, facilitate (v. ii. m. s. imperative from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 19:97, p. 975, n. 3).

4. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 16:1, p. 827, n. 2.

5. احلل ***uḥlul*** = dissolve, undo, unravel, untie, unbind (v. ii. m. s. imperative from *ḥalla* [*ḥall*], to untie, unbind. See *'aḥallû* at 14:28, p. 797, n. 12).

6. i. e., the stammering in his speech. عقدة ***'uqdah*** (pl. *'uqad*) = knot, tie, compact, covenant, contract. See at 2:237, p. 120, n. 6.

7. i. e., Mûsâ, peace be on him, prayed for the atammering in his speech to be cured so that he becomes fluent and clear in his exposition. لسان ***lisân*** (s.; m. & f.; pl. ألسنة/ألسن *'alsinah/'alsun*) = tongue, language. See at 19:50, p. 963, n. 8.

8. يفقهوا ***yafqahû***(*na*) = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 18:57, p. 933, n. 5.

9. اجعل ***ij'al*** = make, set, appoint, place, put (v. ii. m. s. imperative. from *ja'ala* [*ja'l*] to make, to put. See *yaj'alu* at 19:96, p. 975, n. 2).

10. ***wazîr*** (s.; pl. *wuzarâ'*) = minister, assistant, helper.

11. اشدد ***ushdud*** = make hard, harden, stiffen, strengthen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See at 10:88, p. 668, n. 9).

12. أزر ***'azr*** = strength, help, support. *shadda 'azruhu* is an idiom meaning: to support someone, to back him up.

وَأَشْرِكْهُ 32. "And make him share[1]
فِي أَمْرِي ﴿٣٢﴾ in my task."

كَيْ 33. "So that we may
نُسَبِّحَكَ proclaim Your sanctity[2]
كَثِيرًا ﴿٣٣﴾ in abundance."[3]

وَنَذْكُرَكَ 34. "And remember[4] You
كَثِيرًا ﴿٣٤﴾ in profusion."

إِنَّكَ كُنتَ بِنَا 35. "You indeed are of us
بَصِيرًا ﴿٣٥﴾ All-Seeing."[5]

قَالَ قَدْ 36. He said: "You are
أُوتِيتَ سُؤْلَكَ granted[6] your prayer,
يَا مُوسَىٰ ﴿٣٦﴾ O Mûsâ."

وَلَقَدْ 37. "And indeed
مَنَنَّا عَلَيْكَ We bestowed favour[7] on you
مَرَّةً أُخْرَىٰ ﴿٣٧﴾ another time."[8]

إِذْ أَوْحَيْنَا 38. "When We communicated[9]
إِلَىٰ أُمِّكَ to your mother

1. i. e., make him also a Prophet and Messenger. أشرك *'ashrik* = make (someone) share, a partner, give share, associate (v. ii. m. s. imperative from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *'ushriku* at 18:38, p. 925, n. 9).

2. i. e., may propagate and disseminate the message of *tawhîd* and establish the worship of Allah Alone to the exclusion of the imaginary deities. نسبح ***nusabbiha*** (*u*) = we proclaim the sanctity, glorify, praise (v. i. pl. impfct from *sabbaha*, form II of *sabaha* [*sabḥ/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. The final letter takes *fatḥah* because of the particle *kay* coming before the verb. See *tusabbihu* at 17:44, p. 886, n. 10.

3. كثير ***kathîr*** (pl. *kithâr*) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 2:269, p. 141, n. 7.

4. i. e., worship and pray. نذكر ***nadhkura***(*u*) = we remember, mention, recall (v. i. pl. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember. The final latter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See *yadhkuru* at 19:67, p. 968, n. 4).

5. i. e., of our situation and condition, and our shortcomings and limitations. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/basira* [*baṣar*], to see). See at 17:96, p. 904, n. 6).

6. All the prayers of Mûsâ, peace be on him, were granted – his heart was expanded, his affair was made easy for him, his speech was made flawless and his brother Hârûn was a made a Prophet to assist him in his task. See 28:35. أوتيت ***'ûutita*** = you were given, granted (v. ii. m. s. past passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *la+'âtiyanna* at 19:77, p. 971, n. 2).

7. منا ***manannâ*** = we bestowed favour, favoured, graced, blessed (v. i. pl. past from *manna [mann]*, to be kind, to bestow a favour).

8. The reference is to the childhood of Mûsâ, peace be on him. مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once. See at 8:56, p. 568, n. 3.

9. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 17:39, p. 885, n. 3.

مَا يُوحَىٰٓ ﴿٣٨﴾ what was communicated."[1]

أَنِ ٱقْذِفِيهِ 39. "That you cast[2] him

فِي ٱلتَّابُوتِ in the chest[3]

فَٱقْذِفِيهِ and then throw him

فِي ٱلْيَمِّ in the river;[4]

فَلْيُلْقِهِ ٱلْيَمُّ then the river shall throw[5] him

بِٱلسَّاحِلِ to the shore.[6]

يَأْخُذْهُ There will take him

عَدُوٌّ لِّي an enemy of Mine

وَعَدُوٌّ لَّهُۥ and an enemy of his.

وَأَلْقَيْتُ عَلَيْكَ And I cast[7] on you

مَحَبَّةً مِّنِّي love from Me[8]

وَلِتُصْنَعَ in order that you are reared[9]

عَلَىٰ عَيْنِيٓ ﴿٣٩﴾ up under My Eye."

إِذْ تَمْشِيٓ أُخْتُكَ 40. When your sister

فَتَقُولُ proceeded[10] and said:

هَلْ أَدُلُّكُمْ عَلَىٰ مَن "Shall I show[11] you the one who

يَكْفُلُهُۥ will take charge[12] of him?

فَرَجَعْنَٰكَ Thus We returned you

إِلَىٰٓ أُمِّكَ to your mother

كَيْ تَقَرَّ عَيْنُهَا so that her eye may rest

1. يوحى *yûḥâ* = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9).

2. Here the story is told of how Allah inspired the mother of Mûsâ, peace be on him, to put him in a chest and throw him in the river to save him from the Pharaoh who had ordered to kill every male child to be born at that time, how the river cast the chest on the shore, how the Pharaoh's wife took the child Mûsâ and adopted him, how Allah made him refuse to suck the milk of any other lady and how, under Allah's will, his sister went there and pointed out to the family of the Pharaoh that her mother would be the proper person to foster and give suck to the baby. اقذفي ***iqdhifî*** = you (f.) throw, cast, hurl, toss down (v. iii. f. s. imperative from *qadhafa* [*qadhf*], to throw, to cast).

3. تابوت ***tâbût*** (s.; pl. *tawâbît*) = chest, box, case, casket, coffin.

4. i. e., the river Nile. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 7:136, p. 514, n. 13.

5. ليلق ***li yulqi*** = let he or it throw, cast, hurl, fling (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqi* at 20:19, p. 980, n. 2).

6. ساحل ***sâḥil*** (s.; pl. *sawâḥil*) = shore, coast.

7. ألقيت ***'alqaytu*** = I cast, threw, flung (v. i. s. past from *'alqâ*. See n. 5 above).

8. So everyone who saw Mûsâ, peace be him, loved him.

9. تصنع ***tuṣna'a(u)*** = you are made, manufactured [i. e., reared and brought up] (v. ii. m. s. impfct. passive from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See *yaṣna'u* at 11:38, p. 691, n. 8).

10. تمشى ***tamshî*** = she walks, goes on foot, proceedes, moves along (v. iii. f. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 17:195, p. 541, n. 6).

11. أدل ***'adullu*** = I show, lead, point out (v. i. s. impfct. from *dalla* [*dalâlah*], to show, to lead. See *dallâ* at 7:22, p. 471, n. 6).

12. يكفل ***yakfulu*** = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala* [*kafl/kufûl/kafâlah*), to be responsible for. See at 3:44, p. 173, n. 3).

وَلَا تَحْزَنَ	and she grives[1] not.
وَقَتَلْتَ نَفْسًا	And you slew[2] a person
فَنَجَّيْنَاكَ	but We saved[3] you
مِنَ الْغَمِّ	from the worry;[4]
وَفَتَنَّاكَ فُتُونًا	and We tested[5] you by a trial.
فَلَبِثْتَ سِنِينَ	Then you stayed[6] years
فِي أَهْلِ مَدْيَنَ	among the people of Madyan;
ثُمَّ جِئْتَ	then you have come
عَلَىٰ قَدَرٍ يَا مُوسَىٰ ﴿٤٠﴾	on a destiny,[7] O Mûsâ."
وَاصْطَنَعْتُكَ	41."And I have prepared[8] you
لِنَفْسِي ﴿٤١﴾	for Myself."
اذْهَبْ أَنتَ وَأَخُوكَ	42."Go, you and your brother
بِآيَاتِي وَلَا تَنِيَا	with My signs and slacken
فِي ذِكْرِي ﴿٤٢﴾	not[9] in My remembrance."
اذْهَبَا إِلَىٰ فِرْعَوْنَ	43. "Go to the Pharaoh.
إِنَّهُ طَغَىٰ ﴿٤٣﴾	Verily he has transgressed."[10]
فَقُولَا لَهُ	44. "And say to him
قَوْلًا لَّيِّنًا	words mild and gentle;[11]
لَّعَلَّهُ يَتَذَكَّرُ	haply he will take heed[12]
أَوْ يَخْشَىٰ ﴿٤٤﴾	or will fear."

1. تحزن ***taḥzana***(*u*) = she grieves, becomes sad (v. iii. f. s. impfct. from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See *lâ taḥzanî* at 19:24, p. 956, n. 10).

2. This is another favour Allah did to Mûsâ, peace be on him, when he killed a person in the city and then asked Allah's forgiveness. See 28:15-16.

3. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 11:116, p. 719, n. 6).

4. غم ***ghamm*** = grief, affliction, distress., worry, anxiety. See at 3:153, p. 215, n. 3.

5. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *yaftinû* at 5:49, p. 354, n. 10).

6. لبثت ***labithta*** = you stayed, remained, lingered (v. ii. s. past from *labitha* [*labth, lubth/lubâth*], to remain. See at 2:259, p. 134, n. 10).

7. i. e., the destiny of Prophethood and Messengership. قدر ***qadr***(s.; pl. *'aqdâr*) = measure, degree, worth, divine decree, destiny.

8. i. e., prepared you for the special role and special favour. اصطنعت ***iṣṭana'tu*** = I prepared, made, manufactured, fabricated, created, produced, commissioned (v. i. s. past from *istana'a*, form VIII of *ṣana'a* [*ṣan'/ṣun'/ṣanî'*], to do, to make. See *tuṣna'a* at 20:39, p. 983, n. 9.

9. لا تنيا ***lâ taniyâ*** = you (two) do not slacken, fall down, sink down (v. ii. m. dual, imperative {prohibition} from *nâ'a* [*naw'*], to fall down).

10. طغى ***ṭaghâ*** = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *ṭaghan/ṭughyân*, to exceed all bounds. See at 20:24, 981, n. 1).

11. لين ***layyin*** = tender, mild and gentle, gentle, flexible.

12. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 13:19, p. 723, n. 2).

قَالَا رَبَّنَآ 45. They said: "Our Lord,
إِنَّنَا نَخَافُ أَن we indeed fear[1] that
يَفْرُطَ عَلَيْنَآ أَوْ أَن he will rush in[2] on us or that
يَطْغَىٰ ﴿٤٥﴾ he will exceed all the limits."[3]

قَالَ لَا تَخَافَآ 46. He said: "Fear not,[4]
إِنَّنِي مَعَكُمَآ verily I am with you two,
أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ hearing[5] and seeing."[6]

فَأْتِيَاهُ فَقُولَآ 47. So go to him and say:
إِنَّا رَسُولَا "We two are Messengers
رَبِّكَ of your Lord.
فَأَرْسِلْ مَعَنَا So send[7] with us
بَنِيٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl
وَلَا تُعَذِّبْهُمْ and torture[8] them not.
قَدْ جِئْنَٰكَ Verily we have come to you
بِـَٔايَةٍ مِّن رَّبِّكَ with a sign[9] from your Lord;
وَٱلسَّلَٰمُ عَلَىٰ مَنِ and peace be on him who
ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾ follows[10] the guidance."

إِنَّا قَدْ 48. "Indeed it has been
أُوحِيَ إِلَيْنَآ communicated[11] to us
أَنَّ ٱلْعَذَابَ عَلَىٰ that punishment will be on

1. نخاف ***nakhafu*** = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from *khâfa* [*khawf*], to fear. See *'akhâfu* at 19:45, p. 962, n. 1).

2. i. e., with retribution. يفرط ***yafruṭa***(*u*) = he comes quickly, rushes in, hastens in, escapes (v. iii. m. s. impfct. from *farat* [*farṭ/furût*] to come quickly, to escape. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *mufraṭûn* at 16:62, p. 847, n. 1).

3. i. e., in tyranny and oppression. يطغى ***yaṭghâ*** = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from *ṭaghâ* [*ṭaghan/ṭughyân*], to exceed all bounds. See *ṭaghâ* at 20:43, p. 984, n. 10).

4. لا تخافا ***lâ takhâfâ*** = you (two) do not fear, be afraid (v. ii. m. dual imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *lâ takhaf* at 20:21, p. 980, n.6).

5. أسمع ***'asma'u*** = I hear, listen (v. i. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'u* at 19:42, p. 961, n. 3).

6. أرى ***'arâ*** = I see, observe (v. i. s. impfct. from *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See at 12:43, p. 738, n. 6).

7. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 12:63, p. 745, n. 3).

8. لا تعذب ***lâ tu'adhdhib*** = do not punish, torture, persecute (v. ii. m. s. imperative {prohibition} from *'adhdhaba*, form II of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhib* at 17:54, p. 890, n. 1).

9. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 12:105, p. 760, n. 6.

10. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 20:27, p. 920, n. 11).

11. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 18:36, p. 690, n. 11). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

مَن كَذَّبَ him who disbelieves[1]
وَتَوَلَّىٰ ﴿٤٨﴾ and turns away."[2]

قَالَ فَمَن 49. He said: "Who then is the
رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ Lord of you two, O Mûsâ?"

قَالَ رَبُّنَا ٱلَّذِىٓ 50. He said: "Our Lord is the
أَعْطَىٰ كُلَّ شَىْءٍ One Who gives[3] everything
خَلْقَهُۥ its constitution,[4]
ثُمَّ هَدَىٰ ﴿٥٠﴾ then gives guidance."

قَالَ فَمَا 51. He said: "What then is
بَالُ ٱلْقُرُونِ the state[5] of the generations[6]
ٱلْأُولَىٰ ﴿٥١﴾ of old?"

قَالَ عِلْمُهَا 52. He said: "The knowledge
عِندَ رَبِّى of them is with my Lord
فِى كِتَٰبٍ in a Book.
لَّا يَضِلُّ رَبِّى My Lord strays[7] not
وَلَا يَنسَى ﴿٥٢﴾ nor does He forget."[8]

ٱلَّذِى جَعَلَ 53. "He Who has made[9]
لَكُمُ ٱلْأَرْضَ مَهْدًا for you the earth a cradle[10]

1. i. e., in the message delivered by the Messengers of Allah. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 17:59, p. 891, n. 11).

2. i. e., from the guidance given by Allah through His Messengers. تولى ***tawallâ*** = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya,* to be near. See at 12:84, p. 753, n. 5). 3.

3. أعطى ***'a'ṭâ*** = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root *'aṭw*, to give. See *yu'ṭû* at 9:59, p. 602, n. 3).

4. خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 2:164, p. 76, n. 6; also *khalaqnâ* at 19:67, p. 968, n. 5.

5. بال ***bâl*** = state, condition, mind, attention. See at 12:50, p. 741, n. 1.

6. i. e., what will be the fate of the past generations who similarly disbelieved and acted according to their whims? The Pharaoh said so out of defiance as well as because of adherence to the footsteps of his predecessors. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

7. يضل ***yaḍillu*** = he strays, goes astray (v. iii. m. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray See at 6:440, p. 9).

8. ينسى ***yansâ*** = he forgets, becomes oblivious (v. iii. m. s. impfct. from *nasiya* [*nasy/nisyân*], to forget. See *nasîta* at 18:24, p. 919, n. 8).

9. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 16: 93, p. 859, n. 2).

10. i. e., suitable for residing and resting. مهد ***mahd*** (pl. مهود *muhûd*) = cradle. See at 19:29, p. 957, n. 1.

وَسَلَكَ لَكُمْ	and has inserted[1] for you
فِيهَا سُبُلًا	therein routes;[2]
وَأَنزَلَ	and He sends down
مِنَ ٱلسَّمَآءِ مَآءً	from the sky water.
فَأَخْرَجْنَا بِهِۦٓ	Then We produce[3] therewith
أَزْوَٰجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾	pairs[4] of plants in variety.[5]
كُلُوا۟ وَٱرْعَوْا۟	54. Eat and graze[6]
أَنْعَٰمَكُمْ ۗ	your livestock.[7]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ	Verily therein are signs
لِّأُو۟لِى ٱلنُّهَىٰ ﴿٥٤﴾	for possessors of intellect.[8]

Section (*Rukû'*) 3

مِنْهَا خَلَقْنَٰكُمْ	55. Of it[9] We have created you
وَفِيهَا نُعِيدُكُمْ	and into it We shall revert[10] you
وَمِنْهَا نُخْرِجُكُمْ	and from it We shall bring
تَارَةً أُخْرَىٰ ﴿٥٥﴾	you out[11] once again.[12]
وَلَقَدْ أَرَيْنَٰهُ	56. And We did indeed show
ءَايَٰتِنَا كُلَّهَا	him[13] all Our signs
فَكَذَّبَ	but he disbelieved[14]
وَأَبَىٰ ﴿٥٦﴾	and turned down.[15]
قَالَ أَجِئْتَنَا	57. He said: "Have you come

1. سلك ***salaka*** = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulûk* to insert, to enter upon a course. See *nasliku* at 15:12, p. 809, n. 9).
2. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, routes, means. See at 14:11, p. 791, n. 4.
3. أخرجنا ***'akhrajnâ*** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 7:57, p. 488, n. 9).
4. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 16:72, p. 850, n. 6.
5. شتى ***shattâ*** (pl.; s. *shatît*) = diverse, different, manifold, various, in variety.
6. i. e., eat of the fruits and crops and graze your livestock in the grass fields, tress and shrubs. ارعوا ***ir'aw*** = you (all) graze, pasture, tend, guard (v. ii. m. pl. imperative from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard).
7. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 16:5, p. 828, n. 11.
8. نهى ***nuhan*** = intellect, intelligence, acumen, understanding, reason.
9. i. e., of the earth.
10. نعيد ***nu'îdu*** = we revert, return, bring back, resume (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 20:21, p. 980, n. 7).
11. نخرج ***nukhriju*** = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See at 17:13, p. 873, n. 4).
12. تارة ***târah*** = once, sometimes, at times. *târah 'ukhrâ* = once again, sometimes. See at 17:69, p. 895, n. 11.
13. i. e., the Pharaoh.
14. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 20:48, p. 986, n. 1).
15. i. e. turned down the truth. أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 17:99, p. 905, n. 16).

لِتُخْرِجَنَا	to us to drive us out[1]
مِنْ أَرْضِنَا	from our land
بِسِحْرِكَ يَٰمُوسَىٰ	by your sorcery,[2] O Mûsâ?"
﴿٥٧﴾	
فَلَنَأْتِيَنَّكَ	58. "Then We will bring[3] you
بِسِحْرٍ مِّثْلِهِۦ	sorcery similar to it.
فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ	So set[4] between us and you
مَوْعِدًا	an appointment[5]
لَّا نُخْلِفُهُۥ	which we shall not break,[6]
نَحْنُ وَلَآ أَنتَ	neither we nor you,
مَكَانًا سُوًى ﴿٥٨﴾	at a place open and central."[7]
قَالَ	59. He said:
مَوْعِدُكُمْ	"Your appointment is
يَوْمُ ٱلزِّينَةِ	the day of the grandeur;[8]
وَأَن يُحْشَرَ ٱلنَّاسُ	and that rallied[9] be men
ضُحًى ﴿٥٩﴾	by the forenoon."[10]
فَتَوَلَّىٰ فِرْعَوْنُ	60. So the Pharaoh desisted[11]
فَجَمَعَ كَيْدَهُۥ	and gathered[12] his scheme,[13]
ثُمَّ أَتَىٰ ﴿٦٠﴾	then he came.
قَالَ لَهُم مُّوسَىٰ	61. Mûsâ said to them:

1. تخرج ***tukhrija(u)*** = you bring out, oust, produce (v. ii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See 14:1, p. 784, n. 4).

2. سحر ***siḥr*** (pl. *ashâr*) = sorcery, magic, witchcraft. See at 11:7, p. 680, n. 1.

3. لنأتين ***la+na'tiyanna*** = we shall surely bring, we will bring (v. i. pl. impfct. emphatic from *'atâ* [*ityân/ aty/ ma'tah*], to come, to bring. See *la+'âtoyanna* at 19:77, p. 971, n. 2).

4. اجعل ***ij'al*** = make, set, appoint place, put (v. ii. m. s. imperative. from *ja'ala* [*ja'l*] to make, to put. See at 20:29, p. 981, n. 9).

5. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/place. See at 18:58, p. 933, n. 11.

6. نخلف ***nukhlifu*** = we break, go back on our word (v. i. pl. impfct. from *'akhlafa*, form IV of *khalafa*, to succeed, to come after. See *'akhlafû* at 9:77, p. 611, n. 4).

7. سوى ***suwan*** = open, central, of equal facility.

8. i. e., the day of the festival. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 18:46, p. 928, n. 1.

9. يحشر ***yuḥshara(u)*** = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from *hashara* [*ḥashr*], to gather. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *naḥshuru* at 19:85, p. 972, n. 11).

10. ضحى ***ḍuḥan*** = forenoon. See at 7:98, p. 504, n. 3.

11. تولى ***tawallâ*** = he took over, undertook, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 20:48, p. 986, n. 2). 3.

12. i. e., he summoned the best sorcerers of his kingdom to compete with Mûsâ, peace be on him See 26:34-40. جمع ***jama'a*** = he collected, gathered, assembled, composed (v. iii. m. s. past from *jam'*, to gather. See *jam'* at 18:99, 946, n. 6.

13. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 12:28, p. 732, n.1.

وَيْلَكُمْ	"Woe to you!
لَا تَفْتَرُوا عَلَى	Do not trump up[1] against
اللَّهِ كَذِبًا	Allah a lie
فَيُسْحِتَكُمْ	lest He should uproot[2] you
بِعَذَابٍ	with a retribution.
وَقَدْ خَابَ	And frustrated[3] will indeed be
مَنِ افْتَرَىٰ ﴿٦١﴾	those who invent falsely.[4]
فَتَنَازَعُوا	62. So they debated[5] their
أَمْرَهُمْ بَيْنَهُمْ	affair among themselves
وَأَسَرُّوا	and kept confidential[6]
النَّجْوَىٰ ﴿٦٢﴾	the conversation.[7]
قَالُوا إِنْ	63. They said: "Verily
هَٰذَانِ لَسَاحِرَانِ	these two[8] are sorcerers
يُرِيدَانِ أَنْ يُخْرِجَاكُمْ	intending[9] to drive you out[10]
مِنْ أَرْضِكُمْ	from your land
بِسِحْرِهِمَا	by their sorcery
وَيَذْهَبَا بِطَرِيقَتِكُمُ	and to do away with your way
الْمُثْلَىٰ ﴿٦٣﴾	the most ideal."[11]
فَأَجْمِعُوا كَيْدَكُمْ	64. "So concert[12] your plot
ثُمَّ ائْتُوا صَفًّا	then come in a row.

1. Mûsâ, peace be on him, said this to the Pharaoh's sorcerers. لا تفتروا ***lâ taftarû*** = do not trump up, fabricate, make up, invent falsely, calumniate (v. ii. m. pl. imperative {prohibition} from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *taftarû* at 16:116, p. 868, n. 1).

2. يسحت ***yusḥita(u)*** = he annihilates, extirpates, destroys (v. iii. m. s. impfct. from *'asḥata*, form IV of *saḥata* [*saḥt*], to uproot, to annihilate. The final latter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb).

3. خاب ***khâba*** = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail. to be disappointed).

4. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at n. 1 above and at 18:15, p. 914 , n. 10).

5. i. e., the sorcerers debated. تنازعوا ***tanâza'û*** = they debated, argued, disputed, wrangled, contested (v. iii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See *yatanâza'ûna* at 18:21, p. 918, n. 5).

6. أسروا ***'asarrû*** = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 12:19, p. 728, n. 5).

7. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 17:47, p. 888, n. 1.

8. i. e., Mûsâ and Hârûn, peace be on them.

9. يريدان ***yurîdâni*** = they (two) intend, desire, want, have in mind (v. iii. m. dual impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 18:28, p. 921, n. 6).

10. يخرجا ***yukhrijâ(ni)*** = they (two) drive out, expel, produce (v. iii. m. dual impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See *nukhriju* at 20:55, p. 987, n. 11).

11. مثلى ***muthlâ*** (f.; m. *'amthal*) = most ideal, exemplary, perfect.

12. أجمعوا ***'ajmi'û*** = you (all) resolve on a plan, jointly decide, concert (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [*jam'*], to gather, to collect. See at 10:71, p. 663, n. 5).

وَقَدْ أَفْلَحَ	And successful[1] will surely be
ٱلْيَوْمَ مَنِ	today those who
ٱسْتَعْلَىٰ ﴿٦٤﴾	get the upper hand."[2]
قَالُوا۟ يَٰمُوسَىٰٓ	65. They said: "O Mûsâ,
إِمَّآ أَن تُلْقِىَ	whether you will throw[3]
وَإِمَّآ أَن نَّكُونَ أَوَّلَ	or will we be the first
مَنْ أَلْقَىٰ ﴿٦٥﴾	who throws?"
قَالَ بَلْ أَلْقُوا۟	66. He said: "Nay, you throw."[4]
فَإِذَا حِبَالُهُمْ	And lo, their ropes[5]
وَعِصِيُّهُمْ	and their sticks[6]
يُخَيَّلُ إِلَيْهِ	were made to appear[7] to him
مِن سِحْرِهِمْ	on account of their sorcery[8]
أَنَّهَا تَسْعَىٰ ﴿٦٦﴾	that they were moving fast.[9]
فَأَوْجَسَ	67. So he had a sensation[10]
فِى نَفْسِهِۦ خِيفَةً	within himself of fear[11] –
مُّوسَىٰ ﴿٦٧﴾	Mûsâ.
قُلْنَا لَا تَخَفْ	68. We said: "Fear not,[12]
إِنَّكَ أَنتَ	verily you shall be
ٱلْأَعْلَىٰ ﴿٦٨﴾	the superior."[13]

1. أفلح ***'aflaḥa*** = he succeeded, prospered (v. iii. m. s. past in form IV of *falaḥa* [*falḥ*), to split. See *tufliḥû* at 18:20, p. 917, n. 11).

2. استعلى ***ista'alâ*** = he rose above, took possession, got the upper hand (v. iii. m. s. past in form X of *'alâ* [*'ulûw*], to be high. See *'alaw* at 17:7, p. 875, n. 2.

3. تلقى ***tulqiya*** (*qî*) = you throw, fling, cast (v. ii. m. s. impfct. from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. The final letter takes *fathah* for the particle *'an* coming before the verb. See at 7:115, p. 508, n. 5).

4. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 12:93, p. 756, n. 6).

5. حبال ***ḥibâl*** (pl.; s. *ḥabl*) = ropes, strings, cords. See *ḥabl* at 3:112, p. 199, n. 13.

6. عصي ***'iṣîy*** (pl.; s. *'aṣâ*) = sticks, rods, staffs, scepters. See *'asâ* at 20:18, p. 979, n. 11.

7. يخيل ***yukhayyalu*** = he or it is made to appear, it was given the impression, is imagined (v. iii. m. s. impfct. passive from *khayyala*, form II of *khâla* [*khayl/khylûlah*], to imagine, to suppose).

8. سحر ***siḥr*** (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 11:7, p. 680, n. 1.

9. تسعى ***tas'â*** = she moves quickly, strives, endeavours (v. iii. f. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 20:20, p. 980, n. 5).

10. أوجس ***'awjasa*** = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs /wajasân*], to be afraid, worried. *'awjasa khîfatan* is an idiom meaning " had a sense of fear, became apprehensive". See at 11:70, p. 703, n. 7).

11. خيفة ***khîfah*** = fear, dread, awe. See at 13:13, p. 769, n. 1.

12. لا تخف ***lâ takhaf*** = do not fear, be afraid, be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 20:21, p. 980, n. 6).

13. أعلى ***'a'lâ*** (s.; pl. *'a'lawna*) = higher one, superior, victor. See *'a'lawna* at 3:139, p. 209, n. 12.

وَأَلْقِ	69. "And throw[1]
مَا فِي يَمِينِكَ	what is in your right hand;
تَلْقَفْ	it will swallow[2]
مَا صَنَعُوا	what they have wrought.[3]
إِنَّمَا صَنَعُوا	What they have performed
كَيْدُ سَاحِرٍ	is the trick[4] of a sorcerer;[5]
وَلَا يُفْلِحُ	and there shall not succeed[6]
السَّاحِرُ	the sorcerer,
حَيْثُ أَتَىٰ ﴿٦٩﴾	howsoever he comes."
فَأُلْقِيَ	70. So thrown[7] were
السَّحَرَةُ سُجَّدًا	the sorcerers prostrate.[8]
قَالُوا	They said:
آمَنَّا بِرَبِّ	"We belive in the Lord of
هَارُونَ وَمُوسَىٰ ﴿٧٠﴾	Hârûn and Mûsâ."
قَالَ آمَنتُمْ	71. He[9] said: "You believed
لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ	him before I allowed[10] you?
إِنَّهُ لَكَبِيرُكُمُ الَّذِي	Verily he is your chief who
عَلَّمَكُمُ السِّحْرَ	taught you sorcery.
فَلَأُقَطِّعَنَّ	So I will surely cut off[11]
أَيْدِيَكُمْ وَأَرْجُلَكُم	your hands and feet
مِّنْ خِلَافٍ	on opposite sides;[12]

1. ألق ***'alqi*** = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:19, p. 980, n. 2).

2. تلقف ***talqaf***(*u*) = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly. The final letter is vowelless because the verb is conclusion of an implied conditional clause. See *talqafu* at 7:117, p. 509, n. 2).

3. صنعوا ***ṣana'û*** = they did, accomplished, performed, made, manufactured, wrought (v. iii. m. pl. past from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See at 11:16, p. 683, n. 6).

4. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 20:60, p. 988, n. 13.

5. ساحر ***sâhir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 10:79, p. 666, n. 1).

6. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 12:23, p. 730, n. 4).

7. i. e., as Mûsâ, peace be on him, threw his stick it swallowed what the sorcerers had performed. So they realized the worthlessness of their deed and they believed and prostrated themselves to Allah.
ألقى ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:120, p. 509, n. 10).

8. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves/make obeisance, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 17:107, p, 908, n. 9.

9. i. e., the Pharaoh said.

10. آذن ***'âdhana***(*nu*) = I give leave, permit, allow (v. i. impfct. in from IV *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See at 7:123, p. 510, n. 1).

11. لأقطعن ***la+'uqaṭṭi'anna*** = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a* , form II of *qaṭa'a* [*qaṭ'*], to cut. See at 7:124, p. 510, n. 7).

12. خلاف ***khilâf*** = disagreement, behind, after. *min khilâf* = on opposite sides. See *khilâf* at 17:76, p. 898, n. 6.

وَلَأُصَلِّبَنَّكُمْ and I will surely crucify[1] you
فِي جُذُوعِ النَّخْلِ at the trunks[2] of date palms,[3]
وَلَتَعْلَمُنَّ and you will surely know
أَيُّنَآ أَشَدُّ who of us is severer[4] in
عَذَابًا وَأَبْقَىٰ ﴿٧١﴾ punishing and more lasting."[5]

قَالُوا 72. They said:
لَن نُّؤْثِرَكَ "We shall not prefer[6] you
عَلَىٰ مَا جَآءَنَا to what has come to us
مِنَ ٱلْبَيِّنَٰتِ of the clear proofs[7] and to
وَٱلَّذِى فَطَرَنَا Him Who has created[8] us.
فَٱقْضِ So decree[9]
مَآ أَنتَ قَاضٍ what you are to decree.
إِنَّمَا تَقْضِى You can only decide
هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَا in this worldly life."
﴿٧٢﴾

إِنَّآ ءَامَنَّا 73. "We surely believe
بِرَبِّنَا in our Lord
لِيَغْفِرَ لَنَا that He may forgive us
خَطَٰيَٰنَا وَمَآ our sins[10] and what
أَكْرَهْتَنَا عَلَيْهِ you have compelled[11] us to
مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ of sorcery;[12] and Allah is
خَيْرٌ وَأَبْقَىٰٓ ﴿٧٣﴾ the Best and Ever-Lasting."

1. لأصلبن ***la+'uṣallibanna*** = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See at 7:124, p. 510, n. 9).
2. جذوع ***judhû'*** (pl.; s. *jidh'*) = trunks, stems. See *jidh'* at 19:23, p. 956, n. 6.
3. نخل ***nakhl*** = date palm. See *nakhîl* at 18:32, p. 923, n. 13.
4. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 19:69, p. 968, n. 14.
5. أبقى ***'abqâ*** = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See *baqiya* at 2:276, p. 115, n. 12).
6. The faith of the sorcerers made them defy and disregard all the threats of the Pharaoh. نؤثر *nu'thira(u)* = we prefer, choose, like (v. i. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *'âthara* at 12:91, p. 756, n. 1].
7. i. e., of the truth. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, obvious, proofs, indisputable evidences. See at 19:73, p. 969, n. 12).
8. فطر ***fatara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 17:51, p. 889, n. 2).
9. اقض ***iqḍi*** = decree, decide, adjudicate, judge (v. ii. m. s. imperative from *qaḍâ* [*qaḍâ'*], to conclude, to judge. See *qaḍâ* at 19:35, p. 959, n. 5).
10. خطايا ***khatâyâ*** (sing. خطيئة *khaṭî'ah*) = sins, mistakes, faults, offences. See at 2:58, p. 27, n. 9.
11. أكرهت ***'akrahta*** = you compelled, constrained, forced, coerced (v. ii. m. s. past from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *'ukriha* at 16:106, p. 863, n. 9).
12. سحر ***sihr*** (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 20:66, p. 990, n. 8.

إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٤﴾

74. Verily whoever comes to his Lord as a sinner,[1] for him is hell; he shall not die therein nor shall he live.[2]

وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ﴿٧٥﴾

75. And whoever comes to Him as a believer having done the good deeds,[3] such ones will have the high ranks[4] –

جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ جَزَٰٓؤُا۟ مَن تَزَكَّىٰ ﴿٧٦﴾

76. Gardens of Eternity,[5] flowing[6] beneath them the rivers,[7] abiding for ever[8] theirein. And such is the reward[9] of those who purify themselves.[10]

Section (*Rukû'*) 4

وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى

77. And indeed We communicated[11] to Mûsâ that you travel by night[12] with My servants[13]

1. مجرم ***mujrim***(s.; pl. *mujrimûn*) = sinner, culprit, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See *mujrimîn* at 19:86, p. 973, n. 2).

2. يحيى ***yaḥyâ*** = he lives (v. iii. m. s. impfct. from *ḥayiya* [*ḥayah*], to live. See *nuḥyî* at 15:22, p. 812, n. 5).

3. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 19:96, p. 975, n. 1).

4. درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, stairs, flight of steps. See at 17:21, p. 879, n. 12).

5. i. e., they will have high ranks in the Gardens of Eternity. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 19:61, p. 966, n. 9.

6. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 16:32, p. 837, n. 5).

7. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 16:32, p. 837, n.6.

8. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 18:108, p. 948, n. 7.

9. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

10. i. e., from polytheism (*shirk*) and sins. تزكى ***tazakkâ*** = he purifies himself (v. iii. m. s. past in form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *tuzakkî* at 9:103, p. 622, n. 9).

11. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9.

12. اسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 15:65, p. 7820, n. 5).

13. i. e., the Children of Isrâ'îl in Egypt.

فَٱضْرِبْ لَهُمْ طَرِيقًا	and strike[1] for them a way
فِى ٱلْبَحْرِ يَبَسًا	in the sea, dry,[2]
لَّا تَخَٰفُ دَرَكًا	not fearing [3] any overtaking[4]
وَلَا تَخْشَىٰ ﴿٧٧﴾	nor being afraid.[5]
فَأَتْبَعَهُمْ	78.And there pursued[6] them
فِرْعَوْنُ بِجُنُودِهِۦ	the Pharaoh with his troops;[7]
فَغَشِيَهُم	but there enveloped[8] them
مِّنَ ٱلْيَمِّ	of the sea[9]
مَا غَشِيَهُمْ ﴿٧٨﴾	what enveloped them.
وَأَضَلَّ فِرْعَوْنُ	79. And the Pharaoh misled[10]
قَوْمَهُۥ	his people
وَمَا هَدَىٰ ﴿٧٩﴾	and did not guide aright.
يَٰبَنِىٓ إِسْرَٰٓءِيلَ	80. O Children of Isrâ'îl,
قَدْ أَنجَيْنَٰكُمْ	We had indeed rescued[11] you
مِّنْ عَدُوِّكُمْ	from your enemy and had
وَوَٰعَدْنَٰكُمْ	made a covenant[12] with you
جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ	at the right side of the Mount
وَنَزَّلْنَا عَلَيْكُمْ	and had sent down on you
ٱلْمَنَّ وَٱلسَّلْوَىٰ ﴿٨٠﴾	the *manna* and the *salwâ*.[13]

1. Mûsâ, peace be on him, was asked to strike the sea with his stick whereupon it became divided making a dry way for them to pass through it. اضرب ***idrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*darb*], to beat, to strike. See at 18:45, p 927, n. 8).
2. يبس ***yabas*** = dry, dried out.
3. تخاف ***takhâfu*** = you fear, dread, apprehend, be afraid (v. ii. m. s. impfct. from *khâfa* [*khawf /makhâfah / khîfah*], to fear. See *takhâfûna* at 6:81, p. 424, n. 2).
4. i. e., by the Pharaoh and his hosts. درك ***darak*** = overtaking, catching up, attainment. See *'adraka* at 10:90, p. 669, n. 10.
5. i. e., of being drowned by the sea. تخشى *takhsâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshâ* at 20:3, p. 976, n. 5).
6. أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 18:88, p. 943, n. 3).
7. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army. See at 9:40, p. 595, n. 3).
8. غشي ***ghashiya*** = he or it covered, wrapped, enveloped (v. iii. m. s. past from *ghashâwah*, to cover. See *taghshâ* at 14:50, p. 805, n. 7).
9. i. e. , waters of the sea. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 20:39, p. 983, n. 4.
10. أضل ***'aḍalla*** = he led astray, let go astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl ḍalâlah*], to go astray. See at 4:88, p. 280, n. 8).
11. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 7:141, p. 516, n.10).
12. i. e., through Mûsâ, peace be on him, by sending down the *Tawrâh* on him. واعدنا ***wâ'adnâ*** = we appointed, arranged, made a covenant (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise. See at 7:142, p. 517, n. 5.
13. من ***manna*** and سلوى ***salwâ*** are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

كُلُوا۟ مِن طَيِّبَٰتِ 81. Eat of the good things[1]
مَا رَزَقْنَٰكُمْ of what We have given[2] you
وَلَا تَطْغَوْا۟ فِيهِ and transgress[3] not therein,
فَيَحِلَّ عَلَيْكُمْ or there will descend[4] on you
غَضَبِى My wrath.[5]
وَمَن يَحْلِلْ عَلَيْهِ And on whomsever descends
غَضَبِى My wrath
فَقَدْ هَوَىٰ ﴿٨١﴾ he is indeed ruined.[6]

وَإِنِّى 82. But verily I am
لَغَفَّارٌ لِّمَن Oft-Forgiving to those who
تَابَ repent and return,[7]
وَءَامَنَ وَعَمِلَ صَٰلِحًا and believe and act rightly,
ثُمَّ ٱهْتَدَىٰ ﴿٨٢﴾ then remain on the right way.[8]

۞ وَمَآ أَعْجَلَكَ 83."And what hastened[9] you
عَن قَوْمِكَ يَٰمُوسَىٰ from your people, O Mûsâ"
﴿٨٣﴾

قَالَ هُمْ أُو۟لَآءِ 84. He said: "They are close
عَلَىٰٓ أَثَرِى on my track;[10]
وَعَجِلْتُ إِلَيْكَ and I hastened to You,
رَبِّ O my LOrd,
لِتَرْضَىٰ ﴿٨٤﴾ that You might be pleased."[11]

1. طيبات *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things (things lawful and salutary). See at 16:72, p. 850, n. 10.

2. رزقنا ***razaqnâ*** = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*razq*], to provide, bestow. See at 17:70, p. 896, n. 3.

3. i. e., in your affluence and ease of life. لا تطغوا ***lâ tatghaw*** = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative {prohibition} from *ṭaghâ* [*ṭughyân*], to exceed the limits. See at 11:112, p. 717, n. 12).

4. يحل ***yahilla(u)*** = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *ḥalla* [*ḥulûl*], to alight, to settle down. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb).

5. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 16:106, p. 864, n. 2

6. هوى ***hawâ*** = he is ruined, perished, went down, falls, sinks (v. iii. m. s. past from *huwîy*, to fall, to sink).

7. تاب ***tâba*** = returned, turned in repentance (v. iii. m. s. past from *tawb/tawbah / matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâbû* at 16:119, p. 868, n. 11).

8. اهتدى ***ihtadâ*** = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *muhtadîn* at 10:108, p. 675, n. 9).

9. Mûsâ, peace be on him, is asked this because he hurried and went to the right side of the Mount leaving behind his people. أعجل ***'a'jala*** = he hastened, hurried, expedited, rushed, quickened, speeded up, accelerated, impelled (v. iii. m. s. past in form IV of *'ajila* [*'ajal/'ajalah*], to hurry. See *'ajjala* at 18:58, p. 933, n. 10).

10. أثر ***'athar*** (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See *'âthâr* at 18:64, p. 935, n. 12.

11. ترضى ***tarḍâ*** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarḍawna* at 9:24, p. 586, n. 6).

قَالَ فَإِنَّا	85. He said: "Verily We have
قَدْ فَتَنَّا قَوْمَكَ	put on trial[1] your people
مِنۢ بَعْدِكَ	in your absence;
وَأَضَلَّهُمُ	and there misled[2] them
ٱلسَّامِرِيُّ ﴿٨٥﴾	Al-Sâmirîy."[3]
فَرَجَعَ مُوسَىٰٓ	86. So Mûsâ returned[4]
إِلَىٰ قَوْمِهِۦ	to his people,
غَضْبَٰنَ أَسِفًا	enraged[5] and grieved.[6]
قَالَ يَٰقَوْمِ	He said: "O my people,
أَلَمْ يَعِدْكُمْ رَبُّكُمْ	did not your Lord promise[7]
وَعْدًا حَسَنًا	you a good promise?[8]
أَفَطَالَ عَلَيْكُمُ	Did it become long[9] on you
ٱلْعَهْدُ	the covenant[10]
أَمْ أَرَدتُّمْ أَن	or did you intend[11] that
يَحِلَّ عَلَيْكُمْ	there should descend[12] on you
غَضَبٌ مِّن رَّبِّكُمْ	the wrath of your Lord,
فَأَخْلَفْتُم	so you broke[13]
مَّوْعِدِى ﴿٨٦﴾	the promise to me?"
قَالُوا۟ مَآ أَخْلَفْنَا	87. They said: " We broke
مَوْعِدَكَ	not the promise to you
بِمَلْكِنَا	of our own accord[14]

1. The reference is to the Children of Isrâ'îl's having been misled by Al-Sâmirîy into the worshipping of the golden calf which he made for the purpose. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn /futûn*], to put to trial, to tempt. See at 20:40, p. 984, n. 5).

2. أضل ***'aḍalla*** = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 20:79, p. 994, n. 10).

3. He was an unbelieving hypocrite.

4. رجع ***raja'a*** = he returned, recurred, came back (v. iii. m. s. past from *rujû'*, to come back, to come again. See at 9:83, p. 613, n. 6).

5. غضبان ***ghaḍbân*** (s.; pl. غضاب *ghiḍâb*) = enraged, furious, infuriated, indignant, angry. See at 7:150, p. 521, n. 4.

6. آسف ***'âsif*** = grieved, regretful , sorry. See at 7:150, p. 521, n. 5.

7. يعد *ya'id(u)* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'idu* at 8:548, n. 10).

8. i. e., of sending down the *Tawrâh*.

9. i. e., long to materialize. طال ***ṭâla*** = he or it became long, protracted, lengthened (v. iii. m. s. past from *ṭawl*, to be long.

10. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 19:87, p. 973, n. 7.

11. أردتم ***'aradtum*** = you (all) desired, wanted, intended (v. ii. m. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about, to move about. See *yurîdâni* at 20:989, n. 9).

12. يحل ***yaḥilla(u)*** = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *ḥalla* [*hulûl*], to alight, to settle down. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 20:81, p. 995, n. 4).

13. أخلفتم ***'akhlaftum*** = you failed to keep, went back on your word, broke the promise, disappointed (v. ii. pl. past from *akhlafa*, form IV of *kahlafa* [*khalf*], to come after. See *'akhlaftu* at 14:22, p. 794, n. 3).

14. ملك ***malk*** = possession, owning, accord.

وَلَٰكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَٰلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾

but we were made to carry[1] the loads[2] of ornaments[3] of the people;[4] so we threw[5] them, and likewise did throw[6] Al-Sâmirîy."

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا هَٰذَا إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾

88. "Then he produced[7] for them a calf,[8] an image,[9] having a lowing;[10] and they said: This is your god and the god of Mûsâ but he forgot."[11]

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾

89. Do they not see that he does not return to them a word nor does possess[12] for them any harm[13] or benefit?[14]

Section (*Ruû'*) 5

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ

90.And there had indeed said to them Hârûn before:

1. حملنا ***hummilnâ*** = we were made to carry, loaded, burdened (v. i. pl. past passive from *hammala*, form II of *ḥamala* [*ḥaml*], to carry. See *ḥamalat* at 19:22, p. 956, n. 1).

2. أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 16:25, p. 834, n. 8.

3. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 20:59, p. 988, n. 8.

4. i. e., the ornaments of the people of the Pharaoh which the Children of Isrâ'îl had taken from them.

5. i. e., threw them into fire according to the suggestion of Al-Sâmirîy. قذفنا ***qadhafnâ*** = we threw, flung, cast, hurled, tossed down (v. i. pl. past from *qadhafa* [*qadhf*], to throw, to cast. See *iqdhifî* at 20:39, p. 983, n. 2).

6. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 16:15, p. 831, n. 1).

7. أخرج ***'akhraja*** = he ousted, dislodged, brought out, made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 16:78, p. 853, n.1).

8. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 11:69, p. 703, n. 3.

9. جسد ***jasad*** (s.; pl. *'ajsâd*) = body, corpus, image. See at 7:148, p. 520, n. 8

10. خوار ***khuwâr*** = lowing, mooing. See at 7:148, p. 520, n. 9.

11. نسى ***nasiya***= he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 18:57, p. 933, n. 2).

12. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 16:73, p. 851, n. 1).

13. ضر ***ḍarr*** = harm, damage, injury. See at 13:16, p. 770, n. 12.

14. نفع ***naf'*** = benefit, use, usefulness, profit. See at 10:49, p. 655, n. 4.

يَٰقَوْمِ	"O my people,
إِنَّمَا فُتِنتُم بِهِۦ	you are but bring tried[1] by it;
وَإِنَّ رَبَّكُمُ	and verily your Lord is
ٱلرَّحْمَٰنُ	the Most Merciful.
فَٱتَّبِعُونِى	So follow[2] me
وَأَطِيعُوٓا۟ أَمْرِى ﴿٩٠﴾	and obey[3] my command."[4]
قَالُوا۟	91. They said
لَن نَّبْرَحَ	"We will not cease[5]
عَلَيْهِ عَٰكِفِينَ	to adhere[6] to it
حَتَّىٰ يَرْجِعَ إِلَيْنَا	until there returns[7] to us
مُوسَىٰ ﴿٩١﴾	Mûsâ."
قَالَ يَٰهَٰرُونُ	92. He said: "O Hârûn,
مَا مَنَعَكَ	what had held you back[8]
إِذْ رَأَيْتَهُمْ	when you saw them
ضَلُّوٓا۟ ﴿٩٢﴾	going astray,"[9]
أَلَّا	93. "That you did not
تَتَّبِعَنِ ۖ	follow me?
أَفَعَصَيْتَ	Have you then disobeyed[10]
أَمْرِى ﴿٩٣﴾	my order?"

1. Hârûn, peace on him, had warned the Children of Isrâ'îl, against the error and had asked them not to worship the calf, to follow him and believe in Allah. فتنتم ***futintum*** = you were tried, put to trial, tested (v. ii. m. pl. past passive from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *fatannâ* at 20:85, p. 996, n. 1).

2. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7 :158, p. 526, n.7).

3. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 8:46, p. 564, n. 1).

4. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. *'an 'amrî* = out of my command, i. e., of my own accord. See at 18:82, p. 941, n. 6.

5. أبرح ***'abraḥa***(*u*) = leave, depart (v. i. s. impfct. from *bariḥa* [*barâḥ*], to leave. With a negative before it, the verb means: to continue, not to cease. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 18:60, p. 934, n. 6).

6. عاكفين ***'âkifîn*** (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to. See at 2:125, p. 59, n. 16).

7. يرجع ***yurji'a*** (*u*) = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*] , to return. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb). See *yurjaûna* at 19:41, p. 960, n. 11).

8. i. e., Mûsâ, peace be on him, said. منع ***mana'a*** = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 18:55, p. 931, n. 13).

9. ضلوا ***ḍallû*** = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 7:149, p. 521, n. 2).

10. عصيت ***'aṣayta*** = you disobeyed, rebelled, defied (v. ii. s. past from *'aṣâ* [*'isyân/ ma'siyah*], to disobey, to defy. See at 10:91, p. 669, n. 12).

قَالَ 94. He said:
يَبْنَؤُمَّ "O my mother's son'
لَا تَأْخُذْ بِلِحْيَتِي do not seize by my beard[1]
وَلَا بِرَأْسِيٓ nor by my head.
إِنِّي خَشِيتُ Indeed I feared[2]
أَن تَقُولَ that you would say:
فَرَّقْتَ 'You have caused a schism[3]
بَيْنَ بَنِيٓ إِسْرَٰٓءِيلَ among the Children of Isrâ'îl
وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾ and did not heed[4] my word.' "

قَالَ فَمَا 95. He said:[5] "What then is
خَطْبُكَ the matter with you,[6]
يَٰسَٰمِرِيُّ ﴿٩٥﴾ O Sâmirîy"

قَالَ بَصُرْتُ 96. He said: "I observed[7]
بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ what they did not observe.[8]
فَقَبَضْتُ قَبْضَةً So I grasped[9] a handful[10]
مِّنْ أَثَرِ from the foot-print[11]
ٱلرَّسُولِ of the Messenger[12]
فَنَبَذْتُهَا and threw[13] it;
وَكَذَٰلِكَ and suchwise
سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ seduced[14] me my mind."
قَالَ فَاذْهَبْ 97. He said: " Then go away.

1. لحية ***lihyah*** (s. ; pl. *luhan/lihan*) = beard.

2. خشيت ***khashîtu*** = feared, apprehended, was afraid of, dreaded (v. i. s. past from *khashiya*[*khashy/khashyah*], to fear, to dread). See *khasînâ*at 18:80, p. 940, n. 16.

3. فرقت ***farraqta*** = you caused schism, divided, split, rent asunder, scattered, differentiated (v. iii. m. s. past in form II of *faraqa* [*farqffurqân*], to separate. See *farraqa* at 6:158, p. 461, n. 9).

4. ترقب ***tarqub***(*u*) = watch, observe, guard, regard attentively, heed (v. ii. m. s. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, watch.

5. i. e., Mûsâ, peace be on him, said to Al-Sâmirîy.

6. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 15:57, p. 819, n. 3.

7. i. e., he saw the angel Jibrîl on a horse at the time the Pharaoh and his men were drowned in the sea (Ibn Kathîr, V, 307). بصرت ***baṣurtu*** = I observed, realized, understood, saw (v. i. s. past from *baṣura* [*baṣar*], to see, to realize, to understand. See *yubṣiru* at 19:42, p. 961, n. 4).

8. يبصروا ***yubṣirû***(*na*) = they see, observe, realize, understand (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*]. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See n. 7 above.

9. قبضت ***qabaḍtu*** = I grasped, seized, held, clutched (v. i. s. past from *qabaḍa* [*qabḍ*], to seize. See *yaqbiḍûna* at 9:67, p. 605, n. 12).

10. قبضة ***qabḍah*** (s.; pl. *qabaḍât*) = seizure, grasp, grip. handful.

11. i. e., from the footprint of the horse of Jibrîl (Ibn Kathîr, V, 306). أثر ***'athar*** (s.; pl. *'âthâr*) = track, trace, mark, foot-print, impression, vestiges, remains, relics. See *'âthâr* at 18:64, p. 935, n. 12.

12. i. e., Jibrîl.

13. i. e. threw it on the ornaments that were put into fire. نبذت ***nabadhtu*** = I threw, hurled, rejected (v. i. s. past from *nabadha* [*nabdh*], to hurl. See *nabadhû* at 3:187, p. 229, n. 13).

14. سولت ***sawwalat*** = she or it seduced, enticed (v. iii. f. s. past from *sawwala*, form II of *sawila* [*sawl*], to become loose, soft. See at 12:83, p. 753, n. 2).

فَإِنَّ لَكَ فِي ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ ۖ وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ﴿٩٧﴾

Verily you shall have in this life to say: "No touching."[1] And verily you shall have an appointment[2] that you shall not be failed.[3] And look at your god to which you have continued[4] to be attached.[5] We will surely burn[6] it, then will scatter[7] it into the sea[8] in demolition."[9]

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ﴿٩٨﴾

98. Verily your god is only Allah Who, there is no god but He. He encompasses[10] everything in knowledge.

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ﴿٩٩﴾

99.Thus do We relate[11]to you of of the tidings[12] of what has gone before;[13] and We have given you from Us a reminder.[14]

1. i. e., he would be an untouchable, none touching him and he touching none (Ibn Kathîr, V, 307). مساس ***misâs*** = touching, feeling, infringement. See *massa* at 16:53, p. 844, n. 8.

2. i. e., for punishment. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/ place. See at 20:58, p. 988, n. 5.

3. تخلف ***tukhlafa***(*u*) = you are failed in the promise, disappointed (v. ii. m. s. impfct. passive from *'akhlafa*, form IV of *kahlafa* [*khalf*], to come after. See *'akhlaftum* at 20:86, p. 996, n. 13).

4. ظلت ***ẓalta*** = you continued, remained, ceased not, were, (v. ii. m. s. past from *zalla* [*ẓall/ ẓulûl*], to be, to continue. See *zallû* at 15:14, p. 810, n. 2).

5. عاكف ***'âkif*** (s.; pl. *'âkifûn*) = one who sticks to, clings to, adheres to, remains attached to (active participle from *'akafa* (*'ukûf*), to cling to, stick to. See *'âkifîn* at 20:91, p. 998, n. 6).

6. لنحرقن ***la+nuharriqanna*** = we shall surely burn (v. i. pl. impfct. emphatic from *ḥarraqa*, form II of *ḥaraqa* [*ḥarq*], to burn. See *iḥtaraqat* at 2:266, p. 139, n. 17.

7. لننسفن ***la+nansifanna*** = we shall surely scatter, atomize, blow up (v. i. pl. impfct. emphatic from *nasafa* [*nasf*], to scatter, spray, blow up.

8. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river.

9. نسف ***nasf*** = scattering, blowing up, demolition, tiny pieces. See n. 7 above.

10. وسع ***wasi'a*** = he or it encloses, encompasses, holds, contains, comprises (v. iii. m. s. past from *sa'h*), to be wide. See at 6:279, p. 423, n. 10).

11. نقص ***naqussu*** = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See at 18:13, p. 913, n. 13).

12. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 12:102, p. 759, n. 10.

13. سبق ***sabaqa*** = he or it preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 11:40, p. 692, n.6).

14. i. e., the Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for theQur'ân. See for instance 21:50). See at 20:14, p. 989, n. 2.

مَنْ أَعْرَضَ 100. Whoever turns away[1]
عَنْهُ فَإِنَّهُ يَحْمِلُ from it,[2] he shall surely bear[3]
يَوْمَ الْقِيَامَةِ on the Day of Resurrection
وِزْرًا ﴿١٠٠﴾ a burden.[4]

خَالِدِينَ فِيهِ 101. They will abide therein.
وَسَاءَ لَهُمْ And bad shall be[5] for them
يَوْمَ الْقِيَامَةِ on the Day of Resurrection
حِمْلًا ﴿١٠١﴾ the load.[6]

يَوْمَ 102. The day when
يُنفَخُ فِي الصُّورِ blown[7] shall be the trumpet.[8]
وَنَحْشُرُ And We shall muster[9]
الْمُجْرِمِينَ يَوْمَئِذٍ the sinful[10] that day
زُرْقًا ﴿١٠٢﴾ turning blue.[11]

يَتَخَافَتُونَ 103. They will whisper[12]
بَيْنَهُمْ among them:
إِن لَّبِثْتُمْ "You did not tarry[13]
إِلَّا عَشْرًا ﴿١٠٣﴾ but ten."[14]

نَّحْنُ أَعْلَمُ 104. We know best
بِمَا يَقُولُونَ what the will say

1. أعرض *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'ard*], to be broad, wide, to appear, to show. See at 18:57, p. 933, n. 1).
2. i. e., from the Qur'ân.
3. يحمل ***yaḥmilu*** = he bears, carries, takes the load (v. iii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. See *ḥummilnâ* at 19:22, p. 956, n. 1).
4. i. e., the burden of sin. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 17:15, p. 877, n. 10).
5. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 17:32, p. 883, n. 5).
6. i. e., load of sin. حمل ***himl*** (s.; pl. *'aḥmâl*) = load, burden, cargo. See at 12:72, p. 749, n. 4.
7. ينفخ ***yunfakhu*** = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See at 6:73, p. 421, n. 3).
8. صور ***ṣûr*** = horn, bugle, trumpet. See at 18:99, p. 946, n. 4.
9. نحشر ***nahshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 19:85, p. 972, n. 11).
10. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 19:86, p. 973, n. 2).
11. i. e., because of terror and bewilderment. زرق ***zurq*** (pl.; s. *'azraq*) = blue.
12. يتخافتون ***yatakhâfatûna*** = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhâtafa*, form VIII of *khafata* [*khufût*], to become inaudible, to mutter).
13. لبثتم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 18:19, p. 917, n. 1).
14. i. e., ten days.

إِذْ يَقُولُ when there will say the
أَمْثَلُهُمْ طَرِيقَةً model[1] of them in conduct:[2]
إِن لَّبِثْتُمْ إِلَّا يَوْمًا "You tarried not but a day."
١٠٤

Section (*Rukû'*) 6

وَيَسْـَٔلُونَكَ 105. And they ask you
عَنِ ٱلْجِبَالِ about the mountains.[3]
فَقُلْ يَنسِفُهَا رَبِّى Say: "My Lord will scatter[4]
نَسْفًا ١٠٥ them in tiny pieces."[5]

فَيَذَرُهَا 106. "And will leave[6] them
قَاعًا صَفْصَفًا ١٠٦ as a plain[7] desolate."[8]

لَّا تَرَىٰ 107. "You will not see
فِيهَا عِوَجًا in them any curvature[9]
وَلَآ أَمْتًا ١٠٧ nor any depression."[10]

يَوْمَئِذٍ 108. On that day
يَتَّبِعُونَ ٱلدَّاعِىَ they will follow[11] the caller;[12]
لَا عِوَجَ لَهُۥ he will have no crookedness.
وَخَشَعَتِ And faded[13] will be the
ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ voices for the Most Merciful.
فَلَا تَسْمَعُ So you will hear naught
إِلَّا هَمْسًا ١٠٨ except whispering.[14]

1. أمثل ***'amthalu*** = ideal, model, exemplary (elative of *mathîl*). See *muthlâ* at 20:63, p. 989, n. 12.

2. طريقة ***ṭarîqah*** (s.; p. *ṭuruq/tarâ'iq*) = way, mode, manner, conduct, method.

3. i. e., what will happen to the mountains on the Day of Resurrection. This and the following three *'âyahs* give a graphic description of the situation on the Day of Resurrection. جبال ***jibâl*** (pl.; s. *jabal*) = mountains.

4. ينسف ***yansifu*** = he scatters, demolishes, blows away (v. iii. m. s. impfct. from *nasafa* [*nasf*], to scatter, spray, blow up. See *la+nansifanna* at 20:97, p. 1000, n. 7).

5. نسف ***nasf*** = scattering, blowing up, demolition, tiny pieces. See at 20:97, p. 1000, n. 7.

6. يذر ***yadharu*** = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from *wadhara/yadharu* [*wadhr*] to leave. See *yadhar* at 7:186, p. 537. n. 12).

7. قاع ***qâ'*** (s.; pl. *qî'ân*) = plain, lowland.

8. صفصف ***ṣafṣaf*** = desolate, empty, barren, waste.

9. عوج ***'iwaj*** = crookedness, twist, bend, curvature. See at 18:1, p. 910, n. 4.

10. أمت ***'amt*** = crookedness, curvature, weakness, depression.

11. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:157, p. 525, n. 1).

12. داعى/ داع ***dâ'in*** (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*], to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).

13. خشعت ***khasha'at*** = she became humble, submissive, drooped, low, faded (v. iii. f. s. past from *kahsha'a* [*khushû'*], to be submissive, humble. See *khushû'* at 17:109, p. 909, n. 3).

14. همس ***hams*** = mumble, muttering, whispering.

يَوْمَئِذٍ لَّا تَنفَعُ 109. That day, of no avail[1]
الشَّفَٰعَةُ will be the intercession[2]
إِلَّا مَنْ except one whom the Most
أَذِنَ لَهُ الرَّحْمَٰنُ Merciful gives leave[3] to
وَرَضِيَ لَهُۥ قَوْلًا ﴿١٠٩﴾ and is pleased[4] with his word.

يَعْلَمُ 110. He knows
مَا بَيْنَ أَيْدِيهِمْ what is before them
وَمَا خَلْفَهُمْ and what is after[5] them;
وَلَا يُحِيطُونَ and they cannot encompass[6]
بِهِۦ عِلْمًا ﴿١١٠﴾ Him in knowledge.

وَعَنَتِ ۞ 111. And humbled[7] will be
الْوُجُوهُ لِلْحَيِّ the faces[8] for the Ever-Living,
الْقَيُّومِ ۖ the Ever-Sustaining.[9]
وَقَدْ خَابَ And frustrated[10] shall be the
مَنْ حَمَلَ one who bears[11] the load of
ظُلْمًا ﴿١١١﴾ a transgression.[12]

وَمَن يَعْمَلْ 112. And whover performs
مِنَ الصَّٰلِحَٰتِ of the right deeds[13]
وَهُوَ مُؤْمِنٌ and is a believer,
فَلَا يَخَافُ ظُلْمًا he shall not fear any wrong
وَلَا هَضْمًا ﴿١١٢﴾ nor any lessening.[14]

1. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 11:34, p. 669, n. 1).

2. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 4:85, p. 279, n. 2.

3. أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 10:59, p. 658, n. 8).

4. رضى ***radiya*** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 9:100, p. 621, n. 2).

5. خلف ***khalf*** = back, behind, coming after, successors. See at 2:255, p. 131, n. 7.

6. يحيطون ***yuhîṭûna*** = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭah*], to surround, to guard, to watch. See at 2:255, p. 131, n. 8).

7. عنت ***'anat*** = she became humble, submissive, servile (v. iii. f. s. past from *'anâ* [*'unûw*) to be humble, submissive).

8. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 17:97, p. 905, n. 1).

9. القيوم ***al-Qayyûm*** = the Everlasting, the Eternal, the Ever-Sustaining.

10. خاب ***khâba*** = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail. to be disappointed. See at 20:61, p. 989, n. 3).

11. يحمل ***yaḥmilu*** = he bears, carries, takes the load (v. iii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 20:100, p. 1001, n. 3).

12. i. e., by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلم ***ẓulm*** = wrong, injustice, iniquity, oppression. See at 4:30, p. 253, n. 8.

13. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 20:75, p. 993, n. 3).

14. i. e., in the merits and rewards. هضم ***hadm*** = digestion, lessening, diminishing, curtailment.

وَكَذَٰلِكَ 113. And likewise[1]
أَنزَلْنَٰهُ I have sent it down[2]
قُرْءَانًا عَرَبِيًّا as a Qur'ân in Arabic
وَصَرَّفْنَا فِيهِ and have spelt out[3] therein
مِنَ ٱلْوَعِيدِ some of the threats[4] that
لَعَلَّهُمْ يَتَّقُونَ they might be on their guard[5]
أَوْ يُحْدِثُ لَهُمْ or it might generate[6] in them
ذِكْرًا ﴿١١٣﴾ remembrance.

فَتَعَٰلَى ٱللَّهُ 114. So All-Exalted is Allah,
ٱلْمَلِكُ ٱلْحَقُّ the True King.
وَلَا تَعْجَلْ And do not hasten[7]
بِٱلْقُرْءَانِ مِن قَبْلِ with the Qur'ân before
أَن يُقْضَىٰٓ إِلَيْكَ that concluded[8] is to you
وَحْيُهُۥ its communication.[9]
وَقُل رَّبِّ And say: "My Lord,
زِدْنِى عِلْمًا ﴿١١٤﴾ increase me in knowledge."

وَلَقَدْ 115. And indeed We had
عَهِدْنَآ إِلَىٰٓ ءَادَمَ enjoined[10] on 'Âdam
مِن قَبْلُ فَنَسِىَ before, but he forgot;
وَلَمْ نَجِدْ لَهُۥ and We did not find in him
عَزْمًا ﴿١١٥﴾ a firm will.[11]

1. i. e. as We have encouraged the doing of the good deeds, so We have sent down the Qur'ân.

2. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 20:2, p. 976, n. 1).

3. صرفنا ***sarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 18:53, p. 931, n. 3).

4. وعيد ***wa'îd*** = threats, promises. See at 14:14, p. 792, n. 5.

5. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 12:57, p. 743, n. 8).

6. يحدث ***yuḥdithu*** = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *aḥdatha*, form IV of *ḥadatha* [*ḥudûth*], to happen, to occur. See *'uḥditha* at 18:70, p. 937, n. 2).

7. This part of the *'âyah* shows that the text and words of the Qur'ân were communicated to the Prophet, peace and blessings of Allah be on him, as they are and that he used to make haste to repeat and remember them (see 75:16). لا تعجل ***lâ ta'jal*** = do not hurry/ make haste/ hasten (v. ii. m. s. imperative {prohibition} from *'ajila* [*'ajal/'ajalah*], to hasten. See at 19:84, p. 972, n. 8).

8. يقضى ***yuqḍâ*** = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:61, p. 415, n. 5).

9. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See *'awḥaynâ* at 17:86, p. 901, n. 4).

10. i. e., not to eat of the forbidden tree. عهدنا ***'ahidnâ*** (*'ilâ*) = we assigned, committed to, entrusted to, enjoined on (v. i. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit. See at 2:125, p. 59, n. 13).

11. عزم ***'ajm*** = determination, resolution, decision, firm will. See at 3:186, p. 229, n. 9.

Section (*Rukû'*) 7

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

116. And when We said to the angels: "Prostrate yourselves[1] to 'Âdam." So they prostrated themselves except Iblîs. He refused.[2]

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾

117. Then We said: "O 'Âdam, verily this is an enemy[3] to you and to your wife. So let him not oust[4] you two from the garden; then you will be distressed."[5]

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

118. Verily you have it that you shall not starve[6] therein nor be unclad.[7]

وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾

119. And verily you shall not suffer thirst[8] therein nor be hit by the sun-rays.[9]

1. Here follows a recapitulation of how 'Âdam, peace be on him, proved to be lacking in firm will and failed to carry out the charge entrusted to him.

اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 18:50, p. 929, n. 11).

2. أبى *'abâ* = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 20:56, p. 987, n. 15).

3. عدو *'adûw* (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 18:50, p. 930, n. 5.

4. ليخرجن *la yukhrijanna* = he ousts, drives out, expels, brings out, produces (v. iii. m. s. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhrijâ* at 20:63, p. 989, n. 10).

5. تشقى *tashqâ* = you be distressed, miserable, unhappy, unfortunate (v. ii. m. s. impfct. from *shaqiya* [*shaqâ'/shaqâwah/shaqwah*], to be unhappy, miserable. See at 20:2, p. 976, n. 3).

6. تجوع *tajû'a(u)* = you be hungry, suffer from hunger, starve (v. ii. m. s. impfct. from *jâ'a* [*jaw'*], to be hungry. The final letter takes *fathah* because of the particle *'an* [*'an+lâ*] coming before the verb. See *jaw'* 16:112, p. 866, n. 6).

7. تعرى *ta'râ* = you be unclad, bare, undressed, naked (v. ii. m. s. impfct. from *'ariya* [*'ury/'uryah*], to be naked, bare).

8. تظمأ *taẓma'u* = you suffer thirst, be thirsty (v. ii. m. s. impfct. from *ẓami'a* [*ẓama'/ ẓamâ'/ ẓamâ'ah*], to be thirsty. See *ẓama'* at 9:120, p. 630, n. 10).

9. تضحى *taḍḥâ* = you be hit by the sun's rays, be visible, appear (v. ii. m. s. impfct. from *ḍaḥiya* [*ḍuḥan*], to appear, be hit by the sun-rays. See *ḍuḥan* at 20:59, p. 988, n. 10).

فَوَسْوَسَ إِلَيْهِ	120. But there whispered[1] to
ٱلشَّيْطَٰنُ	him the Satan.
قَالَ يَٰٓـَٔادَمُ	He said: "O 'Âdam,
هَلْ أَدُلُّكَ عَلَىٰ	shall I direct[2] you to
شَجَرَةِ ٱلْخُلْدِ	the tree of eternity[3]
وَمُلْكٍ	and a kingdom
لَّا يَبْلَىٰ ﴿١٢٠﴾	that declines[4] not?"
فَأَكَلَا مِنْهَا	121. So the two ate[5] of it.
فَبَدَتْ لَهُمَا	Hence exposed[6] became to them
سَوْءَٰتُهُمَا	their private parts;[7]
وَطَفِقَا يَخْصِفَانِ	and they set out [8]to stitching[9]
عَلَيْهِمَا مِن	onto them some of
وَرَقِ ٱلْجَنَّةِ ۚ	the leaves[10] of the garden .
وَعَصَىٰٓ ءَادَمُ	And 'Âdam disobeyed[11] his
رَبَّهُۥ فَغَوَىٰ ﴿١٢١﴾	Lord and thus went astray.[12]
ثُمَّ	122. Thereafter
ٱجْتَبَٰهُ رَبُّهُۥ	His Lord chose[13] him
فَتَابَ عَلَيْهِ	and turned in forgiveness[14]
وَهَدَىٰ ﴿١٢٢﴾	to him and guided.
قَالَ	123. He said:

1. وسوس ***waswasa*** = he whispered, tempted with wicked suggestions (v. iii. m. s. past from *waswâs*. See at 7:20, p. 470, n. 11).
2. أدل ***'adullu*** = I show, point out, direct (v. i. s. impfct. from *dalla* [*dalâlah*], to show).
3. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 10:52, p. 656, n. 3.
4. يبلى ***yablâ*** = he or it dwindles away, declines, vanishes, disintegrates, becomes old (v. iii. m. s. impfct. from *baliya* [*bilan/balâ'*], to be old, to dwindle away).
5. أكلا ***'akalâ*** = they (two) ate, consumed, devoured (v. iii. m. dual past from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulûna* at 9:34, p. 591, n. 1).
6. بدت ***badat*** = she became exposed, evident, manifest, appeared (v. iii. f. s. past from *badâ* [*budûww / badâ'*] to appear, to come to light. See at 7:22, p. 471, n. 9.
7. سوءات ***saw'ât*** (pl.; s. *saw'ah*) = private parts, shame, disgraceful acts.
8. طفقا ***ṭafiqâ*** = they (two) set out to do, started, did suddenly (v. iii. m. dual past from *ṭafiqa* [*ṭafaq*], to set out. See at 7:22, p. 471, n. 10).
9. يخصفان ***yakhṣifâni*** = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [*khaṣf*], to patch, to sew. See at 7:22, p. 471, n. 11).
10. ورق ***waraq*** (s.; pl. *'awrâq*) = leaves, paper, foliage. See *waraqah* at 6:59, p. 414, n. 9.
11. عصي = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân/ ma'ṣiyah*, to disobey, to defy. See at 14:36, p. 800, n. 12).
12. غوى ***ghawâ*** = he went astray (v. iii. m. s. past from *ghayy/ghawâyah*, to go astray. See *'aghwaytu* at 15:39, p. 815, n. 6).
13. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 16:6, p. 869, n. 5).
14. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 19:60, p. 966, n. 8.

اهْبِطَا مِنْهَا	"You two get down[1] for it,
جَمِيعًا	all togeher.[2]
بَعْضُكُمْ لِبَعْضٍ	One of you is to the other
عَدُوٌّ	an enemy.[3]
فَإِمَّا يَأْتِيَنَّكُم	So when there comes to you
مِّنِّي هُدًى	from Me guidance[4]
فَمَنِ اتَّبَعَ	and whoever follows[5]
هُدَايَ	My guidance
فَلَا يَضِلُّ	he shall not go astray[6]
وَلَا يَشْقَىٰ ﴿١٢٣﴾	nor shall he be distressed.[7]
وَمَنْ أَعْرَضَ	124. And whoever turns
عَن ذِكْرِي	away[8] from My reminder[9]
فَإِنَّ لَهُ مَعِيشَةً	he shall indeed have a life[10]
ضَنكًا	straitened;[11]
وَنَحْشُرُهُ	and We shall rally[12] him
يَوْمَ الْقِيَامَةِ	on the Day of Resurrection
أَعْمَىٰ ﴿١٢٤﴾	blind.[13]
قَالَ رَبِّ	125. He will say: "My Lord,
لِمَ حَشَرْتَنِي	why have you raised me
أَعْمَىٰ	blind
وَقَدْ كُنتُ بَصِيرًا ﴿١٢٥﴾	while I had been sightful?"[13]

1. اهبطا ***ihbiṭâ*** = you two get down, descend (v. ii. m. dual imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).
2. i. e., along with Iblîs.
3. i. e., Iblîs is an enemy of each of you (see *'âyah* 117 above and also 7:22 and 7:24). عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy. See at 20:117, p. 1005, n. 3.
4. i. e. through a Prophet and Messenger. هدى ***hudan*** = guidance. See at 6:157, p. 460, n. 5.
5. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 20:47, p. 985, n. 10).
6. يضل ***yaḍillu*** = he strays, goes astray (v. iii. m. s. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray See at 20:52, p. 986, n. 7).
7. يشقى ***yashqâ*** = he is distressed, miserable, unhappy, unfortunate (v. iii. m. s. impfct. from *shaqiya* [*shaqâ'/shaqâwah/shaqwah*], to be unhappy, miserable. See *tashqâ* at 20:117, p. 1005, n. 5.
8. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 20:100, p. 1001, n. 1).
9. i. e., this Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:99, p. 1000, n. 14.
10. معيشة ***ma'îshah*** (s.; pl. *ma'âyish*) = life, way of living, subsistence, means of living. See *m'âyish* at 15:20, p. 811, n. 9.
11. ضنك ***ḍank*** = distress, wretched, straitened.
12. i. e., raise him. نحشر ***nahshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *hashara* [*hashr*], to gather. See at 20:102, p. 1001, n. 9).
13. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 17:72, p. 896, n. 10.
14. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 20:35, p. 982, n. 5).

قَالَ كَذَٰلِكَ	126. He wil say: "Thus
أَتَتْكَ ءَايَٰتُنَا	did come to you My signs[1]
فَنَسِيتَهَا ۖ	but you forgot[2] them;
وَكَذَٰلِكَ ٱلْيَوْمَ	and likewise today
تُنسَىٰ ﴿١٢٦﴾	you are forgotten."[3]
وَكَذَٰلِكَ نَجْزِى	127. "And thus We requite[4]
مَنْ أَسْرَفَ	the one who dissipates[5]
وَلَمْ يُؤْمِنۢ	and believes not
بِـَٔايَٰتِ رَبِّهِۦ ۚ	in the signs of his Lord.
وَلَعَذَابُ	And indeed the punishment
ٱلْءَاخِرَةِ أَشَدُّ	of the hereafter is severer[6]
وَأَبْقَىٰٓ ﴿١٢٧﴾	and more lasting."[7]
أَفَلَمْ يَهْدِ	128. Did it not then guide
لَهُمْ كَمْ	them how many
أَهْلَكْنَا قَبْلَهُم	We destroyed[8] before them
مِّنَ ٱلْقُرُونِ	of the generations[9]
يَمْشُونَ	they walk[10]
فِى مَسَٰكِنِهِمْ ۚ	in the habitations[11] of those?
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ	Verily therein are sure signs
لِّأُو۟لِى ٱلنُّهَىٰ ﴿١٢٨﴾	for possessors of intellect.[12]

1. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 19:73, p. 969, n. 11.

2. نسيت ***nasîta***= you forgot, became oblivious (v. ii. m. s. past from *nasiya* [*nasy/nisyân*], to forget. See at 18:24, p. 919, p. 8).

3. تنسى ***tunsâ*** = you are forgotten (v. ii. m. s. impfct. passive from *nasiya*. See n. 2 above).

4. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 12:75, p. 749, n. 14).

5. i. e. dissipates himself by unbelief and disobedience to Allah. أسرف ***'asrafa*** = he committed excesses, exceeded all bounds, became extravagant/ prodigal, wasted, transgressed, dissipated (v. iii. m. s. past in form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *lâ yusrif* at 17:33, p. 883, n. 9).

6. أشد ***ashadd*** = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 20:71, p. 992, n. 4.

7. أبقى ***'abqâ*** = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:71, p. 992, n. 5).

8. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 19:98, p. 975, n. 9).

9. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 20:51, p. 986, n. 6.

10. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 17:95, p. 904, n. 1).

11. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 9:72, p. 608, n. 12.

12. نهى ***nuhan*** = intellect, intelligence, acumen, understanding, reason. See at 20:54, p. 987, n. 8.

Section (*Rukû'*) 8

وَلَوْلَا كَلِمَةٌ — 129. And had not a word[1]
سَبَقَتْ مِن رَّبِّكَ — preceded[2] from your Lord,
لَكَانَ لِزَامًا — it would have been necessary,[3]
وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ — and a term[4] specified.[5]

فَاصْبِرْ — 130. So have patience
عَلَىٰ مَا يَقُولُونَ — over what they say
وَسَبِّحْ — and proclaim the sanctity[6]
بِحَمْدِ رَبِّكَ — with the praise of your Lord
قَبْلَ طُلُوعِ الشَّمْسِ — before the rise[7] of the sun
وَقَبْلَ غُرُوبِهَا — and before its setting;[8] and
وَمِنْ آنَاءِ اللَّيْلِ — by the hours[9] of the night
فَسَبِّحْ — glorify,
وَأَطْرَافَ النَّهَارِ — and at fringes[10] of the day,
لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾ — so that you may be happy.

وَلَا تَمُدَّنَّ — 131. And you must not stretch[11]
عَيْنَيْكَ إِلَىٰ مَا — your two eyes to what
مَتَّعْنَا بِهِ — We have furnished[12]
أَزْوَاجًا مِّنْهُمْ — to some types[13] of them
زَهْرَةَ الْحَيَاةِ الدُّنْيَا — as flowers of the worldly life
لِنَفْتِنَهُمْ فِيهِ — that We may test them therein.

1. i. e., for a respite and chance to reform.

2. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 11:110, p. 717, n. 3).

3. i. e., it would been necessary to punish and destroy the unbelievers and rejecters of the truth. لزام ***lizâm*** = necessary, requisite, incumbent, obligatory. See *'alzamnâ* at 17:13, p. 877, n. 1.

4. أجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 17:99, p. 905, n. 14.

5. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 16:60, p. 846, n. 10).

6. i. e., in prayer. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 15:98, p. 827, n. 1).

7. i. e., at dawn (*fajr*). طلوع ***tulû'*** = to rise, ascend. See *tatlu'* at 18:90, p. 943, n. 6.

8. i. e., the late afternoon (*'asr*) prayer. غروب ***ghurûb*** = setting. See *gharabat* at 18:17, p. 915, n. 8.

9. i. e., the night (*'ishâ'*) prayer. اناء ***'ânâ'*** (pl.; sing. s. *'anan*) = hours, especially of night, span of time, period. See at 3:113, p. 200, n. 10).

10. i. e., the prayers at midday (*zuhr*) and immediately after sun-set (*maghrib*). أطراف ***'atrâf*** (pl.; s. *taraf*) = extremities, outmost parts, tips, fringes, edges, sides. See at 13:41, 782, n. 7).

11. لا تمدن ***lâ tamuddanna*** = you must not stretch, extend not (v. ii. m. s. imperative {prohibition} in the emphatic form from *madda* [*madd*], to extend. See at 15:88, p. 825, n. 5).

12. i. e., do not look with admiration or longing to what We have furnished to some of the unbelievers. متعنا ***matta'nâ*** = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 10:98, p.672, n. 6).

13. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. See at 20:53, p. 987, n. 4.

وَرِزْقُ رَبِّكَ And the provision[1] of your
خَيْرٌ Lord is better[2]
وَأَبْقَىٰ ﴿١٣١﴾ and more enduring.[3]

وَأْمُرْ أَهْلَكَ 132. And bid[4] your family
بِالصَّلَوٰةِ to pray
وَاصْطَبِرْ عَلَيْهَا and persevere[5] in it.
لَا نَسْـَٔلُكَ We do not ask of you
رِزْقًا any provision;
نَّحْنُ نَرْزُقُكَ We give you provision.[6]
وَالْعَـٰقِبَةُ And the ultimate outcome[7] is
لِلتَّقْوَىٰ ﴿١٣٢﴾ for righteousness.[8]

وَقَالُوا۟ 133. And they say:
لَوْلَا يَأْتِينَا "Why does he not bring us
بِـَٔايَةٍ مِّن رَّبِّهِۦٓ a sign from his Lord?"[9]
أَوَلَمْ تَأْتِهِم Has not there come to them
بَيِّنَةُ مَا a clear evidence[10] of what
فِى ٱلصُّحُفِ ٱلْأُولَىٰ is in the scriptures[11] of old?
﴿١٣٣﴾

وَلَوْ أَنَّآ 134. And if We had
أَهْلَكْنَـٰهُم destroyed[12] them
بِعَذَابٍ مِّن قَبْلِهِۦ with a punisment before it[13]

1. i. e., the provision and reward in the hereafter. رزق ***rizq*** (pl. ارزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 16:71, p. 849, n. 10).

2. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 12:56, p. 743, n. 7.

3. أبقى ***'abqâ*** = more lasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:71, p. 992, n. 5).

4. أؤمر ***'u'mur*** = bid , order, command (v. ii. m. s. imperative from *'amara* [*'amr*], to order, to command. See *ya'muru* at 19:55, p. 964, n. 7).

5. اصطبر ***iṣṭabir*** = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See *ṣabarû* at 19:65, p. 967, n. 9).

6. نرزق ***narzuqu*** = we give provision, provide the means of subsistence, endow, bestow (v. i. pl. impfct. from *razaqa* [*razq*], to provide, bestow. See *razaqnâ* at 20:81, p. 995, n. 2.

7. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 16:36, p. 839, n. 12.

8. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 9:108, p. 624, n. 8.

9. i. e., in support of his Prophethood.

10. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:88, p.709, n. 9.

10. i. e., what is written in the previous scriptures about his coming. صحف ***ṣuhuf*** (pl.; s. *ṣaḥîfah*) = pages, papers, books, scriptures.

12. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 20:128, p. 1008, n. 8).

13. i. e., before the coming of the Prophet, peace and blessings of Allah be on him, and the Qur'ân.

لَقَالُوا۟	they would surely have said:
رَبَّنَا لَوْلَآ	"Our Lord, why did you not
أَرْسَلْتَ إِلَيْنَا	send[1] to us
رَسُولًا	a Messenger
فَنَتَّبِعَ	so we could have followed[2]
ءَايَٰتِكَ	Your signs
مِن قَبْلِ أَن	before that
نَّذِلَّ	we became humiliated[3]
وَنَخْزَىٰ ﴿١٣٤﴾	and despicable?"[4]
قُلْ	135. Say:
كُلٌّ مُّتَرَبِّصٌ	"Everyone is awaiting;[5]
فَتَرَبَّصُوا۟	so you await.[6]
فَسَتَعْلَمُونَ	Then soon you will know
مَنْ أَصْحَٰبُ	who are the followers[7] of
ٱلصِّرَٰطِ ٱلسَّوِىِّ	the path[8] straight and right[9]
وَمَنِ	and who
ٱهْتَدَىٰ ﴿١٣٥﴾	have received guidance.[10]

1. أرسلت ***'arsalta*** = you sent, despatched (v. ii. m. s. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 19:83, p. 972, n. 5).

2. نتبع ***nattabi'a(u)*** = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *ittaba'a* at 20:123, p. 1007, n. 5).

3. نذل ***nadhilla(u)*** = we became humiliated, despised, low, humble (v. i. pl. impfct. from *dhalla* [*dhall/ dhull/ dhalâlah / dhillah/ madhallah*], to be low, humble. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *dhull* at 17:111, p. 909, n. 11.

4. نخزى ***nakhzâ*** = we become disgraced, discredited, despicable, contemptible, debased (v. i. pl. impfct. from *khaziya* [*khizy*], to be base, contemptible. See *yukhzî* at 16:27, p. 835, n.

5. i. e., awaiting the turn of events. متربص ***mutarabbiṣ*** (s.; pl. *mutarabbiṣûn*) = he who awaits, lies in wait (act. participle from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *mutarabbiṣûn* at 9:52, p. 600, n. 2).

6. تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See n. 5 above and at 9:52, p. 600, n. 1).

7. أصحاب ***'aṣḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors . See at 15:78, p. 823, n. 3).

8. صراط ***ṣirâṭ*** = way, path, road. See at 19:36, p. 959, n. 7

9. سوي ***sawîy*** (s.; pl. *'aswiyâ'*) = correct, proper, unimpaired, right, even, straight, regular, sound, perfect. See at 19:43, p. 961, n. 9.

10. اهتدى ***ihtadâ*** = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 20:82, p. 995, n. 8).

21. *SÛRAT AL- 'ANBIYÂ'* (THE PROPHETS)

Makkan: 112 *'âyahs*

Like the other Makkan *sûrahs*, this *sûrah* also deals with the fundamentals of the faith, namely, belief in the Only One God (monotheism), Resurrection and the Day of Judgement. It starts with the mention of man's indifference to the inevitability of Resurrection, Judgement and the life in the hereafter. Reference is then made to the evidences in the creation pointing to the Creator and His exclusive ordering and sustaining of the universe and all that exists. In this connection the beginnings of the creation of the heaven and the earth and of all living beings are indicated (*'âyahs* 30-31). Mention is made also of the unbelievers' attitude, particularly their ridiculing and disbelieving the Prophet, peace and blessings of Allah be on him, and of the norm of destruction of the sinful people by way of Allah's punishment. These themes are brought home by short accounts of some of the Prophets – Isḥâq, Ya'qûb, Lûṭ, Nûḥ, Dâ'ud, Ayyûb, Ismâ'îl, Idsrîs, Dhû al-Kifl, Dhû al-Nûn (Yûnus), Zakarîyâ and Îsâ – peace be on them, illustrating the facts that all the Prophets delivered the same message of monotheism and all had to face the sarcasm, opposition and enmity of the unbelieving people. The *sûrah* is named *al-'Anbiyâ'* (The Prophets) after them.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَ لِلنَّاسِ 1. Near has come[1] for men

حِسَابُهُمْ وَهُمْ their accounting[2] though they

فِي غَفْلَةٍ are in indifference[3]

مُّعْرِضُونَ ﴿١﴾ turning away.[4]

مَا يَأْتِيهِم 2. There comes not to them

مِّن ذِكْرٍ any reminder[5]

مِّن رَّبِّهِم مُّحْدَثٍ from their Lord anew[6]

إِلَّا اسْتَمَعُوهُ but they hear it

وَهُمْ يَلْعَبُونَ ﴿٢﴾ while they play –

لَاهِيَةً 3. Distracted[7] being

قُلُوبُهُمْ their hearts.

1. اقترب ***iqtaraba*** = he or it came near, approached (v. iii. m. s. past in form VIII of *qaruba* [*qurb/ maqrabah*], to be near. See at 7:185, p. 537, n. 9).

2. i. e., Day of Judgement are not far off. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 17:12, p. 876, n.10.

3. غفلة ***ghaflah*** = negligence, indifference, carelessness. See at 19:39, p. 960, n. 9.

4. i. e., from the truth and the warning. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* ['*ard*], to be broad, to appear, to show. See at 12:105, p. 760, n. 8).

5. i. e., through Allah's Messenger. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:124, p. 1007, n. 9.

6. محدث ***muḥdath*** = fresh, new, anew (passive participle from *'aḥdatha* {to bring about, to cause to happen}, form IV of *ḥadatha/ḥadutha* [*ḥudûth/ḥadâthah*], to happen, to be new. See *yuḥdithu* at 20:113, p. 1004, n. 6.

7. لاهية ***lâhiyah*** (f., m. لاه *lâhin*) = heedless, inattentive, distracted (act. participle from *lahâ* [*lahw*], to be distracted, to prattle away. See *lahw* at 7:51, p. 485, n. 1.

وَأَسَرُّوا النَّجْوَى And they hide[1] the talk[2] –

الَّذِينَ ظَلَمُوا those that transgress[3] –

هَلْ هَٰذَا إِلَّا "Is this one [4] any but

بَشَرٌ مِّثْلُكُمْ a human being like you.

أَفَتَأْتُونَ Will you then go along with

السِّحْرَ the sorcery[5]

وَأَنتُمْ تُبْصِرُونَ while you see through?"[6]

۳

قَالَ رَبِّي يَعْلَمُ 4. He says: " My Lord knows

الْقَوْلَ the saying

فِي السَّمَاءِ وَالْأَرْضِ in the heaven and the earth;

وَهُوَ السَّمِيعُ and He is the All-Hearing,

الْعَلِيمُ ۴ the All-Knowing."

بَلْ قَالُوا 5. Nay, they say:

أَضْغَاثُ أَحْلَامٍ "Confused[7] dreams.[8]

بَلِ افْتَرَاهُ Nay, he has forged[9] it;

بَلْ هُوَ شَاعِرٌ nay he is a poet.

فَلْيَأْتِنَا بِآيَةٍ So let him bring us a sign,[10]

كَمَا أُرْسِلَ as were sent out[11]

الْأَوَّلُونَ ۵ the ones of old."[12]

مَا آمَنَتْ 6. There believed not

1. أسروا *'asarrû* = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 20:62, p. 989, n. 6).

2. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 20:62, p. 989, n. 7.

3. i. e., the unbelieving polytheists. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 16:84, p. 855, n. 10).

4. The allusion is to the Prophet, peace and blessings of Allah be on him.

5. The unbelievers alleged that what the Prophet was giving out was sorcery. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 20:73, p. 992, n. 12.

6. تبصرون ***tubṣirûna*** = you see, see through, understand observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See *yubṣirû* at 20:96, p. 999, n. 8).

7. أضغاث *'aḍghâth* (pl.; s. ضغث *ḍighth*) = bunches, muddles, confused. *'aḍghâth 'aḥlâm*, confused dreams. See at 12:44, p. 738, n. 14.

8. In their own confusion the unbelievers levelled various allegations against the Prophet, peace and blessings of Allah be on him. أحلام ***'aḥlâm*** (pl.; s. *ḥulm*) = dreams. See at 12:44, p. 738, n. 15.

9. Many unbelieving people allege that that the Qur'ân is a book of verse composed by the Prophet himself, peace and blessings of Allah be on him. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 20:61, p. 989, n. 4).

10. i. e., a miracle. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 19:10, p. 8952, n. 9.

11. أرسل ***'ursila*** = he or it was sent, sent out, despatched (v. iii. s. past passive. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 19:83, p. 972, n. 5.

12. i. e., Mûsâ, 'Îsâ and others, peace be on them.

قَبْلَهُم مِّن قَرْيَةٍ before them any habitation[1]
أَهْلَكْنَٰهَآ that We destroyed.[2]
أَفَهُمْ يُؤْمِنُونَ ٦ So will they believe?[3]

وَمَآ أَرْسَلْنَا 7. Nor did We send out[4]
قَبْلَكَ إِلَّا رِجَالًا before you any but men
نُّوحِىٓ إِلَيْهِمْ communicating[5] to them.
فَسْـَٔلُوٓا۟ So ask
أَهْلَ ٱلذِّكْرِ the people of the scripture,[6]
إِن كُنتُمْ لَا تَعْلَمُونَ if you do not know.
٧

وَمَا جَعَلْنَٰهُمْ 8. Nor did We make them
جَسَدًا a body[7]
لَّا يَأْكُلُونَ ٱلطَّعَامَ that did not consume food
وَمَا كَانُوا۟ خَٰلِدِينَ nor were they immortals.[8]
٨

ثُمَّ 9. Moreover
صَدَقْنَٰهُمُ We proved true[9] to them
ٱلْوَعْدَ the promise[10]
فَأَنجَيْنَٰهُمْ and rescued[11] them
وَمَن نَّشَآءُ and those We willed;
وَأَهْلَكْنَا and We destroyed
ٱلْمُسْرِفِينَ ٩ the extravagant.[12]

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 17:58, p. 891, n. 6.
2. i. e., the habitations that We destroyed before did not believe even though they were provided with the miracles they asked for.
3. i. e., even if miracles were provided?
4. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 19:83, p. 972, n. 5).
5. It is emphasized that all the previous Messengers were human beings but that Allah sent *waḥy* to them. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 16:43, p. 841, n. 12). The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).
6. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, ascripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 21:2, p. 1012, n. 5.
7. جسد ***jasad*** (s.; pl. *'ajsâd*) = body, corpus, image. See at 20:88, p.997, n. 9.
8. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 20:76, p. 993, n. 8.
9. صدقنا ***ṣadaqnâ*** = we spoke the truth, proved to be true (v. i. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣadaqta* at 12:26, p. 731, n. 7).
10. i. e., of punishing the transgressors.
11. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 20:80, p. 994, n. 11.
12. مسرفين ***musrifîn*** (pl.; acc./gen. of *musrifûn*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 7:81, p. 497, n. 7).

لَقَدْ أَنزَلْنَآ 10. Indeed We have sent
إِلَيْكُمْ down[1] to you
كِتَٰبًا a Book[2]
فِيهِ ذِكْرُكُمْ ۖ wherein is your mention.[3]
أَفَلَا تَعْقِلُونَ ﴿١٠﴾ Will you not then understand?[4]

Section (*Rukû'*) 2

وَكَمْ 11. And how many
قَصَمْنَا مِن قَرْيَةٍ We shattered[5] of a habitation
كَانَتْ ظَالِمَةً that was trangressing[6]
وَأَنشَأْنَا بَعْدَهَا and raised[7] after that
قَوْمًا ءَاخَرِينَ another people.
﴿١١﴾

فَلَمَّآ أَحَسُّوا 12. Then when they sensed[8]
بَأْسَنَآ Our might,[9]
إِذَا هُم مِّنْهَا lo, they were from it
يَرْكُضُونَ ﴿١٢﴾ running away.[10]

لَا تَرْكُضُوا 13. Do not run away,
وَٱرْجِعُوٓا إِلَىٰ مَآ but come back[11] to what you
أُتْرِفْتُمْ فِيهِ have been put in of luxury[12]
وَمَسَٰكِنِكُمْ and to your habitations,[13]
لَعَلَّكُمْ that you may be
تُسْـَٔلُونَ ﴿١٣﴾ questioned.[14]

1. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 20:113, p. 1004, n. 2).
2. i. e., this Qur'ân.
3. i. e., of advice and instruction meant for you. Also your prestige and honour if you follow the instructions contained therein.
4. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 12:109, p. 762, n. 2).
5. قصمنا ***qaṣamnâ*** = we shattered, broke (v. i. pl. past from *qaṣama* [*qaṣm*], to break, to shatter).
6. i. e., committing *shirk*, associating partners with Allah in worship. ظالمة ***ẓâlimah*** (f.; m. *ẓâlim*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlim* at 18:35, p. 924, n. 7).
7. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:6, p. 393, n. 11).
8. أحسوا ***'aḥassû*** = they sensed, realized, perceived (v. iii. m. pl. past *'aḥassa*, form IV of *ḥassa* [*ḥass*], to feel. See *'ahassa* 3:51, p. 176, n. 5).
9. i. e., retribution. بأس ***ba's*** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 17:5, p. 874, n. 1.
10. يركضون ***yarkuḍûna*** = they run away, gallop, race (v. iii. m. pl. impfct. from *rakaḍa* [*rakḍ*], to race, to run way).
11. ارجعوا ***irji'û*** = you (all) come back, return (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See *irji'* at 12:50, p. 740, n. 11).
12. أترفتم ***'utriftum*** = you were given opulence, provided with luxury (v. iii. m. pl. past passive from *'atrafa*, from IV of *tarifa*, to live in luxury. See *'utrifû* at 11:116, p. 719, n. 8).
13. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 20:128, p. 1008, n. 11.
14. i. e, you may be called to account.

قَالُوا۟ يَٰوَيْلَنَآ	14. They said: "Woe to us,
إِنَّا كُنَّا	indeed we have been
ظَٰلِمِينَ ﴿١٤﴾	transgressors."[1]
فَمَا زَالَت تِّلْكَ	15.And that[2] ceased not[3] to be
دَعْوَىٰهُمْ	their cry[4]
حَتَّىٰ جَعَلْنَٰهُمْ	till We made[5] them
حَصِيدًا خَٰمِدِينَ	mown down,[6] quiet.[7]
﴿١٥﴾	
وَمَا خَلَقْنَا	16. And We have created not
ٱلسَّمَآءَ وَٱلْأَرْضَ	the heaven and the earth
وَمَا بَيْنَهُمَا	and all that is between them
لَٰعِبِينَ ﴿١٦﴾	for fun.[8]
لَوْ أَرَدْنَآ	17. Were We to will[9]
أَن نَّتَّخِذَ لَهْوًا	that We take[10] a fun,[11]
لَّٱتَّخَذْنَٰهُ	We would have taken it
مِن لَّدُنَّآ	of Our Own,
إِن كُنَّا فَٰعِلِينَ	if We were to do.
﴿١٧﴾	
بَلْ نَقْذِفُ بِٱلْحَقِّ	18. But We launch[12] the truth
عَلَى ٱلْبَٰطِلِ	against the untruth,
فَيَدْمَغُهُۥ	so it nullifies[13] that;

1. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 15:78, p. 823, n. 5).
2. i. e., the wailing of theirs.
3. ما زالت ***mâ zâlat*** = she or it ceased not, continued (v. iii. f. s. past from *zâla* [*zawâl*], to go away, disappear. See *lâ yazâlu* at 13:31, p. 777, n. 9)
4. دعوى ***da'wâ*** (s.; pl. *da'âwâ/da'âwin*) = claim, allegation, plea, prayer, cry . See at 7:5, p. 466, n. 9.
5. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 19:49, p. 963, n. 7).
6. i. e., completely obliterated. حصيد ***ḥaṣîd*** = mown, reaped, harvested (act. participle from *ḥaṣada* [*ḥaṣd/ḥaṣâd/ḥiṣâd*], to harvest, to reap. See at 11:100, p. 713, n. 14).
7. خامدين ***khâmidîn*** (pl. ; acc./gen of *khâmidûn*; s. *khâmid*) = those who are quiet, still, calm, dying, extinguished (act. participle from *khamada* [*khamd/khumûd*], to go out, to die).
8. لاعبين ***lâ'ibîn*** (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = players, those who make fun (act. participle from *la'iba* [*lu'b/ li'b/ la'ib /tal'âb*], to play, have fun. See *nal'abu* at 9:65, p. 605, n. 2).
9. أردنا ***'aradnâ*** = we willed, desired, intended, (v. i. pl. past from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 18:81, p. 940, n. 9).
10. نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 12:21, p. 729, n. 1).
11. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 7:51, p. 485, n. 1.
12. نقذف ***naqdhifu*** = we launch, throw, fling, cast, hurle, toss down (v. i. pl. impfct. from *qadhafa* [*qadhf*], to throw, to cast. See *qadhafnâ* at 20:87, p. 997, n. 5).
13. يدمغ ***yadmaghu*** = he or it nullifies, frustrates, invalidates, refutes (v. iii. m. s. impfct. from *damagha* [*damgh*], to refute, to invalidate).

فَإِذَا هُوَ زَاهِقٌ and lo, it vanishes.[1]

وَلَكُمُ ٱلْوَيْلُ And woe to you

مِمَّا تَصِفُونَ ﴿١٨﴾ for what you ascribe.[2]

وَلَهُۥ 19. And to Him belongs

مَن فِي whoever[3] is there in

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth.

وَمَنْ عِندَهُۥ And those who are near Him

لَا يَسْتَكْبِرُونَ do not arrogantly turn away[4]

عَنْ عِبَادَتِهِۦ from worshipping Him

وَلَا يَسْتَحْسِرُونَ nor do they get tired of.[5]

﴿١٩﴾

يُسَبِّحُونَ 20. They proclaim the glory[6]

ٱلَّيْلَ وَٱلنَّهَارَ day and night,

لَا يَفْتُرُونَ ﴿٢٠﴾ never slackening.[7]

أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً 21. Do they take[8] gods

مِّنَ ٱلْأَرْضِ from the earth

هُمْ يُنشِرُونَ ﴿٢١﴾ who can resurrect?[9]

لَوْ كَانَ فِيهِمَآ 22. Had there been in them[10]

ءَالِهَةٌ إِلَّا ٱللَّهُ gods except Allah

لَفَسَدَتَا they would have been spoilt.[11]

1. زاهق *zâhiq* = that which vanishes, disappears, passes away (act. participle from *zahaqa* [*zahq/zuhûq*], to pass away, to die. See *tazhaqu* at 9:85, p. 614, n.7.

2. i. e., to Allah saying that He has taken a son or that He has a wife. تصفون *tasifûna* = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 12:77, p. 751, n. 1).

3. Note the word *man* which is used for living beings.

4. i. e., the angels. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 16:49, p. 843, n. 9).

5. يستحسرون ***yastaḥsirûna*** = they become tired, fatigued, weakened, run down (v. iii. m. pl. impfct. from *istaḥsara*, form X of *ḥasara/ḥasira* [*ḥasar*], to become tired, fatigued. See *maḥsûr* at 17:29, p. 882, n. 9).

6. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 7:206, p. 545, n. 3).

7. يفترون ***yafturûna*** = they slacken, abate, subside, languish, become lukewarm (v. iii. m. pl. impfct. from *fatara* [*futûr*], to abate, to slacken).

8. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:106, p. 948, n. 3).

9. ينشرون ***yunshirûna*** = they resurrect from the dead (v. iii. m. pl. impfct. from *'anshara*, form IV of *nashara* [*nushûr*], to resurrect. See *yanshur* at 18:16, p. 915, n. 3).

10. i. e., in the heavens and the earth.

11. i. e., the system and order of the heavens and the earth and all that is in them would have gone wrong. فسدتا ***fasadatâ*** = they (two fem.) were spoilt, became bad/ rotten/ corrupt/ unsound/ perverted/ vitiated/depraved (v. iii. f. dual past from *fasada* [*fasâd/fusûd*], to be bad. See *fasadat* at 2:251, p. 128, n. 9).

فَسُبْحَٰنَ ٱللَّهِ So Sacrosanct[1] is Allah,
رَبِّ ٱلْعَرْشِ Lord of the Throne,[2]
عَمَّا يَصِفُونَ ﴿٢٢﴾ from what they ascribe.[3]

لَا يُسْـَٔلُ 23. He is not questioned[4]
عَمَّا يَفْعَلُ about what He does
وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾ while they shall be questioned.[5]

أَمِ ٱتَّخَذُوا۟ 24. Or do they take[7]
مِن دُونِهِۦٓ ءَالِهَةً in lieu of Him gods?
قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ Say: "Bring your evidence.[8]
هَٰذَا ذِكْرُ This is the recital[9]
مَن مَّعِىَ of those with me and the
وَذِكْرُ مَن قَبْلِى recital of those before me;[10]
بَلْ أَكْثَرُهُمْ but most of them
لَا يَعْلَمُونَ ٱلْحَقَّ do not know the truth,
فَهُم مُّعْرِضُونَ ﴿٢٤﴾ so they turn away.[11]

وَمَآ أَرْسَلْنَا 25. And We sent not
مِن قَبْلِكَ before you
مِن رَّسُولٍ any Messenger
إِلَّا نُوحِىٓ إِلَيْهِ but communicated[12] to Him
أَنَّهُۥ لَآ إِلَٰهَ that there is no god
إِلَّآ أَنَا۠ فَٱعْبُدُونِ but I; so worship Me.[13]

﴿٢٥﴾

1. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 19:35, p. 959, n. 4

2. عرش ***'arsh*** = throne. See at 20:5, p. 977, n. 1.

3. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*wayf*], to describe, to praise. See at 6:100, p. 433, n. 17.).

4. يسأل ***yus'alu*** = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+tus'alunna* at 16:93, p. 859, n. 6).

6. i. e., they shall have to give an account of their deeds.

7. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 21:21, p. 1017, n. 8).

8. برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 12:24, p. 730, n. 7.

9. i. e., the Qur'ân, which teaches *tawhîd* and denounces polytheism. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, scripture , recital (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:7, p. 1014, n. 6.

10. i. e., the previously sent-down Books, which also teach monotheism.

11. i. e., from the truth and the warning. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'ard*], to be broad, to appear, to show. See at 21:1, p. 1012, n. 4).

12. نوحي ***nûḥî*** = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 21:7, p. 1014, n. 5). Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

13. It is emphasized that all the Messengers delivered the same message of monotheism.

وَقَالُوا	26. And they say: " The
ٱتَّخَذَ ٱلرَّحْمَٰنُ	Most Merciful has taken[1]
وَلَدًا	a son."
سُبْحَٰنَهُۥ	Sacrosanct is He.
بَلْ عِبَادٌ	Nay, they are servants[2]
مُّكْرَمُونَ ﴿٢٦﴾	bestowed honours.[3]
لَا يَسْبِقُونَهُۥ	27. They do not forestall[4]
بِٱلْقَوْلِ	Him in saying;
وَهُم بِأَمْرِهِۦ	but they by His command
يَعْمَلُونَ ﴿٢٧﴾	do act.[5]
يَعْلَمُ	28. He knows[6]
مَا بَيْنَ أَيْدِيهِمْ	what is before them
وَمَا خَلْفَهُمْ	and what is behind them;
وَلَا يَشْفَعُونَ	and they cannot intercede[7]
إِلَّا لِمَنِ	except for the one
ٱرْتَضَىٰ	He is pleased with.[8]
وَهُم مِّنْ خَشْيَتِهِۦ	And they, out of His dread,[9]
مُشْفِقُونَ ﴿٢٨﴾	are worried.[10]
۞ وَمَن يَقُلْ مِنْهُمْ	29. And whoever of them says:
إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ	"I am a god besides Him,"

1. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 19:87, p. 973, n. 6).

2. i. e., those whom the polytheists call Allah's son or daughters, like 'Uzayr, 'Îsâ, peace be on him, or the angels, are merely Allah's devoted and obedient servants. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 15:40, p. 815, n. 10).

3. مكرمون ***mukramûn*** (pl.; s. *mukram*) = honoured ones, those treated with deference (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karramta* at 17:62, p. 893, n. 1).

4. يسبقون ***yasbiqûna*** = they get ahead, outstrip, forestall, be or act before (v. iii. m. pl. impfct. from *sabaqa* [*sabq*], to be or act before. See *sabaqû* at 8:59, p. 568, n. 11).

5. i. e., they only carry out His command. يعملون ***ya'malûna*** = they do, perform, act (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 7:118, p. 509, n. 6).

6. i. e. Allah knows. يعلم ***ya'lamu*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 13:33,p. 779, n. 1).

7. i. e., on the Day of Judgement. يشفعون ***yashfa'ûna*** = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. See *yashfa'û* at 7:53, p. 486, n. 2).

8. ارتضى ***irtaḍâ*** = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See *raḍû* at10:7, p. 638, n. 7).

9. خشية ***khashyah*** = fear, dread. See at 17:100, p. 906, n. 4.

10. مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqîn* at 18:49, p. 929, n. 5).

فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

that one We shall requiet[1] with hell. Thus do We requite the transgressors.[2]

Section (*Rukû'*) 3

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

30. Do there not see those who disbelieve that the heavens and the earth were clogged,[3] then We tore them apart;[4] and We made out of water[5] every living being. Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾

31. And We set in the earth firm mountains[6] lest it should shake[7] with them; and We set therein mountain passes[8] as routes[9] that they might find way.[10]

وَجَعَلْنَا السَّمَاءَ

32. And We made the sky

1. نجزی ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 20:127, p. 1008, n. 4).

2. i. e., those who set partners with Allah. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:14, p. 1015, n. 1).

3. This *'âyah* speaks of how the earth was brought into being which only modern science has been able to recognize. According to the latest scientific theory the sky and the earth were a gaseous mass from which the earth was subsequently formed and separated. رتق ***ratq*** = patch, patching, joined together, clogged.

4. ففتقنا ***fataqnâ*** = we tore apart, slashed, cracked, ripped, ripped open, unstitched, rent (v. i. pl. past from *fatq*, to unstitch, rip open).

5. This is another truth which modern science has confirmed.

6. رواسی ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 16:15, p. 832, n. 2.

7. The function of mountains in stabilizing the earth's crust is now an established scientific fact. تميد ***tamîda(u)*** = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [*mayd/mayadân*], to sway, to be moved. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 16:15, p. 832, n. 3).

8. فجاج ***fijâj*** (pl.; s. فج *fajj*) mountain passes, ravines, roads between mountains.

9. سبل ***subul*** (pl.; s. *sabîl*) = ways, routes, paths, roads, means. See *sabîl* at 18:63, p. 935, n. 8.

10. يهتدون ***yahtadûna*** = they receive guidance, find way (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 4:98, p. 287, n.6).

سَقْفًا مَّحْفُوظًا ۖ a roof[1] protected.[2]

وَهُمْ عَنْ ءَايَٰتِهَا Yet they are from its signs[3]

مُعْرِضُونَ ﴿٣٢﴾ turning away.[4]

وَهُوَ ٱلَّذِى 33. And He it is Who

خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ created the night and the day

وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ and the sun and the moon.

كُلٌّ فِى فَلَكٍ All in the celestial sphere[5]

يَسْبَحُونَ ﴿٣٣﴾ are swimming.[6]

وَمَا جَعَلْنَا 34. And We did not assign

لِبَشَرٍ for any human being

مِّن قَبْلِكَ ٱلْخُلْدَ ۖ before you immortality.[7]

أَفَإِين مِّتَّ If then you die,

فَهُمُ ٱلْخَٰلِدُونَ will they be ever-living?

﴿٣٤﴾

كُلُّ نَفْسٍ 35. Every being

ذَآئِقَةُ ٱلْمَوْتِ ۗ is going to taste[8] death.

وَنَبْلُوكُم And We put you to test[9]

بِٱلشَّرِّ وَٱلْخَيْرِ with woe and weal

فِتْنَةً ۖ by way of a trial;[10]

وَإِلَيْنَا and to Us

تُرْجَعُونَ ﴿٣٥﴾ you shall be brought back.[11]

1. سقف ***saqf*** (s.; pl. *suqûf/suquf/'asquf*) = roof, ceiling. See at 16:26, p. 835, n. 2.

2. Not to speak of the higher sky, the immediate sky above us and the atmospheric belt are a protective cover for the earth and all that exists on it. Without this protective roof over us, neither the earth could be in its position nor could anything exist on it. محفوظ ***mahfûẓ*** = protected, preserved, safe, guarded, secured (passive participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥafiẓnâ* at 15:17, p. 810, n. 11).

3. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 18:105, p. 947, n. 12.

4. i. e., not reflecting and understanding the existence of the Creator and Sustainer of all these. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:24, p. 1018, n. 11).

5. فلك ***falak*** (s.; pl. *'aflak*) = celestial sphere, orbit, celestial body, star).

6. This is another truth which modern science has come to know, namely, that all in the space, the earth, the moon , the sun and the stars are all moving along specific routes and orbits. يسبحون ***yasbaḥûna*** = they swim, float (v. iii. m. pl. impfct. from *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

7. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 20:120, p. 1006, n. 3.

8. ذائقة ***dhâ'iqah*** (f.; m. *dhâ'iq*) = one who tastes, is going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See *tadhûqû* 16:94, p. 859, n. 11).

9. نبلو ***nablû*** = we try, put to test (v. i. pl. impfct. from *balâ* [*balw / balâ'*], to test, to try. See at 7:163, p. 529, n. 5.

10. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 17:60, p. 892, n. 7.

11. i. e., on the Day of Judgement. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 11:34, p. 690, n. 6).

وَإِذَا رَءَاكَ	36. And when there see you
ٱلَّذِينَ كَفَرُوٓا۟	those who disbelieve,
إِن يَتَّخِذُونَكَ	they do not take[1] you
إِلَّا هُزُوًا۟	except in ridicule.[2]
أَهَٰذَا ٱلَّذِى	"Is this the one who makes
يَذْكُرُ ءَالِهَتَكُمْ	mention[3] of your gods?"
وَهُم	Yet they are
بِذِكْرِ	at the mention of
ٱلرَّحْمَٰنِ	the Most Merciful
هُمْ كَٰفِرُونَ	unbelievers.
﴿٣٦﴾	
خُلِقَ ٱلْإِنسَٰنُ	37. Man was created[4]
مِنْ عَجَلٍ	of haste.[5]
سَأُو۟رِيكُمْ ءَايَٰتِى	We shall show you My signs.
فَلَا تَسْتَعْجِلُونِ	So do not ask Me to hasten.[6]
﴿٣٧﴾	
وَيَقُولُونَ	38. And they say:
مَتَىٰ هَٰذَا ٱلْوَعْدُ	"When is this promise,[7] if
إِن كُنتُمْ صَٰدِقِينَ	you are speaking the truth?"[8]
﴿٣٨﴾	
لَوْ يَعْلَمُ	39. If there knew
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve the
حِينَ لَا يَكُفُّونَ	time they will not repulse[9]

1. يتخذون *yattakhidhûna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:139, p. 306, n. 3).

2. هزوا ***huzuwan*** (هزو ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 18:106, p. 948, n. 4.

3. i. e. who speaks disapprovingly. يذكر ***yadhkuru*** = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See at 19:67, p. 968, n. 4).

4. خلق ***khuliqa*** = he was created, brought into being (v. iii. m. s. past passive from *khalaqa* [*kahlq*], to create. See at 4:28, p. 253, n. 1).

5. i. e., he makes haste in everything. Thus, for instance, the believers desire that the punishment for the unbelievers be given immediately; and the unbelievers want to see the punishment immediately on account of their defiance and unbelief. عجل ***'ajal*** = haste, hurry. See *'ajjala* at 18:58, p. 933, n. 10. See also the next note.

6. لا تستعجلوا ***lâ tasta'jilû*** = do not seek to hasten, expedite, hurry (v. ii. m. pl. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 16:1, p. 827, n.3).

7. i. e., when will the promise of destruction and resurrection come true? The unbelievers said and say so out of unbelief and impatience. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 18:98, p. 945, n. 11.

8. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 15:7, p. 808, n. 10).

9. يكفون ***yakuffûna*** = they stop, desist, restrain, check, prevent, hold back, repel, repulse (v. iii. m. pl. impfct. from *kaffa* [*kaff*], to desist, to border. See *yakuffû* at 4:91, p. 282, n. 9).

عَن وُجُوهِهِمُ ٱلنَّارَ from their faces[1] the fire,

وَلَا عَن ظُهُورِهِمْ nor from their backs,[2]

وَلَا هُمْ يُنصَرُونَ nor will they be helped.[3]

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بَلْ تَأْتِيهِم 40.Nay,it shall come on them

بَغْتَةً all of a sudden[4]

فَتَبْهَتُهُمْ and will dumb-found[5] them.

فَلَا يَسْتَطِيعُونَ So they shall not be able[6]

رَدَّهَا وَلَا هُمْ to repel[7] it nor will they

يُنظَرُونَ ٤٠ be given respite.[8]

وَلَقَدِ ٱسْتُهْزِئَ 41. And ridiculed[9] indeed

بِرُسُلٍ were the Messengers

مِّن قَبْلِكَ before you;

فَحَاقَ بِٱلَّذِينَ but there encircled[10] those

سَخِرُوا مِنْهُم of them who ridiculed[11]

مَّا كَانُوا بِهِۦ that which they used

يَسْتَهْزِءُونَ ٤١ to scoff at.

Section (*Rukû'*) 4

قُلْ مَن يَكْلَؤُكُمْ 42. Say: "Who can guard[12]

بِٱلَّيْلِ وَٱلنَّهَارِ you by night and day

مِنَ ٱلرَّحْمَٰنِ from the Most Merciful?"

1. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 20:11, p. 1003, n. 8).

2. ظهور ***zuhûr*** (sing. ظهر *zahr*) = backs, rears, rear sides, loins, spines. See at 9:35, p. 591, n. 11).

3. The conclusion of the conditional clause is kept silent, which is that if they knew that on the Day of Judgement they shall not be able to ward off the fire from their faces and backs they would not have asked when and whether the promised punishment would befall them. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 3:111, p. 199, n. 9).

4. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 12:107, p. 761, n. 2.

5. تبهت *tabhatu* = she or it bewilders, dumb-founds, astonishes, perplexes, startles, renders speechless (v. iii. f. s. impfct. from *bahata* [*baht*] to be astonished. See *buhita* at 2:258, p. 134, n. 1).

6. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 18:100, p. 946, n. 11).

7. رد ***radd*** = to return, to send back, to repel, to resist. See *yuraddu* at 18:87, p. 942, n. 10.

8. ينظرون ***yunẓarûna*** = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 6:8, p. 394, n. 9).

9. استهزىء ***'ustuhzi'a*** = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 13:32, p. 778, n.6).

10. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 16:34, p. 838, n. 7).

11. سخروا ***sakhirû*** = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 11:38, p. 691, n. 11).

12. يكلؤ ***yakla'u***= he protects, guards, watches, preserves (v. iii. m. s. impfct. from *kala'a* [*kal'/kilâ'/kilâah*], to guard, to watch).

بَلْ هُمْ عَن Nay, they are from the
ذِكْرِ رَبِّهِمْ recital[1] of their Lord
مُعْرِضُونَ ﴿٤٢﴾ turning away.[2]

أَمْ لَهُمْ ءَالِهَةٌ 43. Or do they have gods[3]
تَمْنَعُهُم مِّن دُونِنَا ۚ defending[4] them against Us.
لَا يَسْتَطِيعُونَ They are not able[5]
نَصْرَ أَنفُسِهِمْ to help[6] themselves
وَلَا هُم مِّنَّا nor can they from Us
يُصْحَبُونَ ﴿٤٣﴾ be taken under protection .[7]

بَلْ مَتَّعْنَا 44. Nay,We allowed these
هَٰٓؤُلَآءِ people to enjoy,[8]
وَءَابَآءَهُمْ and their fathers,
حَتَّىٰ طَالَ عَلَيْهِمُ till long[9] became on them
ٱلْعُمُرُ ۗ the life.[10]
أَفَلَا يَرَوْنَ Do they not then see
أَنَّا نَأْتِى ٱلْأَرْضَ that We bring the earth
نَنقُصُهَا diminishing[11] it
مِنْ أَطْرَافِهَا ۚ of its peripheries?[12]
أَفَهُمُ Will they then be
ٱلْغَٰلِبُونَ ﴿٤٤﴾ the winners?

1. i. e., the Qur'ân and its teachings. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:24, p. 1018, n. 9.

2. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ fall back (active participle from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:32, p. 1021, n. 4).

3. عالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:81, p. 971. n. 11.

4. تمنع ***tamna'u*** = she defends, prevents, forbids, prohibits, bars, hinders, obstructs, restrains, holds back, stops from, protects, guards, (v. iii. f. s. impfct. from *mna'a* [*man'*] to prevent, to forbid. See *mana'a* at 20:92, p. 998, n. 8).

5. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable, cannot (v. iii. m. pl. impfct. from *istaṭâ'a,* form X of *ṭâ'a* [*ṭaw'*], to obey. See at 21:40, p. 1023, n. 6).

6. نصر ***naṣr*** = help, to help, support, victory, triumph. See at 8:10, p. 550, n. 1.

7. يصحبون ***yuṣḥabûna*** = they are given protection, taken as companion (v. iii. m. pl. impfct. passive from *'aṣḥaba,* form IV of *ṣaḥiaba* [*ṣuḥbah/ ṣaḥâbah/ siḥâbah*], to be a companion. See *lâ tusâḥib* at 18:76, p. 938, n. 9).

8. متعنا ***matta'nâ*** = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from *matta'a,* form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 20:131, p.1009, n. 12).

9. طال ***ṭâla*** = he or it became long, protracted, lengthened (v. iii. m. s. past from *ṭawl,* to be long. See at 20:86, p. 992, n. 9).

10. i. e., they lived long and thought that they would not be brought to account and punished.

عمر ***'umr*** (s.; pl. *'a'mâr*) = life, life span, duration of life, age . See *ya'murû* at 9:17, p. 583, n. 3.

11. ننقص ***nanquṣu*** = we diminish, impair, lessen, reduce, decrease (v. i. m. pl. impfct. from *naqasa* [*naqṣ/ nuqṣân*], to decrease, diminish. See at 13:41, p. 782, n. 6).

12. أطراف ***'aṭrâf*** (pl.; s. *ṭaraf*) = extremities, outmost parts, tips, fringes, edges, sides, peripheries. See at 20:130, p. 1009, n. 10).

قُلْ إِنَّمَآ أُنذِرُكُم 45. Say: "I but warn[1] you
بِٱلْوَحْىِ by the *wahy*."[2]
وَلَا يَسْمَعُ But there listens[3] not
ٱلصُّمُّ ٱلدُّعَآءَ the deaf[4] the call
إِذَا مَا يُنذَرُونَ even when they are warned.[5]
﴿٤٥﴾

وَلَئِن مَّسَّتْهُمْ 46. And if there afflicts[6] them
نَفْحَةٌ مِّنْ a gust[7] of
عَذَابِ رَبِّكَ the punishment of your Lord
لَيَقُولُنَّ they will surely say:
يَٰوَيْلَنَآ إِنَّا كُنَّا "Woe to us, we indeed are
ظَٰلِمِينَ ﴿٤٦﴾ transgressors."

وَنَضَعُ 47. And We shall set up[8]
ٱلْمَوَٰزِينَ ٱلْقِسْطَ the scales[9] of justice[10]
لِيَوْمِ ٱلْقِيَٰمَةِ on the Day of Resurrection.
فَلَا تُظْلَمُ So no injustice will be done
نَفْسٌ شَيْـًٔا to any being whatsoever;
وَإِن كَانَ مِثْقَالَ and if there were the weight[11]
حَبَّةٍ مِّنْ خَرْدَلٍ of a garin[12] of mustard,[13]
أَتَيْنَا بِهَا We shall bring it forward.
وَكَفَىٰ بِنَا And Sufficient[14] are We
حَٰسِبِينَ ﴿٤٧﴾ as account takers.[15]

1. أنذر ***'undhira***(*u*) = I warn, I caution (v. i. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See *'undhira* at 6:19, p. 398, n. 4.

2. Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4. See at 20:114, p. 1004, n. 9.

3. يسمع ***yasma'u*** = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 19:42, p. 961, n. 3).

4. صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 17:97, p. 905, n. 4.

5. ينذرون ***yundharûna*** = they are warned, cautioned (v. iii. m. pl. impfct. passive, from *'andhara*. See n. 1 above).

6. مست ***massat*** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 11:10, p. 681, n. 3).

7. نفحة ***nafḥah*** (s.; pl. *nafaḥât*) = gust, breeze, breath, fragrance, odour.

8. نضع ***naḍa'u*** = we place, set up, lay, lay down, erect (v. i. pl. impfct. from *waḍa'a* [*waḍ'*], to lay. See *wuḍi'a* at 18:48, p. 929, n. 2).

9. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 7:8, p. 467, n. 6.

10. قسط ***qisṭ*** = justice, equity, fairness. See at 10:54, p. 657, n.1).

11. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight. See at 10:61, p. 659, n. 10.

12. حبة ***ḥabbah*** (s.; pl. حبات *ḥabbât*)= grain, seed, pill, granule. See at 6:59, p. 414, n. 9.

13. خردل ***khardal*** = mustard seeds, mustard.

14. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 17:95, p. 904, n. 4).

15. حاسبين ***ḥâsibîn*** (pl.; acc./gen. of *ḥâsibûn*, sing. *ḥâsib*) = account takers, reckoners, calculators. (active participle from *ḥasaba* [*ḥisâb/ ḥisbân/ḥusbân*], to count. See at 6:62, p. 416, n. 2).

وَلَقَدْ ءَاتَيْنَا	48. And We hade given
مُوسَىٰ وَهَٰرُونَ	Mûsâ and Hârûn
ٱلْفُرْقَانَ	the Distinguishment,[1]
وَضِيَآءً وَذِكْرًا	and light[2] and reminder[3]
لِّلْمُتَّقِينَ ﴿٤٨﴾	for the righteous[4] –
ٱلَّذِينَ يَخْشَوْنَ	49. Who fear[5]
رَبَّهُم بِٱلْغَيْبِ	their Lord in the unseen;
وَهُم	and they are
مِّنَ ٱلسَّاعَةِ	on account of the Hour[6]
مُشْفِقُونَ ﴿٤٩﴾	apprehensive.[7]
وَهَٰذَا ذِكْرٌ	50.And this is a reminder[8]
مُّبَارَكٌ	blessed[9]
أَنزَلْنَٰهُ	that We have sent down.
أَفَأَنتُمْ لَهُۥ مُنكِرُونَ	Will you then disavow[10] it?
﴿٥٠﴾	
	Section (*Rukû'*) 5
۞ وَلَقَدْ ءَاتَيْنَآ	51. And We indeed gave
إِبْرَٰهِيمَ رُشْدَهُۥ	Ibrâhîm his guidance[11]
مِن قَبْلُ وَكُنَّا بِهِۦ	before and We were of him
عَٰلِمِينَ ﴿٥١﴾	All-Aware.

1. i. e., the *Tawrah* which distinguished between the right and the wrong. فرقان ***furqân*** = Qur'ân, distinguishment, evidence. See at 8:41, p.561, n. 9.

2. i. e., the light of guidance. ضياء ***ḍiyâ'*** = incandescent light, incandescence, glow. See at 10:5, p. 637, n. 6.

3. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:42, p. 1024, n. 1.

4. The next *'âyah* specifies the characteristics of the *muttaqîn*. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 19:97, p. 975, n. 6).

5. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 13:21, p. 773, n. 10).

6. i. e. , Hour of Resurrection and Judgement.

7. مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqîn* at 20:28, p.1019, n. 10).

8. i. e. , this Qur'ân.

9. مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 19:31, p. 958, n. 4).

10. i. e., disavow and reject it? منكرون ***munkirûn*** (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 12:58, p. 743, n. 11.

11. رشد ***rushd*** = right and sensible conduct, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

إِذْ قَالَ لِأَبِيهِ 52.When he said to his father
وَقَوْمِهِۦ and his people:
مَا هَٰذِهِ ٱلتَّمَاثِيلُ "What are these images[1]
ٱلَّتِىٓ أَنتُمْ لَهَا to which you are
عَٰكِفُونَ ﴿٥٢﴾ attached in devotion?"[2]

قَالُوا۟ 53. They said:
وَجَدْنَآ ءَابَآءَنَا "We found[3] our fathers
لَهَا عَٰبِدِينَ ﴿٥٣﴾ worshipping[4] them."

قَالَ 54. He said:
لَقَدْ كُنتُمْ "You have indeed been,
أَنتُمْ وَءَابَآؤُكُمْ you and your fathers,
فِى ضَلَٰلٍ مُّبِينٍ ﴿٥٤﴾ in an error[5] quite obvious."[6]

قَالُوٓا۟ 55. They said:
أَجِئْتَنَا "Have you brought us[6]
بِٱلْحَقِّ أَمْ أَنتَ the truth or are you
مِنَ ٱللَّٰعِبِينَ ﴿٥٥﴾ of those making fun?"[8]

قَالَ بَل رَّبُّكُمْ 56. He said: "Nay, your Lord
رَبُّ ٱلسَّمَٰوَٰتِ is the Lord of the heavens
وَٱلْأَرْضِ and the earth

1. تماثيل ***tamâthîl*** (pl.; s. *timthâl*) = images, statues.

2. This and the following *'âyas* till *'âyah* 70 speak of how Ibrâhîm, peace be om him, argued with his father and people about the futility of image worship, how they attempted to punish him for that and how Allah rescued him. عاكفون ***'âkifûn*** (pl.; s. عاكف *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to. See *'âkifîn* at 20:91, p.998, n. 6).

3. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 12:78, p. 751, n. 7).

4. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers. (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve . See *'âbidûn* at 9:112, p. 262, n. 9).

5. ضلال ***dalâl*** = error, straying from the right path. See at 13:14, p. 769, n. 13.

6. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 19:38, p. 960, n. 5.

7. جئت ***ji'ta*** = you came, arrived, (v. ii. m. s. past from *jâ'a* [*(jay'/maji'*), to come. See *jâ'û* at 4:62, p. 268, n. 9. Followed by the particle *bi* the verb means to bring, to come up with).

8. لاعبين ***lâ'ibîn*** (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = player, those that make fun (act. participle from *la'iba* [*lu'b/ li'b/ la'ib /tal'âb*], to play, to have fun. See at 21:16, p. 1016, n. 8).

ٱلَّذِى فَطَرَهُنَّ	Who brought them into being[1]
وَأَنَا۠ عَلَىٰ ذَٰلِكُم	and I am thereunto
مِّنَ ٱلشَّٰهِدِينَ	of those bearing witness.[2]
٥٦	
وَتَٱللَّهِ	57. By Allah,
لَأَكِيدَنَّ	I shall certainly outwit[3]
أَصْنَٰمَكُم بَعْدَ أَن	your idols[4] after that you have
تُوَلُّوا۟	gone away[5]
مُدْبِرِينَ ٥٧	truning your backs.[6]
فَجَعَلَهُمْ جُذَٰذًا	58. So he made them pieces[7]
إِلَّا كَبِيرًا لَّهُمْ	except the big one of them,
لَعَلَّهُمْ إِلَيْهِ	that they might to it
يَرْجِعُونَ ٥٨	come back.[8]
قَالُوا۟ مَن فَعَلَ	59. They said: "Who has
هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ	done this with our gods? He
لَمِنَ ٱلظَّٰلِمِينَ	indeed is a wrong-doer."[9]
٥٩	
قَالُوا۟	60. They said:
سَمِعْنَا فَتًى	"We heard[10] a young man[11]
يَذْكُرُهُمْ	making mention[12] of them.
يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ	He is called Ibrâhîm."
٦٠	

1. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 20:72, p. 992, n. 8).

2. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 9: 17, p. 583, n. 4).

3. لأكيدن ***la'akîdanna*** = I shall certainly outwit, deceive, dupe (v. i. s. impfct. emphatic from *kâda* [*kayd/makîdah*], to deceive, dupe, outwit. See *kidnâ* at 12:76, p. 750, n. 4).

4. أصنام ***'aṣnâm*** (pl.; s. صنم *ṣanam*) = idols, images. See at 14:35, p. 800, n. 8.

5. تولوا ***tuwallu*** = you turn, turn away, go away, avoid (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallaw* at 17:46, p. 887, n. 10).

6. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See *'adbâr* at 9:25, p. 587, n. 5).

7. جذاذ ***dhudhâdh*** = small pieces, scraps, shreds. See *majdhûdh* at 11:108, p. 716, n. 6.

8. i. e., they might come back to it and he would then tell them to ask that big idol to say who broke the other idols, thereby exposing their folly in worshipping the lifeless and worthless idols, as mentioned in the following *'âyah*.

يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:173, p. 533, n. 9).

9. i. e., they came back to the idols as usual and on finding these broken except the big one made these remarks.

10. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 8:31, p. 557, n. 6).

11. فتى ***fatan*** (s.; pl. *fityân*) = young man, youth, slave. See at 18:60, p. 934, n. 5.

12. i. e., speaking disparagingly. يذكر ***yadhkuru*** = he remembers, recalls, mentions (v. iii. m. s. impfct. from *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See at 21:36, p. 1022, n. 3).

قَالُوا۟ 61. They said:
فَأْتُوا۟ بِهِۦ "Then bring him
عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ before the eyes[2] of the people
لَعَلَّهُمْ يَشْهَدُونَ that they might witness."[3]
٦١

قَالُوٓا۟ ءَأَنتَ 62. They said: "Are you the
فَعَلْتَ هَٰذَا one that have done this
بِـَٔالِهَتِنَا يَـٰٓإِبْرَٰهِيمُ with our gods, O Ibrâhîm?"[4]
٦٢

قَالَ بَل 63. He said: "Nay,
فَعَلَهُۥ he has done it,
كَبِيرُهُمْ هَٰذَا this the big one of them.[5]
فَسْـَٔلُوهُمْ So ask[6] them,[7]
إِن كَانُوا۟ يَنطِقُونَ if they are wont to speak."[8]
٦٣

فَرَجَعُوٓا۟ إِلَىٰٓ 64. So they turned back[9]
أَنفُسِهِمْ فَقَالُوٓا۟ to themselves[10] and said:
إِنَّكُمْ أَنتُمُ "Verily you yourselves are
ٱلظَّـٰلِمُونَ the transgressors."[11]
٦٤

ثُمَّ نُكِسُوا۟ 65. Then they suffered
عَلَىٰ رُءُوسِهِمْ a relapse[12] [saying]:
لَقَدْ عَلِمْتَ "You indeed know

1. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 15:45, p. 816, n. 10).

2. i. e., they might witness what Ibrâhîm (peace be on him) had done and might decide what to do with him. This was what in fact Ibrâhîm wanted; for he wanted to expose to them the folly of worshipping the idols. يشهدون ***yashhadûna*** = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 6:150, p. 456, n. 5).

4. The people were accordingly assembled and they said this to Ibrâhîm (peace be on him).

5. Ibrâhîm (peace be on him) said this in order to bring home to the people their folly in worshipping the lifeless idols.

6. اسألوا ***is'alû*** = you (all) ask, question, interrogate (v. ii. m. pl. imperative from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *yus'alu* at 21:23, p. 1018, n. 4).

7. i. e., the idols and gods they used to worship.

8. ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate).

9. رجعوا ***raja'û*** = they returned, turned back, came back (v. iii. m. pl. past from *raja'a* [*rujû'*], to come back, to come again. See *raja'a*at 20:86, p. 996, n. 4).

10. i. e., they reflected and saw through the unreasonableness of worshipping the lifeless objects that could not even utter a word and admitted their mistake by saying to the people assembled there: " Verily you yourselves..."

11. i. e., those who set partners with Allah. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress. See at 21:29, p. 1020, n. 2).

12. i. e., they soon retracted and went back to their former position of supporting the idols. نكسوا ***nukisû*** = they were turned round, reversed, inverted, retracted (v. iii. m. pl. past passive from *nakasa* [*naks*], to turn around, reverse, retract). *nakasa be-ra'sihi* or *nakasa 'alâ ra'sihi* is an idiom meaning: he suffered a relapse, relapsed (into the former state).

مَا هَٰٓؤُلَآءِ يَنطِقُونَ these do not speak."[1]

٦٥

قَالَ 66. He said:

أَفَتَعْبُدُونَ "Do you then worship[2]

مِن دُونِ ٱللَّهِ in lieu of Allah

مَا لَا يَنفَعُكُمْ that which do not benefit[3]

شَيْـًٔا وَلَا يَضُرُّكُمْ you aught nor harm[4] you?"

٦٦

أُفٍّ لَّكُمْ وَلِمَا 67. "Fie on you, and on that

تَعْبُدُونَ which you worship

مِن دُونِ ٱللَّهِ in lieu of Allah.

أَفَلَا Will you not then

تَعْقِلُونَ ٦٧ understand?"[5]

قَالُوا۟ حَرِّقُوهُ 68. They said: "Burn[6] him

وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ and help[7] your gods,

إِن كُنتُمْ فَٰعِلِينَ if you are going to do."[8]

٦٨

قُلْنَا يَٰنَارُ 69. We said: "O fire,

كُونِى بَرْدًا وَسَلَٰمًا be coolness[9] and safety[10]

عَلَىٰٓ إِبْرَٰهِيمَ ٦٩ on Ibrâhîm."

وَأَرَادُوا۟ 70. And they designed[11]

1. ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate.
See at 21:63, p. 1029, n. 8).

2. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 16:114, p. 867, n. 4).

3. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 20:109, p. 1003, n. 1).

4. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 10:106, p. 675, n. 2).

5. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 21:10, p. 1015, n. 4).

6. i. e., put him to death by setting him on fire. حرقوا ***ḥarriqû*** = you (all) burn, set on fire, scorch, incinerate (v. ii. m. pl. imperative from *ḥarraqa*, form II of *ḥaraqa* [*ḥarq*], to burn. See *la+nuḥriqanna* at 20:97, p. 1000, n. 6).

7. The unbelievers raised the cry of helping their gods, i. e., the cause of their faith. انصروا ***unṣurû*** = you (all) help, support, aid (v. ii. m. pl. imperative from *naṣara* [*naṣr /nuṣûr*], to help. See *yunṣarûna* at 21:39, p. 1013, n. 3).

8. i. e., if you are going to do anything in support of your faith and your gods.

9. Allah helped and rescued His Messenger. He commanded the fire to be cool and safe for Ibrâhim (peace be on him) and so he came out of the fire safe and unhurt. برد ***bard*** = cold, coolness.

10. سلام ***salâm*** = soundness, peace, peacefulness, safety, security.

11. أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See *'aradnâ* 21:17, p. 1016, n. 9).

بِهِۦ كَيْدًا for him a scheme[1]
فَجَعَلْنَٰهُمْ but We made[2] them
ٱلْأَخْسَرِينَ ﴿٧٠﴾ the worst losers.[3]

وَنَجَّيْنَٰهُ 71. And We rescued[4] him
وَلُوطًا إِلَى ٱلْأَرْضِ and Lût to the land
ٱلَّتِى بَٰرَكْنَا فِيهَا wherein We gave blessings[5]
لِلْعَٰلَمِينَ ﴿٧١﴾ for all beings.[6]

وَوَهَبْنَا لَهُۥٓ 72. And We gifted[7] to him
إِسْحَٰقَ Ishâq,
وَيَعْقُوبَ نَافِلَةً and Ya'qûb in addition;[8]
وَكُلًّا جَعَلْنَا and all We made
صَٰلِحِينَ ﴿٧٢﴾ righteous.

وَجَعَلْنَٰهُمْ 73. And We made them
أَئِمَّةً يَهْدُونَ leaders[9] giving guidance[10]
بِأَمْرِنَا by Our command;
وَأَوْحَيْنَآ إِلَيْهِمْ and We communicated[11] to
فِعْلَ ٱلْخَيْرَٰتِ them the doing of good deeds
وَإِقَامَ ٱلصَّلَوٰةِ and performance of prayers
وَإِيتَآءَ ٱلزَّكَوٰةِ and payment of *zakâh*.
وَكَانُوا۟ لَنَا And they were of Us
عَٰبِدِينَ ﴿٧٣﴾ worshippers.[12]

1. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 20:69, p. 991, n. 4.

2. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 21:15, p. 1016, n. 2).

3. أخسرين ***akhsarîn*** (pl.; acc./gen. of *'akhsarûn*; s.*'akhsar*; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 18:103, p. 947, n. 4).

4. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 20:40, p. 984, n. 3).

5. باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 17: 1, p. 872, n. 6).

6. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 12:104, p. 760, n. 5).

7. وهبنا ***wahabnâ*** = we made a gift, gifted, bestowed, donated, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 19:53, p. 964, n. 5).

8. نافلة ***nâfilah*** (s.; pl. *nawâfil*) = supererogatory, gift, present, booty, that which is in addition (act. participle from *nafala*, to do more than what is required as a duty. See at 17:79, p. 899, n. 3).

9. أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See *'imâm* at 17:71, p. 896, n.6.

10. i. e., to the people. يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See at 7:181, , p. 536, n. 8).

11. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past, from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 982, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

12. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers. (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve .See at 21:52, p. 1027, n. 4).

وَلُوطًا ءَاتَيْنَٰهُ	74. And to Lût We gave
حُكْمًا وَعِلْمًا	judgement[1] and knowledge;[2]
وَنَجَّيْنَٰهُ	and rescued[3] him
مِنَ ٱلْقَرْيَةِ	from the habitation[4]
ٱلَّتِى كَانَت تَّعْمَلُ	that had been doing
ٱلْخَبَٰٓئِثَ	the abominations.[5]
إِنَّهُمْ كَانُوا	Verily they were
قَوْمَ سَوْءٍ	a people of evil[6]
فَٰسِقِينَ ﴿٧٤﴾	wantonly sinful.[7]
وَأَدْخَلْنَٰهُ	75. And We admitted[8] him
فِى رَحْمَتِنَآ	into Our mercy.
إِنَّهُۥ	Verily he was
مِنَ ٱلصَّٰلِحِينَ	one of the righteous men.[9]
﴿٧٥﴾	
	Section (*Rukû'*) 6
وَنُوحًا	76. And Nûh –
إِذْ نَادَىٰ مِن قَبْلُ	when he had called[10] afore.[11]
فَٱسْتَجَبْنَا لَهُۥ	So We responded[12] to him
فَنَجَّيْنَٰهُ وَأَهْلَهُۥ	and saved him and his family
مِنَ ٱلْكَرْبِ	from the trouble[13]
ٱلْعَظِيمِ ﴿٧٦﴾	most grave.
وَنَصَرْنَٰهُ	77. And We helped him

1. i. e., Prophethood and the faculty of judging right and wrong. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, commandment, discernment. See at 19:12, p. 953, n. 9.

2. i. e., through *wahy*.

3. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 21:71, p. 1031, n. 4).

4. i. e., the inhabitants of the habitation. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 21:6, p. 1014, n. 1.

5. i. e., homosexuality. خبائث ***khabâ'ith*** (pl.; s. *khabîth*) = bad, evil, nasty, vicious, noxious, malignant, filthy things, abominations. See *khabîth* at 5:100, p. 379, n. 8.

6. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 9:98, p. 620, n. 1.

7. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:96, p. 619, n. 2).

8. أدخلنا ***'adkhalnâ*** = admitted, put in, entered, inserted (v. i. m. pl. past from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See *yudkhilu* at 9:99, p. 620, n. 6).

9. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 17:25, p. 881, n. 3).

10. نادى ***nâdâ*** = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 19:24, p. 956, n. 9).

11. i. e., before Ibrâhîm and Lût, peace be on them.

12. استجبنا ***istajabnâ*** = we responded, replied, answered (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbû* at 18:852 p. 931, n. 2).

13. كرب ***karb*** (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, agony, trouble. See at 6:64, p. 426, n. 9.

مِنَ ٱلْقَوْمِ ٱلَّذِينَ	against those people who
كَذَّبُوا۟ بِـَٔايَـٰتِنَا ۚ	disbelieved[1] in Our signs.[2]
إِنَّهُمْ كَانُوا۟	Verily they were
قَوْمَ سَوْءٍ	a people of evil.
فَأَغْرَقْنَـٰهُمْ	So We drowned[3] them
أَجْمَعِينَ ﴿٧٧﴾	one and all.
وَدَاوُۥدَ وَسُلَيْمَـٰنَ	78. And Dâ'ud and Sulaymân –
إِذْ يَحْكُمَانِ	when they adjudicated[4]
فِى ٱلْحَرْثِ إِذْ	about the tillage[5] when there
نَفَشَتْ فِيهِ	had strayed therein by night[6]
غَنَمُ ٱلْقَوْمِ	the sheep[7] of the people;
وَكُنَّا	and We were
لِحُكْمِهِمْ	of their adjudication
شَـٰهِدِينَ ﴿٧٨﴾	witnesses.[8]
فَفَهَّمْنَـٰهَا	79. So We made Sulaymân
سُلَيْمَـٰنَ ۚ	understand[8] it;
وَكُلًّا ءَاتَيْنَا	and each We gave
حُكْمًا وَعِلْمًا	judgement and knowledge.
وَسَخَّرْنَا	And We made subservient[9]
مَعَ دَاوُۥدَ	along with Dâ'ud
ٱلْجِبَالَ	the mountains,[10]

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:36, p. 477, n. 7).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 20:126, p. 1008, n. 1.

3. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 17:103, p. 907, n. 6).

4. The nature of the case is stated in the next clause of the *'âyah*. يحكمان ***yaḥkumâni*** = they (two) judge, adjudicate, decide, (v. iii. m. dual. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkumu* at 16:124, p. 870, n. 8).

5. حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 6:136, p.448, n. 9.

7. نفشت ***nafashat*** = she or it swelled out, ruffled feathers, teased, strayed by night and pastured (v. iii. f. s. past from *nafasha* [*nafsh*], to tease, to swell up).

7. غنم ***ghanam*** (s.; pl. *'aghnâm*) = sheep, goats, small cattle.

8. شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 21: 56, p. 1027, n. 2).

9. فهمنا ***fahhamnâ*** = we made (someone) understand/ realize, gave to understand (v. i. pl. past from *fahhama*, form II of *fahima* [*fahm/faham*], to understand, comprehend).

10. سخرنا ***sakhkharnâ*** = we reduced to service, brought to submission, made subservient, subjected, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *sakhkhara* at 16:12, p. 830, n.14).

11. جبال ***jibâl*** (pl.; s. *jabal*) = mountains. See at 20:105, p. 1002, n. 3.

يُسَبِّحْنَ declaring the sanctity,[1]
وَٱلطَّيْرَ ۚ and the birds.[2]
وَكُنَّا فَٰعِلِينَ And We were doing.[3]
٧٩

وَعَلَّمْنَٰهُ 80. And We taught[4] him
صَنْعَةَ لَبُوسٍ the making[5] of coats of mail[6]
لَّكُمْ for you
لِتُحْصِنَكُم that these might protect[7] you
مِّنۢ بَأْسِكُمْ ۖ against your violence.[8]
فَهَلْ أَنتُمْ شَٰكِرُونَ So are you thankful?
٨٠

وَلِسُلَيْمَٰنَ 81. And to Sulaymân the
ٱلرِّيحَ عَاصِفَةً wind[9] blowing violently;[10]
تَجْرِى بِأَمْرِهِۦٓ it running by his command
إِلَى ٱلْأَرْضِ to the land[11]
ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ wherein We gave blessings.[12]
وَكُنَّا بِكُلِّ شَىْءٍ And We are of everything
عَٰلِمِينَ All-Knowing.
٨١

وَمِنَ ٱلشَّيَٰطِينِ 82. And of the devils[13]
مَن يَغُوصُونَ لَهُۥ who dived[14] for him
وَيَعْمَلُونَ عَمَلًا and doing work
دُونَ ذَٰلِكَ ۖ besides that;

1. i. e., the mountains also prayed and praised Allah when Dâ'ud did so; so also did the birds. يسبحن ***yusabbiḥna*** = they (f.) declare the sanctity, sing the glory, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaha* , form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).
2. طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 16:79, p. 853, n. 7.
3. i. e., We were doing these things.
4. i. e., through *wahy.* علمنا ***'allamnâ*** = we taught, instructed, informed (v. i. pl. past from *'allama*, form II of *'alima* [*'ilm*], to know. See at 12:68, p. 748, n. 1).
5. صنعة ***ṣan'ah*** = making, manufacture, fabrication, workmanship, skill, vocation.
6. لبوس ***labûs*** (s.; pl. *lubus*) = clothing, coats of mail, suit of plate armour, armour.
7. تحصن ***tuḥṣina*** (*u*) = she protects, fortifies, makes inaccessible, entrenches, keeps guarded (v. iii. f. s. impfct. from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, chaste. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tuḥṣinûna* at 12:48, p. 740, n. 5).
8. i. e., during fights. بأس ***ba's*** = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 21:12, p. 1015, n. 9.
9. i. e. , made the wind subservient. ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See *riyâḥ* at 15:22, p. 812, n. 1.
10. عاصفة ***'âṣifah*** (s.; pl. *'awâṣif*) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from *'aṣafa* [*'aṣf/'uṣûf*], to rage, to blow violently).
11. i. e., Bayt al-Maqdis and Syria.
12. باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 21: 71, p. 1031, n. 5).
13. i. e., made subservient to him some of the dare-devils of *jinn.*
14. i. e., diving into the sea for collecting for him gems and pearls. يغوصون ***yaghûṣûna*** = they dive, plunge into, submerge (v. iii. m. pl. impfct. from *ghâṣa* [*ghaṣ/maghâṣ/ghiyâṣ/ghiyâṣah*], to dive, to plunge into).

وَكُنَّا لَهُمْ and We were of them
حَٰفِظِينَ ﴿٨٢﴾ Protectors.[1]

وَأَيُّوبَ إِذْ ﴿٨٣﴾ 83. And 'Ayyûb,[2] when
نَادَىٰ رَبَّهُۥٓ he cried out[3] to his Lord:
أَنِّي مَسَّنِيَ "Verily there has afflicted[4] me
ٱلضُّرُّ وَأَنتَ the distress,[5] and You are
أَرْحَمُ the Most Merciful
ٱلرَّٰحِمِينَ ﴿٨٣﴾ of the merciful."

فَٱسْتَجَبْنَا لَهُۥ 84.So We responded[6] to him
فَكَشَفْنَا مَا and removed[7] what was
بِهِۦ مِن ضُرٍّ with him of distress;
وَءَاتَيْنَٰهُ أَهْلَهُۥ and We gave him his family
وَمِثْلَهُم مَّعَهُمْ and the like of them[8] with them
رَحْمَةً مِّنْ عِندِنَا as mercy from Us
وَذِكْرَىٰ and as a reminder[9]
لِلْعَٰبِدِينَ ﴿٨٤﴾ for the worshipping ones.[10]

وَإِسْمَٰعِيلَ وَإِدْرِيسَ 85. And Ismâ'îl and Idrîs
وَذَا ٱلْكِفْلِ and Dhû al-Kifl.
كُلٌّ Each of them was
مِّنَ ٱلصَّٰبِرِينَ of the persevering ones.[11]
﴿٨٥﴾

1. حافظين ***ḥâfiẓîn*** (pl.; acc. /genitive of *ḥâfiẓûn;* s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, protectors, wardens (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 12:81, p. 752, n. 8).

2. i. e., remember 'Ayyûb, peace be on him.

3. نادى ***nâdâ*** = he called out, made a call, called, summoned, cried out, announced (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 21:76, p. 1032, n. 10).

4. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 16:53, p. 844, n. 8).

5. He first lost his properties and wealth, then his family and children and then he was afflicted with a pernicious disease. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 17:56, p. 890, n. 10.

6. استجبنا ***istajabnâ*** = we responded, replied, answered (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 21:76 p. 1032, n. 12).

7. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 10:98, p. 672, n. 4).

8. i. e., he was given the double of what he had lost of wealth and family.

9. i. e., of the fruits of patience, perseverance and dependence on Allah. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 12:104, p. 760, n. 4.

10. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers. (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve .See at 21:73, p. 1031, n. 12).

11. i. e., they persevered and bore with patience all the trials and tribulations, never losing faith in and dependence on Allah. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 3:146, p. 212, n. 7).

وَأَدْخَلْنَٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّٰلِحِينَ ﴿٨٦﴾

86. And We admitted[1] them into Our mercy.[2] Verily they were of the righteous.[3]

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾

87. And Dhû al-Nûn,[4] when he went away enraged[5] and thought[6] that We shall not exercise power[7] over him. So he called out in the darkness[8] that "There is no god but You, Sacrosanct[9] are You. I have indeed been of the wrong-doers."

فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُنجِى ٱلْمُؤْمِنِينَ ﴿٨٨﴾

88. Hence We responded[10] to him and rescued[11] him from the affliction.[12] And thus do We save the believers.

1. أدخلنا ***'adkhalnâ*** = admitted, put in, entered, inserted (v. i. m. pl. past from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 21:75, p. 1032, n. 8).

2. i. e. , special mercy.

3. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 21:75, p. 1032, n. 9).

4. i. e., Yûnus, peace be on him.

5. He was enraged on account of the disbelief and disobedience of his people. مغاضب ***mughâḍib*** = enraged, annoyed, angry, irritated (act. participle from *ghâḍaba*, form III of *ghaḍiba* [*ghaḍab*], to be angry. See *ghaḍad* at 20:81, p. 995, n. 5.

6. ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 12:42, p. 738, n. 1).

7. i. e., he thought that Allah would not punish him for impatience. He was in fact put to a series of trials including his having been swallowed by a whale. نقدر ***naqdira*** (*u*) = we are able, have power, measure out, ordain (v. i. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yaqdiru* at 17:30, p. 882, n. 10).

8. i. e., the darkness in the belly of the whale. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness. See at 14:1, p. 785, n. 4.

9. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 21:22, p. 1018, n. 1.

10. استجبنا ***istajabnâ*** = we responded, replied, answered (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 21:84 p. 1035, n. 6).

11. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 21:74, p. 1032, n. 3).

12. غم ***ghamm*** = grief, affliction, distress., worry, anxiety. See at 20:40, p. 984, n. 4.

وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ﴿٨٩﴾

89. And Zakarîyâ, when he called out[1] to his Lord: "My Lord, Leave me not[2] all alone,[3] and You are the Best of Inheritors."[4]

فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ﴿٩٠﴾

90. So We responded[5] to him and gifted[6] to him Yahyâ, and cured[7] for him his wife. Verily they[8] used to rush[9] in the good deeds *and to implore Us* with hope[10] and fear;[11] and they were to Us humble.[12]

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ﴿٩١﴾

91. And she who guarded[13] her private part, then We breathed[14] into her from Our spirit of life and made her and her son a sign for all beings.

1. نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past from *nâda*, form III of *nadâ* [*nadw*], to call. See at 21:83, p. 1035, n. 3).

2. لا تذر ***lâ tadhar*** = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadharu* [*wadhr*] to leave. See *yadhar* at 7:186, p. 537. n. 12).

3. i. e., he prayed for children and heirs. فرد ***fard*** (s.; pl. *furâdâ/'afrâd*) = alone, single, lone, sole, individual. See at 19:95, p. 974, n. 8.

4. وارثين ***wârithîn*** (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See *wârtithûn* at 15:23, p. 812, n. 7).

5. استجبنا ***istajabnâ*** = we responded, replied (v. i. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 21:88 p. 1036, n. 10).

6. وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 21:72, p. 1031, n. 7).

7. i. e., for bearing children. أصلحنا ***'aṣlaḥnâ*** = we made good, reformed, rectified, cured, (v. i. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulâḥ/ maṣlaḥah*], to be good, proper. See *'aṣlaḥû* at 16:119, p. 868, n. 12).

8. i. e., these Prophets and Messengers.

9. يسارعون ***yusâri'ûna*** = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 5:62, p. 360, n. 8).

10. رغب ***raghab*** = hope, expectation, wish. See *yarghabû* at 9:120, p. 630, n. 8.

11. رهب ***rahab*** = to fear, to be afraid. See *yarhabûna* at 7:154, p. 523, n. 5.

12. خاشعين ***khâshi'în*** (acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 3:198, p. 234, n. 7).

13. i. e., Maryam. أحصنت ***'aḥṣanat*** = he guarded, fortified (v. iii. f. s. past from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, chaste. See *tuḥṣina* at 21:80, p. 1034, n. 7).

14. نفخنا ***nafakhnâ*** = we breathed, blew, inflated (v. i. pl. past from *nakfakha nafakha* [*nafkh*], to blow. See *yunfakhu* at 20:102, p. 1001, n. 7).

إِنَّ هَٰذِهِۦٓ 92. Verily this is
أُمَّتُكُمْ your community,[1]
أُمَّةً وَٰحِدَةً the same community,
وَأَنَا۠ رَبُّكُمْ and I am the Lord of you all.
فَٱعْبُدُونِ ﴿٩٢﴾ So you all worship[2] Me.[3]

وَتَقَطَّعُوٓا۟ 93. But they split[4] up
أَمْرَهُم بَيْنَهُمْ their affair among them
كُلٌّ إِلَيْنَا All to Us
رَٰجِعُونَ ﴿٩٣﴾ will come back.[5]

Section (*Rukû'*) 7

فَمَن يَعْمَلْ 94. So he who performs[6]
مِنَ ٱلصَّٰلِحَٰتِ of the good deeds[7]
وَهُوَ مُؤْمِنٌ and is a believer.
فَلَا كُفْرَانَ there will be no covering up[8]
لِسَعْيِهِۦ of his endeavour;[9]
وَإِنَّا لَهُۥ and verily We are of it
كَٰتِبُونَ ﴿٩٤﴾ the Recorders.

وَحَرَٰمٌ عَلَىٰ 95. And a ban[10] is on the
قَرْيَةٍ أَهْلَكْنَٰهَآ habitation[11] We have destroyed
أَنَّهُمْ لَا يَرْجِعُونَ that they shall not return.[12]
﴿٩٥﴾

1. i. e., this community of the Prophets is your community, all the Prophets having delivered the same message of monotheism and Islam. أمة ***'ummah*** (pl. امم *'umam*)= community, people, nation, generation, species, category, faith, model, model leader, period of time. See at 16:120, p. 869, n. 1.
2. اعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 19:36, p. 959, n. 6).
3. i. e., Me Alone and none else.
4. i. e., men disagreed about the Prophets and were divided into sects and groups. تقطعوا ***taqaṭṭa'û*** = they split up, were divided, were cut to pieces, severed, disrupted (v. iii. m. pl. past from *taqaṭṭa'a*, form V of *qaṭa'a* [*qaṭ'*], to cut. See *taqaṭṭa'a* at 9:110, p. 625, n. 8).
5. i. e., to render an account of their respective deeds. راجعون ***râji'ûn*** (sing. *râji'*) = returning ones, those in the process of returning (active participle from *raja'a* [*rujû'*], to return, to come back. See at 2:156, p. 74, n.1).
6. يعمل ***ya'mal***(*u*) = he acts, performs, does (v. iii. m. s. impfct. from *'amila* [*'amal*], to do, to act. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ya'malûna* at 4:17, p. 245, n. 14).
7. صالحات ***ṣâliḥât*** (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 20:112, p. 1003, n. 13).
8. كفران ***kufrân*** = to cover, hide, be ungrateful, be an infidel, disbelieve. See *kafarta* at 18:37, p. 925, n. 3.
9. i. e. , his effort and deed will be duly recognised and recompensed. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 18:10, p. 947, n. 8).
10. حرام ***ḥarâm*** = forbidden, interdicted, unlawful, ban, taboo, sacrosanct. See *ḥarramnâ* at 16:35, p. 438, n. 9.
11. i. e., inhabitants of the habitation.
12. i. e., they shall not return to the earth before the day of Resurrection.

حَتَّىٰٓ إِذَا فُتِحَتْ 96. Till when unleashed[1] will
يَأْجُوجُ وَمَأْجُوجُ be Gog and Magog,[2]
وَهُم مِّن كُلِّ and they from every
حَدَبٍ يَنسِلُونَ hillock[3] shall fall out.[4]
﴿٩٦﴾

وَٱقْتَرَبَ 97.And there shall approach[5]
ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا the true promise;[6] and lo,
هِىَ شَٰخِصَةٌ there shall stare[7]
أَبْصَٰرُ ٱلَّذِينَ the eyes[8] of those who
كَفَرُوا۟ disbelieve.
يَٰوَيْلَنَا "Woe to us,[9]
قَدْ كُنَّا we had indeed been
فِى غَفْلَةٍ مِّنْ هَٰذَا in indifference[10] of it;
بَلْ كُنَّا ظَٰلِمِينَ nay, we were transgressors."[11]
﴿٩٧﴾

إِنَّكُمْ 98. Verily you
وَمَا تَعْبُدُونَ and what you worship[12]
مِن دُونِ ٱللَّهِ in lieu of Allah
حَصَبُ جَهَنَّمَ will be fuel[13] of hell.
أَنتُمْ لَهَا You shall to it
وَٰرِدُونَ ﴿٩٨﴾ be arriving.[14]

لَوْ كَانَ هَٰٓؤُلَآءِ 99. Had these been
ءَالِهَةً gods

1. فتحت ***futiḥat*** = she was opened, released, unleashed, conquered (v. iii. f. past from *fataḥa* [*fatḥ*], to open. See *fataḥnâ* 15:14, p. 810, n. 1).

2. Two wild and ferocious tribes. See 18:94.

3. حدب ***ḥadab*** (s.; pl. *ḥidâb*) = elevated ground, hillock, mound.

4. i. e., sweep down. ينسلون ***yansilûna*** = they fall out (v. iii. m. pl. impfct. from *nasala* [*nusûl*], to fall out.

5. اقترب ***iqtaraba*** = he or it came near, approached, became close (v. iii. m. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near).

6. i. e., the Resurrection and the Day of Judgement.

7. i. e., stare in awe. شاخصة ***shâkhiṣah*** (f.; m. *shâkhiṣ*) = one who stares, gazes, whose eyes are fixed, one who rises, ascends (act. participle from *sdhakhaṣa* [*shukhûṣ*], to rise, to stare, to gaze). See *tashkhaṣu* at 14:42, p. 802, n. 9).

8. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 16:108, p.864, n. 8).

9. i. e., they will say:

10. غفلة ***ghaflah*** = negligence, indifference, carelessness. See at 21:1, p. 1012, n. 3.

11. i. e., setting partners with Allah. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:64, p. 1029, n. 11).

12. i. e., the idols and imaginary deities. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 21:66, p. 1030, n. 2).

13. حصب ***ḥaṣab*** = gravel, pebbles, crushed rock, fuel.

14. واردون ***wâridûn*** (pl.; s. *wârid*) = water-drawers, those who arrive/ go down (act. participle from *warada* [*wurûd*], to come , to arrive. See *wârid* at 19:71, p. 769, n. 4).

مَا وَرَدُوهَا they would not have arrived[1]
وَكُلٌّ فِيهَا there; and all in there
خَالِدُونَ ﴿٩٩﴾ shall abide for ever.[2]

لَهُمْ فِيهَا 100. They shall have therein
زَفِيرٌ groanings;[3]
وَهُمْ فِيهَا and they in there
لَا يَسْمَعُونَ ﴿١٠٠﴾ shall not hear.[4]

إِنَّ الَّذِينَ 101. Verily those
سَبَقَتْ لَهُم for whom there has preceded[5]
مِّنَّا الْحُسْنَىٰ from Us the best thing,[6]
أُولَٰئِكَ عَنْهَا they from it[7]
مُبْعَدُونَ ﴿١٠١﴾ shall be kept away.[8]

لَا يَسْمَعُونَ 102. They shall not hear
حَسِيسَهَا its faintest noise;[9]
وَهُمْ فِي مَا and they shall amidst what
اشْتَهَتْ أَنفُسُهُمْ their selves desire[10]
خَالِدُونَ ﴿١٠٢﴾ abide for ever.

لَا يَحْزُنُهُمُ 103. There shall not grieve[11]
الْفَزَعُ الْأَكْبَرُ them the greatest terror;[12]

1. وردوا ***waradû*** = they arrived, came, drew water (v. iii. m. pl. past from *warada* [*wurûd*], to come , to arrive. See *wâridûn* at 21:98, p. 1039, n. 14).

2. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 11:23, p. 686, n. 3).

3. زفير ***zafîr*** = moaning, sighing, groaning. See at 11:106, p. 715, n. 9.

4. They shall not hear anything because of the severity and pain of the punishment. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).

5. i. e., preceded in the knowledge of Allah that they would have happiness, good deeds and *jannah*. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 20:129, p. 1009, n. 2).

6. i. e., happiness, Allah's pleasure and the reward of *jannah*. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 20:8, p. 977, n. 9.

7. i. e., from hell-fire.

8. مبعدون ***mub'adûna*** (pl.; s. *mub'ad*)= those kept away, removed (passive participle from *'ab'ada*, form IV of *ba'uda* [*bu'd*], to be distant. See *ba'udat* at 9:42, p. 595, n. 11.

9. حسيس ***ḥasîs*** = slightest sound, faintest noise.

10. اشتهت ***ishtahat*** = she or it desired, wished, coveted, craved, longed for (v. iii. f. s. past from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See *yashtahûna* at 16:57, p. 845, n. 9).

11. يحزن ***yahzunu*** = he or it saddens, grieves (v. iii. m. s. impfct. from *hazana* [*huzn*], to make sad. See at 12:13, p. 726, n. 2). Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

12. i. e., the terror and consternation of Resurrection and the Day of Judgement. فزع ***faza'*** = terror, fright, alarm, consternation, panic.

وَتَتَلَقَّىٰهُمُ and there shall meet[1] them
ٱلْمَلَٰٓئِكَةُ the angels.
هَٰذَا يَوْمُكُمُ "This is the day of yours[2]
ٱلَّذِى كُنتُمْ which you had been
تُوعَدُونَ ﴿١٠٣﴾ promised."[3]

يَوْمَ 104. The day
نَطْوِى ٱلسَّمَآءَ We shall roll up[4] the sky
كَطَىِّ ٱلسِّجِلِّ like the rolling up of scroll[5]
لِلْكُتُبِ of books,
كَمَا بَدَأْنَآ as We initiated[6]
أَوَّلَ خَلْقٍ the first creation,
نُّعِيدُهُۥ We shall repeat[7] it,
وَعْدًا عَلَيْنَآ as of a promise on Us.
إِنَّا كُنَّا فَٰعِلِينَ Verily We shall be doing.
﴿١٠٤﴾

وَلَقَدْ كَتَبْنَا 105. And indeed We have
فِى ٱلزَّبُورِ written in the scriptures[8]
مِنۢ بَعْدِ ٱلذِّكْرِ after the recital[9]
أَنَّ ٱلْأَرْضَ that the earth –
يَرِثُهَا there will inherit[10] it
عِبَادِىَ My righteous[11] servants.
ٱلصَّٰلِحُونَ
﴿١٠٥﴾

1. تتلقى ***tatalaqqâ*** = she meets, encounters, comes across, receives (v. iii. f. s. impfct. from *talaqqâ*, from V of *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See *talaqqâ* at 2:37, p. 19, n. 12).

2. The angels will say this.

3. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See *yû'adûna* at 19:75, p. 970, n. 6).

4. نطوى ***naṭwî*** = we roll up, fold, shut, close, wrap up (v. i. pl. impfct. from *ṭawâ* [*ṭayy*], to fold up, roll up).

5. سجل ***sijill*** (s.; pl. *sijillât*) = scroll, register, record.

6. See *'âyah* 30 of this *sûrah*. بدأنا ***bada'nâ*** = we began, initiated, started (v. i. pl. past from *bada'a* [*bad'*], to start. See *bada'a* at 12:76, p. 750, n. 1).

7. نعيد ***nu'îdu*** = we revert, return, bring back, resume, repeat (v. i. pl. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 20:55, p. 987, n. 10).

8. زبور ***zabûr*** (s.; pl. *zubur*) = revealed scriptures (See Ibn Kathîr, V, 379), Psalms of Dâ'ud.

9. i. e., after the recording in *al-Lawh al-Mahfûz* (See Ibn Kathîr, V, 379-380).

10. يرث ***yarithu*** = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 19:6, p. 951, n. 9).

11. i. e., those who conduct themselves according to the guidance given in the Qur'ân and *sunnah* and abide by the commandments and prohibitions contained therein. See for *'âyahs* of similar import 7:128, 24:55 and 40:51. صالحون ***ṣâliḥûn*** (pl.; s. صالح *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 7:168, p. 531, n. 2).

إِنَّ فِي هَٰذَا 106. Verily herein is
لَبَلَٰغًا a sure communique[1]
لِّقَوْمٍ عَٰبِدِينَ for a worshipful people.[2]
١٠٦

وَمَآ أَرْسَلْنَٰكَ 107.And We have sent[3] you
إِلَّا رَحْمَةً not but as as a mercy
لِّلْعَٰلَمِينَ ١٠٧ for all beings.[4]

قُلْ إِنَّمَا 108. Say: "It has been but
يُوحَىٰٓ إِلَيَّ communicated[5] to me
أَنَّمَآ إِلَٰهُكُمْ that your god is
إِلَٰهٌ وَٰحِدٌ One God.
فَهَلْ أَنتُم مُّسْلِمُونَ So will you be Muslims?"[6]
١٠٨

فَإِن تَوَلَّوْا 109. But if they turn away[6]
فَقُلْ then say:
ءَاذَنتُكُمْ " I have made known[7] to you
عَلَىٰ سَوَآءٍ being equal;[8]
وَإِنْ أَدْرِيٓ and I know[9] not
أَقَرِيبٌ أَم بَعِيدٌ if near or far is
مَّا تُوعَدُونَ ١٠٩ what you are promised."[10]

إِنَّهُۥ يَعْلَمُ 110. Verily He knows

1. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:82, p. 855, n. 1.

2. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers, worshipful ones. (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 21:84, p. 1035, n. 10).

3. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:7, p. 1014, n. 4).

4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 21:71, p. 1031, n. 6).

5. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 983, n. 1).

6. مسلمون ***muslimûn*** (sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah and worships Him Alone (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 11:15, p. 682, n. 8.

7. i. e., they turn away from this message. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

7. عاذنت ***'âdhantu*** = I made known, announced, informed, notified (v. i. s. past from *'âdhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhina* at 20:109, p. 1003, n. 3),

8. i. e., we all being equal in knowledge in this respect. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 16:71, p.850, n. 4.

9. أدرى ***'adrî*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrûna* at 4:11, 242, n. 3).

10. i. e., the Resurrection and the Day of Judgement. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* [*wa'd*], to make a promise. See at 21:103, p. 1041, n. 3).

ٱلْجَهْرَ مِنَ ٱلْقَوْلِ	the overt[1] of the speech
وَيَعْلَمُ	and He knows
مَا تَكْتُمُونَ	what you conceal.[2]
﴿١١٠﴾	
وَإِنْ أَدْرِى	111. And I know not,
لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ	might be it[3] is a trial[4] for you
وَمَتَٰعٌ	and an enjoyment[5]
إِلَىٰ حِينٍ ﴿١١١﴾	till a time.[6]
قَٰلَ رَبِّ	112. He said: My Lord,
ٱحْكُم بِٱلْحَقِّ	give verdict[7] with the truth.
وَرَبُّنَا	And Our Lord is
ٱلرَّحْمَٰنُ	the Most Merciful,
ٱلْمُسْتَعَانُ	the One Whose help is sought[8]
عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾	against what you describe."[9]

1. جهر ***jahr*** = open, public, overt, explicit. See at 6:3, p. 392, n. 8.
2. تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 5:99, p. 379, n. 6).
3. i. e., the respite given to you and the delaying of punishment which you are asking out of your unbelief to hasten on you.
4. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 21:35, p. 1021, n. 10.
5. i. e., a respite given to you to enjoy for a time. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, utensils, enjoyment. See at 16:117, p. 868, n. 4.
6. حين ***hîn*** (s.; pl. *'ahyân*) = time.
7. احكم ***uḥkum***= give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See *yaḥkumâni* at 21:78, p. 1033, n. 4).
8. مستعان ***musta'ân*** = the one whose help is sought (passive participle from *ista'âna*, form X of *'âna* [*'awn*], to assist, help. See at 12:18, p. 727, n. 9).
9. i. e., about Allah and about the message He gives through His Messenger, peace and blessings of Allah be on him. تصفون ***taṣifûna*** = you describe, depict, ascribe, attribute, praise (v. ii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 21:18, p. 1017, n. 2).

22. *SÛRAT AL-ḤAJJ* (THE PILGRIMAGE)

Madînan: 78 *'âyahs*

This is a Madînan *sûrah*. It deals with both the fundamentals of the faith as well as some rules of *sharî'ah*. It starts with drawing attenton to the inevitability and stupendousness of the Resurrection and the Day of Judgement and points out that Allah Who creates man in the first instance is Capable of recreating and resurrecting him. It also refers to the Judgement, reward and punishment in the hereafter. It further emphasizes that everything and being in the heavens and the earth submits to and worships Allah. Along with these the *sûrah* contains permission for fighting back those who wage war against the Muslims and to carry on *jihâd* in the way of Allah. It also enjoins the duty of performing pilgrimage to the Sacred Ka'ba and and lays down rules for it and for making sacrifices on the occasion. The *sûrah* is named after this duty and pillar of Islam.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّاسُ 1. O mankind,

ٱتَّقُوا۟ رَبَّكُمْ beware[1] of your Lord.

إِنَّ زَلْزَلَةَ Verily the earthquake[2] of

ٱلسَّاعَةِ the Hour[3]

شَىْءٌ عَظِيمٌ ۝١ is a thing very grave.[4]

يَوْمَ تَرَوْنَهَا 2. The day you will see it,

تَذْهَلُ there shall forget[5]

كُلُّ مُرْضِعَةٍ every breast-feeding mother[6]

عَمَّآ أَرْضَعَتْ what she gives suck[7] to;

وَتَضَعُ and there shall lay down[8]

كُلُّ ذَاتِ حَمْلٍ every pregnant woman

حَمْلَهَا her load;

وَتَرَى ٱلنَّاسَ and you will see men

سُكَٰرَىٰ in a state of intoxication[9]

1. اتقوا *ittaqû* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 16:2, p. 828, n. 5).

2. See also 99:1-2; 69:14-15; 56:4-6; 84:3-4; and 101:4-5. زلزلة *zalzalah* (s.; pl. *zilzâl*) = earthquake, convulsion.

3. i. e., of Resurrection.

4. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 19:37, p. 960, n. 1).

5. تذهل *tadh-halu* = she forgets, neglects, overlooks (v. iii. f. s. impfct. from *dhahala* [*dhahl/dhuhûl*], to forget, to overlook).

6. i. e, the mother of a new-born baby to whom she gives suck. مرضعة *murḍi'ah* (f.; s.; pl. *marâḍi'*) = suckling mother, breast-feeding mother, wet-nurse (act. participle from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*}, to breast-feed, to give suck . See *'arḍa'na* at 4:23, p. 249, n. 1).

7. أرضعت *'arḍa'at* = she breast-fed, gave suck, suckled (v. iii. f. s. past from *'arḍa'a*. See n. 6 above).

8. تضع *taḍa'u* = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *yaḍa'û* at 7:157, p. 525, n. 10).

9. سكارى *sukârâ* (pl.; s. سكران *sakrân*) = intoxicated, in a state of intoxication, drunk. See at 4:43, P. 259, n. 10.

وَمَا هُم though they will not be
بِسُكَٰرَىٰ intoxicated,
وَلَٰكِنَّ عَذَابَ ٱللَّهِ but the punishment of Allah
شَدِيدٌ ﴿٢﴾ will be most severe.[1]

وَمِنَ ٱلنَّاسِ مَن 3. And of men are such as
يُجَٰدِلُ فِى ٱللَّهِ dispute[2] about Allah[3]
بِغَيْرِ عِلْمٍ without knowledge
وَيَتَّبِعُ and follow[4]
كُلَّ شَيْطَٰنٍ مَّرِيدٍ every rebellious[5] Satan.
﴿٣﴾

كُتِبَ عَلَيْهِ أَنَّهُۥ 4. Decreed[6] on him is that
مَن تَوَلَّاهُ whoever takes him for a friend[7]
فَأَنَّهُۥ يُضِلُّهُۥ he will lead him astray[8]
وَيَهْدِيهِ إِلَىٰ and will guide[9] him to the
عَذَابِ ٱلسَّعِيرِ ﴿٤﴾ punishment of blazing fire.[10]

يَٰٓأَيُّهَا ٱلنَّاسُ 5. O mankind,
إِن كُنتُمْ فِى رَيْبٍ if you are in doubt[11]
مِّنَ ٱلْبَعْثِ about the resurrection,[12]
فَإِنَّا خَلَقْنَٰكُم then verily We created you
مِّن تُرَابٍ from dust,[13]

1. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 14:7, p. 788, n. 7).

2. يجادل ***yujâdilu*** = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 18:56, p. 932, n. 6).

3. i. e., specially about His Power in resurrecting.

4. يتبع ***yattabi'u*** = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. See at 10:66, p. 661, n. 1).

5. مريد ***marîd*** = recalcitrant, refractory, rebellious (active participle in the scale of *fa'îl* from *marada* /*maruda* [*murûd* / *murâdah*/ *murûdah*], to rebel, to be rebellious. See at 4:117, p. 296, n. 7).

6. كتب ***kutiba*** = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [*katb* /*kitâbah*], to write. See at 4:77, p. 274, n. 10).

7. تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'*/*wilâyah*], to be near, to be a friend. See at 20:48, p. 986, n. 2).

8. يضل ***yuḍillu*** = he lets go astray, leads astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl*/ *ḍalâlah*], to go astray. See at 16:93, p. 859, n. 4).

9. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady*/ *hudan*/ *hidâyah*], to guide, to lead. See at 16:104, p. 863, n. 3).

10. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 17:97, p. 905, n. 7.

11. ريب ***rayb*** = doubt, suspicion, misgivings. See at 18:21 p. 918, n.4.

12. بعث ***ba'th*** = resurrection, sending out, delegation, deputation. See *ba'atha* at 17:94, p. 903, n. 11.

13. i. e., the first creation of the father of mankind, 'Âdam. This *'âayah* brings home the Power of Allah to resurrect by rminding man of his being created by Allah through different stages. The inevitable moral is that Allah can recreate and resurrect him at will. تراب ***turâb*** (s.; pl. *atribah*/ *tirbân*) = soil, dust, dirt, earth. See at 18:37, p. 925, n. 4.

ثُمَّ مِن نُّطْفَةٍ	then from a drop,[1]
ثُمَّ مِنْ عَلَقَةٍ	then from a sticking clot,[2]
ثُمَّ مِن مُّضْغَةٍ	then from a fleshy lump,[3]
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ	formed[4] and unformed,
لِّنُبَيِّنَ لَكُمْ ۚ	that We may clarify[5] to you.
وَنُقِرُّ فِي الْأَرْحَامِ	And We settle[6] in the wombs
مَا نَشَاءُ	what We will
إِلَىٰ أَجَلٍ مُّسَمًّى	till a term[7] specified,[8]
ثُمَّ نُخْرِجُكُمْ	then We bring you out[9]
طِفْلًا	as an infant,[10]
ثُمَّ لِتَبْلُغُوا	then that you attain[11]
أَشُدَّكُمْ ۖ	your maturity.[12]
وَمِنكُم مَّن	And of you are some who
يُتَوَفَّىٰ	are caused to die,[13]
وَمِنكُم مَّن	and of your are some who
يُرَدُّ إِلَىٰ	are taken back to
أَرْذَلِ الْعُمُرِ	the most despicable[14] of age
لِكَيْلَا يَعْلَمَ	so that they know not,
مِن بَعْدِ عِلْمٍ	after having knowledge,
شَيْئًا ۚ	anything.
وَتَرَى الْأَرْضَ	And you see the earth
هَامِدَةً	barren;
فَإِذَا	but when

1. i. e., of the parents. نطفة ***nutfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 18:37, p. 925, n. 5.

2. علقة ***'alaqah*** = sticking clot.

3. مضغة ***muḍghah*** = fleshy lump.

4. مخلقة ***mukhallqah*** = formed, shaped, moulded (pass. participle from *khallaqa*, form II of *khalaqa* [*khalq*], to create. See *khalaqnâ* at 19:67, p. 968, n. 5).

5. i. e., the Power of Allah. نبين ***nubayyina***(*u*) = we make clear, clarify, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:105, p. 435, n. 12).

6. نقر ***nuqirru*** = we settle, make stable (v. i. pl. impfct. from *'aqarra*, form IV of *qarra* [*qarâr*], to settle down. See *'aqrarnâ* at 3:81, p. 188, n. 2).

7. أجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 120:129, p. 1009, n. 4.

8. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 20:129, p. 1009, n. 5).

9. نخرج ***nukhriju*** = we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See at 20:55, p. 987, n. 11).

10. طفل ***fifl*** (s.; pl. *'atfâl*) = infant, baby, child.

11. تبلغوا ***tablughû*** (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yablughâ* at 18:82, p. 941, n. 3).

12. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*, he came of age, attained majority. See at 18:82, p. 941, n. 4.

13. يتوفى ***yutawaffâ*** = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *yatawaffâ* at 16:170, p. 849, n. 6).

14. أرذل ***'ardhal*** = most despicable,base contemptible, (elative of *radhîl*, base).

أَنزَلْنَا عَلَيْهَا We send down[1] on it
ٱلْمَآءَ the water[2]
ٱهْتَزَّتْ وَرَبَتْ it shakes up[3] and swells[4]
وَأَنۢبَتَتْ مِن كُلِّ and produces[4] of every
زَوْجٍۭ بَهِيجٍ ﴿٥﴾ kind[5] delightful.[6]

ذَٰلِكَ بِأَنَّ ٱللَّهَ 6. That is[7] because Allah,
هُوَ ٱلْحَقُّ He is the Truth,
وَأَنَّهُۥ يُحْىِ and that He gives life[8]
ٱلْمَوْتَىٰ to the dead and
وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ that He is over everything
قَدِيرٌ ﴿٦﴾ All-Capable.

وَأَنَّ ٱلسَّاعَةَ 7. And that the Hour
ءَاتِيَةٌ is coming,
لَّا رَيْبَ فِيهَا there is no doubt[9] about it;
وَأَنَّ ٱللَّهَ يَبْعَثُ and that Allah shall raise[10]
مَن فِى ٱلْقُبُورِ ﴿٧﴾ those who are in the graves.

وَمِنَ ٱلنَّاسِ مَن 8. And among men is he who
يُجَٰدِلُ فِى ٱللَّهِ disputes[11] about Allah
بِغَيْرِ عِلْمٍ having neither knowledge
وَلَا هُدًى وَلَا nor guidance nor
كِتَٰبٍ مُّنِيرٍ ﴿٨﴾ any Book of enlightenment.[12]

1. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 21:10, p. 1015, n. 1).

2. اهتزت ***ihtazzat*** = she or it shook up, was moved/ agitated/ touched/ animated/enlivened (v. iii. f. s. past from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See *huzzî* at 19:25, p. 956, n. 12).

3. ربت ***rabat*** = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ* [*rabâ'/rubûw*], to increase, to grow. See *yurbî* at 2:276, p. 79, n. 3).

4. أنبتت ***'anbatat*** = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 2:261, p. 136, n. 10).

5. i. e., every kind of trees, plants and fruits. زوج ***zawj*** (pl. ازواج *'azwâj*) = wife, husband, spouse, partner, one of a pair, consort, kind, type. See at 7:19, p. 470, n. 8.

6. بهيج ***bahîj*** = delightful, magnificent, splendid, joyous (act. partoiciple in the scale of *fa'îl* from *bahija/bahuja*, to be glad, to be beautiful.

7. i. e., all these happen because of Allah's doing.

8. يحى ***yuḥyî*** = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 10:56, p. 657, n. 6).

9. ريب ***rayb*** = doubt, suspicion, misgivings. See at 22:5 p. 1045, n.11.

10. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 16:38, p. 840, n. 6).

11. يجادل ***yujâdilu***= he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:3, p. 1045, n. 2).

12. منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 3:184, p. 228, n. 8).

ثَانِيَ عِطْفِهِۦ	9. Turning away[1] his neck,[2]
لِيُضِلَّ	that he may lead astray[3]
عَن سَبِيلِ ٱللَّهِ	from the way[4] of Allah.
لَهُۥ فِى ٱلدُّنْيَا	He shall have in this life
خِزْىٌ	disgrace;[5]
وَنُذِيقُهُۥ	and We shall make him taste[6]
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Judgement the
عَذَابَ ٱلْحَرِيقِ ﴿٩﴾	punishment of blazing fire.[7]
ذَٰلِكَ	10. That will be so
بِمَا	beacuse of what
قَدَّمَتْ يَدَاكَ	your hands send in advance;[8]
وَأَنَّ ٱللَّهَ لَيْسَ	and that Allah is never
بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿١٠﴾	unjust[9] to the servants.[10]

Section (*Rukû'*) 2

وَمِنَ ٱلنَّاسِ مَن	11. And of men is such as
يَعْبُدُ ٱللَّهَ	worships Allah
عَلَىٰ حَرْفٍ	being on the fench.[11]
فَإِنْ أَصَابَهُۥ	So if there afflicts[12] him
خَيْرٌ	any good
ٱطْمَأَنَّ بِهِۦ	he is content[13] with it,
وَإِنْ أَصَابَتْهُ	and if there afflicts him

1. i. e., he disputes about Allah merely out of obstinacy and ignorance. ثانى ***thânî*** = bending, folding, turning away, second (act. participle from *thanâ* [*thany*], to double, to fold up.

2. عطف ***'itf*** (s.; pl. *'a'ṭâf*) = side (of body), neck.

3. i. e., may lead astray others. يضل ***yuḍilla***(*u*) = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:115, p. 628, n. 3).

4. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 18:63, p. 935, n. 8.

5. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 16:27, p. 835, n. 9.

6. نذيق ***nudhîqu*** = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:70, p. 662, n. 7).

7. حريق ***ḥarîq*** (s.; pl.حرائق *ḥarâ'iq*)= fire, conflagration, blazing fire, burning (active participle in the scale of *fa'îl* from *ḥaraqa* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).

8. i. e., of deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 18:57, p. 933, n. 3).

9. ظلام ***ẓallâm***= unjust, oppressor, evildoer (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimîn* at 8:51, p. 566, n. 8).

10. عبيد ***'abîd*** (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See at 8:51, p. 566, n. 9.

11. حرف ***ḥarf*** (s.; pl. *ḥiraf/ḥurûf/'aḥruf*) = edge, border, rim / letter, type. *'alâ ḥarf* = on the border, on the fence, i. e., irresolute, wavering.

12. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* . See at 16:34, p. 838, n. 5).

13. اطمأن ***iṭma'anna*** = he became contented, was at ease (v. iii. m. s. past in form IV of *ṭam'ana/ ṭa'mana*, to calm, to appease. See *iṭma'annû* at 10:7, p. 638, n. 8).

فِتْنَةٌ a trial[1]

ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ he turns round[2] on his face.[3]

خَسِرَ ٱلدُّنْيَا He loses[4] this world

وَٱلْءَاخِرَةَ ۚ and the hereafter.[5]

ذَٰلِكَ هُوَ ٱلْخُسْرَانُ That is the loss

ٱلْمُبِينُ ﴿١١﴾ most stark.[6]

يَدْعُوا۟ 12. He invokes[7]

مِن دُونِ ٱللَّهِ in lieu of Allah

مَا لَا يَضُرُّهُۥ that which harms[8] him not

وَمَا لَا يَنفَعُهُۥ ۚ nor that which benefits[9] him.

ذَٰلِكَ هُوَ ٱلضَّلَٰلُ That is the going astray[10]

ٱلْبَعِيدُ ﴿١٢﴾ far away.[11]

يَدْعُوا۟ 13. He invokes

لَمَن ضَرُّهُۥٓ that of which the harm is

أَقْرَبُ مِن نَّفْعِهِۦ ۚ nearer than his benefit.

لَبِئْسَ ٱلْمَوْلَىٰ Bad indeed is the protector[12]

وَلَبِئْسَ and bad indeed

ٱلْعَشِيرُ ﴿١٣﴾ is the companion.[13]

إِنَّ ٱللَّهَ يُدْخِلُ 14. Verily Allah will admit[14]

ٱلَّذِينَ ءَامَنُوا۟ those who believe

1. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 21:111, p. 1043, n. 4.

2. ينقلب ***yanqalibu***= he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See *yanqalib* at 3:144, p. 211, n. 4).

3. i. e., he reverts to unbelief. وجه ***wajh*** (s.; pl. *wujûh)* = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 10:104, p. 644, n. 6.

4. خسر ***khasira*** = he incurred loss, lost, suffered damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 6:140, p. 450, n. 11).

5. That is so because he does not get the benefit of guidance and faith in this worldly life and in the hereafter he gets punishment for his relapse into unbelief and sin.

6. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 21:54, p. 1027, n. 6.

7. يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 17:52, p. 889, n. 5).

8. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 21:66, p. 1030, n. 4).

9. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 21:66, p. 1030, n. 3).

10. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 21:54, p. 1027, n. 5.

11. i. e., far away from the right course. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 14:18, p. 793, n. 11).

12. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign. See at 16:76, p. 852, n. 3.

13. عشير ***'ashîr*** (s.; pl. *'ushrâ'*) = companion, associate, fellow, comrade.

14. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 9:99, p. 620, n. 6).

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
جَنَّٰتٍ	into gardens[2]
تَجْرِى مِن تَحْتِهَا	flowing[3] below them
ٱلْأَنْهَٰرُ ۚ	the rivers.
إِنَّ ٱللَّهَ يَفْعَلُ	Verily Allah does
مَا يُرِيدُ ﴿١٤﴾	what He will.[4]
مَن كَانَ يَظُنُّ	15. Whoever is wont to think[5]
أَن لَّن يَنصُرَهُ ٱللَّهُ	that Allah will not help[6] him[7]
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ	in this world and the hereafter,
فَلْيَمْدُدْ بِسَبَبٍ	let him stretch[8] a rope[9]
إِلَى ٱلسَّمَآءِ	up to the roof[10]
ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ	then cut[11] and see
هَلْ يُذْهِبَنَّ كَيْدُهُۥ	whether his scheme[12] removes
مَا يَغِيظُ ﴿١٥﴾	what he is vexed[13] with.
وَكَذَٰلِكَ	16. And thus
أَنزَلْنَٰهُ	We have sent it[14] down
ءَايَٰتٍۭ بَيِّنَٰتٍ	as signs quite clear;
وَأَنَّ ٱللَّهَ يَهْدِى	and that Allah guides
مَن يُرِيدُ ﴿١٦﴾	whom He will.
إِنَّ ٱلَّذِينَ ءَامَنُوا۟	17. Verily those who believe

1. صالحات *ṣâlihât* (f. pl.; sing. صالحة *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah* (act. participle from *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah*], to be good, right. See at 21:94, p. 1038, n. 7).

2. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 6:99, p. 433, n. 5.

3. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 20:76, p. 993, n. 6).

4. يريد ***yuridu*** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 18:77, p. 939, n. 5).

5. يظن ***yaẓunnu*** = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *'aẓunnu* at 18:35, p. 924, n. 8).

6. ينصر ***yanṣura(u)*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yanṣurûna* at 21:39, p. 1013, n. 3).

7. i. e., his Prophet, peace and blessings of Allah be on him.

8. فليمدد ***fal-yamdud*** (*yamuddu*)= he may prolong, extend, stretch, give reign (v. iii. m. s. impfct. from *madda* [*madd*], to extend. See *madadnâ* at 19:75, p. 970, n. 5).

9. سبب *sabab* (s. ; pl. *'asbâb*) = cause, reason, rope, way, means (for obtaining something). See at 18:84, p. 941, n. 11.

10. i. e., for strangulating himself. سماء ***samâ'*** (s.; pl. *samâwât*) = sky, heaven, firmament, roof.

11. i. e., cut the rope. ليقطع ***li-yaqṭa'*** = let him cut, sever, mutilate, slash (v. iii. m. s. imperative from *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'nâ* at 7:168, p. 531, n. 1).

12. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 21:70, p. 1031, n. 1.

13. يغيظ ***yaghîẓu*** = he angers, enrages, vexes, infuriates, exasperate (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. See at 9:120, p. 631, n. 2).

14. i. e., the Qur'ân.

وَٱلَّذِينَ هَادُوا and those who are Jews
وَٱلصَّٰبِـِٔينَ and the Sâbians[1] and the
وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ Christians and the Majûs[2]
وَٱلَّذِينَ أَشْرَكُوٓا and those who set partners,[3]
إِنَّ ٱللَّهَ يَفْصِلُ Allah will judge[4]
بَيْنَهُمْ between them
يَوْمَ ٱلْقِيَٰمَةِ ۚ on the Day of Judgement.
إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ Verily Allah is over everything
شَهِيدٌ ﴿١٧﴾ All-Witnessing.[5]

أَلَمْ تَرَ أَنَّ ٱللَّهَ 18.Do you not see that Allah,
يَسْجُدُ there prostrate themselves
لَهُۥ مَن to Him all who are[6]
فِى ٱلسَّمَٰوَٰتِ in the heavens
وَمَن فِى ٱلْأَرْضِ and all who are in the earth,
وَٱلشَّمْسُ وَٱلْقَمَرُ and the sun and the moon,
وَٱلنُّجُومُ وَٱلْجِبَالُ and the stars[7] and the mountains
وَٱلشَّجَرُ وَٱلدَّوَآبُّ and the trees and the beasts,[8]
وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ and many of men.[9]
وَكَثِيرٌ حَقَّ And many, due has become[10]
عَلَيْهِ ٱلْعَذَابُ ۗ on them the punishment.
وَمَن يُهِنِ ٱللَّهُ And whoever Allah disgraces[11]
فَمَا لَهُۥ he shall not have
مِن مُّكْرِمٍ ۚ any respecter.[12]

1. They were a sect in Arabia at that time.

2. The followers of Magianism, in Persia.

3. i. e., who set partners with Allah, worshipping imaginary gods and goddesses. أشركوا ***'ashrakû*** = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:86, p. 856, n. 1).

4. يفصل ***yafṣilu*** = he distinguishes, separates, isolates, judges, decides (v. iii. m. s. impfct. from *faṣala* [*faṣl*], to separate, to make a decision. See *faṣṣalnâ* at 17:12, p. 876, n. 11).

5. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 16:89, p 857, n. 4).

6. Note the word *man* which is used in respect of living and intelligent beings.

7. نحوم ***nujûm*** (pl.; s. *najm*) = starts. See at 7:54, p. 487, n. 1.

8. دواب ***dawwâb*** (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 8:55, p. 567, n. 12.

9. i. e., those who believe.

10. i. e., because of their unbelief and sins. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See at 17:16, p. 878, n. 5).

11. يهن ***yuhin(u)*** = he disgraces, humiliates, debases, disrespects (v. iii. m. s. impfct. from *'ahâna*, form IV of *hâna* [[*hawn*], to be easy, be of little importance. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *muhîn* at 2:90, p. 43, n. 7).

12. مكرم ***mukrim*** = one who respects, respecting one, honours, treats reverentially, becomes generous (act. participle from *'akrama*, from IV of *karuma* [*karam/ karama/karâmah*], to be noble, generous. See *karramnâ* at 17:70, p. 896, n. 1).

إِنَّ ٱللَّهَ يَفْعَلُ Verily Allah does
مَا يَشَآءُ ﴿١٨﴾ what He will.*

هَٰذَانِ خَصْمَانِ 19. These are two opponents[1]
ٱخْتَصَمُوا۟ فِى رَبِّهِمْ quarelling[2] about their Lord.
فَٱلَّذِينَ كَفَرُوا۟ So as to those who disbelieve,
قُطِّعَتْ لَهُمْ cut[3] for them shall be
ثِيَابٌ مِّن نَّارٍ clothes[4] of fire.
يُصَبُّ مِن فَوْقِ Poured[5] will be from above
رُءُوسِهِمُ ٱلْحَمِيمُ their heads boiling water.[6]
﴿١٩﴾

يُصْهَرُ بِهِۦ 20. Melted[7] therewith will be
مَا فِى بُطُونِهِمْ what is in their bellies[8]
وَٱلْجُلُودُ ﴿٢٠﴾ and the skins.[9]

وَلَهُم 21. And they shall have
مَّقَٰمِعُ مِنْ حَدِيدٍ whips[10] of iron.
﴿٢١﴾

كُلَّمَآ أَرَادُوٓا۟ 22. Whenever they intend[11]
أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ to get out of it due to agony[12]
أُعِيدُوا۟ فِيهَا they shall be reverted[13] therein.
وَذُوقُوا۟ عَذَابَ " And taste the punishment
ٱلْحَرِيقِ ﴿٢٢﴾ of the burning fire."

*** One should prostrate oneself to Allah on reading this *'âyah*.**

1. i. e., two opposing groups, believers and the unbelievers. خصمان ***khaṣmân*** (dual; s. *khaṣm;* pl. *khuṣûm/'akhṣâm*) = two disputatnts, antagonists, opponents, adversaries. See *khaṣîm* at 16:4, p. 828, n. 4.

2. اختصموا ***ikhtaṣamû*** = they disputed, were engaged in debates, wrangled, quarrelled, contested one another (v. iii. m. pl. past from *ikhtaṣama,* form VIII of *khaṣama* [*khaṣm/khiṣâm/khuṣûmah*], to defeat in argument. See *yakhtaṣimûna* at 3:444, p. 173, n. 4).

3. i. e., tailored. قطعت ***qutṭi'at*** = she or it was cut, severed, carved, ripped, cleft asunder (v. iii. f. s. past passive from *qaṭṭa'a,* form II of *qaṭa'a* [*qaṭ'*], to cut. See at 13:31, p. 777, n. 6).

4. ثياب ***thiyâb*** (pl.; s,. *thawb*) = dresses, clothes, garments, apparels.

5. يصب ***yuṣabbu*** = he or it is poured, poured forth, imposed (v. iii. m. s. impfct. passive from *ṣabba* [*ṣabb*], to pour, pour forth).

6. حميم ***ḥamîm*** = boiling water, close friend. See at 10:4, p. 637, n. 4.

7. يصهر ***yuṣ-haru***= he or it is melted, fused (v. iii. m. s. impfct. passive from *ṣahara* [*ṣahr*], to melt, to fuse).

8. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:78, p. 853, n. 2.

9. جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 16:80, p. 853, n. 12.

10. مقامع ***maqâmi'*** (pl., s. *maqma'ah*) = whips, maces, taming instrument (noun of instrument from *qama'a* [*qam'*], to tame , to restrain).

11. أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 21:70, p. 1030, n. 11).

12. غم ***ghamm*** = grief, affliction, agony, distress, worry, anxiety. See at 21:88, p. 1036, n. 11.

13. أعيدوا ***'u'îdû*** = they were returned, reverted, put back, repeated (v. iii. m. pl. past passive from *'a'âda,* form IV of *'âda* [[*'awd/'awdah*], to return. See *nu'îdu* at 21:104, p. 1041, n. 7).

Section (*Rukû'*) 3

إِنَّ ٱللَّهَ يُدْخِلُ 23. Verily Allah will admit[1]
ٱلَّذِينَ ءَامَنُوا those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do[2] the good deeds[3]
جَنَّٰتٍ into gardens
تَجْرِى مِن تَحْتِهَا flowing[4] below them
ٱلْأَنْهَٰرُ the rivers.
يُحَلَّوْنَ فِيهَا They will be adorned[5] therein
مِنْ أَسَاوِرَ مِن ذَهَبٍ with bracelets[6] of gold
وَلُؤْلُؤًا and pearls,[7]
وَلِبَاسُهُمْ فِيهَا and their apparels[8] therein
حَرِيرٌ ﴿٢٣﴾ shall be silk.[9]

وَهُدُوٓا 24. They are guided[10]
إِلَى ٱلطَّيِّبِ to the good
مِنَ ٱلْقَوْلِ of speech[11]
وَهُدُوٓا and they are guided
إِلَىٰ صِرَٰطِ to the way[12] of
ٱلْحَمِيدِ ﴿٢٤﴾ the All- Praiseworthy.[13]

إِنَّ ٱلَّذِينَ 25. Verily those who
كَفَرُوا وَيَصُدُّونَ disbelieve and prevent[14]
عَن سَبِيلِ ٱللَّهِ from the way[15] of Allah

1. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:14, p. 1049, n. 14).

2. عملوا ***'amilû*** = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See at 4:57, p. 265, n. 10).

3. صالحات ***ṣâlihât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:14, p. 1050, n. 1.

4. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 22:14, p. 1050, n. 3).

5. يحلون ***yuḥallawna*** = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *ḥallâ*, form II of *ḥaliya* [*ḥaly/ḥilyah*], to be adorned. See at 18:31, p. 923, n. 1).

6. أساور *asâwir* (pl.; *s. siwâr*) = bracelets, bangles, armlets. See at 18:31, p. 923, n. 2.

7. لولو ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls.

8. لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 2:187, p. 89, n. 6.

9. حرير ***ḥarîr*** (s.; pl. *harâ'ir*) = silk.

10. هدوا ***hudû*** = they were guided, led, shown the way (v. iii. m. pl. past passive from *hadâ* [*ady/ hudan/ hidâyah*] to guide, to lead. See *hadâ* at 16:9, p. 830, n. 2).

11. i. e., to the declaration of *tawhîd* – "There is none worthy of worship except Allah — *lâ 'ilâha illallaihu*.

12. i. e., Islam. صراط ***ṣirâṭ*** = way, path, road. See at 20:135, p. 1011, n. 8.

13. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 14:8 p. 788 n. 9.

14. i. e., prevent others. يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 14:3, p. 786, n. 4).

15. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 22:9, p. 1048, n. 4.

وَٱلْمَسْجِدِ ٱلْحَرَامِ	and the Sacred Mosque[1]
ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ	which We have set for men,
سَوَآءً ٱلْعَٰكِفُ فِيهِ	equally for the adherent[2] in it
وَٱلْبَادِ ۚ	and the visitor,[3]
وَمَن يُرِدْ فِيهِ	and whoever intends[4] in it
بِإِلْحَادٍۭ بِظُلْمٍ	any heresy[5]—a wrong[6]—
نُّذِقْهُ مِنْ	we shall make him taste[7] of
عَذَابٍ أَلِيمٍ ﴿٢٥﴾	a punishment very painful.

Section (*Rukû'*) 4

وَإِذْ	26. And when
بَوَّأْنَا لِإِبْرَٰهِيمَ	We provided[8] for Ibrâhîm
مَكَانَ ٱلْبَيْتِ	the site of the House
أَن لَّا تُشْرِكْ	that you do not associate
بِى شَيْـًٔا	with me anything
وَطَهِّرْ بَيْتِىَ	and purify[9] My House
لِلطَّآئِفِينَ	for the circumambulators[10]
وَٱلْقَآئِمِينَ	and those standing[11]
وَٱلرُّكَّعِ	and those bowing[12] and
ٱلسُّجُودِ ﴿٢٦﴾	those prostrating themselves.
وَأَذِّن	28. And proclaim[13]
فِى ٱلنَّاسِ	among mankind
بِٱلْحَجِّ	for pilgrimage.

1. i. e., the Ka'ba.
2. i. e., the one remaining in constant prayer. عاكف *'âkif* (s.; pl. *'âkifûn*) = one who sticks to, clings to, adheres to, remains attached to (active participle from *'akafa* (*'ukûf*), to cling to, stick to. See at 20:97, p. 1000, n. 5).
3. باد ***bâdin*** = visitor, desert dweller.
4. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless {and so the medial *yâ'* is dropped} because the verb is in a conditional clause preceded by *man*. See at 10:107, p. 675, n. 6).
5. الحاد ***'ilhâd*** = to digress, to deviate, heterodoxy, heresy (verbal noun in form IV of *laḥada* [*laḥd*], to dig a grave, to digress. See *yulhidûna* at 16:103, p. 862, n. 8.
6. Note that the word *zulm* (injustice,wrong) is in apposition to *ilhâd*, explaining its implication.
7. نذق ***nudhiq*** (*nudhîqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq*/ *madhâq*], to taste. The final letter is vowelless { and so the medial *yâ'* is dropped} because the verb is conclusion of a conditional clause. See *nudhîqu* at 22:9, p. 1048, n. 6).
8. بوأنا ***bawwa'nâ*** = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See at 10:93, p. 670, n. 4).
9. i. e., from polytheism and impurities. طهر ***ṭahhir*** = purify, render pure, cleanse (v. ii. m. s. imperative from *ṭahhara*, form II of *ṭahara*/ *ṭahura* [*ṭuhr*/*ṭahârah*], to be clean, pure. See *ṭahhirâ* at 2:125, p. 59, n. 14.
10. طائفين ***ṭâ'ifîn*** (acc. /gen. of *ṭâ'ifûn*, sing.*ṭâ'if*)= circumambulators those making circuits, (active participle from *ṭâfa* [*ṭawâf*/*ṭawf*], to go about, go round. See at 2:125, p. 59, n. 15).
11. i. e., those standing in prayer.
12. ركع ***rukka'*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See at 2:125, p. 59, n. 17.
13. أذن ***'adhdhin*** = make a call, announce, proclaim (v. ii. m. s. imperative from *'adhdhana*, form II of *'adhina* [*'idhn*], to allow, to permit).

يَأْتُوكَ رِجَالًا They will come to you on foot[1]
وَعَلَىٰ كُلِّ ضَامِرٍ and on every slender camel[2]
يَأْتِينَ coming
مِن كُلِّ فَجٍّ عَمِيقٍ from every ravine[3] deep.[4]
(٢٧)
لِّيَشْهَدُوا 28. That they may witness[5]
مَنَافِعَ لَهُمْ benefits[6] to them
وَيَذْكُرُوا اسْمَ اللَّهِ and mention Allah's name[7]
فِي أَيَّامٍ مَّعْلُومَاتٍ during days determined[8]
عَلَىٰ مَا over what
رَزَقَهُم He has provided for them
مِّن بَهِيمَةِ الْأَنْعَامِ of animals[9] of livestock.[10]
فَكُلُوا مِنْهَا Then eat thereof and
وَأَطْعِمُوا feed[11]
الْبَائِسَ الْفَقِيرَ the wretched[12] poor.
(٢٨)
ثُمَّ لْيَقْضُوا 29. Then let them conclude[13]
تَفَثَهُمْ their rites[14]
وَلْيُوفُوا and let them fulfil
نُذُورَهُمْ their vows;
وَلْيَطَّوَّفُوا and let them circumabulate
بِالْبَيْتِ الْعَتِيقِ the Ancient House.
(٢٩)
ذَٰلِكَ وَمَن 30. This; and whoever

1. رجال ***rijâl*** (pl.; s. *râjil*) = those coming on foot.
2. ضامر ***ḍâmir*** (s.; pl. *dummar/dawâmir*)= lean, slender, slim, slender camel.
3. فج ***fajj*** (s.; pl. *fijâj*) = road between two mountains, mountain pass, ravine. See *fijâj* at 21:31, p. 1020, n. 8.
4. i. e., from all directions. عميق ***'amîq*** = deep, profound. *min kull fajj 'amîq* is an idiom meaning: from all directions.
5. يشهدوا ***yash-hadû***(*na*) = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yashhadûna* at 21:61, p. 1029, n. 2).
6. i. e., benefits in the form of Allah's forgiveness and pleasure and also worldly benefits through trade transactions. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 16:5, p. 828, n. 13.
7. i. e., in the act of sacrificing animals, as mentioned in the next clause of the *'âyah*.
8. i. e., the 10th, 11th, 12th and 13th day of the month of Dhû al-Hijjah. معلومات ***ma'lûmât*** (f. sing. *ma'lûmah*) = known, fixed, detrmined; also, as noun, known facts, data, information. See at 2:197, p. 95, n. 7).
9. بهيمة ***bahîmah*** (s.; pl. *bahâ'im*) = beasts, animals, cattle, livestock.
10. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 20:54, p. 987, n. 7.
11. أطعموا ***'aṭ'imûu*** = you (all) feed, give food (v. ii. m. pl. imperative from *'aṭ'ama* , form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 6:14, p. 396, n. 9).
12. بائس ***bâ'is*** = miserable, wretched.
13. ليقضوا ***li yaqḍû*** = let them decree, conclude, finish, complete (v. ii. m. pl. imperative from *qaḍâ* [*qaḍâ'*], to conclude, to judge. See *qaḍâ* at 19:35, p. 959, n. 5).
14. i. e., by shaving, taking bath and changing dresses. تفث ***tafath*** = rites, the obligations of refraining from shaving and wearing stitched dresses, etc. in the state of *'iḥrâm* during *ḥajj* and *'umrah*.

يُعَظِّمْ venerates[1]
حُرُمَٰتِ ٱللَّهِ the sacred things[2] of Allah
فَهُوَ خَيْرٌ لَّهُۥ that is better for him
عِندَ رَبِّهِۦ with his Lord.
وَأُحِلَّتْ لَكُمُ And lawful[3] is made for you
ٱلْأَنْعَٰمُ إِلَّا مَا the livestock except what is
يُتْلَىٰ عَلَيْكُمْ recited[4] unto you.
فَٱجْتَنِبُوا۟ ٱلرِّجْسَ So avoid[5] the filth[6]
مِنَ ٱلْأَوْثَٰنِ of the idols[7]
وَٱجْتَنِبُوا۟ and shun
قَوْلَ ٱلزُّورِ ﴿٣٠﴾ the telling of lies.[8]

حُنَفَآءَ 31. Being true monotheists[9]
لِلَّهِ for the sake of Allah,
غَيْرَ مُشْرِكِينَ بِهِۦ not setting partners with Him.
وَمَن يُشْرِكْ And whoever sets partners[10]
بِٱللَّهِ فَكَأَنَّمَا with Allah, then as if
خَرَّ مِنَ ٱلسَّمَآءِ he falls[11] from the sky
فَتَخْطَفُهُ and there snatch[12] him away
ٱلطَّيْرُ the birds
أَوْ تَهْوِى بِهِ or there blows him off[13]
ٱلرِّيحُ the wind
فِى مَكَانٍ سَحِيقٍ ﴿٣١﴾ into a place far away.[14]

1. يعظم *yu'aẓẓim* (*u*) = he venerates, holds high in esteem, venerates (v. iii. m. s. impfct. from *'aẓẓama*, form II of *'aẓuma* [*'iẓam/'aẓâmah*], to be big, large. See *'aẓîm* at 22:1, p. 1044, n. 4.

2. حرمات *ḥurumât* (pl.; s. *ḥurmah*) = sacredness, sacred things.

3. أحلت *'uḥillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'ahalla*, from IV of *ḥalla* [*ḥall/ḥill*], to unbind, to solve, to be lawful. See at 5:1, p. 325, n. 3).

4. i. e., in the Qur'ân. يتلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 17:107, p. 3908, n. 6).

5. اجتنبوا *ijtanibû* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 16:36, p. 839, n. 7).

6. i. e., filth of polytheism and idol worship. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.

7. أوثان *'awthân* (pl.; s. *wathn*) = idols, images.

8. i. e., particularly lies about Allah. زور *zûr* = lie, falsehood, untruth.

9. حنفاء *ḥunafâ'a* (pl.; s. *ḥanîf*) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See *ḥanîf* at 16:120, , p. 869, n. 3).

10. يشرك *yushrik* (*u*) = he associates, sets partners, gives share to (v. iii. m. . impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. The final letter is vowelless because the verb is in a conditional clause preceded by man. See *yushriku* at 18:26, p. 920, n. 8).

11. خر *kharra* = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See *kharrû* at 16:26, p. 835, n. 1).

12. تخطف *takhṭafu* = she snatches, grabs, seizes, wrests away (v. iii. f. s. impfct. from *khaṭafa* [*khaṭf*], to snatch. See *yatakhaṭṭafu* at 8:25, p. 555, n. 9).

13. تهوى *tahwî* = she or it blows off, topples (v. iii. f. s. impfct. from *hawâ* [*huwîy*], to fall down, to blow).

14. سحيق *saḥîq* = far awar, distant, remmote.

ذَٰلِكَ 32. This,

وَمَن يُعَظِّمْ and whoever venerates[1]

شَعَٰٓئِرَ ٱللَّهِ the rites[2] of Allah,

فَإِنَّهَا that indeed is

مِن تَقْوَى ٱلْقُلُوبِ of the piety[3] of the hearts.

٣٢

لَكُمْ فِيهَا 33. You have therein

مَنَٰفِعُ benefits[4]

إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term[5] specified.[6]

ثُمَّ مَحِلُّهَآ Then their sacrificing site[7]

إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ is by the Ancient[8] House.

٣٣

Section (*Rukû'*) 5

وَلِكُلِّ أُمَّةٍ 34. And for every people

جَعَلْنَا مَنسَكًا We have set a ceremony[9]

لِّيَذْكُرُوا۟ that they may mention

ٱسْمَ ٱللَّهِ Allah's name over what

عَلَىٰ مَا رَزَقَهُم He has provided for them

مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ of the animals[10] of livestock.[11]

فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ So your god is the One God.

فَلَهُۥٓ أَسْلِمُوا۟ Then to Him you submit.[12]

وَبَشِّرِ And give good tidings[13]

ٱلْمُخْبِتِينَ ٣٤ to the submissive ones.[14]

1. يعظم ***yu'azzim*** (*u*) = he venerates, holds high in esteem, venerates (v. iii. m. s. impfct. from *'azzama*, form II of *'azuma* [*'iẓam/'aẓâmah*], to be big, large. See at 22:30, p. 1056, n. 1).

2. شعائر ***sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, religious rites. See at 5:2, p. 326, n. 1.

3. تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 20:132, p. 1010, n. 8.

4. i. e., in the sacrifices. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 22:28, p. 1055, n. 6.

5. اجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 22:5, p. 1046, n. 7.

6. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 22:5, p. 1046, n. 8).

7. محل ***maḥill*** = the place of sacrifice. See at 2:196, p. 94, n. 8.

8. i. e., the Ka'ba. عتيق ***'atîq*** = old, ancient.

9. منسك ***mansak*** (s.; pl. *manâsik*) = religious ceremony, ritual. See *manâsik* at 2:200, p. 97, n. 4.

10. بهيمة ***bahîmah*** (s.; pl. *bahâ'im*) = animals, cattle, livestock. See at 22:28, p. 1055, n. 9.

11. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 20:28, p. 1055, n. 10.

12. أسلموا ***'aslimû*** = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *tuslimûna* at 16:81, p. 854, n.14).

13. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 10:87, p. 668, n. 5).

14. مخبتين ***mukhbitîn*** (pl.; acc./gen. of *mukhbitûn*; s. *mukhbit*) = submissive ones, humble (act. participle from *'akhbata*, form IV of *khabata* [*khabt*], to be calm. See *'akhbatû* at 11:23, p. 686, n. 1).

ٱلَّذِينَ إِذَا	35. Who, when
ذُكِرَ ٱللَّهُ	mention is made of Allah,
وَجِلَتْ قُلُوبُهُمْ	scared[1] are their hearts
وَٱلصَّٰبِرِينَ	and they are patient[2]
عَلَىٰ مَآ أَصَابَهُمْ	over what afflicts[3] them[4]
وَٱلْمُقِيمِى	and are steady performers[5]
ٱلصَّلَوٰةِ وَمِمَّا	of prayers; and out what
رَزَقْنَٰهُمْ	We provide for them
يُنفِقُونَ ﴿٣٥﴾	they spend.[6]
وَٱلْبُدْنَ	36.And the sacrificial camels,[7]
جَعَلْنَٰهَا لَكُمْ	We have made them for you
مِّن شَعَٰٓئِرِ ٱللَّهِ	among the symbols[8]of Allah.
لَكُمْ فِيهَا خَيْرٌ	Therein is good for you.
فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ	So mention Allah's name
عَلَيْهَا صَوَآفَّ	over them[9] as lined up.[10]
فَإِذَا وَجَبَتْ	Then when their sides fall on
جُنُوبُهَا فَكُلُوا۟ مِنْهَا	the ground,[11] eat of them
وَأَطْعِمُوا۟ ٱلْقَانِعَ	and feed[12] the non-begging
وَٱلْمُعْتَرَّ	poor[13] and the begger.[14]
كَذَٰلِكَ سَخَّرْنَٰهَا	Thus have We subjected[15]
لَكُمْ لَعَلَّكُمْ	them for you so that you
تَشْكُرُونَ ﴿٣٦﴾	may express gratitude.

1. وجلت ***wajilat*** = she was afraid, scared, she feared (v. iii. f. s. past from *wajila* [*wajal/mawjal*], to be afraid. See *wajilûn* at 15:52, p. 818, n. 3).

2. صابرين ***ṣâbirîn*** (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 21:85, p. 1035, n. 11).

3. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ṣâba* . See at 22:11, p. 1048, n. 12).

4. i. e., of trials and tribulations.

5. مقيمى ***muqîmî*** (*n*) {pl.; acc./gen. of *muqîmûn*) = those who set up, set upright, perform steadily, resident (act. participle from *'aqâma* , from IV of *qâma*, to get up, stand up. See *'aqâma* at 18:77, p. 939, n. 7).

6. i. e., in *zakâh* and *sadaqah*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:121, p. 631, n. 9).

7. بدن ***budn*** (pl.; s. *badanah*) = sacrificial camels, cows, sacrificial flock.

8. شعائر ***sha'â'ir*** (sing. *sha'îrah*) = signposts, tokens, symbols, religious rites. See at 22:32, p. 1057, n. 2.

9. i. e., sacrifice them.

10. صواف ***ṣawâff*** = standing in rows.

11. وجبت ***wajabat*** = she became necessary, incumbent, obligatory, fell to the ground (v. iii. f. s. past from *wajaba* [*wujûb/ wajb/ wajbah/ wajibah*], to be necessary).

12. أطعموا ***'aṭ'imûu*** = you (all) feed, give food (v. ii. m. pl. imperative from *'aṭ'ama* , form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 22:28, p. 1055, n. 11).

13. قانع ***qâni'*** = satisfied, content, non-begging poor (act. participle from *qani'a* [*qana'/ qanâ'ah/ qun'ân*], to be content, satisfied).

14. معتر ***mu'tarr*** = beggar, miserable, rogue.

15. سخرنا ***sakhkharnâ*** = we brought to submission, made subservient, subjected, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 21:79, p. 1053, n.10).

لَن يَنَالَ ٱللَّهَ 37.There will not reach[1] Allah
لُحُومُهَا وَلَا دِمَآؤُهَا their flesh[2] nor their blood;[3]
وَلَٰكِن يَنَالُهُ but there will reach Him
ٱلتَّقْوَىٰ مِنكُمْ the piety[4] of you.
كَذَٰلِكَ سَخَّرَهَا Suchwise He has subjected[5]
لَكُمْ them for you
لِتُكَبِّرُوا۟ ٱللَّهَ that you may glorify[6] Allah
عَلَىٰ مَا هَدَىٰكُمْ for that He has guided you.
وَبَشِّرِ And give good tidings[7]
ٱلْمُحْسِنِينَ ﴿٣٧﴾ to the generous.[8]

إِنَّ ٱللَّهَ يُدَٰفِعُ ۞ 38. Verily Allah defends[9]
عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ those who believe.
إِنَّ ٱللَّهَ لَا يُحِبُّ Verily Allah does not like
كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ any traitor,[10] stark infidel.[11]

Section (*Rukû'*) 6

أُذِنَ 39. Permission is given to
لِلَّذِينَ يُقَٰتَلُونَ those who are fought against,[12]
بِأَنَّهُمْ ظُلِمُوا۟ because they are wronged.
وَإِنَّ ٱللَّهَ And verily Allah is
عَلَىٰ نَصْرِهِمْ over helping them
لَقَدِيرٌ ﴿٣٩﴾ All-Capable.

1. يَنَال ***yanâla***(*u*) = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yanâlu* at 7:152, p. 522, n. 5).

2. لحوم ***luḥûm*** (pl.; s. *laḥm*) = flesh, meat.

3. دماء ***dimâ'*** (pl.; s. *dam*) = blood. See *dam* at 16:115, p. 867, n. 7.

4. تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 22:32, p. 1057, n. 3.

5. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See *sakhkharnâ* at 22:36, p. 1058, n.15).

6. تكبروا ***tukabbirû***(*na*) = you make great, declare the greatness, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabura* [*kubr/ kibbar/ kabârah*], to be big).

7. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 22:34, p. 1057, n. 13).

8. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:56, p. 743, n. 5).

9. يدافع ***yudâfi'u*** = he defends, withstands (v. iii. m. s. impfct. from *dâfa'a* , form III of *dafa'a* [*daf'*], to push. See *dafa'tum* at 4:6, p. 239, n. 8.

10. خوان ***khawwân*** = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa''âl* from *khâna* [*khawn/khiyânah*], to be treacherous. See at 4:107, p. 292, n. 4.

11. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 17:67, p. 895, n. 5).

12. يقاتلون ***yuqâtalûna*** = they are fought against (v. iii. m. pl. impfct. passive from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtilûna* at 9:11, p. 626, n. 1).

ٱلَّذِينَ	40. To those who
أُخْرِجُوا۟	have been driven out[1]
مِن دِيَـٰرِهِم	of their homes[2]
بِغَيْرِ حَقٍّ	without any right
إِلَّآ أَن يَقُولُوا۟	but for that they say:
رَبُّنَا ٱللَّهُ	"Our Lord is Allah".
وَلَوْلَا	And were not for
دَفْعُ ٱللَّهِ ٱلنَّاسَ	Allah's holding back[3] men –
بَعْضَهُم بِبَعْضٍ	some of them by the others –
لَّهُدِّمَتْ	demolished[4] would surely be
صَوَٰمِعُ وَبِيَعٌ	monasteries[5] and churches[6]
وَصَلَوَٰتٌ وَمَسَـٰجِدُ	and synagogues[7] and mosques
يُذْكَرُ فِيهَا	wherein is mentioned
ٱسْمُ ٱللَّهِ كَثِيرًا	Allah's name in profusion.
وَلَيَنصُرَنَّ ٱللَّهُ	And surely Allah will help[8]
مَن يَنصُرُهُۥٓ	those who help Him.[9]
إِنَّ ٱللَّهَ لَقَوِىٌّ	Verily Allah is All-Strong,
عَزِيزٌ ﴿٤٠﴾	All-Mighty.
ٱلَّذِينَ إِن مَّكَّنَّـٰهُمْ	41. Who, if We establish[10]
فِى ٱلْأَرْضِ	them in the land,
أَقَامُوا۟ ٱلصَّلَوٰةَ	will perform[11] prayers
وَءَاتَوُا۟ ٱلزَّكَوٰةَ	and pay *zakâh*,

1. i. e., permission is given to those who have been driven out. This and the previous *'âyah* give permission to the Prophet, peace and blessings of Allah be on him, to fight back those who wage war against them aggressively and wrongly. At first the Prophet, peace and blessings of Allah be on him, was not allowed to wage war against the unbelievers; but when they reached the climax of their opposition and oppression, and drove out the Muslims from their homes and declared awr against them even when they migrated to Madina, permission was given them to fight back and defend themselves. The *'âyah* also contains sure indications of Allah's help for the Muslims. أخرجوا ***'ukhrijû*** = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 3:195, p. 233, n. 2).

2. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 17:5, p. 874, n. 3).

3. دفع ***daf'*** = to push, to hold back, to repel, to remove. See *yudâfi'* at 22:38, p. 1059, n. 9.

4. هدمت ***huddimat*** = she or it was deolished, razed, wrecked, destroyed (v. iii. f. s. past passive from *haddama*, form II of *hadama* [*hadm*], to raze, to pull down).

5. صوامع ***ṣawâmi'*** (pl.; s. *ṣawma'ah*) = cloisters, hermitages, monasteries.

6. بيع ***biya'*** (pl.; s. *bî'ah*) = churches, synagogues.

7. صلوات ***ṣalawât*** (pl.; s. *salâh*) = prayers, synagogues.

8. لينصرن ***la-yanṣuranna*** = he will surely help, he must help, assist (v. iii. m. s. impfct. emphatic from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣurûna* at 21:39, p. 1013, n. 3).

9. i. e., His *dîn*, Islam — the believers.

10. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past from *makkana*, form II of *makuna* [*makânah*], to be strong. See at 18:84, p. 941, n. 10).

11. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. pastfrom *'aqâma*, form IV of *qâma* [*qawmah*/قومة *qiyâm*/قيام] to get up, stand up. See at = 7:140, p. 532, n. 5).

وَأَمَرُوا۟ بِٱلْمَعْرُوفِ	and enjoin[1] the approved[2]
وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۖ	and prohibit[3] the disapproved.[4]
وَلِلَّهِ	And to Allah belongs
عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾	the end result[5] of all affairs.
وَإِن يُكَذِّبُوكَ	42. And if they disbelieve[6] you,
فَقَدْ كَذَّبَتْ	then there indeed disbelieved
قَبْلَهُمْ قَوْمُ نُوحٍ	before them the people of Nûh
وَعَادٌ وَثَمُودُ ﴿٤٢﴾	and the 'Âd and the Thamûd.
وَقَوْمُ إِبْرَٰهِيمَ	43. And the people of Ibrâhîm
وَقَوْمُ لُوطٍ ﴿٤٣﴾	and people of Lût.
وَأَصْحَٰبُ	44. And the inhabitants[7]
مَدْيَنَ ۖ	of Madyan;[8]
وَكُذِّبَ مُوسَىٰ	and disbelieved[9] was Mûsâ;
فَأَمْلَيْتُ	but I gave respite[10]
لِلْكَٰفِرِينَ	to the unbelievers,
ثُمَّ أَخَذْتُهُمْ ۖ	then I seized[11] them.
فَكَيْفَ كَانَ نَكِيرِ	So how was My disapproval![12]
﴿٤٤﴾	
فَكَأَيِّن مِّن قَرْيَةٍ	45. So how many a habitat[13]
أَهْلَكْنَٰهَا	We destroyed[13]

1. أمروا *'amarû* = they ordered, commanded, enjoined (v. iii. m. pl. past from *'amara* [*'amr*], to order. See *ya'murûna* at 16: 50, p. 843, n. 11).

2. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 9:71, p. 608, n. 3).

3. نهوا ***nahaw*** = they forbade, prohibited, proscribed, prevented (v. iii. m. pl. past from *nahâ*, [*nahw/nahy*], to forbid. See *yanhawna* at 11:116, p. 719, n. 4).

4. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakar/nukr/nukûr/nakîr*], not to know, to deny. See at 16:90, p. 857, n. 13).

5. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 20:132, p. 1010, n. 7.

6. يكذبوا ***yukadhdhibû***(*na*) = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

7. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 15:78, p. 823, n. 3).

8. Their Prophet was Shu'ayb, peace be on him.

9. كذب ***kudhdhiba*** = he was disbelieved, was thought untrue (v. iii. m. s. past passive from *kadhdhaba*. See n. 6 above).

10. أمليت ***'amlaytu*** = I gave respite/ rein to/ indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 13:32, p. 778, n. 7).

11. أخذت ***'akhadhtu*** = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 15:83, p. 824, n. 5).

12. نكير ***nakîr*** = denial, disapproval, disavowal rejection.

13. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 20:133, p. 1010, n. 12).

وَهِيَ ظَالِمَةٌ while it was transgressing.[1]

فَهِيَ خَاوِيَةٌ So it is empty[2]

عَلَىٰ عُرُوشِهَا on its turrets[3]

وَبِئْرٍ مُّعَطَّلَةٍ and many a well[4] deserted[5]

وَقَصْرٍ مَّشِيدٍ ﴿٤٥﴾ and palace erected high.[6]

أَفَلَمْ 46. Have they not then

يَسِيرُوا فِي الْأَرْضِ travelled[7] in the land

فَتَكُونَ لَهُمْ قُلُوبٌ so that they have hearts

يَعْقِلُونَ بِهَا they understand[8] therewith

أَوْ آذَانٌ يَسْمَعُونَ بِهَا or ears they hear[9] therewith;

فَإِنَّهَا لَا تَعْمَى for it is not that there go blind[10]

الْأَبْصَارُ the eyes

وَلَٰكِن تَعْمَى الْقُلُوبُ but blind become the hearts[11]

الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ that are within the breasts.

وَيَسْتَعْجِلُونَكَ 47.And they ask you to hasten[12]

بِالْعَذَابِ the punishment;

وَلَن يُخْلِفَ اللَّهُ but Allah does not break

وَعْدَهُ His promise.

وَإِنَّ يَوْمًا And verily a day[13]

عِندَ رَبِّكَ with your Lord is

كَأَلْفِ سَنَةٍ like a thousand years

مِّمَّا تَعُدُّونَ ﴿٤٧﴾ of what you count.[14]

1. ظالمة ***ẓâlimah*** (f. s.; pl. *ẓâlimât*) = transgressor, in the process of transgressing (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimûn* at 19:38, p. 960, n. 4.

2. خاوية ***khâwiyah*** (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*], to be empty) = fallen, empty, vacant, desolate. See at 18:42, p. 926, n. 12).

3. عروش ***'urûsh*** (pl.; s. *'arsh/'arîsh*) = thrones, trellises, turrets. See at 18:42, p. 926, n. 13.

4. بئر ***bi'r*** (s.; pl. *'âbâr/bi'âr*) = well, spring.

5. معطلة ***mu'aṭṭalah*** (f. s.; pl. *mu'aṭṭalât*; m. *mu'aṭṭal*) = inactive, idle, deserted, inoperative (passive participle from *'aṭṭala*, form II of *'aṭila* [*'aṭal*], to be destitute, idle).

6. مشيد ***mashîd*** = lofty, erected high (pass. participle from *shâda* [*shayd*], to erect, construct).

7. يسيروا ***yasîrû(na)*** = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyûr*] to move, to travel. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *sîrû* at 16: 36, p. 839, n. 11).

8. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 16:67, p. 848, n. 9).

9. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 21:100, p. 1040, n. 4).

10. تعمى *ta'mâ* = she or it goes blind, loses sight (v. iii. f. s. impfct. from *'amiya* [عمى *'aman*], to be blind. See *'amû* 5:71, p. 365 ,n. 7).

11. i. e., they do not have the minds to see.

12. The unbelievers, in their extreme unbelief, asked for expediting the threatened punishment on them. يستعجلون ***yasta'jilûna*** = they ask to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 13:6, p. 766, n. 3).

13. i. e., the Day of Judgement.

14. تعدون ***ta'uddûna*** = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. See *ta'uddû* at 16:18, p. 832, n. 8.

وَكَأَيِّن مِّن قَرْيَةٍ 48. And how many a habitat[1]
أَمْلَيْتُ لَهَا I granted respite[2] for it
وَهِيَ ظَالِمَةٌ whlie it was transgressing
ثُمَّ أَخَذْتُهَا then I seized it;
وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾ and to Me is the destination.[3]

Section (*Rukû'*) 7

قُلْ يَا أَيُّهَا النَّاسُ 49. Say: "O mankind,
إِنَّمَا أَنَا لَكُمْ I am but unto you
نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ a warner[4] open and clear."[5]

فَالَّذِينَ آمَنُوا 50. So those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds[6]
لَهُم مَّغْفِرَةٌ they will have forgiveness
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ and a generous[7] provision .

وَالَّذِينَ سَعَوْ 51. And those who strive[8]
فِي آيَاتِنَا about Our signs
مُعَاجِزِينَ to render ineffective,[9]
أُولَٰئِكَ أَصْحَابُ they shall be the inmates[10]
الْجَحِيمِ ﴿٥١﴾ of the hell.[11]

وَمَا أَرْسَلْنَا 52. And We sent not

1. i. e., the inhabitants of the habitation. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 21:74, p. 1032, n. 4.
2. Allah's not punishing a sinful people for the time being is indicative only of His having given a respite to them. أمليت ***'amlaytu*** = I gave respite, rein to, indulgence (v. i. s. past. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 22:44, p. 1061, n. 10).
3. i. e., in the hereafter. This is a threat and a warning. مصير ***maṣîr*** = destination, place at which one arrives, destiny, end. See at 14:30, p. 798, n. 8).
4. i. .e., against Allah's punishment for sins. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 17:105, p. 908, n. 2.
5. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 22:11, p. 1049, n. 6.
6. صالحات ***ṣâliḥât*** (sing. *sâlihah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:23, p. 1053, n. 3.
7. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 17:23, p. 880, n. 10).
8. سعوا ***sa'aw*** = they tstrove,moved quickly, endeavoured (v. iii. m. pl. past from *sa'â* [*sa'y*], to run, to move quickly. See *yas'awna* at 5:64, p. 362, n. 3).
9. معاجزين ***mu'âjizîn*** (pl.; acc./gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who frustrate, render ineffective, paralyze, set an naught (act. participle from *'âjaza* , form III of *'ajaza*[*ajz*], to be unable, weak. See *mu'jizîn* at 16:46, p. 842, n. 14).
10. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 22:44, p. 1061, n. 7).
11. جحيم ***jaḥîm*** = hellfire, hell. See at 5:86, p. 372, n. 8.

مِن قَبْلِكَ مِن رَّسُولٍ	before you any Messenger
وَلَا نَبِيٍّ	nor any Prophet
إِلَّآ إِذَا تَمَنَّىٰٓ	but that when he purposed[1]
أَلْقَى ٱلشَّيْطَٰنُ	Satan flung[2]
فِىٓ أُمْنِيَّتِهِۦ	in his purpose;[3]
فَيَنسَخُ ٱللَّهُ	but Allah invalidates[4]
مَا يُلْقِى ٱلشَّيْطَٰنُ	What Satan casts,
ثُمَّ يُحْكِمُ ٱللَّهُ	then Allah makes firm[5]
ءَايَٰتِهِۦ	His signs.
وَٱللَّهُ عَلِيمٌ	And Allah is All-Knowing,
حَكِيمٌ ﴿٥٢﴾	All-Wise.
لِّيَجْعَلَ	53. That He may make[6]
مَا يُلْقِى ٱلشَّيْطَٰنُ	what Satan casts
فِتْنَةً لِّلَّذِينَ	a test[7] for those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease,[8]
وَٱلْقَاسِيَةِ قُلُوبُهُمْ	and hard[9] are whose hearts.
وَإِنَّ ٱلظَّٰلِمِينَ	And verily the transgressors[10]
لَفِى شِقَاقٍۭ بَعِيدٍ	are in a discord[11] far away.[12]
﴿٥٣﴾	
وَلِيَعْلَمَ	54. And that there may know
ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ	those who are given knowledge
أَنَّهُ ٱلْحَقُّ	that it is the truth
مِن رَّبِّكَ	from your Lord,

1. i. e., desired to propagate and recite what was communicated to him تمنى ***tamannâ*** = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [*manw/ many*], to put to test, tempt. See *tamannawna* at 3:143,p. 210, n. 10).
2. i. e., his plans to interfere in and divert. ألقى ***'alqâ*** = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 7:150, p. 521, n. 8).
3. أمنية ***'umniyyah*** (s.; p. *'amânîy*) = desire, wish, fond hope, purpose, intention. See *'amânîy* at 4:123, p. 298, n. 6.
4. ينسخ ***yansakhu*** = he abrogates, repeals, revokes cancels, invalidates (v. i. pl. impfct. from *nasakha* [*naskh*], to abrogate, delete, repeal. See *nansakh* at 2:106, p. 50, n. 5).
5. يحكم ***yuḥkimu*** = he makes firm, strengthens, consolidates (v. iii. m. s. impfct. from *'aḥkama*, from IV of *ḥakama* [*ḥukm*], to judge, to decide. See *yahkumu* at 16:124, 870, n. 8).
6. يجعل ***yaj'ala***(*u*) = he sets, makes, places, puts (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yaj'alu* at 19:96, p. 975, n. 2).
7. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 22:11, p. 1049, n. 1.
8. i. e., disease of unbelief or hesitation and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 9:125, p. 633, n. 2.
9. i. e., the die-hard unbelievers. قاسية ***qâsiyah*** (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasâ* [*qaswah/qasâwah*], to be harsh, stern).
10. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers(active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:97, p. 1039, n. 11).
11. شقاق ***shiqâq*** = discord, dissension, schism, rift, breach, split. See at 2:176, p. 83, n. 2).
12. i. e, far away from the truth.

فَيُؤْمِنُوا۟ بِهِۦ	so they believe in it
فَتُخْبِتَ	and there humbly submit[1]
لَهُۥ قُلُوبُهُمْ ۗ	to it[2] their hearts.
وَإِنَّ ٱللَّهَ لَهَادِ	And verily Allah guides[3]
ٱلَّذِينَ ءَامَنُوٓا۟	those who believe
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ	to a way[4] straignt and right.[5]
﴿٥٤﴾	
وَلَا يَزَالُ	55. And there will cease not[6]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
فِى مِرْيَةٍ مِّنْهُ	to be in doubt[7] of it
حَتَّىٰ تَأْتِيَهُمُ	until there comes to them
ٱلسَّاعَةُ بَغْتَةً	the Hour[8] all of a sudden[9]
أَوْ يَأْتِيَهُمْ	or there comes to them
عَذَابُ يَوْمٍ	the punishment of a day
عَقِيمٍ ﴿٥٥﴾	unavailing.[10]
ٱلْمُلْكُ يَوْمَئِذٍ	56. The kingdom that day
لِّلَّهِ	will be for Allah.[11]
يَحْكُمُ بَيْنَهُمْ ۚ	He will judge[12] between them.
فَٱلَّذِينَ ءَامَنُوا۟	So those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[13]
فِى جَنَّٰتِ ٱلنَّعِيمِ	will be in gardens of bliss.[14]
﴿٥٦﴾	

1. تخبت ***tukhbita*** (*u*) = she submits humbly, becomes lowly (v. iii. f. s. impfct. from *'akhbata*, form IV of *khabata* [*khabt*], to be calm. The final letter takes *fathah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *mukhbitîn* at 22:34, p. 1057, n. 14).

2. i. e. , what has been sent down, the Qur'ân.

3. هاد ***hâdin*** (هادى *hâdî*) = guide, one who guides/shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:33, p. 779, n. 7).

4. صراط *ṣirâṭ* = way, path, road. See at 22: 24, p. 1053, n. 11.

5. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 19:36, p. 959, n. 8).

6. لا يزال ***lâ yazâlu***= he does not cease, abandon, leave, terminate (v. iii. m. s. impfct. from *zâla* [*zawâl*], to go away, disappear. See at 13:31, p. 777, n.9.

7. مرية ***miryah*** = doubt, misgivings. See at 11:109, p. 716, n. 6.

8. i. e., the hour of Resurrection.

9. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 21:40, p. 1013, n. 4.

10. i. e., no attempt at escape or getting help will avail, nor will there be any good for the sinful. عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile).

11. Allah's is the Kingdom and Sovereignty always; but on the Day of Judgement that will be absolutely manifest in that man and other created beings will not have the limited will and freedom given them during their life-times.

12. يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 16:124, p. 870, n. 8).

13. صالحات *ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:50, p. 1063, n. 6.

14. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 9:21, p. 585, n. 4.

وَٱلَّذِينَ كَفَرُوا۟ 57. And those who disbelieve
وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا and cry lies[1] to Our signs[2]
فَأُو۟لَـٰٓئِكَ لَهُمْ they will be the ones to have
عَذَابٌ مُّهِينٌ ﴿٥٧﴾ a punishment very disgraceful.[3]

Section (*Rukû'*) 8

وَٱلَّذِينَ هَاجَرُوا۟ 58. And those who emigrate[4]
فِى سَبِيلِ ٱللَّهِ in the way[5] of Allah
ثُمَّ قُتِلُوٓا۟ and are then killed[6]
أَوْ مَاتُوا۟ or die
لَيَرْزُقَنَّهُمُ ٱللَّهُ Allah will surely provide[7] for
رِزْقًا حَسَنًا them a good provision;[8]
وَإِنَّ ٱللَّهَ لَهُوَ and verily Allah, He is
خَيْرُ ٱلرَّٰزِقِينَ the best of providers.
﴿٥٨﴾

لَيُدْخِلَنَّهُم 59. He will surely admit[9] them
مُّدْخَلًا into an entrance[10]
يَرْضَوْنَهُۥ they will be pleased[11] with.
وَإِنَّ ٱللَّهَ And verily Allah is
لَعَلِيمٌ All-Knowing,
حَلِيمٌ ﴿٥٩﴾ Most Forbearing.[12]

ذَٰلِكَ ۞ وَمَنْ 60. That is so. And whoever

1. كذبوا ***kadhdhabû*** = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 16:113, p. 866, n. 9).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 21:32, p. 1021, n.

3. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 4:152, p. 312, n. 2).

4. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate. See at 16:110, p.865, n.2).

5. سبيل ***sabîl*** (m. &.f.; pl. *subul/asbilah*) = way, highway, path, road, means, means of proceeding, plaint. See at 17:110, p. 909, n. 8.

6. i. e., are killed in their fight against the enemies of Islam. قتلوا ***qutilû*** = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:195, p. 233, n. 5).

7. ليرزقن ***la yarzuqanna*** = he will surely provide, give means of subsistence (v. iii. m. s. impfct. emphatic from *razaqa* [*razq*], to provide, bestow. See *narzuqu*at 20:132, p. 1010, n. 6.

8. i. e., *jannah* (paradise) wherein bliss , blessings and provisions will abide for ever.

9. ليدخلن ***la yudkhilanna*** = he will surely admit, put in, make enter, enter (v. iii. m. s. mpfct. emphatic from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See *yudkhilu* at 22:23, p. 1053, n. 1).

10. مدخل ***mudkhal*** = entrance, place wherein entry is given (pass. participle from *'adkhala*, form IV of *dakhala*. See n. 9 above).

11. يرضون ***yarḍawna*** = they become pleased/ happy/ satisfied, agree, approve (v. iii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See *tarḍawna* at 9:24, p. 586, n. 6).

12. حليم ***ḥalîm*** = forbearing, most forbearing, most clement. See at 11:87, p. 709, n. 6.

عَاقَبَ retaliates[1]
بِمِثْلِ مَا the like of what
عُوقِبَ بِهِۦ he was inflicted[2] with
ثُمَّ بُغِىَ عَلَيْهِ and thereafter is outraged,[3]
لَيَنصُرَنَّهُ ٱللَّهُ Allah will surely help[4] him.
إِنَّ ٱللَّهَ Verily Allah is Most Excu-
لَعَفُوٌّ غَفُورٌ ﴿٦٠﴾ sing,[5] Most Forgiving.

ذَٰلِكَ بِأَنَّ ٱللَّهَ 61. That is because Allah
يُولِجُ ٱلَّيْلَ makes the night enter[6]
فِى ٱلنَّهَارِ into the day
وَيُولِجُ ٱلنَّهَارَ and makes the day enter
فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ into the night and that Allah
سَمِيعٌۢ بَصِيرٌ ﴿٦١﴾ is All-Hearing, All-Seeing.

ذَٰلِكَ بِأَنَّ ٱللَّهَ 62. That is so because Allah,
هُوَ ٱلْحَقُّ He is the Truth
وَأَنَّ مَا يَدْعُونَ and that what they invoke[7]
مِن دُونِهِۦ in lieu of Him,
هُوَ ٱلْبَٰطِلُ that is the falsehood,[8]
وَأَنَّ ٱللَّهَ and that Allah,
هُوَ ٱلْعَلِىُّ He is the All-Exalted,[9]
ٱلْكَبِيرُ ﴿٦٢﴾ the All-Great.[10]

1. عاقب ***'âqaba*** = he retaliated, punished, took turn, alternated (v. iii. m. s. past in form III of *'aqaba* [*'aqb*], to follow, to come after. See *'âqabtum* at 16:126, p. 871, n. 3).

2. عوقب ***'ûqiba*** = he was retaliated upon, punished, inflicted (v. iii. m. s. past passive from *'âqaba*. See n. 1 above).

3. بغى ***bughiya*** = he was outraged, wronged, oppressed (v. iii. m. s. past passive from *baghâ* [*baghy*], to do wrong , commit an outrage. See *baghîy* at 19:28, p. 955, n. 10.

4. لينصرن ***la-yanṣuranna*** = he will surely help, he must help, assist (v. iii. m. s. impfct. emphatic from *naṣara* [*naṣr /nuṣûr*], to help. See at 22:40, p. 1060, n. 8).

5. عفو ***'afûw*** = Most Excusing. See *'âfîn* at 4:43, p. 260, n. 8.

6. This *'âyah* indicates the rotation of the earth and its spherical nature; for it speaks of the gradual entry of the day and the night into each other. يولج ***yûliju*** = he makes (something) enter, inserts, interpolates, introduces (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*), to enter, to penetrate).

7. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 16:20, p. 833, n. 2).

8. i. e., *shirk* (polytheism) and the worship of imaginary gods and goddesses are vain, false and futile. باطل ***bâṭil*** = vain, futile, false, baseless (act. participle from *baṭala* [*buṭl/baṭlân*], to be invalid, void, null, false).

9. علي ***'alîy*** = high, exalted, lofty, elevated, sublime, All-Exalted. See at 19:50, p. 963, n. 9.

10. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 12:78, p. 751, n.3.

أَلَمْ تَرَ أَنَّ ٱللَّهَ	63. Do you not see that Allah
أَنزَلَ مِنَ ٱلسَّمَآءِ	sends down[1] from the sky
مَآءً	water
فَتُصْبِحُ ٱلْأَرْضُ	so the earth becomes[2]
مُخْضَرَّةً	green.[3]
إِنَّ ٱللَّهَ لَطِيفٌ	Verily Allah is Kind,[4]
خَبِيرٌ ﴿٦٣﴾	All-Aware.[5]
لَّهُۥ	64. To Him belongs
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَمَا فِى ٱلْأَرْضِ	and all that is in the earth.
وَإِنَّ ٱللَّهَ	And verily Allah is
لَهُوَ ٱلْغَنِىُّ	the One Above Want,[6]
ٱلْحَمِيدُ ﴿٦٤﴾	the All-Laudable.[7]
	Section (*Rukû'*) 9
أَلَمْ تَرَ أَنَّ ٱللَّهَ	65.Do you not see that Allah
سَخَّرَ لَكُم	made serviceable[8] for you
مَّا فِى ٱلْأَرْضِ	all that is in the earth
وَٱلْفُلْكَ تَجْرِى	and the ships[9] moving
فِى ٱلْبَحْرِ بِأَمْرِهِۦ	in the sea by His command.
وَيُمْسِكُ ٱلسَّمَآءَ	And He holds[10] the sky lest
أَن تَقَعَ عَلَى ٱلْأَرْضِ	it should fall[11] on the earth

1. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 18:1, p. 910, n. 2).

2. تصبح ***tuṣbiḥu*** = she or it becomes, becomes in the morning (v. iii. f. s. impfct. from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *tuṣbiḥa* at 18:40, p. 926, n. 2.

3. مخضرة ***mukhḍarrah*** (f. s.; m. *mukhḍarr*) = green, that which is made green (pass. participle from *'akhḍarra*, form IV of *khaḍira* [*khaḍr*], to be green. See *khaḍir* at 6:99, p. 432, n. 12.

3. لطيف ***laṭîf*** = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 6:103, p. 435, n. 1).

5. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 17:96, p. 904, n. 5.

6. Allah is not in need of anyone's faith or worship. He is above all want. It is we who are in need of His favour and forgiveness. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 14:8, p. 788, n. 8.

7. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 22:24, p. 1053, n. 12.

8. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, made serviceable (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:37, p. 1059, n.5).

9. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 17:66, p. 894, n. 12.

10. يمسك ***yumsiku*** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 16:79, p. 853, n. 10).

11. تقع ***taqa'a(u)*** = she falls, falls down, happens, occurs, comes to pass (v. iii. f. s. past from *waqa'a* [*wuqû'*], to fall. See *waqa'a* at 10:51, p. 655, n. 11).

إِلَّا بِإِذْنِهِۦ except by His leave.[1]
إِنَّ ٱللَّهَ بِٱلنَّاسِ Verily Allah is to man
لَرَءُوفٌ Most Kind,[2]
رَّحِيمٌ ﴿٦٥﴾ Most Merciful.

وَهُوَ ٱلَّذِىٓ 66. And He it is Who
أَحْيَاكُمْ gives you life[3]
ثُمَّ يُمِيتُكُمْ then He causes you to die,[4]
ثُمَّ يُحْيِيكُمْ then He will give you life.[5]
إِنَّ ٱلْإِنسَٰنَ Man is
لَكَفُورٌ ﴿٦٦﴾ indeed extremely ungrateful.[6]

لِّكُلِّ أُمَّةٍ 67. For every people[7]
جَعَلْنَا مَنسَكًا We appoint a ritual[8]
هُمْ نَاسِكُوهُ they observe.[9]
فَلَا يُنَٰزِعُنَّكَ So let them not wrangle[10]
فِى ٱلْأَمْرِ with you about the matter.
وَٱدْعُ إِلَىٰ رَبِّكَ And pray to your Lord;
إِنَّكَ لَعَلَىٰ هُدًى you indeed are on a guidance
مُّسْتَقِيمٍ ﴿٦٧﴾ straight and proper.[11]

وَإِن جَٰدَلُوكَ 68. And if they quarrel[12] with
فَقُلِ ٱللَّهُ أَعْلَمُ you then say: "Allah knows

1. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات ***'udhûnât***) = leave, permission. See at 14:23, p. 795, n.4).

2. رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 9:128, p. 634, n. 8).

3. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 16:65, p. 847, n. 10).

4. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed next in the *'âyah*. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 10:56, p. 657, n. 7).

5. i. e., He will resurrect you.

6. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 22:38, p. 1059, n. 11).

7. أمة ***'ummah*** (pl. أمم *'umam*)= community, people, nation, generation, species, category, faith, model, model leader, period of time. See at 21:92, p. 1038, n. 1.

8. منسك ***mansak*** (s.; pl. *manâsik*) = religious ceremony, ritual. See *manâsik* at 22:34, p. 1057, n. 9.

10. ناسكوا ***nâsikû(n)*** {pl.; s. *nâsik*) = observers, devout ones, ascetics (act. participle from *nasaka/nasuka* [*nasâkah*], to be devout. See n. 8 above.

10. ينازعن ***yunâzi'unna*** = they dispute, wrangle, quarrel, argue, fight (v. iii. m. pl. impfct. emphatic from *nâza'a*, form III of *naza'a* form VI of *naza'a* [*naz'*], to remove. See *tanâza'û* at 20:62, p. 989, n. 5).

11. مستقيم ***mustaqîm*** = straight, upright, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 22:55, p. 1065, n. 5).

12. جادلوا ***jâdalû*** = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See *yujâdilu* at 22:8, p. 1047, n. 11).

بِمَا تَعْمَلُونَ ﴿٦٨﴾ best of what you do."

اللَّهُ يَحْكُمُ 69. Allah will judge[1]
بَيْنَكُمْ between you
يَوْمَ الْقِيَامَةِ on the Day of Judgement
فِيمَا كُنْتُمْ فِيهِ about that wherein you use to
تَخْتَلِفُونَ ﴿٦٩﴾ disagree.[2]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ 70. Do you not know that Allah
يَعْلَمُ مَا فِي السَّمَاءِ knows all that is in the heaven
وَالْأَرْضِ and the earth.
إِنَّ ذَٰلِكَ فِي كِتَابٍ This is in a Book.[3]
إِنَّ ذَٰلِكَ عَلَى اللَّهِ Verily this is on Allah's part
يَسِيرٌ ﴿٧٠﴾ quite easy.[4]

وَيَعْبُدُونَ 71. And they worship[5]
مِن دُونِ اللَّهِ in lieu of Allah that
مَا لَمْ يُنَزِّلْ بِهِ of which He did not send
سُلْطَانًا down[6] any authority[7]
وَمَا لَيْسَ لَهُم بِهِ nor do they have of that
عِلْمٌ any knowledge.[8]
وَمَا لِلظَّالِمِينَ And the transgressors[9] shall
مِن نَصِيرٍ ﴿٧١﴾ not have any helper.[10]

1. يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 22:56, p. 1065, n. 12).

2. تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 16:92, p. 859, n. 1).

3. i. e., all that happens in the heaven and the earth is recorded in *al-Lawh al-Mahfûz* (The Preserved Tablet).

4. يسير ***yasîr*** = easy, simple, insignificant. See at 12:65, p. 746, n. 5.

5. يعبدون ***ya'budûna*** = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 21:98, p. 1039, n. 12).

6. ينزل ***yunazzil(u)*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 7:33, p. 476, n. 12).

7. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 18:15, p. 914, n. 8.

8. i. e., they do not have any sure knowledge about what they fabricate against Allah and they set up imaginary gods and goddesses whom they worship in lieu of Allah.

9. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 22:53, p. 1064, n. 10).

10. i. e., on the Day of Judgement against Allah's retribution. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 17:80, p. 899, n. 9).

وَإِذَا تُتْلَىٰ 72. And when recited are[1]
عَلَيْهِمْ ءَايَٰتُنَا unto them are Our signs[2]
بَيِّنَٰتٍ quite clear[3]
تَعْرِفُ فِى you can recognize[4] in
وُجُوهِ ٱلَّذِينَ the faces of those who
كَفَرُوا۟ disbelieve
ٱلْمُنكَرَ the disavowal.[5]
يَكَادُونَ They are about to[6]
يَسْطُونَ بِٱلَّذِينَ pounch upon[7] those who
يَتْلُونَ عَلَيْهِمْ recite unto them
ءَايَٰتِنَا Our signs.
قُلْ أَفَأُنَبِّئُكُم Say: "Shall I inform[8] you
بِشَرٍّ مِّن ذَٰلِكُمُ of the worse[9] than that —
ٱلنَّارُ the fire
وَعَدَهَا ٱللَّهُ which Allah has promised[10]
ٱلَّذِينَ كَفَرُوا۟ for those who disbelieve?
وَبِئْسَ ٱلْمَصِيرُ ﴿٧٢﴾ And bad is the destination."[11]

Section (*Rukû'*) 10

يَٰٓأَيُّهَا ٱلنَّاسُ 73. O mankind,
ضُرِبَ مَثَلٌ an instance has been struck,[12]
فَٱسْتَمِعُوا۟ لَهُۥٓ so listen[13] to it.
إِنَّ ٱلَّذِينَ Verily those whom
تَدْعُونَ you invoke

1. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 19:58, p. 965, n. 8).

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 21:77, p. 1033, n. 2.

3. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 20:72, p. 992, n. 7).

4. تعرف ***ta'rifu*** = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See at 2:273, p. 143, n. 7).

5. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 22:41, p. 1061, n. 4).

6. يكادون ***yakâdûna*** = they are about to, on the point of, almost (v. iii. m. pl. impfct. from *kâda* [*kawd*] to be about to. See *takâdu* at 19:90, p. 973, n. 9).

7. يسطون ***yasṭûna*** = they pounce, assail, attack, assault, jump (v. iii. m. pl. past from *saṭâ* [*saṭw/saṭwah*], to rush, to pounce).

8. أنبىء ***'unabbi'u*** = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 18:78, p. 939, n. 10).

9. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 19:75, p. 970, n. 10.

10. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 7:44, p. 482, n. 3).

11. i. e., in the hereafter. This is a threat and a warning. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 22:48, p. 1063, n. 3).

12. ضرب ***ḍuriba*** = he or it was struck, hit, beaten (v. iii. m. s. past passive from *daraba* [*darb*], to beat. See *daraba* at 16:112, p. 865, n. 11.

13. استمعوا ***istami'û*** = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /mu'sma'*], to hear. See *yastami'ûna* at 7:203, p. 540, n. 3).

مِن دُونِ ٱللَّهِ	in lieu of Allah
لَن يَخْلُقُوا۟ ذُبَابًا	cannot create[1] a fly[2]
وَلَوِ ٱجْتَمَعُوا۟	even if they all get together[3]
لَهُۥ ۖ	for it;
وَإِن يَسْلُبْهُمُ	and if there robs[4] them the
ٱلذُّبَابُ شَيْـًٔا	the fly of anything
لَّا يَسْتَنقِذُوهُ	they cannot recover[5] it
مِنْهُ ۚ	from it.
ضَعُفَ ٱلطَّالِبُ	Weak[6] is the seeker[7]
وَٱلْمَطْلُوبُ ﴿٧٣﴾	and the sought.[8]
مَا قَدَرُوا۟	74. They did not appraise[9]
ٱللَّهَ حَقَّ قَدْرِهِۦٓ	Allah His due appraisement.
إِنَّ ٱللَّهَ لَقَوِىٌّ	Verily Allah is All-Strong,
عَزِيزٌ ﴿٧٤﴾	All-Mighty.
ٱللَّهُ يَصْطَفِى	75. Allah selects[10]
مِنَ ٱلْمَلَٰٓئِكَةِ	of the angels
رُسُلًا	messengers,
وَمِنَ ٱلنَّاسِ ۚ	and of men.
إِنَّ ٱللَّهَ	Verily Allah is
سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾	All-Hearing,[11] All-Seeing.[12]

1. يخلقون ***yakhluqû***(*na*) = they create, make (v. iii. m. pl. impfct. from *khalaqa* [*khalq*], to create. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yukhlaqûna* at 7:191, p. 540, n. 6).

2. ذباب ***dhubâb*** (s.; pl. *'adhibbah/dhibbân*) = fly.

3. اجتمعوا ***ijtama'û*** = they got together, assembled, met, joined, combined (v. iii. m. pl. past from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *ijtama't* at 17:88, p. 901. n. 8).

4. يسلب ***yaslub***(*u*) = he robs, snatches, steals, plunders, takes away (v. iii. m. s. impfct. from *salaba* [*salb*]. to steal, take away. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*).

5. يستنقذوا ***yastanqidhû***(*na*) = they recover, rescue, salvage, save, deliver (v. iii. m. pl. impfct. from *istanqadha*, form X of *naqadha* [*naqdh*], to rescue, to save. The terminal *nûn* is dropped for the verb is conclusion of a conditional clause . See *'anqadha* at 3:103, p. 196, n. 12).

6. ضعف ***ḍa'ufa*** = he became weak, feeble, frail, impotent (v. iii. m. s. past from *ḍu'f/ḍa'f*, to be weak. See *ḍa'îf* at 11:91, p. 711, n. 2).

7. i. e., the worshipper. طالب ***ṭâlib*** (s., pl. *ṭullâb/ṭalabah*) = seeker, pursuer, candidate, student (act. participle from *ṭalaba* [*ṭalab/maṭlab*], to seek, to search, to want. See *yaṭlubu* at 7:74, 486, n. 10).

8. i. e., the gods and goddesses. مطلوب ***maṭlûb*** = that which is sought, wanted, pursued (pass. participle from *ṭalaba*. See n. 7 above).

9. قدروا ***qadarû*** = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [*qadr*], to estimate, to evaluate. See at 6:91, p. 427, n. 9).

10. يصطفى ***yaṣṭafî*** = he selects, chooses, elects (v. iii. m. s. impfct. *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See *istafâ* at 3:33, p. 168, n.4).

11. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 14:39, p. 802, n. 2).

12. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 20:35, p. 982, n. 5).

يَعْلَمُ 76. He knows
مَا بَيْنَ أَيْدِيهِمْ what is before them[1]
وَمَا خَلْفَهُمْ ۚ and what is behind them;[2]
وَإِلَى ٱللَّهِ and to Allah
تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾ shall be returned[3] all matters.[4]
يَٰٓأَيُّهَا ٱلَّذِينَ
ءَامَنُوا۟ 77. O you who believe,
ٱرْكَعُوا۟ bow down[5]
وَٱسْجُدُوا۟ and prostrate yourselves
وَٱعْبُدُوا۟ رَبَّكُمْ and worship[6] your Lord;[7]
وَٱفْعَلُوا۟ ٱلْخَيْرَ and do good[8]
لَعَلَّكُمْ تُفْلِحُونَ so that you may succeed.[9]*
﴿٧٧﴾
وَجَٰهِدُوا۟ 78. And fight[10]
فِى ٱللَّهِ in the cause of Allah
حَقَّ جِهَادِهِۦ ۚ the due fighting[11] for Him.
هُوَ ٱجْتَبَىٰكُمْ He has selected[12] you
وَمَا جَعَلَ عَلَيْكُمْ and has not set on you
فِى ٱلدِّينِ in the matter of the *dîn*
مِنْ حَرَجٍ ۚ any difficulty[13] –
مِّلَّةَ أَبِيكُمْ the religion[14] of your father
إِبْرَٰهِيمَ ۚ Ibrâhîm.
هُوَ سَمَّىٰكُمُ He[15] designated you

1. بين أيديهم ***bayna 'aydîhim*** [lit. between their hands] is an idiom meaning "before or in front of them". See at 7:17, p. 470, n. 10.
2. i. e., what will happen to them in future. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 19:64, p. 967, n. 6.
3. ترجع ***turja'u*** = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 8:44, p. 563, n. 9).
4. i. e., for final judgement and award of rewards or punishment. أمور ***'umûr*** (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 9:48, p. 598, n. 6.
5. اركعوا ***irka'û*** = you (all) bow , bend the body in prayer, kneel down (v. ii. m. pl. imperative from *raka'* [*rukû'*], to bow. See at 2:43, p. 22, n. 3).
6. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 21:92, p. 1038, n. 2).
7. i. e., your Lord Allah Alone.
8. i. e., deeds approved by the Qur'ân and *sunnah*.
9. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*), to split. See at 8:45, p. 563, n. 13).
*** One should prostrate oneself to Allah on reading this *'âyah*.**
10. i. e., against enemies of Islam, against evil propensities and against devil (*Satan*)). جاهدوا ***jâhidû*** = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 9:86, p. 614, n. 9).
11. i. e., with sincere intentions to further the cause of Allah and to the best of abilities.
12. i. e., He has selected you the Muslims to carry the message and establish this *dîn* of *Islâm*. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 20:122, p. 1006, n. 13).
13. i. e., in abiding by its injunctions. حرج ***ḥaraj*** = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 9:91, p. 616, n. 10.
14. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 16:123, p. 870, n. 4).
15. i. e. , Allah designated.

ٱلْمُسْلِمِينَ مِن قَبْلُ	"Muslims" before;
وَفِى هَٰذَا	and in this,[1]
لِيَكُونَ ٱلرَّسُولُ	that the Messenger might be
شَهِيدًا عَلَيْكُمْ	a witness[2] over you
وَتَكُونُوا۟	and that you might be
شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ	witnesses over mankind.
فَأَقِيمُوا۟ ٱلصَّلَوٰةَ	So duly perform[3] the prayer
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay *zakâh*
وَٱعْتَصِمُوا۟ بِٱللَّهِ	and hold fast[4] to Allah.
هُوَ مَوْلَىٰكُمْ ۖ	He is your Friend-Protector;
فَنِعْمَ	and Excellent is
ٱلْمَوْلَىٰ	the Friend-Protector
﴿٧٨﴾ وَنِعْمَ ٱلنَّصِيرُ	and Excellent is the Helper.[5]

1. i. e., in this Qur'ân.

2. i. e., on the Day of Judgement, to the effect that he has duly delivered the message he was entrusted with. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 22:78, p 1074, n. 2).

3. أقيموا *'aqîmû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 10:87, p. 668, n. 4).

4. اعتصموا *i'taṣimû* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'taṣama*, form VIII of *'aṣama* [*'aṣm*], to restrain, to protect. See at 3:103, p. 196, n. 4).

5. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 22:71, p. 1070, n. 10).

23. *SÛRAT AL-MU'MINÛN* (The Believers)
Makkan: 118 *'âyahs*

This is a Makkan *sûrah.* Its first eleven *'âyahs* describe the characteristics of believers and the rewrad that awaits them. The *sûrah* is nameed after them — The Believers (*Al-Mu'minûn*).

Like the other Makkan *sûrahs* this *sûrah* also deals with the fundamentals of the faith, *tahwhîd* (monotheism), *risâlah* (Messengership), Resurrection and Judgement. These themes are brought home by drawing attention to Allah's creation of man through different stages in the mother's womb, His creation of the heaven and the earth, His sending down of rains and growing plants, trees and fruits and His providing of domestic animals with various benefits for man, together with an emphasis on the fact that man shall die and shall be raised up on the Day of Resurrection.

The theme of *risâlah* is emphasized with reference to the accounts of some Prophets like Nûh, Hûd, Mûsâ and 'Îsâ, peace be on them, pointing out that all these Prophets delivered the same message of monotheism, that all of them were disbelieved and opposed by their respective peoples and that all of them were helped and rescued by Allah. Reference is then made to the similar unbelief and opposition of the Makkan leaders to the message delivered to them. The *sûrah* ends by referring once again to the inevitability of the Resurrection and to the fact that man will not have a second chance to return to the worldy life and make amends for his lapses and mistakes.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ أَفْلَحَ 1. Successful shall indeed

ٱلْمُؤْمِنُونَ ﴿١﴾ be[1] the believers[2] —

ٱلَّذِينَ هُمْ 2. Who are

فِي صَلَاتِهِمْ in their prayers

خَٰشِعُونَ ﴿٢﴾ submissive;[3]

وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ 3. And who from vanity[4]

مُعْرِضُونَ ﴿٣﴾ turn away;[5]

وَٱلَّذِينَ هُمْ 4. And who

1. i. e., in the hereafter. أفلح *'aflaḥa* = he succeeded, prospered (v. iii. m. s. past in form IV of *falaḥa* [*falḥ*), to split. See at 20:64, p. 990, n. 1).

2. The characteristics of the believers who will be successful are described in the following *'âyah.*

3. i. e., with their mind and body. خاشعون ***khâshi'ûn*** (pl.; s. *khâshi'*) = the submissive ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See *khâshi'în* at 21:90, p. 1037, n. 12).

4. i. e., vain and useless talks and deeds, including falsehood, *shirk* and sins (Ibn Kathîr, V, 457). لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 19:62, p. 966, n. 11.

5. معرضون ***mu'riḍûn*** (pl.; sing. *mu'riḍ*) = those who turn away/ avert/ fall back (active participle from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, to appear, to show. See at 21:42, p. 1024, n. 2).

لِلزَّكَوٰةِ in respect of *zakâh*[1]
فَٰعِلُونَ ﴿٤﴾ are doers;[2]

وَٱلَّذِينَ هُمْ 5. And who,
لِفُرُوجِهِمْ of their praivate parts,[3]
حَٰفِظُونَ ﴿٥﴾ are protectors;[4]

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ 6. Except unto their spouses[5]
أَوْ مَا مَلَكَتْ or whom their right hands
أَيْمَٰنُهُمْ فَإِنَّهُمْ own;[6] for they are then
غَيْرُ مَلُومِينَ ﴿٦﴾ not blameworthy;[7]

فَمَنِ ٱبْتَغَىٰ 7. But whoever seeks[8]
وَرَآءَ ذَٰلِكَ beyond that,
فَأُو۟لَٰٓئِكَ such ones are
هُمُ ٱلْعَادُونَ ﴿٧﴾ the transgressors[9]—

وَٱلَّذِينَ هُمْ 8. And those who,
لِأَمَٰنَٰتِهِمْ in respect of their trusts[10]
وَعَهْدِهِمْ and their covenant.[11]
رَٰعُونَ ﴿٨﴾ are keepers;[12]

وَٱلَّذِينَ هُمْ 9. And who are

1. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 19:55, p. 964, n. 9.

2. i. e., regular payers.

3. فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures.

4. i. e., by abstaining from unlawful sexual enjoyment. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, protectors, wardens (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See at 15:9, p. 809, n. 4).

5. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife. See at 20:53, p. 987, n. 4.

6. i. e., slave maids. This provision has to be understood in conjunction with 4:24-25. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 16:71, p. 850, n. 3).

7. ملومين ***malûmîn*** (pl.; acc./gen. of *malûmûn*; s. *malûm*) = those blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malûm/malâmah*], to blame. See *malûm* at 17:39, p. 885, n. 5).

8. ابتغى ***ibtaghâ*** = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ'*], to seek. See *yabtaghûna* at 17:57, p. 891, n. 1).

9. عادون ***'âdûn*** (pl.; s. *'âdin*) aggressors, those who are disobedient, inimical, transgressors (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See *'âdin* at 16:115, p. 867, n. 12).

10. This is in continuation of the description of the believers who will succeed. أمانات ***'amânât*** (pl.; s. أمانة *'amânah*) = trusts, things deposited in trust. See at 8:26, p. 556, n. 2.

11. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, commitment. See at 9:4, p.578, n. 2.

12. i.e., they properly keep and discharge. راعون ***râ'ûn*** (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard).

عَلَىٰ صَلَوٰتِهِمْ on their prayers
يُحَافِظُونَ ﴿٩﴾ constant.[1]

أُو۟لَٰٓئِكَ هُمُ 10. Such ones are
ٱلْوَٰرِثُونَ ﴿١٠﴾ the inheritors[2] —

ٱلَّذِينَ 11. Who
يَرِثُونَ ٱلْفِرْدَوْسَ will inherit[3] the *Firdaws*.[4]
هُمْ فِيهَا They in there
خَٰلِدُونَ ﴿١١﴾ shall abide for ever.[5]

وَلَقَدْ خَلَقْنَا 12. Indeed We created
ٱلْإِنسَٰنَ مِن man out of
سُلَٰلَةٍ مِّن طِينٍ a breed[6] of clay.[7]
﴿١٢﴾

ثُمَّ جَعَلْنَٰهُ 13. Then We set[8] him
نُطْفَةً as a drop[9]
فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾ in a resting place[10] secure.[11]

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ 14. Then We made the drop
عَلَقَةً a sticking clot;[12]
فَخَلَقْنَا ٱلْعَلَقَةَ then We made the clot
مُضْغَةً a fleshy lump;[13]

1. يحافظون ***yuḥâfiẓûna*** = they keep up, maintain, sustain, preserve, observe, uphold, are watchful, constant (v. iii. m. pl. impfct. from *ḥâfiẓa*, to keep up, maintain, form III of *ḥafiẓa* [*ḥifẓ*], to preserve. at 6:92, p. 429, n. 2).

2. i. e., of *jannah*, as mentioned in the next *'âyah*.
وارثون ***wârithûn*** (pl.; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 15:23, p. 812, n. 7).

3. يرثون ***yarithûna*** = they inherit, are heir to (v. iii. m. pl. impfct. from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*], to inherit. See at 7:100, p. 504, n. 7. See also n. 2 above).

4. i. e., the best of paradise.

5. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 21:99, p. 1040, n. 2).

6. سلالة ***sulâlah*** (s.; pl. *sulâlât*) = progeny, offspring, family, race, strain, breed, stock.

7. i. e., in the first instance. طين ***ṭîn*** = clay, soil. See at 17:61, p. 893, n. 2.

8. This and the next *'âyah* describe the different stages through which Allah creates man in the mother's womb. جعلنا ***ja'alnâ*** = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 21:70, p. 1031, n. 2).

9. i. e., of the parents. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 22:5, p. 1046, n. 1.

10. i. e., in the mother's womb. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 14:26, p. 798, n. 4.

11. مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, secure. distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

12. علقة ***'alaqah*** = sticking clot. See at 22:5, p. 1046, n. 2.

13. مضغة ***muḍghah*** = fleshy lump. See at 22:5, p. 1046, n. 3.

فَخَلَقْنَا ٱلْمُضْغَةَ then We made the lump
عِظَٰمًا bones;[1]
فَكَسَوْنَا ٱلْعِظَٰمَ then We clothed[2] the bones
لَحْمًا with flesh;[3]
ثُمَّ أَنشَأْنَٰهُ then We produced[4] him
خَلْقًا ءَاخَرَ as another creature[5].
فَتَبَٰرَكَ ٱللَّهُ So Blessed is Allah,
أَحْسَنُ ٱلْخَٰلِقِينَ the Best Creator.
١٤
ثُمَّ إِنَّكُم 15. Then verily you
بَعْدَ ذَٰلِكَ shall after that
لَمَيِّتُونَ ١٥ be dead.[7]
ثُمَّ إِنَّكُمْ 16. Then surely you shall
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection[8]
تُبْعَثُونَ ١٦ be raised.[9]
وَلَقَدْ خَلَقْنَا 17. And We indeed created
فَوْقَكُمْ above[10] you
سَبْعَ طَرَآئِقَ seven ways;[11]
وَمَا كُنَّا and We have not been
عَنِ ٱلْخَلْقِ about the creation
غَٰفِلِينَ ١٧ unmindful.[12]

1. عظام *'iẓâm* (sing. *'aẓm*) = bones. See at 17:98, p. 905, n. 8.

2. كسونا ***kasawnâ*** = we clothed, dressed, covered, clothe). See *naksû* at 2:259, p. 135, n. 7. draped (v. i. pl. impfct. from *kasâ* [*kasw/kasy*], to clothe). See *naksû* at 2:259, p. 135, n. 7.

3. لحم ***laḥm*** (pl. *luḥûm*) = meat, flesh. See at 16:14, p. 831. n. 6.

4. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 21:11, p. 1015, n. 7).

5. i. e., as an individual being separate from the mother. خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 20:50, p. 986, n. 4.

6. The emphasis is on the fact that Allah Who creates man and makes him pass through different stages in life and then causes him to die is quite Capable of reviving and resurrecting him. ميتون ***mayyitûn*** (pl.; s. *mayyit*) = dead, lifeless, inanimate.

8. قيامة ***qiyâmah*** = resurrection, upheaval.

9. تبعثون ***tub'athûna*** = you are resurrected, raised, raised up, revived, sent out (v. ii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See *yub'athûna* at 16:21, p. 833, n. 6).

10. فوق ***fawq*** = above, over, on top. See at 2:212, p. 102, n. 2.

11. i. e., seven heavens. They are routes for the heavenly bodies as well as for the created beings. طرائق *ṭarâ'iq* (pl.; s. *ṭarîqah*) = ways, means, nethods, systems, procedures.

12. غافلين ***ghâfilîn*** (pl.; acc./gen. of *ghâfilûn*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See at 12:3, p. 723, n.1.

وَأَنزَلْنَا	18. And We send down[1]
مِنَ ٱلسَّمَآءِ	from the sky
مَآءًۢ بِقَدَرٍ	water in meausre;[2]
فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ	then We lodge[3] it in the earth.
وَإِنَّا	And We indeed are
عَلَىٰ ذَهَابٍۭ بِهِۦ	in taking it away
لَقَٰدِرُونَ ﴿١٨﴾	All-Capable.
فَأَنشَأْنَا	19. Thus We produce[4]
لَكُمْ بِهِۦ جَنَّٰتٍ	for you therewith orchards[5]
مِّن نَّخِيلٍ وَأَعْنَٰبٍ	of date palm[6] and grapes.[7]
لَّكُمْ فِيهَا فَوَٰكِهُ	For you therein are fruits[8]
كَثِيرَةٌ	in abundance,
وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾	and of these you eat.
وَشَجَرَةً تَخْرُجُ مِن	20. And a tree coming out[9]
طُورِ سَيْنَآءَ	of the Mount Sinai,
تَنۢبُتُ بِٱلدُّهْنِ	growing[10] with oil[11]
وَصِبْغٍ	and a condiment[12]
لِّلْءَاكِلِينَ ﴿٢٠﴾	for the consumers.[13]
وَإِنَّ لَكُمْ	21. And indeed you have
فِى ٱلْأَنْعَٰمِ لَعِبْرَةً	in the livestock[14] a lesson.[15]

1. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 22:5, p. 1047, n. 1).
2. i. e., according to the needs of the creation. قدر ***qadar*** (s.; pl. *'aqdâr*) = measure, degree, worth, divine decree. See *qadr* at 20:40, p. 984, n. 7.
3. أسكنا *'askannâ* = we lodged, settled, made (someone) inhabit (v. i. pl. past from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *'askantu* at 14:137, p. 800, n. 13).
4. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:14, p. 1078, n. 4).
5. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 22:14, p. 1050, n. 2.
6. نخيل ***nakhîl*** = palm, date palm. See at 18:32, p. 923, n. 13.
7. أعناب ***'a'nâb*** (pl.; sing. *'inab*) = grapes, vines. See at 16:11, p. 830, n. 10.
8. فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits.
9. i. e., We produce a tree sprouting from the Mount Sinai. The allusion is to the olive tree. تخرج ***takhruju*** = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See at 20:22, p. 980, n. 11).
10. تنبت ***tanbutu*** = she grows, sprouts (v. iii. f. s. impfct. from *nabata* [*nabt*], to grow, to sprout. See *'anbatat* at 22:5, p. 1047, n. 4).
11. دهن *duhn* (s.; pl. *'ad-hân*) = oil (edible), fat, grease.
12. صبغ ***ṣibgh*** (s.; pl. *'aṣbâgh*) = colour, pigment, dye, condiment. See *ṣibghah* at 2:138, p. 65, n. 7.
13. آكلين ***'âkilîn*** (pl.; acc./gen. of *'âkilûn*; s. *'âkil*) = consumers, eaters, devourers (act. participle from *'akl* [*'akl/ma'kal*], to eat. See *'akalâ* at 20:121, p. 1006, n. 5).
14. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 22:34, p. 1057, n. 11.
15. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice. See at 16:66, p. 847, n. 16.

نُسْقِيكُم We give you a drink[1]
مِّمَّا فِي بُطُونِهَا of what is in their bellies;[2]
وَلَكُمْ فِيهَا and you have in them
مَنَافِعُ كَثِيرَةٌ benefits[3] many;
وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ and of them you eat.[4]

وَعَلَيْهَا 22. And on them
وَعَلَى الْفُلْكِ and on the ships[5]
تُحْمَلُونَ ﴿٢٢﴾ you are carried.[6]

Section (*Rukû'*) 2

وَلَقَدْ أَرْسَلْنَا 23. And indeed We sent out[7]
نُوحًا إِلَىٰ قَوْمِهِ Nûh to his people;
فَقَالَ يَا قَوْمِ and he said: "O my people,
اعْبُدُوا اللَّهَ worship[8] Allah.
مَا لَكُم مِّنْ إِلَٰهٍ You do not have any god
غَيْرُهُ other than He.[9]
أَفَلَا Will you not then
تَتَّقُونَ ﴿٢٣﴾ be on your guard.[10]

فَقَالَ الْمَلَأُ 24. But there said the chiefs[11]
الَّذِينَ كَفَرُوا who disbelieved

1. نسقي ***nusqî*** = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 16:66, p. 848, n. 1).

2. i. e., milk, which is a wonderful gift of Allah through some domestic animals, deserving reflection and getting lesson from. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 16:78, p. 853, n. 2.

3. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 22:33, p. 1057, n. 4.

4. i. e., their meat.

5. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 22:65, p. 1068, n. 9.

6. تحملون ***tuḥmalûna*** = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *ḥamala* [*ḥaml*], to carry. See *yaḥmilu* at 20:111, p. 1003, n. 11).

7. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:107, p. 1042, n. 3).

8. اعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 22:77, p. 1073, n. 6).

9. Nûh, peace be on him, called his people to monotheism (*tawhîd*), shunning *shirk* and imaginary gods.

10. i. e., against Allha's displeasure and punishment. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 16:52, p. 844, n. 6).

11. It is the leading men of society having vested interests who always oppose the call to reform and the truth. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notables. See at 12:43, p. 718, n. 11).

مِن قَوْمِهِۦ	of his people:
مَا هَٰذَآ	"This one is naught
إِلَّا بَشَرٌ مِّثْلُكُمْ	but a human being[1] like you
يُرِيدُ أَن يَتَفَضَّلَ	intending[2] to get precedence[3]
عَلَيْكُمْ	over you;
وَلَوْ شَآءَ ٱللَّهُ	and were Allah to will,
لَأَنزَلَ	He would have sent down[4]
مَلَٰٓئِكَةً	angels.
مَّا سَمِعْنَا بِهَٰذَا	We have not heard[5] of this
فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ﴿٢٤﴾	among our fathers of old."
إِنْ هُوَ إِلَّا رَجُلٌۢ	25. "He is not but a man
بِهِۦ جِنَّةٌ	having in him madness.[6]
فَتَرَبَّصُوا۟ بِهِۦ	So wait and watch[7] him
حَتَّىٰ حِينٍ ﴿٢٥﴾	till a time."
قَالَ رَبِّ	26. He said: "My Lord,
ٱنصُرْنِى	help[8] me;
بِمَا كَذَّبُونِ ﴿٢٦﴾	for that they disbelieve[9] me."
فَأَوْحَيْنَآ	27. So We communicated[10]
إِلَيْهِ أَنِ ٱصْنَعِ	to him that you build[11]
ٱلْفُلْكَ بِأَعْيُنِنَا	the ark[12] under Our Eyes

1. بشر ***bashar*** = man, human being, mankind. See at 19:26, p. 957, n. 3.

2. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 7:110, p. 507, n. 9).

3. يتفضل ***yatafaḍḍala(u)*** = he pleases, gets precedence /superiority/excellence (v. iii. m. s. impfct. from *tafaḍḍala*, form V of *faḍala/ faḍila*[*faḍl*], to be surplus, to excel. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *faḍḍalnâ* at 17:70, p. 896, n. 4).

4. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 22:63, p. 1068, n. 1).

5. سمعنا ***sami'nâ*** = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 8:31, p. 557, n. 6).

6. جنة ***jinnah***= insanity, madness, possession. See at 7:185, p. 537, n. 6.

7. تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 20:135, p. 1011, n. 6).

8. انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 3:147, p. 212, n. 13).

9. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 21:77, p. 1033, n. 1).

10. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 21:73, p. 1031, n. 11. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

11. اصنع ***iṣna'*** = manufacture, construct, build, make (v. ii. m. s. imperative from *sana'a* [*ṣun'/ṣun'/ṣanî'*], to do, make, manufacture. See at 11:37, p. 691, n. 2).

12. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 23:21, p. 1080, n. 5.

وَوَحْيِنَا	and Our instruction.
فَإِذَا جَآءَ	Then when there comes
أَمْرُنَا	Our Command[1]
وَفَارَ ٱلتَّنُّورُ	and gushes forth[2] the oven,[3]
فَٱسْلُكْ فِيهَا	enter[4] into it
مِن كُلٍّ	of every being
زَوْجَيْنِ ٱثْنَيْنِ	pairs[5] in twos,
وَأَهْلَكَ إِلَّا مَن	and your family,except those
سَبَقَ عَلَيْهِ	on whom has preceded[6]
ٱلْقَوْلُ مِنْهُمْ	the word[7] from among them;
وَلَا تُخَٰطِبْنِى	and address[8] Me not
فِى ٱلَّذِينَ ظَلَمُوٓا۟	about those who trangressed.
إِنَّهُم مُّغْرَقُونَ	Verily they will be drowned.[9]
﴿٢٧﴾	
فَإِذَا ٱسْتَوَيْتَ	28.Then when you get settled,[10]
أَنتَ وَمَن مَّعَكَ	you and those with you,
عَلَى ٱلْفُلْكِ فَقُلِ	on the ark, say:
ٱلْحَمْدُ لِلَّهِ	"All the parise is for Allah
ٱلَّذِى نَجَّىٰنَا مِنَ	Who has rescued[11] us from
ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٢٨﴾	the trangressing people."
وَقُل رَّبِّ	29. And say; "My Lord,
أَنزِلْنِى	get me down

1. i. e., command for the punishment of the sinful people. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 20:90, p. 998, n. 4.

2. فار *fâra* = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from *fawr/fawrân*, to gush forth. See at 11:40, p. 692, n. 2).

3. i. e., the deluge and inundation will start, water gushing forth even through the pit for baking bread. تنور *tannûr* (s.; pl. *tanânîr*) = baking oven, pit for baking bread. See at 11:40, p. 692, n. 3.

4. اسلك *usluk* = you insert, enter {in the transitive sense}; also follow, behave, travel (v. ii. m. s. imperative from *salaka* [*salk/sulûk*], to insert, to follow. See *uslukî* at 16:69, p. 848, n. 12).

5. i. e., male and female. زوجين *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 11:40, p. 692, n. 5.

6. سبق *sabaqa* = he or it preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 20:99, p. 1000, n.13).

7. i. e., the decree of punishment for their unbelief and disobedience, like the wife and son of Nûh, peace be on him.

8. لا تخاطب *lâ tukhâṭib* = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from *khâṭaba*, form III of *khaṭaba* [*khuṭbah/ khaṭâbah*], to make a speech. See at 11:37, p. 691, n. 6).

9. مغرقون *mughraqûn* (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 11:37, p. 691, n.7).

10. استويت *istawayta* = you became even (i. e., took position, got settled), straight, equal, regular, upright (v. ii. m. s. past in form *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 13:2, p. 763, n. 7).

11. نجى *najjâ* = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 17:67, p. 895, n. 2).

مُنزَلًا to a place of landing[1]

مُّبَارَكًا full of blessings;[2]

وَأَنتَ خَيْرُ for You are the Best

ٱلْمُنزِلِينَ ﴿٢٩﴾ of those who bring down.[3]

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ 30. Verily therein are signs;[4]

وَإِن كُنَّا and indeed We are wont to

لَمُبْتَلِينَ ﴿٣٠﴾ put to test.[5]

ثُمَّ أَنشَأْنَا 31. Then We raised[6]

مِنۢ بَعْدِهِمْ after them

قَرْنًا ءَاخَرِينَ ﴿٣١﴾ a generation[7] of others.

فَأَرْسَلْنَا فِيهِمْ 32. And We sent in their midst

رَسُولًا مِّنْهُمْ a Messenger out of them,

أَنِ ٱعْبُدُوا۟ ٱللَّهَ that you worship[8] Allah;

مَا لَكُم مِّنْ إِلَٰهٍ you do not have any god

غَيْرُهُۥٓ other than He.[9]

أَفَلَا Will you not then

تَتَّقُونَ ﴿٣٢﴾ be on your guard?[10]

Section (*Tukû'*) 3

وَقَالَ ٱلْمَلَأُ 33.And there said the chiefs[11]

مِن قَوْمِهِ ٱلَّذِينَ of his people who

1. منزل ***munjal*** = place of landing, place where something is sent down, that which is sent down (pass. participle from *anjala*, form IV of *najala* [*nujûl*], to come down, to get down. See *'anjala* at 23:24, p. 1081, n. 4.

2. مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 21:50, p. 1026, n. 9).

3. منزلين ***munjilîn*** (pl.; acc./gen. of *munjilûn*; s. *munjil)* = those who send down, bring down (act. participle from *'anjala*. See n. 1 above).

4. i. e., the punishment inflicted on the sinful and the rescuing of His Messenger and the believers by Allah are pointers to the truth delivered by the Prophet, peace and blessings of Allah be on him.

5. i. e. by sending Messengers with clear messages. مبتلين ***mubtalîn*** (pl.; acc./gen. of *maubtalûn*; s. *mubtalin*) = testers, those who put to test/trial (act. participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ'*], to test, to try). See *mubtalin* at 2:249, p. 126, n. 6).

6. أنشأنا ***'ansha'nâ*** = we produced, brought in to being, caused to rise, instituted, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nasi '/ nushû'/ nash'ah*], to rise, to emerge. See at 23:18, p. 1079, n. 4).

7. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 19:74, p. 970, n. 2.

8. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 23:23, p. 1080, n. 8).

9. The same message of monotheism (*tawhîd*) was delivered by every Messenger of Allah.

10. i. e., against Allah's displeasure and punishment, by worshipping Him Alone to the exclusion of all others. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:23, p. 1080, n. 10).

11. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notable. See at 23:24, p. 1080 n. 11).

كَفَرُوا۟ وَكَذَّبُوا۟ disbelieved and cried lies[1] to
بِلِقَآءِ ٱلْـَٔاخِرَةِ the meeting[2] in the hereafter,
وَأَتْرَفْنَٰهُمْ and whom We had put in
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا luxury[3] in this wordly life:
مَا هَٰذَآ إِلَّا "This one is naught but
بَشَرٌ مِّثْلُكُمْ a human being[4] like you,
يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ eating[5] of what you eat
وَيَشْرَبُ مِمَّا and drinking of what
تَشْرَبُونَ ﴿٣٣﴾ you drink."[6]

وَلَئِنْ أَطَعْتُم 34. "And if you obey[7]
بَشَرًا مِّثْلَكُمْ a human being like you,
إِنَّكُمْ إِذًا you shall then indeed be
لَّخَٰسِرُونَ ﴿٣٤﴾ loosers."[8]

أَيَعِدُكُمْ 35. "Does he promise[9] you
أَنَّكُمْ إِذَا مِتُّمْ that when you died and
وَكُنتُمْ تُرَابًا وَعِظَٰمًا became dust[10] and bones,[11]
أَنَّكُم that you would be
مُّخْرَجُونَ ﴿٣٥﴾ brought out?"[12]

هَيْهَاتَ هَيْهَاتَ ۞ 36. "How preposterous[13]
لِمَا تُوعَدُونَ ﴿٣٦﴾ is what you are promised!"[14]

1. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:26, p. 1081, n. 9).

2. لقاء ***liqâ'*** = meeting, encounter. See at 18:110, p. 949, n. 7.

3. أترفنا ***'atrafnâ*** = we put in affluence, made rich, gave opulence, provided with luxury (v. i. pl. past from *'atrafa*, from IV of *tarifa*, to live in luxury. See *'utriftum* at 21:13, p. 1015, n. 12).

4. بشر ***bashar*** = man, human being, mankind. See at 23:24, p. 1081, n. 1.

5. يأكل ***ya'kulu*** = he eats, consumes, devours (v. iii. m. s. impfct. from *'akala* [*'akl/ma'kal*], to eat. See *ya'kulâ* at 20:121, p. 591, n. 5).

6. تشربون ***tashrabûna*** = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See *shariba* at 2:249, p. 126, n. 8).

7. أطعتم ***'aṭa'tum*** = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 6:121, p. 442, n. 7).

8. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 16:09, p. 865, n. 1).

9. يعد ***ya'idu*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 8:548, n. 10).

10. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 22:5, p. 1045, n. 13.

11. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 22:14, p. 1078, n. 1.

12. i. e., brought out alive. مخرجون ***mukhrajûn*** (pl.; s. *mukhraj*) = those evicted, driven out, removed, brought out (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See *mukhrajîn* at 15:48, p. 817, n. 9).

13. هيهات ***hayhât*** = how preposterous/wrong, far from the mark.

14. توعدون ***tû'adûna*** = you are promised (v. ii. m. pl. impfct. passive form *wa'ada* [*wa'd*], to promise. See *wa'ada* at 22:72, p. 1071, n. 10).

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

37. "There is naught but this our wordly life. We die[1] and we live[2] and we are not to be resurrected."[3]

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

38. "He is none but a man who has fabricated[4] against Allah a lie;[5] and we are not going to believe him."

قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾

39. He said: "My Lord, help[6] me for that they disbelieve[7] me."

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

40. He said: "After a little while they shall become[8] repentant."[9]

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُثَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

41. So there seized[10] them the blast[11] rightly and We made them a scum.[12] So away with the people committing transgression.

1. Death is mentioned first to mean that the parents die and their children live. نموت ***namûtu***= we die, expire (v. i. pl. impfct. from *mâta* [*mâta* [*mawt*], to die. See *yamûtûna* at 4:18, p. 246, n. 8).

2. نحيا ***nahyâ*** = we live (v. i. pl. impfct. from *ḥayiya* [*ḥayah*], to live. See *yaḥyâ* at 20:74, p. 993, n. 2).

3. مبعوثين ***mab'ûthîn*** (pl.; acc./gen. of *mab'ûthûn*; s. *mab'ûth*) = those resurrected, raised, raised up, sent out, delegated (passive participle from *ba'atha* [*ba'th*], to send, to raise). See *mab'ûthûn* at 17:98, p. 905, n. 10).

4. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 21:5, p. 1013, n. 9).

5. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 18:5, p. 911, n. 11.

6. انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*nasr/nuṣûr*], to help, to give victory. See at 23:26, p. 1081, n. 8).

7. كذبوا ***kadhdhabû*** (*+nî/ni*) = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:33, p. 1084, n. 1).

8. ليصبحن ***la yuṣbiḥunna*** = they shall be, will surely become (v. iii. m. pl. impfct. emphatic from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *tuṣbiḥu* at 22:63, p. 1068, n. 2).

9. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn;* s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 5:52, p. 356, n. 9).

10. أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 15:83, p. 824, n. 5).

11. The allusion is either to the Thamûd people (see 11:67) or to the people of Lût, peace be on him (see 15:73) or to both. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 15:73, p. 822, n. 7).

12. i. e., completely ruined and worthless. غثاء ***ghuthâ'*** = scum, froth.

ثُمَّ أَنشَأْنَا 42. Then We raised[1]
مِن بَعْدِهِمْ after them
قُرُونًا آخَرِينَ ﴿٤٢﴾ generations[2] of others.

مَا تَسْبِقُ 43. There cannot advance[3]
مِنْ أُمَّةٍ أَجَلَهَا any people its appointed time[4]
وَمَا يَسْتَأْخِرُونَ ﴿٤٣﴾ nor can they make a delay.[5]

ثُمَّ أَرْسَلْنَا 44. Then We sent out
رُسُلَنَا تَتْرَا Our Messengers in succession.[6]
كُلَّ مَا جَاءَ Each time there came
أُمَّةً رَسُولُهَا to a people[7] their Messenger
كَذَّبُوهُ they cried lies[8] to him.
فَأَتْبَعْنَا So We caused to follow[9]
بَعْضَهُم بَعْضًا some of them the others
وَجَعَلْنَاهُمْ أَحَادِيثَ and made them tales.[10]
فَبُعْدًا لِّقَوْمٍ So away[11] with the people
لَّا يُؤْمِنُونَ ﴿٤٤﴾ that do not believe.

ثُمَّ أَرْسَلْنَا مُوسَىٰ 45. Then We sent out Mûsâ
وَأَخَاهُ هَارُونَ and his brother Hârûn
بِآيَاتِنَا with Our signs[12] and an
وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ authority[13] quite clear.

1. أنشأنا ***'ansha'nâ*** = we produced, brought into being, caused to rise, raised (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:30, p. 1084, n. 6).
2. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 20:128, p. 1008, n. 9.
3. تسبق ***tasbiqu***= she or it forestalls, precedes, advances, anticipates, happens or acts before (v. iii. f. s. impfct. from *sabaqa* [*sabq*], to be or act before. See at 15:5, p. 808, n. 5).
4. i. e., the time for its punishment and destruction. أجل ***'ajal*** (pl. *'âjâl*) = term, date, deadline. See at 22:33, p. 1057, n. 5.
5. يستأخرون ***yasta'khirûna*** = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from *'akhr*. See at 16:60, p. 846, n. 11)
6. تترى ***tatrâ*** = in succession, one after another, successively.
7. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 22:67, p. 1069, n. 7.
8. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:39, p. 1085, n. 7).
9. i. e., in punishment and destruction. أتبعنا ***'atba'nâ*** = we caused to follow, followed, pursued, subordinated (v. i. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See *'atba'a* at 20:78, p. 994, n. 6).
10. i. e., there remained nothing of them except talks about them. أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 12:101, p. 759, n. 4.
11. بعد ***bu'd*** (s.; pl. *'ab'âd*) = distance, remoteness. *bu'dan li* is an idiom meaning : away with.
12. i. e., with a number of miracles. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 22:57, p. 1066, n. 2.
13. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 22:71, p. 1070, n. 7.

إِلَىٰ فِرْعَوْنَ 46. To the Pharaoh
وَمَلَإِيْهِۦ and his chiefs;[1]
فَٱسْتَكْبَرُوا۟ but they turned arrogant[2]
وَكَانُوا۟ قَوْمًا and were a people
عَالِينَ ﴿٤٦﴾ self-exulting.[3]

فَقَالُوٓا۟ 47. So they said:
أَنُؤْمِنُ "Shall we believe
لِبَشَرَيْنِ مِثْلِنَا in two human beings[4] like us
وَقَوْمُهُمَا لَنَا while their people are to us
عَٰبِدُونَ ﴿٤٧﴾ subservient?[5]

فَكَذَّبُوهُمَا 48. Hence they cried lies[6] to
فَكَانُوا them so they were
مِنَ ٱلْمُهْلَكِينَ of those destroyed."[7]
﴿٤٨﴾

وَلَقَدْ ءَاتَيْنَا 49. And We indeed gave
مُوسَى ٱلْكِتَٰبَ Mûsa the Book[8] that they
لَعَلَّهُمْ يَهْتَدُونَ might receive guidance.[9]
﴿٤٩﴾

وَجَعَلْنَا ٱبْنَ 50. And We made the son of
مَرْيَمَ وَأُمَّهُۥٓ Maryam[10] and his mother a
ءَايَةً وَءَاوَيْنَٰهُمَآ sign and gave them shelter[11]

1. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, notable. See at 23:32, p. 1083, n. 11).

2. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 14:21, p. 794, n. 4).

3. i. e., tyrannical and oppressive عالين ***'âlîn*** (pl.; acc./gen. of *'âliyûn* , s. *'âlin*) = those who are self-exulting, supercilious, with an air of superiority. See *'âlin* at 10:83, p. 667, n. 4.

4. بشرين ***basharayn*** (dual; acc./gen. of *basharân*; s. *bashar*) = two human beings, two men . See *bashar* at 23:33, p. 1084, n. 4.

5. The reference is to the Children of Isrâ'îl who were then subjects of the Pharaoh. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*) = worshippers, adorers, worshipful, subservient (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 21:84, p. 1035, n. 10).

6. كذبوا ***kadhdhabû*** = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:44, p. 1086, n. 8).

7. They were drowned as they pursued Mûsâ, peace be on him, while he was taking the Children of Isrâ'îl out of Egypt. مهلكين ***muhlakîn*** (pl.; acc./gen. of *muhlakûn*; s. *muhlak*) = those destroyed, annihilated, ruined (pass. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 22:45, p. 1061, n. 13).

8. i. e., the *Tawrâh*.

9. يهتدون ***yahtadûna*** = they receive guidance, find way (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 21:32, p. 1020, n. 10).

10. i. e., 'Îsâ, peace be on him.

11. ءاوينا ***'âwaynâ*** = we gave shelter, lodged, accommodated(v. i. pl. past from *'âwâ*, form IV *of 'awâ* [*awy*], to seek shelter. See *'awâ* at 18:63, p. 935, n. 4).

إِلَىٰ رَبْوَةٍ at a high ground[1]

ذَاتِ قَرَارٍ possessing stability[2]

وَمَعِينٍ ﴿٥٠﴾ and a water spring.[3]

Section (*Rukû'*) 4

يَٰٓأَيُّهَا ٱلرُّسُلُ 51. O the Mesengers,

كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ eat[4] of the good things[5]

وَٱعْمَلُوا۟ صَٰلِحًا and act rightly.[6]

إِنِّى بِمَا تَعْمَلُونَ Verily I am of what you do

عَلِيمٌ ﴿٥١﴾ All-Knowing.

وَإِنَّ هَٰذِهِۦٓ 52. And verily this

أُمَّتُكُمْ the religion[7] of yours

أُمَّةً وَٰحِدَةً is the one religion[8]

وَأَنَا۠ رَبُّكُمْ and I am your Lord.

فَٱتَّقُونِ ﴿٥٢﴾ So be afraid[9] of Me.

فَتَقَطَّعُوٓا۟ 53. But they split up[10]

أَمْرَهُم بَيْنَهُمْ their affair amongst them

زُبُرًا into pieces,[11]

كُلُّ حِزْبٍۭ every sect[12]

بِمَا لَدَيْهِمْ for what is with them

فَرِحُونَ ﴿٥٣﴾ being delighted.[13]

1. i. e., in Bayt al-Maqdis. ربوة ***rabwah*** = high ground, elevated land. See at 2:265, p. 139, n. 1.

2. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 23:13, p. 1077, n. 10.

3. معين ***ma'în*** = spring, source of water. See *'ayn* at 18:86, p. 942, n. 4.

4. The address, though directed to the Messengers, is general and is meant for their followers and believers. كلوا ***kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 7:161, p. 528, n. 1).

5. طيبات ***ṭayyibât*** (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things (things lawful and salutary). See at 20:81, p. 995, n. 1.

6. i. e. , do the good deeds, as enunciated by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maslahah*], to be good, right, proper. See at 11:46, p. 694, n. 4).

7. i. e., the religion conveyed by all the Messengers. أمة ***'ummah*** (pl. امم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 23:43, p. 1086, n. 7.

8. i. e., one and the same religion, Islam.

9. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 11:78, p. 705, n. 12).

10. i. e., the followers of the Prophets disagreed about them and were divided into sects and groups. تقطعوا ***taqaṭṭa'û*** = they split up, were divided, were cut to pieces, severed, disrupted (v. iii. m. pl. past from *taqaṭṭa'a*, form V of *qaṭa'a* [*qaṭ'*], to cut. See at 21:93, p. 1038, n. 4).

11. زبر ***zubur*** (pl.; s, *zubrah*) = pieces, parts, sections.

12. حزب ***ḥizb*** (s.; pl. احزاب *'aḥzâb*) = party, band, group, sect. See at 5:56, p. 358, n. 4.

13. فرحون ***fariḥûn*** (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See at 9:50, p. 599, n. 6).

فَذَرْهُمْ 54. So leave[1] them
فِي غَمْرَتِهِمْ in their perplexity[2]
حَتَّىٰ حِينٍ ﴿٥٤﴾ till a time.

أَيَحْسَبُونَ أَنَّمَا 55. Do they think[3] that in
نُمِدُّهُم بِهِ what We assist[4] them with
مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ of wealth and children[5]

نُسَارِعُ لَهُمْ 56. We rush[6] for them
فِي الْخَيْرَاتِ ۚ in the good things.[7]
بَل لَّا يَشْعُرُونَ ﴿٥٦﴾ Nay, they do not realize.[8]

إِنَّ الَّذِينَ هُم 57. Verily those who are
مِّنْ خَشْيَةِ رَبِّهِم due to the fear[9] of their Lord
مُّشْفِقُونَ ﴿٥٧﴾ worried;[10]

وَالَّذِينَ هُم 58. And who
بِآيَاتِ رَبِّهِمْ in the signs[11] of their Lord
يُؤْمِنُونَ ﴿٥٨﴾ do believe;

وَالَّذِينَ هُم 59. And who
بِرَبِّهِمْ with their Lord
لَا يُشْرِكُونَ ﴿٥٩﴾ do not set partners.[12]

1. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 15:3, p. 807, n. 7).

2. غمرة ***ghamrah*** (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, hardship.

3. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hisbân/ mahsabah/ mahsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

4. نمد ***numiddu*** = we help, assist, aid, support, reinforce, provide, delay, postpone (v. i. pl. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend. See at 17:20, p. 879, n. 7).

5. بنين ***banîn*** (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children. See at 16:72, p. 850, n. 7.

6. نسارع ***nusâri'u*** = we hasten, rush, expedite, make haste, dash, hurry (v. i. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See *yusâri'ûna* at 21:90, p. 1037, n. 9).

7. i. e., particularly in the hereafter. خيرات ***khayrât*** (pl.; sing.خيرة *khayrah*) = good things / deeds. See at 9:88, p. 615, n. 5.

8. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 16:45, p. 842, n.12).

9. خشية ***khashyah*** = fear, dread. See at 21:28, p. 1019, n. 9.

10. مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 21:49, p. 1026, n. 7).

11. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 23:45, p. 1086, n. 12.

12. يشركون ***yushrikûna*** = they set partners, associate, give share (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 16:54, p. 845, n. 1).

وَٱلَّذِينَ يُؤْتُونَ 60. And who give [1]
مَآ ءَاتَوا what they give
وَّقُلُوبُهُمْ وَجِلَةٌ and their hearts are scared[2]
أَنَّهُمْ إِلَىٰ رَبِّهِمْ that they to their Lord
رَٰجِعُونَ ﴿٦٠﴾ are going to return.[3]

أُو۟لَٰٓئِكَ 61. They are the ones who
يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ hasten[4] into the good things
وَهُمْ لَهَا and they for these
سَٰبِقُونَ ﴿٦١﴾ are the forerunners.[5]

وَلَا نُكَلِّفُ 62. And We do not burden[6]
نَفْسًا إِلَّا وُسْعَهَا anyone but to one's capacity;[7]
وَلَدَيْنَا كِتَٰبٌ and with Us is a book[8]
يَنطِقُ بِٱلْحَقِّ that speaks[9] of the truth; and
وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾ they shall not be wronged.[10]

بَلْ قُلُوبُهُمْ 63. Nay, their hearts
فِى غَمْرَةٍ مِّنْ هَٰذَا are in perplexity[11] of this
وَلَهُمْ أَعْمَٰلٌ and they have deeds[12]
مِّن دُونِ ذَٰلِكَ besides that
هُمْ لَهَا عَٰمِلُونَ of which they are the doers.
﴿٦٣﴾

1. i. e., in charity. يؤتون ***yu'tûna*** = they give, bestow, grant (v. iii. m. pl. impfct. from *'âtâ*, form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *'âtaynâ* at 13:35, p. 780, n. 7).

2. i. e., for fear whether their act of charity will be accepted by Allah and taken into account when they return to Him for judgement. وجلة ***wajilah*** (f.; m. *wajil*) = fearful, scared, apprehensive, timorous. See *wajilûn* at 15:52, p. 818, n. 3.

3. i. e., to render an account of their respective deeds. راجعون ***râji'ûn*** (sing. *râji'*) = returning ones, those in the process of returning (active participle from *raja'a* [*rujû'*], to return, to come back. See at 21:93, p. 1038, n.5).

4. يسارعون ***yusâri'ûna*** = they rush, make haste, hasten, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 21:90, p. 1037, n. 9).

5. سابقون ***sâbiqûn*** (pl.; s. *sâbiq*) = th0se preceding, the previous ones, those getting ahead, outstrippers, forerunners (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

6. نكلف ***nukallifu*** = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See at 7:41, p. 480, n. 14).

7. وسع ***wus'*** = capacity, ability, capability, power. See at 7:41, p. 480, n. 15.

8. i. e., a record of deeds.

9. ينطق ***yanṭiqu*** = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See *yanṭiqûna* at 21:63, p. 1029, n. 8).

10. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 17:71, p. 896, n. 8).

11. غمرة ***ghamrah*** (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, hardship. See at 23:54, p. 1089, n. 2.

12. أعمال ***'a'mâl*** (pl.; s. *'amal*) = deeds, acts, activities, doings, practices, performances. See *'amilû* at 22:23, p. 1053, n. 2.

حَتَّىٰٓ إِذَآ أَخَذْنَا — 64. Till when We seize[1]
مُتْرَفِيهِم — their affluent ones[2]
بِٱلْعَذَابِ — with punishment,
إِذَا هُمْ يَجْـَٔرُونَ — lo, they supplicate.[3]
(٦٤)

لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ — 65. Supplicate not today,
إِنَّكُم مِّنَّا — verily you against Us
لَا تُنصَرُونَ (٦٥) — will not be given help.[4]

قَدْ كَانَتْ ءَايَٰتِى — 66. Indeed My signs used
تُتْلَىٰ عَلَيْكُمْ — to be recited[5] to you
فَكُنتُمْ عَلَىٰٓ — but you used to be on your
أَعْقَٰبِكُمْ تَنكِصُونَ — heels[6] turning away.[7]
(٦٦)

مُسْتَكْبِرِينَ بِهِۦ — 67. Being arrogant[8] at that,
سَٰمِرًا — etertaining by night[9]
تَهْجُرُونَ (٦٧) — speaking ill.[10]

أَفَلَمْ يَدَّبَّرُوا۟ — 68. Do they not then reflect[11]
ٱلْقَوْلَ — over the saying
أَمْ جَآءَهُم — or has there come to them
مَّا لَمْ يَأْتِ — what had not come
ءَابَآءَهُمُ ٱلْأَوَّلِينَ — to their fathers of old?
(٦٨)

1. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 7:165, p. 530, n. 2).

2. مترفى ***mutrafî***(*n*) (pl.; acc./gen. of *mutrafûn* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See at 17:16, p. 877, n. 3.

3. i. e., for relief يجئرون ***yaj'arûna*** = they supplicate, pray fervently, moo (v. iii. m. pl. imp fct. from *ja'ara* [*ja'r/ ju'âr*], to supplicate, to moo. See *taj'arûna* at 16:53, p. 844, n. 9).

4. تنصرون ***tunṣarûna*** = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 11:113, p. 718, n. 6).

5. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:72, p. 1071, n. 1).

6. أعقاب ***'a'qâb*** (pl.; sing. *'aqib*) = heels, ends. See at 6:71, p. 420, n. 2).

7. تنكصون ***tankiṣûna*** = you turn away, withdraw, recoil, shrink (v. ii. m. pl. impfct. from *nakaṣa* [*nakṣ/ nukûṣ/ mankaṣ*], to turn away, to shrink. See *nakasa* at 8:48, p. 565, n. 3).

8. مستكبرين ***mustakbirîn*** (pl.; acc./gen. of *mustakbirûn*; s. *mustakbir*) = arrogant, haughty, proud (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See *yastakbirûna* at 21:9, p. 1017, n. 9).

9. سامر ***sâmir*** (s. ; pl. *summâr*) = entertainer, companion in nightly entertainment (act. participle from *samara* [*samr/sumûr*], to chat in the evening or at night).

10. i. e., about the Qur'ân. تهجرون ***tahjurûna*** = you drepart, leave, speak ill/nonsense (v. ii. m. pl. impfct. from *hajara* [*hajr/hijrân*], to emigrate, to speak ill. See at 16:110, p.865, n.2).

11. يدبروا ***yaddabbarû***(*na*) {originally *yatadabbarûna*, *tâ'* and *dâl* having been amalgamated} = the reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. The terminal *nûn* is dropped because of the participle *lam* coming before the verb. See *yatadabbarûna* at 4:82, p. 277, n. 8).

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنكِرُونَ ﴿٦٩﴾

69. Or do they not know[1] their Messenger so that they are of him non-cognizant?[2]

أَمْ يَقُولُونَ بِهِۦ جِنَّةٌ ۚ بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ﴿٧٠﴾

70. Or do they say: "He has in him insanity"?[3] Nay, he has come to them with the truth; but most of them are of the truth disdainful.[4]

وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ﴿٧١﴾

71.And if the truth follows[5] their whims, spolit[6] will surely be the heavens and the earth and all those in them. Nay We have brought them their scripture;[7] but they from their scripture are turning away.[8]

1. The Prophet, peace and blessings of Allah be on him, had since his childhood been known to the Makkans as a person of the highest integrity and honesty so that it was quite unreasonable on their part not to accept his word that he was Allah's Messenger. يعرفوا ***ya'rifû*** (*na*) = they know, recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *ya'rifûna* at 16:83, p. 855, n. 3).

2. منكرون ***munkirûn*** (pl.; s. *munkir*) = non-cognizant, those that pretend not to know, disavow, deny (act. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 21:50, p. 1092, n. 2).

3. جنة ***jinnah***= insanity, madness, possession. See at 23:25, p. 1081, n. 6.

4. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse, disdainful (act. participle from *kariha* [*karh /kurh /karâhah/karâhiyah*], to detest, dislike). See at 11:28, p. 688, n. 3.

5. i. e., conforms to their likes and dislikes. اتبع ***ittaba'a*** = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 8:64, p. 570, n. 10).

6. فسدت ***fasadat*** = she became bad/ rotten/ spoiled/ corrupt/ unsound/ perverted/ vitiated/ depraved (v. iii. f. s. past from *fasada* [*fasâd/fusûd*], to be bad. See *mufsid* at 2:251, p. 128, n. 9).

7. i. e., this Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder; also scripture (*dhikr* is another name for the Qur'ân. See for instance 21:50). See at 20:124, p. 1007, n. 4.

8. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 23:3, p. 1075, n. 5).

أَمْ تَسْـَٔلُهُمْ 72. Or do you ask[1] of them
خَرْجًا a tax?[2]
فَخَرَاجُ رَبِّكَ Then the payment[3] by your Lord
خَيْرٌ وَهُوَ is the best, and He is
خَيْرُ الرَّٰزِقِينَ ﴿٧٢﴾ the Best of providers.

وَإِنَّكَ 73. And indeed you
لَتَدْعُوهُمْ إِلَىٰ are inviting[4] them to
صِرَٰطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ a way[5] straight and right.[6]

وَإِنَّ الَّذِينَ 74. And verily those who
لَا يُؤْمِنُونَ do not believe
بِالْءَاخِرَةِ in the hereafter
عَنِ الصِّرَٰطِ are from the way
لَنَٰكِبُونَ ﴿٧٤﴾ straying away.[7]

وَلَوْ ۞ 75. And even if
رَحِمْنَٰهُمْ We had mercy on them
وَكَشَفْنَا and removed[8]
مَا بِهِم مِّن ضُرٍّ what is with them of distress[9]
لَّلَجُّوا۟ they would have persisted[10]
فِى طُغْيَٰنِهِمْ in their transgression[11]
يَعْمَهُونَ ﴿٧٥﴾ roaming blindly.[12]

1. This *'âyah* is a refutation of any misgivings on the part of unbelievers that the Prophet, peace and blessings of Allah be on him, acted from a motive of personal gain. تسأل ***tas'alu*** = you ask, demand, enquire (v. ii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 12:104, p. 760, n. 2).

2. خرج ***kharj*** = outlay, land tax, expenditure, that which is someone's due.

3. i. e., reward or recompense. خراج ***kharâj*** = land tax, payment out of something.

4. i. e. , inviting purely for their guidance not out of any motive for personal gain. تدعو ***tad'û*** = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *tad'ûna* at 14:9, p. 789, n. 7).

5. صراط ***ṣirâṭ*** = way, path, road. See at 22:55, p. 1065, n. 4.

6. i. e. Islam, the religion of monotheism and absolute submission to Allah Alone. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 22:67, p. 1069, n. 11).

7. ناكبون ***nâkibûn*** (pl.; s. *nâkib*) = those who deviate, wander away, swerve, deflect, veer away, stray away (act. participle from *nakaba* [*nukûb*], to deviate, to swerve).

8. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 21:84, p. 1035, n. 7).

9. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 21:66, p. 1030, n. 4.

10. لجوا ***lajjû*** = they persisted, became obstinate/ stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/ljâj/lajâjah*], to persist, to be stubborn).

11. طغيان ***ṭughyân*** = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 18:80, p.940, n. 8.

12. يعمهون ***ya'mahûna*** = they wander, stray, roam blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 15:72, p. 822, n. 5).

وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُوا۟ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾

76. And indeed We seized them with the punishment but they surrendered[1] not to their Lord nor did they implore.[2]

حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾

77. Till when We open[3] on them a gate[4] of a punishment very severe,[5] lo, they will in it be plunged in despair.[6]

Section (*Rukû'*) 5

وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾

78. And He it is Who creates[7] for you the ears[8] and the eyes[9] and the hearts.[10] Little is that you express gratitude.[11]

وَهُوَ ٱلَّذِى ذَرَأَ كُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾

79. And He it is Who scatters[12] you in the earth. And to Him you shall be rallied.[13]

1. استكانوا ***istakânû*** = they yielded, surrendered (v. iii. m. pl. past from *istakâna*, form X of *kâna* [*kawn*], to be. See at 3:146, p. 212, n. 6).

2. يتضرعون ***yatadarra'ûna*** = they humble themselves, implore, beseech humbly (v. iii. m. pl. impfct. from *tadarra'a*, from V of *dara'a/dari'a* [*darâ'ah/ dara'*], to be humble., See at 6:42, p. 407, n.9).

3. فتحنا ***fataḥnâ*** = we opened, disclosed, granted victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 15:14, p. 810, n. 1).

4. باب ***bâb*** (s.; pl. *'abwâb*) = gate, door, opening, entrance, section, chapter. See *'abwâb* at 2:189, p. 91, n. 8.

5. شديد ***shadîd*** (pl. اشداء *'ashiddâ'/شداد shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 22:2, p. 1045, n. 1).

6. مبلسون ***mublisûn*** (pl.; s. *mublis*) = those plunged in despair, despondent ones, speechless in grief or confusion (act. participle from *'ablasa*,to be in despair, hopeless, form IV from the root *bals*.).

7. أنشأنا ***'ansha'nâ*** = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:42, p. 1086, n. 7).

8. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.

9. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 21:97, p.1039, n. 8).

10. أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 16:78, p. 853, n. 5.

11. i. e., by obeying and worshipping Him Alone. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 16: 78, p. 853, n. 6).

12. ذرأ ***dhara'a*** = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 16:13, p. 831, n. 3).

13. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 8:24, p. 555, n. 2).

وَهُوَ ٱلَّذِى	80. And He it is Who
يُحْىِۦ وَيُمِيتُ	gives life[1] and causes to die;[2]
وَلَهُ ٱخْتِلَٰفُ	and His is the alternation[3]
ٱلَّيْلِ وَٱلنَّهَارِ	of the night and the day.
أَفَلَا تَعْقِلُونَ ﴿٨٠﴾	Will you not then understand?[4]
بَلْ قَالُوا۟ مِثْلَ	81. Nay, they say the like of
مَا قَالَ ٱلْأَوَّلُونَ	what there said those of old.[5]
﴿٨١﴾	
قَالُوٓا۟	82. They said:
أَءِذَا مِتْنَا	"Is it when we are dead[6]
وَكُنَّا تُرَابًا وَعِظَٰمًا	and become dust[7] and bones[8]
أَءِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾	shall we indeed be raised?"[9]
لَقَدْ وُعِدْنَا	83."Indeed we were promised,[10]
نَحْنُ وَءَابَآؤُنَا	we and our fathers,
هَٰذَا مِن قَبْلُ	this before.
إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ	This is naught but legends[11]
ٱلْأَوَّلِينَ ﴿٨٣﴾	of the ancients."
قُل لِّمَنِ	84. Say: "To whom belong
ٱلْأَرْضُ وَمَن فِيهَآ	the earth and those therein,
إِن كُنتُمْ	if you do know?"[12]
تَعْلَمُونَ ﴿٨٤﴾	

1. يحى ***yuḥyî*** = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 22:6, p. 1047, n. 8).

2. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 22:66, p. 1069, n. 4).

3. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 10:6, p. 638, n. 1).

4. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 21:66, p. 1030, n. 5).

5. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 9:100, p. 620, n. 8.

6. متنا ***mitnâ*** = we died, were dead (v. i. pl. past from *mâta* [*mawt*], to die. See n. 2 above).

7. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:35, p. 1084, n. 10.

8. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 23:35, p. 1084, n. 11.

9. مبعوثون ***mab'ûthûna*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 17:98, p. 905, n. 10).

10. وعدنا ***wu'idnâ*** = we were promised, given the word, threatened (v. i. pl. past passive from *wa'ada* [*wa'd*], to make a promise. See *tû'adûna* at 21:109, p. 1042, n. 10).

11. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 16:24, p. 834, n. 5.

12. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 9:41, p. 595, n. 8).

سَيَقُولُونَ لِلَّهِ 85. They will say:"To Allah."
قُلْ أَفَلَا Say: "Will you not then
تَذَكَّرُونَ ﴿٨٥﴾ take heed?"[1]

قُلْ مَن رَّبُّ 86. Say: "Who is the Lord of
ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ the seven heavens
وَرَبُّ and Lord of
ٱلْعَرْشِ ٱلْعَظِيمِ the Sublime Throne?"[2]
﴿٨٦﴾

سَيَقُولُونَ لِلَّهِ 87. The will say: "For Allah."
قُلْ أَفَلَا say: "Will you not then
تَتَّقُونَ ﴿٨٧﴾ be on guard."[3]

قُلْ مَنۢ بِيَدِهِۦ 88. Say: "In Whose Hand is
مَلَكُوتُ the dominion[4]
كُلِّ شَىْءٍ of everything,
وَهُوَ يُجِيرُ and He gives protection[5]
وَلَا يُجَارُ but no protection can be
عَلَيْهِ given[6] against Him,
إِن كُنتُمْ تَعْلَمُونَ if you are aware of?"
﴿٨٨﴾

سَيَقُولُونَ لِلَّهِ 89.They will say:"To Allah."
قُلْ فَأَنَّىٰ تُسْحَرُونَ Say: How then are you
﴿٨٩﴾ beguiled? [7]

1. تذكرون ***tadhakkarûna*** (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 16:90, p. 858, n. 7).

2. عرش ***'arsh*** = throne. See at 21:22, p. 1018, n. 2.

3. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:32, p. 1083, n. 10).

4. ملكوت ***malakût*** = empire, realm, kingdom, dominion. See at 7:185, p. 537, n. 8.

5. يجير ***yujîru*** = he gives protection, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra*, form IV of *jâra* [*jawr*] , to deviate, to oppress).

6. يجار ***yujâru*** = he or it is given protection, sheltered, granted asylum (v. iii. m. s. impfct. passive from *jâra*. See n. 5 above).

7. i. e, from the right course of worshipping Allah Alone (*tawhîd*) and believing in His power of resurrecting after death and taking an account of the deeds of each individual. تسحرون ***tus-ḥarûna*** = you are beguiled, enchanted, turned away, deceived (v. ii. m. pl. impfct. passive from *saḥara* [*siḥr*], to bewitch, enchant. See *mashûr* at 17:101, p. 906, n. 10).

بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾

90. Nay, We have brought them the truth; but they are indeed liars.[1]

مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍۭ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿٩١﴾

91. Allah has not taken[2] any son nor is there along with Him any god. In that case there would have taken away[3] every god what he had created[4] and there would have excelled[5] some of them over the others. Sacrosanct[6] is Allah from what they ascribe.[7]

عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٩٢﴾

92. The All-Knowing of the unseen[8] and the seen.[9] And Exalted[10] is He over what they associate.[11]

Section (*Rukû'*) 6

قُل رَّبِّ

93. Say: "My Lord,

1. i. e., in what they ascribe to Allah and in their denial of the Resurrection. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 16:105, p. 863, n. 7).

2. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 21:26, p. 1019, n. 1).

3. ذهب ***dhahaba*** = he went, left, departed, (followed by *bi*) taken away, carried away, destroyed (v. iii. m. s. past from *dhihâb/madhhab*, to go)

4. i. e., everyone would have claimed authority over what one had created and there would have ensued rivalry and competition between them. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 17:99, p. 905, n. 11).

5. علا ***'alâ*** = he became high, excelled, overcame, overwhelmed, got the better of, became arrogant, ascended (v. iii. m. s. past from *'ulûw*, to go up, rise. See *'alaw* at 17:7, p. 875, n. 2).

6. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 21:87, p. 1036, n. 9.

7. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 21:22, p. 1018, n. 3.).

8. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 19:78, p. 971, n. 4.

9. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 13:9, p. 967, n. 7.

10. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 16:2, p. 828, n. 7).

11. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 23:59, p. 1089, n. 12).

إِمَّا تُرِيَنِّي if You do show[1] me
مَا يُوعَدُونَ ﴿٩٣﴾ what they are promised,"[2]

رَبِّ 94. "My Lord,
فَلَا تَجْعَلْنِي فِي then do not put[3] me among
ٱلْقَوْمِ ٱلظَّٰلِمِينَ the people transgressing."[4]
﴿٩٤﴾

وَإِنَّا 95. And verily We are
عَلَىٰٓ أَن نُّرِيَكَ over showing[5] you
مَّا نَعِدُهُمْ what we promise[6] them
لَقَٰدِرُونَ ﴿٩٥﴾ All-Capable.[7]

ٱدْفَعْ 96. Ward off [8]
بِٱلَّتِي هِيَ أَحْسَنُ with that which is the better
ٱلسَّيِّئَةَ the evil.[9]
نَحْنُ أَعْلَمُ We are Best Aware
بِمَا يَصِفُونَ ﴿٩٦﴾ of what they ascribe.

وَقُل رَّبِّ 97. And say: "My Lord,
أَعُوذُ بِكَ I seek refuge[10] with You
مِنْ هَمَزَٰتِ from the instigations[11]
ٱلشَّيَٰطِينِ ﴿٩٧﴾ of the devils."

1. ترين ***turiyanna*** = you show, give a view (v. ii. m. s. impfct. emphatic from *'arâ*, form IV of *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See *nuriyanna* at 13:40, p. 782, n. 1).

2. i. e., of punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 19:75, p. 970, n. 6).

3. لا تجعل ***lâ taj'al*** = do not put/ set/ make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set.See *ij'al* at 20:58, p. 988, n. 4).

4. i. e., setting partners with Allah (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 21:97, p. 1039, n. 11).

5. نري ***nuriya*** (*nurî*) = we show, give a view (v. i. pl. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ ru'yah*], to see. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *nurî* at 6:75, p. 421, n. 10).

6. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to promise. See at 13:40, p. 782, n. 2).

7. قادرين ***qâdirîn*** (pl.; acc./gen. of *qâdirûn*; s. *qâdir*) = capable, those who have power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See *qâdir* at 17:99, p. 905, n. 12.

8. ادفع ***idfa'*** = ward off, repel, defend, push back, drive away, repel; also (when followed by the particle *'ilâ*)) you pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [*daf'*], to push, push away. See *idfa'û* at 4:6, p. 239, n. 2).

9. i. e., meet the evil words and deeds of the unbelievers with tolerance and good behaviour. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, misdeed, bad deed, evil. See at 13:6, p. 766, n. 4.

10. أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 19:18, p. 954, n. 12).

11. همزات ***hamazât*** (pl.; s. *hamzah*) = instigations, spurring.

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾

98. "And I seek refuge with You, My Lord, lest they should visit[1] me."

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾

99. Till[2] when there comes to one of them the death he says: "My Lord, send me back."[3]

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

100." That I may do rightly[4] in what I have omitted."[5] Never, surely it is a word which he says.[6] And behind[7] them is a barrier[8] till the day they will be resurrected.[9]

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

101. So when blown[10] will be the trumpet,[11] no ties of kinship[12] will be between them that day, nor will they ask about one another.[13]

1. i. e, to appear and interfere in any of my work. يحضروا ***yaḥḍurû*** (*n*) [*yaḥḍurûnî* lightened into *yaḥḍurûnî*] = they attend, visit, be present (v. iii. m. pl. impfct. from *ḥaḍara* [*ḥuḍûr*], to be present. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *la+nuhdiranna* at 19:68, p. 968, n. 9).

2. The *'âyah* refers to the condition of the obstinate unbelievers and polytheists.

3. i. e., to the worldly life. ارجعوا ***irji'û*** [*irji'ûnî* lightened into *irj'ûni*) = you (all) come back, return, send back (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 21:13, p. 1015, n. 11).

4. i. e., right and good deeds. صالح *ṣâliḥ* = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 16:97, p. 860, n. 8).

5. i. e., omitted to do in respect of belief and deeds. تركت ***taraktu*** = I forsook, abandoned, gave up, left, omitted (v. i. s. past from *taraka* [*tark*], to leave. See at 12:37, p. 735, n. 11).

6. قائل ***qâ'il*** (s.; pl. *qâ'ilûn*) = one who says, speaker (act. participle from *qâla* [*qawl*], to say, to speak).

7. وراء ***warâ'*** = in the rear of, after, at the back of, behind, beyond. See at 19:5, p. 951, n. 5.

8. i. e., against their coming back. برزخ ***barzakh*** (s.; pl. *barâzikh*) = barrier, bar, gap, partition.

9. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 16:21, p. 833, n. 6).

10. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 18:99, p. 946, n. 3).

11. i. e., for the Resurrection. صور ***ṣûr*** = horn, bugle, trumpet. See at 20:102, p. 1001, n. 8.

12. i. e., people will forget and ignore ties of relationship (see 80:33-37). أنساب ***'ansâb*** (pl.; s. *nasab*) = ties of kinship, relationship, affinity, lineage, descent.

13. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See *tasâ'alûna* at 4:1, p. 236, n. 7).

فَمَن 102. Then those of whom
ثَقُلَتْ مَوَٰزِينُهُۥ heavy become[1] the scales,[2]
فَأُو۟لَٰٓئِكَ هُمُ they will be the ones
ٱلْمُفْلِحُونَ ﴿١٠٢﴾ succesful.[3]

وَمَنْ 103. And those of whom
خَفَّتْ مَوَٰزِينُهُۥ light become[4] the scales,
فَأُو۟لَٰٓئِكَ ٱلَّذِينَ they will be those
خَسِرُوٓا۟ أَنفُسَهُمْ who will lose[5] themselves;
فِى جَهَنَّمَ in hell
خَٰلِدُونَ ﴿١٠٣﴾ they will abide for ever.[6]

تَلْفَحُ 104. There will scorch[7]
وُجُوهَهُمُ ٱلنَّارُ their faces[8] the fire;
وَهُمْ فِيهَا and they in there
كَٰلِحُونَ ﴿١٠٤﴾ will frown in dispair.[9]

أَلَمْ تَكُنْ ءَايَٰتِى 105. Were not My signs[10]
تُتْلَىٰ عَلَيْكُمْ recited[11] to you
فَكُنتُم بِهَا but you were to them
تُكَذِّبُونَ ﴿١٠٥﴾ crying lies?[12]

قَالُوا۟ رَبَّنَا 106.They will say:"Our Lord,

1. ثقلت ***thaqulat*** = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See at 7:187, p. 538, n. 5).

2. i. e., the scales of good deeds outweigh that of bad deeds. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 21:47, p. 1025, n. 9.

3. مفلحون ***muflihûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*]= to split, cleave. See at 9:88, p. 615, n. 6).

4. خفت ***khaffat*** = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See *yukhaffafu* at 16:85, p. 855, n. 11).

5. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 7:53, p. 486, n. 4).

6. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 23:11, p. 1077, n. 6).

7. تلفح ***talfaḥu*** = she or it burns, scorches (v. iii. f. s. impfct. from *lafaḥa* [*lafḥ/lafḥân*, to burn, to scorch).

8. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 20:11, p. 1003, n. 8).

9. كالحون ***kâliḥûn*** (pl.; s. *kâliḥ*) = those who frown in despair, agony (act. participle from *kalaḥa* [*kulâḥ/kulûḥ*], to frown, to be gloomy).

10. It will be said to them. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 22:72, p. 1071, n. 2.

11. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:66, p. 1091, n. 5).

12. تكذبون ***tukadhdhibûna*** = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 23:48, p. 1087, n. 6).

غَلَبَتْ عَلَيْنَا there overcame [1] us
شِقْوَتُنَا our wretchedness[2]
وَكُنَّا قَوْمًا and we were a people
ضَآلِّينَ ﴿١٠٦﴾ gone astray."[3]

رَبَّنَآ 107. "Our Lord,
أَخْرِجْنَا مِنْهَا take us out[4] of it.
فَإِنْ عُدْنَا Then if we relapsed,[5]
فَإِنَّا ظَٰلِمُونَ ﴿١٠٧﴾ we should be transgressors."

قَالَ 108. He will say:
ٱخْسَـُٔوا۟ فِيهَا "Begone[6] therein
وَلَا تُكَلِّمُونِ ﴿١٠٨﴾ and speak not[7] to Me."

إِنَّهُۥ كَانَ 109. "There indeed were
فَرِيقٌ مِّنْ عِبَادِى a section[8] of My servants[9]
يَقُولُونَ رَبَّنَآ saying: "Our Lord,
ءَامَنَّا فَٱغْفِرْ لَنَا we do believe. So forgive[10]
وَٱرْحَمْنَا us and have mercy[11] on us;
وَأَنتَ خَيْرُ for You are the Best of
ٱلرَّٰحِمِينَ ﴿١٠٩﴾ those who have mercy."

فَٱتَّخَذْتُمُوهُمْ 110. "But you took[12] them

1. غلبت ***ghalabat*** = she or it overcame, became victorious/dominant, she triumphed, overpowered, defeated, vanquished, won (v. iii. f. s. past from *ghalaba* [*ghalb /ghalabah*], to defeat. See at 2:249, p. 127, n. 6).

2. شقوة ***shiqwah*** = wretchedness, misery, distress, misfortune.

3. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*;sing.ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 6:77, p. 412, n. 8.

4. أخرج ***'akhrij*** = oust, dislodge, expel, take out, produce (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *'akhrijû* at 7:82, p. 497, n.8).

5. عدنا ***'udnâ*** = we returned, relapsed, came back (v. i. pl. past from *'âda* [*'awd/'awdah*], to return. See at 7:89, p. 500, n. 8).

6. اخسئوا ***ikhsa'û*** = you (all) be driven away, begone (v. ii. m. pl. imperatyive from *khasi'a* [*khas'*], to be driven away, make off).

7. لا تكلموا ***lâ tukallimû*** (*tukallimûnî* lightened into *tukallimûni*) = you (all) do not speak/ talk/address (v. ii. m. pl. imperative {prohibition} from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallimu* at 19:10, p. 952, n. 10.

8. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 16:54, p. 844, n. 12).

9. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 21:26, p. 1019, n. 2).

10. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 14:41, p. 802, n. 5).

11. ارحم ***irḥam*** = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah/marhamah*], to have mercy. See at 2:286, p. 153, n. 8).

12. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 13:15, p. 770, n. 8).

سِخْرِيًّا as an object of ridicule[1]
حَتَّىٰٓ أَنسَوْكُمْ till they made you forget[2]
ذِكْرِى My recital;[3]
وَكُنتُم مِّنْهُمْ and you had been at them
تَضْحَكُونَ ﴿١١٠﴾ laughing."[4]

إِنِّى جَزَيْتُهُمُ 111."I have indeed rewarded[5]
ٱلْيَوْمَ them today
بِمَا صَبَرُوٓا۟ for they bore with patience,[6]
أَنَّهُمْ هُمُ that they are the ones
ٱلْفَآئِزُونَ ﴿١١١﴾ successful."[7]

قَٰلَ كَمْ 112.He will say:"How many
لَبِثْتُمْ فِى ٱلْأَرْضِ did you stay[8] in the earth
عَدَدَ سِنِينَ ﴿١١٢﴾ of the number[9] of years?"[10]

قَالُوا۟ 113. They will say:
لَبِثْنَا يَوْمًا "We stayed[11] a day
أَوْ بَعْضَ يَوْمٍ or part of a day.
فَسْـَٔلِ ٱلْعَآدِّينَ ﴿١١٣﴾ So ask the enumerators."[12]

قَٰلَ 114. He will say:
إِن لَّبِثْتُمْ إِلَّا قَلِيلًا "You stayed not but a little;[13]

1. سخرى ***sikhrîy*** = object of ridicule, laughingstock.

2. أنسوا ***'ansaw*** = they made (someone) forget, (v. iii. m. p. past from *'ansâ*, form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 12:42, p. 738, n. 3).

3. i. e., this Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 21:48, p. 1026, n. 3.

4. i. e., in sarcasm and derision. تضحكون ***taḍ-ḥakûna*** = you laugh, smile (v. ii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *yadhakû* at 9:82, p. 613, n. 2).

5. جزيت ***jazaytu*** = i rewarded, recompensed, requited, repaid, punished (v. i. s. past from *jazâ* [*jazâ'*], to recompense. See *najzî* at 21:29, p. 1020, n. 1).

6. i. e., all the ridicule and hardships. صبروا ***ṣabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 11:11, p. 681, n. 6).

7. فائزون ***fâ'izûn*** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See *fawz* at 9:20, p. 585, n. 1).

8. لبثتم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 20:103, p. 1001, n. 1).

9. عدد ***'adad*** (s.; pl. *'a'dâd*) = number.

10. سنين ***sinîn*** (pl.; acc./gen. of *sinûn;* s. *sanah*) = years.

11. لبثنا ***labithnâ*** = we lived, stayed, tarried, remained, lingered, persisted (v. i. pl. past. from *labitha.* See at n. 8 above).

12. عادين ***'âddîn*** (pl.; acc./gen. of *'âddûn*; s. *'âdd*) = enumerators, counters (act. participle from *'adda* [*'add*], to count, to enumerate. See *na'uddu* at 19:84, p. 972, n. 9.

13. i. e., of time. قليل ***qalîl*** (s.; pl. *'aqillâ'/ qalâ'il/ qilâl*) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

لَوْ أَنَّكُمْ كُنتُمْ if you do use
تَعْلَمُونَ ﴿١١٤﴾ to know."

أَفَحَسِبْتُمْ 115. "Do you think[1]
أَنَّمَا خَلَقْنَاكُمْ that We had but created[2] you
عَبَثًا in vain[3]
وَأَنَّكُمْ إِلَيْنَا and that you will to Us
لَا تُرْجَعُونَ ﴿١١٥﴾ not be brought back."[4]

فَتَعَالَى اللَّهُ 116. So Exalted[5] is Allah,
الْمَلِكُ الْحَقُّ the King in Truth.
لَا إِلَٰهَ إِلَّا هُوَ There is no god but He,
رَبُّ الْعَرْشِ Lord of the Throne[6]
الْكَرِيمِ ﴿١١٦﴾ Most Noble.[7]

وَمَن يَدْعُ 117. And whoever invokes[8]
مَعَ اللَّهِ along with Allah
إِلَٰهًا آخَرَ another god
لَا بُرْهَانَ لَهُ بِهِ having no evidence[9] thereof,
فَإِنَّمَا حِسَابُهُ his reckoning[10] will be but
عِندَ رَبِّهِ with his Lord.
إِنَّهُ لَا يُفْلِحُ Verily there will not succeed[11]
الْكَافِرُونَ ﴿١١٧﴾ the unbelievers.[12]

1. حسبتم ***ḥasibtum*** = you thought, deemed, regarded, supposed (v. ii. m. pl. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *ḥasibta* at 18:9, p. 912, n. 9).

2. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 19:67, p. 968, n. 5).

3. عبث ***'abath*** = joke, jest, mockery, play, pastime. عبثا ***'abthan*** = in vain, in jest, futilely, uselessly.

4. i. e., for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 21:35, p. 1021, n. 11).

5. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 23:92, p. 1097, n. 10).

6. عرش ***'arsh*** = throne. See at 23:86, p. 1096, n. 2.

7. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent, decent, gracious (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 17:23, p. 880, n. 10).

8. يدع ***yad'u*** (*û*) = he calls, prays, invokes, invites (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:11, p. 876, n. 3).

9. برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 21:24, p. 1018, n. 8.

10. i. e., on the Day of Judgement. حساب ***hisâb*** (pl. حسابات *hisâbât*)= calculation, reckoning, accounting, taking of account. See at 21:1, p. 1012, n. 2.

11. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 20:69, p. 991, n. 6).

12. كافرون ***kâfirûn*** = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 12:87, p. 754, n. 8).

وَقُل رَّبِّ 118. And say: "My Lord,
اغْفِرْ وَارْحَمْ forgive[1] and have mercy,[2]
وَأَنتَ خَيْرُ for You are the Best[3] of
الرَّاحِمِينَ ﴿١١٨﴾ those having mercy."[4]

1. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).

2. ارحم ***irḥam*** = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *raḥima* [*raḥmah/marḥamah*], to have mercy. See at 23:109, p. 1101, n. 11).

3. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 20:131, p. 1010, n. 2.

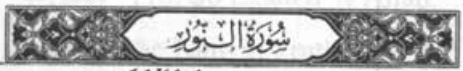
4. راحمين ***râḥimîn*** (pl.; acc./gen. of *râḥimûn*; s. *râḥim*) = those having mercy/compassion (act. participle from *raḥima* [*raḥmah/marḥamah*], to have mercy/compassion. See *turḥamûna* at 6:16, p. 397, n. 5.

24. *SÛRAT Al-NÛR* (The Light)

Madinan: 64 *'âyahs*

This is a Madinan *sûrah.* It is named "The Light" mainly after its *'ayah* 35 which says that "Allah is the Light of the heavens and the earth" and also because it contains the light of guidance in building and preserving the character and integrity of the individual, the family and the society. It lays emphasis on healthy and unblemished relationship between man and woman, enjoins them to protect their respective private parts and not to indulge in unlawful sexual enjoyment and, by way of precaution against such pitfalls, to lower their eyes if they come across each other and specially asks women not to expose their beauty to those who are not their husbands and close relations within the prohibited degree. It also asks the believers to respect the privacy of one another and not to enter the house of anyone unless specifically permitted to do so. For the same purpose of building and preserving the character and integrity of the individual, the family and the society it prescribes specific penalties and corrective measures for the offences of *zinâ* (adultery and fornication), of calumny and accusation of lack of chastity against a chaste woman and of unfounded accusation of faithlessness by the husband against the wife and *vice-versa.* It also teaches etiquette and manners at home and in society.

As the *sûrah* contains an allusion to the false calumny hurled against *'Umm al-Mu'minîn* 'Â'ishah (Allah be pleased with her) by some hypocrites in the year 5-6 H., it was revealed about that time.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ 1. A *sûrah*[1]

أَنزَلْنَاهَا which We have sent down[2]

وَفَرَضْنَاهَا and have made it incumbent;[3]

وَأَنزَلْنَا فِيهَا and have sent down therein

آيَاتٍ بَيِّنَاتٍ signs quite clear[4]

لَّعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾ so that you may take heed.[5]

الزَّانِيَةُ 2. The fornicatress

وَالزَّانِي and the fornicator;

فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا flog[6] each of the two

مِائَةَ جَلْدَةٍ one hundred lashes.

1. i. e., this *sûrah.*

2. This is said for special emphasis; for all the *surahs* were sent down by Allah. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 22:5, p. 1047, n. 1).

3. i. e., have made its injunctions and prohibitions incumbent. Once again this is for special emphasis; for otherwise all the injunctions of the Qur'ân are incumbent. فرضنا ***faraḍnâ*** = we made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. i. pl. past from *faraḍa* [*farḍ*], to decree, to appoint. See *farada* at 2:197, p. 95, n. 8.

4. i. e., directives and instructions quite clear. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 22:72, p. 1071, n. 3).

5. تذكرون ***tadhakkarûna*** (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 23:85, p. 1096, n. 1).

6. اجلدوا ***ijlidû*** = you (all) flog, whip, lash (v. ii. m. pl. imperative from *jalada* [*jald*], to flog, whip).

وَلَا تَأْخُذْكُم	And let there not seize[1] you
بِهِمَا رَأْفَةٌ	for them any compassion[2]
فِي	in the matter of
دِينِ اللَّهِ	Allah's award[3]
إِن كُنتُمْ تُؤْمِنُونَ	if you use to believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ	in Allah and the Last Day.
وَلْيَشْهَدْ	And let there witness[4]
عَذَابَهُمَا	the punishment of the two
طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾	a number[5] of the believers.
الزَّانِي	3. The fornicator
لَا يَنكِحُ	shall not marry[6]
إِلَّا زَانِيَةً	except a fornicatress
أَوْ مُشْرِكَةً	or a woman polytheist;[7]
وَالزَّانِيَةُ	and the fornicatress,
لَا يَنكِحُهَا	there shall not marry her
إِلَّا زَانٍ	anyone except a fornicator
أَوْ مُشْرِكٌ	or a polytheist;
وَحُرِّمَ ذَٰلِكَ	and unlawful[8] is made that[9]
عَلَى الْمُؤْمِنِينَ ﴿٣﴾	on the believers.
وَالَّذِينَ يَرْمُونَ	4. And those who accuse[10]
الْمُحْصَنَاتِ	the chaste women[11]

1. لا تأخذ ***lâ ta'khudh*** = let her not take/seize, she must not take (v. iii. f. s. imperative {prohibition} from *'akhadha* [*'akhdh*], to take. See *'akhadhnâ* at 23:64, p. 1091, n. 1).

2. رأفة ***ra'fah*** = compassion, mercy, pity, kindliness.

3. i. e., be not lenient out of pity for the culprits in lessening or avoiding the punishment awarded by Allah. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 1:4, p. 1, n. 6 and 15:35, p. 815, n. 5.

4. This is for the exposure of the culprits and for prevention of the crime. ليشهد ***li yash-had*** = let him witness, bear witness (v. iii. m. s. imperative from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *yash-hadû* at 22:28, p. 1055, n. 5).

5. طائفة ***ṭâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number.

6. ينكح ***yankiḥu*** = he marries, gets married (v. iii. m. s. impfct. from *nakaha* [*nikâh*], to marry, to get married. See *tankiha* at 2:230, p. 113, n. 11.

7. مشركة ***mushrikah*** (f. s.; pl. *mushrikât;* m. *mushrik*) = she who sets partners with Allah, a woman polytheist, she who associates, gives share (act. participle from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *yushrikûna* at 23:92, p. 1097, n. 11).

8. حرم ***ḥurrima*** = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *ḥarrama*, form II of *ḥaruma/ ḥarima,* to be prohibited. See at 3:50, p. 175, n. 12).

9. i. e., the marrying of a fornicator or a fornicatress by a Muslim woman or man; also the commission of fornication and adultery.

10. i. e., hurl the blame of lack of chastity or of the commission of adultery. يرمون ***yarmûna*** = they throw, hurl, charge, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [*ramy/rimâyah*], to throw. See *ramayta* at 8:17, p. 552, n. 10).

11. محصنات ***muḥaṣanât*** (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 5:5, p. 329, n.7).

ثُمَّ لَمْ يَأْتُوا and then do not come up
بِأَرْبَعَةِ شُهَدَاءَ with four witnesses,[1]
فَاجْلِدُوهُمْ flog[2] them
ثَمَانِينَ جَلْدَةً eighty lashes
وَلَا تَقْبَلُوا لَهُمْ and never accept[3] of them
شَهَادَةً أَبَدًا any testimony[4] ever.
وَأُولَٰئِكَ هُمُ And such persons, they are
الْفَاسِقُونَ ﴿٤﴾ the defiantly sinful.[5]

إِلَّا الَّذِينَ 5. Except those who
تَابُوا مِن بَعْدِ ذَٰلِكَ repent[6] after that
وَأَصْلَحُوا and make amends,[7]
فَإِنَّ اللَّهَ غَفُورٌ then Allah indeed is Oft-
رَّحِيمٌ ﴿٥﴾ Forgiving, Most Merciful.

وَالَّذِينَ يَرْمُونَ 6. And those who accuse[8]
أَزْوَاجَهُمْ their wives[9]
وَلَمْ يَكُن لَّهُمْ and do not have for them
شُهَدَاءُ إِلَّا أَنفُسُهُمْ witnesses except themselves,
فَشَهَادَةُ then the testimony of
أَحَدِهِمْ the one of them[10] shall be to
أَرْبَعُ شَهَادَاتٍ بِاللَّهِ testify four times by Allah
إِنَّهُ لَمِنَ that he indeed is of
الصَّادِقِينَ ﴿٦﴾ the truthful.[11]

1. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*)= witnesses, martyrs. See at 6:150, p. 456, n. 4.
2. اجلدوا ***ijlidû*** = you (all) flog, whip, lash (v. ii. m. pl. imperative from *jalada* [*jald*], to flog, whip. See at 24:2, p. 1105, n. 6).
3. لا تقبلوا ***lâ taqbalû*** = you (all) do not accept, receive, approve (v. ii. m. pl. imperative from *qabila* [*qabûl/qubûl*], to accept. See *tuqbala* at 9:54, p. 600, n. 9).
4. i. e., that person is to be ragarded as untrustworthy and without any credibility. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 23:92, p. 1097, n. 9.
5. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:84, p. 614, n. 3).
6. تابوا ***tâbû*** = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/ tawbah / matâb*]. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 16:119, p. 868, n. 11).
7. i. e., by strictly carrying out the injunctions of *shar'î'ah* and by doing good deeds. أصلحوا ***'aṣlaḥû*** = rectified, made good, made amends, reformed (v. iii. m. pl. past from *'aṣlaḥa*, form IV of *ṣalaḥa*. [*ṣalâḥ/ ṣulûḥ/ maṣlahah*], to be good, proper. See at 16:119, p. 868, n. 12).
8. i. e., hurl the blame of lack of chastity or of the commission of adultery. يرمون ***yarmûna*** = they throw, hurl, charge, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [*ramy/rimâyah*], to throw. See at 24:4, p. 1106, n. 10).
9. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for either husband or wife. Here the sense of wives is indicated by the context. See at 23:6, p. 1076, n. 5.
10. i. e., the sole one of such husbands.
11. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 21:38, p. 1022, n. 8).

وَٱلْخَٰمِسَةُ أَنَّ 7. And the fifth,[1] that
لَعْنَتَ ٱللَّهِ عَلَيْهِ the curse[2] of Allah be on him
إِن كَانَ مِنَ ٱلْكَٰذِبِينَ if he is of the liars.[3]
٧

وَيَدْرَؤُا۟ عَنْهَا 8. And it shall ward[4] off her
ٱلْعَذَابَ the punishment[5]
أَن تَشْهَدَ that she testify[6]
أَرْبَعَ شَهَٰدَٰتٍۭ بِٱللَّهِ four times by Allah
إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ that he indeed is of the liars.
٨

وَٱلْخَٰمِسَةَ أَنَّ 9. And the fifth,[7] that
غَضَبَ ٱللَّهِ عَلَيْهَآ the wrath[8] of Allah be on her
إِن كَانَ مِنَ ٱلصَّٰدِقِينَ if he is of the truthful.
٩

وَلَوْلَا 10. And were not
فَضْلُ ٱللَّهِ عَلَيْكُمْ the grace of Allah on you
وَرَحْمَتُهُۥ and His mercy[9] —
وَأَنَّ ٱللَّهَ and that Allah is
تَوَّابٌ حَكِيمٌ Most Forgiving, All-Wise.
١٠

Section (*Rukû'*) 2

إِنَّ ٱلَّذِينَ 11. Verily those who
جَآءُو بِٱلْإِفْكِ came up with the calumny[10]

1. i. e., the fifth time. The accusing husband without witnesses in support of his accusation is to swear five times in all.

2. i. e., exclusion from Allah's mercy and paradise. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 15:35, p. 814, n. 8.

3. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 16:39, p. 840, n. 9).

4. يدرأ ***yadra'u*** = he or it averts, wards off, repulses, repels (v. iii. m. s. impfct. from *dara'a* [*dar'*], to reject, to ward off.

5. i. e., the punishment for the offence proved by the husband's swearing five times as mentioned above.

6. تشهد ***tash-hada*** (*u*) = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *li yash-had* at 24:2, p. 1106, n. 4).

7. i. e., the fifth time. Like the husband, the accused wife also is to swear five times in her defence.

8. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 20:81, p. 995, n. 5.

9. The conclusion of the conditional clause is kept silent for greater effectiveness, which is that: were not Allah's grace and mercy on you would have been destroyed.

10. This and the succeeding eight *'âyahs* up to *'âyah* 20 relate to the calumny and libel against *'Umm al-Mu'minîn* 'Â'ishah (Allah be please with her) spread by some hypocrites after the conclusion of the campaign against Banû al-Mustaliq in 6. H. The leading part in the affair was played by 'Abd Allah ibn Ubayy ibn Salûl (see *Bukhârî*, no. 4749). See for the story of the calumny as narrated by *'Umm al-Mu'minîn* 'Â'ishah herself in *Bukhâri*, no. 4750. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See *yu'fakûna* at 10:34, p. 650, n. 5.

عُصْبَةٌ مِّنكُمْ are a group[1] of you.

لَا تَحْسَبُوهُ شَرًّا لَّكُم Think it not[2] bad[3] for you.

بَلْ هُوَ خَيْرٌ لَّكُمْ Nay, it is good for you.

لِكُلِّ امْرِئٍ مِّنْهُم Each person of them shall have

مَّا اكْتَسَبَ مِنَ الْإِثْمِ what he acquired[4] of the sin;[5]

وَالَّذِي تَوَلَّىٰ and the one who assumed[6] the

كِبْرَهُ مِنْهُمْ major role[7] in it among them,

لَهُ عَذَابٌ his shall be a punishment

عَظِيمٌ ﴿١١﴾ very grave.

لَّوْلَا 12. Why did there not,

إِذْ سَمِعْتُمُوهُ when you heard[8] it,

ظَنَّ الْمُؤْمِنُونَ think[9] the believing men and

وَالْمُؤْمِنَاتُ the believing women

بِأَنفُسِهِمْ خَيْرًا by themselves[10] beneficially[11]

وَقَالُوا هَٰذَا and say: "This is a

إِفْكٌ مُّبِينٌ ﴿١٢﴾ calumny[10]quite obvious."[11]

لَّوْلَا جَاءُو 13. Why did they not bring

عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ on it four witnesses?[12]

فَإِذْ لَمْ يَأْتُوا So when they did not bring

بِالشُّهَدَاءِ the witnesses,

فَأُولَٰئِكَ عِندَ اللَّهِ they are in Allah's sight

1. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band. See at 12:14, p. 726, n. 6.

2. لا تحسبوا ***lâ taḥsabû*** = do not think, consider, deem, regard, suppose (v. ii. m. pl. imperative {prohibition} from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *hasibtum* at 23:115,, p. 1103, n. 1).

3. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 22:72, p. 1071, n. 9.

4. اكتسب ***iktasaba*** = he acquired, earned (v. iii. m. s. past in from VIII of *kasaba* [*kasb*], to gain. See *iktasabû* 4:32, p. 354, n. 9).

5. اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 7:33, p. 476, n. 9.

6. تولى ***tawallâ*** = he took over,took charge, undertook, assumed; also, turned away, desisted (v. iii. m. s. past in form V of *waliya,* to be near. See at 7:93, p. 502, n. 4).

7. كبر ***kibr*** = bigness, magnitude, pride, arrogance, leading part, major role.

8. سمعتم ***sami'tum*** = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 4:140, p. 306, n. 8).

9. ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 21:87, p. 1036, n. 6).

10. i. e., on the basis of their estimation of themselves, considering that if they themselves were not likely to commit the offence alleged, it was all the more unlikely for the *'Umm al-Mu'minîn* to do so (Ibn Kathîr, VI, 26)

11. i. e., favourably. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 3:118, p. 1104, n. 3.

12. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 24:11, p. 1108, n. 10.

13. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 21:54, p. 1027, n. 6.

14. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾ the ones telling lies.[1]

وَلَوْلَا 14. And were not

فَضْلُ ٱللَّهِ عَلَيْكُمْ the grace[2] of Allah on you

وَرَحْمَتُهُۥ and His mercy

فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ in this world and the hereafter

لَمَسَّكُمْ there would have afflicted[3] you

فِى مَآ أَفَضْتُمْ فِيهِ for what you have detailed[4]

عَذَابٌ عَظِيمٌ ﴿١٤﴾ a punishment very grave.

إِذْ تَلَقَّوْنَهُۥ 15. As you received[5] it

بِأَلْسِنَتِكُمْ with your tongues[6]

وَتَقُولُونَ بِأَفْوَٰهِكُم and said with your mouths[7]

مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ what you had no knowledge of;

وَتَحْسَبُونَهُۥ هَيِّنًا and you deemed[8] it trifling[9]

وَهُوَ عِندَ ٱللَّهِ while it is with Allah

عَظِيمٌ ﴿١٥﴾ very grave.[10]

وَلَوْلَآ 16. Why did you not,

إِذْ سَمِعْتُمُوهُ قُلْتُم when you heard[11] it, say:

مَّا يَكُونُ لَنَآ "It behoves us not

أَن نَّتَكَلَّمَ بِهَٰذَا that we talk[12] about it.

1. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 23:90, p. 1093, n. 1).

2. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 17:87, p. 901, n. 7.

3. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 21:83, p. 1035, n. 4).

4. أفضتم ***'afaḍtum*** = you (all) emerged, moved out with force, streamed, overflowed, became prolix, spoke in detail (v. ii. m. pl. past in form IV of *fâḍa* [*fayḍ/fayḍân*], to overflow, inundate. See at 2:198, p. 96, n. 9).

5. تلقون ***talaqqawna*** = you received, accepted (v. ii. m. pl. past from *talaqqâ*, form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with, to come across. See *talaqqâ* at 2:37, p. 19, n. 12).

6. i. e., you uttered it. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 3:78, p. 186, n. 3.

7. i. e., you spread it from mouth to mouth. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 18:5, p. 911, n. 10.

8. تحسبون ***taḥsabûna*** = you think, consider, deem, regard, suppose (v. ii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *lâ taḥsabû* at 24:11,, p. 1109, n. 2).

9. هين ***hayyin*** = easy, simply, insignificant, of little difficulty or import, trifling. See at 19:21, p. 955, n. 8.

10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 19:37, p. 960, n. 1).

11. سمعتم ***sami'tum*** = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 24:12, p. 1109, n. 8).

12. نتكلم ***natakallama***(*u*) = we speak, converse, talk (v. i. pl. impfct. from *takallama*, form V of *kalama* (*kalm*), to wound. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *lâ tukallimû* at 23:108, p. 1101, n. 7).

سُبْحَٰنَكَ Sacrosanct[1] are You;
هَٰذَا بُهْتَٰنٌ عَظِيمٌ this is a slander[2] most grave."
﴿١٦﴾

يَعِظُكُمُ ٱللَّهُ 17. Allah exhorts[3] you
أَن تَعُودُوا۟ lest you should relapse[4]
لِمِثْلِهِۦٓ أَبَدًا into the like of it ever;
إِن كُنتُم مُّؤْمِنِينَ ﴿١٧﴾ if you are believers.

وَيُبَيِّنُ ٱللَّهُ 18. And Allah makes clear[5]
لَكُمُ ٱلْءَايَٰتِ ۚ to you the signs.
وَٱللَّهُ عَلِيمٌ And Allah is All-Knowing,
حَكِيمٌ ﴿١٨﴾ All-Wise.

إِنَّ ٱلَّذِينَ يُحِبُّونَ 19. Verily those who love[6]
أَن تَشِيعَ that there should spread[7]
ٱلْفَٰحِشَةُ the scandal[8]
فِى ٱلَّذِينَ ءَامَنُوا۟ about those who believe,
لَهُمْ عَذَابٌ theirs shall be a punishment
أَلِيمٌ most painful[9]
فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ in this world and the hereafter;
وَٱللَّهُ يَعْلَمُ and Allah knows[10]
وَأَنتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ while you do not know.

وَلَوْلَا 20. And were not

1. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* means Free from and High above all kinds of undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 23:91, p. 1097, n. 6.

2. بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 4:156, p. 314, n. 7.

3. يعظ ***ya'iẓu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach. See at 16:90, p. 858, n. 1).

4. تعودوا ***ta'ûdû***(*na*) = you (all) come back, return, repeat, relapse (v. ii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 8:19, p. 553, n. 6).

5. يبين ***yubayyinu*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyina* at 16:39, p. 840, n. 7).

6. يحبون ***yuḥibbûna*** = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 9:108, p. 624, n. 10).

7. تشيع ***tashî'a***(*u*) = she spreads, becomes known, is divulged, is circulated, is publicised (v. iii. f. s. impfct. from *shâ'a* [شيع / شيوع *shay'/shuyû'*], to spread, to be divulged. The final letter takes *fathah* because of the particle *'an* coming before the verb).

8. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 17:32, p. 883, n. 4.

9. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful . See at 17:10, p. 876, n. 2.

10. i. e., Allah knows what you express and what you conceal and keep in your minds.

فَضْلُ ٱللَّهِ عَلَيْكُمْ Allah's grace on you
وَرَحْمَتُهُۥ and His mercy[1] –
وَأَنَّ ٱللَّهَ رَءُوفٌ and that Allah is Most Kind,[2]
رَّحِيمٌ ﴿٢٠﴾ Most Merciful.[3]

Section (*Rukû'*) 3

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 21. O you who believe,
لَا تَتَّبِعُوا۟ do not follow[4]
خُطُوَٰتِ ٱلشَّيْطَٰنِ the footsteps[5] of Satan.[6]
وَمَن يَتَّبِعْ And whoever follows[7]
خُطُوَٰتِ ٱلشَّيْطَٰنِ the footsteps of Satan,
فَإِنَّهُۥ يَأْمُرُ he indeed bids[8]
بِٱلْفَحْشَآءِ to the vile deeds[9]
وَٱلْمُنكَرِ and the disapproved.[10]
وَلَوْلَا And were not
فَضْلُ ٱللَّهِ عَلَيْكُمْ Allah's grace on you
وَرَحْمَتُهُۥ and His mercy,
مَا زَكَىٰ pure[11] would not have been
مِنكُم مِّنْ أَحَدٍ أَبَدًا of you anyone ever;
وَلَٰكِنَّ ٱللَّهَ يُزَكِّى but Allah purifies[12]
مَن يَشَآءُ whoever He will;
وَٱللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ ﴿٢١﴾ All-Knowing.

1. The conclusion of the conditional clause is kept silent for better effectiveness, which is that if Allah's grace and mercy were not on you, you would have been duly punished or destroyed.

2. رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 9:128, p. 634, n. 8).

3. So He forbears and pardons you even if you commit many wrongs.

4. لا تتبعوا ***lâ + tattabi'û*** = you (all) do not follow, obey, pursue (v. ii. m. pl. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 6:142, p. 452, n. 4).

5. خطوات ***khuṭuwât*** (sing. *khuṭwah*) = footsteps, steps. See at 6:142, p. 452, n. 5).

6. i. e., do not follow Satan's dictates, suggestions, actions and examples.

7. يتبع ***yattabi'(u)*** = he follows, obeys, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 4:115, p. 295, n. 9).

8. يأمر *ya'muru* = he commands, orders, bids, enjoins (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See at 19:55, p. 964, n. 7).

9. فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication. See at 16:90, p. 857, n. 12).

10. i. e., deeds disapproved by the Qur'ân and *sunnah*. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 22:41, p. 1061, n. 4).

11. زكى ***zakâ*** = he became pure/ just/ righteous/ good, grew (v. iii. m. s. past from *zakâ'*, to be pure, to grow. See *tazakkâ* at 20:76, p. 993, n. 10).

12. i. e., from sins and faults. يزكي ***yuzakkî*** = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, from II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4. See also n. 11 above).

وَلَا يَأْتَلِ — 22.And there shall not swear[1]
أُولُوا۟ ٱلْفَضْلِ — the possessors of surplus[2]
مِنكُمْ وَٱلسَّعَةِ — among you and of affluence[3]
أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ — against giving near relations[4]
وَٱلْمَسَٰكِينَ — and the poor
وَٱلْمُهَٰجِرِينَ — and the emigrants
فِى سَبِيلِ ٱللَّهِ — in the way of Allah.
وَلْيَعْفُوا۟ — And let them excuse[5]
وَلْيَصْفَحُوٓا۟ — and overlook.[6]
أَلَا تُحِبُّونَ أَن — Do you not like that
يَغْفِرَ ٱللَّهُ لَكُمْ — Allah should forgive you?
وَٱللَّهُ غَفُورٌ — And Allah is Most Forgiving,
رَّحِيمٌ ﴿٢٢﴾ — Most Merciful.

إِنَّ ٱلَّذِينَ يَرْمُونَ — 23.Verily those who slander[7]
ٱلْمُحْصَنَٰتِ — the chaste women[8]—
ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ — unmindful[9] and believing —
لُعِنُوا۟ فِى ٱلدُّنْيَا — shall be cursed[10] in this world
وَٱلْءَاخِرَةِ — and the hereafter
وَلَهُمْ — and they shall have
عَذَابٌ عَظِيمٌ ﴿٢٣﴾ — a punishment very grave.

يَوْمَ — 24. On the day

1. The *'âyah* has immediate reference to 'Abû Bakr (Allah be pleased with him) who used to pay *sadaqah* to one of his relatives but swore not to pay him any more because he had participated in spreading the slander (See *Bukhârî*, n. 4757); but the instruction is general and it stresses that personal consideration should never influence the distribution of benevolent gifts. لا يأتل ***lâ ya'tali*** = let him not swear, he must not swear (v. iii. m. s. imperative from *i'talâ*, form VIII of *'aliya* [*'aly*]).

2. فضل ***faḍl*** (pl. *fuḍ'ûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 24:14, p. 1110, n. 2.

3. سعة ***sa'ah*** = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:130, p. 302, n. 3.

4. أولى القربى ***'ûlî al-qurbâ*** (acc./gen. of *'ûlû al-qurbâ*) = near relations, those close by. See *'ûlî qurbâ* at 9:113, p. 627, n. 5.

5. ليعفوا ***li+ya'fû*** = let them waive, excuse, efface (v. iii. m. pl. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See *ya'fûna* at 2:237, p. 120, n. 4).

6. ليصفحوا ***li+yaṣfaḥû*** = let them forbear, leave alone, overlook, pass over (v. iii. m. pl. impfct. from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See *isfah* at 15:85, p. 824, n. 12).

7. يرمون ***yarmûna*** = they throw, hurl, accuse, blame (v. iii. m. pl. impfct. from *ramâ* [*ramy/rimâyah*], to throw. See at 24:6, p. 1107, n. 18).

8. محصنات ***muhasanât*** (f. pl.; s. *muhsanah*; m. *muhsan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married; also free and chaste women, maidens. See at 24:3, p. 1106, n.11).

9. i. e., those who do not have in mind anything of the sort of things alleged against them. غافلات ***ghâfilât*** (f. pl.; s. *ghâfilah*; m. *ghâfil*) = unmindful, negligent, heedless, inattentive, unaware (act. participle from *ghafala* [*ghaflah /ghufûl*], to neglect, to ignore. See *ghâfilîn* at 23:17, p. 1078, n.12.

10. لعنوا ***lu'inû*** = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [*la'n*], to curse. See at 5:78, p. 368, n. 8).

تَشْهَدُ عَلَيْهِمْ	there will testify[1] against them
أَلْسِنَتُهُمْ وَأَيْدِيهِمْ	their tongues[2] and their hands
وَأَرْجُلُهُم	and their legs[3]
بِمَا كَانُوا يَعْمَلُونَ	about what they use to do.
﴿٢٤﴾	
يَوْمَئِذٍ	25. On that day
يُوَفِّيهِمُ اللَّهُ	Allah will give them in full[4]
دِينَهُمُ الْحَقَّ	their due award;[5]
وَيَعْلَمُونَ	and they will know
أَنَّ اللَّهَ هُوَ	that Allah, He is
الْحَقُّ الْمُبِينُ ﴿٢٥﴾	the Truth Most Evident.[6]
الْخَبِيثَاتُ	26. Bad women[7]
لِلْخَبِيثِينَ	are for bad men[8]
وَالْخَبِيثُونَ	and bad men
لِلْخَبِيثَاتِ	are for bad women;
وَالطَّيِّبَاتُ	and the good women[9]
لِلطَّيِّبِينَ	are for good men[10]
وَالطَّيِّبُونَ	and good men
لِلطَّيِّبَاتِ	are for good women.
أُولَٰئِكَ مُبَرَّءُونَ	They are inocent[11]
مِمَّا يَقُولُونَ	of what they say.
لَهُم مَّغْفِرَةٌ	Theirs is forgiveness and
وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾	a provision most generous.[12]

1. تشهد ***tash-hada*** (*u*) = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hada* at 24:8, p. 1108, n. 6).

2. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 24:15, p. 1110, n. 6.

3. أرجل ***arjul*** (pl.; s. رجل *rijl*) = legs, feet. See at 7:195, p. 541, n. 5.

4. يوفي ***yuwaffî*** = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See at 4:173, p. 322, n. 6).

5. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 24:2, p. 1106, n. 3.

6. مبين ***mubîn*** = Most Evident, open and clear, glaringly obvious, manifest, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 21:54, p. 1027, n. 6.

7. خبيثات ***khabîthât*** (f. ; pl.; s. *khabîthah*; m. *kahbîth*) = bad, evil, vicious, noxious, malignant. See *khabîthah* at 14:26, p. 797, n. 1.

8. خبيثين ***khabîthîn*** (pl.; acc./gen. of *khabîthûn;* s. *khabîth*) = bad, evil, vicious, noxious, malignant. See *khabîth* at 5:100, p. 379, n. 8.

9. طيبات ***ṭayyibât*** (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 23:51, p. 1088, n. 5.

10. طيبون ***ṭayyibûn*** (pl.; s. *ṭayyib*) = good men, nice men, agreeable men. See *tayyib* at 16:114, p. 867, n. 2. See also n. 9 above.

11. مبرءون ***mubarra'ûn*** = (pl.; s. *mubarra'*) = innocent ones, the ones free from blemish or guilt, absolved of blame, exculpated/ acquitted/ cleared of guilt (passive participle from *barra'a*, form II of *bari'a* [*barâ'ah*], to be free, cleared. See *'ubari'u* at 12:53, p. 742, n.3)

12. i. e., in the hereafter. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 23:116, p. 1103, n. 7).

Section (*Rukû'*) 4

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 27. O you who believe,

لَا تَدْخُلُوا۟ بُيُوتًا enter not[1] the houses

غَيْرَ بُيُوتِكُمْ other than yours

حَتَّىٰ تَسْتَأْنِسُوا۟ till you sought permission[2]

وَتُسَلِّمُوا۟ and tendered greetings[3]

عَلَىٰٓ أَهْلِهَا ۚ on the inmates[4] thereof.

ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you

لَعَلَّكُمْ تَذَكَّرُونَ so that you may take heed.[5]

﴿٢٧﴾

فَإِن لَّمْ تَجِدُوا۟ 28. Then if you do not find[6]

فِيهَآ أَحَدًا therein anyone

فَلَا تَدْخُلُوهَا do not enter these

حَتَّىٰ يُؤْذَنَ لَكُمْ till leave is given[7] for you.

وَإِن قِيلَ لَكُمُ And if it is said to you

ٱرْجِعُوا۟ فَٱرْجِعُوا۟ "Go back",[8] then return,

هُوَ أَزْكَىٰ لَكُمْ ۚ it is the purer[9] for you.

وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

عَلِيمٌ ﴿٢٨﴾ All-Knowing.

لَّيْسَ عَلَيْكُمْ 29. There is not on you

جُنَاحٌ أَن تَدْخُلُوا۟ any sin[10] that you enter

بُيُوتًا غَيْرَ مَسْكُونَةٍ houses not inhabited[11]

1. لاتدخلوا ***lâ tadkhukû*** = you (all) do not enter (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhûl*], to enter. See at 12:67, p. 747, n. 1).

2. تستأنسوا ***tasta'nisû***(*na*) = you (all) seek permission, ask for leave, acquaint yourselves, familiarise yourselves (v. ii. m. pl. impfct. from *ista'nasa*, form X of *'anisa/'anusa* [*'uns*], to be sociable, friendly. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *'ânastu* at 20:10, p. 978, n. 2).

3. تسلموا ***tusallimû***(*na*) = you (all) give up, surrender, submit, pay up, deliver, greet, salute (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salâmah/salâm*], to be safe, to be faultless. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden *'an* in *hattâ* before it. See *yusallimû* at 4:65, p. 270, n. 3).

4. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 19:55, p. 964, n. 8.

5. تذكرون ***tadhakkarûna*** (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 24:1, p. 1105, n. 5).

6. تجدوا ***tajidû***(*na*) = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped on account of the particle *lam* coming before the verb. See at 2:283, p. 150, n. 2).

7. يؤذن ***yu'dhana***(*nu*) = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* for the reason stated at n. 3 above. See at 9:90, p. 616, n. 3)

8. ارجعوا ***irji'û*** = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 23:99, p. 1099, n. 3).

9. i. e., in conduct. أزكى ***'azkâ*** = purer/purest (elative of *zakîy*). See at 18:19, p. 917, n. 4.

10. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 4:102, p. 290, n. 1.

11. مسكونة ***maskûnah*** (f. s.) = inhabited, settled (passive participle from *sakana* [*sukûn*], to be still. See *'askannâ* at 23:1318, p. 1079, n. 3).

فِيهَا مَتَٰعٌ لَّكُمْ wherein you have needs;[1]
وَٱللَّهُ يَعْلَمُ and Allah knows
مَا تُبْدُونَ what you express[2]
وَمَا تَكْتُمُونَ ﴿٢٩﴾ and what you conceal.[3]

قُل لِّلْمُؤْمِنِينَ 30. Say to the believers that
يَغُضُّوا۟ مِنْ أَبْصَٰرِهِمْ they lower[4] their glances and
وَيَحْفَظُوا۟ فُرُوجَهُمْ guard their private parts.[5]
ذَٰلِكَ أَزْكَىٰ لَهُمْ That is the purer[6] for them.
إِنَّ ٱللَّهَ خَبِيرٌۢ Verily Allah is All-Aware
بِمَا يَصْنَعُونَ ﴿٣٠﴾ of what they do.[7]

وَقُل لِّلْمُؤْمِنَٰتِ 31. And say to the believing
يَغْضُضْنَ women that they lower[8]
مِنْ أَبْصَٰرِهِنَّ their glances
وَيَحْفَظْنَ فُرُوجَهُنَّ and guard their private parts;
وَلَا يُبْدِينَ and that they show[9] not
زِينَتَهُنَّ their adornment[10]
إِلَّا مَا ظَهَرَ مِنْهَا except what appears of it;[11]
وَلْيَضْرِبْنَ and they shall cast[12]
بِخُمُرِهِنَّ their head-coverings[13]
عَلَىٰ جُيُوبِهِنَّ over their bosoms;[14]
وَلَا يُبْدِينَ nor shall they show

1. i. e., a house not occupied by anyone but meant for general use. متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, needs, utensils, enjoyment. See at 21:111, p. 1043, n. 5.

2. تبدون ***tubdûna*** = you (all) disclose, express, declare, reveal (v. ii. m. pl. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See at 5:99, p. 379, n. 5).

3. تكتمون ***taktumûna*** = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm / kitmân*], to hide, conceal. See at 21:110, p. 1043, n. 2).

4. i. e., refrain from casting glances at women not within the "prohibited degree" for them. يغضوا ***yaghuḍḍû(na)*** = they lower, cast down, lessen, diminish, detract (v. iii. m. pl. impfct. from *ghadda* [*ghadd/ghadâdah*], to lower, to cast down.

5. i. e., do not engage in unlawful sexual intercourse.

6. i. e., in conduct. أزكى ***'azkâ*** = purer/purest (elative of *zakiy*). See at 24:28, p. 1115, n. 9.

7. يصنعون ***yasna'ûna*** = they do, make, perform (v. iii. m. pl. impfct. from *sana'a* [*san'/ sun'/ sanî'*], to do, to make. See at 16:112, p. 866, n. 8).

8. يغضضن ***yaghḍuḍna*** = they (fem.) lower, cast down (v. iii. f. pl. impfct. from *ghaḍḍa*. See n. 4 above).

9. يبدين ***yubdîna*** = they (fem.) show, expose, disclose, express (v. iii. f. pl. impfct. from *'abdâ*, form IV of *badâ*. See n. 2 above).

10. i. e., their beauty. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration. See at 20:87, p. 997, n. 3.

11. i. e., what comes to view naturally without any intention to show and attract attention.

12. ليضربن ***li yaḍribna*** = let them (fem.) cast, strike, beat, hit (v. iii. f. pl. imperative from *ḍaraba* [*ḍarb*], to beat. See *ḍuriba* at 22:73, p. 1071, n. 12).

13. خمر ***khumur*** (pl.; s. *khimâr*) = coverings for heads, scarves.

14. جيوب ***juyûb*** (pl.; s. *jayb*) = bosoms, breasts, pockets, cavities.

زِينَتَهُنَّ	their adornment
إِلَّا لِبُعُولَتِهِنَّ	except to their husbands[1]
أَوْ ءَابَآئِهِنَّ أَوْ	or their fathers[2] or
ءَابَآءِ بُعُولَتِهِنَّ	their husbands' fathers
أَوْ أَبْنَآئِهِنَّ أَوْ	or their sons[3] or
أَبْنَآءِ بُعُولَتِهِنَّ	their husbands' sons[4]
أَوْ إِخْوَٰنِهِنَّ	or their brothers[5]
أَوْ بَنِىٓ إِخْوَٰنِهِنَّ	or their brothers' sons
أَوْ بَنِىٓ أَخَوَٰتِهِنَّ	or sons[6] of their sisters'[7]
أَوْ نِسَآئِهِنَّ أَوْ مَا	or their womenfolk[8] or whom
مَلَكَتْ أَيْمَٰنُهُنَّ	their right hands[9] own[10]
أَوِ ٱلتَّٰبِعِينَ	or their attendants[11]
غَيْرِ أُو۟لِى ٱلْإِرْبَةِ	not having sexual urge,[12]
مِنَ ٱلرِّجَالِ	of men,
أَوِ ٱلطِّفْلِ ٱلَّذِينَ	or the children[13] who
لَمْ يَظْهَرُوا۟ عَلَىٰ	have not become aware[14] of
عَوْرَٰتِ ٱلنِّسَآءِ	women's private parts.[15]
وَلَا يَضْرِبْنَ	And they shall not strike
بِأَرْجُلِهِنَّ	with their feet
لِيُعْلَمَ	so that it is known
مَا يُخْفِينَ	what they hide[16]
مِن زِينَتِهِنَّ	of their adornment.
وَتُوبُوٓا۟ إِلَى ٱللَّهِ	And ask Allah's forgiveness

1. بعولة ***bu'ûlah*** (pl.; sing. *ba'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i.e., the male partner. See at 2:228, p. 112, n. 5.
2. آباء ***'abâ'*** (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers.
3. أبناء ***'abnâ'*** (pl.; s. *ibn*) = sons. "Sons" (*a'bnâ'*) include grandsons, great-grandsons howsoever downward in descent.
4. i. e., by other wives.
5. i. e., the women's brothers. The pronoun in the Arabic is for women. اخوان ***'ikhwân*** (pl.; sing. اخ *'akh*) = brothers. See at 3:156, p. 217, n. 1.
6. بنى ***bani***(*n*) is acc./gen. form of *banûn*, pl. of *ibn*, son, the final *nûn* being dropped for the genitive construction.
7. أخوات ***'akhawât*** (pl.; s. *'ukht*) = sisters.
8. i. e., other Muslim women, not non-Muslim women.
9. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 16:91, p. 858, n. 6.
10. i. e., slaves. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 23:6, p. 1076, n. 6).
11. تابعين ***tâbi'în*** (pl.; acc./gen. of *tâbi'ûn*; s. *tâbi'*) = followers, successors dependants, attendants, servants, (act. participle from *taba'a* [*taba'/tabâ'ah*], to follow, to come after.
12. اربة ***'irbah*** = urge, sexual urge, desire, skill.
13. طفل ***ṭifl*** (s.; pl. *'aṭfâl*) = infant, baby, child. See at 22:5, p. 1046, n. 10.
14. يظهروا ***yaẓharû***(*na*) = they become visible, overcome, (followed by *'alâ*) have knowledge of, are aware of (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:97, p. 945, n. 8).
15. عورات ***'awrât*** (pl.; s. *'awrah*) = private parts, genitals, sexual organs, weak spots, defects.
16. يخفين ***yukhfîna*** = they (fem.) hide, conceal (v. iii. f. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/khufyah*], to be hidden. See *'ukhfî* at 20:15, p. 979, n. 3).

جَمِيعًا all of you,
أَيُّهَ ٱلْمُؤْمِنُونَ O you the believers,
لَعَلَّكُمْ تُفْلِحُونَ that you may succeed.[1]
٣١

وَأَنكِحُوا۟ 32. And marry[2]
ٱلْأَيَـٰمَىٰ مِنكُمْ the spouseless ones[3] of you
وَٱلصَّـٰلِحِينَ and the right and fit ones[4]
مِنْ عِبَادِكُمْ of your slaves[5]
وَإِمَآئِكُمْ ۚ and slave-maids.[6]
إِن يَكُونُوا۟ فُقَرَآءَ If they be poor
يُغْنِهِمُ ٱللَّهُ Allah will make them rich[7]
مِن فَضْلِهِۦ ۗ out of His bounty.
وَٱللَّهُ وَٰسِعٌ And Allah isAll-Abounding,[8]
عَلِيمٌ ٣٢ All-Knowing.

وَلْيَسْتَعْفِفِ 33.And let there remain chaste[9]
ٱلَّذِينَ لَا يَجِدُونَ those who cannot find[10]
نِكَاحًا a marriage
حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ till Allah enriches them
مِن فَضْلِهِۦ ۗ out of His bounty.
وَٱلَّذِينَ يَبْتَغُونَ And those who seek[11]
ٱلْكِتَـٰبَ مِمَّا the writing[12] from among those
مَلَكَتْ أَيْمَـٰنُكُمْ whom your right hands own

1. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa(falḥ)*, to split. See at 22:77, p. 1073, n. 9).

2. أنكحوا ***'ankiḥû*** = you (all) give in marriage, marry (v. ii. m. pl. imperative from *'ankaḥa*, form IV of *nakaḥa* [*nikâḥ*], to marry, to get married. See *yankiḥu* at 24:3, p. 1106, n. 6.

3. أيامى ***'ayâmâ*** (pl.; s. *'ayyim*) = widow/widower, spouseless ones.

4. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 21:86, p. 1036, n. 5).

5. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 23:109, p. 1101, n. 7).

6. اماء ***'imâ'*** (pl.; s. *'amah*) = slave-maids, maid servants.

7. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 19:42, p. 961, n. 5).

8. i.e., in His grace and favour. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace, generosity); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 5:54, p. 357, n. 11).

9. ليستعفف ***li yasta'fif*** = he should be abstemious, should refrain, let him abstain, let him keep himself chaste (v. iii. m. s. imperative from *ista'affa*, form X of *'affa* [*'iffah/'afâf*], to refrain, to abstain. See at 4:6, p. 239, n. 6).

10. i. e., the means for marrying. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 91, p. 616, n. 8).

11. يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 17:57, p. 891, n. 1).

12. i. e., a deed for emancipation. كتاب ***kitâb*** = writing, writ, prescript, book, document, deed, contract. See at 15:4, p. 808, n. 4.

فَكَاتِبُوهُمْ	give them a deed[1]
إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا	if you know in them any good[2]
وَءَاتُوهُم مِّن	and give them out of
مَّالِ ٱللَّهِ ٱلَّذِىٓ	the wealth of Allah[3] which
ءَاتَىٰكُمْ	He gave you.[4]
وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ	And compel not[5] your maids
عَلَى ٱلْبِغَآءِ	into prostitution[6]
إِنْ أَرَدْنَ	if they desire
تَحَصُّنًا	to remain chaste[7]
لِّتَبْتَغُوا۟	in order that you seek[8]
عَرَضَ	the ephemeral thing[9]
ٱلْحَيَوٰةِ ٱلدُّنْيَا	of this worldly life.
وَمَن يُكْرِههُّنَّ	And whoever compels them,
فَإِنَّ ٱللَّهَ	then verily Allah is,
مِنۢ بَعْدِ إِكْرَٰهِهِنَّ	after their being compelled,[10]
غَفُورٌ	Most Forgiving,
﴿٣٣﴾ رَّحِيمٌ	Most Merciful.[11]
وَلَقَدْ	34. And We have indeed
أَنزَلْنَآ إِلَيْكُمْ	sent down[12] to you
ءَايَٰتٍ مُّبَيِّنَٰتٍ	signs that make clear[13]
وَمَثَلًا مِّنَ ٱلَّذِينَ	and an instance of those who
خَلَوْا۟ مِن قَبْلِكُمْ	passed away[14] before you,

1. كاتبوا ***kâtubû*** = you (all) exchange a writing, mutually write down, give a deed (v. ii. m. pl. imperative from *kâtaba*, form II of *kataba* [*katb/kitbah/kitâbah*], to write, record. See *katabnâ* at 5:45, p. 351, n. 10).
2. i. e., good conduct and ability to earn.
3. All the wealth is given by Allah Alone.
4. i. e., financially help them.
5. لا تكرهوا ***lâ tukrihû*** = do not compel, coerce, force, constrain (v. ii. m. pl. imperative {prohibition} from *'akraha*, form IV of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *tukrihu* at 10:99, p. 672, n. 7).
6. بغاء ***bighâ'*** = prostitution.
7. تحصن ***taḥaṣṣun*** = to safeguard/ secure/ protect/ oneself, to remain chaste (verbal noun in form V of *ḥaṣuna* [*ḥaṣânah*], to be fortified, to be chase. See *muḥṣanât* at 24:23, p. 1113, n. 8).
8. تبتغوا ***tabtaghû*** [*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 17:66, p. 894, n. 13).
9. i. e., paltry worldly gains. عرض ***'arad*** = incidental, ephemeral, transitory, unstable. See at 4:94, p. 284, n. 11.
10. اكراه ***'ikrâh*** = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh /karh /karâhah / karâhiyah*], to detest. See at 2:256, p. 132, n. 1).
11. i. e., especially to those who are thus compelled to sacrifice their chastity.
12. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 24:1, p. 1105, n. 1).
13. i. e., the *'âyahs* of the Qur'ân. مبينات ***mubayyinât*** (pl.; s.مبينة *mubayyinah*) manifest, that which makes clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *mubayyinah* at 4:19, p. 247, n. 5.
14. خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 10:102, p. 673, n. 10).

وَمَوْعِظَةً and an admonition[1]
لِّلْمُتَّقِينَ ﴿٣٤﴾ for the godfearing.[2]

Section (*Rukû'*) 5

﴿ اللَّهُ نُورُ 35. Allah is the Light
السَّمَٰوَٰتِ وَالْأَرْضِ ۚ of the heavens and the earth.
مَثَلُ نُورِهِۦ The parable of His Light is
كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ like a niche[3] wherein is a lamp,[4]
الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ and the lamp is in a glass,[5]
الزُّجَاجَةُ كَأَنَّهَا and the glass is as if it is
كَوْكَبٌ دُرِّيٌّ a star[6] shining bright,[7]
يُوقَدُ مِن شَجَرَةٍ lit[8] from a tree
مُّبَٰرَكَةٍ full of blessings[9] —
زَيْتُونَةٍ an olive tree[10] —
لَّا شَرْقِيَّةٍ neither of the east[11]
وَلَا غَرْبِيَّةٍ nor of the west,[12]
يَكَادُ زَيْتُهَا يُضِيٓءُ its oil[13] almost illuminating,[14]
وَلَوْ لَمْ تَمْسَسْهُ even if there touches[15] it not
نَارٌ ۚ any fire.
نُّورٌ عَلَىٰ نُورٍ ۗ A Light upon Light.
يَهْدِي اللَّهُ لِنُورِهِۦ Allah guides to His Light
مَن يَشَآءُ ۚ whom He will.
وَيَضْرِبُ اللَّهُ And Allah strikes

1. موعظة ***maw'iẓah*** (pl. مواعظ *mawâ'iẓ*) = admonition, exhortation, counsel. See at 16:125, p. 870, n. 11.

2. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 21:48, p. 1026, n. 4).

3. مشكاة ***mishkâh*** (s.; pl. *mishkâwât*) = niche (for a lamp).

4. مصباح ***miṣbâḥ*** (s.; pl. *masâbîh*) = lamp, light.

5. زجاجة ***zujâjah*** (s.; pl. *zujâjât*) = glass, bottle.

6. كوكب ***kawkab*** (s.; pl. *kawâkib*) = star. See at 12:4, p. 723, n. 3.

7. دري ***durrîy*** = shining bright, glittering, emitting light.

8. يوقد ***yûqadu*** = it is enkindled, lit, ignited (v. iii. m. s. impfct. passive from *'awqada*, form IV of *waqada* [*waqd/waqad/wuqûd*], to burn, to take fire. See *istawqada* at 2:17, p. 9, n. 9).

9. مباركة ***mubârakah*** (f.; mas. *mubârak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See *mubârak* at 23:29, , p. 1083, n. 2).

10. زيتونة ***zaytûnah*** (s. ; pl. *zaytûnât*)= olive, olive tree. See *zaytûn* at 6:99, p. 433, n. 7.

11. شرقية ***sharqiyyah*** (f.; s.; pl. *sharqîyyât;* m. *sharqî*) = of the east, belonging to the east, eastern, oriental. See *sharqî* at 19:16, p. 954, n. 5.

12. غربية ***gharbîyyah*** (f. s.; pl. *gharbîyyât*; m. *gharbî*) = of the west, belonging to the west, western, occidental. See *gharabat* at 18:17, p. 915, n. 8.

13. زيت ***zayt*** (s.; pl. *zuyût*) = oil.

14. يضيء ***yuḍî'u*** = he or it gives light, radiates, shines, glows, illuminates (v. iii. m. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [*ḍaw*], to shine, radiate. See *'aḍâ'a* at 2:20, p. 10, n. 14.

15. تمسس ***tamsas*** (*tamassu*) = she or it touches, afflicts, affects (v. iii. f. s. impfct. from *massa* [*mass/ masîs*], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before it. See *yamsas* at 19:107, p. 675, n. 4).

ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ	the instances[1] for men.
وَٱللَّهُ بِكُلِّ شَىْءٍ	And Allah is of everything
عَلِيمٌ ﴿٣٥﴾	All-Knowing.
فِى بُيُوتٍ	36. In houses[2]
أَذِنَ ٱللَّهُ	Allah has permitted[3]
أَن تُرْفَعَ	to be raised,[4]
وَيُذْكَرَ فِيهَا	and therein is mentioned[5]
ٱسْمُهُۥ	His Name.
يُسَبِّحُ لَهُۥ	There declare His sanctity[6]
فِيهَا بِٱلْغُدُوِّ	in there by the mornings[7]
وَٱلْءَاصَالِ ﴿٣٦﴾	and the evenings,[8]
رِّجَالٌ	37. Men whom
لَّا تُلْهِيهِمْ	there distracts[9] them not
تِجَٰرَةٌ وَلَا بَيْعٌ	any trading nor any selling[10]
عَن ذِكْرِ ٱللَّهِ	from the remembrance of Allah
وَإِقَامِ ٱلصَّلَوٰةِ	and performance of prayers
وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ	and payment[11] of *zakâh*.
يَخَافُونَ يَوْمًا	They fear a day
تَتَقَلَّبُ فِيهِ	wherein shall be overturned[12]
ٱلْقُلُوبُ	the hearts
وَٱلْأَبْصَٰرُ ﴿٣٧﴾	and the eyes.[12]

1. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, parables, instances similitudes. See *mathal* at 16:112, p. 865, n. 12).

2. i. e., this light (*nûr*) obtains in the houses erected for the worship of Allah Alone — mosques.

3. أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 20:109, p. 1003, n. 3).

4. ترفع ***turfa'a(u)*** = she or it is raised, erected, elevated, lifted up (v. iii. f. s. inpfct. passive from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'nâ* at 19:56, p. 965, n. 2).

5. يذكر ***yudhkaru*** = he is remembered, recalled, mentioned (v. iii. m. s. impfct. passive from *dhakara* [*dhikr/tadhkâr*], to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

6. يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See *nusabbiḥu* at 20:33, p. 982, n. 2).

7. غدو ***ghudûw*** = morning. See at 18:28, p. 921, n. 4.

8. أصال ***'aṣâl*** (pl.; s. *'aṣîl*) = afternoons, evenings. See at 13:15, p. 770, n. 7.

9. تلهى ***tulhî*** = she or it distracts, deflects, attracts, beguiles, diverts (v. iii. f. s. impfct. from *'alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *yulhi* at 15:3, p. 807, n. 9).

10. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 14:31, p. 798, n. 13.

11. ايتاء ***'îtâ'*** = to give/ pay/bring (verbal noun in form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

12. تتقلب ***tataqallabu*** = she is overturned, is turned over (v. iii. f. s. impfct. from *taqallaba*, form V of *qalaba* [*qalb*], to turn around. See *yuqallabu* at 18:42, p. 926, n. 10).

لِيَجْزِيَهُمُ ٱللَّهُ	38. That Allah may reward[1]
أَحْسَنَ	them for the best[2] of
مَا عَمِلُوا۟	what they do
وَيَزِيدَهُم	and may give them more[3]
مِّن فَضْلِهِۦ	out of His bounty.
وَٱللَّهُ يَرْزُقُ	And Allah bestows[4] upon
مَن يَشَآءُ	whom He will
بِغَيْرِ حِسَابٍ ﴿٣٨﴾	without calculation.
وَٱلَّذِينَ كَفَرُوٓا۟	39. And those who disbelieve,
أَعْمَٰلُهُمْ	their deeds are
كَسَرَابٍۭ بِقِيعَةٍ	like a mirage[5] in a desert[6]
يَحْسَبُهُ ٱلظَّمْـَٔانُ	which the thirsty[7] thinks[8]
مَآءً	is water
حَتَّىٰٓ إِذَا جَآءَهُۥ	till when he comes to it
لَمْ يَجِدْهُ شَيْـًٔا	he finds[9] it is nothing
وَوَجَدَ ٱللَّهَ عِندَهُۥ	but he finds Allah by him;
فَوَفَّىٰهُ	so He pays him fully[10]
حِسَابَهُۥ	his account;
وَٱللَّهُ	and Allah is
سَرِيعُ ٱلْحِسَابِ	quick[11] in accounting.
﴿٣٩﴾	
أَوْ كَظُلُمَٰتٍ	40. Or like darkness[12]

1. يجزى *yajziya*(*zī*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 14:51, p. 805, n.8).

2. أحسن *'aḥsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:53, p.889, n. 10.

3. يزيد *yazîda*(*u*) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by a hidden *'an*. See *yazîdu* at 19:76, p. 970, n. 14).

4. يرزق *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*[*razq*], to provide, bestow. See at 2:212, p. 102, n. 3.

5. سراب *sarâb*= mirage, phantom.

6. قيعة *qî'ah* (pl.; s. *qâ'*) = desert, vast and dry lands without vegetation.

7. ظمآن *ẓam'ân* = thirsty.

8. يحسب *yaḥsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *ḥasibtum* at 23:115,, p. 1103, n. 1).

9. يجد *yajid*(*u*) = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 4:123, p. 298, n.

10. وفى *waffâ* = he paid in full, fulfilled (v. iii. m. s. impfct. in form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *nuwaffi* at 11:15, p. 683, n. 1).

11. سريع *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 14:51, p. 805, n. 10.

12. i. e., their deeds are like darkness. ظلمات *ẓulumât* (pl.; s. *ẓulmah*) = darkness. layers of darkness. See at 21:87, p. 1036, n. 8.

فِي بَحْرٍ لُّجِّيٍّ	in a sea of fathomless depth[1]
يَغْشَىٰهُ مَوْجٌ	overwhelming[2] it waves[3]
مِّن فَوْقِهِۦ مَوْجٌ	upon them waves
مِّن فَوْقِهِۦ سَحَابٌ	above which are clouds[4] –
ظُلُمَٰتٌۢ	layers of darkness,
بَعْضُهَا	some of them being
فَوْقَ بَعْضٍ	over the others;
إِذَآ أَخْرَجَ يَدَهُۥ	if he stretches out[5] his hand
لَمْ يَكَدْ يَرَىٰهَا	he is not about to[6] see it.
وَمَن	And anyone for whom
لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا	Allah sets[7] not any light,
فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾	he cannot have any light.

Section (*Rukû'*) 6

أَلَمْ تَرَ أَنَّ ٱللَّهَ	41.Do you not see that Allah,
يُسَبِّحُ لَهُۥ	there proclaim His sanctity[8]
مَن فِى ٱلسَّمَٰوَٰتِ	those[9] who are in the heavens
وَٱلْأَرْضِ وَٱلطَّيْرُ	and the earth, and the birds[10]
صَٰٓفَّٰتٍ	with wings outspread?[11]
كُلٌّ قَدْ عَلِمَ	Everyone just knows his
صَلَاتَهُۥ وَتَسْبِيحَهُۥ	prayers and his glorification.[12]
وَٱللَّهُ عَلِيمٌۢ	And Allah is All-Knowing
بِمَا يَفْعَلُونَ ﴿٤١﴾	of what they do.

1. لجي ***lujjîy*** = of fathomless depth, of tremendous depth.

2. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 3:154, p. 215, n. 9).

3. موج ***mawj*** (s.; pl. *amwâj*) = waves, ripples, surges. See at 11:43, p. 693, n. 6.

4. سحاب ***saḥâb***= clouds. See at 7:57, p. 488, n. 6.

5. أخرج ***'akhraja*** = he ousted, dislodged, brought out [here stretched out], made [someone] set out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 14:32, p. 799, n.2).

6. يكد *yakad* (*yakâdu*) = he is about to, almost (v. iii. m. s. impfct. from *kâda* [*kawd*], to be about to. The final letter is vowelless because of the particle *lam* coming before the verb, and hence the medial *'alif* is dropped to avoid the junction of two vowelless letters. See *takâdu* at 19:90, p. 973, n. 9).

7. يجعل ***yaj'al***(*u*) = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The final letter is vowelless because of the reason stated at n. 6 above. See *yaj'ala* at 22:53, p. 1064, n.6).

8. يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:36, p. 1121, n. 6).

9. Note the word *man* which is used for living beings.

10. طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird. See at 21:79, p. 1034, n. 2.

11. صافات ***ṣâffât*** (f.; pl.; s. *ṣâffah*; m. *ṣâff*) = those ranged in ranks, lined up, outstretching the wings (act. participle from *saffa* [*saff*], to set in a row, line up, classify, range, compose).

12. تسبيح ***tasbîḥ*** = glorification (verbal noun in form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. See at 17:44, p. 887, n. 1.

وَلِلَّهِ	42. And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion[1] of the heavens
وَٱلْأَرْضِ ۖ	and the earth.
وَإِلَى ٱللَّهِ	And to Allah
ٱلْمَصِيرُ ﴿٤٢﴾	is the destination.[2]
أَلَمْ تَرَ	43. Do you not see
أَنَّ ٱللَّهَ يُزْجِى سَحَابًا	that Allah drives[3] the clouds
ثُمَّ يُؤَلِّفُ بَيْنَهُۥ	and then combines[4] them ,
ثُمَّ يَجْعَلُهُۥ رُكَامًا	then He sets them as a pile.[5]
فَتَرَى ٱلْوَدْقَ	Then you see the rains[6]
يَخْرُجُ مِنْ خِلَٰلِهِۦ	coming out their midst;
وَيُنَزِّلُ	and He sends down[7]
مِنَ ٱلسَّمَآءِ	from the sky
مِن جِبَالٍ	mountain-like clouds[8]
فِيهَا مِنۢ بَرَدٍ	wherein is hail[9]
فَيُصِيبُ بِهِۦ	and He strikes[10] therewith
مَن يَشَآءُ	whom He will
وَيَصْرِفُهُۥ	and diverts[11] it
عَن مَّن يَشَآءُ ۖ	from whom He will.
يَكَادُ سَنَا بَرْقِهِۦ	The flash[12] of its lightning[13]
يَذْهَبُ بِٱلْأَبْصَٰرِ	almost takes away the sights.
﴿٤٣﴾	

1. i. e., the heavens and the earth and all that is in them are His possession and are under His control and direction. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 12:101, p. 759, n.1.

2. i. e., everyone will have to return to Him for rendering an account . مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 22:72, p. 1071, n. 11).

3. يزجي ***yuzjî*** = he drives, pushes, urges on, presses on (v. iii. m. s. impfct. from *'azjâ*, form IV of *zajâ* [*zajw*], to drive, to press on. See at 17:66, p. 894. n. 11).

4. يؤلف ***yu'allifu*** = he unites, joins, combines, puts together, composes, tames, habituates (v. iii. m. s. impfct. from *'allafa*, form II of *'alifa* [*'alf*], to be acquainted. See *'allafa* at 8:63, p. 570, n. 7).

5. ركام ***rukâm*** = pile, heap, pile of clouds. See *yarkumu* at 8:37, p. 560, n. 1.

6. ودق ***wadq*** (pl.; s. *wadqah*) = rains.

7. ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 16:101, p. 862, n. 1).

8. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds, heavy and huge clouds. See at 20:105, p. 1002, n. 3.

9. برد ***barad*** = hail, hailstone.

10. يصيب ***yuṣibu*** = he or it hits, reaches, afflicts, bestows, strikes, makes to fall to (v. iii. m. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / saybûbah*], to hit the mark, to be right. See at 13:13, p. 769, n. 3).

11. يصرف ***yaṣrifu*** = he diverts, turns away, averts, disburses (v. iii. m. s. impfct. from *ṣarafa*, [*ṣarf*], to turn away. See *taṣrîf* at 12:33, p. 734, n. 3).

12. سنا ***sanâ*** = flash, brightness, glare.

13. برق ***barq*** (pl. *burûq*) = lightning. See at 13:12, p. 768, n. 11.

يُقَلِّبُ ٱللَّهُ 44. Allah rolls over[1]
ٱلَّيْلَ وَٱلنَّهَارَ the night and the day.
إِنَّ فِي ذَٰلِكَ لَعِبْرَةً Verily therein is a lesson[2]
لِّأُو۟لِى ٱلْأَبْصَٰرِ ﴿٤٤﴾ for the possessors of insight.[3]

وَٱللَّهُ خَلَقَ 45. And Allah has created
كُلَّ دَآبَّةٍ every moving creature[4]
مِّن مَّآءٍ from water.
فَمِنْهُم مَّن So of them are those that
يَمْشِى عَلَىٰ بَطْنِهِۦ move[5] on their bellies;[6]
وَمِنْهُم مَّن and of them are those
يَمْشِى عَلَىٰ رِجْلَيْنِ that move on two legs,[7]
وَمِنْهُم مَّن and of them are those
يَمْشِى عَلَىٰٓ أَرْبَعٍ that move on four.[8]
يَخْلُقُ ٱللَّهُ مَا يَشَآءُ Allah creates whatever He will.
إِنَّ ٱللَّهَ عَلَىٰ Verily Allah is over
كُلِّ شَىْءٍ قَدِيرٌ everything All-Capable.
﴿٤٥﴾

لَّقَدْ أَنزَلْنَآ 46.We have indeed sent down[9]
ءَايَٰتٍ مُّبَيِّنَٰتٍ signs that make clear.[10]
وَٱللَّهُ يَهْدِى And Allah guides
مَن يَشَآءُ whom He will
إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ to a way[11] straight and right.[12]
﴿٤٦﴾

1. يقلب ***yuqallibu*** = rolls over, he upturns, turns up and down, inverts, overturns, turns about, turns (v. iii. m. s. impfct. from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 18:42, p. 926, n. 10).

2. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice. See at 23:21, p. 1079, n. 15.

3. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 23:78, p.1094, n. 9).

4. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 16:49, p. 843, n. 8.

5. يمشي ***yamshî*** = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 20:128, p. 1008, n. 10).

6. بطن (s.; pl. ***buṭûn***) = belly, stomach, abdomen, womb, inner part. See *butûn* at 23:21, p. 1080, n. 2.

7. رجلين ***rijlayn*** (acc./gen. of *rijlân*,dual of رجل *rijl*) = two legs, two feet. See *'arjul* at 24:24, p. 1114, n. 3.

8. i. e., four legs – quadruped animals.

9. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 24:34, p. 1119, n. 12).

10. i. e., the *'âyahs* of the Qur'ân. مبينات ***mubayyinât*** (pl.; s. مبينة *mubayyinah*) manifest, that which makes clear (active participle, f., from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:34, p. 1119, n. 13).

11. صراط ***ṣirâṭ*** = way, path, road. See at 23:73, p. 1093, n. 5.

12. i. e. Islam, the religion of monotheism and absolute submission to Allah Alone. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 23:73, p. 1093, n. 6).

وَيَقُولُونَ 47. And they say:
ءَامَنَّا بِٱللَّهِ "We believe in Allah
وَبِٱلرَّسُولِ and in the Messenger,
وَأَطَعْنَا and we obey."[1]
ثُمَّ يَتَوَلَّىٰ Then there turn away[2]
فَرِيقٌ مِّنْهُم a section[3] of them
مِّنۢ بَعْدِ ذَٰلِكَ ۚ after that.
وَمَآ أُو۟لَٰٓئِكَ And such ones are not
بِٱلْمُؤْمِنِينَ ﴿٤٧﴾ the believers.

وَإِذَا دُعُوٓا۟ 48.And when they are called[4]
إِلَى ٱللَّهِ وَرَسُولِهِۦ to Allah and His Messenger
لِيَحْكُمَ that he might adjudicate[5]
بَيْنَهُمْ between them,[6]
إِذَا فَرِيقٌ مِّنْهُم lo, a section of them
مُّعْرِضُونَ ﴿٤٨﴾ turn away.[7]

وَإِن يَكُن لَّهُمُ 49. And if there be for them
ٱلْحَقُّ the right,[8]
يَأْتُوٓا۟ إِلَيْهِ they come to him
مُذْعِنِينَ ﴿٤٩﴾ making submission.[9]

أَفِى قُلُوبِهِم 50. Is there in their hearts[10]

1. The *'âyah* speaks about the hypocrites (*munâfiqûn*). أطعنا ***'aṭa'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See at 5:7, p. 332, n. 3).

2. يتولى ***yatawallâ*** = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly* to come near. See at 7:196, p. 542, n. 3).

3. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 16:54, p. 844, n. 12).

4. دعوا ***du'û*** = they were summoned, called, invited (v. iii. m. pl. past passive form *da'â* [*du'â'*], to call. See at 2:282, p. 148, n. 9).

5. i. e., according to the Qur'ân and the guidance received by him from Allah. يحكم ***yaḥkuma***(*u*) = he adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 12:80, p. 752, n. 5).

6. i. .e., in the cases arising between them.

7. معرضون ***mu'riḍûn*** (sing. *mu'rid*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 23:71, p. 1092, n. 8).

8. i. e., if they are sure about the justice of their claim and about a decision in their favour according to the Qur'ân and *sunnah*.

9. مذعنين ***mudh'inîn***(pl.; acc./gen. of *mudh'inûn*; s. *mudh'in*) = those who make submission, submissive, obedient, pliable (act. participle from *'adh'ana*, from IV of *dha'ina* [*dha'an*], to yield, to submit).

10. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 17:51, p.888, n. 13.

مَّرَضٌ a disease,[1]
أَمِ ارْتَابُوٓا or do they entertain doubts[2]
أَمْ يَخَافُونَ أَن or do they fear[3] that
يَحِيفَ ٱللَّهُ Allah will deal unjustly[4]
عَلَيْهِمْ against them,
وَرَسُولُهُۥ and His Messenger?
بَلْ أُو۟لَٰٓئِكَ هُمُ Nay, they are the ones
ٱلظَّٰلِمُونَ ﴿٥٠﴾ doing wrong.[5]

Section (*Rukû'*) 7

إِنَّمَا كَانَ قَوْلَ 51. It is but the saying of
ٱلْمُؤْمِنِينَ the believers,
إِذَا دُعُوٓا when they are called[6]
إِلَى ٱللَّهِ وَرَسُولِهِۦ to Allah and His Messenger
لِيَحْكُمَ that he may adjudicate[7]
بَيْنَهُمْ أَن يَقُولُوا between them, that they say:
سَمِعْنَا وَأَطَعْنَا "We hear[8] and obey";[9]
وَأُو۟لَٰٓئِكَ هُمُ and such ones, they are
ٱلْمُفْلِحُونَ ﴿٥١﴾ the successful.[10]

وَمَن يُطِعِ 52. And whoever obeys
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger,
وَيَخْشَ ٱللَّهَ and fears[11] Allah

1. i. e., disease of unbelief and hypocrisy. مرض ***marad*** (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. See at 22:53, p. 1064, n. 8.

2. ارتابوا ***irtâbû*** = they entertained doubts, were sceptical, were in doubt, suspected, had misgivings (v. iii. m. pl. past from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtabtum* at 5:106, p. 382, n. 11).

3. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 17:57, p. 891, n. 4).

4. يحيف ***yahîfa***(*u*) = he deals unjustly, wrongs, injures, harms (v. iii. m. s. impfct. from *hâfa* [*hayf*], to deal unjustly, to wrong).

5. ظالمون ***zâlimûn*** (pl.; sing. ظالم *zâlim*) = transgressors, wrong-doers, unjust persons (active participle from *zalama* [*zalm/zulm*], to do wrong. See at 19:138, p. 960, n. 4).

6. دعوا ***du'û*** = they were summoned, called, invited (v. iii. m. pl. past passive form *da'â* [*du'â'*], to call. See at 24:48, p. 1126, n. 94).

7. يحكم ***yahkuma***(*u*) = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 24:48, p. 1126, n. 5).

8. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 21:60, p. 1028, n. 9).

9. أطعنا ***'ata'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *tâ'a* [*taw'*] to obey. See at 24:47, p. 1126, n. 1).

10. مفلحون ***muflihûn*** (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaha*, form IV of *falaha* [*falh*] = to split, cleave. See at 23:102, p. 1100, n. 3).

11. يخش ***yakhsha*** (*â*) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [*khashy/ khashyah*], to fear. The final *yâ'* is dropped because the verb is conjunctive to the previous verb (*yuti'*) which is in a conditional clause preceded by *man*. See at 9:18, p. 584, n. 2).

وَيَتَّقْهِ	and is on his guard[1] against
فَأُولَٰٓئِكَ	Him, such ones,
هُمُ ٱلْفَآئِزُونَ ﴿٥٢﴾	they are the winners.[2]
۞ وَأَقْسَمُوا۟ بِٱللَّهِ	53. And they swear[3] by Allah
جَهْدَ أَيْمَٰنِهِمْ	their earnest[4] oaths,[5]
لَئِنْ أَمَرْتَهُمْ	if you order them
لَيَخْرُجُنَّ	they shall go out.[6]
قُل لَّا تُقْسِمُوا۟	Say: "Do not swear;
طَاعَةٌ مَّعْرُوفَةٌ	obedience[7] is known.[8]
إِنَّ ٱللَّهَ خَبِيرٌۢ	Verily Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿٥٣﴾	of what you do."
قُلْ أَطِيعُوا۟ ٱللَّهَ	54. Say: "Obey Allah
وَأَطِيعُوا۟ ٱلرَّسُولَ	and obey the Messenger;
فَإِن تَوَلَّوْا۟	but if you turn away,[9]
فَإِنَّمَا عَلَيْهِ	it is but on him
مَا حُمِّلَ	what he is made to carry[10]
وَعَلَيْكُم	and upon you is
مَّا حُمِّلْتُمْ	what you are made to carry.
وَإِن تُطِيعُوهُ	And if you obey[11] him
تَهْتَدُوا۟	you will receive guidance.
وَمَا عَلَى	And there is naught on the
ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ	Messenger but to covey[12]
ٱلْمُبِينُ ﴿٥٤﴾	in open and clear terms.

1. i. e., by following the injunctions of the Qur'ân and *sunnah*. يتق ***yattaqi(ī)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *yattaqûna* at 12:57, p. 743, n. 8).

2. فائزون ***fâ'izûn*** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See at 23:111, p. 1102, n. 7).

3. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 16:38, p. 840, n. 3).

4. جهد ***jahd*** = strain, effort, emphatic, earnest. See at 16:38, p. 840, n. 4.

5. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 24:31, p. 1117, n. 10.

6. i. e., for joining the *jihâd*.

7. i. e., the type of your obedience. طاعة *tâ'ah* = obedience. See at 4:81, p. 276, n. 14.

8. معروفة ***ma'rûfah*** (f.; m. *ma'rûf*) = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 22:41, p. 1061, n. 5).

9. تولوا ***tawallaw*** = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 21:109, p. 1042, n. 7).

10. حمل ***ḥummila*** = he was made to carry, loaded, burdened (v. iii. m. s. past passive from *ḥammala*, form II of *ḥamala* [*ḥaml*], to carry. See *ḥummilnâ* at 20:87, p. 997, n. 1).

11. تطيعوا ***tuṭî'û(na)*** = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:149, p. 213, n. 1.

12. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 21:106, p. 1042, n. 1.

وَعَدَ ٱللَّهُ 55. Allah has promised[1]
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ those who believe of you
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[2] that
لَيَسْتَخْلِفَنَّهُمْ He shall make them succeed[3]
فِى ٱلْأَرْضِ in the land
كَمَا ٱسْتَخْلَفَ as He caused to succeed
ٱلَّذِينَ مِن قَبْلِهِمْ those before them,
وَلَيُمَكِّنَنَّ لَهُمْ and shall establish[4] for them
دِينَهُمُ ٱلَّذِى their religion which
ٱرْتَضَىٰ لَهُمْ He has approved[5] for them;
وَلَيُبَدِّلَنَّهُم and He shall exchange[6] for
مِّنۢ بَعْدِ خَوْفِهِمْ them, after their fear,[7]
أَمْنًا security.[8]
يَعْبُدُونَنِى They will worship Me and
لَا يُشْرِكُونَ بِى will not associate[9] with Me
شَيْـًٔا anything.
وَمَن كَفَرَ And whoever disbelieves[10]
بَعْدَ ذَٰلِكَ after that,
فَأُو۟لَٰٓئِكَ هُمُ such ones, they are
ٱلْفَٰسِقُونَ ﴿٥٥﴾ the defiantly sinful.[11]

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ 56. And perform the prayers
وَءَاتُوا۟ ٱلزَّكَوٰةَ and pay the *zakâh*

1. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 22:72, p. 1071, n. 10).

2. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 22:56, p. 1065, n. 13.

3. ليستخلفن ***la yastakhlifanna*** = he will surely put/ appoint as successor, make (someone) succeed (v. iii. m. s. impfct. emphatic from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *yastakhlifu* at 11:57, p. 698, n. 8).

4. ليمكنن ***la yumakkinanna*** = he shall/will surely establish, place, put in a position, establish firmly, strengthen (v. iii. s. impfct. emphatic from *makkana*, form II of *makuna* [*makânah*], to be strong. See *makkannâ* at 18:84, p. 941, n. 10).

5. ارتضى ***irtaḍâ*** = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 21:28, p. 1019, n. 8).

6. ليبدلن ***la yubaddilanna*** = he shall/will surely exchange, replace, substitute (v. iii. m. s. impfct. emphatic from *baddala*, form II of *badala* [*badal*], to replace. See *baddalnâ* at 16:101, p. 861, n. 9).

7. خوف ***khawf*** = fear, apprehension, dread, threat. See at 16:112, p. 866, n. 8.

8. أمن ***'amn*** = security, safety, protection, peace.

9. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 23:92, p. 1097, n. 11).

10. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 19:77, p. 971, n. 1).

11. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

وَأَطِيعُوا الرَّسُولَ and obey[1] the Messenger
لَعَلَّكُمْ that you may
تُرْحَمُونَ ﴿٥٦﴾ be favoured with mercy.[2]

لَا تَحْسَبَنَّ 57. Never consider[3]
الَّذِينَ كَفَرُوا those who disbelieve
مُعْجِزِينَ capable of frustrating[4]
فِي الْأَرْضِ in the land.
وَمَأْوَاهُمُ النَّارُ Their abode[5] is the fire,
وَلَبِئْسَ and evil[6] indeed is
الْمَصِيرُ ﴿٥٧﴾ the destination.[7]

Section *Rukû'* 8

يَا أَيُّهَا الَّذِينَ آمَنُوا 58. O you who believe,
لِيَسْتَأْذِنْكُمُ let there seek your leave[8]
الَّذِينَ those whom
مَلَكَتْ أَيْمَانُكُمْ your right hands possess[9] and
وَالَّذِينَ لَمْ يَبْلُغُوا those who have not attained[10]
الْحُلُمَ مِنْكُمْ puberty[11] from among you
ثَلَاثَ مَرَّاتٍ three times –
مِنْ قَبْلِ صَلَاةِ الْفَجْرِ before the *fajr* prayer
وَحِينَ تَضَعُونَ and while you put down[12]
ثِيَابَكُمْ مِنَ الظَّهِيرَةِ your clothes at noontime

1. أطيعوا *'aṭî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 20:90, p. 998, n. 3).
2. ترحمون *turḥamûna* = you (all) are shown mercy, graced with mercy, favoured with mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to have mercy. See at 6:155, p. 459, n. 11).
3. لا تحسبن *lâ taḥsabanna* = do not reckon, count, think, suppose, assume, consider (v. ii. m. s. imperative emphatic {prohibition} from *ḥasiba* [*ḥasb/ ḥisâb /ḥisbân /ḥusbân*], to reckon, to count. See at 14:47, p. 804, n. 7).
4. i. e., the plans of Allah and escaping His retribution. معجزين *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 6:135, p. 448, n. 2).
5. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 17:47, p. 905, n. 5).
6. بئس *bi's* = evil, wretched, bad. See at 18:29, p. 922, n. 8.
7. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 24:42, p. 1124, n. 2).
8. ليستأذن *li-yasta'dhin* = let him seek leave, he must seek permission (v. iii. m. s. imperative from *ista'dhana*, form X of *'adhina* [*idhn*], to allow. See *ysta'dhinûna* at 9:93, p. 617, n. 8).
9. i. e, slaves and servants. ملكت *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 24:34, p. 1117, n. 10).
10. يبلغوا *yablughû*(*na*) = they attain, reach, arrive at (v. iii. m. pl. impfct. from *balagha* [*bulûgh*], to reach. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yablugha* at 18:82, p. 941, n. 3).
11. حلم *ḥulum* = puberty, sexual maturity.
12. تضعون *taḍa'ûna* = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'û* at 4:102, p. 290, n. 5.

وَمِنۢ بَعۡدِ and after
صَلَوٰةِ ٱلۡعِشَآءِ the *'ishâ'* prayer —
ثَلَٰثُ عَوۡرَٰتٍ لَّكُمۡ three privacy-hours[1] for you.
لَيۡسَ عَلَيۡكُمۡ There is not upon you
وَلَا عَلَيۡهِمۡ nor upon them
جُنَاحُۢ بَعۡدَهُنَّ any sin[2] apart from these,
طَوَّٰفُونَ عَلَيۡكُم going round[3] you,
بَعۡضُكُمۡ some of you
عَلَىٰ بَعۡضٖ the other.
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ Thus does Allah elucidate[4]
لَكُمُ ٱلۡأٓيَٰتِۚ for you the signs;[5]
وَٱللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٞ ٥٨ All-Wise.

وَإِذَا بَلَغَ 59. And when there attain[6]
ٱلۡأَطۡفَٰلُ مِنكُمُ the children[7] among you
ٱلۡحُلُمَ the age of puberty,[8]
فَلۡيَسۡتَـٔۡذِنُواْ they should seek permission[9]
كَمَا ٱسۡتَـٔۡذَنَ as did seek permission
ٱلَّذِينَ مِن قَبۡلِهِمۡۚ those before them.
كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ Thus does Allah elucidate
لَكُمۡ ءَايَٰتِهِۦۗ for you the signs;
وَٱللَّهُ عَلِيمٌ and Allah is All-Knowing[10]
حَكِيمٞ ٥٩ All-Wise.[11]

1. عورات ***'awrât*** (pl.; s. *'awrah*) = private parts, genitals, sexual organs, weak spots, defects, times of privacy. See at 24:31, p. 1117, n. 15.

2. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 24:28, p. 1115, n. 10.

3. طوافون ***ṭawwâfûn*** (pl.; s. *ṭawwâf*) = those going about, going round, roving, itinerant (active participle in the scale of *fa''âl* from *tâfa* [*ṭawf/ṭawâf/ṭawafân*], to go about, to run around. See *ṭâ'ifîn* at 22:27, p. 1054, n. 10).

4. يبين ***yubayyinu*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:18, p. 1111, n. 5).

5. i. e., the commandments and prohibitions contained in the *'âyahs* of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 23:105, p. 1100, n. 10.

6. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 18:90, p. 943, n. 4).

7. أطفال ***'atfâl*** (pl.; s. *ṭifl*) = children, infants, babies. See *ṭifl* at 24:31, p. 1117, n. 13.

8. حلم ***ḥulum*** = puberty, sexual maturity. See at 24:58, p. 1130, n. 11.

9. ليستأذنوا ***li-yasta'dhinû*** = let them seek leave, they must seek permission (v. iii. m. pl. imperative from *ista'dhana*, from X of *'adhina* [*idhn*], to allow. See *li-ysta'dhin* at 24:58, p. 1130, n. 8).

10. i. e., of the affairs of His servants and their needs.

11. i. e. , in laying down the rules of guidance and conduct.

وَٱلْقَوَٰعِدُ 60. And those past child-
مِنَ ٱلنِّسَآءِ bearing age[1] of women
ٱلَّٰتِى لَا يَرْجُونَ who do not have hope for[2]
نِكَاحًا wedlock,[3]
فَلَيْسَ عَلَيْهِنَّ there is not on them
جُنَاحٌ أَن يَضَعْنَ any sin that they put down[4]
ثِيَابَهُنَّ their apparels[5]
غَيْرَ مُتَبَرِّجَٰتٍۭ without displaying[6]
بِزِينَةٍ the beauty;[7]
وَأَن يَسْتَعْفِفْنَ but that they abstain[8]
خَيْرٌ لَّهُنَّ is the best for them.
وَٱللَّهُ سَمِيعٌ And Allah is All-Hearing,
عَلِيمٌ ﴿٦٠﴾ All-Knowing.

لَّيْسَ عَلَى ٱلْأَعْمَىٰ 61. There is not on the blind[9]
حَرَجٌ any restriction[10]
وَلَا عَلَى ٱلْأَعْرَجِ nor upon the lame
حَرَجٌ any restriction
وَلَا عَلَى ٱلْمَرِيضِ nor upon the sick[12]
حَرَجٌ any restriction;
وَلَا عَلَىٰٓ أَنفُسِكُمْ nor upon yourselves
أَن تَأْكُلُوا۟ that you eat[13]
مِنۢ بُيُوتِكُمْ from your houses[14]

1. قواعد *qawâ'id* (pl.; s. *qâ'id*) = women past the age of child bearing and marriage.

2. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 17:57, p. 891, n. 3).

3. نكاح *nikâḥ* = wedlock, marriage, matrimony.

4. يضعن *yaḍa'na* = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *taḍa'ûna* at 24:58, p. 1130, n. 12).

5. ثياب *thiyâb* (pl.; s,. *thawb*) = dresses, clothes, garments, apparels. See at 22:19, p. 1052, n. 4.

6. متبرجات *mutabarrijât* (f. ; pl.; s. *mutabrrijah*) = those who display, show, adorn themselves (act. participle from *tabarraja*, from V from *baraja* [*burûj*], to come to view, to rise).

7. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 24:31, p. 1116, n. 10.

8. يستعففن *yasta'fifna* = they (f.) abstain, refrain, keep themselves chaste (v. iii. f. pl. impfct. from *ista'affa*, form X of *'affa* [*'iffah/'afâf*], to refrain, to abstain. See *li-yasta'fif* at 24:33, p. 1118, n. 9).

9. أعمى *'a'mâ* (s.; pl. *'umy*) = blind. See at 20:124, p. 1007, n. 13.

10. حرج *ḥaraj* = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 22:78, p. 1073, n. 13.

11. أعرج *'a'raj* (s.; pl. *'urjl'urjân*) = lame, limping.

12. مريض *marîḍ* (s. ; pl. *marḍâ*) = sick, ailing, diseased, unwell, indisposed. See *mardâ* at 9:91, p. 616, n. 7.

13. تأكلو *ta'kulû* (*na*) = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *ta'kulûna* at 3:49, p. 175, n. 8).

14. بيوت *buyût* (pl.; s. *bayt*) = houses, homes. See *bayt* at 4:100, p. 288, n. 1.

أَوْ بُيُوتِ ءَابَآئِكُمْ or the houses of your fathers
أَوْ بُيُوتِ أُمَّهَٰتِكُمْ or the houses of your mothers
أَوْ بُيُوتِ or the houses of
إِخْوَٰنِكُمْ your brothers[1]
أَوْ بُيُوتِ or the houses of
أَخَوَٰتِكُمْ your sisters[2]
أَوْ بُيُوتِ or the houses of
أَعْمَٰمِكُمْ your paternal uncles[3]
أَوْ بُيُوتِ or the houses of
عَمَّٰتِكُمْ your paternal aunts[4]
أَوْ بُيُوتِ or the houses of
أَخْوَٰلِكُمْ your maternal uncles[5]
أَوْ بُيُوتِ or the houses of
خَٰلَٰتِكُمْ your maternal aunts,[6]
أَوْ مَا مَلَكْتُم or what you possess[7]
مَّفَاتِحَهُۥٓ the keys[8] of
أَوْ صَدِيقِكُمْ or of your friend.[9]
لَيْسَ عَلَيْكُمْ There is not on you
جُنَاحٌ any sin[10]
أَن تَأْكُلُوا۟ جَمِيعًا that you eat all together
أَوْ أَشْتَاتًا or separately.[11]
فَإِذَا دَخَلْتُم بُيُوتًا So when you enter[12] houses
فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ greet yourselves[13]

1. اخوان *'ikhwân* (pl.; sing. اخ *'akh*) = brothers. See at 3:156, p. 217, n. 1.

2. أخوات *'akhawât* (pl.; s. *'ukht*) = sisters. See at 24:31, p. 1117, n. 7.

3. أعمام *'a'mâm* (pl.; s. *'amm*) = paternal uncles.

4. عمات *'ammât* (pl.; s. *'ammah*) = paternal aunts.

5. أخوال *'akhwâl* (pl.; s. *khâl*) = maternal uncles.

6. خالات *khâlât* (pl.; s. *khâlah*) = maternal aunts.

7. ملكتم *malaktum* = you possesses, owned, held (v. ii. m. pl. past from *malaka* [*malk /mulk/ milk*], to possess. See *malakat* at 24:58, p. 1130, n. 9).

8. i. e., houses in your charge and care. مفاتح *mafâtiḥ* (pl.; s. *miftâḥ*) = keys. See at 6:59, p. 414, n. 5.

9. صديق *ṣadîq* (s.; pl. *'asdiqâ'*) = friend.

10. جناح *junâḥ* = sin, misdemeanour, impropriety. See at 24:58, p. 1131, n. 2.

11. أشتات *'ashtât* (pl.; s. *shatt*) = separate, scattered, diverse.

12. دخلتم *dakhaltum* = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 4: 23, p. 249, n. 6.

13. i. e., one another.

تَحِيَّةً مِّنْ عِندِ اللَّهِ with a greeting[1] from Allah,
مُبَارَكَةً طَيِّبَةً blessed[2] and goodly.[3]
كَذَٰلِكَ يُبَيِّنُ Thus does Allah make clear[4]
اللَّهُ لَكُمُ الْآيَاتِ for you the signs
لَعَلَّكُمْ تَعْقِلُونَ that you may understand.[5]
٦١

Section (*Rukû'*) 9

إِنَّمَا الْمُؤْمِنُونَ 62. The believers are but
الَّذِينَ آمَنُوا بِاللَّهِ those who believe in Allah
وَرَسُولِهِ and His Messenger;
وَإِذَا كَانُوا مَعَهُ and when they are with him
عَلَىٰ أَمْرٍ جَامِعٍ on an affair[6] concerning all[7]
لَّمْ يَذْهَبُوا حَتَّىٰ they go not away until
يَسْتَأْذِنُوهُ they seek his permission.[8]
إِنَّ الَّذِينَ Verily those who
يَسْتَأْذِنُونَكَ seek your permission,
أُولَٰئِكَ الَّذِينَ they are the ones who
يُؤْمِنُونَ بِاللَّهِ believe in Allah
وَرَسُولِهِ and His Messenger.
فَإِذَا So when
اسْتَأْذَنُوكَ they seek your permission
لِبَعْضِ شَأْنِهِمْ for some affair[9] of theirs
فَأْذَن give permission[10]

1. i. e., saying السلام عليكم . تحية ***taḥiyyah*** (s.; pl. *taḥiyyât*) = greeting, salutation. See at 14:23, p. 796, n. 5.

2. مباركة ***mubâarakah*** (f.; mas. *mubârak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See *mubârak* at 24:35, p. 1120, n. 9).

3. طيبة ***ṭayyibah*** (pl.طيبات *ṭayyibât;* mas. *ṭayyib)* = good, noble, virtuous, pleasant. See at 9:72, p. 608, n. 11).

4. يبين ***yubayyinu*** = he makes clear, elucidates, explains, clarifies (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:58, p. 1131, n. 4).

5. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 23:80, p. 1095, n. 4).

6. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 23:27, p. 1082, n. 1.

7. Such as a meeting, a conference, or common undertaking and work. It is reported that the *'âyah* was revealed at the time of digging the ditch (*khandaq*) when the hypocrites used to slip away from work without seeking the Prophet's permission; but the instruction is general and applicable to all situations. جامع ***jâmi'*** (pl. جوامع *jawâmi'*) = one or that which gathers, collects, brings together ; collective, of common concern (act. participle from *jama'a* (*jam'*), to gather. See *jama'a* at 20:60, p. 988, n. 12.

8. يستأذنوا ***yasta'dhinû***(*na*) = they seek leave, they seek permission (v. iii. m. pl. impfct. from *ista'dhana*, from X of *'adhina* [*idhn*], to allow. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *yasta'dhinûna* at 9:93, p. 617, n. 8).

9. شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 10:61, p. 659, n. 1.

10. اذن ***i'dhan*** = give permission/ leave, allow, excuse (v. ii. m. s. imperative from *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhina* at 24:36, p. 1121, n. 3).

لِّمَن شِئْتَ for whom you like
مِنْهُمْ from among them,
وَٱسْتَغْفِرْ لَهُمُ and ask forgiveness[1] for them
ٱللَّهَ from Allah.
إِنَّ ٱللَّهَ Verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿٦٢﴾ Most Merciful.

لَّا تَجْعَلُوا 63. Make not[2]
دُعَآءَ ٱلرَّسُولِ calling[3] the Messenger
بَيْنَكُمْ as between yourselves
كَدُعَآءِ like the calling of
بَعْضِكُم بَعْضًا one of you the other.[4]
قَدْ يَعْلَمُ ٱللَّهُ Allah indeed knows
ٱلَّذِينَ يَتَسَلَّلُونَ those who slip away[5]
مِنكُمْ from among you
لِوَاذًا surreptitously.[6]
فَلْيَحْذَرِ ٱلَّذِينَ So let those beware who
يُخَالِفُونَ عَنْ أَمْرِهِۦٓ violate[7] His order
أَن تُصِيبَهُمْ that there may afflict[8] them
فِتْنَةٌ a trial[9]
أَوْ يُصِيبَهُمْ or there may befall them
عَذَابٌ أَلِيمٌ ﴿٦٣﴾ a punishment very painful.[10]

1. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 12:97, p. 757, n. 7).

2. لا تجعلوا ***lâ taj'alû*** = do not make/ set/ appoint (v. ii. m. pl. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set.See *lâ taj'al* at 23:94, p. 1098, n. 3).

3. دعاء ***du'â'*** (pl. *'ad'iyâ'*) = call, to ,call, prayer, to pray, invocation, to invoke. See at 2:171, p. 80, n. 11.

4. i. e., do not call him by his name; but call with due respect such as "O Prophet of Allah" and "O Messenger of Allah".

5. يتسللون ***yatasallalûna*** = they slip away, slink away, escape, spread (v. iii. m. pl. impfct. from *sallala*, form II of *salla* [*sall*], to pull out, to withdraw).

6. لواذ ***liwadh*** = to take shelter, to do surreptitoiusly/stealthily/secretly.

7. يخالفون ***yukhâlifûna*** = they oppose, contradict, differ, diverge, break, violate (v. iii. m. pl. impfct. from *khâlafa*, from III of *khalafa* [*khalf /khilâfah*],to come after, to follow, to succeed. See *'ukhâlifu* at 11:88, p. 709, n. 11).

8. تصيب ***tuṣība(u)*** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuṣība* at 5:52, p. 356, n. 4).

9. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 22:53, p. 1064, n. 7.

10. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful. See at 24:19, p. 1111, n. 9.

أَلَآ إِنَّ لِلَّهِ 64. O yes, to Allah belongs
مَا فِي ٱلسَّمَٰوَٰتِ whatever is in the heavens
وَٱلْأَرْضِ ۗ and the earth.
قَدْ يَعْلَمُ He indeed knows
مَآ أَنتُمْ عَلَيْهِ what state you are on;
وَيَوْمَ and the day
يُرْجَعُونَ إِلَيْهِ they will be returned[1] to Him,
فَيُنَبِّئُهُم then He will inform[2] them
بِمَا عَمِلُوا۟ ۚ of what they did.
وَٱللَّهُ بِكُلِّ شَىْءٍ And Allah is of everything
عَلِيمٌ ﴿٦٤﴾ All-Knowing.

1. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 19:41, p. 960, n. 11).

2. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 9:105, p. 623, n. 5).

25. *SÛRAT AL-FURQÂN* (The Distinguishment)

Makkan: 77 *'âyahs*

This is a Makkan *sûrah* and like other Makkan *sûrahs* it concentrates on the fundamentals of the faith, especially the truth of the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him, the Resurrection and rewards and punishments. It refers to the doubts and objections raised by the unbelievers against these matters, such as that the Qur'ân was only "tales of the ancients", that it was fabricated by the Prophet with the assistance of some others, that why a man and not an angel should have been Allah's Messenger, that if at all a human being was to be chosen as Allah's Messenger, he should have been from among the rich and influential persons of the community and that the Prophet should have brought Allah before them to prove his claim. The *sûrah* gives proper replies to such obejcetions of the unbelievers. In doing so it also refers to some of the previous Prophets and Messengers and how their respective peoples disbelieved them and were therefore punished, such as the people of Nûḥ, peace be on him, the 'Âd, the Thamûd, the "People of al-Rass", the people of Lûṭ, peace be on him, and some others.

The *sûrah* is named *al-Furqân* (the Distinguishment) which is another name for the Qur'ân, and by which it is referred in its first *'âyah*. It is so called because it distinguishes between the truth and the untruth, belief and unbelief, light and darkness, guidance and error.

سُورَةُ الفُرقَان

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ الَّذِي	1. Blessed[1] is He Who
نَزَّلَ الْفُرْقَانَ	sent down[2] the *Furqân*[3]
عَلَىٰ عَبْدِهِ لِيَكُونَ	on His servant that he be
لِلْعَالَمِينَ	for all the beings[4]
نَذِيرًا ۝١	a warner.[5]
الَّذِي لَهُ	2. He to Whom belongs
مُلْكُ السَّمَاوَاتِ	the dominion of the heavens
وَالْأَرْضِ	and the earth;
وَلَمْ يَتَّخِذْ وَلَدًا	and He has not taken[6] a son
وَلَمْ يَكُن لَّهُ	nor is there for Him any
شَرِيكٌ فِي الْمُلْكِ	partner in the dominion;

1. تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See *bâraknâ* at 21: 81, p. 1034, n. 12).

2. This is a positive assertion that the Qur'ân was sent down by Allah. It was no composition of the Prophet's. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 3:3, p. 154, n. 5).

3. فرقان ***furqân*** = Qur'ân, distinguishment, evidence, to separate (verbal noun of *faraqa*). See at 21:48, p.1026, n. 1.

4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 21:107, p. 1042, n. 4).

5. i. e., against Allah's wrath and punishment for sins. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 22:149, p. 1063, n. 4.

6. يتخذ ***yattakhidh***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter is vowelless because of the particle *lam* coming before the verb.

وَخَلَقَ كُلَّ شَيْءٍ while He created[1] everything
فَقَدَّرَهُۥ and then assigned[2] it
تَقْدِيرًا ۝٢ an assignment.[3]

وَٱتَّخَذُوا 3. Yet they take up[4]
مِن دُونِهِۦٓ ءَالِهَةً besides Him gods
لَّا يَخْلُقُونَ شَيْـًٔا that create not anything
وَهُمْ يُخْلَقُونَ but they are created;
وَلَا يَمْلِكُونَ nor have they power[5]
لِأَنفُسِهِمْ to doing themselves
ضَرًّا any harm[6]
وَلَا نَفْعًا or any benefit;[7]
وَلَا يَمْلِكُونَ nor have they power over
مَوْتًا وَلَا حَيَوٰةً death or life
وَلَا نُشُورًا ۝٣ or resurrection.[8]

وَقَالَ ٱلَّذِينَ 4. And there say those who
كَفَرُوٓا۟ إِنْ هَٰذَآ disbelieve: "This is naught
إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ but a lie[9] he has facbricated[10]
وَأَعَانَهُۥ عَلَيْهِ and there have assisted[11] him
قَوْمٌ ءَاخَرُونَ on it a group of others."
فَقَدْ جَآءُو So indeed they have commi-
ظُلْمًا وَزُورًا ۝٤ tted an injustice and a lie.[12]

1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 23:91, p. 1097, n. 4).

2. قدر ***qaddara*** = he determined, decreed, assessed, estimated, evaluated, enabled, assigned, (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 10:4, p. 637, n. 7).

3. i. e., has given everything its due constitution, shape, capabilities and prospects.

4. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 21:24, p. 1018, n. 7).

5. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 19:87, p. 973, n. 4).

6. ضر ***ḍarr*** = harm, damage, injury. See at 20:89, p. 997, n. 13.

7. نفع ***naf'*** = benefit, use, usefulness, profit. See at 20:89, p. 997, n. 14.

8. نشور ***nushûr*** = resurrection. See *yunshirûna* at 21:21, p. 1017, n. 9.

9. This *'âyah* refers to the allegation of the unbelievers against the Qur'ân and the Prophet and gives reply to that allegation. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 24:12, p. 1109, n. 12.

10. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 23:38, p. 1085, n. 4).

11. While alleging that the Prophet fabricated the Qur'ân, the unbelievers knew that he was unable to read and write and therefore said at the same time that he was assisted by a group of others. They did not ask themselves the question why a group of other people should have assisted him to compose the Qur'ân and then claim leadership over them. أعان ***'a'âna*** = he helped, assisted, aided, supported (v. iii. m. s. past in form IV of *'âna* [*'awn*], to assist, help. See *'a'înû* at 18:95, p.944, n. 10).

12. زور ***zûr*** = lie, falsehood, untruth. See at 22:30, p. 1056, n. 8.

وَقَالُوٓا 5. And they say:[1]
أَسَٰطِيرُ ٱلْأَوَّلِينَ "Legends[2] of the ancients
ٱكْتَتَبَهَا he had them written[3]
فَهِيَ تُمْلَىٰ and then these are dictated[4]
عَلَيْهِ بُكْرَةً to him morning[5]
وَأَصِيلًا ۝٥ and evening."[6]

قُلْ 6. Say:
أَنزَلَهُ "There has sent it down[7]
ٱلَّذِي يَعْلَمُ ٱلسِّرَّ He Who knows the secret[8]
فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ in the heavens and the earth.
إِنَّهُۥ كَانَ غَفُورًا Verily He is Most Forgiving,
رَّحِيمًا ۝٦ Most Merciful."

وَقَالُوا 7. And they say:
مَالِ هَٰذَا "What is the matter with this
ٱلرَّسُولِ the Messenger—
يَأْكُلُ ٱلطَّعَامَ he eats[9] food[10]
وَيَمْشِي فِي ٱلْأَسْوَاقِ and walks[11] in the markets?
لَوْلَآ أُنزِلَ Why is not there sent down
إِلَيْهِ مَلَكٌ to him an angel
فَيَكُونَ مَعَهُۥ that he may be with him
نَذِيرًا ۝٧ a warner?"[12]

1. i. e., the unbelievers say about the Qur'ân.
2. أساطير *'asâṭîr* (pl.; s. *'uṣṭûrah*) = legends, myths, fables, tales. See at 23:83, p. 1095, n. 11.
3. This also constitutes an acknowledgement on the unbelievers' part that the Prophet was himself unable to read and write. اكتتب ***iktataba*** = he got written, had something written, recorded, subscribed (v. iii. m. s. past in form VIII of *kataba* [*katb/kitbah/kitâbah*], to write. See *kâtibû* at 24:33, p. 1119, n. 1).
4. تملى ***tumlâ*** = she or it is read out, recited, dictated (v. iii. f. s. impfct. passive from *'amlâ*, form IV of *malâ* [*malw*], to run, walk briskly. See *'umlî* at 7:183, p. 537, n. 2).
5. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 25:5, p. 1139, n. 5.
6. أصيل ***'aṣîl*** (s.; pl. *'âṣâl*) = late afternoon, evening. See *'âsâl* at 24:36, p. 1121, n. 8.
7. This is a reiteration that Allah sent down the Qur'ân. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 23:24, p. 1081, n. 4).
8. The emphasis on Allah's knowing all secrets is made here to indicate that *waḥy* is an intimate affair between Allah and His Messenger and also that if the latter does anything secretly it is known to Allah and he is accountable to Him. سر ***sirr*** (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 20:7, p. 977, n. 6.
9. The unbelievers had a peculiar notion about Allah's Messenger and thought that he should be an extraordinary being or an angel. يأكل ***ya'kulu*** = he eats, consumes, devours (v. iii. m. s. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 23:33, p. 1084, n. 5).
10. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 12:37, p. 735, n. 7.
11. يمشي ***yamshî*** = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See at 24:45, p. 1125, n. 5).
12. See 17:92 where also such a demand of the unbelievers is noted. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:1, p. 1137, n. 5.

أَوْ يُلْقَىٰٓ إِلَيْهِ 8. "Or thrown[1] unto him
كَنزٌ a treasure[2]
أَوْ تَكُونُ لَهُۥ جَنَّةٌ or there be for him a garden
يَأْكُلُ مِنْهَا ۚ whereof he may eat?"
وَقَالَ ٱلظَّٰلِمُونَ And the trangressors[3] say:
إِن تَتَّبِعُونَ إِلَّا "You follow[4] not but a
رَجُلًا مَّسْحُورًا ﴿٨﴾ man bewitched."[5]

ٱنظُرْ كَيْفَ 9. Look, how they
ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ strike[6] for you the instances![7]
فَضَلُّوا۟ Thus they go astray[8]
فَلَا يَسْتَطِيعُونَ and are not able[9] to find
سَبِيلًا ﴿٩﴾ a way.[10]

Section (*Rukû'*) 2

تَبَارَكَ ٱلَّذِىٓ 10. Blessed is He Who,
إِن شَآءَ جَعَلَ لَكَ if He wills, may set for you
خَيْرًا مِّن ذَٰلِكَ better than that —
جَنَّٰتٍ تَجْرِى gardens flowing[11]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ below them the rivers
وَيَجْعَل لَّكَ قُصُورًۢا and assign to you palaces.[12]
﴿١٠﴾

بَلْ كَذَّبُوا۟ 11. Nay, they disbelieve

1. See 17:91-93 for similar pleas on the unbelievers' part. يلقى ***yulqâ*** = he or it is thrown, cast, flung (v. iii. m. s. impfct. passive from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *tulqâ* at 17:39, p. 885, n. 4).
2. كنز ***kanz*** (s.; pl. *kunûz*) = treasure. See at 18:82, p. 941, n. 1.
3. i. e., the unbelieving the polytheists (note that at 31:13 *shirk* (setting partners with Allah0 is called a grave *zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*zalm/zulm*], to do wrong. See at 24:50, p. 1127, n. 5).
4. تتبعون ***tattabi'ûna*** = you follow, pursue, obey, (v. ii. m. pl. impfct from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 17:47, p. 888, n. 3).
5. مسحور ***mashûr*** = bewitched, spell-bound, enchanted, infatuated (passive participle from *saḥara* [*siḥr*], to bewitch. See at 17:101, p. 906, n. 10).
6. ضربوا ***ḍarabû*** = they struck, beat, hit (v. iii. m. pl. past from *ḍaraba* [*ḍarb*], to beat. See at 17:48, p. 888, n. 5).
7. Once saying he is a forger, then saying he has got the Qur'ân written and read unto him by others, again saying he is bewitched!
8. i. e., from the truth. ضلوا ***ḍallû*** = they went astray, lost the way, strayed (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 4:167, p. 319, n. 7).
9. لايستطيعون ***lâ+yastaṭî'ûna*** = they are not able to, are not capable of, are unable, cannot (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 21:43, p. 1024, n. 5).
10. i. e., to prove their allegation against the Qur'ân and the Prophet. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 22:25, p. 1053, n. 14.
11. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 22:23, p. 1053, n. 3).
12. قصور ***quṣûr*** (pl.; s. قصر *qaṣr*) = palaces, castles.

بِٱلسَّاعَةِ the Hour;[1]

وَأَعْتَدْنَا and We have made ready[2]

لِمَن كَذَّبَ for those who disbelieve

بِٱلسَّاعَةِ سَعِيرًا ﴿١١﴾ the Hour an inferno.[3]

إِذَا رَأَتْهُم 12. When it will see them

مِّن مَّكَانٍۭ بَعِيدٍ from a place far away

سَمِعُوا۟ لَهَا they will hear[4] its

تَغَيُّظًا وَزَفِيرًا ﴿١٢﴾ fury[5] and roaring.[6]

وَإِذَآ 13. And when

أُلْقُوا۟ مِنْهَا they will be thrown[7] therein

مَكَانًا ضَيِّقًا to a place constricted,[8]

مُّقَرَّنِينَ being yoked together,[9]

دَعَوْا۟ هُنَالِكَ they will implore[10] therein

ثُبُورًا ﴿١٣﴾ for destruction.[11]

لَّا تَدْعُوا۟ ٱلْيَوْمَ 14. "Do not pray[12] today

ثُبُورًا وَٰحِدًا for a single destruction

وَٱدْعُوا۟ ثُبُورًا but pray for destruction

كَثِيرًا ﴿١٤﴾ many."

قُلْ أَذَٰلِكَ خَيْرٌ 15. Say: "Is that the better,[13]

1. i. e., the Resurrection and Judgement.

2. أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 18:102, p. 947, n. 1).

3. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 17:97, p. 905, n. 7.

4. سمعوا ***sami'û*** = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 5:83, p. 371, n. 2).

5. تغيظ ***taghayyuẓ*** = to be angry, furious, raging (verbal noun in form V of *ghâẓa* [*ghayẓ*], to anger, vex. See *yaghîẓu* at 22:15, p. 1050, n. 13.

6. زفير ***zafîr*** = moaning, sighing, groaning, roaring. See at 11:106, p. 715, n. 9.

7. ألقوا ***'ulqû*** = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *'alqaw* at 20:66, p. 990, n. 4).

8. ضيق ***ḍayyiq*** = narrow, cramped, restricted, close, constricted. See at 6:125, p. 444, n. 3.

9. مقرنين ***muqarranîn*** (pl.; acc./genitive of *muqarranûn*; s. *mqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple. See at 14:49, p. 805, n. 3).

10. دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 19:91, p. 974, n. 1).

11. i. e., they will ask for being destroyed and annihilated rather than suffering the intolerable anguish. ثبور ***thubûr*** = destruction, ruin.

12. لا تدعوا ***lâ tad'û*** = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative {prohibition} from *da'â*. See n. 10 above).

13. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 24:12, p. 1109, n. 11.

أَمْ جَنَّةُ ٱلْخُلْدِ or the Garden of Eternity[1]
ٱلَّتِى وُعِدَ which is promised[2]
ٱلْمُتَّقُونَ to the godfearing?[3]
كَانَتْ لَهُمْ That shall be for them
جَزَآءً وَمَصِيرًا ﴿١٥﴾ a reward[4] and destination."[5]

لَّهُمْ فِيهَا 16. They shall have therein
مَا يَشَآءُونَ whatever they wish,[6]
خَٰلِدِينَ abiding for ever.[7]
كَانَ عَلَىٰ رَبِّكَ It is upon your Lord
وَعْدًا مَّسْـُٔولًا ﴿١٦﴾ a promise accountable.[8]

وَيَوْمَ 17. And the day
يَحْشُرُهُمْ He will rally[9] them
وَمَا يَعْبُدُونَ and all that they worship
مِن دُونِ ٱللَّهِ besides Allah
فَيَقُولُ ءَأَنتُمْ and He will say: "Are you
أَضْلَلْتُمْ the ones that led astray[10]
عِبَادِى هَٰٓؤُلَآءِ these the servants of Mine
أَمْ هُمْ ضَلُّوا۟ or did they themselves stray
ٱلسَّبِيلَ ﴿١٧﴾ from the way?"[11]

قَالُوا۟ 18. They will say:

1. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 21:34, p. 1021, n. 7.

2. وعد ***wu'ida*** = he or it was promised, pledged, given word (v. iii. m. s. past passive from *wa'd*, to make a promise. See *wa'ada* at 24:55, p. 1129, n. 1).

3. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ*{to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 13:34, p. 779, n. 10.

4. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 20:76, p. 993, n. 9).

5. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 24:57, p. 1130, n. 7).

6. يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 16:32, p. 837, n. 8).

7. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 21:8, p. 1014, n. 8.

8. i. e., it will be fulfilled. مسئول ***mas'ûl*** (s.; p;. *mas'ûlûn*) = one or that which is questioned/ asked/ interrogated/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 17:34, p. 884, n. 2).

9. يحشر ***yaḥshuru*** = he musters, gathers, collects, assembles, herds, rallies (v. iii. m. s. impfct. from *ḥashara* [*ḥashr*], to gather. See at 15:25, p. 812, n. 10).

10. أضللتم ***'aḍlaltum*** = you (all) misled, led astray, misguided (v. ii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See *yuḍillûna* at 16:125, p. 834, n. 9).

11. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:9, p. 1140, n. 10.

سُبْحَٰنَكَ "Sacrosanct[1] are You.
مَا كَانَ يَنۢبَغِى لَنَآ It behoved[2] us not
أَن نَّتَّخِذَ مِن دُونِكَ that we take[3] besides You
مِنْ أَوْلِيَآءَ any guardian-friends;
وَلَٰكِن مَّتَّعْتَهُمْ but You made them enjoy[4]
وَءَابَآءَهُمْ and their fathers
حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ till they forgot[5] the recital[6]
وَكَانُوا۟ قَوْمًۢا and became a people
بُورًا ﴿١٨﴾ doomed to ruin."[7]

فَقَدْ كَذَّبُوكُم 19. "So they have cried lies[8]
بِمَا تَقُولُونَ to you in what you say.
فَمَا تَسْتَطِيعُونَ Hence you will not be able[9]
صَرْفًا وَلَا نَصْرًا to avert[10] nor help.
وَمَن يَظْلِم And whoever transgresses[11] of
مِّنكُمْ نُذِقْهُ you We shall make him taste[12]
عَذَابًا كَبِيرًا a punishment very grave."
﴿١٩﴾

وَمَآ أَرْسَلْنَا قَبْلَكَ 20. And We sent not before
مِنَ ٱلْمُرْسَلِينَ you any of the Messengers
إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ but they indeed ate
ٱلطَّعَامَ food
وَيَمْشُونَ and walked
فِى ٱلْأَسْوَاقِ in the markets.

1. سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 24:16, p. 1111, n. 1.

2. ينبغى ***yanbaghî*** = he or it behoves, is appropriate, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. See at 19:92, p. 974, n. 2).

3. نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 21:17, p. 1016, n. 10).

4. متعت ***matta'ta*** = you made (someone) enjoy,, granted enjoyment, furnished (v. ii. m. s. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See *matta'nâ* at 21:44, p.1024, n. 8).

5. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 7:164, p. 529, n. 12).

6. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 23:110, p. 1102, n. 3.

7. بور ***bûr*** = wasteland, fallow, allowed to perish, doomed to ruin.

8. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:48, p. 1087, n. 6).

9. تستطيعون ***tastaṭî'ûna*** = you are able to, capable of, you can (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *lâ yastaṭî'ûna* at 25:9, p. 1140, n. 9).

10. صرف ***ṣarf*** = to avert, to turn away, to spend.

11. i. e., commits *shirk*.

12. نذق ***nudhiq*** (*nudhîqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter is vowelless { and so the medial *yâ'* is dropped} because the verb is conclusion of a conditional clause. See at 22:25, p. 1054, n. 7).

وَجَعَلْنَا بَعْضَكُمْ And We make[1] some of you
لِبَعْضٍ فِتْنَةً for the others a trial.[2]
أَتَصْبِرُونَ ۗ Will you bear calmly?[3]
وَكَانَ رَبُّكَ And your Lord is
بَصِيرًا ﴿٢٠﴾ All-Seeing.[4]

Section (*Rukû'*) 3

PART (*JUZ'*) XIX

۞ وَقَالَ الَّذِينَ 21. And there say those who
لَا يَرْجُونَ do not look forward[5] to
لِقَاءَنَا meeting[6] us:
لَوْلَا أُنْزِلَ "Why are not there sent down[7]
عَلَيْنَا الْمَلَائِكَةُ on us the angels
أَوْ نَرَىٰ رَبَّنَا ۗ or we see our Lord?"[8]
لَقَدِ اسْتَكْبَرُوا They have indeed been haughty[9]
فِي أَنْفُسِهِمْ about themselves
وَعَتَوْ and been recalcitrant[10]
عُتُوًّا كَبِيرًا ﴿٢١﴾ in extreme insolence.[11]

يَوْمَ يَرَوْنَ 22. The day they will see
الْمَلَائِكَةَ the angels,[12]
لَا بُشْرَىٰ يَوْمَئِذٍ no glad tidings that day
لِلْمُجْرِمِينَ will be for the sinful;[14]

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 23:13, p. 1077, n. 8).
2. Such as by making some rich some poor, some healthy some unhealthy and the like. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea (on trial). See at 24:63, p. 1135, n. 9.
3. i. e., be patient and grateful to Allah in all situations? تصبرون ***taṣbirûna*** = you (all) bear calmly, be patient, persevere (v. ii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient. See *taṣbiru* at 18:68, p. 936, n. 6).
4. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 20:35, p. 982, n. 5).
5. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 24:60, p. 1132, n. 2).
6. i. e., on the Day of Judgement. لقاء ***liqâ'*** = meeting, encounter. See at 23:33, p. 1084, n. 2.
7. أنزل ***'unzila*** = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 5:68, p. 364, n. 1).
8. See 17:92 .
9. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 23:46, p. 1087, n. 2).
10. عتوا ***'ataw*** = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent. See at 7:166, p. 530, n. 4).
11. عتو ***'utûw*** = recalcitrance, disobedience, insolence. See n. 10 above.
12. i. e., the Day of Judgement.
13. بشرى ***bushrâ*** = glad tidings, good news. See at 16:102, p. 862, n. 6.
14. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 19:86, p. 973, n. 2).

وَيَقُولُونَ and they will say:
حِجْرًا مَّحْجُورًا ﴿٢٢﴾ "a ban,[1] banned."[2]

وَقَدِمْنَآ إِلَىٰ 23. And We shall come[3] to
مَا عَمِلُوا۟ what they performed[4]
مِنْ عَمَلٍ of any deed
فَجَعَلْنَٰهُ and shall render[5] it
هَبَآءً مَّنثُورًا ﴿٢٣﴾ dust particles[6] scattered.[7]

أَصْحَٰبُ ٱلْجَنَّةِ 24. The inmates[8] of the garden
يَوْمَئِذٍ shall that day
خَيْرٌ مُّسْتَقَرًّا be best in abode[9]
وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾ and fairest in resting place.[10]

وَيَوْمَ تَشَقَّقُ 25. On the day rent asunder
ٱلسَّمَآءُ بِٱلْغَمَٰمِ will be[11] the sky with clouds[12]
وَنُزِّلَ and descended will be
ٱلْمَلَٰٓئِكَةُ the angels
تَنزِيلًا ﴿٢٥﴾ in a sending down.

ٱلْمُلْكُ 26. The dominion
يَوْمَئِذٍ ٱلْحَقُّ that day shall by right be
لِلرَّحْمَٰنِ for the Most Merciful;

1. i. e., instead of any good tidings for the sinful, the angels will say to them that Allah's favour and paradise are banned and prohibited for them. حجر *ḥijr* = prohibition, ban, interdiction, restriction.

2. محجور ***maḥjûr*** = interdicted, banned, prohibited, precluded, barred, placed under guardianship (passive participle from *ḥajara* [*ḥajr/ ḥijr/ ḥujr/ ḥijrân/ ḥujrân*], to ban, debar, prohibit, interdict).

3. i. e, shall take up for assessment. قدمنا ***qadimna*** = we came, arrived, reached (v. i. pl. past from *qadima* [*qudûm/qidmân/maqdam*], to come, to reach. See *yastaqdimûna* at 22:10, p. 1048, n. 8).

4. عملوا ***'amilû*** = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See at 22:23, p. 1053, n. 2).

5. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:20, p. 1144, n. 1).

6. i. e., any deed, even if apparently good, will be counted worthless because of their lack of belief in Allah and His Messenger (*'îmân*) and of sincere devotion (*'ikhlâs*). هباء ***habâ'*** (s.; pl. *'ahbâ'*) = fine dust particles floating in the air.

7. منثور ***manthûr*** = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse).

8. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 22:51, p. 1036, n. 10).

9. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 11:6, p. 679, n. 6).

10. مقيل ***maqîl*** = resting place (adverb of place from *qâla* [*qayl/qâ'ilah/ qaylûlah/qîl*], to hold a siesta, take a midday nap).

11. تشقق ***tashaqqaqu*** (originally *tatashaqqaqu*) = she gets split, rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqaqa*, form V of *shaqqa* [*shaqq*], to split, cleave. See *tanshaqqu* at 19:90, p. 970, n. 11).

12. غمام ***ghamâm*** (pl. *ghamâ'im*) = clouds. See at 2:210, p. 101, n. 2.

وَكَانَ يَوْمًا and it shall be a day
عَلَى ٱلْكَٰفِرِينَ on the unbelievers
عَسِيرًا ﴿٢٦﴾ quite difficult.[1]

وَيَوْمَ 27. And on the day
يَعَضُّ ٱلظَّالِمُ the trangressor[2] will bite[3]
عَلَىٰ يَدَيْهِ يَقُولُ his hands saying:
يَٰلَيْتَنِى ٱتَّخَذْتُ "Oh! Would that I had taken[4]
مَعَ ٱلرَّسُولِ with the Messenger
سَبِيلًا ﴿٢٧﴾ a way."[5]

يَٰوَيْلَتَىٰ 28. "Woe to me,
لَيْتَنِى لَمْ أَتَّخِذْ would that I had not taken
فُلَانًا خَلِيلًا ﴿٢٨﴾ so and so for a friend!"[6]

لَّقَدْ أَضَلَّنِى 29."He indeed led me astray[7]
عَنِ ٱلذِّكْرِ from the recital[8]
بَعْدَ إِذْ جَآءَنِى after it had come to me;
وَكَانَ ٱلشَّيْطَٰنُ and Satan is
لِلْإِنسَٰنِ خَذُولًا ﴿٢٩﴾ for man an arch betrayer."[9]

وَقَالَ ٱلرَّسُولُ 30. And the Messenger will
يَٰرَبِّ say: " O my Lord,

1. عسير *'asîr* = very difficult, hard, harsh, tough (act. participle in the intensive scale of *fa'îl* from *'asura/'asira* [*'usr/'usur/'asar*], to be difficult, hard. See *'usr* at 18:74, p. 938, n. 2).

2. i. e., the unbelieving polytheist (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالم ***ẓâlim*** (s.; pl. *ẓâlimûn*) = unjust person, transgressor, wrong-doer (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓâlimûn* at 25:8, p. 1140, n. 3).

3. i. e., in grief and repentance. يعض ***ya'aḍḍu*** = he bites, grabs with the teeth (v. iii. m. s. impfct. from *'aḍḍa* [*'aḍḍ/'aḍîḍ*], to bite. See *'aḍḍû* at 3:119, p. 203, n. 5).

4. اتخذت ***ittakhadhtu*** = I took, took up, adopted (v. i. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhat* at 19:16, p. 954, n. 6).

5. i. e., a way of belief and life, Islam. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 25:17, p. 1142, n. 11.

6. خليل ***khalîl*** (s.; pl. *'akhillâ'/khullân*) = friend, intimate friend. See at 17:73, p. 897, n. 7.

7. أضل ***'aḍalla*** = he led astray, let go astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl ḍalâlah*], to go astray. See at 4:88, p. 280, n. 8).

8. i. e., the guidance contained in the scripture sent down by Allah. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 25:15, p. 1143, n. 6.

9. خذول ***khadhûl*** = one who leaves in the lurch, deserts, betrays, forsakes (act. participle in the intensive scale of *fa'ûl* from *khadhala* [*khadhl/khidhlân*], to leave, forsake. See *yakhdhul* at 3:160, p. 218, n. 13.

إِنَّ قَوْمِي اتَّخَذُوا هَٰذَا الْقُرْآنَ مَهْجُورًا ﴿٣٠﴾

verily my people took[1] this Qur'ân as a thing to be avoided."[2]

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾

31. And thus We set for every Prophet an enemy[3] from among the sinful;[4] and Sufficient[5] is your Lord as a guide[6] and as a helper.[7]

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾

32. And there will say those who disbelieve: "Why is not there sent down[8] on him the Qur'ân as a whole?"[9] This is so that We may make firm[10] thereby your heart; and We have recited[11] it in a regular order.

وَلَا يَأْتُونَكَ بِمَثَلٍ

33. And they come not to you with any similitude

1. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 25:3, p. 1138, n. 4).

2. مهجور ***mahjûr*** = abandoned, deserted, forsaken, out of use, obsolete, avoided (passive participle from *hajara* [*hajr/hijrân*], to emigrate, to give up, to avoid. See *tahjurûna* at 23:67, p. 1091, n. 10).

3. This is a consolation to the Prophet as well as an assurance of Allah's help. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 20:123, p. 1007, n. 3.

4. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 25:22, p. 1144, n. 14).

5. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 21:47, p. 1025, n. 14).

6. هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 13:33, p. 779, n. 7).

7. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 22:78, p. 1074, n. 7).

8. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 16:44, p. 842, n.6).

9. جملة ***jumlah*** (s.; pl. *jumal*) = whole, totality, group, sum, sentence, whole-sale.

10. نثبت ***nuthabbita*** (*u*)= we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. The final latter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *nuthabbitu* at 11:120, p. 720, n. 10).

11. It is emphasized that Allah sent down the Qur'ân in instalments; the Prophet had no hand over it. رتلنا ***rattalnâ*** = we recited, phrased (v. i. pl. past from *rattala*, form II of *ratila* [*ratal*], to be regular, well-ordered.

إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

but We bring you
the truth
and the best explanation.[1]

ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

34. Those who will be herded[2]
upon their faces[4]
towards hell,
they will be
the worst[4] in position[5]
and the worst astray[6]
in way.[7]

Section (*Rukû'*) 4

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ﴿٣٥﴾

35. And indeed We gave
Mûsâ the Book
and appointed[8] with him
his brother Hârûn
as an assistant.[9]

فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ

36. And We said: "Go to
the people who have
disbelieved[10] in Our signs.[11]
Then We demolished[12] them

1. تفسير ***tafsîr*** = explanation, elucidation, interpretation, expounding, commentary (verbal noun in form II of *fasara* [*fasr*], to clarify).

2. يحشرون ***yuḥsharûna*** = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 8:36, p. 559, n. 9).

3. i. e., they will be dragged on their faces. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances, aspects. See at 23:104, p. 1100, n. 8).

4. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked, mischievous. See at 24:11, p. 1109, n. 3.

5. مكان ***makân*** (s.; pl. *amkinah/amâkin*) = place, site, location, position, standing, rank. See at 19:75, p. 970, n. 11.

6. أضل ***'aḍallu*** = further astray, worst astray, more misguided (elative of ضال *ḍâll*). See at 7:179, p. 535, n. 10.

7. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:17, p. 1142, n. 11.

8. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:23, p. 1145, n. 5).

9. وزير ***wazîr*** (s.; pl. *wuzarâ'*) = minister, assistant, helper (act. participle in the scale of *fa'îl* from *wazara* [*wizr*], to carry a burden, to take upon oneself. See at 20:29, p. 981, n. 10.

10. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 25:19, p. 1143, n. 8).

11. The Pharaoh and his people disbelieved in the miracles and signs provided through Mûsâ and Hârûn, peace be on them, and denied Allah's Lordship and right to be worshipped Alone (*rubûbiyyah* and *'ulûhiyyah*). آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 23:58, p. 1089, n. 11.

12. i. e., as they disbelieved and rejected the signs of Allah they were destroyed. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara*, to perish. See at 17:16, p. 878, n. 7).

تَدْمِيرًا ﴿٣٦﴾ in a complete demolition.[1]

وَقَوْمَ نُوحٍ 37. And the people of Nûh,

لَّمَّا كَذَّبُوا when they disbelieved

ٱلرُّسُلَ the Messengers,

أَغْرَقْنَٰهُمْ We drowned[2] them

وَجَعَلْنَٰهُمْ لِلنَّاسِ and made them for men

ءَايَةً a sign;[3]

وَأَعْتَدْنَا and We made ready[4]

لِلظَّٰلِمِينَ for the transgressors[5]

عَذَابًا أَلِيمًا ﴿٣٧﴾ a punishment very painful.[6]

وَعَادًا 38. And the 'Âd

وَثَمُودَا and the Thamûd and

وَأَصْحَٰبَ ٱلرَّسِّ the inhabitants[7] of al-Rass[8]

وَقُرُونًۢا بَيْنَ and generations[9] between

ذَٰلِكَ كَثِيرًا ﴿٣٨﴾ that many.

وَكُلًّا ضَرَبْنَا 39. And each We struck[10]

لَهُ ٱلْأَمْثَٰلَ وَكُلًّا for it the instances;[11] and each

تَبَّرْنَا We annihilated[12]

تَتْبِيرًا ﴿٣٩﴾ an annihilation.[13]

1. تدمير ***tadmîr*** = destruction, demolition, annihilation (verbal noun in form II of *damara*, to perish. See at 17:16, p. 878, n. 9).

2. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 21:77, p. 1033, n. 3).

3. i. e., a warning and a reminder.

4. i. e., in addition to their being drowned, there is ready for the unbelievers and polytheists a very painful punishment in the hereafter. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 25:11, p. 1141, n. 2).

5. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*zulm*], to transgress, do wrong. See at 22:71, p. 1070, n. 9).

6. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 24:63, p. 1135, n. 10.

7. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 25:24, p. 1145, n. 8).

8. They were an idolatrous people. There are various suggestions regarding the identification of al-Rass (See Al-Bayḍâwî, II, 141).

9. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 23:42, p. 1086, n. 2.

10. ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 18:11, p. 913, n. 5.

11. i. e., evidences and arguments. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, parables, instances, similitudes. See at 24:36, p. 1121, n. 1).

12. تبرنا ***tabbarnâ*** = we annihilated, destroyed (v. i. pl. past from *tabbara*, form II of *tabara* [*tabr*], to destroy. See *yutabbirû* at 17:7, p. 875, n. 1).

13. تتبير ***tatbîr*** = to destroy/ annilhilate/ruin (verbal noun in form II of *tabara*. See n. 12. above).

وَلَقَدْ أَتَوْا	40. And indeed they have
عَلَى ٱلْقَرْيَةِ	come upon the habitation[1]
ٱلَّتِىٓ أُمْطِرَتْ	on which was rained[2]
مَطَرَ ٱلسَّوْءِ ۚ	a rain[3] of evil.[4]
أَفَلَمْ يَكُونُوا	Have they not had
يَرَوْنَهَا ۚ	seen it.
بَل كَانُوا	Nay, they do not use
لَا يَرْجُونَ نُشُورًا	to expect[5] resurrection.[6]
﴿٤٠﴾	
وَإِذَا رَأَوْكَ	41. And when they see you
إِن يَتَّخِذُونَكَ	they take[7] you not
إِلَّا هُزُوًا	but in mockery:[8]
أَهَٰذَا ٱلَّذِى	"Is this the one whom
بَعَثَ ٱللَّهُ	Allah has sent[9]
رَسُولًا ﴿٤١﴾	as a Messenger?"
إِن كَادَ	42. "Indeed he almost
لَيُضِلُّنَا	had led us astray[10]
عَنْ ءَالِهَتِنَا	from our deities[11]
لَوْلَآ أَن صَبَرْنَا	had we not persevered[12]
عَلَيْهَا ۚ	on them."
وَسَوْفَ يَعْلَمُونَ	And they will know
حِينَ يَرَوْنَ	when they see

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 22:48, p. 1063, n. 1.

2. أمطرت ***'umṭirat*** = she or it was rained, showered, poured (v. iii. f. s. past passive from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 15:74, p. 822, n. 10).

3. مطر ***maṭar*** (s.; pl. أمطار *'amṭâr*) = rain. See at 4:102, p. 290. n. 3.

4. The allusion is to the habitat of the people of Prophet Lût, peace be on him, by the Dead Sea who were destroyed by a rain of stones and whose ruins are still visible. The Makkans passed by that place during their trade journeys and saw the ruins. Still they did not reflect on these. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 21:74, p. 1032, n. 6.

5. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 25:21, p. 1144, n. 5).

6. نشور ***nushûr*** = resurrection. See at 25:2, p. 1138, n. 8.

7. يتخذون ***yattakhidhûna*** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 21:36, p. 1022, n. 1).

8. they mock at him saying: "Is this...". هزوا ***huzuwan*** (هزو ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 21:36, p. 1022, n. 2.

9. They said so because the Prophet was very much one of them and because they thought that a Messenger should be someone extraordinary and not even a human being . بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 17:94, p. 903, n. 11).

10. يضل ***yuḍillu*** = he lets go astray, leads astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yuḍilla* at 22:9, p. 1048, n. 3).

11. آلهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 19:81, p. 971. n. 11.

12. صبرنا ***ṣabarnâ*** = we bore with patience, persevered, endured (v. i. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 14:21, p. 794, n. 8).

ٱلْعَذَابَ	the punishment[1]
مَنْ أَضَلُّ	who is the worst astray[2]
سَبِيلًا ﴿٤٢﴾	in the way.[3]
أَرَءَيْتَ مَنِ	43. Do you see the one who
ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ	takes[4] as his god his whims?[5]
أَفَأَنتَ تَكُونُ	Will you then be
عَلَيْهِ وَكِيلًا ﴿٤٣﴾	over him a guardian-trustee?[6]
أَمْ تَحْسَبُ	44. Or do you think[7]
أَنَّ أَكْثَرَهُمْ	that most of them
يَسْمَعُونَ	do hear[8]
أَوْ يَعْقِلُونَ	or do undertsand?[9]
إِنْ هُمْ إِلَّا	They are naught but
كَٱلْأَنْعَٰمِ	like cattle.[10]
بَلْ هُمْ أَضَلُّ	Nay, they are worse astray
سَبِيلًا ﴿٤٤﴾	in the way.

Section (*Rukû'*) 5

أَلَمْ تَرَ إِلَىٰ رَبِّكَ	45.Do you not see your Lord
كَيْفَ مَدَّ ٱلظِّلَّ	how He stretches[11] the shade?[12]
وَلَوْ شَآءَ	And if He willed,
لَجَعَلَهُۥ سَاكِنًا	He could make it still.[13]

1. i. e., in the hereafter.

2. أضل *'aḍallu* = further astray, worst astray, more misguided (elative of ضال *ḍâll*). See at 25:34, p. 1148, n. 6.

3. i. .e., way of belief and conduct. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 25:34, p. 1148, n. 7.

4. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 21:26, p. 1019, n. 1).

5. i. .e, follows the dictates of his own desires and not the guidance coming from Allah through His Messenger. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 20:16, p. 979, n. 9.

6. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 17:86, p. 901, n. 5).

7. تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:18, p. 916, n. 2).

8. i. e., hear the word of Allah with attention and intention to understand. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 22:46, p. 1062, n. 9).

9. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 22:46, p. 1062, n. 8).

10. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 23:21, p. 1079, n. 14.

11. مد ***madda*** = he laid out, stretched , spread out, extended, lengthened, prolonged (v. iii. m. s. past from *madd*, to extend. See at 13:3, p. 764, n. 8).

12. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 13:35, p.780, n. 4.

13. ساكن ***sâkin*** = still, stationery, sedentary, at rest (act. participle from *sakana* [*sukûn*], to be still. See *maskûnah* at 24:29, p. 1115, n. 11).

ثُمَّ جَعَلْنَا الشَّمْسَ Then We made[1] the sun
عَلَيْهِ دَلِيلًا ﴿٤٥﴾ over it an indicator.[2]

ثُمَّ قَبَضْنَاهُ إِلَيْنَا 46. Then We grip[3] it to Us,
قَبْضًا يَسِيرًا ﴿٤٦﴾ gripping[4] gently.[5]

وَهُوَ الَّذِي 47. And He it is Who
جَعَلَ لَكُمُ اللَّيْلَ sets for you the night
لِبَاسًا as a covering,[6]
وَالنَّوْمَ سُبَاتًا and sleep as a pause;[7]
وَجَعَلَ النَّهَارَ and He makes the day
نُشُورًا ﴿٤٧﴾ a restoration to life.[8]

وَهُوَ الَّذِي 48. And He it is Who
أَرْسَلَ الرِّيَاحَ despatches[9] the winds[10]
بُشْرًا بَيْنَ يَدَيْ as glad tidings[11] in advance
رَحْمَتِهِ of His mercy.[12]
وَأَنْزَلْنَا And We send down[11]
مِنَ السَّمَاءِ from the sky
مَاءً طَهُورًا ﴿٤٨﴾ water[14] clean and pure.[15]

لِنُحْيِيَ 49. That We may give life[16]
بِهِ بَلْدَةً مَيْتًا thereby to a dead land[17]

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:35, p. 1148, n. 8).
2. دليل ***dalîl*** (s.; pl. *'adillah/dalâ'il*) =indicator, indication, guide, evidence, proof, directory, sign.
3. قبضنا ***qabaḍnâ*** = we grasped, seized, held, gripped (v. i. s. past from *qabaḍa* [*qabḍ*], to seize. See *qabaḍtu* at 20:96, p. 999, n. 9).
4. قبضة ***qabḍah*** (s.; pl. *qabaḍât*) = seizure, grasp, gripping, handful.
5. يسير ***yasîr*** = easy, gently, simple, insignificant.
6. i. e., with its darkness, to facilitate sleeping, resting and refreshing لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 22:23, p. 1053, n. 8.
7. سبات ***subât*** = lethargy, slumber, inactivity, sleep, cessaion, pause.
8. نشور ***nushûr*** = resurrection, coming to life again, restoration to life. See at 25:40, p. 1150, n. 8.
9. أرسل ***'arsala*** = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 9:33, p. 580, n. 8).
10. رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds. See at 15:22, p. 812, n. 1.
11. i. e., of the coming of clouds and rains. بشرى ***bushrâ*** = glad tidings, good news. See at 25:22, p. 1144, n. 13.
12. i. e., His mercy of sending down the rains.
13. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 24:46, p. 1125, n. 9).
14. i. e., rain water as well as snow collecting on moutains and causing the flow of water and rivers.
15. طهور ***ṭahûr*** = cleansing, clean, purging, pure.
16. نحيى ***nuḥyiya*** (*nuḥyî*)= we give life, revivify, save life, (v. i. pl. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live.The final letter takes *fatḥah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nuḥyî* at 15:22, p. 812, n. 5).
17. بلدة ***baldah*** = land, place, town, city, village, rural community.

وَنُسْقِيَهُۥ and give it as drink[1]

مِمَّا خَلَقْنَآ to those that We create of

أَنْعَٰمًا وَأَنَاسِىَّ animals[2] and human beings[3]

كَثِيرًا ﴿٤٩﴾ a great many.

وَلَقَدْ 50. And indeed

صَرَّفْنَٰهُ We have distributed[4] it

بَيْنَهُمْ among them

لِيَذَّكَّرُوا۟ that they may take heed;[5]

فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ but there decline[6] most men

إِلَّا كُفُورًا ﴿٥٠﴾ except to disbelieve.[7]

وَلَوْ شِئْنَا 51. And had We willed

لَبَعَثْنَا We would have sent out[8]

فِى كُلِّ قَرْيَةٍ in every habitation[9]

نَّذِيرًا ﴿٥١﴾ a warner.[10]

فَلَا تُطِعِ 52. So do not obey[11]

ٱلْكَٰفِرِينَ the unbelievers

وَجَٰهِدْهُم and strive[12] with them

بِهِۦ by means of it

جِهَادًا كَبِيرًا a great striving.

﴿٥٢﴾

1. نسقي ***nusqiya***(*ī*) = we give drink, make (someone) drink, water, irrigate (v. i. pl. impfct. from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. The final letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by a hidden *'an* in *li* of motivation coming before it. See at 16:66, p. 848, n. 1).

2. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 25:44, p. 1151, n. 10.

3. أناسى ***'anâsî*** = people, human beings.

4. i. e, given in specific quantities to different lands and peoples. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past. from *sarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 20:113, p. 1004, n. 3).

5. يذكروا ***yadhdhakkarû***(*na*) [originally *yatadhakkarûna*] = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 17:41, p. 886, n. 1).

6. أبى ***'abâ*** = he declined, refused, turned down (v. iii. m. s. past from *'ibâ'/'ibâ'ah*, to refuse. to decline. See at 20:116, p. 1005, n. 2).

7. كفور ***kufûr*** = to disbelieve, to be an infidel.

8. بعثنا ***ba'athnâ*** = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 18:12, p. 913, n. 7).

9. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 25:40, p. 1150, n. 1.

10. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:7, p. 1139, n. 12.

11. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 18:28, p. 921, n. 9).

12. جاهد ***jâhid*** = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See at 9:73, p. 609, n. 4).

۞ وَهُوَ ٱلَّذِى	53. And He it is Who
مَرَجَ ٱلْبَحْرَيْنِ	let loose[1] the two seas –
هَٰذَا عَذْبٌ فُرَاتٌ	this one sweet[3] and tasty[4]
وَهَٰذَا مِلْحٌ أُجَاجٌ	and this one salty[4] and bitter[5]
وَجَعَلَ بَيْنَهُمَا	– and He set between the two
بَرْزَخًا	a barrier[6]
وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾	and a preclusion[7] precluded.[8]
وَهُوَ ٱلَّذِى	54. And He it is Who
خَلَقَ مِنَ ٱلْمَآءِ	created out of water[9]
بَشَرًا	the human being
فَجَعَلَهُۥ	and made him
نَسَبًا	a relation by blood[10]
وَصِهْرًا	and a relation by marriage.[11]
وَكَانَ رَبُّكَ	And your Lord is
قَدِيرًا ﴿٥٤﴾	Omnipotent.
وَيَعْبُدُونَ	55. And they worship[12]
مِن دُونِ ٱللَّهِ	besides Allah
مَا لَا يَنفَعُهُمْ	that which benefits[13] them not
وَلَا يَضُرُّهُمْ	nor harms[14] them;
وَكَانَ ٱلْكَافِرُ	and the unbeliever is
عَلَىٰ رَبِّهِۦ ظَهِيرًا ﴿٥٥﴾	against his lord an abetter.[15]

1. مرج ***maraja*** = he let loose, jumbled (v. iii. m. s. past from *marj/murûj*, to let loose, to jumble).
2. عذب ***'adhb*** (s.; p; *'idhâb*) = sweet, pleasant.
3. فرات ***furât*** = tasty, sweet.
4. ملح ***milḥ*** (s.; pl. *'amlâḥ*) = salt, salty, saline.
5. Such as the two seas near Baḥrayn. The description applies also to the rivers meeting the seas. أجاج ***'ujâj*** = bitter, salty water.
6. i. e., an invisible barrier. برزخ ***barzakh*** (s.; pl. *barâzikh*) = barrier, bar, gap, partition. See at 23:100, p. 1099, n. 8.
7. حجر ***ḥijr*** = prohibition, ban, interdiction, restriction, preclusion. See at 25:22, p. 1145, n. 1.
8. محجور ***maḥjûr*** = interdicted, banned, prohibited, precluded, barred, placed under guardianship (passive participle from *hajara* [*ḥajr/ ḥijr/ ḥujr/ ḥirân/ ḥujrân*], to ban, debar, prohibit, interdict. See at 25:22, p. 1145, n. 2).
9. i. e., initially. Also in respect of the process of procreation and the relative elements of the human body.
10. نسب ***nasab*** (s.; pl. *'ansâb*) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See *'ansâb* at 23:101, p. 1099, n. 12.
11. The emphasis is on the process of continuation through father and mother and the two aspects of relationships . صهر ***ṣihr*** (s.; pl. *'aṣhâr*) =relationship by marriage, son-in-law, brother-in-law(sister's husband).
12. يعبدون ***ya'budûna*** = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 22:71, p. 1070, n. 5).
13. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 22:12, p. 1049, n. 9).
14. يضر ***yaḍurru*** = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 22:12, p. 1049, n. 8).
15. i. e., of Satan in setting partners with Allah. ظهير ***ẓahîr*** = helper, assistant, one who backs, supports, abetter (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 17:88, p.902, n. 1).

وَمَآ أَرۡسَلۡنَٰكَ 56.And We sent you out[1] not
إِلَّا مُبَشِّرٗا but as a giver of good tidings[2]
وَنَذِيرٗا ﴿٥٦﴾ and as a warner.[3]

قُلۡ مَآ أَسۡـَٔلُكُمۡ 57. Say: "I do not ask of you
عَلَيۡهِ مِنۡ أَجۡرٍ for it any remunertation[4]
إِلَّا مَن شَآءَ except that whoever wishes
أَن يَتَّخِذَ he may take[5]
إِلَىٰ رَبِّهِۦ سَبِيلٗا ﴿٥٧﴾ towards his Lord a way.[6]

وَتَوَكَّلۡ 58. And rely[7]
عَلَى ٱلۡحَيِّ ٱلَّذِي on the Ever-Living Who
لَا يَمُوتُ dies not;
وَسَبِّحۡ بِحَمۡدِهِۦۚ and glorify[8] with His praise.
وَكَفَىٰ بِهِۦ And Sufficient[9] is He
بِذُنُوبِ عِبَادِهِۦ of the sins[10] of His servants
خَبِيرًا ﴿٥٨﴾ as One All-Aware.

ٱلَّذِي خَلَقَ 59. He Who created
ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ the heavens and the earth
وَمَا بَيۡنَهُمَا and all that is between them
فِي سِتَّةِ أَيَّامٖ in six days.
ثُمَّ ٱسۡتَوَىٰ Moreover He took position[11]

1. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 23:123, p. 1080, n. 7).

2. i. e., of Allah's forgiveness and reward for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 17:105, p. 908, n. 1.

3. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:51, p. 1153, n. 10.

4. أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 18:30, p. 922, n. 12).

5. يتخذ ***yattakhidha***(*u*) = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 19:92, p. 974, n. 3).

6. i. e., the way of belief and monotheism — Islam. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:34, p. 1148, n. 7.

7. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 11:123, p. 721, n. 7).

8. i. e., glorify and proclaim the sanctity of Allah. سبح ***sabbih*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 20:130, p. 1009, n. 6).

9. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 25:31, p. 1147, n. 5).

10. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 14:10, p. 790, n. 4.

11. i. e., in such manner as befits the Sublimity of Allah. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 20:5, p. 977, n. 2).

عَلَى ٱلْعَرْشِ ۚ الَّذِى on the Throne.[1]

ٱلرَّحْمَٰنُ The Most Merciful;

فَسْـَٔلْ بِهِۦ so ask Him about it

خَبِيرًا ﴿٥٩﴾ as the One All-Aware.

وَإِذَا قِيلَ لَهُمُ 60. And if it is said to them:

ٱسْجُدُوا۟ "Prostrate yourselves[2]

لِلرَّحْمَٰنِ to the Most Merciful",

قَالُوا۟ وَمَا they say: "And what is

ٱلرَّحْمَٰنُ the Most Merciful?

أَنَسْجُدُ Shall we prostrate ourselves

لِمَا تَأْمُرُنَا to what you order[3] us?"

وَزَادَهُمْ And it increases[4] them in

نُفُورًا ﴿٦٠﴾ aversion.[5]*

Section (*Rukû'*) 6

تَبَارَكَ ٱلَّذِى 61. Blessed[6] is He Who

جَعَلَ فِى ٱلسَّمَآءِ has set[7] in the sky

بُرُوجًا constellations[8]

وَجَعَلَ فِيهَا and has placed therein

سِرَٰجًا an incandescent light[9]

وَقَمَرًا مُّنِيرًا ﴿٦١﴾ and a moon illuminationg.[10]

1. عرش *'arsh* = throne. See at 23:86, p. 1096, n. 2.

2. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 20:116, p. 1005, n. 1)..

3. تأمر *ta'muru* = you order, command, bid, enjoin (v. ii. m. s. impfct. from *'amara* [*'amr*], to order, to command. See *ya'muru* at 24:21, p. 1112, n. 8).

4. زاد *zâda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 7:69, p. 492, n. 9).

5. i. e., going away from believing. نفور *nufûr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 17:46, p. 887, n. 12.

*** One should prostrate oneself before Allah on reading this *'âyah*.**

6. تبارك *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 25: 1, p. 1137, n. 1).

7. جعل *ja'ala* = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 20: 53, p. 986, n. 8).

8. بروج *burûj* (pl.; s. برج *burj*) = towers, castles, signs of zodiac, constellations. See at 15:16, p. 810, n. 8.

9. i. e., the sun. سراج *sirâj* (s.; pl. *suruj*) = lamp, light, incandescent light.

10. منير *munîr* = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 22:8, p. 1047, n. 12).

وَهُوَ ٱلَّذِى 62. And He it is Who has
جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ set the night and the day
خِلْفَةً لِّمَنْ in succession[1] for such as
أَرَادَ أَن يَذَّكَّرَ intends[2] to take heed[3]
أَوْ أَرَادَ شُكُورًا or intends to be grateful.[4]
(٦٢)

وَعِبَادُ 63. And the servants[5] of
ٱلرَّحْمَٰنِ ٱلَّذِينَ the Most Merciful are those
يَمْشُونَ عَلَى ٱلْأَرْضِ who walk[6] on the earth
هَوْنًا وَإِذَا modedstly[7] and when
خَاطَبَهُمُ there address[8] them
ٱلْجَٰهِلُونَ the ignorant ones
قَالُوا۟ سَلَٰمًا (٦٣) they say: "Peace".[9]

وَٱلَّذِينَ 64. And those who
يَبِيتُونَ pass the night[10]
لِرَبِّهِمْ for their Lord
سُجَّدًا prostrating themselves
وَقِيَٰمًا (٦٤) and standing.[11]

وَٱلَّذِينَ يَقُولُونَ 65. And those who say:
رَبَّنَا ٱصْرِفْ عَنَّا "Our Lord, divert[14] from us
عَذَابَ جَهَنَّمَ the punishment of hell

1. خلفة ***khilfah*** = that which follows something and replaces it, in succession, dissimilarity.

2. أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 13:11, p. 768, n. 6).

3. يذكر ***yadhdhakkara***(*u*) (originally يذكر *yatadhakkara*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 14:52, p. 806, n. 1).

4. شكور ***shukûr*** = thankfulness, gratefulness, to be grateful.

5. i. e., the true and sincere servants. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 24:32, p. 1118, n. 5).

6. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 20:128, p. 1008, n. 10).

7. i. e., without pride and arrogance. هون ***hawn*** = to be easy, of little importance. *hawnan* , gently, modestly, imperceptibly.

8. خاطب ***khâṭaba*** = he addressed, spoke, directed his words to (v. iii. m. s. past in form III of *khaṭaba* [*khuṭbah/ khaṭâbah*], to make a speech. See *lâ tukhâtib* at 23:27, p. 1082, n. 8).

9. i. e., they return the rude and offensive talk of the ignorant ones with gentle and inoffensive words avoiding trouble and allowing for peace and amity. سلام ***salâm*** = soundness, peace, peacefulness, safety, security. See at 21:69, p. 1030, n. 10.

10. يبيتون ***yabîtûna*** = they pass the night, stay at night, put up for the night, become at night, continue (v. iii. m. pl. impfct. from *bâta* [*bayt /bayât /mabît / mabât /baytîtah*], to be in the night, not to finish. See *yubayyitûna* at 4:108, p. 292, n. 7).

11. i. e., in praying.

12. اصرف ***iṣrif*** = turn away, divert, keep away, direct (v. ii. m. s. imperative from *sarafa* [*ṣarf*], to turn, turn away. See *yuṣrifu* at 24:43, p. 1124, n. 11.

إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾
Verily its punishment is inalienable.[1]

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾
66. Verily evil it is as a settling place[2] and as an abode.[3]

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾
67. And those who, when they spend,[4] do not be wasteful[5] nor be niggardly[6] but is between that balanced.[7]

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾
68. And those who do not invoke[8] along with Allah another god, nor kill the individual[9] which Allah has made inviolate,[10] except by way of justice;[11] nor do they commit adultery.[12] And whoever does that shall meet[13] punishment.[14]

1. غرام ***gharâm*** = inseparable, inalienable.

2. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:23, p. 1145, n. 9).

3. مقام ***muqâm*** = habitat, abode, raised, erected.

4. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 13:22, p. 773, n. 13).

5. يسرفوا ***yusrifû***(*na*) = they commit an excess, be extravagant/wasteful (v. iii. m. pl. impfct. from *'asrafa*, form IV of *sarafa/ sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *'asrafa* at 20:127, p. 1008, n. 5).

6. يقتروا ***yaqturû***(*na*) = they be niggardly/ stingy/ tightfisted (v. iii. m. pl. impfct. from *qatara* [*qatr/qutûr*], to be stingy, niggardly. The terminal *nûn* is dropped for the reason stated at n. 5 above. See *qatûr* at 17:100, p. 906, n. 6.

7. قوام ***qawâm*** = an upright posture, balanced.

8. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 18:28, p. 921, n.3).

9. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 18:74, p. 938, n. 6.

10. حرم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima* , to be prohibited. See at 17:33, p. 883, n. 6).

11. حق ***ḥaqq*** = right, truth, liability, justification, just cause. See at 15:85, p. 824, n. 10.

12. يزنون ***yaznûna*** = they commit adultery/ fornication (v. iii. m. pl. impfct. from *zanâ* [*zinan/zinâ'*], to commit adultery/fornication).

13. يلق ***yalqa***(*â*) = he encounters, meets, comes across, finds (v. iii. m. s. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yalqawna* at 9:77, p. 611, n. 3).

14. أثام ***'athâm*** = sin, punishment for sin.

يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴿٦٩﴾

69. Doubled will be[1] for him the punishment on the Day of Judgement and he will perpetuate[2] in it disgraced.[3]

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُو۟لَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿٧٠﴾

70. Except those that repent[4] and believe and do deeds right and proper, then such ones, Allah will exchange[5] their sins for good things;[6] and Allah is Most Forgiving, Most Merciful.

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ﴿٧١﴾

71. And whoever repents and acts rightly, he indeed returns[7] to Allah in repentance.[8]

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّو۟ا بِٱللَّغْوِ

72. And who do not testify[9] falsely[10] and if they pass by a vanity[11]

1. يضاعف ***yuḍâ'af(u)*** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *dâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 11:20, p. 685, n. 5).

2. يخلد ***yakhlud*** (*u*) = he remains forever, perpetuates, is everlasting (v. iii. m. s. impfct. from *khalada* [*khulûd*], to remain for ever. The final letter is vowelless because the verb is conjunctive to the conclusion of a conditional clause. See *khâlidûn* at 25:16, p. 1142, n. 7).

3. مهان ***muhân*** = one who is disgraced, humiliated, despised (pass. participle from *'ahâna*, form IV of *hâna* [*hawn/ hawân/ mahânah*], to be despised. See *muhîn* at 22:57, p. 1066, n. 3).

4. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 20:122, p. 1006, n. 14).

5. يبدل ***yubaddilu*** = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. See *la+yubaddilanna* at 24:55, p. 1129, n. 6).

6. i. e., forgiveness and rewards. حسنات ***ḥasanât*** (pl.; s. حسنة *ḥasanah*) = good things, good deeds, advantages. See at 11:114, p. 718, n. 9.

7. يتوب ***yatûbu*** = he forgives, he turns to, he returns (v. iii. m. s. impct from *tâba*. [*tawb, tawbah / matâb*], to turn. See n. 4 above.

8. متاب ***matâb*** = repentance, return in repentance (verbal noun of *tâba*. See ns. 7 and 4 above.

9. يشهدون ***yashhadûna*** = they witness, bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 21:161, p. 1029, n. 2).

10. زور ***zûr*** = lie, falsehood, untruth. See at 25:4, p. 1138, n. 11.

11. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 19:62, p. 966, n. 11.

مَرُّوا۟ كِرَامًا ﴿٧٢﴾ they pass by as nobles.[1]

وَٱلَّذِينَ 73. And who,

إِذَا ذُكِّرُوا۟ when they are reminded[2]

بِـَٔايَـٰتِ رَبِّهِمْ of the signs of their Lord,

لَمْ يَخِرُّوا۟ عَلَيْهَا fall[3] not over them

صُمًّا وَعُمْيَانًا ﴿٧٣﴾ as deaf[4] and blind.[5]

وَٱلَّذِينَ يَقُولُونَ 74. And who say:

رَبَّنَا هَبْ لَنَا "Our Lord, bestow[6] on us

مِنْ أَزْوَٰجِنَا of our consorts

وَذُرِّيَّـٰتِنَا and our offsprings

قُرَّةَ أَعْيُنٍ a delight[7] to eyes

وَٱجْعَلْنَا and make us

لِلْمُتَّقِينَ for the righteous[8]

إِمَامًا ﴿٧٤﴾ a model.[9]

أُو۟لَـٰٓئِكَ 75. Such ones

يُجْزَوْنَ will be rewarded[10] with

ٱلْغُرْفَةَ the highest chamber[11]

بِمَا صَبَرُوا۟ for that they endure[12]

وَيُلَقَّوْنَ فِيهَا and they will be met[13] therein

تَحِيَّةً وَسَلَـٰمًا ﴿٧٥﴾ with a greeting and peace.

1. i. e., with dignity and without being distracted or paying attention to it. كرام ***kirâm*** (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones.

2. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at 6:43, p. 408, n. 2).

3. يخروا ***yakhirrû***(*na*) = they collapse, fall down, fall, drop (v. iii. m. pl. impfct. from *kharra* [*kharr / khurûr*], to fall down. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *yakhirrûna* at 17:107, p. 908, n. 7).

4. صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 21:45, p. 1025, n. 4.

5. عميان ***'umyân*** (pl.; s. *'a'mâ*) = blind. See *'a'mâ* at 24:61, p. 1132, n. 9.

6. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 19:3, p. 951, n. 7).

7. قرة ***qurrah*** = delight, freshness, coolness.

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 24:34, p. 1120, n. 2).

9. امام ***imâm*** (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 17:71, p. 896, n. 7.

10. يجزون ***yujzawna*** = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See *yujzâ* at 7:180, p. 536, n. 6).

11. i. e., in paradise. غرفة ***ghurfah*** (s.; pl. *ghuraf*) = upstairs chamber, highest compartment, ward.

12. i. e., for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 16:110, p. 865, n. 5).

13. يلقون ***yulaqqawna*** = they are received , are made to meet, are met with (v. iii. m. pl. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/luqyân*], to meet. See *talaqqawna* at 24:15, 1110, n. 5).

خَٰلِدِينَ فِيهَا 76. Abiding for ever[1] therein.
حَسُنَتْ Excellent[2] it is
مُسْتَقَرًّا as a settling place[3]
وَمُقَامًا ﴿٧٦﴾ and as an abode.[4]

قُلْ مَا يَعْبَؤُا۟ 77. Say: "There bothers[5] not
بِكُمْ رَبِّى for you My Lord
لَوْلَا were it not
دُعَآؤُكُمْ for your invocation;[6] for
فَقَدْ كَذَّبْتُمْ you have just disbelieved,[7]
فَسَوْفَ يَكُونُ and it shall be
لِزَامًۢا ﴿٧٧﴾ an obligation.[8]

1. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 25:16, p. 1142, n. 7.

2. حسنت ***ḥasunat*** = she or it became good, excellent, nice, lovely (v. iii. fd. s. past from *ḥaszuna* [*ḥusn*], to be handsome.

3. 2. مستقر ***mustaqarr*** = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:66, p. 1158, n. 2).

4. مقام ***muqâm*** = habitat, abode, raised, erected. See at 25:66, p. 1158, n. 3.

5. يعبأ ***ya'ba'u*** = he cares, bothers, is concerned (v. iii. m. s. impfct. from *'aba'a* [*'ab'*], to care, to be concerned).

6. i. e., you are in need of Allah's care and help; Allah is not in need of anyone or anything.

7. The address is to the unbelievers. كذبتم ***kdhdhabtum*** = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib*], to lie. See at 6:57, p. 413, n. 8).

8. i. e., their disbelief will remain as an obligation and will entail punishment. لزام ***lizâm*** = necessary, requisite, incumbent, obligatory. See at 20:129, p. 1009, n. 3.

26. SÛRAT *AL-SHU'ARÂ'* (The Poets)
Makkan: 227 *'âyahs*

This is also a Makkan *sûrah* and like other Makkan *surahs* it deals with the fundamentals of the faith, more specifically with monotheism (*tawhîd*), the Messengership (*risâlah*) of Muaḥmmad, peace and blessings of Allah be on him, and Resurrection. It opens with a reference to the Qur'ân and the attitude of the unbelievers who turned away from it in spite of its being a clear guidance to the truth. Reference is then made, by way of illustrating the attitude of the unbelievers of all times and the theme of monotheism, to some of the previous Messengers and how they were received by their respective unbelieving peoples. In this context the accounts of Mûsâ and Hârûn, peace be on them, in relation to their mission to the Pharaoh and his people, of Ibrâhîm, peace be on him, and his efforts to bring his people to the worship of Allah Alone, and of the missions and efforts of Nûḥ, Hûd, Ṣâliḥ, Lût and Shu'ayb, peace be on them, are given one by one, pointing out the way of Allah's dealing with the unbelieving and disobedient peoples and the fates respectively of the godfearing and the sinful on the day of Judgement. Towards the end the *sûrah* gives replies to the allegations of the unbelievers that the Qur'ân was a work of *satans* or a composition of a Prophet's. It emphatically asserts: " Verily it is a sent-down by the Lord of all beings. There brought it down the Faithful Spirit (Jibrîl), ..." and that the poets "wander in every vale" and say what they do not do (*'âyahs* 224-226). It is with reference to this that the *sûrah* is named *al-Shu'arâ'* (the Poets).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓمٓ ① 1. *Ṭâ - Sîn - Mîm.*[1]

تِلْكَ ءَايَٰتُ 2. These are the signs[2]

ٱلْكِتَٰبِ ٱلْمُبِينِ ② of the Book open and clear.[3]

لَعَلَّكَ 3. Perhaps you

بَٰخِعٌ نَّفْسَكَ are killing[4] yourself in grief

أَلَّا يَكُونُوا that they do not become

مُؤْمِنِينَ ③ believers.

إِن نَّشَأْ 4. If We will,

نُنَزِّلْ عَلَيْهِم We can send down[6] on them

1. Allah Alone knows the meaning and significance of these disjointed letters. See at 2:1, p. 4, n. 1.

2. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 25:36, p. 1148, n. 11.

3. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 22:49, p. 1063, n. 3.

4. The address is to the Prophet, peace and blessings of Allah be on him, who was extremely grieved on account of the unbelieving Makkans' not believing in the message he delivered to them. باخع ***bâkhi'*** = one who kills or ruins oneself (with grief or anger. Active participle from *bakha'a* [*bakh'*], to kill oneself with grief or anger. See at 18:6, p. 912, n. 1).

5. نزل ***nunazzil(u)*** = we send down, cause to descend (v. i. pl. impfct. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *nunazzilu* at 17:82, p. 900, n. 1).

مِّنَ ٱلسَّمَآءِ ءَايَةً from the heaven a sign[1]

فَظَلَّتْ أَعْنَٰقُهُمْ so that there stay[2] their necks[3]

لَهَا خَٰضِعِينَ ﴿٤﴾ to it humbly submissive.[4]

وَمَا يَأْتِيهِم 5. And there comes not to

مِّن ذِكْرٍ them any recital[5]

مِّنَ ٱلرَّحْمَٰنِ from the Most Merciful

مُّحْدَثٍ anew[6]

إِلَّا كَانُوا۟ but they use to

عَنْهُ مُعْرِضِينَ ﴿٥﴾ turn away[7] from it.

فَقَدْ كَذَّبُوا۟ 6.Thus they have disbelieved.[8]

فَسَيَأْتِيهِمْ So there shall come to them

أَنۢبَٰٓؤُا۟ مَا كَانُوا۟ the tidings[9] of what they use

بِهِۦ يَسْتَهْزِءُونَ ﴿٦﴾ to mock[10] at.

أَوَلَمْ يَرَوْا۟ إِلَى ٱلْأَرْضِ 7. Do they not see the earth,

كَمْ أَنۢبَتْنَا how many We grow[11]

فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ therein of every noble sort?[12]

﴿٧﴾

إِنَّ فِى ذَٰلِكَ لَءَايَةً 8. Surely therein is a sign;

وَمَا كَانَ أَكْثَرُهُم but most of them are not

مُّؤْمِنِينَ ﴿٨﴾ believers.

1. i. e., a miracle of the sort they demand.

2. *ẓallat* = she or it became, continued to be, stayed (v. iii. f. s. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *zallû* at 15:14, p. 810, n. 2).

3. أعناق *'a'nâq* (pl.; s. عنق *'unuq*) = necks. See at 13:5, p. 765, n. 12.

4. Allah does not force His servants to believe. He has given them understanding and limited free-will to test them. ***khâḍi'în*** (pl.; acc./gen/ of *khâḍi'ûn*; s. *khâḍi'*) = humbly submissive, obedient, pliant, subject, yielding (act. participle from *khaḍa'a* [*khuḍû'*], to submit, defer, yield).

5. i. e., the scripture sent down by Allah. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, recital, scripture (*dhikr* is another name for the Qur'ân. See also 21:50). See at 25:29, p. 1146, n. 8.

6. محدث ***muḥdath*** = fresh, new, anew (passive participle from *'aḥdatha* {to bring about, to cause to happen}, form IV of *ḥadatha/ḥadutha* [*ḥudûth/ḥadâthah*], to happen, to be new. See at 21:1, p. 1012, n. 6.

7. معرضين ***mu'riḍîn*** (acc./gen. of *mu'ridûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 15:82, p. 824, n. 1).

8. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 25:36, p. 1148, n. 10).

9. i. e., the reality. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings. See at 20:99, p. 1000, n. 12.

10. i. e., the retribution they mock at. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 16:24, p. 838, n.8).

11. أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 15:9, p. 811, n. 7).

12. i. e., of trees, plants and fruits. زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort.See at 22:5, p. 1047, n. 5.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿٩﴾

9. And verily your Lord is the All-Mighty,[1] the Most Merciful.

Section (*Rukû'*) 2

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿١٠﴾

10.And when your Lord called[2] Mûsâ [saying] that you go to the transgressing[3] people —

قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾

11. The people of the Pharaoh. Will they not fear Allah?[4]

قَالَ رَبِّ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾

12. He said: "My Lord, indeed I fear[5] that they will disbelieve[6] me."

وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ﴿١٣﴾

13."And uneasy[7] is my heart and my tongue flows[8] not. So send for Hârûn."

وَلَهُمْ عَلَىَّ ذَنۢبٌ

14. "And they have against me an offence.[9]

1. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 14:20, p. 794, n. 1.

2. نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 21:89, p. 1036, n. 1).

3. i. e., the polytheistic people (note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 25:37, p. 1149, n. 5).

4. يتقون ***yattaqûna*** = they are on their guard, protect themselves (by strictly carrying out the injunctions of Allah), fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 20:113, p. 1004, n. 5).

5. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 19:45, p. 962, n. 1).

6. ***yukadhdhibûnî*** (originally *yukadhdhibûna+nî*) يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

7. يضيق ***yaḍîqu*** = he or it is straitened, depressed, dejected, uneasy, becomes narrow (v. iii. m. s. impfct. from *ḍâqa* [*ḍayq/ḍîq*], to be narrow. See at 15:97, p. 826, n. 8).

8. i. e., does not speak fluently. Mûsâ, peace be on him, had initially stammering in his speech. ينطلق ***yanṭaliqu*** = he or it departs, takes off, sets out, is free, flows (v. iii. m. s. impfct. from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqâ* at 18:77, p. 939, n. 1).

9. The allusion is to his having previously killed a copt in course of a quarrel (see 28:15). ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See *dhunûb* at 14:10, p. 790, n. 4.

فَأَخَافُ So I fear[1]
أَن يَقْتُلُونِ ﴿١٤﴾ that they will kill me.[2]

قَالَ كَلَّا 15. He said: "Never.
فَاذْهَبَا So you two go
بِآيَاتِنَا with Our signs.[3]
إِنَّا مَعَكُم Verily We shall be with you
مُّسْتَمِعُونَ ﴿١٥﴾ listening."[4]

فَأْتِيَا 16. "Therefore you two go
فِرْعَوْنَ فَقُولَا to the Pharaoh and say:
إِنَّا رَسُولُ We are the Messengers of
رَبِّ الْعَالَمِينَ ﴿١٦﴾ the Lord of all beings."[5]

أَنْ أَرْسِلْ مَعَنَا 17. "That you send[6] with us
بَنِي إِسْرَائِيلَ ﴿١٧﴾ the Children of Isrâ'îl."

قَالَ 18. He said:
أَلَمْ نُرَبِّكَ "Did we not bring you up[7]
فِينَا وَلِيدًا in our midst as a child[8]
وَلَبِثْتَ فِينَا and you lived[9] among us
مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ of your life[10] many years?[11]

1. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:12, p. 1164, n. 5).

2. يقتلون *yaqtulûni* (originally *yaqtulûna+nî*) *yaqtulûna*= they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill. See at 3:112, p. 200, n. 2).

3. i. e., the miracles provided for them.

4. i. e., listening to what they say to your inviting them to the truth and to your prayers for help and support. مستمعون *mustami'ûn* (pl.; s. *mustami'*) = those who hear, listen, pay attention (act. participle from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 17:47, p. 887, n. 13).

5. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 25:1, p. 1137, n. 4).

6. i. e., allow to leave. أرسل *'arsil* = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 20:47, p. 985, n. 6).

7. The Pharaoh said this to Mûsâ, peace be on him. نرب *nurabbi(î)* = we bring up, rear, raise , breed, educate (v. i. pl. impfct. from *rabbâ* , form II of *rabâ* [*rabâ'/rubûw*], to grow, to grow up. The final *yâ'* is vowelless and hence dropped because of the particle *lam* coming before the verb. See *rabbayâ* at 17:24, p. 881, n. 1).

8. وليد *walîd* (s.; pl. *wildân*) = newborn child, child, baby.

9. لبثت *labithta* = you stayed, remained, lingered, lived (v. ii. s. past from *labitha* [*labth, lubth/ lubâth*], to remain. See at 20:40, p. 984, n. 6).

10. عمر *'umur* (s.; pl. *'a'mâr*) = lifetime, life, age. See at 10:16, p. 642, n. 4.

11. سنين *sinîn* (pl.; acc./gen. of *sinûn;* s. *sanah*) = years. See at 23:112, p. 1102, n. 10.

وَفَعَلْتَ 19. "And you did[1]
فَعْلَتَكَ that deed[2] of yours
ٱلَّتِى فَعَلْتَ which you did,
وَأَنتَ while you were
مِنَ ٱلْكَٰفِرِينَ of the ungrateful?"[3]
١٩

قَالَ فَعَلْتُهَآ إِذًا 20. He said: "I did it then,
وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠ while I was of those in error."[4]

فَفَرَرْتُ مِنكُمْ 21. "So I fled[5] from you
لَمَّا خِفْتُكُمْ when I was afraid[6] of you.
فَوَهَبَ لِى رَبِّى Then my Lord bestowed[7] on
حُكْمًا وَجَعَلَنِى me authority[8] and made me
مِنَ ٱلْمُرْسَلِينَ ٢١ one of the Messengers."[9]

وَتِلْكَ نِعْمَةٌ 22. "And that is the favour[10]
تَمُنُّهَا عَلَىَّ you conferred[11] on me
أَنْ عَبَّدتَّ that you have subjugated[12]
بَنِىٓ إِسْرَٰٓءِيلَ ٢٢ the Children of Isrâ'îl?"

قَالَ فِرْعَوْنُ 23. The Pharaoh said:
وَمَا رَبُّ "And what is the Lord of
ٱلْعَٰلَمِينَ ٢٣ all beings?"

1. فعلت ***fa'alta*** = you did, acted (v. ii. m. s. past from *fa'ala* [*fa'l/fi'l*], to do. See *yaf'alû* at 3:115, p. 201, n. 3).

2. فعلة ***fa'lah*** (s.; pl. *fa'lât*) = deed, act, action.

3. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 16:27, p. 835, n. 11).

4. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*; sing. ضال *ḍâll*)= those gone astray, are in error, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray, to stray, to err. See at 6:77, p. 412, n. 8).

5. فررت ***farartu*** = I fled, escaped, ran away (v. i. s. past from *farra* [*firâr/mafarr*], to flee, to run away. See *firâr* at 18:18, p. 916, n. 12).

6. خفت ***khiftu*** = I feared, apprehended, dreaded, was afraid (v. i. pl. past from *khâfa* [*khawf*], to fear. See *'akhâfu* at 26:15, p. 1165, n.1).

7. وهب ***wahaba*** = he gifted, bestowed, donated, presented, granted (v. iii. m. s. past from *wahb*, to donate. See at 14:38, p. 801, n. 11).

8. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 21:74, p. 1032, n. 1.

9. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:77, p. 496, n. 4).

10. نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 16:53, p. 844, n. 7.

11. i. e., that favour of looking after me is insignificant in relation to the crime of subjugating the whole of my community, the Children of Isrâ'îl. تمن ***tamunnu*** = you bestow grace, favour, show kindness, confer favour (v. ii. m. s. impfct. from *manna* [*mann*], to be kind. See *manannâ* at 20:37, p. 982, n. 7.

12. عبدت ***'abbadta***= you enslaved, reduced to servitude, subjugated, subjected (v. ii. m. s. past from *abbada*, form II of *'abada* [[*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *u'budû* at 23:32, p. 1083, n. 8).

قَالَ رَبُّ 24. He said: "Lord of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens[1] and the earth
وَمَا بَيْنَهُمَآ and all that is between them,
إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ if you believe for certain."[2]

قَالَ 25. He said
لِمَنْ حَوْلَهُۥٓ to those around[3] him:
أَلَا تَسْتَمِعُونَ ﴿٢٥﴾ "Do you not hear?"[4]

قَالَ رَبُّكُمْ 26. He[5] said: "The Lord of
وَرَبُّ ءَابَآئِكُمُ you all and the Lord of
ٱلْأَوَّلِينَ ﴿٢٦﴾ your fathers[6] of old."[7]

قَالَ 27. He[8] said:
إِنَّ رَسُولَكُمُ "Verily your Messenger
ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ who has been sent[9] to you
لَمَجْنُونٌ ﴿٢٧﴾ is indeed a mad man."[10]

قَالَ رَبُّ 28. He[11] said: "The Lord of
ٱلْمَشْرِقِ وَٱلْمَغْرِبِ the east and the west
وَمَا بَيْنَهُمَآ and all that is between them,
إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾ if you use to understand."[12]

1. Note the plural form in which the skies (heavens) are spoken of. No human being with any amount of observation could have so spoken about the skies at the time the Qur'ân was sent down by Allah.

2. موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*)= those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 6:75, p. 422, n.1).

3. i. e., the Pharaoh said to his courtiers and nobles out of surprise at Mûsâ's denial of his (the Pharaoh's) lordship and declaration of the Sole Lordship of Allah. حول ***ḥawl*** = around, about, roughly; also year, might, power, change. See 9:120, p. 630, n. 5.

4. i. e., do you hear what unusual thing he says? تسمعون ***tasma'ûna*** = you (all) hear, listen, pay attention (v. ii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'ûna* at 25:44, p. 1151, n. 8).

5. i. e., Mûsâ, peace be on him, said.

6. آباء ***'abâ'*** (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 24:31, p. 1117, n. 2.

7. اولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 23:81, p. 1095, n. 5.

27. i. e., the Pharaoh said, with a view to discrediting Mûsâ, peace be on him, to the courtiers and nobles.

9. أرسل ***'ursila*** = he or it was sent, sent out, despatched (v. iii. s. past passive. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 21:5, p. 1013, n. 11.

10. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad (pass. participle from *janna* [*junûn*], to cover, to hide. See at 15:6, p. 808, n. 9.

11. i. .e, Mûsâ, peace be on him, continued saying.

12. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 24:61, p. 1134, n. 5).

قَالَ لَئِنِ اتَّخَذْتَ	29. He said: "If you take[1]
إِلَٰهًا غَيْرِي	any god other than me
لَأَجْعَلَنَّكَ	I will surely make[2] you
مِنَ الْمَسْجُونِينَ ﴿٢٩﴾	of those put in prison."[3]
قَالَ أَوَلَوْ جِئْتُكَ	30. He said: "Even if I bring
بِشَيْءٍ مُبِينٍ ﴿٣٠﴾	you something evident?"[4]
قَالَ فَأْتِ بِهِ	31. He said: "Then bring it,
إِنْ كُنْتَ	if you are
مِنَ الصَّادِقِينَ ﴿٣١﴾	of the truthful."[5]
فَأَلْقَىٰ عَصَاهُ	32. So he threw[6] his stick,[7]
فَإِذَا هِيَ ثُعْبَانٌ	and lo, it was a huge sarpent[8]
مُبِينٌ ﴿٣٢﴾	all too clear.
وَنَزَعَ يَدَهُ	33. And he pulled out[9] his
فَإِذَا هِيَ بَيْضَاءُ	hand and lo, it was white[10]
لِلنَّاظِرِينَ ﴿٣٣﴾	to the on-lookers.[11]
Section (*Rukû'*) 3	
قَالَ	34. He said
لِلْمَلَإِ حَوْلَهُ	to the grandees[12] around him:
إِنَّ هَٰذَا لَسَاحِرٌ	"This is indeed a sorcerer[13]
عَلِيمٌ ﴿٣٤﴾	well informed."

1. اتخذت ***ittakhadhta*** = you took, took up, adopted (v. ii. m. s. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:77, p. 939, n. 8).

2. لأجعلن ***la+'aj'alanna*** = I shall surely make, set, appoint, put, render (v. i. s. impfct. emphatic from *ja'ala* [*ja'l*], to make, to put. See *ja'ala* at 25: 61, p. 1156, n. 7).

3. مسجونين ***masjûnîn*** (pl.; acc./gen. of *masjûnûn*; s. *masjûn*) = those put in prison, prisoners, imprisoned (passive participle from *sajana* [*sajn*], to imprison. See *yusjana* at 12:25, p. 731, n. 2).

4. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:2, p. 1162, n. 3.

5. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 24:6, p. 1107, n. 11).

6. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:87, p. 997, n. 6).

7. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 20:18, p. 979, n. 11.

8. ثعبان *thu'bân* (s.; pl. *tha'âbîn*) = gigantic snake, huge serpent. See at 7:107, p. 507, n. 3.

9. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). نزع ***naza'a*** = he pulled out, took off, removed, divested (v. iii. m. s. past from *naz'*, to pull out, to take away. See at 7:108, p. 507, n. 5).

10. i. e., radiant with light.

11. ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, beholders (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 15:16, p. 810, n. 10).

12. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs. See at 23:46, p. 1087, n. 1).

13. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 20:69, p. 991, n. 5).

يُرِيدُ أَن يُخْرِجَكُم 35. "He intends[1] to oust[2] you
مِّنْ أَرْضِكُم from your land
بِسِحْرِهِۦ by his sorcery.
فَمَاذَا تَأْمُرُونَ So what do you advise?"[3]
﴿٣٥﴾

قَالُوٓا۟ أَرْجِهْ 36. They said: "Put him off,[4]
وَأَخَاهُ and his brother,
وَٱبْعَثْ فِى ٱلْمَدَآئِنِ and send out[5] in the cities
حَٰشِرِينَ ﴿٣٦﴾ collectors."[6]

يَأْتُوكَ 37. "They shall bring you
بِكُلِّ سَحَّارٍ every leading sorcerer[7]
عَلِيمٍ ﴿٣٧﴾ well-versed."

فَجُمِعَ 38. Thus were assembled
ٱلسَّحَرَةُ the sorcerers[8]
لِمِيقَٰتِ at an appointed time[9]
يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ of a day specified.

وَقِيلَ لِلنَّاسِ 39. And it was said to the
هَلْ أَنتُم مُّجْتَمِعُونَ people:"Will you assemble?"[10]
﴿٣٩﴾

لَعَلَّنَا نَتَّبِعُ 40. "Perhaps we will follow[11]

1. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 23:24, p. 1081, n. 2).

2. يخرج ***yukhrija***(*u*) = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The last letter takes *fathah* for the particle *'an* coming before the verb. See at 7:110, p. 507, n. 10).

3. تأمرون ***ta'murûna*** = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 7:110, p. 507, n. 11).

4. أرجه ***'arjih*** (originally أرجئه *'arji'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from *'arja'a* [form IV from the root *raj'*], to postpone, to defer. See at 7:111, p. 707, n. 12).

5. أبعث ***ib'ath*** = send out, despatch, revive, raise (v. ii. s. imperative. from *ba'atha* [*ba'th*], to send out, to raise. See at 2:246, p. 123, n. 14).

6. حاشرين ***ḥâshirîn*** (acc./gen. of *ḥâshirûn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See at 7:111, p. 507, n. 13).

7. سحار ***saḥḥâr*** (s.; pl. *sahhârûn*) = expert sorcerer, leading magician (act. participle in the intensive scale of *fa''âl* from *saḥara* [*siḥr*], to bewitch. See *sâḥir* at 26:34, p. 1168, n. 13).

8. سحرة ***saḥarah*** (pl., s. *sâḥir*) = sorcerers, magicians, enchanters. See at 7:113, p. 508, n. 1.

9. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqît* at 7:155, p. 523, n. 7.

10. مجتمعون ***mujtami'ûn*** (pl.; s. *mujtami'*) = those who assemble, meet, get together, join, combine (act. participle from *ijtama'a*, form VIII of *jama'a* [*jam'*], to gather, unite. See *ijtama'û* at 22:73, p. 1072. n. 3).

11. نتبع ***nattabi'u***= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 2:170, p. 80, n. 4).

ٱلسَّحَرَةَ	the sorcerers
إِن كَانُوا۟ هُمُ	if they were the ones
ٱلْغَٰلِبِينَ ﴿٤٠﴾	the winners."[1]
فَلَمَّا جَآءَ	41. So when there came
ٱلسَّحَرَةُ	the sorcerers
قَالُوا۟ لِفِرْعَوْنَ	they said to the Pharaoh:
أَئِنَّ لَنَا	"Shall we have
لَأَجْرًا إِن كُنَّا	indeed a reward[2] if it were
نَحْنُ ٱلْغَٰلِبِينَ ﴿٤١﴾	we the winners?
قَالَ نَعَمْ	42. He said: "Yes,
وَإِنَّكُمْ إِذًا	and you shall in that case be
لَّمِنَ ٱلْمُقَرَّبِينَ ﴿٤٢﴾	of those posted near."[3]
قَالَ لَهُم مُّوسَىٰٓ	43. Mûsâ said to them:
أَلْقُوا۟	"Throw[4]
مَآ أَنتُم مُّلْقُونَ ﴿٤٣﴾	what you are to throw."[5]
فَأَلْقَوْا۟ حِبَالَهُمْ	44.So they threw their ropes[6]
وَعِصِيَّهُمْ وَقَالُوا۟	and their sticks[7] and said:
بِعِزَّةِ فِرْعَوْنَ	"By the might[8] of the Pharaoh,
إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ	we sure will be the winners."
﴿٤٤﴾	

1. غالبين ***ghâlibîn*** (acc./gen. of *ghâlibûn*) = winners, those winning, victors, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 7:113, p. 508, n. 3).

2. أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 25:57, p. 1155, n. 4).

3. i. e., near the royal court as close councillors and courtiers. مقربين ***muqarrabîn*** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See at 7:114, p. 508, n. 4).

4. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:66, p. 990, n. 4).

5. ملقون ***mulqûn*** (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ* . See n. 4 above).

6. حبال ***ḥibâl*** (pl.; s. *ḥabl*) = ropes, strings, cords. See at 20:66, p. 990, n. 5.

7. عصي ***'iṣîy*** (pl.; s. *'aṣâ*) = sticks, rods, staffs, scepters. See at 20:66, p. 990, n. 6.

8. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 10:65, p. 660, n. 12.

فَأَلْقَىٰ مُوسَىٰ 45. Then Mûsâ threw[1]
عَصَاهُ فَإِذَا his stick,[2] and lo,
هِيَ تَلْقَفُ مَا it swallowed[3] up what
يَأْفِكُونَ ﴿٤٥﴾ they had artfully contrived.[4]

فَأُلْقِيَ ٱلسَّحَرَةُ 46. So cast[5] were the sorcerers[6]
سَٰجِدِينَ ﴿٤٦﴾ prostrating themselves.[7]

قَالُوٓاْ ءَامَنَّا 47. They said: "We believe
بِرَبِّ ٱلْعَٰلَمِينَ ﴿٤٧﴾ in the Lord of all beings,"

رَبِّ مُوسَىٰ 48. "Lord of Mûsâ
وَهَٰرُونَ ﴿٤٨﴾ and Hârûn."

قَالَ 49. He[8] said:
ءَامَنتُمْ لَهُۥ "You believed in him
قَبْلَ أَنْ ءَاذَنَ لَكُمْ before I gave you leave![9]
إِنَّهُۥ لَكَبِيرُكُمُ Verily he is the chief[10] of you
ٱلَّذِي عَلَّمَكُمُ ٱلسِّحْرَ who has taught[11] you sorcery.
فَلَسَوْفَ تَعْلَمُونَ So you shall know.
لَأُقَطِّعَنَّ I will certainly cut off[12]
أَيْدِيَكُمْ وَأَرْجُلَكُم your hands and feet
مِّنْ خِلَٰفٍ on opposite sides[13]

1. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:32, p. 1168, n. 6).

2. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 26:32, p. 1168, n. 7.

3. تلقف ***talqafu*** = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly. See at 7:117, p. 509, n. 2).

4. يأفكون ***ya'fikûna*** = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See at 7:117, p. 509, n. 3).

5. ألقى ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:70, p. 991, n. 7).

6. سحرة ***saḥarah*** (pl., s. *sâḥir*) = sorcerers, magicians, enchanters. See at 26:38, p. 1169, n. 8.

7. i. e., to Allah, submitting to Him as believers.

8. i. e., the Pharaoh said to the sorcerers.

9. آذن ***'âdhana***(*nu*) = I give leave, permit, allow (v. i. impfct. from *'adhina* [*'idhn*], to allow, to permit, to listen. The last letter takes *fathah* for the particle *'an* coming before the verb. See at 7:123, p. 510, n. 1).

10. كبير ***kabîr*** = big, great, chief, enormous, grave thing, All-Great. See at 12:78, p. 751, n.3.

11. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 12:37, p. 735, n. 10).

12. لأقطعن ***la+'uqaṭṭi'anna*** = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from *qaṭṭa'a* , form II of *qaṭa'a* [*qaṭ'*], to cut. See at 20:71, p. 991, n. 11).

13. خلاف ***khilâf*** = disagreement, behind, after. *min khilâf* = on opposite sides. See at 20:71, p. 991, n. 12.

وَلَأُصَلِّبَنَّكُمْ and I will surely crucify[1] you
أَجْمَعِينَ ﴿٤٩﴾ one and all."[2]

قَالُوا لَا ضَيْرَ 50. They said: "No harm.[3]
إِنَّا إِلَىٰ رَبِّنَا Verily we are to our Lord
مُنقَلِبُونَ ﴿٥٠﴾ going to be turned over."[4]

إِنَّا نَطْمَعُ 51. "We fervently hope[5]
أَن يَغْفِرَ لَنَا رَبُّنَا that our Lord will forgive[6] us
خَطَايَانَا أَن كُنَّا of our sins[7] that we are
أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾ the first of the believers."[8]

Section (*Rukû'*) 4

وَأَوْحَيْنَا ۞ 52. And We communicated[9]
إِلَىٰ مُوسَىٰ أَنْ أَسْرِ to Mûsâ that you travel by
بِعِبَادِي night[10] with My servants.[11]
إِنَّكُم مُّتَّبَعُونَ ﴿٥٢﴾ You sure will be pursued."[12]

فَأَرْسَلَ فِرْعَوْنُ 53.Then the Pharaoh sent out
فِي الْمَدَائِنِ حَاشِرِينَ in the cities the assemblers:[13]
﴿٥٣﴾

إِنَّ هَٰؤُلَاءِ 54. "Indeed these are
لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ a band[14] of a few."

1. لأصلبن ***la+'uṣallibanna*** = I shall surely crucify (v. i. impfct. form II of emphatic from *ṣallaba*, form II of *ṣalaba* [*ṣalb*], to crucify. See at 20:71, p. 992, n. 1).

2. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire.

3. ضير ***ḍayr*** = harm, damage, wrong.

4. منقلبون ***munqalibûn*** (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See at 7:125, p. 510, n. 10).

5. نطمع ***naṭma'u*** = we fervently hope, covet, desire, crave for (v. i. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *yaṭma'ûna* at 7:46, p. 483, n. 7).

6. يغفر ***yaghfira(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for the particle *an* coming before the verb. See at 14:10, p.790, n. 3).

7. خطايا ***khaṭâyâ*** (sing. *khaṭî'ah*) = sins, mistakes, faults, offences. See at 2:58, p. 27, n. 9.

8. i. e., from among the sinful people of the Pharaoh.

9. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 23:27, p. 1081, n. 10. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

10. اسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *'asrâ*, form IV of *sarâ* [*suran/sarayân/masran*], to travel/set out by night. See at 20:77, p. 993, n. 12). (?)

11. i. e., the Children of Isrâ'îl.

12. متبعون ***muttaba'ûn*** = those who are followed, pursued ones (passive participle from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See *yattabi'û* at 22:3, p. 1045, n. 4).

13. حاشرين ***ḥâshirîn*** (acc./gen. of *ḥâshirûn*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See at 26:36, p. 1169, n. 6).

14. شرذمة ***shirdhimah*** (s.; pl. *sharâdhim*) = small group, band, party, gang.

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ﴿٥٥﴾
55. "And verily they are to us the provokers"[1]

وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ﴿٥٦﴾
56. "And indeed we are all on our guard."[2]

فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ﴿٥٧﴾
57. So We ousted[3] them from gardens and springs;[4]

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
58. And treasures[5] and a position[6] very noble.[7]

كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ﴿٥٩﴾
59. Thus,[8] and We made heir[9] to these the Children of Isrâ'îl.

فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾
60. So they pursued[10] them rising in the morning.[11]

فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا
61. And when the two hosts saw each other,[12] the companions of Mûsa said: "We indeed are

1. غائظون ***ghâ'iẓûn*** (pl.; s. *ghâ'iẓ*) = enragers, irritators, provokers (act. participle from *ghâẓa* [*ghayẓ*], to anger, enrage. See *yaghîẓu* at 22:15, p. 1050, n. 13.

2. حاذرون ***ḥâdhirûn*** (pl.; s. *ḥâdhir*) = cautious, those on their guard (act. participle from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious. See *yaḥdharûna* at 9:122, p. 632, n. 4).

3. أخرجنا ***'akhrajnâ*** = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 20:53, p. 987, n. 3).

4. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 21:61, p. 1029, n. 1).

5. كنوز ***kunûz*** (pl.; s. *kanz*) = treasures.

6. مقام ***maqâm*** = spot, site, standing, station, position. See at 3:97, p. 193, n. 11.

7. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 24:26, p. 1114, n. 12).

8. i.e.,thus We punished the Pharaoh and his men.

9. أورثنا ***'awrathnâ*** = we made over, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 7:137, p. 515, n. 3).

10. أتبعوا ***'atba'û*** = they subordinated, made to follow, pursued, went after, followed, obeyed (v. iii. m. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See *'atba'a* at 20:78, p. 994, n. 6).

11. مشرقين ***mushriqîn*** (pl.; acc./gen. of *mushriqûn*; s. *mushriq*) = those who rise, get up, get up at sunrise (act. participle from *'ashraqa*, from IV of *sharaqa* [*sharq/shurûq*], to rise. See at 15:73, p. 822, n. 8).

12. تراءا ***tarâ'â*** = they (two) saw each other, sighted each other, came to the view of each other (v. iii. m. dual from *tarâ'a*, form VI of *ra'â* [*ra'y/ru'yah*], to see. See *tarâ'at* at 8:48, p. 565, n. 2).

13. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 25:39, p. 1149, n. 7).

لَمُدْرَكُونَ ﴿٦١﴾ going to be overtaken."[1]

قَالَ كَلَّآ 62. He said: "Never,

إِنَّ مَعِيَ رَبِّي verily with me is my Lord;

سَيَهْدِينِ ﴿٦٢﴾ He will show me the way."[2]

فَأَوْحَيْنَآ إِلَىٰ *63. So We communicated*[3] *to*

مُوسَىٰٓ أَنِ ٱضْرِب Mûsâ that you strike[4]

بِّعَصَاكَ ٱلْبَحْرَ with your stick[5] the sea.

فَٱنفَلَقَ Thereupon it clove apart[6]

فَكَانَ كُلُّ فِرْقٍ and each section[7] became

كَٱلطَّوْدِ ٱلْعَظِيمِ like a mountain[8] very huge.[9]
﴿٦٣﴾

وَأَزْلَفْنَا 64. And We brought near[10]

ثَمَّ ٱلْـَٔاخَرِينَ ﴿٦٤﴾ thither[11] the others.[12]

وَأَنجَيْنَا مُوسَىٰ 65. And We saved[13] Mûsâ

وَمَن مَّعَهُۥٓ and those with him

أَجْمَعِينَ ﴿٦٥﴾ one and all.

ثُمَّ أَغْرَقْنَا 66. Then We drowned[14]

ٱلْـَٔاخَرِينَ ﴿٦٦﴾ the others.

1. مدركون ***mudrakûn*** (pl.; s. *mudrak*) = those overtaken, grasped, reached, understood (pass. participle from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. See *'adraka* at 10:90, p. 669, n. 10).

2. ***yahdîni*** (*yahdî+nî*) = يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 22:4, p. 1045, n. 9).

3. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 26:52, p. 1172, n. 9. Technically *waḥy* means Allah's communication *to His Prophets by various means. See 2:92, 16:2,* 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

4. اضرب ***iḍrib*** = you strike, hit, beat (v. ii. m. s. imperative from *ḍaraba* [*ḍarb*], to beat, to strike. See at 20:77, p 994, n. 81).

5. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 26:45, p. 1171, n. 2.

6. انفلق ***infalaqa*** = he or it clove apart, became torn asunder, was broken, burst (v. iii. m. s. past in form VII of *falaqa* [*falq*], to split,, to tear asunder. See *fâliq* at 4:95, p. 431, n. 1).

7. فرق ***firq*** = portion, section, part, division, unit, team.

8. طود ***ṭûd*** (s.; pl. *'aṭwâd*) = (high) mountain.

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 24:15, p. 1110, n. 10).

10. أزلفنا ***'azlafnâ*** = we brought near (v. i. pl. past from *'azlaja*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *zulaf* at 11:114, p. 718, n. 8).

11. ثم ***thamma*** = there, thither.

12. i. e., the Pharaoh and his host.

13. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 21:9, p. 1014, n. 11.

14. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 25:37, p. 1149, n. 2).

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ 67. Verily therein is a sign;[1]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿٦٧﴾ believers.

وَإِنَّ رَبَّكَ 68. And your Lord,
لَهُوَ الْعَزِيزُ He is indeed the All-Mighty,[2]
الرَّحِيمُ ﴿٦٨﴾ the Most Merciful.

Section (*Rukû'*) 5

وَاتْلُ عَلَيْهِمْ 69. And recite[3] unto them
نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ the tidings[4] of Ibrâhîm.

إِذْ قَالَ 70. When he said
لِأَبِيهِ وَقَوْمِهِ to his father and his people:
مَا تَعْبُدُونَ ﴿٧٠﴾ "What do you worship?"[5]

قَالُوا 71. They said:
نَعْبُدُ أَصْنَامًا "We worship idols[6]
فَنَظَلُّ لَهَا and we remain[7] to them
عَاكِفِينَ ﴿٧١﴾ devoutly attached."[8]

قَالَ هَلْ يَسْمَعُونَكُمْ 72. He said: "Do they hear[9]
إِذْ تَدْعُونَ ﴿٧٢﴾ you when you invoke?"[10]

1. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 20:47, p. 985, n. 9.

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:9, p. 1164, n. 1.

3. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 18:27, p. 920, n. 10).

4. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 14:9, p. 788, n. 10.

5. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 21:98, p. 1039, n. 12).

6. أصنام ***'aṣnâm*** (pl.; s. صنم *ṣanam*) = idols, images. See at 21:57, p. 1028, n. 4.

7. نظل ***naẓallu*** = we remain, continue, stay (v. i. pl. impfct. from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *ẓallat* at 26:4, p. 1163, n. 2).

8. عاكفين ***'âkifîn*** (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, adhere to, remain uninterruptedly, devote themselves to (active participle from *'akafa* (*'ukûf*), to cling or stick to. See at 20:91, p. 998, n. 6).

9. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 25:44, p. 1151, n. 8).

10. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 7:37, p. 478, n. 8).

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾

73. "Or benefit[1] you or do harm?"[2]

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

74. They said: "Nay, but we found[3] our fathers suchwise doing."

قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾

75. He said: "Do you then see[4] what you have been worshipping —

أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ﴿٧٦﴾

76. "You and your fathers, the old ones?"[5]

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾

77. Then they are an enemy[6] to me; but the Lord of all beings."[7]

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾

78. "He Who has created[8] me and then He guides[9] me."

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾

79. "And Who feeds[10] me and gives me drink."[11]

1. يَنفعون ***yanfa'ûna*** = they benefit, profit, are of use, avail (v. iii. m. pl. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See *yanfa'u* at 25:55, p. 1154, n. 13).

2. يضرون ***yaḍurrûna*** = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See at 4: 113, p. 294, n.9).

3. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 21:52, p. 1027, n. 3).

4. i. e., do you realize that you have been worshipping only lifeless and worthless objects? رءيتم ***ra'aytum*** = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 11:88, p. 709, n. 8).

5. أقدمون ***'aqdamûn*** (pl.; s. *'aqdam*; elative of *qadîm*) = old ones, ancients.

6. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 20:123, p. 1007, n. 3.

7. i. e., but I obey and worship the Lord of all beings (Allah) Alone. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:16, p. 1165, n. 5).

8. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 17:99, p. 905, n. 11).

9. ***yahdîni*** (*yahdî+nî*) = يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 26:62, p. 1174, n. 2).

10. يطعم ***yuṭ'imu*** = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 6:14, p. 396, n. 9).

11. ***yasqîni*** (*yasqî+nî*) : يسقي ***yasqî*** = he gives a drink, waters, irrigates (v. iii. m. s. impfct. from *saqâ* [*saqy*], to give a drink. See at 12:41, p. 737, n. 6).

وَإِذَا مَرِضْتُ 80 "And when I fall sick,[1]
فَهُوَ يَشْفِينِ ﴿٨٠﴾ He brings me round."[2]

وَٱلَّذِى 81. "And Who
يُمِيتُنِى will make me die,[3]
ثُمَّ يُحْيِينِ ﴿٨١﴾ then will bring me to life."[4]

وَٱلَّذِىٓ 82. "And who,
أَطْمَعُ I fervently hope,[5]
أَن يَغْفِرَ لِى that he will forgive[6] me
خَطِيٓـَٔتِى my sin[7]
يَوْمَ ٱلدِّينِ ﴿٨٢﴾ on the Day of Judgement."[8]

رَبِّ هَبْ لِى 83. "My Lord, grant[9] me
حُكْمًا وَأَلْحِقْنِى judgement[10] and join[11] me
بِٱلصَّٰلِحِينَ ﴿٨٣﴾ with the righteous."[12]

وَٱجْعَل لِّى 84. "And set for me
لِسَانَ صِدْقٍ a tongue of truth[13]
فِى ٱلْـَٔاخِرِينَ ﴿٨٤﴾ among the later generations."

وَٱجْعَلْنِى 85. "And make me one of
مِن وَرَثَةِ the inheritors[14] of
جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾ the garden of bliss."

1. مرضت ***mariḍtu*** = I fell sick, became ill (v. i. s. past from *mariḍa* [*maraḍ*], to be sick, ill. See *maraḍ* at 24:50, p. 1127, n. 1.

2. ***yashfîni*** (*yashfî+nî*) : يشفى ***yashfî*** = he cures, heals (v. iii. m. s. impfct. from *shafâ* [*shifâ'*], to cure. See *yashfi* at 9:14, p. 582, n. 5.

3. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 23:80, p. 1095, n. 2).

4. i. e., at the Resurrection. ***yuḥyîni*** (***yuḥyî+nî***) : يحى ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 10:56, p. 657, n. 6).

5. أطمع ***'aṭma'u*** = I fervently hope, covet, desire, (v. i. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *naṭma'u* 26:51, p. 1172, n. 5).

6. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for the particle *an* coming before the verb. See at 26:51, p.1172, n. 6).

7. خطيئة ***khaṭî'ah*** (s.; pl. *khaṭâyâ*) = sin, mistake, fault, offence. See at 4:111, p. 283, n. 8.

8. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 24:25, p. 1114, n. 5.

9. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 25:74, p. 1160, n. 6).

10. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 26:21, p. 1166, n. 8.

11. ألحق ***'alḥiq*** = join, attach, cling, unite (v. ii. m. s. imperative. from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See at 12:101, p. 759, n. 8).

12. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 24:32, p. 1118, n. 4).

13. i. e., keep my good name among the later generations.

14. ورثة ***warathah*** (pl., s. *warith*) = inheritors, heirs.

وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾

86. "And forgive[1] my father, indeed he was of those in error."[2]

وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ﴿٨٧﴾

87. "And do not disgrace[3] me on the day they will be resurrected."[4]

يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ﴿٨٨﴾

88. "The day neither wealth will avail[5] nor sons."[6]

إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ﴿٨٩﴾

89. "Except the one who comes to Allah with a heart unblemished."[7]

وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ ﴿٩٠﴾

90.And brought near[8] will be the garden for the righteous.[9]

وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ ﴿٩١﴾

91. And exposed to view[10] will be hell for the misguided ones.[11]

وَقِيلَ لَهُمۡ

92. And it will said to them:

1. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 23:118, p. 1104, n. 1).

2. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*; sing. ضال *ḍâll*)= those gone astray, are in error, misguided ones (act. participle from *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray, to err. See at 26:20, p. 1166, n. 4).

3. لا تخز ***lâ tukhzi*** = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [*khizy/khazan*], to be despicable. See at 3:194, p. 232, n. 10).

4. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 23:100, p. 1099, n. 9).

5. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf*], to be useful, be of use. See at 25:55, p. 1154, n. 13).

6. بنون ***banûn*** (pl.; s. *ibn*) = sons, descendants, children. See *banîn* at 23:55, p. 1089, n. 5.

7. سليم ***salîm*** (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'îl* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See *salâm* at 25:63, p. 1157, n. 10).

8. أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlaja*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *'azlafnâ* at 26:63, p. 1174, n. 10).

9. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 25:74, p. 1160, n. 8).

10. برزت ***burrizat*** = she or it was exposed, brought into view (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burûz*], to come into view. See *barazû* at 14:48, p. 804, n. 11).

11. غاوين ***ghâwîn*** (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See at 15:42, p. 816, n. 5).

وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ﴿٨٦﴾

86. "And forgive[1] my father, indeed he was of those in error."[2]

وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ﴿٨٧﴾

87. "And do not disgrace[3] me on the day they will be resurrected."[4]

يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ﴿٨٨﴾

88. "The day neither wealth will avail[5] nor sons."[6]

إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ ﴿٨٩﴾

89. "Except the one who comes to Allah with a heart unblemished."[7]

وَأُزۡلِفَتِ ٱلۡجَنَّةُ لِلۡمُتَّقِينَ ﴿٩٠﴾

90.And brought near[8] will be the garden for the righteous.[9]

وَبُرِّزَتِ ٱلۡجَحِيمُ لِلۡغَاوِينَ ﴿٩١﴾

91. And exposed to view[10] will be hell for the misguided ones.[11]

وَقِيلَ لَهُمۡ

92. And it will said to them:

1. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 23:118, p. 1104, n. 1).

2. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*; sing. ضال *ḍâll*)= those gone astray, are in error, misguided ones (act. participle from *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray, to err. See at 26:20, p. 1166, n. 4).

3. لا تخز ***lâ tukhzi*** = do not disgrace, humiliate (v. ii. m. s. imperative {prohibition} from *khaziya* [*khizy/khazan*], to be despicable. See at 3:194, p. 232, n. 10).

4. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 23:100, p. 1099, n. 9).

5. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf*], to be useful, be of use. See at 25:55, p. 1154, n. 13).

6. بنون ***banûn*** (pl.; s. *ibn*) = sons, descendants, children. See *banîn* at 23:55, p. 1089, n. 5.

7. سليم ***salîm*** (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'îl* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See *salâm* at 25:63, p. 1157, n. 10).

8. أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlaja*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *'azlafnâ* at 26:63, p. 1174, n. 10).

9. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 25:74, p. 1160, n. 8).

10. برزت ***burrizat*** = she or it was exposed, brought into view (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burûz*], to come into view. See *barazû* at 14:48, p. 804, n. 11).

11. غاوين ***ghâwîn*** (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See at 15:42, p. 816, n. 5).

أَيْنَمَا "Where are those that
كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ you used to worship,[1]

مِن دُونِ ٱللَّهِ 93. "Besides Allah?
هَلْ يَنصُرُونَكُمْ Can they help you[2]
أَوْ يَنتَصِرُونَ ﴿٩٣﴾ or help themselves?"[3]

فَكُبْكِبُوا 94. So they will be toppled[4]
فِيهَا هُمْ therein, they
وَٱلْغَاوُۥنَ ﴿٩٤﴾ and the misguided ones;[5]

وَجُنُودُ إِبْلِيسَ 95. And the troops[6] of Iblîs
أَجْمَعُونَ ﴿٩٥﴾ all together.

قَالُوا 96. They will say,
وَهُمْ فِيهَا while they in there shall be
يَخْتَصِمُونَ ﴿٩٦﴾ quarrelling[7] with one another:

تَٱللَّهِ إِن كُنَّا 97. "By Allah, we indeed had
لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ been in an error[8] quite clear."[9]

إِذْ نُسَوِّيكُم 98. "Since we equated[10] you
بِرَبِّ ٱلْعَٰلَمِينَ ﴿٩٨﴾ with the Lord of all beings."

1. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 26:70, p. 1175, n. 5).

2. i. e., against Allah's judgement and punishment. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 18:43, p. 927, n. 2).

3. ينتصرون *yantaṣirûna* = they help themselves, be helped, be victorious (v. iii. m. pl. impfct. from *intasara*, form VIII of *naṣara*. See n. 2 above).

4. i. e., they will be thrown into hell. كبكبوا ***kubkibû*** = they were toppled, capsized, overturned, inverted, upset (v. iii. m. pl. past passive, from *kabkaba*, to topple, upset.

5. غاوون ***ghâwûn*** (pl.; s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *ghâwîn* at 26:91, p. 1178, n. 11).

6. i. e., the followers and helpers of Iblîs, the polytheists. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 20:78, p. 994, n. 7).

7. يختصمون ***yakhtaṣimûna*** = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See at 3:44, p. 173, n. 4).

8. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 22:12, p. 1049, n. 5.

9. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:30, p. 1168, n. 4.

10. The polytheists will say so to those whom they worshipped in lieu of Allah. نسوي ***nusawwî*** = we equate, make equal, set at par, straighten (v. i. pl. impfct. from *sawwâ*, form II of *sawiya* [*siwan*], to be equal. See *sawwâ* at 18:37, p. 925, n. 6).

وَمَآ أَضَلَّنَآ 99. "And there misled[1] us not
إِلَّا ٱلْمُجْرِمُونَ ﴿٩٩﴾ but the culprits."[2]

فَمَا لَنَا 100. "So none is there for us
مِن شَٰفِعِينَ ﴿١٠٠﴾ of intercessors;[3]

وَلَا صَدِيقٍ 101."Nor any friend[4]
حَمِيمٍ ﴿١٠١﴾ quite intimate."[5]

فَلَوْ أَنَّ لَنَا 102. "So would that we had
كَرَّةً فَنَكُونَ a turn,[6] then we could be
مِنَ ٱلْمُؤْمِنِينَ ﴿١٠٢﴾ of the believers."

إِنَّ فِى ذَٰلِكَ لَءَايَةً 103. Verily therein is a sign,[7]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿١٠٣﴾ believers.

وَإِنَّ رَبَّكَ 104. And verily your Lord,
لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,[8]
ٱلرَّحِيمُ ﴿١٠٤﴾ the most Merciful.

Section (*Rukû'*) 6

كَذَّبَتْ 105. There did disbelieve[9]

1. أضل *'aḍalla* = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 20:85, p. 996, n. 2).

2. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama*[*jarm*], to commit a crime. See at 10:82, p. 666, n. 11).

3. شافعين ***shâfi'în*** (pl.; acc./gen. of *shâfi'ûn*; s. *shâfi'*) = intercessors, advocates, mediators (act. participle from *shafa'a* [*shaf'*], to double, subjoin, add, enclose . See *yashfa'ûna* at 21:28, p. 1019, n. 7).

4. صديق *ṣadîq* (s.; pl. *'aṣdiqâ'*) = friend. See at 24:61, p. 1133, n. 9.

5. حميم ***ḥamîm*** = boiling water, close friend, intimate/warm friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 10:4, p. 637, n. 4. See at 22:19, p. 1052, n. 6.

6. i. e., a second chance of wordly life. كرة ***karrah*** (s.; pl. *karrât*) = comeback, recurrence, a return, a turn to prevail. See at 2:167, p. 79, n. 1.

7. i. e., there is a lesson and point for reflection in the foregoing account of Ibrâhîm, peace be on him. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 26:67, p. 1175, n. 1.

8. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:68, p. 1175, n. 2.

9. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhaba* at 20:56, p. 987, n. 14).

قَوْمُ نُوحٍ Nûh's people

ٱلْمُرْسَلِينَ ﴿١٠٥﴾ the Messengers.[1]

إِذْ قَالَ لَهُمْ 106. When there said to them

أَخُوهُمْ نُوحٌ their brother[2] Nûh:

أَلَا تَتَّقُونَ ﴿١٠٦﴾ "Will you not fear Allah?"[3]

إِنِّي لَكُمْ 107. "I am unto you a

رَسُولٌ أَمِينٌ ﴿١٠٧﴾ Messenger worthy of trust."[4]

فَٱتَّقُوا۟ ٱللَّهَ 108. "So beware[5] of Allah

وَأَطِيعُونِ ﴿١٠٨﴾ and obey me."[6]

وَمَآ أَسْـَٔلُكُمْ 109."And I do not ask of you

عَلَيْهِ مِنْ أَجْرٍ on it any remuneration.[7]

إِنْ أَجْرِيَ إِلَّا My remuneration is not but

عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ on the Lord of all beings."[8]

﴿١٠٩﴾

فَٱتَّقُوا۟ ٱللَّهَ 110. "So beware of Allah

وَأَطِيعُونِ ﴿١١٠﴾ and obey me."

قَالُوٓا۟ ۞ 111. They said:

أَنُؤْمِنُ لَكَ "Shall we believe[9] you

وَٱتَّبَعَكَ while there follow[10] you

1. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 26:21, p. 1166, n. 9).

2. In Arabic a male member of a tribe or community is generally spoken of as their "brother", while a female member as their "sister".

3. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 23:87, p. 1096, n. 3).

4. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 12:54, p. 742, n. 7).

5. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 23:52, p. 1018, n. 9).

6. أطيعوا ***'aṭî'ûni***(*'aṭî'û+nî*) : ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 24:56, p. 1120, n. 1).

7. i. e., I do not want to have any material gains out of this work of calling you to the truth. أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:41, p. 1170, n. 2).

8. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:77, p. 1176, n. 7).

9. نؤمن ***nu'minu*** = we believe, have faith (v. i. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina* [*'amn/'amân*], to be safe, feel safe. See at 2:55, p. 25, n. 10).

10. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 18:28, p. 921, n. 12).

ٱلْأَرْذَلُونَ ﴿١١١﴾	the scum of the people?"[1]
قَالَ	112. He said:
وَمَا عِلْمِي	"What knowledge have I
بِمَا كَانُوا يَعْمَلُونَ	about what they use to do?"[2]
﴿١١٢﴾	
إِنْ حِسَابُهُمْ	113. "Their reckoning[3] is not
إِلَّا عَلَىٰ رَبِّي	but on my Lord,
لَوْ تَشْعُرُونَ ﴿١١٣﴾	if you realize."[4]
وَمَا أَنَا	114. "Nor am I the one
بِطَارِدِ ٱلْمُؤْمِنِينَ ﴿١١٤﴾	to drive away[5] the believers."
إِنْ أَنَا إِلَّا	115."I am naught but
نَذِيرٌ مُّبِينٌ ﴿١١٥﴾	a warner[6] open and clear."[7]
قَالُوا	116. They said:
لَئِن لَّمْ تَنتَهِ يَا نُوحُ	"If you desist[8] not O Nûh,
لَتَكُونَنَّ	you shall surely be
مِنَ ٱلْمَرْجُومِينَ ﴿١١٦﴾	of those stoned to death."[9]
قَالَ رَبِّ	117. He said: "My Lord,
إِنَّ قَوْمِي	verily my people

1. أرذلون *'ardhalûn* (pl.; s. *'ardhal*) = أرذل *'ardhal* (s.; pl. *'arâdhil/'ardhalûn*) = the meanest people, most despicable, lowest, scum of the people (elative of *radhîl*, mean, low, despicable. See *'ardhal* at 16:70, p. 849, n. 8).

2. i. e., I am not concerned about the type of work they do and I do not consider them high or low on that account. Their real merit will be judged by their Lord.

3. حساب *ḥisâb* (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 23:117, p. 1103, n. 10.

4. تشعرون *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See *yash'urûna* at 2:154, p. 73, n. 5).

5. طارد *ṭârid* = one who drives away, is going to drive away/expel (act. participle from *ṭarada* [*ṭard*], to drive away). See *lâ tatrud* at 6:52, p. 411, n. 3.

6. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 25:56, p. 1155, n. 3.

7. مبين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9.

8. تنته *tantahi(î)* = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 19:46, p. 962, n. 7).

9. مرجومين *marjûmîn* (pl.; acc./gen/ of *marjûmûm*; s. *marjûm*) = those stoned, stoned to death (passive participle from *rajam* [*rajm*], to stone {someone}. See *la+'arjumanna* at 19:46, p. 962, n. 8).

كَذَّبُونِ ﴿١١٧﴾ have disbelieved[1] me."

فَٱفْتَحْ بَيْنِى 118. "So decree[2] between me

وَبَيْنَهُمْ فَتْحًا and them a final decree[3]

وَنَجِّنِى and rescue[4] me

وَمَن مَّعِىَ and those with me

مِنَ ٱلْمُؤْمِنِينَ ﴿١١٨﴾ of the believers."

فَأَنجَيْنَٰهُ 119. So We saved[5] them

وَمَن مَّعَهُۥ and those with him

فِى ٱلْفُلْكِ ٱلْمَشْحُونِ in the Ark[6] laden.[7]

﴿١١٩﴾

ثُمَّ أَغْرَقْنَا 120. Then We drowned[8]

بَعْدُ ٱلْبَاقِينَ ﴿١٢٠﴾ thereafter the rest.[9]

إِنَّ فِى ذَٰلِكَ لَءَايَةً 121. Verily therein is a sign,[10]

وَمَا كَانَ أَكْثَرُهُم but most of them are not

مُّؤْمِنِينَ ﴿١٢١﴾ believers.

وَإِنَّ رَبَّكَ 122. And verily your Lord,

لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,[11]

ٱلرَّحِيمُ ﴿١٢٢﴾ the Most Merciful.

1. ***kadhdhabûni*** (*kadhdhabû+nî*): كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:6, p. 1163, n. 8).

2. افتح ***iftaḥ*** = open, decide, decree, give victory (v. ii. m. s. imperative from *fataḥa* [*fatḥ*], to open. See at 7:89, p. 501, n. 4).

3. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 8:19, p.553, n. 4.

4. نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ[najw/ najâ'/ najâh*], to be saved, to escape. See *najjâ* at 10:86, p. 667, n. 11).

5. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 26:65, p. 1174, n. 13.

6. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 23:27, p. 1081, n. 12.

7. مشحون ***mash-ḥûn*** = laden, freighted, consigned (passive participle from *shaḥana* [*shaḥn*], to load, lade, freight).

8. أغرقنا ***'aghraqnâ*** = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 26:66, p. 1174, n. 14).

9. i. e., the rest of the people who were sinful. باقين ***bâqîn*** (pl.; acc./gen. of *bâqûn*; s. *bâqin*) = the rest, the remaining ones, the staying ones (act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See *bâqiyât* at 18:46, p. 928, n. 2).

10. ءاية ***'âyah*** (pl. ءايات *'âyât*) = sign, revelation, miracle. See at 26:103, p. 1180, n. 7.

11. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:104, p. 1180, n. 8.

Section (*Rukû'*) 7

كَذَّبَتْ عَادٌ ١٢٣ ٱلْمُرْسَلِينَ

123. The 'Âd dsbelieved[1] the Messengers.[2]

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ ١٢٤ أَلَا تَتَّقُونَ

124.When there said to them their brother[3] Hûd: "Will you not fear Allah?"[4]

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ١٢٥

125." Indeed I am unto you a Messenger worthy of trust."[5]

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ١٢٦

126. " So beware[6] of Allah and obey me."[7]

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٢٧

127."And I do not ask of you on it any remuneration.[8] My remuneration is not but on the Lord of all beings."[9]

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ١٢٨

128. "Do you build[10] at every lofty ground[11] a sign[12] indulging in frivolity?[13]

1. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:105, p. 1180, n. 9).

2. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 26:105, p. 1181, n. 1).

3. In Arabic a male member of a tribe is generally spoken of as their "brother".

4. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:106, p. 1181, n. 3).

5. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:107, p. 1181, n. 4).

6. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:108, p. 1181, n. 5).

7. ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:108, p. 1181, n. 6).

8. أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:109, p. 1181, n. 7).

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:109, p. 1181, n. 8).

10. تبنون ***tabnûna*** = you build, construct, erect, set up (v. ii. m. pl. impfct. from *banâ* [[*binâ'/bunyân*], to build. See *banaw* at 9:110, p. 625, n. 7.

11. ريع ***rî'*** (s.; pl. *ruyû'/'aryâ'/riyâ'*) = high land, lofty ground.

12. i. e., a monument.

13. تعبثون ***ta'bathûba*** = you commit a folly, indulge in frivolity, abuse (v. ii. m. pl. impfct. from *'abitha* [*'abath*], to commit a folly, to abuse, to play. See *'abathan* at 23:115, p. 1103, n. 3.

وَتَتَّخِذُونَ 129."And take for yourselves
مَصَانِعَ edifices[1]
لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾ that you may live for ever?"[2]

وَإِذَا بَطَشْتُمْ 130. "And when you seize[3]
بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ you seize as tyrants?"[4]

فَاتَّقُوا اللَّهَ 131. "So beware[5] of Allah
وَأَطِيعُونِ ﴿١٣١﴾ and obey me."[6]

وَاتَّقُوا الَّذِي 132. "And beware of Him
أَمَدَّكُمْ Who has provided[7] you
بِمَا تَعْلَمُونَ ﴿١٣٢﴾ with all that you know."

أَمَدَّكُمْ 133. " He has provided you
بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ with cattle[8] and children."[9]

وَجَنَّاتٍ 134. "And gardens
وَعُيُونٍ ﴿١٣٤﴾ and springs."[10]

إِنِّي أَخَافُ عَلَيْكُمْ 135."I apprehend[11] against you
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿١٣٥﴾ very grave."[12]

1. مصانع ***maṣâni'*** (pl.; s. *maṣna'*) = factory, establishments, plants, edifices (noun of place from *ṣana'a* [*ṣan'/ṣun'/ṣanî'*], to do, make, build. See *ṣana'û* at 20:69, p. 991, n. 3).

2. تخلدون ***takhludûna*** = you live for ever, abide eternally (v. ii. m. pl. impfct from *khalada* [*khulûd*], to remain for ever. See *yakhlud* at 25:69, p. 1159, n. 2).

3. بطشتم ***baṭashtum*** = you seized, grasped, took hold of, caught (v. ii. m. pl. past from *baṭasha* [*baṭsh*], to seize, to attack with violence. See *yabṭishûna* at 7:195, p. 541, n. 7).

4. جبارين ***jabbârîn*** (pl. acc./gen. of *jabbârûn*; s. *jabbâar*) = those of colossal build and might, of overwhelming power, tyrants, oppressors (active participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See at 5:22, p. 340, n. 6).

5. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:126, p. 1184, n. 6).

6. أطيعوا ***'aṭî'ûni***(*'aṭî'û+nî*) : ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:126, p. 1184, n. 7).

7. أمد ***'amadda*** = helped, assisted, aided, reinforced, provided, delayed, postponed (v. iii. m. s. past in form IV of *madda* [*madd*], to extend. See *numiddu* at 23:55, p. 1089, n. 4).

8. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 25:49, p. 1153, n. 2.

9. بنين ***banîn*** (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children. See at 23:55, p. 1089, n. 5.

10. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:57, p. 1173, n. 4).

11. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:15, p. 1165, n. 1).

12. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:63, p. 1174, n. 9).

قَالُوا 136. They said:
سَوَآءٌ عَلَيْنَآ "It is the same[1] on us
أَوَعَظْتَ whether you admonished[2]
أَمْ لَمْ تَكُن or were not
مِّنَ ٱلْوَٰعِظِينَ ﴿١٣٦﴾ of those admonishing."[3]

إِنْ هَٰذَآ إِلَّا 137. "This is naught but
خُلُقُ ٱلْأَوَّلِينَ ﴿١٣٧﴾ the way[4] of the ancients."[5]

وَمَا نَحْنُ 138. "And we shall not be
بِمُعَذَّبِينَ ﴿١٣٨﴾ the ones punished."[6]

فَكَذَّبُوهُ 139. Thus they disbelieved[7]
فَأَهْلَكْنَٰهُمْ him. So We destroyed[8] them.
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign;
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿١٣٩﴾ believers.

وَإِنَّ رَبَّكَ 140. And verily your Lord,
لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,[10]
ٱلرَّحِيمُ ﴿١٤٠﴾ the Most Merciful.

Section (*Rukû'*) 8

كَذَّبَتْ ثَمُودُ 141. The Thamûd disbelieved
ٱلْمُرْسَلِينَ ﴿١٤١﴾ the Messengers.

1. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 16:71, p.850, n. 4.

2. وعظت *wa'aẓta* = you admonished, exhorted, advised (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach. See *yaẓẓu* at 24:17, p. 1111, n. 3).

3. واعظين ***wâ'iẓîn*** (pl.; acc./gen. of *wâ'iẓûn*; s. *wâ'iẓ*) = those who admonish, preachers (act. participle from *wa' aẓa*. See n. 2 above).

4. i. e., the religion which we follow are the religion of our predecessors and it is proven by experience and custom. The followers of false religions always cite the custom of their forefathers in defence of their faith. خلق ***khuluq***(s.; pl. *'akhlâq*) = character, nature, disposition, way.

5. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients.

6. معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *mu'adhdhibîn* at 17:15, p. 877 n. 11).

7. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:6, p. 1163, n. 8).

9. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 22:45, p. 1061, n. 13).

10. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:122, p. 1183, n. 11.

إِذْ قَالَ لَهُمْ
أَخُوهُمْ صَٰلِحٌ
أَلَا تَتَّقُونَ ﴿١٤٢﴾

142. When there said to them their brother[1] Sâlih: "Will you not fear Allah?"[2]

إِنِّي لَكُمْ
رَسُولٌ أَمِينٌ ﴿١٤٣﴾

143. "Indeed I am unto you a Messenger worthy of trust."[3]

فَاتَّقُوا اللَّهَ
وَأَطِيعُونِ ﴿١٤٤﴾

144. "So beware[4] of Allah and obey me."[5]

وَمَا أَسْـَٔلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَٰلَمِينَ
﴿١٤٥﴾

145. "And I do not ask of you on it any remuneration.[6] My remuneration is not but on the Lord of all beings."[7]

أَتُتْرَكُونَ
فِي مَا هَٰهُنَا
ءَامِنِينَ ﴿١٤٦﴾

146. "Will you be left[8] in what is here[9] safe and secure?"[10]

فِي جَنَّٰتٍ
وَعُيُونٍ ﴿١٤٧﴾

147. "Amidst gardens[11] and springs?"[12]

وَزُرُوعٍ

148. "And corn fields[13]

1. In Arabic a male member of a tribe is generally spoken of as their "brother".

2. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:124, p. 1184, n. 4).

3. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle on the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:129, p. 1184, n. 5).

4. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:131, p. 1185, n. 5).

5. ***'aṭî'ûni***(*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:131, p. 1185, n. 6).

6. أجر ***'ajr*** (pl.اجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:127, p. 1184, n. 8).

7. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 26:1127, p. 1184, n. 9).

8. تتركون ***tutrakûna*** = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. See *tutrakû* at 9:15, p. 528, n. 7).

9. i. e., in this worldly life enjoying the graces and benefits bestowed by Allah?

10. ءامنين ***'âmînîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 15:82, p. 824, n. 4).

11. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 23:18, p. 1079, n. 5.

12. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:134, p. 1185, n. 10).

13. زروع ***zurû'*** (pl.; s. *zar'*) = seeds, green crops, plantations, cultivated lands, corn-fields. See *zar'* at 18:32, p. 923, n. 14.

وَنَخْلٍ and date palm[1] of which
طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ the spadix[2] is slim?"[3]

وَتَنْحِتُونَ 149. "And you carve[4]
مِنَ الْجِبَالِ بُيُوتًا out of the mountains houses
فَارِهِينَ ﴿١٤٩﴾ skilfully."[5]

فَاتَّقُوا اللَّهَ 150." So beware[6] of Allah
وَأَطِيعُونِ ﴿١٥٠﴾ and obey me."[7]

وَلَا تُطِيعُوا 151. "And do not obey[8] the
أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ dictate of the transgressors."[9]

الَّذِينَ يُفْسِدُونَ 152. "Who make mischief[10]
فِي الْأَرْضِ in the land
وَلَا يُصْلِحُونَ ﴿١٥٢﴾ and do not make amends."[11]

قَالُوا إِنَّمَا أَنْتَ 153. They said: "Verily you
مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ are but of those bewitched."[12]

مَا أَنْتَ إِلَّا 154. "You are naught but
بَشَرٌ مِثْلُنَا a human being like us.
فَأْتِ بِآيَةٍ إِنْ كُنْتَ So bring a sign, if you are
مِنَ الصَّادِقِينَ of the truthful."
﴿١٥٤﴾

1. نخل ***nakhl*** = date palm. See at 20:71, p. 992, n. 3.

2. طلع ***ṭal'*** = spadix or inflorescence of the palm tree, pollen, spathe. See at 6:99, p. 433, n. 2.

3. هضيم ***haḍîm*** = slim, slender, digested, oppressed.

4. تنحتون ***tanḥituna*** = you carve, hew (v. ii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew. See at 7:74, p. 495, n. 6).

5. فارهين ***fârihîn*** (pl.; acc./gen. of *fârihûn*; s. *fârih*) = experts, skilful, agile, lively, pretty ones (act. participle from *faruha* [*furâhah/furûhah*], to be active, beautiful).

6. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:144, p. 1187, n. 4).

7. أطيعوا ***'aṭî'ûni***(*'atî'û+nî*) : ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 26:144, p. 1187, n. 5).

8. تطيعوا ***lâ tuṭî'û*** = you (all) do not obey, comply with, accede to (v. ii. m. pl. imperative. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See n. 7 above and *tuṭî'û* at 24:54, p. 1128, n. 11).

9. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

10. i. e., by their unbelief and wrong deeds. يفسدون ***yufsidûna*** = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 16:88, p. 857, n. 1).

11. يصلحون ***yuṣliḥûna*** = they make good, make amends, reform, rectify (v. iii. m. pl. impfct. from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See *'aṣlaḥû* at 24:5, p. 1107, n. 7).

12. مسحرين ***musaḥḥarîn*** (pl.; acc./gem. of *masaḥḥarûn*; s. *musaḥḥar*) = those bewitched, spell-bound (passive participle from *saḥḥara*, form II of *saḥar* [*siḥr*], to bewitch. See *mashûr* at 25:8, p. 1140, n. 5).

قَالَ 155. He said:
هَٰذِهِۦ نَاقَةٌ "This is a she-camel,[1]
لَّهَا شِرْبٌ hers is a drinking turn[2]
وَلَكُمْ شِرْبُ and yours is a drinking turn
يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ on a day specified."[3]

وَلَا تَمَسُّوهَا 156. "And do not touch[4] her
بِسُوٓءٍ with any offence,[5]
فَيَأْخُذَكُمْ or there will seize[6] you
عَذَابُ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿١٥٦﴾ very grave."

فَعَقَرُوهَا 157. But they hamstrung[7] her
فَأَصْبَحُوا۟ نَٰدِمِينَ and became[8] remorseful.[9]
﴿١٥٧﴾

فَأَخَذَهُمُ 158. So there seized them
ٱلْعَذَابُ the punishment.
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign;[10]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿١٥٨﴾ believers.

وَإِنَّ رَبَّكَ 159. And verily your Lord,
لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,[11]
ٱلرَّحِيمُ ﴿١٥٩﴾ the Most Merciful.

1. It is reported that they demanded of him to bring out a pregnant she-camel out of the hard rock and that she should give birth to her calf before their eyes. Allah granted that miracle to Sâlih, peace be on him (Al-Tabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8). ناقة ***nâqah*** (s.; pl. *nûq/niyâq/nâqât*) = she-camel. See at 11:64, p. 701, n. 4.

2. شرب ***shirb*** = drinking turn, time/water for drinking.

3. معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 15:36, p. 815, n. 5.

4. i. e., do not afflict on her. لا تمسوا ***lâ tamassû*** = do not touch (v. ii. m. pl. imperative {prohibition} from *massa* [*mass/ masîs*], to feel, to touch. See at 11:64, p. 701, n. 7).

5. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 20:22, p. 980, n. 13).

6. يأخذ ***ya'khudha***(u) he takes, seizes, gets hold of (v. iii. m. s. impfct. from *'akhadha* [*'akhdh*], to take. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *ya'khudhu* at 18:79, p. 940, n. 4).

7. i. e., they slaughtered her. عقروا ***'aqarû*** = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See at 11:64, p. 701, n. 9).

8. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 11:94, p. 712, n. 5).

9. i. e., on realizing their mistake; but it was of no avail to them against Allah's punishment. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn;* s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 23:40, p. 1085, n. 9).

10. i. e., a pointer to the consequences of unbelief in and disobedience to Allah. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle. See at 26:121, p. 1183, n. 10.

Section (*Rukû'*) 9

كَذَّبَتْ 160. There did disbelieve[1]
قَوْمُ لُوطٍ the people of Lût
ٱلْمُرْسَلِينَ ﴿١٦٠﴾ the Messengers.[2]

إِذْ قَالَ لَهُمْ 161. When there said to them
أَخُوهُمْ لُوطٌ their brother[3] Lût
أَلَا تَتَّقُونَ ﴿١٦١﴾ "Will you not fear[4] Allah?"

إِنِّي لَكُمْ 162. "I am indeed unto you a
رَسُولٌ أَمِينٌ ﴿١٦٢﴾ Messenger worthy of trust."[5]

فَٱتَّقُوا۟ ٱللَّهَ 163. "So beware[6] of Allah
وَأَطِيعُونِ ﴿١٦٣﴾ and obey me."[7]

وَمَآ أَسْـَٔلُكُمْ 164. "And I do not ask of
عَلَيْهِ مِنْ أَجْرٍ you on it any remuneration;[8]
إِنْ أَجْرِيَ إِلَّا my remuneration is not but
عَلَىٰ رَبِّ ٱلْعَـٰلَمِينَ on the Lord of all beings."[9]
﴿١٦٤﴾

أَتَأْتُونَ 165. "Do you go into the
ٱلذُّكْرَانَ مِنَ ٱلْعَـٰلَمِينَ males[10] of the creatures?"
﴿١٦٥﴾

وَتَذَرُونَ 166. "And you leave[10]

1. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:123, p. 1184, n. 1).

2. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 26:123, p. 1184, n. 2).

3. In Arabic a male member of a tribe is generally spoken of as their "brother".

4. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:142, p. 1187, n. 1).

5. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:143, p. 1187, n. 3).

6. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:149, p. 1188, n. 6).

7. أطيعوا ***'aṭî'ûni***(*'aṭî'û+nî*) : ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 26:149, p. 1188, n. 6).

8. أجر ***'ajr*** (pl.أجور*'ujûr*) = reward, recompense, remuneration, due. See at 26:145, p. 1187, n. 6).

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator) = all beings, creatures. See at 26:145, p. 1187, n. 7).

10. The people of Lût, peace be on him, were given to homosexuality. ذكران ***dhukrân*** (pl.; s. *dhakar*) = males. See *dhukûr* at 6:139, p. 450, n. 7.

11. تذرون ***tadharûna*** =you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. See *tadharû* at 4:129, p. 301, n. 11).

مَا خَلَقَ لَكُمْ رَبُّكُم what your Lord has created[1]
مِّنْ أَزْوَاجِكُمْ for you of your partners?[2]
بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
عَادُونَ ﴿١٦٦﴾ exceeding all bounds.[3]

قَالُوا لَئِن 167. They said: "If you
لَّمْ تَنتَهِ يَا لُوطُ do not desist,[4] O Lût,
لَتَكُونَنَّ you shall surely be
مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ of those driven out."[5]

قَالَ إِنِّي 168. He said: "Verily I am
لِعَمَلِكُم مِّنَ الْقَالِينَ of your deed an abhorer."[6]
﴿١٦٨﴾

رَبِّ نَجِّنِي 169. "My Lord, save[7] me
وَأَهْلِي and my family[8]
مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ from what they do."

فَنَجَّيْنَاهُ 170. So We saved[9] him
وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ and his family, all of them;

إِلَّا عَجُوزًا 171. Except an old woman[10]
فِي among
الْغَابِرِينَ ﴿١٧١﴾ those remaining behind.[11]

1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:78, p. 1176, n. 8).

2. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 24:6, p. 1107, n. 9.

3. عادون ***'âdûn*** (pl.; s. *'âdin*) aggressors, those who are disobedient, exceed all bounds, inimical, transgressors (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See at 23:7, p. 1076, n. 9).

3. تنته ***tantahi***(*ī*) = you cease, refrain, desist, terminate (v. ii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 26:116, p. 1182, n. 8).

5. مخرجين ***mukhrajîn*** (pl.; acc./gen. of *mukhrajûn*; s. *mukhraj*) = those evicted, driven out, removed (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See at 15:48, p. 817, n. 9).

6. قالين ***qâlîn*** (pl.; acc./gen. of *qâlûn*; s. *qâl*) = strong detesters, haters, abhorers (act. participle from *qalâ* [*qalw/qaly*], to fry, to bake).

7. نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See *najjâ* at 26:118, p. 1183, n. 4).

8. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 24:27, p. 1115, n. 4.

9. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 21:88, p. 1036, n. 11).

10. i. e., his wife who was an unbeliever and is disapprovingly referred to here as "an old woman" of his family. عجوز ***'ajûz*** (s.; pl. *'ajâ'iz*/*'ujuz*) = old woman, old man, advanced in years.

11. She, being an unbeliever, remained with the sinners and was destroyed. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 15:60, 819, n. 10).

ثُمَّ دَمَّرْنَا ٱلْآخَرِينَ ﴿١٧٢﴾ 172. Then We annihilated[1] the others.

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ﴿١٧٣﴾ 173.And We rained[2] on them a rain; and evil became[3] the rain for those warned.[4]

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾ 174.Verily therein is a sign;[5] but most of them are not believers.

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ﴿١٧٥﴾ 175. And indeed your Lord, He is the All-Mighty, the Most Merciful.

Section (*Rukû'*) 10

كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ﴿١٧٦﴾ 176. There did disbelieve[6] the Dwellers[7] of the Wood[8] the Messengers.

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ 177. When Shu'ayb said to them: "Will you not fear[9] Allah?"

1. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 25:36, p. 1148, n. 12).

2. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain. See at 15:74, p. 822, n. 10.

3. The whole land was turned upside down by Allah's Command, accompanied by showers of *sijjîl* (stones of baked clay), as mentioned at 11:82, p. 707 and at 15:74, p. 822. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 20:100, p. 1001, n. 5).

4. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 10:73, p. 664, n. 5).

5. i. e., a pointer to the consequences of unbelief and disobedience to Allah. The ruins are still visible by the side of the Dead Sea. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 26:158, p. 1189, n. 10.

6. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 20:56, p. 987, n. 14).

7. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 26:61, p. 1173, n. 13).

8. The "dwellers of the Wood" were a people closely related to the Midianites. They lived in the region of Tabuk in north Arabia which was then full of forests (See Sulaymân Nadwî, *Târîkh-i-Ard al-Qur'ân*, {Urdu text}, Vol. II, pp. 21-25). أيكة ***'aykah*** = wood, jungle, forests, thicket. See at 15:78, p. 823, n. 4.

9. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:161, p. 1190, n. 4).

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
178. "Indeed I am unto you a Messenger worthy of trust."[1]

فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾
179. "So beware[2] of Allah and obey me."[3]

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
180. "And I do not ask of you on it any remuneration; my remuneration is not but on the Lord of all beings."

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
181. "Give in full[4] the measure[5] and do not be of those causing loss."[6]

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾
182. "And weigh[7] with scales[8] straight."[9]

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾
183. "And reduce not[10] people in their goods, and act not evilly[11] in the land making mischief."[13]

1. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:162, p. 1190, n. 5).

2. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:163, p. 1190, n. 6).

3. أطيعوا ***'aṭî'ûni***(*'aṭî'û+nî*) : ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 26:163, p. 1190, n. 7).

4. أوفوا ***'awfû*** = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil. See at 17:35, p. 884, n. 3).

5. كيل ***kayl*** (s.; pl. *akyâl*) = measure. See at 17:35, p. 884, n. 4.

6. i. e., causing loss to others by giving less than the full measure due to them. مخسرين ***mukhsirîn*** (pl.; acc./gen. of *mukhsirûn;* s. *mukhsir*) = those who cause loss, reducers (act. participle from *'akhsara*, form IV of *khsira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See *khasirû* at 23:102, p. 1100, n. 5).

7. زنوا ***zinû*** = you (all) weigh (v. ii. m. pl. imperative from *wazana* [*wazn/zianh*], to weigh. See at 17:35, p. 884, n. 6).

8. قسطاس ***qisṭâs*** (s.; pl. *qasâṭîs*)= scale, balance. See at 17:35, p. 884, n. 7.

9. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 19:36, p. 959, n. 8).

10. i. e., do not defraud them by giving less than their due. لا تبخسوا ***lâ tabkhasû*** = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasa* [*bakhs*], to decrease. See at 11:85, p. 708, n. 9).

11. لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

12. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 10:81, p. 666, n. 9).

وَٱتَّقُوا۟ ٱلَّذِى	184. "And beware[1] of Him
خَلَقَكُمْ	Who created[2] you
وَٱلْجِبِلَّةَ	and the generation[3]
ٱلْأَوَّلِينَ ﴿١٨٤﴾	of those of old.[4]
قَالُوٓا۟ إِنَّمَآ أَنتَ	185. They said: "You are but
مِنَ ٱلْمُسَحَّرِينَ ﴿١٨٥﴾	one of those bewitched."[5]
وَمَآ أَنتَ إِلَّا	186. "And you are not but
بَشَرٌ مِّثْلُنَا	a human being[6] like us;
وَإِن نَّظُنُّكَ	and we indeed consider[7] you
لَمِنَ ٱلْكَٰذِبِينَ	of those telling lies."[8]
﴿١٨٦﴾	
فَأَسْقِطْ عَلَيْنَا	187. "Then drop[9] on us
كِسَفًا مِّنَ ٱلسَّمَآءِ	pieces[10] of the sky,
إِن كُنتَ	if you are
مِنَ ٱلصَّٰدِقِينَ ﴿١٨٧﴾	of the truthful."[11]
قَالَ رَبِّىٓ	188. He said: "My Lord
أَعْلَمُ بِمَا تَعْمَلُونَ	knows best of what you do."
﴿١٨٨﴾	
فَكَذَّبُوهُ	189. But they disbelieved[12]
فَأَخَذَهُمْ	him. So there siezed[13] them

1. اتقوا ***ittaqû*** (*nû/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:131, p. 1185, n. 5).

2. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:166 p. 1191, n. 1).

3. جبلة ***jibillah*** (s.; pl. *jibillât*) = nature, created being, generation.

4. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 23:81, p. 1095, n. 7.

5. مسحرين ***musaḥḥarîn*** (pl.; acc./gern. of *masaḥḥarûn*; s. *musaḥḥar*) = those bewitched, spell-bound (passive participle from *saḥḥara*, form II of *saḥar* [*siḥr*], to bewitch. See *masḥûr* at 25:8, p. 1140, n. 5).

6. بشر ***bashar*** = man, human being, mankind. See at 23:33, p. 1084, n. 4.

7. نظن ***naẓunnu*** = we think, believe, suppose, consider (v. i. pl. impfct. from *ẓanna* [*ẓann*], to think, to suppose. See at 11:27, p. 687, n. 8).

8. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 24:7, p. 1108, n. 3).

9. أسقط ***'asqiṭ*** = (you) cause to fall, drop, topple, overthrow (v. ii. m. s. imperative from *'asqaṭa*, form IV of *saqaṭa* [*suqût/masqaṭ*], *to fall. See tusqita* at 17:92, p. 902, n. 11).

10. كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces. See at 17:92, p. 903, n. 1.

11. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 26:31, p. 1168, n. 5).

12. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:139, p. 1186, n. 7).

13. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 16:113, p. 866, n. 10).

عَذَابُ the punishment
يَوْمِ ٱلظُّلَّةِ of a day of overshadowing.[1]
إِنَّهُۥ كَانَ عَذَابَ Verily it was the punishment
يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ of a day very grave.[2]

إِنَّ فِى ذَٰلِكَ لَءَايَةً 190. Verily therein is a sign;[3]
وَمَا كَانَ أَكْثَرُهُم but most of them are not
مُّؤْمِنِينَ ﴿١٩٠﴾ believers.

وَإِنَّ رَبَّكَ 191. And verily your Lord,
لَهُوَ ٱلْعَزِيزُ He is the All-Mighty,[4]
ٱلرَّحِيمُ ﴿١٩١﴾ the Most Merciful.

Section (*Rukû'*) 11

وَإِنَّهُۥ 192. And indeed it is
لَتَنزِيلُ a sent-down[5] of
رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ the Lord of all-beings.[6]

نَزَلَ بِهِ 193. There came down with
ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ it the Faithful Spirit,[7]

عَلَىٰ قَلْبِكَ 194. Onto your heart
لِتَكُونَ مِنَ ٱلْمُنذِرِينَ that you be of the warners.[8]
﴿١٩٤﴾

1. ظلة ***ẓullah*** (s.; pl. ظلل *ẓulal*) = shade, overshadowing, canopy, awning, marquee. See at 7:160, p. 527, n. 9.

2. It is reported that Allah sent on them first an extreme heat and then an overshadowing cloud under which they gathered for shade and coolness; and when they all gathered under the shade of the cloud it was turned into a burning fire in which they all were destroyed (see the *tafsîrs* of Al-Ṭabarî and Ibn Kathîr on this *'ayah*). عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:135, p. 1185, n. 12).

3. i. e., a pointer to the consequences of unbelief and disobedience to Allah. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle. See at 26:174, p. 1192, n. 5.

4. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:140, p. 1186, n. 10.

5. This is a reiteration that the Qur'ân was sent down by Allah. It was no composition of the Prophet's, peace and blessings of Allah be on him, nor anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 20:4, p. 976, n. 6.

6. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:164, p. 1190, n. 9).

7. i. e., the angel Jibrîl. [*Rûḥ* is a special name of the angel Jibrîl (see 2:97). He is also called simply *al-Rûḥ* (the spirit), as in 97:4; and *al-Rûḥ al-Amîn* (the faithful spirit), as here in 26:193, and *Rûḥ al-Quds*, as in 2:87). See *rûh* at 19:17, p. 954, n. 9; and *'amîn* at 26:178, p. 1193, n. 1].

8. i. e., against Allah's displeasure and punishment for unbelief and sin. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 18:56, p. 932, n. 5).

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴿١٩٥﴾
195. In the Arabic tongue[1] most clear.[2]

وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ﴿١٩٦﴾
196. And verily it is[3] in the scrptures[4] of those of old.[5]

أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٩٧﴾
197. Is it not for them a sign that there knows[6] it the scholars of the Children of Israâ'îl?[7]

وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ﴿١٩٨﴾
198. And had We sent it down[8] on any of the non-Arabs,[9]

فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُوا۟ بِهِۦ مُؤْمِنِينَ ﴿١٩٩﴾
199. And he read[10] it unto them, they would not have been in it believers.

كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ﴿٢٠٠﴾
200.Thus have We inserted[11] it in the hearts of the sinful.[12]

1. لسان ***lisân*** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 20:27, p. 981, n. 7.

2. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9.

3. i. e., the coming of the Prophet Muhammad, peace and blessings of Allah be on him, and of the Qur'ân, is foretold in the previous scriptures.

4. زبر ***zubur*** (pl.; s, *zabûr*) = scripture.

5. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 26:137, p. 1186, n. 5.

6. يعلم ***ya'lama***(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 21:28,p.1019, n. 6).

7. Such as 'Abd Allah ibn Salâm, may Allah be pleased with him, who was a leading scholar of the Jews at Madina and who, being cognizant of what was written in the *Tawrâh* about the coming of the Prophet Muhammad, peace and blessing of Allah be on him, embraced Islam.

8. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 17:95, p. 904, n. 3).

9. أعجمين ***'a'jamîn***(pl.; acc./gen. of *'a'jamûn*; s. *'ajamî/'a'jamîy*)) = non- Arabs, foreigners.

10. قرأ ***qara'a*** = he read, recited, studied (v. iii. m. s. past from *qirâ'ah*, to read, recite. See *qara'ta* at 16:98, p. 861, n. 2).

11. i. e., thus We have set their heart about the Qur'ân. سلكنا ***salaknâ*** = channelled, threaded, passed, inserted (v. i. pl. past from *salaka* [*salk/sulûk*], to insert, to enter upon a course. See *salaka* 20:53, p. 987, n.1).

12. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 25:31, p. 1147, n. 4).

لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٢٠١﴾

201. They will not believe in it till they see the punishment most painful.[1]

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

202. So it will come to them all of a sudden,[2] and they will not realize.[3]

فَيَقُولُوا۟ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

203. Then they will say: "Shall we be respited?"[4]

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

204. Is it then Our retribution they seek to hasten?[5]

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ﴿٢٠٥﴾

205. Do you then see if We make them enjoy[6] for years;

ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ﴿٢٠٦﴾

206. Then there comes to them what they are promised?[7]

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ﴿٢٠٧﴾

207. There shall not avail[8] them what they had been given to enjoy.[9]

1. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 25:37, p. 1149, n. 6.

2. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 22:55, p. 1065, n. 9.

3. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 23:56, p. 1089, n.8).

4. When they see all of a sudden the punishment they will pray for being given time to enable them to believe and reform themselves. منظرون ***munẓarûn*** (pl.; s. *munẓar*) = those respited, given time, awaited (passive participle from *'anẓara* , form IV of *naẓara* [*naẓar/manẓar*], to see. See *munẓarîn* at 15:36, p. 815, n. 2).

5. يستعجلون ***yasta'jilûna*** = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 22:47, p. 1062, n. 13).

6. متعنا ***matta'nâ*** = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 21:44, p.1024, n. 8).

7. i. e., the promised punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 23:93, p. 1098, n. 2).

8. i. e., even if they are given to enjoy for long years there will neither avail them the long time nor the benefits they are given to enjoy when the promised punishment befalls them. اغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 15:84, p. 824, n. 7).

9. يمتعون ***yumatta'ûna*** = they are made to enjoy, granted to enjoy, furnished (v. iii. m. pl. impfct. passive from *matta'a*, from II of *mata'a*. See n. 6 above.

وَمَآ أَهۡلَكۡنَا مِن قَرۡيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾

208. And We destroyed[1] not any habitat[2] except it had warners.[3]

ذِكۡرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ﴿٢٠٩﴾

209. As a reminder;[4] and We are not unjust.[5]

وَمَا تَنَزَّلَتۡ بِهِ ٱلشَّيَٰطِينُ ﴿٢١٠﴾

210. Nor did there come down[6] with it the Satans.

وَمَا يَنۢبَغِي لَهُمۡ وَمَا يَسۡتَطِيعُونَ ﴿٢١١﴾

211. Nor is it meet[7] for them, nor are they capable of.[8]

إِنَّهُمۡ عَنِ ٱلسَّمۡعِ لَمَعۡزُولُونَ ﴿٢١٢﴾

212. Indeed they are from the hearing[9] kept aloof.[10]

فَلَا تَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلۡمُعَذَّبِينَ ﴿٢١٣﴾

213. Hence invoke not along with Allah any other god and thus become of those punished.[11]

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 26:139, p. 1186, n. 9).

2. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 25:51, p. 1153, n. 9.

3. منذرون ***mundhirûn*** (pl.; s. *mundhir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 26:194, p. 1195, n. 8).

4. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 21:84, p. 1035, n. 9.

5. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 26:10, p. 1164, n. 3).

6. i. e., the Qur'ân was not brought down by Satans, as the unbelievers alleged. The *'âyah* resumes the theme reiterated at *'âyahs* 192-194. تنزلت ***tanazzalat*** = she or it came down, descended, lowered herself, gave up (v. iii. f. s. past from *tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See *natanazzalu* at 19:64, p. 967, n. 5).

7. ينبغي ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 25:18, p. 1147, n. 2).

8. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 16:73, p. 851, n. 2).

9. i. e., hearing of the Qur'ânic *wahy*. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 23:78, p. 1094, n. 8.

10. معزولون ***ma'zûlûn*** (pl.; s. *ma'zûl*) = those isolated, secluded, kept aloof, dissociated (passive participle from *'azala* [*'azl*], to set aside, to isolate. See *a'tazilu* at 19:47, p. 962, n. 13).

11. معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 26:138, p. 1186, n. 6).

وَأَنذِرْ عَشِيرَتَكَ ٢١٤ الْأَقْرَبِينَ

214. And warn[1] your clan,[2] the near relatives.[3]

وَاخْفِضْ جَنَاحَكَ ٢١٥ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

215. And lower[4] you wing[5] for those who follow[6] you of the believers.

فَإِنْ عَصَوْكَ ٢١٦ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ

216. So if they disobey[7] you, say: "I am innocent[8] of what you do."

وَتَوَكَّلْ عَلَى ٢١٧ الْعَزِيزِ الرَّحِيمِ

217. And rely[9] on the All-Mighty, the Most Merciful,

الَّذِي يَرَاكَ ٢١٨ حِينَ تَقُومُ

218. Who sees you when you stand,[10]

وَتَقَلُّبَكَ ٢١٩ فِي السَّاجِدِينَ

219.And your turning about[11] among the prostrate ones.[12]

إِنَّهُ هُوَ السَّمِيعُ ٢٢٠ الْعَلِيمُ

220. Verily He is the All-Hearing, the All-Knowing.

1. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 19:39, p. 960, n. 6).

2. عشيرة ***'ashîrah*** (s.; pl. *'ashâ'ir*) = closest relatives, near relations, kinsfolk, clan, tribe. See at 9:24, p. 586, n. 2.

3. أقربين ***'aqrabîn*** (pl.; acc./gen/ of *'aqrabûn*; s. *'aqrab*, elative of *qarîb*) = near relations, relatives, next of kin. See at 2:215, p. 104, n. 5.

4. اخفض ***ikhfiḍ*** = lower, reduce, lessen, diminish (v. ii. m. s. imperative from *khafaḍa* [*khafḍ*], to make lower, to decrease. See at 17:24, p. 880, n. 11).

5. i. e., be kind and caring. جناح ***janâḥ*** (s.; pl. *'ajnihaḥ/ 'ajnuḥ*) = wing, side, flank. See at 15:88, p. 825, n. 10.

6. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 26:111, p. 1181, n. 10).

7. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 11:59, p. 699, n. 2).

8. برىء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 11:54, p. 697, n. 5.

9. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 25:58, p. 1155, n. 7).

10. i. e., stand in prayer.

11. تقلب ***taqallub*** = moving/turning about, fluctuation, variation (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 16:46, p. 842, n. 13).

12. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate ones (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 15:98, p. 827, n. 2).

هَلْ أُنَبِّئُكُمْ 221. Shall I inform[1] you
عَلَىٰ مَن تَنَزَّلُ on whom come down[2]
ٱلشَّيَـٰطِينُ ﴿٢٢١﴾ the Satans?

تَنَزَّلُ عَلَىٰ 222. They come down on
كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ every arch liar,[3] sinful one.[4]

يُلْقُونَ ٱلسَّمْعَ 223. They lend[5] ear,
وَأَكْثَرُهُمْ كَـٰذِبُونَ and most of them are liars.[6]
﴿٢٢٣﴾

وَٱلشُّعَرَآءُ 224. And the poets,
يَتَّبِعُهُمُ there follow[7] them
ٱلْغَاوُۥنَ ﴿٢٢٤﴾ the misguided ones.[8]

أَلَمْ تَرَ 225. Do you not see
أَنَّهُمْ فِى كُلِّ وَادٍ that they in every vale[9]
يَهِيمُونَ ﴿٢٢٥﴾ do wander?[10]

وَأَنَّهُمْ يَقُولُونَ 226. And that they say
مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ what they do not do.

إِلَّا ٱلَّذِينَ 227. Except those who
ءَامَنُوا believe

1. أنبىء ***'unabbi'u*** = I inform, notify, advise, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be high, prominent. See at 22:72, p. 1071, n. 8).

2. تنزل ***tanazzalu***(originally *tatanazzalu*) = she comes down, descends (v. iii. f. s. impfct from *tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See *tanazzalat* at 26:210, p. 1198, n. 6.

3. أفاك *'affâk* = arch liar, calumniator, fabricator (act. participle in the intensive scale of *fa''âl* from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See *ya'fikûna* at 26:45, p. 1171, n. 4).

4. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 4:107, p. 292, n. 5).

5. يلقون ***yulqûna*** = they throw, cast, fling (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. *'alqâ al-sam'* is an idiom meaning: "to lend ear, to steal a hearing". See *yulqûna* at 3:44, p. 173, n. 1).

6. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 24:13, p. 1110, n. 1).

7. This *'âyah* is a reply to those who allege that the Prophet, peace and blessings of Allah be on him, was a poet and that the Qur'ân is a book of verse. يتبع ***yattabi'u*** = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 22:3, p. 1045, n. 4).

8. غاوون ***ghâwûn*** = (pl.; s. *ghâwin*) = those gone astray, misguided, misled, seduced (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *ghâwîn* at 7:175, p. 534, n. 4).

9. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 20:12, p. 978, n. 9.

10. i. e., they deal with every matter and speak all sorts of things. يهيمون ***yahîmûna*** = they wander, rove, roam, fall in love (v. iii. m. pl. impfct. from *hâma* [*haym/haymân*], to wander, fall in love).

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds;[1]

وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا and remember[2] Allah often,

وَٱنتَصَرُوا۟ and help themselves[3]

مِنۢ بَعْدِ مَا ظُلِمُوا۟ after being wronged.[4]

وَسَيَعْلَمُ And soon there will know

ٱلَّذِينَ ظَلَمُوٓا۟ those who transgress

أَىَّ مُنقَلَبٍ by what overturning[5]

يَنقَلِبُونَ ﴿٢٢٧﴾ they will be overturned.[6]

1. صالحات *ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 24:55, p. 1129, n. 2.

2. ذكروا ***dhakarû*** = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [*dhikr /tadhkâr*], to remember. See at 3:135, p. 208, n. 4).

3. انتصروا ***intaṣarû*** = they helped themselves, gained victory (v. iii. m. pl. past from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See *yantaṣirûna* at 26:93, p. 1179, n. 3).

4. ظلموا ***ẓulimû*** = they were wronged, done injustice, were transgressed (v. iii. m. pl. past passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 14:41, p. 841, n. 3).

5. منقلب ***munqalab*** = that which is turned over, place of overthrow, the hereafter, overturning, final destiny (noun of place/time from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See at 18:36, p. 924, n. 11).

6. i. e., their change of circumstances and ultimate destiny. ينقلبون ***yanqalibûna*** = they turn, turn about, retreat, fall back, be overturned (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See *yanqalibû* at 3:127, p. 206, n. 4).

27. *SÛRAT AL-NAML* (THE ANTS)

Makkan: 93 *'âyahs*

This is a Makkan *sûrah* and is closely related to the one preceding it and the one following it in respect of themes and the period of revelation. In fact these three *sûrahs* — *al-Shu'arâ'*, *al-Naml* and *al-Qaṣaṣ* — were revealed consecutively in the mid-Makan period and they are also arranged consecutively in the Qur'ân.

Like the other Makkan *sûrahs* this *sûrah* also deals with the fundamentals of the faith, namely, monotheism (*tawḥîd*), the Messengership (*risâlah*) of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân as a scripture sent down by Allah, and of resurrection, judgement, reward and punishment. These themes are brought home by drawing attention to the various aspects of the wonderful creation of Allah's and by a reference to some of the previous Prophets who all conveyed the same message, pointing out how Allah's retribution befell their unbelieving and disobedient peoples. In this context the accounts of Prophets Mûsâ, Ṣâlih and Luṭ, peace be on them, are given briefly while those of Prophets Dâûd and Sulaymân, peace be on them, are given in some detail. These two Prophets were special in the sense that along with their being Prophets they were also kings who were graced by Allah with special favours and capabilities, such as understanding the speeches of birds and other animals. These two Prophets, notwithstanding their being powerful kings, faithfully delivered the message of the truth to their peoples and to their contemporary rulers and kings. Specially this was the case with Sulaymân, peace be on him, to whose call to the truth Queen Bilqîs, the Queen of Sheba (Saba') responded and submitted humbly.

The *sûrah* is named *al-Naml* (the Ants) with reference to the incident of the warning given to the ants by their leader on the approach of Sulaymân and his army to a valley where those ants abounded. He understood the speech of the ant and spared them (*'âyahs* 18-19).

سُورَةُ النَّمْلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

طسٓ 1. *Ṭâ - Sîn.*[1]

تِلْكَ ءَايَٰتُ These are the signs[2]

ٱلْقُرْءَانِ وَكِتَابٍ of the Qur'ân and a Book[3]

مُّبِينٍ ﴿١﴾ open clear.[4]

هُدًى 2. A guidance[5]

وَبُشْرَىٰ and good tidings[6]

لِّلْمُؤْمِنِينَ ﴿٢﴾ for the believers.[7]

1. Allah Alone knows the meaning and significance of these disjointed letters. See at 2:1, p. 4, n. 1.

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 26:1, p. 1162, n. 2.

3. The word "Book" is in apposition to the Qur'ân, meaning that the Qur'ân is the Book.

4. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:115, p. 1181, n. 7.

5. i. e., to the correct way of life and faith, Islâm. هدى ***hudan*** = guidance. See at 20:123, p. 1007, n. 4.

6. i. e., of Allah's pleasure and rewards and a life of eternal peace and happiness in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 25:48, p. 1152, n. 11.

7. The Qur'ân is a Book of guidance and good tidings for those who believe and fear Allah. See 2:2.

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ	3. Who perform[1] the prayers
وَيُؤْتُونَ ٱلزَّكَوٰةَ	and pay *zakâh*;[2]
وَهُم بِٱلْءَاخِرَةِ	and they are of the hereafter
هُمْ يُوقِنُونَ ﴿٣﴾	the ones that believe firmly.[3]
إِنَّ ٱلَّذِينَ	4. Verily those who do
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ	not believe in the hereafter,
زَيَّنَّا لَهُمْ	We embellish[4] to them
أَعْمَٰلَهُمْ	their deeds.
فَهُمْ يَعْمَهُونَ ﴿٤﴾	So they wander blindly.[5]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	5. They are the ones
لَهُمْ	for whom there will be
سُوٓءُ ٱلْعَذَابِ	the evil[6] of punishment;
وَهُمْ فِى ٱلْءَاخِرَةِ	and they in the hereafter will
هُمُ ٱلْأَخْسَرُونَ ﴿٥﴾	be the ones worst in loss.[7]
وَإِنَّكَ	6. And indeed you are
لَتُلَقَّى ٱلْقُرْءَانَ	made to receive[8] the Qur'ân
مِن لَّدُنْ حَكِيمٍ	from the One All-Wise,
عَلِيمٍ ﴿٦﴾	All-Knowing.
إِذْ قَالَ مُوسَىٰ	7. When Mûsâ said

1. This *'âyah* further specifies the qualifications of the believers. يقيمون ***yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly in the prescribed times and manners and in congregation. See at 2:3, p. 5, n. 4

2. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 23:4, p. 1076, n. 1.

3. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 5:51, p. 355, n.7).

4. i. e., they, due to their unbelief, consider their deeds good. زينا ***zayyannâ*** = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 6:108, p. 436, n. 10).

5. i. e., in their error and conduct. يعمهون ***ya'mahûna*** = they wander, stray, roam blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from *'amaha* [*'amah*], to stray, to rove blindly. See at 23:75, p. 1093, n. 12).

6. i. e., dire and painful punishment. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, blemish, calamity, misfortune, bad deed. See at 26:156, p. 1189, n. 5).

7. For they will have no merit to their credit because of their unbelief. أخسرون ***'akhsarûn*** (pl.; s.*'akhsar*; elative of *khâsir*) = worst losers, those most in loss (act. participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See *'akhsarîn* at 18:103, p. 947, n. 4).

8. Here is another emphasis on the fact that the Qur'ân was sent down on him and that he did not make it up. تلقى ***tulaqqâ*** = you are met with, are made to receive/meet, are received (v. ii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân*], to meet. See *yulaqqawna* at 25:75, p. 1160, n. 13).

لِأَهْلِهِۦٓ	to his family:
إِنِّىٓ ءَانَسْتُ نَارًا	"Indeed I perceive[1] a fire.
سَـَٔاتِيكُم مِّنْهَا	I shall bring you form there
بِخَبَرٍ أَوْ ءَاتِيكُم	a news or shall bring you
بِشِهَابٍ قَبَسٍ	a blaze[2] of live coal[3] that
لَّعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾	you may warm yourselves.[4]
فَلَمَّا جَآءَهَا	8. So when he came to it
نُودِىَ أَنۢ	he was addressed[5] that
بُورِكَ مَن فِى ٱلنَّارِ	blessed[6] are those in the fire[7]
وَمَنْ حَوْلَهَا	and those around it;
وَسُبْحَـٰنَ ٱللَّهِ	and Sacrosanct[8] is Allah,
رَبِّ ٱلْعَـٰلَمِينَ ﴿٨﴾	Lord of all beings.
يَـٰمُوسَىٰٓ	9. "O Mûsa,
إِنَّهُۥٓ أَنَا ٱللَّهُ	Verily it is I, Allah,
ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٩﴾	the All-Mighty,theAll-Wise."
وَأَلْقِ عَصَاكَ	10. "And throw[9] your stick."
فَلَمَّا رَءَاهَا تَهْتَزُّ	But when he saw it moving[10]
كَأَنَّهَا جَآنٌّ	as if it was a sarpent[11] he
وَلَّىٰ مُدْبِرًا	avoided[12] turning his back[13]
وَلَمْ يُعَقِّبْ	and did not look back.[14]

1. ءانست *'ânastu* = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See at 20:10, p. 978, n. 2).

2. شهاب ***shihâb*** (s.; pl. *shuhub*)= blaze, burning, luminous meteor, shooting star, flame.

3. قبس ***qabas*** = firebrand, live coal. See at 20:7, p. 1204, n. 3.

4. تصطلون ***taṣṭalûna*** = you warm yourselves (v. ii. m. pl. impfct. from *iṣṭalâ*, form VIII of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn. See *yaṣlâ* at 17:19, p. 879, n. 1).

5. نودى ***nûdiya*** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 20:11, p. 978, n. 5).

6. بورك ***bûrika*** = he was blessed (v. iii. m. s. past from *bâraka*, form III of *baraka*, to kneel down. See *bâraknâ* at 21: 81, p. 1034, n. 12).

7. It was not "fire" but *nûr* (light) cast on the mountain

8. سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 25:18, p. 1143, n. 1.

9. ألق ***'alqi*** = you throw, fling, cast off (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 20:69, p. 991, n. 1).

10. تهتز ***tahtazzu*** = he moves, pulsates, is agitated/ touched/ animated/enlivened (v. iii. f. s. impfct. from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See *ihtazzat* at 22:5, p. 1047, n. 2).

11. جان ***jânn*** = jinn, serpent.

12. ولى ***wallâ*** = he turned, turned away,fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See *tawallâ* at 24:11, p. 1109, n. 6).

13. مدبر ***mudbir*** (s. ; pl. *mudbirûn*) = one who turns one's backs, flees, runs away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See *mudbirîn* at 21:58, p. 1028, n. 6).

14. يعقب ***yu'aqqib***(*u*) = he pursues, follows, looks back (v. iii. m. s. impfct. from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. See *mu'aqqibât* at 13:11, p. 768, n. 1).

يَٰمُوسَىٰ لَا تَخَفْ	"O Mûsâ, be not afraid.[1]
إِنِّي	Verily I,
لَا يَخَافُ لَدَيَّ	there fear[2] not before Me
ٱلْمُرْسَلُونَ ﴿١٠﴾	the Messengers."[3]
إِلَّا مَن ظَلَمَ	11. "Except he that wrongs,[4]
ثُمَّ بَدَّلَ حُسْنًۢا	then changes[5] for goodness[6]
بَعْدَ سُوٓءٍ	after badness,[7]
فَإِنِّي	then verily I am
غَفُورٌ	Oft-Forgiving,
رَّحِيمٌ ﴿١١﴾	Most Merciful."
وَأَدْخِلْ يَدَكَ	12. "And enter[8] your hand
فِي جَيْبِكَ	into your pocket;[9]
تَخْرُجْ بَيْضَآءَ	it will come out[10] white
مِنْ غَيْرِ سُوٓءٍ	without any malignity,
فِي تِسْعِ ءَايَٰتٍ	being of nine signs[11]
إِلَىٰ فِرْعَوْنَ	to the Pharaoh
وَقَوْمِهِۦٓ	and his people.
إِنَّهُمْ كَانُوا۟ قَوْمًا	Verily they are a people
فَٰسِقِينَ ﴿١٢﴾	defiantly sinful."
فَلَمَّا جَآءَتْهُمْ	13. But when to them came

1. لا تخف ***lâ takhaf*** = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 20:68, p. 990, n. 12).

2. يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See *yakhâfûna* at 24:50, p. 1127, n. 3).

3. Mûsâ, peace be on him, was thus informed that he was chosen as a Messenger of Allah. مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 15:57, p 819, n.4.

4. ظلم ***ẓalama*** = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See at 18:87, p. 942, n. 19).

5. i. e., repents, seeks forgiveness and abides by the injunctions of *sharî'ah*. بدل ***baddala*** = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 7:162, p. 528, n. 7).

6. حسن ***ḥusn*** = beauty, good, goodness, benevolence.

7. i. e., unbelief and sins. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, badness, malignity, offence, injury, blemish, calamity, misfortune, bad deed. See at 27:5, p. 1203, n. 6).

8. أدخل ***'adkhil*** = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 7:151, p. 522, n. 3).

9. جيب ***jayb*** (s.; pl. *juyûb*) = breast, bosom, hollow, cavity, pocket.

10. i. e., when you bring it out. تخرج ***takhruj***(*u*) = she or it comes/goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. The final letter is vowelless because the verb is conclusion of a conditional clause. See *takhruju* at 23:20, p. 1079, n. 9).

11. i. e., nine miracles given by Allah for being shown to the Pharaoh and his people. See for description of the miracles p. 906, n. 7.

ءَايَٰتُنَا مُبۡصِرَةٗ	Our signs[1] as eye-openers[2]
قَالُواْ	they said:
هَٰذَا سِحۡرٞ مُّبِينٞ ﴿١٣﴾	"This is sorcery[3] quite clear."
وَجَحَدُواْ بِهَا	14. And they rejected[4] them,
وَٱسۡتَيۡقَنَتۡهَآ	though convinced[5] of them
أَنفُسُهُمۡ	were their selves,
ظُلۡمٗا وَعُلُوّٗاۚ	unjustly and arrogantly.[6]
فَٱنظُرۡ كَيۡفَ كَانَ	So see how was the
عَٰقِبَةُ ٱلۡمُفۡسِدِينَ ﴿١٤﴾	end[7] of the mischief-makers.[8]
	Section (*Rukû'*) 2
وَلَقَدۡ ءَاتَيۡنَا	15. And We indeed gave
دَاوُۥدَ وَسُلَيۡمَٰنَ	Dâwûd and Sulaymân
عِلۡمٗاۖ	knowledge[9] and they said:
وَقَالَا	"All the praise is for Allah
ٱلۡحَمۡدُ لِلَّهِ	Who has preferred[10] us
ٱلَّذِي فَضَّلَنَا	to many of His servants,[11]
عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ	the believers."
ٱلۡمُؤۡمِنِينَ ﴿١٥﴾	
وَوَرِثَ سُلَيۡمَٰنُ	16.And Sulaymân inherited[12]
دَاوُۥدَۖ	from Dâwûd. And he said:
وَقَالَ	"O you the people,
يَٰٓأَيُّهَا ٱلنَّاسُ	

1. آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 27:1, p. 1202, n. 2.

2. i. e., to the truth and the right way. مبصرة ***mubṣirah*** (f. s.; m. *mubṣir*; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, eye-opener (act. participle from *'absara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See at 17:59, p. 892, n. 1).

3. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic, witchcraft, enchantment. See at 21:3, p. 1013, n. 5.

4. جحدوا ***jaḥadû*** = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 11:59, p. 699, n. 1).

5. استيقنت ***istayqanat*** = she was convinced, ascertained, was sure, knew for certain (v. iii. f. s. past from *istayqana*, from X of *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. See *yûqinûa* at 27:3, p. 1203, n. 3).

6. علو ***'ulûww*** = height, altitude, elevation, sublimity, highness. علوا ***'ulûwwan*** = being high, i.e., arrogantly. See at 17:42, p. 886, n. 9.

7. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 22:41, p. 1061, n. 5.

8. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 26:183, p. 1193, n. 12).

9. i. e., special knowledge through *wahy*.

10. فضل ***faḍḍala*** = he preferred, gave precedence, set (someone) above (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍûl*], to excel, to be in excess. See at 16:71, p. 849, n. 9).

11. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).

12. ورث ***waritha*** = he inherited, became heir (v. iii. m. s. past from *wirth/ 'irth/ 'irthah/ wirâthah /rithah/turâth*, to inherit. See *yarithu* at 21:105, p. 951, n. 9).

عُلِّمْنَا we have been taught[1]
مَنطِقَ ٱلطَّيْرِ the speech[2] of the birds
وَأُوتِينَا and we have been given
مِن كُلِّ شَيْءٍ of everything.
إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ This indeed is the grace[3]
ٱلْمُبِينُ ﴿١٦﴾ most obvious."[4]

وَحُشِرَ 17. And mustered[5] were
لِسُلَيْمَٰنَ جُنُودُهُۥ unto Sulaymân his troops[6]
مِنَ ٱلْجِنِّ وَٱلْإِنسِ of jinn and men
وَٱلطَّيْرِ فَهُمْ and birds; and they were
يُوزَعُونَ ﴿١٧﴾ set in battle array.[7]

حَتَّىٰٓ إِذَآ أَتَوْا 18. Till when they came
عَلَىٰ وَادِ ٱلنَّمْلِ upon the valley[8] of ants[9]
قَالَتْ نَمْلَةٌ an ant said:
يَٰٓأَيُّهَا ٱلنَّمْلُ "O you the ants,
ٱدْخُلُوا۟ مَسَٰكِنَكُمْ enter your habitats[10]
لَا يَحْطِمَنَّكُمْ that there crush[11] you not
سُلَيْمَٰنُ وَجُنُودُهُۥ Sulaymân and his hosts
وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ while they realize not."[12]

فَتَبَسَّمَ 19. So he smiled,[13]
ضَاحِكًا مِّن قَوْلِهَا laughing[14] at her words

1. علم ***'ullimnâ*** = we were taught, instructed, informed (v. i. pl. past passive from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allamnâ* at 21:80, p. 1034, n. 4).

2. منطق ***manṭiq*** = speech, diction, logic (verbal noun of *naṭaqa*, to speak, talk. See *yanṭiqu* at 23:62, p. 1090, n. 9).

3. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 24:22, p. 1113, n. 2.

4. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:1, p. 1202, n. 4.

5. حشر ***ḥushira*** = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *ḥashara* [*ḥashr*], to gather. See *yaḥshur* at 25:17, p. 1142, n. 9).

6. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 26:95, p. 1179, n. 6).

7. يوزعون ***yûza'ûna*** = they were set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain).

8. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 26:225, p. 1200, n. 9.

9. نملة ***namlah*** (s.; pl. *naml*) = an ant.

10. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitats, residences, homes. See at 21:13, p. 1015, n. 13.

11. يحطمن ***yaḥṭimanna*** = he surely crushes, smashes, shatters (v. iii. m. s. impfct. emphatic from *ḥaṭama* [*ḥaṭm*], to smash, break, shatter).

12. i. e., they being unaware. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 26:202, p. 1197, n.3).

13. تبسم ***tabassama*** = he smiled (v. iii. m. s. impfct. in form V of *basama/basima* [*basm*], to smile.

14. ضاحك ***ḍâḥik*** = one who laughs (act. participle from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *taḍ-ḥakûna* at 23:110, p. 1102, n. 4).

وَقَالَ رَبِّ	and said: "My Lord,
أَوْزِعْنِيٓ	give it to my lot[1]
أَنْ أَشْكُرَ	that I may be grateful[2] for
نِعْمَتَكَ ٱلَّتِيٓ	Your favour which
أَنْعَمْتَ عَلَيَّ	You have bestowed[3] on me
وَعَلَىٰ وَٰلِدَيَّ	and on my father,
وَأَنْ أَعْمَلَ صَٰلِحًا	and that I do good deeds[4]
تَرْضَىٰهُ	You are pleased[5] with;
وَأَدْخِلْنِي	and admit[6] me
بِرَحْمَتِكَ فِي	out of Your mercy among
عِبَادِكَ ٱلصَّٰلِحِينَ	Your righteous servants."
﴿١٩﴾	
وَتَفَقَّدَ	20. And he inspected[7]
ٱلطَّيْرَ فَقَالَ	the birds and said:
مَا لِيَ	"What is the matter with me,
لَآ أَرَى ٱلْهُدْهُدَ	I do not see the hoopoe,[8]
أَمْ كَانَ	or is he
مِنَ ٱلْغَآئِبِينَ ﴿٢٠﴾	of the absentees?"
لَأُعَذِّبَنَّهُۥ	21. "I shall surely punish him
عَذَابًا شَدِيدًا	with a severe punishment
أَوْ لَأَا۟ذْبَحَنَّهُۥٓ	or shall indeed execute[10] him
أَوْ لَيَأْتِيَنِّي	or he shall bring me
بِسُلْطَٰنٍ مُّبِينٍ ﴿٢١﴾	a mandate[11] quite clear."

1. أوزع ***'awzi'*** = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from *'awza'a*, form IV of *waza'a* [*waz'*], to restrain. See *yûza'ûna* at 27:17, p. 1207, n. 7).

2. أشكر ***'ashkura***(*u*) = I express gratitude, give thatnks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. The final letter is vowelless because of the particle *'an* coming before the verb. See *tashkurûna* at 23:78, p. 1049, n. 11).

3. أنعمت ***'an'amta*** = you bestowed grace, graced (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See *'an'amnâ* at 7:83, p. 900, n. 5).

4. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 23:100, p. 1099, n. 4).

5. ترضى ***tarḍâ*** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 20:84, p. 995, n. 11).

6. أدخل ***'adkhil*** = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 27:12, p. 1205, n. 8).

7. تفقد ***tafaqqada*** = he inspected, searched, examined, surveyed, reviewed, investigated (v. iii. m. s. past in form V of *faqada faqada* [*faqd/fiqdân/fuqd*], to lose. See *tafqidûna* , at 12:72, p. 749, n.2).

8. هدهد ***hudhud*** = hoopoe [a crested bird with salmon-coloured plumage].

9. غائبين ***ghâ'ibîn*** (pl.; acc./gen. of *ghâ'bûn*) = those absenting themselves, absentees, unseen ones (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah/ maghîb*] to be absent, unseen. See at 7:7, p. 467, n. 2).

10. لأذبحن ***la 'adhbaḥanna*** = I shall surely execute, slaughter, slay, sacrifice (v. i. s. impfct. emphatic from *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

11. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 23:45, p. 1086, n. 13.

فَمَكَثَ غَيْرَ بَعِيدٍ	22. But he stayed[1] not far[2]
فَقَالَ أَحَطتُ	and said: "I have learnt[3]
بِمَا لَمْ تُحِطْ بِهِۦ	what you do not know and
وَجِئْتُكَ مِن سَبَإٍۭ	have come to you from Saba'
بِنَبَإٍ يَقِينٍ ﴿٢٢﴾	with a news[4] quite sure."[5]
إِنِّى وَجَدتُّ ٱمْرَأَةً	23. "I found a woman
تَمْلِكُهُمْ	ruling[6] over them
وَأُوتِيَتْ	and she has been given
مِن كُلِّ شَىْءٍ وَلَهَا	of everything; and she has
عَرْشٌ عَظِيمٌ ﴿٢٣﴾	a throne[7] quite magnificent."[8]
وَجَدتُّهَا وَقَوْمَهَا	24."I found her and her people
يَسْجُدُونَ	prostrating themselves[9]
لِلشَّمْسِ مِن دُونِ ٱللَّهِ	to the sun in lieu of Allah;
وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ	and Satan has embellished[10]
أَعْمَٰلَهُمْ	for them their deeds
فَصَدَّهُمْ	and has thus prevented[11]
عَنِ ٱلسَّبِيلِ	them from the way.[12]
فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾	So they do not get guidance."[13]
أَلَّا يَسْجُدُوا۟	25.That they do not prostrate
لِلَّهِ ٱلَّذِى	themsleves to Allah Who

1. مكث ***makatha*** = he stayed, remained, abided, lived (v. iii. m. s. past from *makth/mukûth*], to remain. See *yamkuthu* at 13:17, p. 712, n. 1).

2. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far-away, far-reaching, distant, remote, unlikely. See at 22:12, p. 1049, n. 11).

3. أحطت ***'aḥaṭ-tu*** = I encompassed, encircled, surrounded, closed in on from all sides, contained, comprehended, learnt (v. i. s. past from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See *'ahatnâ* at 18:91, p. 943, n.9).

4. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, tidings. See at 26:69, p. 1175, n. 4.

5. يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 15:99, p. 826, n. 3.

6. تملك ***tamliku*** = she owns, possesses, have power, rules, dominates (v. iii. f. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 25:3, p. 1138, n. 5).

7. عرش ***'arsh*** = throne. See at 25:59, p. 1156, n. 1.

8. عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 26:189, p. 1195, n. 2).

9. يسجدون ***yasjudûna*** = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 7:206, p. 545, n. 4).

10. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 16:63, p. 847, n. 4).

11. صد ***ṣadda*** = he prevented, stopped, hindered, debarred, repulsed, obstructed, resisted (v. iii. m. s. past from *ṣadd/ṣudûd*, to turn away, debar. See *yaṣuddûna* at 22:15, p. 1053, n. 13).

12. i. e., the way of the truth, monotheism and worship of Allah Alone. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 25:42, p. 1151, n. 3.

13. يهتدون ***yahtadûna*** = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 23:49, p. 1087, n. 9).

يُخْرِجُ ٱلْخَبْءَ	brings out[1] the hidden[2]
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	in the heavens and the earth
وَيَعْلَمُ مَا تُخْفُونَ	and knows what you conceal[3]
وَمَا تُعْلِنُونَ ﴿٢٥﴾	and what you disclose.[4]
ٱللَّهُ لَآ إِلَٰهَ	26. Allah, there is no deity
إِلَّا هُوَ رَبُّ	except He, Lord of
ٱلْعَرْشِ ٱلْعَظِيمِ ۩	the Throne most sublime.*
﴿٢٦﴾	
قَالَ ❁	27. He said:
سَنَنظُرُ	"We shall see[5] whether
أَصَدَقْتَ	you have spoken the truth[6]
أَمْ كُنتَ	or you are
مِنَ ٱلْكَٰذِبِينَ ﴿٢٧﴾	of those telling lies."[7]
ٱذْهَب	28. "Go
بِّكِتَٰبِى هَٰذَا	with this letter[8] of mine
فَأَلْقِهْ إِلَيْهِمْ	and deliver[9] it to them;
ثُمَّ تَوَلَّ عَنْهُمْ	then turn away[10] from them
فَٱنظُرْ مَاذَا يَرْجِعُونَ	and see what they return."[11]
﴿٢٨﴾	
قَالَتْ	29. She said:
يَٰٓأَيُّهَا ٱلْمَلَؤُا	"O you the nobles,[12]

1. يخرج ***yukhrija***(*u*) = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 10:31, p. 649, n. 6).
2. خبء ***kahb'*** = that which is hidden.
3. تخفون ***tukhfûna*** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ' /khîfah/ khufyah*], to be hidden. See at 6:91, p. 428, n. 4).
4. So you are accountable to Allah for whatever you do, openly or secretly, and you cannot avert it.
تعلنون ***tu'linûna*** = you (all) declare, disclose, (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 16:19, p. 833, n. 1).
* **One should prostrate oneself to Allah on reading this *'âyah*.**
5. ننظر ***nanzuru*** = we see, look, look expectantly, wait for, await (v. i. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See *yanzurûna* at 16:33, p. 837, n. 12).
6. صدقت ***ṣadaqta*** = you spoke the truth (v. ii. m. s. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:113, p. 387, n. 3).
7. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 26:186, p. 1194, n. 8).
8. كتاب ***kitâb*** = writing, writ, letter, prescript, book, document, deed, contract. See at 24:33, p. 1118, n. 12.
9. ألق ***'alqi*** = you throw, fling, cast off, deliver (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 27:10, p. 1204, n. 9).
10. تول ***tawalla*** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See *tawallaw* at 24:54, p. 1128, n. 8).
11. i. e., in reply. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 21:58, p. 1028, n. 7).
12. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 23:46, p. 1087, n. 1).

إِنِّيٓ أُلۡقِيَ إِلَيَّ verily delivered[1] to me has been
كِتَٰبٞ كَرِيمٞ ٢٩ a noble[2] letter."

إِنَّهُۥ مِن سُلَيۡمَٰنَ 30. "It is from Sulaymân and
وَإِنَّهُۥ بِسۡمِ ٱللَّهِ it is with the name of Allah
ٱلرَّحۡمَٰنِ the Most Compassionate,
ٱلرَّحِيمِ ٣٠ the Most Merciful."

أَلَّا تَعۡلُواْ عَلَيَّ 31."That do not overtop[3] me
وَأۡتُونِي and come to me
مُسۡلِمِينَ ٣١ as Muslims."[4]

Section (*Rukû'*) 3

قَالَتۡ 32. She said:
يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ "O you the nobles,[5]
أَفۡتُونِي فِيٓ أَمۡرِي counsel[6] me in my affair;[7]
مَا كُنتُ I do not use to
قَاطِعَةً أَمۡرًا حَتَّىٰ dispose of[8] any affair until
تَشۡهَدُونِ ٣٢ you see with your own eyes'."[9]

قَالُواْ نَحۡنُ 33. They said: "We are
أُوْلُواْ قُوَّةٖ owners[10] of power and
وَأُوْلُواْ بَأۡسٖ شَدِيدٖ owners of severe[11] prowess,[12]
وَٱلۡأَمۡرُ إِلَيۡكِ and the command is yours;

1. ألقى *'ulqiya* = he was thrown, flung, cast, delivered (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:46, p. 1171, n. 5).

2. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 26:58, p. 1173, n. 7).

3. لا تعلوا *lâ ta'lû* = do not be high/rise/ascend/exalt yourself, stand out, overtop (v. ii. m. pl. imperative (prohibition) from *'alâ* [*'ulûw*], to go up, rise. See *'alâ* at 23:91, p. 1097, n. 5).

4. i. e., submitting completely and sincerely to Allah.

5. ملأ *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 23:46, p. 1087, n. 1).

6. أفتوا *'aftû* = you counsel, give opinion, advise (v. ii. m. pl. imperative from *aftâ*, form IV of *fatâ* [*fatw/fatâ'*], to be youthful, young. See at 12:43, p. 738, n. 12).

7. أمر *'amr* (s.; pl. اوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 24:62, p. 1134, n. 6.

8. قاطعة *qâti'ah* (f. s.; mas. *qâti'*; pl. *qâti'ûn*) = one who cuts, cuts off, severs, decides finally, disposes of (act. participle from *qaṭa'a* [*qaṭ'*], to cut, cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

9. i. e., you consider and give your opinion. تشهدون *tash-hadûna* = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 3:70, p. 182, n. 11).

10. *'ûlû* = owners, possessors, people of.

11. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 23:77, p. 1094, n. 5).

12. بأس *ba's* = might, strength, courage, intrepidity, prowess (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 21:12, p. 1015, n. 9.

فَانظُرِي مَاذَا تَأْمُرِينَ ٣٣ so see[1] what you will order."[2]

قَالَتْ إِنَّ الْمُلُوكَ 34. She said: "Verily kings,

إِذَا دَخَلُوا قَرْيَةً when they enter a habitation,

أَفْسَدُوهَا they destroy[3] it and

وَجَعَلُوا أَعِزَّةَ make[4] the respected ones[5] of

أَهْلِهَا أَذِلَّةً its inhabitants humiliated.[6]

وَكَذَٰلِكَ يَفْعَلُونَ ٣٤ And suchwise they will do."

وَإِنِّي مُرْسِلَةٌ 35. "And I am going to send[7]

إِلَيْهِم بِهَدِيَّةٍ to them with a present[8]

فَنَاظِرَةٌ بِمَ and wait to see[9] with what

يَرْجِعُ الْمُرْسَلُونَ ٣٥ the messengers return."[10]

فَلَمَّا جَاءَ 36. So when they came

سُلَيْمَانَ قَالَ to Sulaymân he said:

أَتُمِدُّونَنِ بِمَالٍ "Do you aid[11] me with wealth?

فَمَا آتَانِيَ اللَّهُ But what Allah has given me

خَيْرٌ مِّمَّا is better[12] than what

آتَاكُم He has given you.

بَلْ أَنتُم بِهَدِيَّتِكُمْ Nay, you with your present

تَفْرَحُونَ ٣٦ are delighted!"[13]

ارْجِعْ إِلَيْهِمْ 37. "Go back to them.

1. انظری ***unẓurî*** = you (f.) see, look, consider, wait and see (v. ii. f. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *nanzuru* at 27:27, p. 1210, n. 5).

2. تأمرين ***ta'murîna*** = you order, command, bid, enjoin (v. ii. f. s. impfct. from *'amara* [*'amr*], to order, to command. See *ta'muru* at 25:60, p. 1156, n. 3).

3. أفسدوا ***'afsadû*** = they destroyed, spoilt, ruined, corrupted (v. iii. m. pl past from *'afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See *fasadat* at 23:71, p. 1092, n. 6).

4. جعلوا ***ja'alû*** = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 14:30, p. 798, n. 4).

5. أعزة ***'a'izzah*** (pl.; s. عزيز *'azîz*) = strong, mighty, hard, respected, distinguished, honourable. See at 5:54, p. 357, n. 5.

6. أذلة ***'adhillah*** (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, humiliated, lowly. See at 5:54, p. 357, n. 4.

7. مرسلة ***mursilah*** (f. s.; m. *mursil*, pl. *mursilûn*) = sender, in the process of sending, one going to send, send out, despatch (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'ursila* at 26:27, p. 1167, n. 9).

8. هدية ***hadîyah*** (s/; pl. *hadâyâ*) = present, gift.

9. ناظرة ***nâẓirah*** (f.; s, *nâẓir;* pl. *nâẓirûn*) = one who sees, looks, waits, waits and sees (act. participle from *naẓara*. See n. 1 above).

10. يرجع ***yurji'u*** = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*] , to return. See *yurji'a* at 20:91, p. 998, n. 7).

11. تمدون ***tumiddûna*** = you aid, help, assist, support, reinforce, provide, delay, postpone (v. ii. m. pl. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend. See *numiddu* at 23:55, p. 1089, n. 4).

12. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 25:15, p. 1141, n. 13./

13. تفرحون ***tafraḥûna*** = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥûna* at 13:135, p. 789, n. 8).

فَلَنَأْتِيَنَّهُمْ	We will surely go to them
بِجُنُودٍ	with troops[1]
لَّا قِبَلَ لَهُمْ بِهَا	they have no power to resist;[2]
وَلَنُخْرِجَنَّهُم	and we will oust[3] them
مِّنْهَآ أَذِلَّةً	from there disgraced[4] and
وَهُمْ صَٰغِرُونَ ﴿٣٧﴾	they will be contemptible."5
قَالَ	38. He said:
يَٰٓأَيُّهَا ٱلْمَلَؤُا۟	"O you the chiefs,[6]
أَيُّكُمْ يَأْتِينِى	who of you will bring me
بِعَرْشِهَا قَبْلَ أَن	her throne[7] before that they
يَأْتُونِى مُسْلِمِينَ ﴿٣٨﴾	come to me as Muslims?"
قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ	39. A crafty one[8] of the jinn
أَنَا۠ ءَاتِيكَ بِهِۦ	said: " I shall bring it to you
قَبْلَ أَن تَقُومَ	before that you rise
مِن مَّقَامِكَ	from your place;[9]
وَإِنِّى عَلَيْهِ لَقَوِىٌّ	and I am for it indeed strong
أَمِينٌ ﴿٣٩﴾	and trustworthy."[10]
قَالَ ٱلَّذِى عِندَهُۥ	40. There said the one who
عِلْمٌ مِّنَ ٱلْكِتَٰبِ	had knowledge of the Book:
أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن	"I shall bring it before that

1. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 27:17, p. 1207, n. 6).

2. قبل – ***qibal*** power, ability. لا قبل له به *lâ qibala lahu bihi* is an idiom meaning: he has not power over it, he is unable to resist it.

3. لنخرجن ***la nukhrijanna*** = we shall surely drive out, will oust, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 14:13, p. 791, n. 8).

4. أذلة ***'adhillah*** (pl.; s. ذليل *dhalîl*) = docile, submissive, pliable, abject, humble, humiliated, disgraced, lowly. See at 27:34, p. 1212, n. 6.

5. صاغرون ***ṣâghirûn*** (pl.; s. *ṣâghir*) = lowly ones, despised, humiliated, contemptible. See *ṣâghirîn* at 7:13, p. 469, n. 3.

6. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 27:32, p. 1211, n. 5).

7. عرش ***'arsh*** = throne. See at 27:23, p. 1209, n. 7.

8. عفريت ***'ifrît*** (s.; pl. *'afârît*) = a crafty one, cunning, wily, mischievous.

9. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, location, spot, station, standing (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See *muqâm* at 25:76, p. 1161, n. 4).

10. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 26:178, p. 1193, n. 1).

يَرْتَدَّ إِلَيْكَ	there falls back[1] to you
طَرْفُكَ ۚ	your glance."[2]
فَلَمَّا رَءَاهُ مُسْتَقِرًّا	So when he saw it settled[3]
عِندَهُۥ قَالَ	before him he said:
هَٰذَا مِن فَضْلِ رَبِّي	"This is of the grace of my
لِيَبْلُوَنِيٓ	Lord that He may test[4] me
ءَأَشْكُرُ	whether I express gratitude[5]
أَمْ أَكْفُرُ ۖ	or be ungrateful.[6]
وَمَن شَكَرَ	And whoever expresses
فَإِنَّمَا يَشْكُرُ	gratitude he but expresses
لِنَفْسِهِۦ ۖ	gratitude for himself.
وَمَن كَفَرَ	And whoever turns ungrateful,
فَإِنَّ رَبِّي	then indeed my Lord is
غَنِيٌّ كَرِيمٌ ﴿٤٠﴾	Above Want,[7] All-Bountiful."
قَالَ نَكِّرُوا۟ لَهَا	41. He said: "Disguise[8] her
عَرْشَهَا نَنظُرْ	throne for her; we shall see[9]
أَنَهْتَدِيٓ	whether she will be guided[10]
أَمْ تَكُونُ مِنَ ٱلَّذِينَ	or will be of those that
لَا يَهْتَدُونَ ﴿٤١﴾	are not guided ."
فَلَمَّا جَآءَتْ	42. So when she came
قِيلَ أَهَٰكَذَا	it was said: "Is it like this

1. يرتد *yartadda(u)* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:54, p. 357, n. 3).

2. i. e., before the twinkling of your eye. طرف *ṭarf* = glance, look, eye. See at 14:43, p. 803, n. 4.

3. The throne was brought and set before him before the twinkling of his eyes. مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 25:76, p. 1161, n. 3).

4. يبلو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 11:7, p. 679, n. 9).

5. أشكر *'ashkuru*= I express gratitude, give thanks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See *'ashkura* at 27:19, p. 1208, n. 2).

6. أكفر *'akfuru* = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [*kufr*], to cover. See *kafarta* at 18:37, p. 925, n. 3).

7. Allah is above all want. It is we who are in need of His favour and forgiveness. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 22:64, p. 1068, n. 6.

8. نكروا ***nakkirû*** = (you all) make unrecognizable, disguise, mask, make indefinite (v. ii. m. pl. imperative from *nakkara*, form II of *nakira* [[*nakar/ nukr/ nukûr/ nakîr*], not to know. See *yunkirûna* at 16:83, p. 855, n. 5).

9. ننظر ***nanẓur(u)*** = we see, look, look expectantly, wait for, await (v. i. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nanẓuru* at 27:27, p. 1210, n. 5).

10. i. e., guided to the point of recognizing her own throne. تهتدي ***tahtadî*** = she receives guidance, is guided (v. iii. f. s. impfct. from *ihtadâ*, form VII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See *yahtadûna* at 27:24, p. 1209, n. 13).

عَرْشُكِ قَالَتْ your throne?"[1] She said:
كَأَنَّهُۥ هُوَ "As if it is that."
وَأُوتِينَا "And we had been given
ٱلْعِلْمَ مِن قَبْلِهَا knowledge before her
وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾ and we had been Muslims."[2]

وَصَدَّهَا 43. But there had barred[3] her
مَا كَانَتْ تَعْبُدُ what she used to worship[4]
مِن دُونِ ٱللَّهِ besides Allah.
إِنَّهَا كَانَتْ Verily she was
مِن قَوْمٍ كَٰفِرِينَ ﴿٤٣﴾ of a people of unbelievers.[5]

قِيلَ لَهَا 44. It was said to her:
ٱدْخُلِى ٱلصَّرْحَ "Enter[6] the palace."[7]
فَلَمَّا رَأَتْهُ But when she saw it
حَسِبَتْهُ لُجَّةً she thought[8] it was a pool[9]
وَكَشَفَتْ عَن and she uncovered[10]
سَاقَيْهَا her two legs.
قَالَ إِنَّهُۥ صَرْحٌ He said: "It is a palace
مُّمَرَّدٌ مِّن قَوَارِيرَ paved[11] with crystals."[12]
قَالَتْ رَبِّ إِنِّى She said: "My Lord, I have
ظَلَمْتُ نَفْسِى indeed wronged myself
وَأَسْلَمْتُ and I surrender[13]

1. عرش ***'arsh*** = throne. See at 27:38, p. 1213, n. 7.

2. This is Sulaymân's statement (see Al-Tabarî, *Tafsîr*, XIX, 167).

3. صد ***sadda*** = he turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. s. past from *sadd*, to turn away. See at 4:55, p. 265, n. 1).

4. i. e., she had intelligence and understanding enough to find the right way, but her having been born and brought up in polytheism and worship of the sun had made her attached to that. This is further clarified in the next clause of the *'âyah*.
تعبد ***ta'budu*** = she worships, serves (v. iii. f. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 26:92, p. 1179, n. 1).

5. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 26:19, p. 1166, n. 3).

6 ادخلي ***udkhulî*** = you (f) enter, go in (v. ii. f. s. imperative from *dakhala* [*dukhûl*], to enter. See *udkhulû* at 16:29, p. 836, n. 3).

7. صرح ***ṣarḥ*** (s.; pl. *ṣurûḥ*) = palace, edifice, lofty structure, castle.

8. حسبت ***ḥasibat*** = she thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See *ḥasibtum* at 23:115, p. 1103, n. 1).

9. لجة ***lujjah*** (s.; pl. *lujaj*) = pool, depth of the sea, gulf, chasm. See *lujjîy* at 24:40, p. 1123, n. 1.

10. كشفت ***kashafat*** = she removed, disclosed, uncovered (v. iii. f. s. past from *kashafa* [*kashf*], to remove. See *kashafnâ* at 23:75, p. 1093, n. 8).

11. ممرد ***mumarrad*** = paved, plastered, mortared, faced (pass. participle from *marrada*, form II of *marada* [*murûd/murûdah/marâdah*], to be refractory).

12. قوارير ***qawârîr*** (pl.; s. *qârûrah*) = glass, crystals.

13. أسلمت ***'aslamtu*** = I submitted, surrendered, delivered up (v. i. s. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See at 3:20, p. 162, n. 6).

مَعَ سُلَيْمَٰنَ along with Sulaymân

لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٤٤﴾ to Allah, Lord of all beings.[1]

Section (*Rukû'*) 4

وَلَقَدْ أَرْسَلْنَآ 45. And We had indeed sent[2]

إِلَىٰ ثَمُودَ أَخَاهُمْ to the Thamûd their brother[3]

صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ Sâlih that you worship Allah.[4]

فَإِذَا هُمْ Then lo, they became

فَرِيقَانِ two groups[5]

يَخْتَصِمُونَ ﴿٤٥﴾ contesting one another.[6]

قَالَ يَٰقَوْمِ 46. He said: "O my people,

لِمَ تَسْتَعْجِلُونَ why do you wish to hasten[7]

بِٱلسَّيِّئَةِ with the evil[8]

قَبْلَ ٱلْحَسَنَةِ before the good thing?[9]

لَوْلَا تَسْتَغْفِرُونَ Why not ask forgiveness[10]

ٱللَّهَ لَعَلَّكُمْ of Allah that you may

تُرْحَمُونَ ﴿٤٦﴾ be bestowed mercy?"

قَالُوا۟ ٱطَّيَّرْنَا 47. They said:"We augur ill[11]

بِكَ وَبِمَن مَّعَكَ ۚ of you and of those with you."

قَالَ طَٰٓئِرُكُمْ He said: "Your augury[12]

عِندَ ٱللَّهِ lies with Allah.

1. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 26:192, p. 1195, n. 6).

2. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 25:56, p. 1155, n. 1).

3. The Arabs use to address a person of a particular tribe or clan as their "brother".

4. i. e., worship Allah Alone to the exclusion of all imaginary deities.

5. i. e., the one of believers and the other of unbelievers. فريقان ***farîqân*** (dual; s. *farîq;* pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See *farîq* at 24:47, p. 1126, n. 3).

6. يختصمون ***yakhtaṣimûna*** = they quarrel/ dispute/ argue/ contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

7. تستعجلون ***tasta'jilûna*** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 10:51, p. 655, n. 13).

8. i. e., the threatened punishment by Allah. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 23:96, p. 1098, n. 9.

9. i. e., Allah's mercy, forgiveness and favours. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 16:12, p. 869, n. 8.

10. تستغفرون ***tastaghfirûna*** = you (all) seek forgiveness, ask for pardon (v. ii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *yastaghfirûna* at 8:33, p. 558, n. 7).

11. اطيرنا ***iṭṭayyarnâ*** (originally *taṭayyarnâ*) = we augurred ill, saw an evil omen (v. i. pl. past from *taṭayyara*, form V of *ṭâra* [*ṭayr/ ṭayrân*], to fly. See *yaṭṭayyarû* at 7:131, p. 513, n. 5).

12. The pre-Islamic Arabs used to augur by means of particular birds flying at particular times. طائر ***ṭâ'ir*** = flying bird, augury by bird. See at 17:13, p. 877, n. 2.

بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
تُفْتَنُونَ ﴿٤٧﴾ under trial."[1]

وَكَانَ فِي الْمَدِينَةِ 48. And there were in the
تِسْعَةُ رَهْطٍ city[2] nine chiefs[3]
يُفْسِدُونَ فِي الْأَرْضِ making mischief[4] in the land
وَلَا يُصْلِحُونَ and did not rectify.[5]
﴿٤٨﴾

قَالُوا 49. They said:
تَقَاسَمُوا بِاللَّهِ "Swear one another[6] by Allah
لَنُبَيِّتَنَّهُ that we will attack him by
وَأَهْلَهُ night[7] and his family,
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ then we will say to his heir:[8]
مَا شَهِدْنَا we did not witness[9]
مَهْلِكَ أَهْلِهِ the destruction[10] of his people
وَإِنَّا لَصَادِقُونَ and we ineed are truthful."
﴿٤٩﴾

وَمَكَرُوا مَكْرًا 50. And they schemed[11] a plot
وَمَكَرْنَا مَكْرًا and We devised a plan
وَهُمْ لَا يَشْعُرُونَ while they realized not.
﴿٥٠﴾

فَانظُرْ كَيْفَ 51. Then see how
كَانَ was
عَاقِبَةُ مَكْرِهِمْ the end of their plot.

1. تفتنون ***tuftanûna*** = you are tried/ put to test/under trial (v. ii. m. pl. impfct. passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See *yiuftanûna* at 9:126, p. 633, n. 4).

2. i. e, al-Hijr, in the north-west of Arabia.

3. رهط ***rahṭ*** (s.; pl. *'arhuṭ/'arhâṭ/'arâhiṭ*) = a group of people (less than ten), clan, relatives, chiefs. See at 11:91, p. 711, n. 3.

4. i. e., by their unbelief (*kufr*) and sinful acts; and they were the persons who took the lead in killing the she-camel. يفسدون ***yufsidûna*** = they make mischief, cause disorder, spoil (v. iii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 26:152, p. 1188, n. 10).

5. يصلحون ***yuṣlihûna*** = they make good, make amends, reform, rectify (v. iii. m. pl. impfct. from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 26:152, p. 1188, n. 11).

6. تقاسموا ***taqâsamû*** = you (all) swear one another, bind yourselves by oath (v. ii. m. pl. imperative from *taqâsama*, form VI of *qasama* [*qasm*], to divide. Aee *qâsamû* at 7:21, p. 47, n. 4).

7. i. e., to kill Sâlih, peace be on him, and his family. لنبيتن ***la nubayyitanna*** = we shall surely attack by night, do by night, brood by night, put up for the night, contrive, harbour, design (v. i. pl. impfct. from *bayyata*, form II of *bâta* [*bayt /bayât /mabît / mabât /baytîtah*], to be in the night, not to finish. See *yubayyitûna* at 4:108, p. 292, n. 7).

8. i. e., the next of kin entitled to the blood-wit. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 19:45, p. 962, n. 4.

9. شهدنا ***shahidnâ*** = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See at 12:81, p. 752, n. 7).

10. مهلك ***mahlik*** = destruction, time or place of destruction (verbal noun and also noun of place or time from *halaka*. See at 18:59, p. 934, n. 4).

11. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 16:45, p. 842, n. 9).

أَنَّا دَمَّرْنَٰهُمْ that We annihilated[1] them
وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾ and their people,one and all.[2]

فَتِلْكَ بُيُوتُهُمْ 52. So those are their houses
خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟ in ruins,[3] for they transgressed.[4]
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign[5]
لِّقَوْمٍ يَعْلَمُونَ for a people that know.
﴿٥٢﴾

وَأَنجَيْنَا 53. And We saved[6]
ٱلَّذِينَ ءَامَنُوا۟ those who believed
وَكَانُوا۟ يَتَّقُونَ and used to fear Allah.[7]
﴿٥٣﴾

وَلُوطًا 54. And Lût,
إِذْ قَالَ لِقَوْمِهِۦٓ when he said to his people:
أَتَأْتُونَ ٱلْفَٰحِشَةَ "Do you commit the adultery[7]
وَأَنتُمْ تُبْصِرُونَ while you see through?"[8]
﴿٥٤﴾

أَئِنَّكُمْ لَتَأْتُونَ 55. "Verily you go unto
ٱلرِّجَالَ شَهْوَةً men in passion[9]
مِّن دُونِ ٱلنِّسَآءِ in stead of women.
بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
تَجْهَلُونَ ﴿٥٥﴾ lacking sense."[10]

1. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 26:172, p. 1192, n. 1).

2. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire. See at 26:49, p. 1172, n. 2.

3. خاوية ***khâwiyah*** (f.; mas. *khâwin*, active participle from *khawâ* [*khawâ'/khawan*], to be empty) = fallen, empty, vacant, desolate, in ruins. See at 22:45, p. 1062, n. 2).

4. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 21:2, p. 1013, n. 13).

5. i. e., an evidence of Allah's dealing with the sinful people and a matter for reflection and heeding. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 21:5, p. 1013, n. 10.

6. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/najâ'/ najâh*], to save. See at 26:119, p. 1183, n. 5.

7. The people of Lût were given to homosexuality (see the following *'âyah*). فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 24:19, p. 1111, n. 8.

8. تبصرون ***tubṣirûna*** = you see, see through, understand observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 21:3, p. 1013, n. 6).

9. شهوة ***shahwah*** (s.; pl. *shahawât*) = passion, desire, lust, sensuousness, craving, greed. See at 7:81, p. 497, n. 6.

10. Technically *jâhilîyah* means ignoring guidance and indulging in deeds and conduct disapproved by *sharî'ah*. Hence a literate person possessed of material civilization may as well be a *jâhil* in the technical sense. تجهلون ***tajhalûna*** = you ignore, lack sense (v. ii. m. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See at 11:29, p. 688, n. 7).

فَمَا كَانَ ۞ 56. So no reply was there
جَوَابَ قَوْمِهِۦٓ of his people
إِلَّآ أَن قَالُوٓا except that they said:
أَخْرِجُوٓا۟ ءَالَ لُوطٍ "Drive[1] the Lût family
مِّن قَرْيَتِكُمْ ۖ out of your town.[2]
إِنَّهُمْ أُنَاسٌ Verily they are a folk
يَتَطَهَّرُونَ ﴿٥٦﴾ practising purity."[3]

فَأَنجَيْنَٰهُ 57. So We saved[4] him
وَأَهْلَهُۥٓ and his family
إِلَّا ٱمْرَأَتَهُۥ except his wife.
قَدَّرْنَٰهَا We destined[5] her to be
مِنَ ٱلْغَٰبِرِينَ ﴿٥٧﴾ of those remaining behind.[6]

وَأَمْطَرْنَا عَلَيْهِم 58. And We rained[7] on them
مَّطَرًا ۖ فَسَآءَ a rain; and evil became[8]
مَطَرُ ٱلْمُنذَرِينَ ﴿٥٨﴾ the rain for those warned.[9]

Section (*Rukû'*) 5

قُلِ ٱلْحَمْدُ 59. Say: "All the praise is
لِلَّهِ وَسَلَٰمٌ for Allah and peace
عَلَىٰ عِبَادِهِ ٱلَّذِينَ be on His servants
ٱصْطَفَىٰٓ ۗ whom He has chosen.[11]

1. i. e., they said to one another. أخرجوا *'akhrijû* = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 7:82, p. 497, n.8.

2. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 26:208, p. 1198, n. 2.

3. يتطهرون ***yataṭahharûna*** = they purify themselves, get themselves cleaned, practise purity (v. ii. m. pl. imperative from *taṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr /ṭahârah*], to be pure, clean. See at 7 :82, p. 497, n. 11).

4. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw/ najâ'/ najâh*], to save. See at 27:53, p. 1218, n. 6.

5. قدرنا ***qaddarnâ*** = destined, decreed, assessed, estimated (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 15:60, p. 819, n. 9).

6. She, being an unbeliever, remained with the sinners and was destroyed. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 15:60, p. 819, n. 10).

7. أمطرنا ***'amṭarnâ*** = we showered, rained (v. i. pl. past from *'amṭara*, form IV of *maṭara* , to rain. See at 26:173, p. 1192, n. 2).

8. A rain of *sijjîl* stones was showered on them and the land was turned upside down. The ruins are still visible by the side of the Dead Sea (see 11:82, p. 707 and at 15:74, p. 822). ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 26:173, p. 1192, n. 3).

9. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

10. i. e., the Prophets and Messengers of Allah. اصطفى ***iṣṭafâ*** = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 3:42, p. 172, n. 5).

ءَإِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾

Is Allah better[1] or what they set as partners?[2]

أَمَّا يُشْرِكُونَ ﴿٥٩﴾

PART (*JUZ'*) 20

60. Or He[3] Who created the heavens and the earth and sends down[4] for you from the sky water?[5] Thus We grow[6] therewith gardens[7] full of beauty.[8] It is not for you that you can grow[9] the plants[10] thereof. Is there any deity along with Allah? Nay, they are a people making equal.[11]

أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۖ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ

61. Or He[12] Who has made the earth a stable abode[13] and has set through it rivers[14] and has appointed for it high and firm mountains;[15]

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا

1. خير ***khayr*** = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 27:36, p. 1212, n. 12.

2. i. e., partners with Allah as gods. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 24:55, p. 1129, n. 9).

3. i. e., or He is better Who created . خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 26:184 p. 1194, n. 2).

4. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 25:6, p. 1139, n. 7).

5. i. e., in the form of rain and snow.

6. أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 26:7, p. 1163, n. 11).

7. حدائق ***ḥadâ'iq*** (pl.; s. *ḥadîqah*) = gardens, parks.

8. بهجة ***bahjah*** = beauty, delight, joy.

9. تنبتوا ***tunbitû(na)*** = you grow, cause to grow, produce, sprout, germinate (v. ii. m. pl. impfct. from *'anbata*, form IV of *nabata*. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See n. 6 above).

10. شجر ***shajar*** (s.; pl. *ashjâr*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

11. i. e., they make their imaginary gods equal with Allah . يعدلون ***ya'dilûna*** = they make equal, equalize, equate, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

12. i. e., or He is better Who...

13. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 23:50, p. 1088, n. 2.

14. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 20:76, p. 993, n.7.

15. The function of mountains in stabilizing the earth's crust is now an established scientific fact. رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 16:15, p. 832, n. 2.

وَجَعَلَ and has made
بَيْنَ ٱلْبَحْرَيْنِ between the two seas[1]
حَاجِزًا a barrier?[2]
أَءِلَٰهٌ Is there any deity
مَّعَ ٱللَّهِ along with Allah.
بَلْ أَكْثَرُهُمْ Nay, most of them
لَا يَعْلَمُونَ ﴿٦١﴾ do not know.[3]

أَمَّن يُجِيبُ 62. Or He Who responds[4]
ٱلْمُضْطَرَّ to the distressed[5]
إِذَا دَعَاهُ when he calls Him
وَيَكْشِفُ ٱلسُّوٓءَ and removes[6] the evil,[7]
وَيَجْعَلُكُمْ and makes you
خُلَفَآءَ ٱلْأَرْضِ successors[8] of the earth?
أَءِلَٰهٌ Is there any deity
مَّعَ ٱللَّهِ along with Allah?
قَلِيلًا مَّا Little is that
تَذَكَّرُونَ ﴿٦٢﴾ you take heed.[9]
أَمَّن يَهْدِيكُمْ 63. Or is He Who shows you
فِى ظُلُمَٰتِ the way in the darkness
ٱلْبَرِّ وَٱلْبَحْرِ of the land[11] and the sea,
وَمَن يُرْسِلُ ٱلرِّيَٰحَ and Who sends the winds
بُشْرًۢا as good tidings[12]

1. بحرين ***baḥrayn*** (dual; acc./gen. of *baḥrân*; s. *baḥr;* pl. *biḥâr/abḥâr/buḥûr/abḥur*) = two seas.
2. i. e., He has so set two seas side by side, one of salt water and the other of sweet water, that their waters do not get mingled with each other. The site of the two seas may be identified with the two seas near Bahrayn. The description may apply even to the big rivers meeting and falling into the seas. حاجز ***ḥâjiz*** (s.; pl. *ḥawâjiz*) = barrier, obstacle, hurdle, bar, barricade, fence, screen.
3. i. e., the polytheists do not know the greatness and uniqueness of Allah and the gravity of their offence of setting partners with Him. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*, to know, be aware of. See at 10:55, p. 653, n. 5).
4. Or He (Allah) is better Who responds to prayers? The imaginary deities cannot and do not respond to the prayers of their worshippers. يجيب ***yujîbu*** = he responds, answers, replies (v. iii. m. s. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel. See *istajabnâ* at 21:90 p. 1037, n. 5).
5. مضطر ***muḍṭarr*** = distressed, constrained, compelled, obliged, coerced (passive participle form *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *iḍṭarra* at 16 :115, p. 867, n. 10).
6 يكشف *yakshifu* = he removes, uncovers, lifts, discloses, exposes (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *kashafnâ* at 23:73, p. 1093, n. 8).
7. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, calamity, misfortune, distress. See at 27:11, p. 1205, n. 7).
8. i. e., successors to those who pass away before you. خلفاء ***khulafâ'*** (pl.; s. *khalîfah*)= successors. See at 7:74, p. 495, n. 2.
9. تذكرون ***tadhakkarûna*** (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 24:27, p. 1115, n. 4).
10. i. e., by means of the location of stars, light and other objects.
11. بر ***barr*** = land, open country. See at 17:67, p. 895, n. 3.
12. بشرى ***bushrâ*** = glad tidings, good news. See at 27:2, p. 1202, n. 5.

بَيْنَ يَدَىْ رَحْمَتِهِۦٓ in advance of His mercy?[1]
أَءِلَٰهٌ Is there any deity
مَّعَ ٱللَّهِ along with Allah?
تَعَٰلَى ٱللَّهُ All-Exalted[2] is Allah
عَمَّا يُشْرِكُونَ ﴿٦٣﴾ from what they associate.[3]

أَمَّن يَبْدَؤُا۟ 64. Or is He Who originates[4]
ٱلْخَلْقَ the creation[5]
ثُمَّ يُعِيدُهُۥ and will then repeat[6] it; and
وَمَن يَرْزُقُكُم Who gives you provision[7]
مِّنَ ٱلسَّمَآءِ out of the heaven
وَٱلْأَرْضِ ۗ and the earth?[8]
أَءِلَٰهٌ Is there any deity
مَّعَ ٱللَّهِ along with Allah?
قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ Say: "Bring your proof,[9]
إِن كُنتُمْ صَٰدِقِينَ ﴿٦٤﴾ if you are truthful."[10]

قُل لَّا يَعْلَمُ 65. Say: "There know not
مَن فِى those who are in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth
ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ the unseen[11] except Allah;
وَمَا يَشْعُرُونَ nor can they realize[12]
أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ when they will be resurected."[13]

1. i. e., the coming of rains and pulsating of the earth for vegetation and crops.

2. تعالى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 23:115, p. 1103, n. 5).

3. i. e., with Allah as gods. يشركون *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 27:59, p. 1220, n. 2).

4. يبدأ *yabda'u* = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:34, p. 650, n. 3).

5. خلق *khalq* = creation, origination, making; also creatures, shape, constitution. See at 20:50, p. 986, n. 4.

6. i. e., at the resurrection. يعيد *yu'îdu* = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 17:51, p. 889, n. 1).

7. يرزق *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 10:31, p. 649, n. 1).

8. i. e., by means of rains for irrigation and the growth of vegetation, plants crops out og the earth.

9. برهان *burhân* (s.; pl. *barâhîn*) = proof, evidence. See at 23:117, p. 1103, n. 9.

10. i. e., in your belief that there are partners of Allah. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 26:187, p. 1194, n. 11).

11. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 23:92, p. 1097, n. 8.

12. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 27:18, p. 1207, n.12).

13. يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 26:87, p. 1178, n. 4).

بَلِ ٱدَّٰرَكَ عِلْمُهُمْ
66. Nay, their knowledge fails
فِى ٱلْءَاخِرَةِ ۚ
to catch[1] up the hereafter.
بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ
Nay, they are in doubt[2] of it;
بَلْ هُم مِّنْهَا عَمُونَ ﴿٦٦﴾
Nay, they are to it blind.[3]

Section (*Rukû'*) 7

وَقَالَ ٱلَّذِينَ
67. And there say those who
كَفَرُوٓا۟
disbelieve:[4]
أَءِذَا كُنَّا تُرَٰبًا
"Is it when we become dust,[5]
وَءَابَآؤُنَآ
and our fathers, shall
أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾
we really be brought out?"[6]

لَقَدْ
68. "Indeed
وُعِدْنَا هَٰذَا
we have been promised[7] this,
نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ
we and our fathers before.
إِنْ هَٰذَآ إِلَّآ
This[8] is naught but
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٦٨﴾
the myths[9] of the ancients."[10]

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ
69. Say: " Travel[11] in the land
فَٱنظُرُوا۟ كَيْفَ كَانَ
then observe[12] how was
عَٰقِبَةُ ٱلْمُجْرِمِينَ ﴿٦٩﴾
the end[13] of the sinful."[14]

وَلَا تَحْزَنْ
70. And do not be sad[15]
عَلَيْهِمْ
over them

1. i. e., fails to comprehend. ادارك ***iddâraka*** (originally *tadâraka*) = followed one another, failed to catch up (v. iii. m. s. past in form VIII of *daraka* [*darak /dark*], to attain. See *iddarakû* at 7:38, p. 479, n. 3).
2. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 14:9, p. 789, n. 6.
3. عمون ***'amûn*** (pl.; s. *'amin*) = blind.
4. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 18:106, p.948, n. 2).
5. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:82, p. 1095, n. 7.
6. i. e., brought out alive. مخرجون ***mukhrajûn*** (pl.; s. *mukhraj*) = those evicted, driven out, removed, brought out (passive participle from *'akhraja*, from IV of *kharaja* [*khurûj*], to go out. See at 23:35, p. 1084, n. 12).
7. وعدنا ***wu'idnâ*** = we were promised, given the word, threatened (v. i. pl. past passive from *wa'ada* [*wa'd*], to make a promise. See at 23:83, p. 1095, n. 10).
8. i. e., this talk about the hereafter.
9. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 25:5, p. 1139, n. 2.
10. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 26:185, p. 1194, n. 4.
11. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 16: 36, p. 839, n. 11).
12. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 10:101, p. 673, n. 5).
13. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 27:14, p. 1206, n. 7.
14. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 26:200, p. 1196, n. 12).
15. لا تحزن ***lâ taḥzan*** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 16:127, p. 871, n. 6).

وَلَا تَكُن فِي ضَيْقٍ nor be in distress[1]
مِّمَّا on account of what
يَمْكُرُونَ ﴿٧٠﴾ they conspire.[2]

وَيَقُولُونَ 71. And they say:
مَتَىٰ هَٰذَا الْوَعْدُ "When will this promise[3] be,
إِن كُنتُمْ صَادِقِينَ if you are truthful?"[4]
﴿٧١﴾

قُلْ عَسَىٰ 72. Say: "Probably there is
أَن يَكُونَ رَدِفَ لَكُم already close behind[5] you
بَعْضُ الَّذِي some of that which
تَسْتَعْجِلُونَ ﴿٧٢﴾ you seek to hasten."[6]

وَإِنَّ رَبَّكَ 73. And verily your Lord
لَذُو فَضْلٍ عَلَى النَّاسِ is full of grace[7] to mankind;
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَشْكُرُونَ ﴿٧٣﴾ do not express gratitude.[8]

وَإِنَّ رَبَّكَ 74. And indeed your Lord
لَيَعْلَمُ knows
مَا تُكِنُّ صُدُورُهُمْ what do conceal[9] their hearts[10]
وَمَا يُعْلِنُونَ ﴿٧٤﴾ and what they disclose.[11]

1. ضيق *ḍîq*= narrowness, depression, distress, constraint. See at 16:127, p. 871, n. 7.

2. This is a consolation to the Prophet, peace and blessings of Allah be on him, and the Muslims. يمكرون ***yamkurûna*** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 16:127, p. 871, n. 8).

3. i. e., when will the promised thing [Allah's punishment or destruction and resurrection] come? The unbelievers said and say so out of unbelief and impatience. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 21:38, p. 1022, n. 7.

4. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 27:64, p. 1222, n. 10).

5. ردف ***radifa*** = he or it came next/ immediately/closely behind, befell (v. iii. m. s. past from *radf*, to come next).

6. تستعجلون ***tasta'jilûna*** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 27:46, p. 1216, n. 7).

7. So He does not immediately take the unbelieving and sinful ones to task and give them respite to repent and reform. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:16, p. 1207, n. 3.

8. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 14:38, p. 801, n. 8).

9. تكن ***tukinnu*** = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunûn*], to conceal, cover).

10. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 1547, p. 817, n. 2.

11. يعلنون ***yu'linûna*** = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 16:23, p. 834, n. 1).

وَمَا مِنْ غَآئِبَةٍ 75. And no unseen[1] is there
فِي ٱلسَّمَآءِ وَٱلْأَرْضِ in the heaven and the earth
إِلَّا فِي كِتَٰبٍ مُّبِينٍ but is in a book quite clear.[2]
(٧٥)

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ 76. Verily this Qur'ân relates[3]
عَلَىٰ بَنِيٓ إِسْرَٰٓءِيلَ to the Children of Isrâ'îl
أَكْثَرَ ٱلَّذِي most of that which
هُمْ فِيهِ يَخْتَلِفُونَ they differ in.[4]
(٧٦)

وَإِنَّهُۥ 77. And it[5] is indeed
لَهُدًى وَرَحْمَةٌ a guidance[6] and mercy
لِّلْمُؤْمِنِينَ for the believers.
(٧٧)

إِنَّ رَبَّكَ 78. Verily your Lord
يَقْضِى بَيْنَهُم will settle[7] between them
بِحُكْمِهِۦ with His decree,[8]
وَهُوَ ٱلْعَزِيزُ and He is the All-Mighty,
ٱلْعَلِيمُ the All-Wise.
(٧٨)

فَتَوَكَّلْ عَلَى ٱللَّهِ 79. So rely[9] on Allah.
إِنَّكَ عَلَى ٱلْحَقِّ Certainly you are on the truth,
ٱلْمُبِينِ most conspicuous.[10]
(٧٩)

1. غائبة ***ghâ'ibah*** (f. s.; m. *ghâ'ib*; pl. *ghâ'ibûn/ ghuyyab/ ghuyyâb*) = unseen, absent, invisible, hidden. See *ghâ'ibîn* at 27:20, p. 1208, n. 9.

2. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:16, p. 1207, n. 4.

3. i. e., relates the truth about most what they are in disagreement about. يقص ***yaquṣṣu*** = he or it relates, narrates, recounts (v. iii. m. s. impfct. from *qaṣṣa* [*qaṣṣ/ qaṣaṣ*], to cut, to relate. See *naquṣṣu* at 20:99, p. 1000, n. 11).

4. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 16:39, p. 840, n. 8).

5. i. e., this Qur'ân.

6. i. e., to the truth and to the right way of life and conduct. هدى ***hudan*** = guidance. See at 27:2, p. 1202, n. 5.

7. يقضى ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 10:93, p. 670, n. 10).

8. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 26:83, p. 1177, n. 10.

9. توكل ***tawakkal*** = you depend, pût your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala,* form V of *wakala* [*wakl/ wukûl*], to entrust. See at 26:217, p. 1199, n. 9).

10. This is an assurance and encouragement for the Prophet, peace and blessings of Allah be on him, and also for all those who adhere to the Qur'ân and *sunnah*.

إِنَّكَ لَا	80. Verily you cannot
تُسْمِعُ ٱلْمَوْتَىٰ	make the dead[1] listen[2]
وَلَا تُسْمِعُ ٱلصُّمَّ	nor can make the deaf[3] hear
ٱلدُّعَآءَ إِذَا وَلَّوْا	the call when they retreat[4]
مُدْبِرِينَ ﴿٨٠﴾	turning their back.[5]
وَمَآ أَنتَ	81. Nor can you
بِهَٰدِى ٱلْعُمْىِ	guide the blind[6]
عَن ضَلَٰلَتِهِمْ	out of their error.[7]
إِن تُسْمِعُ	You cannot make listen any
إِلَّا مَن يُؤْمِنُ	but those who believe
بِـَٔايَٰتِنَا	in Ours signs[8]
فَهُم مُّسْلِمُونَ ﴿٨١﴾	and are thus Muslims.[9]
۞ وَإِذَا وَقَعَ ٱلْقَوْلُ	82.And when the word falls[10]
عَلَيْهِمْ	on them
أَخْرَجْنَا لَهُمْ	We shall bring out[11] for them
دَآبَّةً مِّنَ ٱلْأَرْضِ	a beast[12] from the earth
تُكَلِّمُهُمْ	speaking[13] to them
أَنَّ ٱلنَّاسَ كَانُوا	that men had been
بِـَٔايَٰتِنَا	with regard to Our Signs
لَا يُوقِنُونَ ﴿٨٢﴾	not believing firmly.[14]

1. i. e., at heart because of persistent unbelief.
2. تسمع ***tusmi'u*** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam'/samâ'/samâ'ah/masma'*], to hear. See at 10:42, p. 653, n. 3).
3. i. e., the one not willing to hear. صم ***ṣumm*** (pl.; sing. *asamm*) deaf. See at 25:73, p. 1160, n. 4.
4. ولوا ***wallaw*** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 17:46, p. 887, n. 10).
5. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 21:58, p. 1028, n. 6).
6. i. e., blind to the truth and unwilling to see it. عمى ***'umy*** (sing. *'a'mâ*) = blind. See at 17:97, p. 905, n. 2).
7. ضلالة ***ḍalâlah*** = error, wrong way, going astray. See at 7:60, p. 489, n.7.
8. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 27:3, p. 1206, n. 1.
9. i. e., those who surrender themselves completely and sincerely to Allah.
10. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 10:51, p. 655, n. 11).
11. أخرجنا ***'akhrajnâ*** = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 6:57, p. 1173, n. 3).
12. This will be one of the chief signs of the approach of final destruction and resurrection. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 24:45, p. 1125, n. 4.
13. تكلم ***tukallimu*** = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallima* at 19:10, p. 952, n. 10.
14. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 27:3, p. 1203, n.3).

Section (*Rukû'*) 7

وَيَوْمَ	83. And the day
نَحْشُرُ	We shall muster[1]
مِن كُلِّ أُمَّةٍ	from every community[2]
فَوْجًا مِّمَّن	a band[3] of those who
يُكَذِّبُ بِـَٔايَـٰتِنَا	disbelieved[4] in Ours signs
فَهُمْ	and then they
يُوزَعُونَ ﴿٨٣﴾	will be set in array.[5]
حَتَّىٰٓ إِذَا جَآءُو	84. Till when they come,
قَالَ	He will say:
أَكَذَّبْتُم	"Did you disbelieve
بِـَٔايَـٰتِى	in Our signs
وَلَمْ تُحِيطُوا۟	while you did not encompass[6]
بِهَا عِلْمًا	them in knowledge,
أَمَّاذَا كُنتُمْ	or what had you been
تَعْمَلُونَ ﴿٨٤﴾	doing?"[7]
وَوَقَعَ ٱلْقَوْلُ	85. And the word will fall[8]
عَلَيْهِم	on them
بِمَا ظَلَمُوا۟	for they had transgressed,[9]
فَهُمْ لَا يَنطِقُونَ ﴿٨٥﴾	and they will not speak .[10]

1. نحشر ***naḥshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 20:102, p. 1001, n. 9).

2. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 23:51, p. 1088, n. 7.

3. فوج ***fawj*** (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment.

4. يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *yukadhdhibûna* at 26:12, p. 1164, n. 6).

5. يوزعون ***yûza'ûna*** = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain). See at 27:17, p. 1207, n. 7).

6. تحيطوا ***tuḥîṭû(na)*** = you comprehend, grasp fully, encompass, enclose, encircle (v. ii. m. pl. impfct. from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ /ḥîṭah / ḥiyâṭahj*], to surround, to guard, to watch. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yuḥîṭû* at 10:39, p. 652, n. 1).

7. تعلمون ***ta'malûna*** = they do, perform, act, work (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See *y'amalûna* at 4:17, p. 245, n. 14).

8. i. e., the sentence of punishment will be passed. وقع ***waqa'a*** = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from *wuqû'*, to fall. See at 27:82, p. 1226, n. 10).

9. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:52, p. 1218, n. 4).

10. i. e., will not speak anything in defence, because they will have no defence. ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 21:63, p. 1029).

أَلَمْ يَرَوْا	86. Do they not see
أَنَّا جَعَلْنَا ٱلَّيْلَ	that We have made[1] the night
لِيَسْكُنُوا۟ فِيهِ	that they may rest[2] therein,
وَٱلنَّهَارَ مُبْصِرًا ۚ	and the day giving visibility?[3]
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ	Verily therein are signs
لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾	for a people that believe.
وَيَوْمَ	87. And the day
يُنفَخُ فِى ٱلصُّورِ	the trumpet[4] will be blown,[5]
فَفَزِعَ	terrified[6] will be
مَن فِى ٱلسَّمَٰوَٰتِ	all those in the heavens
وَمَن فِى ٱلْأَرْضِ	and all those in the earth,
إِلَّا مَن شَآءَ ٱللَّهُ	except those that Allah will.
وَكُلٌّ أَتَوْهُ	And all shall come to Him
دَٰخِرِينَ ﴿٨٧﴾	in utter humility.[7]
وَتَرَى	88. And you will see
ٱلْجِبَالَ	the mountains[8]
تَحْسَبُهَا	that you think[9]
جَامِدَةً	are solid and inanimate,[10]
وَهِىَ تَمُرُّ	but they shall pass by[11]
مَرَّ ٱلسَّحَابِ ۚ	like the passing of the clouds—
صُنْعَ ٱللَّهِ ٱلَّذِىٓ	the work[12] of Allah Who
أَتْقَنَ كُلَّ شَىْءٍ ۚ	excels[13] in everything.

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:45, p. 1152, n. 1).

2. يسكنوا ***yaskunû*** = they repose, rest, be tranquil, calm (v. iii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See *taskunû* at 10:67, p. 661, n. 7).

3. مبصر ***mubṣir*** (s.; pl. *mubṣirûn*) = one who sees through/ discerns, gives visibility (act. participle from *'abṣara*, form IV of *baṣura*/ *baṣira* [*baṣar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. صور ***ṣûr*** = horn, bugle, trumpet. See at 23:101, p. 1099, n. 11.

5. i. e., for the Resurrection. ينفخ ***yunfakhu*** = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See at 20:102, p. 1001, n. 7).

6. فزع ***fazi'a*** = he was terrified/ scared/ alarmed/ panick-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See *faza'* at 21:103, p. 1040, n. 12).

7. داخرين ***dâkhirîn*** (pl.; acc./gen. of *dâkhirûn;* s. *dâkhir*) = those who become small, humble, lowly (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble).

8. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 24:43, p. 1124, n. 8.

9. تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

10. جامدة ***jâmidah*** (f.; m. *jâmid*) = solid., stiff, motionless, inanimate (act. participle from *jamada* [*jamd/jumûd*], to be stiff, to freeze, to cogulate).

11. تمر ***tamurru***= she or it passes by, passes, walks past, elapses, runs out (v. iii. f. s. impfct. from *marra* [*marr/murûr/mamarr*], to pass, go by. See *yamurrûna* at 12:105, p. 760, n. 7).

12. صنع ***ṣun'*** = work, performance, to do, to perform. See at 18:104, p. 947, n. 11.

13. أتقن ***'atqana*** = he perfected, was proficient, excelled, mastered (v. iii. m. s. past in form IV from the root *taqn*).

إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ﴿٨٨﴾

Verily He is All-Aware of what you do.

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ﴿٨٩﴾

89. Whoever comes with the good deed[1] he shall have better than that; and they shall be from the horror[2] of that day safe and secure.[3]

وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩٠﴾

90. And whoever comes with the bad deed,[4] overthrown[5] will be their faces[6] in the fire. "Are you recompensed[7] except for what you had been doing?"

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ وَأُمِرْتُ

91. I have been but ordered[8] that I worship[9] the Lord of this town[10] Who has made it inviolable;[11] and to Him belongs everything. And I have been commanded

1. i. e., comes in the hereafter with a good deed. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 27:46, p. 1216, n. 9.

2. فزع ***faza'*** = terror, fright, alarm, consternation, panic. See at 21:103, p. 1040, n. 12.

3. ءامنون ***'âminûn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See *'âminîn* at 26:146, p. 1187, n. 10).

4. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 27:46, p. 1216, n. 8.

5. كبت ***kubbat*** = she or it was toppled, overthrown, capsized, turned upside down (v. iii. f. s. past passive from *kabba* [*kabb*], to overturn, topple.

6. i. e., they will be overthrown in the fire. *kubbat wajhuhu* is an idiom meaning: he was overthrown. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances, aspects. See at 25:34, p. 1148, n. 3).

7. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 10:52, p. 656, n. 4).

8. أمرت ***'umirtu*** = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

9. This is a clear command for *tawhîd* (monotheism) in respect of worship and submission. أعبد ***'a'buda*** (*u*) = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *'a'bdû* at 10:104, p. 674, n. 4).

10. i. e., Makka. بلدة ***baldah*** = town, city, village, rural community.

11. حرم ***ḥarrama*** = he prohibited, made unlawful, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *ḥaruma/ ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).

أَنْ أَكُونَ مِنَ that I be of
ٱلْمُسْلِمِينَ ﴿٩١﴾ the Muslims.

وَأَنْ أَتْلُوَا۟ 92. And that I recite[1]
ٱلْقُرْءَانَ ۖ the Qur'ân.
فَمَنِ ٱهْتَدَىٰ So whoever receives guidance[2]
فَإِنَّمَا يَهْتَدِى he will receive guidance
لِنَفْسِهِۦ ۖ for his self;
وَمَن ضَلَّ and whoever goes astray,[3]
فَقُلْ إِنَّمَآ أَنَا then say: " I am but
مِنَ ٱلْمُنذِرِينَ ﴿٩٢﴾ of those giving warning."[4]

وَقُلِ 93. And say:
ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah.
سَيُرِيكُمْ ءَايَٰتِهِۦ He will show[5] you His signs[6]
فَتَعْرِفُونَهَا ۚ and you will recognize[7] them.
وَمَا رَبُّكَ And Your Lord is not
بِغَٰفِلٍ عَمَّا تَعْمَلُونَ unmindful[8] of what you do."
﴿٩٣﴾

1. The Prophet, peace and blessings of Allah be on him, was given the Qur'ân by Allah and he was ordered by Him to recite it to the people. أتلوا ***'atluwa***(*lû*) = I recite, read aloud (v. i. s. impfct. from *talâ* [*tilâwah*], to recite. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *'atlu* at 6:151, p. 456, n. 11).

2. اهتدى ***ihtadâ*** = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 20:135, p. 1011, n. 10).

3. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 18:104, p. 947, n. 7).

4. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 6:48, p. 409, n. 11).

5. يري ***yurî*** = he shows, makes [someone] see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 13:12, p. 768, n. 10

6. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 27:81, p. 1226, n. 8.

7. تعرفون ***ta'rifûna*** = you (all) know, recognize, are aware of (v. ii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 18:83, p. 855, n. 3).

8. So He knows whatever you do openly and secretly and will recompense you accordingly. غافل ***ghâfil*** (s.; pl. غافلون *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to (active participle from *ghafala* [*ghaflah / ghufûl*], to neglect, not to heed). See at 14:42, p. 802, n. 7.

28. *SÛRAT AL-QAṢAṢ* (THE NARRATIVE)
Makkan: 88 *'âyahs*

This is also a Makkan *sûrah* which belongs to the group of the two previous *sûrahs* (*Al- Shu'arâ'* and *al-Naml*) in respect of both the period of revelation and themes, dealing mainly with *tawḥîd* (monotheism), *risâlah* (messengership of Prophet Muḥammad, peace and blessings of Allah be on him) and *ba'th* (resurrection). In fact this *sûrah* is supplementary and complementary to the two previous *sûrahs.*

It is called *al-Qaṣaṣ* (The Narrative) mainly with reference to the narrative of the Prophet Mûsâ, peace be on him, and his struggle with Fir'aun (the Pharaoh), which it gives in greater detail than that done in any other *sûrah*, bringing into proper relief the struggle between the truth and the untruth, between arrogance and intransigence on the one hand and belief and obedience to Allah on the other. This is further highlighted by the story of Qârûn and his dealings with his people.

طٰسٓمٓ ① 1. *Tâ-Sîn-Mîm.*[1]

تِلْكَ ءَايَٰتُ 2. These are the signs[2]
ٱلْكِتَٰبِ ٱلْمُبِينِ ② of the Book[3] quite clear.[4]

نَتْلُوا۟ عَلَيْكَ 3. We recite[5] unto you
مِن نَّبَإِ مُوسَىٰ of the tidings[6] of Mûsâ
وَفِرْعَوْنَ بِٱلْحَقِّ and Fir'aun in truth
لِقَوْمٍ يُؤْمِنُونَ for a people that believe.[7]
③

إِنَّ فِرْعَوْنَ 4. Indeed Fir'aun
عَلَا فِى ٱلْأَرْضِ became arrogant[8] in the land

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., the text and teachings. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 24:58, p. 1131, n. 5,

3. i. e., the Qur'ân.

4. مبين ***mubîn*** = open and clear, glaringly obvious, manifest, conspicuous, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 27:75, p. 1225, n. 2

5. نتلو ***natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 3:108, p. 198, n. 5).

6. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, tidings. See at 27:22, p. 1209, n. 4.

7. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina,* to be safe. See at 6:92, p. 429, n. 1).

8. علا ***'alâ*** = he became high, excelled, overcame, overwhelmed, got the better of, became arrogant, ascended (v. iii. m. s. past from *'ulûw*, to go up, rise. See at 23:91, p. 1097, n. 5).

وَجَعَلَ أَهْلَهَا	and made its people
شِيَعًا	into sects,[1]
يَسْتَضْعِفُ	oppressing[2]
طَآئِفَةً مِّنْهُمْ	a group[3] of them,
يُذَبِّحُ أَبْنَآءَهُمْ	slaughtering[4] their sons and
وَيَسْتَحْيِۦ نِسَآءَهُمْ	keeping alive[5] their women.
إِنَّهُۥ كَانَ	Verily he was
مِنَ ٱلْمُفْسِدِينَ ﴿٤﴾	of the mischief-makers.[6]
وَنُرِيدُ أَن	5. And We desired[7] that
نَّمُنَّ عَلَى ٱلَّذِينَ	We bestow grace[8] on those
ٱسْتُضْعِفُوا۟	who were oppressed
فِى ٱلْأَرْضِ	in the land
وَنَجْعَلَهُمْ أَئِمَّةً	and make them leaders[9]
وَنَجْعَلَهُمُ	and make them
ٱلْوَٰرِثِينَ ﴿٥﴾	the inheritors.[10]
وَنُمَكِّنَ لَهُمْ	6. And to establish[11] them
فِى ٱلْأَرْضِ وَنُرِىَ	in the land and show
فِرْعَوْنَ وَهَٰمَٰنَ	Fir'aun and Hâmân
وَجُنُودَهُمَا	and their hosts
مِنْهُم مَّا	from them[12] that which they
كَانُوا۟ يَحْذَرُونَ	had been apprehending.[13]
﴿٦﴾	

1. شيع ***shiya'*** (pl.; s. شيعة *shī'ah*) = sects, factions, parties, adherents, . See at 15:10, p. 809, n. 6.

2. يستضعف ***yastaḍ'ifu*** = he oppresses, deems weak, treats as weak, (v. iii. m. s. impfct. from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yustaḍ'afûna* at 7:137, p. 515, n. 4).

3. طائفة ***ṭâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number. See at 24:2, p. 1106, n. 5.

4. يذبح ***yudhabbiḥu*** = he slaughters, kills, massacres, murders (v. iii. m. s. impfct. from *dhabbaḥa*, form II of *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

5. يستحيي ***yastaḥyî*** = he feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istaḥyâ*, form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See at 2:26, p. 14, n. 1).

6. مفسدين ***mufsidîn*** (pl.; acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 27:14, p. 1206, n. 8).

7. نريد ***nurîdu*** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 11:79, p. 706, n. 4).

8. نمن ***namunna*** (*u*) = we bestow grace, grace, favour, (v. i. pl. impfct. from *manna* [*mann*], to be kind, gracious. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yamunnu* at 14:10, p. 790, n. 10).

9. أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See 'at 21:73, p. 1031, n.9.

10. i. e., inheritors of the graces and resources given to their oppressors, Fir'aun and his people. وارثين ***wârithîn*** (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/ turâth*], to inherit. See at 21:89, p. 1037, n. 4).

11. نمكن ***numakkina***(*u*) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. from *makkana*, form II of *makuna* [*makânah*], to be strong. See *numakkin* at 6:6, p. 393, n. 6).

12. i. e., from the oppressed group.

13. يحذرون ***yaḥdharûna*** = they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 9:122, p. 632, n.4).

وَأَوْحَيْنَآ 7. And we communicated[1]
إِلَىٰٓ أُمِّ مُوسَىٰٓ to the mother of Mûsâ
أَنْ أَرْضِعِيهِ that you give suck[2] to him;
فَإِذَا خِفْتِ عَلَيْهِ then if you fear[3] on his life
فَأَلْقِيهِ فِى ٱلْيَمِّ throw[4] him in the river[5]
وَلَا تَخَافِى وَلَا تَحْزَنِىٓ and neither fear nor grieve;[6]
إِنَّا رَآدُّوهُ We indeed will restore[7] him
إِلَيْكِ وَجَاعِلُوهُ to you and make him one
مِنَ ٱلْمُرْسَلِينَ of the Messengers.
٧

فَٱلْتَقَطَهُۥٓ 8. Then there picked[8] him up
ءَالُ فِرْعَوْنَ the family of Fir'aun
لِيَكُونَ لَهُمْ that he could be for them
عَدُوًّا وَحَزَنًا an enemy and a grief.[9]
إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ Verily Fir'un and Hâmân
وَجُنُودَهُمَا كَانُوا and their troops had been
خَٰطِـِٔينَ sinning.[10]
٨

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ 9. And Fir'aun's wife said:
قُرَّتُ عَيْنٍ لِّى "A delight[11] of eye for me
وَلَكَ and for you.
لَا تَقْتُلُوهُ عَسَىٰٓ Do not kill him; maybe
أَن يَنفَعَنَآ that he will benefit[12] us

1. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 26:63, p. 1174, n. 3. Technically *waḥy* means Allah's communication to His Prophets by various means. See 2:92, 16:2, 16:102, 26:193 and 42:51; and *Bukhârî*, nos. 2-4.

2. أرضعي ***'arḍi'î*** = you (f.) give suck, breast-feed (v. ii. f. s. imperative from *'arḍa'a*, form IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*}, to breast-feed, to give suck . See *'arḍa'na* at 4:23, p. 249, n. 1).

3. خفت ***khifti*** = you (f.) feared, apprehended, dreaded, was afraid (v. iii. f. s. past from *khâfa* [*khawf*], to fear. See *khiftu* at 26:21, p. 1166, n.6).

4. ألقي ***'alqî*** = you (f.) cast, fling, throw, pose, set forth, deliver (v. ii. f. s. imperative from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqi* at 27:28, p. 1210, n. 9).

5. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 20:97, p. 1000, n. 8.

6. لا تحزني ***lâ taḥzanî*** = do not grieve, do not be sad (v. ii. f. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 19:24, p. 956, n. 10).

7. راد ***râdd*** = one who puts back, repels, resists, returns, restores (active participle from *radda* [*radd*], to send back, to put back. See at 10:107, p. 675, n. 7).

8. Mûsâ's mother did as advised and threw him in the river puttimg him in a basket. التقط ***iltaqaṭa*** = he picked up, collected, received (v. iii. m. s. past in form VIII of *laqaṭa* [*laqṭ*], to gather, to pick up. See *yaltaqiṭ* at 12:10, p. 725, n. 9).

9. حزن ***ḥazan*** = to grieve, to be sad. See at 9:92, p. 617, n. 6.

10. خاطئين ***khâṭi'în*** (pl.; acc./gen. of *khâṭi'ûn*; s. *khâṭi'*) = those in error, sinners, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See at 12:97, p. 757, n. 8).

11. قرة ***qurrah*** = delight, freshness, coolness. See at 25:74, p. 1160, n. 7.

12. ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yanfa'u* at 11:34, p. 669, n. 1).

أَوْ نَتَّخِذَهُۥ وَلَدًا	or we will adopt[1] him as a son."
وَهُمْ لَا يَشْعُرُونَ ۝٩	But they realized[2] not.
وَأَصْبَحَ	10. And there became
فُؤَادُ أُمِّ مُوسَىٰ	the heart[3] of Mûsâ's mother
فَٰرِغًا	unoccupied.[4]
إِن كَادَتْ	She would indeed have
لَتُبْدِى بِهِۦ	disclosed[5] about him
لَوْلَآ أَن	had it not been that
رَّبَطْنَا عَلَىٰ قَلْبِهَا	We strengthened[6] her heart
لِتَكُونَ	in order that she could be
مِنَ ٱلْمُؤْمِنِينَ ۝١٠	of the believers.
وَقَالَتْ لِأُخْتِهِۦ	11. And she said to his sister:[7]
قُصِّيهِ	"Follow his track".[8]
فَبَصُرَتْ بِهِۦ	So she observed[9] him
عَن جُنُبٍ	from a distance[10]
وَهُمْ لَا يَشْعُرُونَ ۝١١	while they realized not.
۞ وَحَرَّمْنَا	12. And We had prohibited
عَلَيْهِ ٱلْمَرَاضِعَ	for him the suckling mothers[11]
مِن قَبْلُ	beforehand.
فَقَالَتْ هَلْ أَدُلُّكُمْ	So she said: "Shall I direct
عَلَىٰٓ أَهْلِ بَيْتٍ	you to the people of a family

1. نتخذ ***nattakhidha***(*u*) = we adopt, take to ourselves, take, assume (v. i. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. The final letter takes *fathah* because the verb is conjunctive to the previous verb which is governed by the particle *'an* coming before it. See at 25:18, p. 1143, n. 3).

2. i. e., they did not realize that their destruction would happen through that child. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 27:65, p. 1222, n.12).

3. فؤاد ***fu'âd*** (s.; pl. *'af'idah*) = heart. See *'af'idah* at 23:78, p. 1094, n. 10.

4. i. e,. devoid of all other thoughts except the thought of her son. فارغ ***fârigh*** = vacant, empty, void, unoccupied (act. participle from *faragha* [*furûgh/ farâgh*], to be empty, vacant. See *'ufrigh* at 18:96, p. 945, n. 5.

5. تبدى ***tubdî*** = she discloses, gives out, expresses, declares, reveals (v. iii. f. s. impfct. from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See *tubdûna* at 24:29, p. 1116, n. 2).

6. i. e., strengthened her heart with faith and patience. ربطنا ***rabaṭnâ*** = we tied up, fastened (v. i. pl. impfct. from *rabata* [*rabṭ*], to bind. *rabaṭa 'alâ qalbihi* means: to fortify someone, to give patience. See at 18:14, p. 914, n. 2).

7. i. e., to her daughter, sister of Mûsâ.

8. قصي ***quṣṣî*** = you (f.) follow, follow the track (v. ii. f. s. imperative from *qaṣṣa* [*qaṣṣ/qaṣaṣ*], to recount, relate, follow. See *yaqussu* at 27:76, p. 1225, n. 3).

9. بصرت ***baṣurat*** = she observed, realized, understood, saw (v. iii. f. s. past from *baṣura* [*baṣar*], to see, to realize, to understand. See *baṣurtu* at 20:96, p. 999, n. 7).

10. جنب ***junub*** = state of ceremonial impurity, distance, near, one not belonging to the tribe, stranger. See at 5:6, p. 330, n. 10.

11. i. e., Allah made the child Mûsâ refuse the milk of other suckling mothers. مراضع ***marâḍi'*** (pl.; s. *murḍi'ah*) = suckling mothers, wet-nurses, foster mothers. See *murḍi'ah* at 22:22, p. 1044, n. 6.

يَكْفُلُونَهُۥ who will take charge[1] of him
لَكُمْ وَهُمْ for you and they will be
لَهُۥ نَٰصِحُونَ ﴿١٢﴾ for him sincere advisers.[2]

فَرَدَدْنَٰهُ 13. Thus We restored[3] him
إِلَىٰٓ أُمِّهِۦ to his mother
كَىْ تَقَرَّ عَيْنُهَا so that at rest[4] be her eye
وَلَا تَحْزَنَ and she grieves[5] not
وَلِتَعْلَمَ أَنَّ and that she knows that
وَعْدَ ٱللَّهِ حَقٌّ the promise of Allah is true;
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ ﴿١٣﴾ do not know.

Section (*Rukû'*) 2

وَلَمَّا بَلَغَ 14. And when he attained[6]
أَشُدَّهُۥ his maturity[7]
وَٱسْتَوَىٰٓ and became well balanced,[8]
ءَاتَيْنَٰهُ We gave him
حُكْمًا وَعِلْمًا judgement[9] and knowledge.
وَكَذَٰلِكَ نَجْزِى And thus do We reward[10]
ٱلْمُحْسِنِينَ ﴿١٤﴾ the righteous.[11]

وَدَخَلَ ٱلْمَدِينَةَ 15. And he entered the town

1. يكفلون ***yakfulkûna*** = they sponsor, take charge of, become responsible for (v. iii. m. pl. impfct. from *kafala* [*kafl/kufûl/kafâlah*), to be responsible for. See *yakfulu* at 20:40, p. 983, n. 12).

2. ناصحون ***nâṣiḥûn*** (pl.; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish someone well. See *nâṣiḥîn* at 12:11, p. 725, n. 12).

3. رددنا ***radadnâ*** = we returned, gave back, put back, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 17:6, p. 874, n. 5).

4. i. e., she becomes glad and mentally at peace. تقر ***taqarra***(*u*) = she settles, is at rest (v. iii. f. s. impfct. from *qarra* [*qarâr*], to settle down. *qarrat 'aynuhu* is an idiom meaning: he is glad, delighted. The final letter takes *fathah* because of the particle *kay* coming before the verb. See *nuqirru* at 22:5, p. 1046, n. 6).

5. تحزن ***taḥzana***(*u*) = she grieves, becomes sad (v. iii. f. s. impfct. from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *kay*. See at 20:40, p. 984, n. 1).

6. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 24:59, p. 1131, n. 6).

7. أشد ***'ashudd*** = physical maturity, virility. *balagha 'ashuddahu*: he came of age, attained majority. See at 22:5, p. 1046, n. 12.

8. استوى ***istawâ*** = he became even, well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 25:59, p. 1155, n. 11).

9. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, discernment. See at 27:78, p. 1225, n. 8.

10. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 21:29, p. 1020, n. 1).

11. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 22:37, p. 1059, n. 8).

عَلَىٰ حِينِ غَفْلَةٍ	at a time of inadvertence[1]
مِّنْ أَهْلِهَا	on the part of its people
فَوَجَدَ فِيهَا رَجُلَيْنِ	and found therein two men
يَقْتَتِلَانِ	fighting each other,[2]
هَٰذَا مِن شِيعَتِهِۦ	the one being from his sect[3]
وَهَٰذَا مِنْ عَدُوِّهِۦ	and the other from his enemy.[4]
فَٱسْتَغَٰثَهُ	So there sought his help[5]
ٱلَّذِى مِن شِيعَتِهِۦ	the one who was of his sect
عَلَى ٱلَّذِى	against the one who was
مِنْ عَدُوِّهِۦ	of his enemy.
فَوَكَزَهُۥ مُوسَىٰ	So Mûsâ struck him with his
فَقَضَىٰ عَلَيْهِ	fist[6] and did away[7] with him.
قَالَ هَٰذَا	He said: "This is of the
مِنْ عَمَلِ ٱلشَّيْطَٰنِ	deed of Satan.
إِنَّهُۥ عَدُوٌّ	Verily he is an enemy,
مُّضِلٌّ مُّبِينٌ ﴿١٥﴾	manifestly misleading."[8]
قَالَ رَبِّ إِنِّى	16. He said:"My Lord, I have
ظَلَمْتُ نَفْسِى	indeed wronged[9] myself.
فَٱغْفِرْ لِى	Therefore forgive[10] me."
فَغَفَرَ لَهُۥٓ	So He forgave him.
إِنَّهُۥ هُوَ ٱلْغَفُورُ	Verily He is Most Forgiving,
ٱلرَّحِيمُ ﴿١٦﴾	Most Merciful.

1. غفلة ***ghaflah*** = negligence, indifference, carelessness, inadvertence. See at 21:97, p. 1039, n. 10.

2. يقتتلان ***yaqtatilâni*** = they (two) fight each other, combat each other (v. iii. m. dual past in from *iqtatala*, form VIII of *qatala* [*qatl*], to kill. See *qatala* at 2:251, p. 128, n. 2).

3. شيعة ***shî'ah*** (s.; pl. *shiya'*) = sect, party, faction, followers.

4. عدو ***'adûw*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 26:77, p. 1176, n. 6.

5. استغاث ***istaghâtha*** = he asked for help, sought relief, (v. iii. m. s. impfct. *in* form X from the root *ghawth*, help, aid. See *yastagîthû* at 18:29, p. 922, n. 4).

6. وكز ***wakaza*** = he struck with the fist, hit (v. iii. m. s. past from *wakz* , to strike with the fist.

7. قضى ***qaḍâ*** = he decreed, adjudicated, decided, judged, settled, executed (v. iii. m. s. past from *qaḍâ'*, to conclude. *qaḍâ 'alâ* is an idiom meaning: he did away with, killed, put an eend to. See *qaḍâ* at 19:35, p. 959, n.5).

8. مضل ***muḍill*** (s.; pl. *muḍillûn*) = one who misleads, misguides, leads astray (act. participle from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *muḍillîn* at 18:51, p. 930, n. 10).

9. ظلمت ***ẓalamtu*** = I did wrong, transgressed, committed injustice (v. i. s. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See *ẓalamû* at 27:84, p. 1227, n. 9).

10. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 26:86, p. 1178, n. 1).

قَالَ رَبِّ	17. He said: " My Lord,
بِمَآ أَنۡعَمۡتَ	since you have bestowed grace[1]
عَلَيَّ فَلَنۡ أَكُونَ	on me, I shall never be
ظَهِيرٗا لِّلۡمُجۡرِمِينَ	a helper[2] for the sinful."[3]
﴿١٧﴾	
فَأَصۡبَحَ فِي ٱلۡمَدِينَةِ	18.So he became[4] in the town
خَآئِفٗا يَتَرَقَّبُ	fearful,[5] keeping watch;[6]
فَإِذَا ٱلَّذِي	and lo, the one who
ٱسۡتَنصَرَهُۥ	had sought his help[7]
بِٱلۡأَمۡسِ	the previous day
يَسۡتَصۡرِخُهُۥۖ	calling out[8] to him.
قَالَ لَهُۥ مُوسَىٰٓ	Mûsâ said to him:
إِنَّكَ لَغَوِيّٞ	"You are a misleading person,[9]
مُّبِينٞ ﴿١٨﴾	quite clearly.
فَلَمَّآ أَنۡ أَرَادَ	19. Then as he intended[10]
أَن يَبۡطِشَ بِٱلَّذِي	to get hold[11] of the one who
هُوَ عَدُوّٞ لَّهُمَا	was an enenmy to them
قَالَ يَٰمُوسَىٰٓ	he said: "O Mûsâ,
أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا	do you want to kill me as
قَتَلۡتَ نَفۡسَۢا بِٱلۡأَمۡسِۖ	you killed a person yesterday.
إِن تُرِيدُ إِلَّآ	You intend naught but
أَن تَكُونَ جَبَّارٗا	to become a tyrant[12]
فِي ٱلۡأَرۡضِ	in the land

1. أنعمت *'an'amta* = you bestowed grace, graced (v. ii. m. s. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 27:19, p. 1208, n. 3).

2. ظهير *ẓahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 25:55, p.1154, n. 15).

3. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 27:69, p. 1223, n. 14).

4. أصبح *'aṣbaḥa* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 5:30, p. 343, n. 3).

5. خائف *khâ'if* = fearful. apprehensive (act. participle from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *lâ takhaf* at 27:10, p. 1205, n. 1).

6. يترقب *yataraqqabu* = he keeps watch, lies in wait, awaits, anticipates, looks out (v. iii. m. s. impfct. from *taraqqaba*, form V of *raqaba* [*ruqûb/ raqûbah*], to observe, watch. See *tarqub* at 20:94, p. 999, n. 4).

7. استنصر *istanṣara* = he asked for help, prayed for support, sought victory (v. iii. m. s. past in form X of *naṣara* [*naṣr /nuṣûr*], to help. See *istanṣarû* at 8:72, p. 574, n. 6).

8. يستصرخ *yastaṣrikhu* = cries for help, calls out (v. iii. m. s. impfct. from *istaṣrakha*, form X of *ṣarakha* [*ṣurâkh/ ṣarîkh*], to cry, to yell. See *muṣrikh* at 14:22, p. 795, n. 6).

9. غوى *ghawîy* = erring one, misleading person.

10. أراد *'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 25:62, p. 1157, n. 2).

11. يبطش *yabṭisha*(*u*) = he seizes, gets hold of, captures, (v. iii. m. s. impfct. from *baṭasha* [*baṭsh*], to seize, to attack with violence. The final letter takes *fatḥah* for the particle *'an* being before the verb. See *baṭashtum* at 26:130, p. 1185, n. 3).

12. جبار *jabbâr* (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, oppressive. See at 19:32, p. 958, n. 9).

وَمَا تُرِيدُ أَن تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

and do not intend[1] to be of the peace-makers.[2]

وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

20. And there came a man from the farthest part[3] of the city, running.[4] He said: "O Mûsâ, indeed the leaders[5] are conferring[6] about you in order to kill you. So leave.[7] Verily I am for you of the well-wishers.[8]

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

21. So he departed from it in fear, keeping watch.[9] He said: "My Lord, save[10] me from the transgressing people.

Section (*Rukû'*) 3

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي

22. And when he proceeded[11] towards[12] Madyan he said: "Hopefully my Lord

1. تريد ***turîdu*** = you intend, desire, have in mind (v. ii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. See *'arâda* at 28:19, p. 1237, n. 10).

2. مصلحين ***muṣliḥîn*** (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aslaha*, to set right, to compose differences; form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ ṣalâḥiyah/ maṣlaḥah*], to be good, right, proper, in order. See at 7:170, p. 532, n. 7).

3. أقصى ***'aqṣâ***= farther, remoter, more distant, farthest, remotest (elative of *qasîy*). See at 17:1, p. 872, n. 5.

4. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See *tas'â* at 20:66, p. 990, n. 9).

5. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 27:38, p. 1213, n. 6).

6. يأتمرون ***ya'tamirûna*** = they confer, deliberate, take counsel, plot (v. iii. m. pl. impfct. from *i'tamara*, form VIII of *'amara* [*amr*], to order, command. See *ya'muru* at 24:21, p. 1112, n. 8).

7. اخرج ***ukhruj*** = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 15:34, p. 814, n. 6).

8. ناصحين ***nâṣiḥîn*** (pl.; acc/gen/ of *nâṣiḥûn*; s. *nâṣiḥ*) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ /nuṣḥ/ naṣâḥah/ naṣîḥah*], to give sincere advise, to wish someone well. See at 12:11, p. 725, n. 12).

9. يترقب ***yataraqqabu*** = he keeps watch, lies in wait, awaits, anticipates, looks out (v. iii. m. s. impfct. from *taraqqaba*, form V of *raqaba* [*ruqûb/ raqâbah*], to observe, watch. See *tarqub* at 28:18, p. 1237, n. 6).

10. نج ***najjî*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See *najjâ* at 26:169, p. 1191, n. 7).

11. توجه ***tawajjaha*** = he turned his face, faced, headed, proceeded (v. iii. m. s. past in form V of *wajuha* [*wajâhah*], to be distinctive. See *wajjahtu* at 6:78, p. 423, n. 3).

12. تلقاء ***tilqâ'*** (preposition) = opposite, in front of, towards.

أَن يَهْدِيَنِي will guide me
سَوَآءَ ٱلسَّبِيلِ ﴿٢٢﴾ to the right[1] course.[2]

وَلَمَّا وَرَدَ 23. And when he arrived[3] at
مَآءَ مَدْيَنَ the water of Madyan[4]
وَجَدَ عَلَيْهِ he found on it
أُمَّةً مِّنَ ٱلنَّاسِ a group of people[5]
يَسْقُونَ giving drink[6]
وَوَجَدَ مِن دُونِهِمُ and he found beyond them
ٱمْرَأَتَيْنِ تَذُودَانِ two women keeping away.[7]
قَالَ He said:
مَا خَطْبُكُمَا "What is the matter[8] with you?"
قَالَتَا لَا نَسْقِي They said: "We give not
حَتَّىٰ يُصْدِرَ drink till there drive away[9]
ٱلرِّعَآءُ the sheperds[10]
وَأَبُونَا شَيْخٌ and our father is an old man
كَبِيرٌ ﴿٢٣﴾ advanced in age."

فَسَقَىٰ لَهُمَا 24. So he gave drink for them
ثُمَّ تَوَلَّىٰٓ then turned away[11]
إِلَى ٱلظِّلِّ to the shade[12] and said:
فَقَالَ
رَبِّ إِنِّي "My Lord, verily I am for
لِمَآ أَنزَلْتَ إِلَيَّ whatever you send down on
مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾ me of grace ever in need."[13]

1. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 26:136, p.1186, n. 1.

2. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 27:24, p. 1209, n. 12. (*sawâ' al-sabîl* is an idiom meaning: right course, correct way).

3. ورد ***warada*** = he arrived, came, drew water (v. iii. m. s. past from *wurûd*, to come , to arrive. See *waradû* at 21:99, p. 1040, n. 1).

4. i. e., a particular place having water.

5. أمة ***'ummah*** (pl. امم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 27:83, p. 1227, n. 2.

6. i. e., watering their flock of cattle. يسقون ***yasqûna*** = they give drink, water, irrigate (v. iii. m. pl. impfct. from *saqâ* [*saqy*], to give a drink. See *yasqî* at 26:79, p. 1176, n. 11).

7. i. e., keeping away their flock. تذودان ***tadhûdâni*** = they (two fem.) protecting, keeping away, driving away, removing, defending (v. iii. f. dual impfct. from *dhâda* [*dhawd/dhiyâd*], to drive away, to protect).

8. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 20:95, p. 999, n. 6.

9. i. e., drive away their flock. يصدر ***yuṣdira(u)*** = he despatches, drives away, sends, sends out, issues, publishes, makes out, exports (v. iii. m. s. impfct. from *'asdara*, form IV of *sadara* [*sudûr*] to go out, to proceed. The final letter takes *fatḥah* because of an implied *'an* in *hattâ* coming before the verb.).

10. رعاء ***ri'â'*** (pl.; s. *râ'in*) = shepherd, herdsman, keeper, pastor. See *râ'ûn* at 23:8, p. 1076, n. 12.

11. تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 22:4, p. 1045, n. 7).

12. i. e., the shade of a tree. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulâl/'aẓlâl*)= shade, shadow, shelter. See at 25:45, p.1151, n. 12.

13. فقير ***faqîr*** (s.; pl. *fuqarâ'*) = poor, indigent, in need. See at 3:181, p. 227, n. 2.

فَجَآءَتْهُ	25. Then there came to him
إِحْدَىٰهُمَا	one of the two women
تَمْشِى عَلَى ٱسْتِحْيَآءٍ	walking[1] shyly.[2]
قَالَتْ إِنَّ أَبِى	She said: "Indeed my father
يَدْعُوكَ لِيَجْزِيَكَ	calls you that he may pay[3]
أَجْرَ	you the remuneration[4] for
مَا سَقَيْتَ	that you have given drink[5]
لَنَا	on our behalf."
فَلَمَّا جَآءَهُۥ	So when he came to him
وَقَصَّ عَلَيْهِ ٱلْقَصَصَ	and related[6] to him the story,
قَالَ لَا تَخَفْ	he said: "Do not fear,[7]
نَجَوْتَ مِنَ	you have escaped[8] from
ٱلْقَوْمِ ٱلظَّٰلِمِينَ	the transgressing people."
﴿٢٥﴾	
قَالَتْ إِحْدَىٰهُمَا	26. One of the two said:
يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ	"O my father, hire[9] him;
إِنَّ خَيْرَ مَنِ	verily the best of those
ٱسْتَـْٔجَرْتَ	whom you can hire is the
ٱلْقَوِىُّ ٱلْأَمِينُ	one strong and trustworthy."[10]
﴿٢٦﴾	
قَالَ إِنِّىٓ أُرِيدُ	27. He said: "I intend to
أَنْ أُنكِحَكَ	give in marriage[11] to you one
إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ	of these two daughters of mine

1. تمشى ***tamshî*** = she walks, goes on foot, proceeds, moves along (v. iii. f. s. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 20:40, p. 983, n. 10).

2. استحياء ***istiḥyâ'*** = to be shy, ashamed, to let live (verbal noun in form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See *yastaḥyîat* 28:4, p. 1232, n. 5).

3. يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 24:38, p. 1122, n. 1).

4. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 26:164, p. 1190, n. 8).

5. سقيت ***saqayta*** = you gave drink, watered, irrigated (v. ii. m. s. past from *saqâ* [*saqy*], to give a drink. See *yasqûna* at 28:23, p. 1239, n. 6).

6. قص ***qaṣṣa*** = he related, narrated, recounted (v. iii. m. s. past from *qaṣṣ/ qaṣaṣ*, to cut, to relate. See *yaquṣṣu* at 27:76, p. 1225, n. 3).

7. لا تخف ***lâ takhaf*** = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 27:10, p. 1205, n. 1).

8. نجوت ***najawta*** = you escaped, saved yourself (v. ii. m. s. past from *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See *najjaynâ* at 26:170, p. 1191, n. 9).

9. استأجر ***ista'jir*** = hire, rent, hold under a lease, engage on pay (v. ii. m. s. imperative from *'ista'jara*, form X of *'ajara* [*'ajr*], to reward, to remunerate. See *'ajr* at n. 4 above.

10. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 27:39, p. 1213, n. 10).

11. أنكح ***'unkiḥa*** (*u*) = I give in marriage (v. i. s. impfct. from *'ankaḥa*, form IV of *nakaḥa* [*nikâḥ*], to marry, to get married. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yankiḥu* at 24:3, p. 1106, n. 6.

عَلَىٰٓ أَن تَأۡجُرَنِي provided that you recompense[1]
ثَمَٰنِيَ حِجَجٖۖ me for eight years;[2]
فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا but if you complete[3] ten
فَمِنۡ عِندِكَۖ that will be on your accord;
وَمَآ أُرِيدُ but I do not intend[4]
أَنۡ أَشُقَّ عَلَيۡكَۚ that I make it hard[5] on you.
سَتَجِدُنِيٓ You will find me,
إِن شَآءَ ٱللَّهُ if Allah wills,
مِنَ ٱلصَّٰلِحِينَ of the righteous ones."[6]
٢٧
قَالَ ذَٰلِكَ 28. He said: " That is so,
بَيۡنِي وَبَيۡنَكَۖ between me and you;
أَيَّمَا ٱلۡأَجَلَيۡنِ whichever of the two terms[7]
قَضَيۡتُ I complete,[8]
فَلَا عُدۡوَٰنَ عَلَيَّۖ no enmity[9] will be against me;
وَٱللَّهُ عَلَىٰ مَا and Allah is over what we
نَقُولُ وَكِيلٞ ٢٨ say a Trustee."[10]

Section (*Rukû'*) 4

فَلَمَّا قَضَىٰ مُوسَى ۞ 29. So when Mûsâ completed
ٱلۡأَجَلَ the term and
وَسَارَ بِأَهۡلِهِۦٓ travelled[11] with his family
ءَانَسَ he perceived[12]

1. i. e., you work for me in consideration of this marriage. تأجر ***ta'jura***(*u*) = you recompense, remunerate, reward (v. ii. m. s. impfct. from *'ajara* [*'ajr*], to reward. The final letter takes *fathah* for the particle *'an* coming before the verb. See *ista'jir* at 28:26, p. 1240, n. 9).

2. حجج ***ḥijaj*** (pl.; s. *hijjah*) = years.

3. أتممت ***'atmamta*** = you completed, finished (v. ii. m. s. past from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See *'atmamnâ* at 7:142, p. 517, n.6).

4. أريد ***'urîdu*** = I desire, intend (v. i. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See *nurîdu* at 28:5, p. 1232, n. 7).

5. أشق ***'ashuqqa*** (*u*) = I be heavy, hard, burdensome, oppressive (v. i. s. impfct. from *shaqqa* [*shaqq/mashaqqah*], to be heavy. The final letter takes *fathah* for the particle *'an* coming before the verb. See *tushâqqûna* at 16:27, p. 835, n. 7).

6. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥân*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *salaha* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 26:83, p. 1177, n. 12).

7. أجلين ***'ajalayn*** (dual; acc./gen/ of *'ajalân*; pl. . *'âjâl*) = two term, dates, deadlines. See *'ajal* at 23:43, p. 1086, n. 4.

8. قضيت ***qaḍaytu*** = I decreed, judged, ruled, decided judicially, performed, completed (v. i. s. past from *qaḍâ* [*qaḍâ'*], to finish, to settle. See *qaḍaytum* at 12:68, p.747, n. 8).

9. عدوان ***'udwân*** = hostility, hostile action, aggression, enmity. See at 5:62, p. 360, n. 9.

10. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 25:43, p. 1151, n. 6).

11. سار ***sâra*** = he travelled, journeyed (v. iii. m. s. past from *sayr /sayrûrah / masîr /masîrah/ tasyâr*, to move, to travel. See *yusîrûna* at 22: 46, p. 1062, n. 7).

12. آنس ***'ânasa*** = he perceived, discerned, sensed (v. iii. m. s. past in form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See *'ânastu* at 27:7, p. 1204, n. 1).

مِن جَانِبِ ٱلطُّورِ	from the side[1] of the Mount
نَارًا	a fire.
قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟	He said to his family: "Wait;[2]
إِنِّىٓ ءَانَسْتُ نَارًا	I have perceived[3] a fire,
لَّعَلِّىٓ ءَاتِيكُم	maybe I shall bring you
مِّنْهَا بِخَبَرٍ أَوْ	from it a message or
جَذْوَةٍ مِّنَ ٱلنَّارِ	a burning log[4] of the fire that
لَعَلَّكُمْ تَصْطَلُونَ	you may warm yourselves."[5]
﴿٢٩﴾	
فَلَمَّآ أَتَىٰهَا	30. So when he came to it
نُودِىَ مِن	he was addressed[6] from
شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ	the right bank[7] of the valley
فِى ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ	in the blessed spot[8]
مِنَ ٱلشَّجَرَةِ	from the tree,
أَن يَٰمُوسَىٰٓ	that "O Mûsâ,
إِنِّىٓ أَنَا ٱللَّهُ	verily it is I, Allah,
رَبُّ ٱلْعَٰلَمِينَ	Lord of all beings."
﴿٣٠﴾	
وَأَنْ	31. And that
أَلْقِ عَصَاكَ	"You throw[9] your stick."[10]
فَلَمَّا رَءَاهَا تَهْتَزُّ	But when he saw it moving[11]
كَأَنَّهَا جَآنٌّ	as if it were a serpent,[12] he
وَلَّىٰ مُدْبِرًا	retreated[13] turning his back[14]

1. جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section. See at 19:52, p. 963, n. 1.

2. امكثوا ***umkuthû*** = you (all) stay, remain, abide, live, (v. ii. m. pl. imperative from *makatha* [*makth/mukûth*], to remain. See at 20:10, p. 978, n. 1).

3. ءانست ***'ânastu*** = I perceived, discerned, sensed (v. i. s. past from *'ânasa*, form IV of *'anisa'/anusa* [*'uns*], to be intimate, sociable. See at 27:7, p. 1204, n. 1).

4. جذوة *jadhwah* (s.; pl. *jidhan/judhan/jidhâ'*) = firebrand, burning log.

5. تصطلون ***taṣṭalûna*** = you warm yourselves (v. ii. m. pl. impfct. from *iṣṭalâ*, form VIII of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn. See at 27:7 p. 1204, n. 4).

6. نودى ***nûdiya*** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 27:8, p. 1204, n. 5).

7. شاطىء ***shâṭi'*** (s.; pl. *shawâṭi'/shuṭ'ân*) = shore, coast, bank, beach, strand.

8. بقعة ***buq'ah*** (s.; pl. *buqa'*/biqâ') = spot, place, site.

9. ألق ***'alqi*** = you throw, fling, cast off, deliver (v. ii. m. s. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 27:28, p. 1210, n. 9).

10. عصا ***'aṣâ*** (s.; pl. *'uṣîy/ 'iṣîy/ a'ṣin*) = staff, stick, rod. See at 26:63, p. 1174, n. 5.

11. تهتز ***tahtazzu*** = she moves, pulsates, is agitated/ touched/ animated/enlivened (v. iii. f. s. impfct. from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See at 27:10, p. 1204, n. 10).

12. جان ***jânn*** = jinn, serpent.

13. ولى ***wallâ*** = he turned, turned away, retreated, fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See at 27:10, p. 1204, n. 12).

14. مدبر ***mudbir*** (s. ; pl. *mudbirûn*) = one who turns one's backs, flees, runs away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 27:10, p. 1204, n. 13).

وَلَمْ يُعَقِّبْ	and did not pursue.[1]
يَٰمُوسَىٰٓ أَقْبِلْ	"O Mûsâ, go ahead,[2]
وَلَا تَخَفْ ۖ إِنَّكَ	and do not fear, verily you are
مِنَ ٱلْءَامِنِينَ ﴿٣١﴾	of those safe and secure."[3]
ٱسْلُكْ يَدَكَ	32. "Enter[4] your hand
فِى جَيْبِكَ	in your pocket;[5]
تَخْرُجْ بَيْضَآءَ	it will come out[6] white[7]
مِنْ غَيْرِ سُوٓءٍ	without any malignity;[8]
وَٱضْمُمْ إِلَيْكَ	and draw[9] to you
جَنَاحَكَ	your arm[10]
مِنَ ٱلرَّهْبِ ۖ	against fear.[11]
فَذَٰنِكَ بُرْهَٰنَانِ	So these are two proofs[12]
مِن رَّبِّكَ إِلَىٰ	from your Lord to
فِرْعَوْنَ وَمَلَإِيْهِۦٓ	Fir'aun and his chiefs.[13]
إِنَّهُمْ كَانُوا۟ قَوْمًا	Verily they are a people
فَٰسِقِينَ ﴿٣٢﴾	defiantly sinful."
قَالَ رَبِّ	33. He said: "My Lord,
إِنِّى قَتَلْتُ مِنْهُمْ	I have killed of them
نَفْسًا	a person,
فَأَخَافُ	so I fear
أَن يَقْتُلُونِ ﴿٣٣﴾	that they will kill me."

1. يعقب ***yu'aqqib***(*u*) = he pursues, follows, looks back (v. iii. m. s. impfct. from *'aqqaba*, form II of *'aqiba* [*'aqb*], to follow. The final letter is vowelless because of the particle *lam* coming before the verb. See at 27:10, p. 1204, n. 14).

2. أقبل ***'aqbil*** = go ahead, advance, turn forward, draw near (v. ii. m. s. imperative from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*), to accept. See *'aqbalû* at 12:71, p. 748, n. 14).

3. عامنين ***'âminîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/'amânah*], to be safe. See at 26:146, p. 1187, n. 10).

4. اسلك ***usluk*** = you insert, enter {in the transitive sense}; also follow, behave, travel (v. ii. m. s. imperative from *salaka* [*salk/sulûk*], to insert, to follow. See at 23:27, p. 1082, n. 4).

5. جيب ***jayb*** (s.; pl. *juyûb*) = breast, bosom, hollow, cavity, pocket. See at 27:12, p. 1205, n. 9.

6. i. e., when you bring it out. تخرج ***takhruj***(*u*) = she or it comes/goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 27:12, p. 1205, n. 10).

7. بيضاء ***bayḍâ'*** (f.; m. *'abyaḍ*) = white, bright, clean. See at 20:22, p. 980, n. 12.

8. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, calamity, misfortune, distress. See at 27:62, p. 1221, n. 7).

9. اضمم ***uḍmum*** = draw into, join, bring together, annex, unite (v. ii. m. s. imperative from *ḍamma* [*ḍamm*], to join, draw together. See at 20:22, p. 980, n. 9).

10. جناح ***janâḥ*** (s.; pl. *'ajniḥah/ 'ajnuḥ*) = wing, side, flank, arm. See at 26:215, p. 1199, n. 5.

11. رهب ***rahb*** = fear, alarm, dread, fright, terror, awe, panic.

12. i. e., miracles. برهانان ***burhânân*** (dual; s. *burhân;* pl. *barâhîn*) = two evidences, proofs. See *burhân* at 27:64, p. 1222, n. 9.

13. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:20, p. 1238, n. 5).

وَأَخِي هَٰرُونُ	34. And my brother Hârûn,
هُوَ أَفْصَحُ مِنِّي	he is more eloquent[1] than me
لِسَانًا فَأَرْسِلْهُ	in speech. So send[2] him
مَعِيَ رِدْءًا	with me as a helper;[3]
يُصَدِّقُنِي	he will bear me out.[4]
إِنِّي أَخَافُ أَن	I indeed fear that
يُكَذِّبُونِ ﴿٣٤﴾	they will disbelieve[5] me."
قَالَ	35. He[6] said:
سَنَشُدُّ	"We will strengthen[7] your
عَضُدَكَ بِأَخِيكَ	arm[8] by your brother
وَنَجْعَلُ لَكُمَا	and will set[9] for you
سُلْطَانًا	an authority;[10]
فَلَا يَصِلُونَ إِلَيْكُمَا	so they will not get at[11] you.
بِآيَاتِنَا أَنتُمَا	With Our signs, you two
وَمَنِ اتَّبَعَكُمَا	and those who follow[12] you,
الْغَالِبُونَ ﴿٣٥﴾	will be the victors.
فَلَمَّا جَاءَهُم مُّوسَىٰ	36. So when Mûsâ came to
بِآيَاتِنَا بَيِّنَاتٍ	them with Our signs quite clear
قَالُوا مَا هَٰذَا إِلَّا	they said: "This is not but
سِحْرٌ مُّفْتَرًى	sorcery[13] fabricated;[14]
وَمَا سَمِعْنَا بِهَٰذَا	and we have not heard of this

1. أفصح ***'afṣaḥu*** = more eloquent, fluent (elative of *faṣîh*, act. participle from *faṣaḥa* [*faṣâḥah*], to be eloquent).
2. i. e., make him also a Messenger. أرسل ***'arsil*** = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 26:17, p. 1165, n. 6).
3. ردء ***rid'*** (s.; pl. *ardâ'*) = help, support, helper.
4. يصدق ***yuṣaddiqu*** = he confirms, bears out, accepts as true, believes (v. iii. m. s. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *ṣadaqnâ* at 21:9, p. 1014, n. 9).
5. ***yukadhdhibûni***(originally *yukadhdhibûna+nî*) : يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:12, p. 1124, n. 6).
6. i. e., Allah said.
7. نشد ***nashuddu*** = we strengthen, make firm, strong, hard, fortify, (v. i. pl. impfct. from *shadda* [*shadd*], to make firm. See *ushdud* at 20:31, p. 981, n. 11).
8. عضد ***'aḍud*** (s.; m. & f.; pl. *'a'ḍâd*) = upper arm, power, help, aide. See at 18:51, p. 930, n. 11.
9. نجعل ***naj'alu*** = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See at 18:94, p. 944, n. 5).
10. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 27:21, p. 1208, n. 11.
11. يصلون ***yaṣilûna*** = they reach, go to, get at, arrive, keep the link, join (v. iii. m. pl. impfct. from *wasala* [*wusûl*], to reach. See at 13:21, p. 773, n. 8).
12. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 26:215, p. 1199, n. 6).
13. سحر ***siḥr*** (pl. *ashâr*) = sorcery, magic. See at 27:13, p. 1206, n. 3.
14. مفترى ***muftaran*** = fabricated, made up falsely (pass. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 25:4, p. 1138, n. 10).

فِيٓ ءَابَآئِنَا ٱلْأَوَّلِينَ amongst our fathers of old."[1]

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وَقَالَ مُوسَىٰ 37. And Mûsâ said:

رَبِّيٓ أَعْلَمُ بِمَن "My Lord knows best[2] who

جَآءَ بِٱلْهُدَىٰ has come with the guidance[3]

مِنْ عِندِهِۦ from Him

وَمَن تَكُونُ لَهُۥ and for whom will be

عَٰقِبَةُ ٱلدَّارِ the ultimate[4] abode.[5]

إِنَّهُۥ لَا يُفْلِحُ Verily successful[6] shall not

ٱلظَّٰلِمُونَ ٣٧ be the trangressors."[7]

وَقَالَ فِرْعَوْنُ 38. And Fir'aun said:

يَٰٓأَيُّهَا ٱلْمَلَأُ "O you the chiefs,[8]

مَا عَلِمْتُ لَكُم I do not know you have

مِّنْ إِلَٰهٍ غَيْرِى any god other than me.

فَأَوْقِدْ لِى So set fire[9] for me

يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ O Hâmân on the clay[10]

فَٱجْعَل لِّى صَرْحًا and make for me a tower[11]

لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ so that I may ascend[12] to

إِلَٰهِ مُوسَىٰ the god of Mûsâ;

وَإِنِّى لَأَظُنُّهُۥ and indeed I consider[13] him

مِنَ ٱلْكَٰذِبِينَ ٣٨ of those telling lies."

1. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 26:196, p. 1196, n. 5.

2. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 19:70, p. 969, n. 1).

3. هدى ***hudan*** = guidance. See at 27:77, p. 1225, n. 6.

4. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 27:69, p. 1223, n. 13.

5. i. e., paradise in the hereafter. دار ***dâr*** (s.; pl.ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 13:42, p. 783, n. 2.

6. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 23:117, p. 1103, n. 11).

7. i. e., the unbelieving polytheists (note that at 31:13 *shirk* (setting partners with Allah is called a grave *zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 25:8, p. 1140, n. 3).]

8. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:32, p. 1243, n. 13).

9. أوقد ***'awqid*** = set fire, lit, enkindle, ignite (v. ii. m. s. imperative from *'awqada*, form IV of *waqada* [*waqd/waqad/wuqûd*], to burn, to take fire. See *yûqadu* at 2:17, p. 9, n. 9).

10. i. e., for making bricks طين ***ṭîn*** = clay, soil. See at 23:12, p. 1077, n. 7.

11. صرح ***ṣarḥ*** (s.; pl. *ṣurûḥ*) = palace, edifice, lofty structure, castle, tower. See at 27:44, p. 1215, n. 7.

12. أطلع ***'aṭṭali'u*** = I look into, am aquainted with, come to know , have access to, ascend (v. i. s. impfct. in form VIII of *ṭala'a* [*ṭulû'*), to rise. See *ittala'a* at 19:78, p. 971, n. 3).

13. أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 18:135, p. 924, n. 8

وَٱسْتَكْبَرَ	39. And he turned arrogant,[1]
هُوَ وَجُنُودُهُۥ	he and his hosts,[2]
فِى ٱلْأَرْضِ	in the land without any right;
بِغَيْرِ ٱلْحَقِّ	without any right;
وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا	and they thought[3] that they
لَا يُرْجَعُونَ ﴿٣٩﴾	to Us shall not be returned.[4]
فَأَخَذْنَٰهُ	40. Hence We seized[5] him
وَجُنُودَهُۥ	and his hosts
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ	and hurled[6] them into the sea.[7]
فَٱنظُرْ	So see
كَيْفَ كَانَ	how was
عَٰقِبَةُ ٱلظَّٰلِمِينَ	the end[8] of the transgressors.
﴿٤٠﴾	
وَجَعَلْنَٰهُمْ أَئِمَّةً	41.And We made them leaders[9]
يَدْعُونَ إِلَى ٱلنَّارِ	calling to the fire;
وَيَوْمَ ٱلْقِيَٰمَةِ	and on the Day of Resurrection
لَا يُنصَرُونَ ﴿٤١﴾	they shall not be helped.[10]
وَأَتْبَعْنَٰهُمْ	42. And We caused to follow
فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً	them[11] in this world a curse;[12]
وَيَوْمَ ٱلْقِيَٰمَةِ	and on the Day of Resurrection
هُم مِّنَ	they will be of
ٱلْمَقْبُوحِينَ ﴿٤٢﴾	those rendered repugnant.[13]

1. استكبر ***istakbara*** = he turned arrogant, boasted, became proud, haughty (v. iii. m. s. past in form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See *istakbarû* 25:21, p. 1144, n. 9).

2. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 27:39, p. 1213, n. 1).

3. ظنوا ***ẓannû*** = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *zanna* [ظن *ẓann*], to think, to suppose. See at 18:53, p. 931, n. 6).

4. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 24:64, p. 1136, n. 1).

5. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 23:64, p. 1091, n. 1).

6. نبذنا ***nabadhnâ*** = we threw, hurled, rejected (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See *nabadhtu* at 20:96, p. 999, n. 13).

7. Fir'aun and his hosts were drowned when they pursued Mûsâ. peace be on him, and his people.

يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 28:7, p. 1233, n. 5.

8. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:37, p. 1245, n. 4.

9. أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See at 28:5, p. 1232, n.9.

10. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 21:39, p. 1013, n. 3).

11. أتبعنا ***'atba'nâ*** = we caused to follow, followed, pursued, subordinated (v. i. pl. past from *'atba'a*, form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 23:44, p. 1086, n. 9).

12. i. e., exclusion from Allah's mercy. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 24:7, p. 1108, n. 2.

13. مقبوحين ***maqbûhîn*** (pl.; acc./ gen/ of *maqbûhûn*; s. *maqbûh*) = those made ugly, repugnant, disgusting, disgraceful (passive participle from *qabuha* [*qubh/qabh/qabâhah*], to be ugly, repugnant).

Section (*Rukû'*) 5

وَلَقَدْ ءَاتَيْنَا	43. And We indeed gave
مُوسَى ٱلْكِتَٰبَ	Mûsâ the Book,
مِنۢ بَعْدِ مَآ أَهْلَكْنَا	after that We had destroyed[1]
ٱلْقُرُونَ ٱلْأُولَىٰ	the generations[2] of old,
بَصَآئِرَ لِلنَّاسِ	as enlightenment[3] for men
وَهُدًى وَرَحْمَةً	and as guidance and mercy
لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾	that they might take heed.[4]
وَمَا كُنتَ	44. And you were not
بِجَانِبِ ٱلْغَرْبِىِّ إِذْ	at the western side[5] when
قَضَيْنَآ إِلَىٰ مُوسَى	We had decreed[6] to Mûsâ
ٱلْأَمْرَ	the command[7]
وَمَا كُنتَ	nor were you
مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾	of those witnessing.[8]
وَلَٰكِنَّآ أَنشَأْنَا	45.But We brought into being[9]
قُرُونًا	generations,
فَتَطَاوَلَ	then prolonged became[10]
عَلَيْهِمُ ٱلْعُمُرُ	on them the age.
وَمَا كُنتَ ثَاوِيًا	Nor were you a resident[11]
فِىٓ أَهْلِ مَدْيَنَ	among the people of Madyan
تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا	reciting on them Our signs

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 26:139, p. 1186, n. 9).

2. i. e., generations like the peoples of Nûh and Lût, peace be on them, the 'Âd, the Thamûd and the inhabitants of Madyan. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 25:38, p. 1149, n. 9.

3. i. e., enlightenment about the right and the wrong and about what is good or bad for them. بصائر ***baṣâ'ir*** (pl.; s. *baṣîrah*) = enlightenment, insight, perspicacity. See at 17:102, p. 907, n. 1.

4. يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 20:44, p. 984, n. 12).

5. جانب ***jânib*** (s.; pl. *jawânib*) = side, part, flank, portion, section. See at 28:29, p. 1242, n. 1.

6. قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out, provided (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See at 17:4, p. 873, n. 6).

7. i. e., appointed him a Messenger and gave him the command to go to Fir'aun . أمر ***'amr*** (s.; pl. أوامر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 20:26, p. 981, n. 4.

8. The Prophet, peace and blessings of Allah be on him, received information about these incidents only through *wahy* (see also 3:44; 11:49,100; 12:102 and 20:99. See also Ibn Kathîr, *Tafsîr* , VI, 249-250). شاهدين ***shâhidîn*** (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See at 21: 78, p. 1033, n. 8).

9. أنشانا ***'ansha'nâ*** = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 23:78, p. 1094, n. 7).

10. تطاول ***taṭâwala*** = he or it became prolonged (v. iii. m. s. past in form VI of *ṭâla* [*ṭawl*], to be long. See *ṭâla* at 21:44, p. 1024, n. 9).

11. ثاو ***thâwin*** = resident, one who stays (act. participle from *thawâ* [*thawâ'/thuwîy/mathwan*], to stay, live. See *mathwan* at 12:23, p. 730, n. 10.

وَلَٰكِنَّا كُنَّا	but We have been
مُرْسِلِينَ ﴿٤٥﴾	sending.[1]
وَمَا كُنتَ	46. Nor were you
بِجَانِبِ ٱلطُّورِ	by the side of the mountain[2]
إِذْ نَادَيْنَا	when We called out;[3]
وَلَٰكِن رَّحْمَةً	but as a mercy[4]
مِّن رَّبِّكَ	from your Lord
لِتُنذِرَ قَوْمًا	that you may warn[5] a people
مَّآ أَتَىٰهُم	to whom had not come[6]
مِّن نَّذِيرٍ مِّن قَبْلِكَ	any warner[7] before you
لَعَلَّهُمْ يَتَذَكَّرُونَ	so that they may take heed.[8]
﴿٤٦﴾	
وَلَوْلَآ	47. And if not,[9]
أَن تُصِيبَهُم	that there should hit[10] them
مُّصِيبَةٌۢ بِمَا	a calamity because of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have forwarded,[11]
فَيَقُولُوا۟	then they would say:
رَبَّنَا لَوْلَآ أَرْسَلْتَ	"Our Lord, why did you not
إِلَيْنَا رَسُولًا	send to us a Messenger so
فَنَتَّبِعَ ءَايَٰتِكَ	we could follow[12] Your signs
وَنَكُونَ	and be
مِنَ ٱلْمُؤْمِنِينَ	of the believers?"
﴿٤٧﴾	

1. i. e., sending *wahy* to you about these facts. مرسلين ***mursilîn*** (accusative /genitive of *mursilûn*, sing. *mursil*) = those who send, send out, senders (act. participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See *mursilah* 27:35, p. 1212, n. 7).

2. طور ***ṭûr*** = mountain Mount Sinai.

3. i. e., called out to Mûsâ. نادينا ***nâdaynâ*** = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 26:10, p. 1164, n. 2).

4. i. e., all this facts have been communicated to you (the Prophet) as mercy from your Lord.

5. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of an implied *'an* in *li* of motivation coming before the verb. See at 19:97, p. 975, n. 7.

6. ماتى ***'âtâ*** = he or it came (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come. See at 16:1, p. 827, n. 1).

7. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 26:115, p. 1182, n. 6.

8. يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 28:43, p. 1247, n. 14).

9. i. e., if a Messenger was not sent to them.

10. تصيب ***tuṣîba***(*u*) = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 24:63, p. 1135, n. 8).

11. i. e., of deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 22:10, p. 1048, n. 8).

12. نتبع ***nattabi'a***(*u*) = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter takes *fatḥah* for of a hidden *'an* in the causal *fâ'* coming before the verb. See *ittaba'a* at 20:123, p. 1007, n. 5)

فَلَمَّا جَآءَهُمُ 48. But when there has come
ٱلْحَقُّ مِنْ عِندِنَا to them the truth[1] from Us
قَالُوا they say:
لَوْلَآ أُوتِىَ "Why is he not given[2]
مِثْلَ مَآ أُوتِىَ the like of what was given
مُوسَىٰ to Mûsâ?"
أَوَلَمْ يَكْفُرُوا۟ Did they not disbelieve[3]
بِمَآ أُوتِىَ مُوسَىٰ in what was given to Mûsâ
مِن قَبْلُ previously?"
قَالُوا۟ سِحْرَانِ They say: "Two sorceries,[4]
تَظَٰهَرَا supporting each other."[5]
وَقَالُوٓا۟ إِنَّا And they say: "We indeed
بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾ in each do disbelieve."

قُلْ فَأْتُوا۟ بِكِتَٰبٍ 49. Say: "Then bring a book
مِّنْ عِندِ ٱللَّهِ هُوَ from Allah that is
أَهْدَىٰ مِنْهُمَآ a better guide[6] than the two,
أَتَّبِعْهُ إِن كُنتُمْ I shall follow[7] it, if you are
صَٰدِقِينَ ﴿٤٩﴾ truthful."[8]

فَإِن لَّمْ يَسْتَجِيبُوا۟ 50. So if they respond[9] not
لَكَ فَٱعْلَمْ to you, then know
أَنَّمَا يَتَّبِعُونَ that they but follow

1. i. e., the divine guidance embodied in the Qur'ân.

2. أوتى *'ûtiya* = he is given (v. iii. m. s. past passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *la 'ûtiyanna* at 19:77, p. 971, n.2).

3. i. e., they disbelieved even when a whole book was given all at once to Mûsâ, peace be on him.

يكفروا ***yakfurû***(*na*) = the deny, disbelieve, cover, show ingratitude (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 16:55, p. 845, n. 2).

4. The unbelievers dubbed both the miracles and the Torah given to Mûsâ, peace be on him, and the Qur'ân given to Prophet Muhammad, peace and blessings of Allah be on him, as sorceries, one supporting the other. سحران ***siḥrân*** (dual; s, *siḥr*; pl. *asḥâr*) = two sorceries, magics. See *siḥr* at 28:35, p. 1244, n. 13.

5. تظاهرا ***taẓâhârâ*** = they (two) support each other (v. iii. m. dual past from *taẓâhara*, form VI of *ẓahara* [*ẓuhûr*], to be visible, to come into view. The sense is derived from *ẓahr*, back; hence *taẓâhara* means putting one's back to the back of another in support and help. See *taẓâharûna* at 2:85, p. 40, n. 1).

6. أهدى ***'ahdâ*** = more in the right, better guided, better guide (elative of *hâdin*). See at 17:584, p. 900, n. 10.

7. أتبع ***'attabi'***(*u*) = I follow, pursue, obey (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See *ittaba'a* 28:35, p. 1244, n. 12).

8. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 27:71, p. 1224, n. 4).

9. يستجيبوا ***yastajîbû***(*na*) = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:52. p. 931, n. 2).

أَهْوَآءَهُمْ their whims.[1]

وَمَنْ أَضَلُّ And who is worse astray[2]

مِمَّنِ ٱتَّبَعَ than the one who follows

هَوَىٰهُ بِغَيْرِ هُدًى his whim without guidance

مِّنَ ٱللَّهِ ۚ from Allah?[3]

إِنَّ ٱللَّهَ لَا يَهْدِى Verily Allah guides not

ٱلْقَوْمَ ٱلظَّٰلِمِينَ the transgressing[4] people.

٥٠

Section (*Rukû'*) 6

٥١ وَلَقَدْ ✹ 51. And indeed We have

وَصَّلْنَا caused to reach[5] them

لَهُمُ ٱلْقَوْلَ the word[6] that they might

لَعَلَّهُمْ يَتَذَكَّرُونَ ٥١ take heed.[7]

٥٢ ٱلَّذِينَ ءَاتَيْنَٰهُمُ 52. Those to whom We gave

ٱلْكِتَٰبَ مِن قَبْلِهِۦ the Book before it,

هُم بِهِۦ يُؤْمِنُونَ ٥٢ they in it do believe.

٥٣ وَإِذَا يُتْلَىٰ 53. And when it is recited[8]

عَلَيْهِمْ قَالُوٓا unto them they say:

ءَامَنَّا بِهِۦٓ "We believe in it.

إِنَّهُ ٱلْحَقُّ It is indeed the truth

مِن رَّبِّنَآ from our Lord.

1. أهواء *'ahwâ'* (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 13:37, p. 781, n. 2).

2. أضل *'aḍallu* = worse astray, farthest astray, more misguided (elative of ضال *ḍâll*). See at 17:72, p. 897. n. 1.

3. i. e., guidance as communicated through His Messenger — the Qur'ân and *sunnah.*

4. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers(active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 22:53, p. 1064, n. 10).

5. وصلنا *waṣṣalna* = we caused to reach, delivered, connected, conducted, escorted, communicated (v. i. pl. past from *waṣṣala*, from II of *waṣala* [*wuṣûl*], to reach. See *yaṣilûna* at 28:35, p. 1244, n. 11).

6. i. e., the text and teachings of the Qur'ân. قول *qawl* (s.; pl. *'aqwâl*) = word, speech, saying, statement).

7. يتذكرون *yatadhakkarûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yatadhakkaru* at 28:46, p. 1248, n. 9).

8. يتلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:30, p. 1056, n. 4).

إِنَّا كُنَّا	We indeed had been
مِن قَبْلِهِۦ مُسْلِمِينَ	before it Muslims."
﴿٥٣﴾	
أُو۟لَٰٓئِكَ يُؤْتَوْنَ	54. Such ones will be given
أَجْرَهُم مَّرَّتَيْنِ	their reward twice,[1]
بِمَا صَبَرُوا۟	for they bear with patience[2]
وَيَدْرَءُونَ بِٱلْحَسَنَةِ	and ward off[3] with the good[4]
ٱلسَّيِّئَةَ وَمِمَّا	the evil;[5] and out of what
رَزَقْنَٰهُمْ	We provide[6] for them
يُنفِقُونَ ﴿٥٤﴾	they spend.[7]
وَإِذَا سَمِعُوا۟	55. And if they hear[8]
ٱللَّغْوَ	the vain talk[9]
أَعْرَضُوا۟ عَنْهُ	the turn away[10] from it
وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا	and say: "We have our deeds
وَلَكُمْ أَعْمَٰلُكُمْ	and you have your deeds;
سَلَٰمٌ عَلَيْكُمْ	peace be on you;
لَا نَبْتَغِى	we do not seek[11]
ٱلْجَٰهِلِينَ ﴿٥٥﴾	the ignorant ones."[12]
إِنَّكَ لَا تَهْدِى	56. Verily you cannot guide
مَنْ أَحْبَبْتَ	whomsoever you like
وَلَٰكِنَّ ٱللَّهَ يَهْدِى	but Allah guides
مَن يَشَآءُ	whom He will

1. i. e, once for their belief in the Book given to them and again for their belief in the Qur'ân. مرتين ***marratayn*** (dual; acc./gen. of *marratân;* s. *marrah,* pl. *marrât*) = twice, two times. See at 9:126, p. 633, n. 5.

2. i. e., for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 25:75, p. 1160, n. 12).

3. يدرءون ***yadra'ûna*** = they ward off, avert, reject, keep at bay (v. iii. m. pl. impfct. from *dara'a* [*dar'*], to avert. See at 13:22, p.774, n. 3).

4. i. e., with good deeds and good behaviour. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 27:89, p. 1229, n. 1.

5. i. e., the bad deeds and bad behaviour. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 27:89, p. 1229, n. 4.

6. رزقنا ***rajaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 2:172, p. 81, n.2.

7. i. e., in *zakâh* and *sadaqah.* ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa,* form IV of *nafaqa* [*nafaq*], to be used up. See at 22:35, p. 1058, n. 6).

8. سمعوا ***sami'û*** = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 25:12, p. 1141, n. 4).

9. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 25:72, p. 1159, n. 11.

10. أعرضوا ***'a'raḍû*** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See *mu'riḍûn* at 24:48, p. 1126, n. 7).

11. نبتغي ***nabtaghî*** = we seek, desire, wish (v. i. pl. impfct. from *ibtaghâ,* form VIII of *baghâ* [*bughâ'*], to seek, desire. See *yabtaghûna* at 24:33, p. 1118, n. 11).

12. جاهلين ***jâhilîn*** (accusative/genitive of *jâhilûn,* sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:33, p. 734, n. 6).

وَهُوَ أَعْلَمُ	and He is best aware of
بِٱلْمُهْتَدِينَ ﴿٥٦﴾	the receipients of guidance.[1]
وَقَالُوٓا۟	57. And they say:
إِن نَّتَّبِعِ ٱلْهُدَىٰ	"If we follow[2] the guidance
مَّعَكَ	with you
نُتَخَطَّفْ	we shall be carried away[3]
مِنْ أَرْضِنَآ	from our land."
أَوَلَمْ نُمَكِّن	Have We not established[4]
لَّهُمْ حَرَمًا ءَامِنًا	for them a safe sanctuary[5]
يُجْبَىٰٓ إِلَيْهِ	to which are gathered[6]
ثَمَرَٰتُ كُلِّ شَىْءٍ	the fruits[7] of everything
رِّزْقًا مِّن لَّدُنَّا	as provision from Us?
وَلَٰكِنَّ أَكْثَرَهُمْ	But most of them
لَا يَعْلَمُونَ ﴿٥٧﴾	do not know.
وَكَمْ أَهْلَكْنَا	58. And how many We
مِن قَرْيَةٍۭ	destroyed[8] of a habitation
بَطِرَتْ	that was ungrateful[9] of
مَعِيشَتَهَا	their means of livelihood.
فَتِلْكَ مَسَٰكِنُهُمْ	So those are their habitats
لَمْ تُسْكَن	that have not been inhabited
مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا	after them except a little;

1. مهتدين ***muhtadîn*** (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 16:125, p. 871, n. 2).

2. نتبع ***nattabi'***(*u*)= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *at* 26:40, p. 1169, n. 11).

3. The Makkan unbelievers feared that if they accepted Islam and renounced the worship of idols the other Arabs would rise against them and oust them from their guardianship of the Ka'ba and the idold in and around it. نتخطف ***nutakhaṭṭaf*** (*u*) = we are carried away, swept away (v. i. pl. impfct. passive from *takhaṭṭafa*, form V of *khaṭafa/ khaṭifa* [*khaṭf*], to snatch, to seize. The final letter is voelless because the verb is conclusion of a conditional clause. See *yatakhaṭṭafu* at 8:25, p. 555, n.9).

4. نمكن ***numakkin***(*u*) = we put in a position, establish firmly, strengthen (v. i. pl. impfct. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:6, p. 393, n. 6).

5. i. e., the Ka'ba and Makka. حرم ***ḥaram*** (s.; pl. *'aḥrâm*) = forbidden, sacred, rendered inviolable, sanctuary, sacred precinct.

6. يجبى ***yujbâ*** = he ir it is collected, accumulated, brought together, compiled, amassed, gathered, piled up (v. iii. m. s. impfct. passive from *jabâ* [*jabw/jibâyah*], to collect, gather. See *ijtabaynâ* at 19:58, p. 965, n. 7).

7. The allusion is to Makka's position as the centre of a wide network of international trade. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 16:67, p. 848, n. 5).

8. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 26:208, p. 1198, n. 1).

9. بطرت ***baṭirat*** = she took lightly, dealt ungratefully/wantonly (v. iii. f. s. past from *baṭira* [*baṭar*], to be wanton, reckless).

أَفَمَن 61. Is then the one whom
وَعَدْنَٰهُ We have promised[1]
وَعْدًا حَسَنًا a good promise[2]
فَهُوَ لَٰقِيهِ and he will receive[3] it,
كَمَن like the one whom We
مَّتَّعْنَٰهُ have granted to enjoy[4] the
مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا pleasure of the worldly life
ثُمَّ هُوَ and then he will be
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection
مِنَ ٱلْمُحْضَرِينَ ﴿٦١﴾ of those brought along?[5]

وَيَوْمَ 62. And the day
يُنَادِيهِمْ He will summon[6] them
فَيَقُولُ أَيْنَ and say: "Where are those
شُرَكَآءِىَ ٱلَّذِينَ partners[7] of Mine whom
كُنتُمْ تَزْعُمُونَ you used to maintain?[8]
﴿٦٢﴾

قَالَ ٱلَّذِينَ 63. There will say those
حَقَّ عَلَيْهِمُ on whom will be due[9]
ٱلْقَوْلُ رَبَّنَا the sentence:[10] "Our Lord,
هَٰٓؤُلَآءِ ٱلَّذِينَ these are those whom
أَغْوَيْنَآ we had led astray[11]—
أَغْوَيْنَٰهُمْ we had led them astray

1. وعدنا ***wa'adnâ*** = we promised, gave the word, threatened (v. i. pl. past from *wa'ada* [*wa'd*], to make a promise. See *wu'idnâ* at 27:68, p. 1223, n. 7).

2. i. e., the promise of paradise.

3. لاق ***lâqin*** = one who meets, comes across, receives (act. participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See *mulâqû* at 11:29, p. 688, n. 6).

4. متعنا ***matta'nâ*** = we made (someone) enjoy,, granted enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 26:205, p.1197, n. 6).

5. i. e., for trial. محضرون ***muḥḍarîn*** (pl.; acc./gen. of *muḥḍarûn*; s. *muḥḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥḍar* at 3:30, p. 167, n. 3).

6. ينادى ***yunâdî*** = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 3:193, p. 232, n. 2).

7. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 16:27, p. 835, n. 5.

8. تزعمون ***taz'umûna*** = you (all) claim, maintain, presume, give out (v. ii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend. See at 6:22, p. 399, n. 9)..

9. i. e., the leaders of unbelief and polytheism. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *ḥaqq*. See at 22:18, p. 1051, n. 10).
10. i. e., the sentence of punishment.

11. أغوينا ***'aghwaynâ*** = we led astray, misled, lured (v. i. pl. past from *'aghwâ* , form IV of *ghawâ* [*ghayy /ghawâyah*], to go astray. See *'aghwayta* at 15:39, p. 815, n. 6).

كَمَا غَوَيْنَا as we had gone astray.[1]
تَبَرَّأْنَا We plead our innocence[2]
إِلَيْكَ مَا كَانُوا إِيَّانَا to You. It is not us they
يَعْبُدُونَ ﴿٦٣﴾ had been worshipping.

وَقِيلَ ادْعُوا 64. And it will be said:"Call
شُرَكَاءَكُمْ on[3] the partners of yours."[4]
فَدَعَوْهُمْ So they will call them;
فَلَمْ يَسْتَجِيبُوا but they will not respond[5]
لَهُمْ to them
وَرَأَوُا and they will see
الْعَذَابَ the punishment.
لَوْ أَنَّهُمْ Had it been that they
كَانُوا يَهْتَدُونَ ﴿٦٤﴾ used to receive guidance![6]

وَيَوْمَ يُنَادِيهِمْ 65. And the day He will call[7]
فَيَقُولُ مَاذَا أَجَبْتُمُ them and say: "What reply
الْمُرْسَلِينَ ﴿٦٥﴾ you gave[8] to the Messengers?"

فَعَمِيَتْ عَلَيْهِمُ 66. So blind[9] to them will be
الْأَنْبَاءُ يَوْمَئِذٍ the intelligence[10] that day
فَهُمْ and they
لَا يَتَسَاءَلُونَ will not ask one another.[11]
﴿٦٦﴾

1. غوينا ***ghawaynâ*** = we went astray, (v. i. pl. past from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *ghawâ* at 20:121, p. 1006, n. 12).

2. تبرأنا ***tabarra'nâ*** = we pleaded innocence, absolved ourselves, cleared ourselves, rid ourselves, disowned, disavowed (v. i. pl. past in form *tabarra'a*, form V of *bari'a* [*barâ'ah*], to be clear, free. See *tabarra'a* at 9:113, p. 627, n. 12).

3. ادعوا ***ud'û*** = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 17:56, p. 890, n. 6).

4. i. e., the partners they used to ascribe to Allah.

5. يستجيبوا ***yastajîbû(na)*** = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 28:50. p. 1249, n. 9).

6. يهتدون ***yahtadûna*** = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 27:24, p. 1209, n. 13).

7. ينادى ***yunâdî*** = he calls, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:62, p. 1254, n. 6).

8. أجبتم ***'ajabtum*** = you (all) responded , gave reply, replied, answered (v. ii. m. pl. past from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *'ujibtum* at 5:109, p. 384, n. 8).

9. عميت ***'amiyat*** = she or it became blind, lost sight (v. iii. f. s. past from *'amiya* [*'aman*], to be blind. See *ta'mâ* at 22:46, p. 1062, n. 10).

10. i. e., they will have no plea and excuse (see Al-Ṭabarî, *Tafsîr*, XX, 98-99) انباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 26:6, p. 1163, n. 9.

11. i. e., they will not ask one another about what reply to give. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 23:101, p. 1099, n. 13).

فَأَمَّا مَن تَابَ 67. But as to he that repents[1]
وَءَامَنَ وَعَمِلَ صَٰلِحًا and believes and acts rightly,[2]
فَعَسَىٰٓ أَن يَكُونَ it may be that he will be
مِنَ ٱلْمُفْلِحِينَ of those successful.[3]
(٦٧)

وَرَبُّكَ 68. And your Lord
يَخْلُقُ مَا يَشَآءُ creates whatever He will
وَيَخْتَارُ ۗ and choses.[4]
مَا كَانَ لَهُمُ It is not for them
ٱلْخِيَرَةُ ۚ the making of choice.[5]
سُبْحَٰنَ ٱللَّهِ Sacrosanct[6] is Allah;
وَتَعَٰلَىٰ and All-Exalted[7] is He
عَمَّا يُشْرِكُونَ above what they associate.[8]
(٦٨)

وَرَبُّكَ يَعْلَمُ 69. And your Lord knows
مَا تُكِنُّ صُدُورُهُمْ what their hearts conceal[9]
وَمَا يُعْلِنُونَ (٦٩) and what they disclose.[10]

وَهُوَ ٱللَّهُ 70. And He is Allah;
لَآ إِلَٰهَ إِلَّا هُوَ ۖ there is no deity except He.
لَهُ ٱلْحَمْدُ His is all the praise
فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ in the first[11] and the hereafter;
وَلَهُ ٱلْحُكْمُ and His is the decision[12]

1. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 25:70, p. 1159, n. 4).

2. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 27:19, p. 1208, n. 4).

3. مفلحين ***mufliḥîn*** (pl.; acc./gen. of *mufliḥûn*; s. *mufliḥ*) = successful ones, those who attain Allah's pleasure and reward (act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 24:51, p. 1127, n. 10).

4. i. e., for special favour like the selection as Prophet and Messenger. يختار ***yakhtâru*** = he choses, selects, elects, picks (v. iii. m. s. impfct. from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

5. خيرة ***khiyarah*** = choice, option, picking.

6. سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 27:8, p. 1204, n. 8.

7. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 27:63, p. 1222, n. 2).

8. i. e., with Allah as gods. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 27:63, p. 1222, n. 3).

9. تكن ***tukinnu*** = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunûn*], to conceal, cover. See at 27:74, p. 1224, n. 9).

10. تعلنون ***tu'linûna*** = you (all) declare, disclose, (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 27:25, p. 1210, n. 4).

11. i. e., in this world.

12. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:14, p. 1235, n. 9.

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ﴿٦٧﴾

67. But as to he that repents[1] and believes and acts rightly,[2] it may be that he will be of those successful.[3]

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

68. And your Lord creates whatever He will and choses.[4] It is not for them the making of choice.[5] Sacrosanct[6] is Allah; and All-Exalted[7] is He above what they associate.[8]

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾

69. And your Lord knows what their hearts conceal[9] and what they disclose.[10]

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْءَاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ

70. And He is Allah; there is no deity except He. His is all the praise in the first[11] and the hereafter; and His is the decision[12]

1. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 25:70, p. 1159, n. 4).

2. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 27:19, p. 1208, n. 4).

3. مفلحين ***mufliḥîn*** (pl.; acc./gen. of *mufliḥûn*; s. *mufliḥ*) = successful ones, those who attain Allah's pleasure and reward (act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 24:51, p. 1127, n. 10).

4. i. e., for special favour like the selection as Prophet and Messenger. يختار ***yakhtâru*** = he choses, selects, elects, picks (v. iii. m. s. impfct. from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

5. خيرة ***khiyarah*** = choice, option, picking.

6. سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 27:8, p. 1204, n. 8.

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9. تكن ***tukinnu*** = she or it conceals, covers, cloaks (v. iii. f. s. impfct. from *'akanna*, form IV of *kanna* [*kunûn*], to conceal, cover. See at 27:74, p. 1224, n. 9).

10. تعلنون ***tu'linûna*** = you (all) declare, disclose, (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 27:25, p. 1210, n. 4).

11. i. e., in this world.

12. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:14, p. 1235, n. 9.

وَإِلَيْهِ and to Him
تُرْجَعُونَ ﴿٧٠﴾ you shall all be returned.[1]

قُلْ أَرَءَيْتُمْ إِن 71. Say: "Do you see[2] if
جَعَلَ ٱللَّهُ عَلَيْكُمُ Allah sets[3] over you
ٱلَّيْلَ سَرْمَدًا the night interminably[4]
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ till the Day of Resurection,
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ who is the god other than Allah
يَأْتِيكُم بِضِيَآءٍ that can bring you light?[5]
أَفَلَا تَسْمَعُونَ Will you not then hearken?"[6]
﴿٧١﴾

قُلْ أَرَءَيْتُمْ إِن 72. Say: "Do you see, if
جَعَلَ ٱللَّهُ عَلَيْكُمُ Allah sets over you
ٱلنَّهَارَ سَرْمَدًا the day interminably
إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ till the Day of Resurrection,
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ who is the god other than Allah
يَأْتِيكُم بِلَيْلٍ that can bring you night
تَسْكُنُونَ فِيهِ that you rest[7] therein?
أَفَلَا تُبْصِرُونَ Will you not then realize?"[8]
﴿٧٢﴾

وَمِن رَّحْمَتِهِۦ 73. And it is of His mercy[9]
جَعَلَ لَكُمُ that He has set for you
ٱلَّيْلَ وَٱلنَّهَارَ the night and the day

1. i. e., for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return). See at 23:115, p. 1103, n. 4).

2. رءيتم ***ra'aytum*** = you saw, realized (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 26:75, p. 1176, n. 4).

3. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 25: 61, p. 1156, n. 7).

4. The night and the day are set by Allah. They do not happen automatically or just by "nature". The earth's rotation and its tilt are in accordance with Allah's plan and setting. سرمد ***sarmad*** = endless duration, eternity, perpetual, interminable, without interruption.

5. ضياء ***ḍiyâ'*** = incandescent light, incandescence, glow, light. See at 21:48, p. 1026, n. 2.

6. تسمعون ***tasma'ûna*** = you (all) hear, listen, pay attention, hearken (v. ii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 26:25, p. 1167, n. 4).

7. تسكنون ***taskunûna*** = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. See *taskunû* at 10:67, p. 661, n. 7.

8. تبصرون ***tubṣirûna*** = you see, see through, understand, observe, realize (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 27:54, p. 1218, n. 8).

9. Allah has set the night and the day out of mercy for His creatures and for their benefit.

لِتَسْكُنُوا۟ فِيهِ that you may rest therein
وَلِتَبْتَغُوا۟ and that you may seek[1]
مِن فَضْلِهِۦ of His grace[2] and that
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ you may express gratitude.[3]

وَيَوْمَ 74. And the day
يُنَادِيهِمْ He will call out[4] to them
فَيَقُولُ أَيْنَ and say: "Where are
شُرَكَآءِىَ ٱلَّذِينَ those partners[5] of mine that
كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ you used to maintain?"[6]

وَنَزَعْنَا 75. And We shall take off[7]
مِن كُلِّ أُمَّةٍ from every community[8]
شَهِيدًا فَقُلْنَا a witness[9] and say:
هَاتُوا۟ بُرْهَٰنَكُمْ "Bring your evidence."[10]
فَعَلِمُوٓا۟ أَنَّ Then they will know that
ٱلْحَقَّ لِلَّهِ the truth belongs to Allah.
وَضَلَّ عَنْهُم And lost[11] to them will be
مَّا كَانُوا۟ all that they used to
يَفْتَرُونَ ﴿٧٥﴾ invent falsely.[12]

Section (*Rukû'*) 8

إِنَّ قَٰرُونَ كَانَ ۞76. Verily Qârûn was

1. تبتغوا ***tabtaghû*[*na*]** = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 24:33, p. 1119, n. 8).
2. i. e., means of livelihood. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:73, p. 1224, n. 7.
3. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr*/*shukrân*], to thank, express gratitude. See at 23: 78, p. 1094, n. 11).
4. ينادى ***yunâdî*** = he calls, calls out, summons, announces (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:65, p. 1255, n. 7).
5. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 28:62, p. 1254, n. 7.
6. تزعمون ***taz'umûna*** = you (all) claim, maintain, presume, give out (v. ii. m. pl. impfct. from *za'ama* [*za'm*], to claim, to pretend. See at 28:62, p. 1254, n. 8).
7. نزعنا ***naza'nâ*** = we took off, divested, removed, effaced, eliminated (v. i. pl. past from *nazâ'a* [*naz'*], to remove, to take away. See at 15:47, p. 817, n. 1).
8. أمة ***'ummah*** (pl. امم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 28:23, p. 1239, n. 5.
9. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spec ator, witness, martyr, (act. participle in the sca e of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 22:78, p 1074, n. 2).
10. برهان ***burhân*** (s.; pl. *barâhîn*) = proof, evidence. See at 27:64, p. 1222, n. 9.
11. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl*/*ḍalâlah*, to loose one's way. See at 27:192, p. 1230, n.3).
12. يفترون ***yaftarûna*** = they fabricate, make up, impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 16:116, p. 868, n. 2).

وَكُنَّا نَحْنُ and it is We Who have been
ٱلْوَٰرِثِينَ ﴿٥٨﴾ the inheritors.[1]

وَمَا كَانَ رَبُّكَ 59. Nor is your Lord
مُهْلِكَ ٱلْقُرَىٰ to destroy[2] the habitations[3]
حَتَّىٰ يَبْعَثَ until He sends out[4]
فِىٓ أُمِّهَا in their metropolis
رَسُولًا يَتْلُوا۟ a Messenger reciting[5]
عَلَيْهِمْ ءَايَٰتِنَا ۚ unto them Our signs;[6]
وَمَا كُنَّا nor are We
مُهْلِكِى ٱلْقُرَىٰٓ to destroy the habitations
إِلَّا وَأَهْلُهَا except as their inhabitatnts[7]
ظَٰلِمُونَ ﴿٥٩﴾ are transgressors.[8]

وَمَآ 60. And whatever
أُوتِيتُم مِّن شَىْءٍ you are given of anything
فَمَتَٰعُ it is a chattel[9] of
ٱلْحَيَوٰةِ ٱلدُّنْيَا the worldly life
وَزِينَتُهَا ۚ and its adornment;[10]
وَمَا عِندَ ٱللَّهِ but what is with Allah
خَيْرٌ وَأَبْقَىٰٓ is the best and everlasting.[11]
أَفَلَا Will you not then
تَعْقِلُونَ ﴿٦٠﴾ understand?[12]

1. وارثين ***wârithîn*** (pl.; acc./gen. of *wârithûn*; s. *wârith*) = inheritors, heirs (act. participle from *waritha* [*wirth/ 'irth/ 'irthah/ wirâthah /rithah/ turâth*], to inherit. See at 28:5, p. 1232, n. 10).

2. مهلك ***muhlik*** (s.; pl. *muhlikûn*) = one who destroys/ annihilates (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 7:164, p. 529, n. 8).

3. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 18:59, p. 934, n. 1.

4. يبعث ***yab'atha***(*u*) = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb. See at 17:79, p. 899, n. 4).

5. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 11:17, p. 683, n. 8).

6. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 27:93, p. 1230, n. 6.

7. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 26:169, p. 1191, n. 8.

8. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 24:50, p. 1127, n. 5).

9. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 24:29, p. 1116, n. 1.

10. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 24:60, p. 1132, n. 7.

11. أبقى ***'abqâ*** = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 20:131, p. 1010, n. 3).

12. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 26:28, p. 1167, n. 12).

مِن قَوْمِ مُوسَىٰ	of the people of Mûsâ but
فَبَغَىٰ عَلَيْهِمْ ۖ	he wronged against[1] them.
وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ	And We gave him of treasures[2]
مَآ إِنَّ مَفَاتِحَهُۥ	such as the keys[3] thereof
لَتَنُوٓأُ بِٱلْعُصْبَةِ	weighed heavily[4] on a band
أُو۟لِى ٱلْقُوَّةِ	of men[5] having strength.
إِذْ قَالَ لَهُۥ قَوْمُهُۥ	When his people said to him:
لَا تَفْرَحْ ۖ	"Do not rejoice;[6]
إِنَّ ٱللَّهَ لَا يُحِبُّ	verily Allah does not like
ٱلْفَرِحِينَ ﴿٧٦﴾	the exultant."[7]
وَٱبْتَغِ فِيمَآ	77. "And seek[8] with what
ءَاتَىٰكَ ٱللَّهُ	Allah has given you
ٱلدَّارَ ٱلْءَاخِرَةَ ۖ	the abode of the hereafter;
وَلَا تَنسَ نَصِيبَكَ	but forget not[9] your share[10]
مِنَ ٱلدُّنْيَا ۖ	of this worldly life;
وَأَحْسِن كَمَآ	and be generous[11] as Allah
أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ	has been generous to you;
وَلَا تَبْغِ ٱلْفَسَادَ	and do not seek[12] mischief[13]
فِى ٱلْأَرْضِ ۖ	in the land.
إِنَّ ٱللَّهَ لَا يُحِبُّ	Verily Allah does not like
ٱلْمُفْسِدِينَ ﴿٧٧﴾	the mischief-makers."[14]

1. بغى ***baghâ*** = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See *bughiya* at 22:60, p. 1067, n. 3.
2. كنوز ***kunûz*** (pl.; s. *kanz*) = treasures. See at 26:58, p. 1173, n. 5.
3. مفاتح *mafâtiḥ* (pl.; s. *miftâḥ*) = keys. See at 24:61, p. 1133, n. 8.
4. تنوأ ***tanû'u*** = she or it weighs heavily, falls down, collapses (v. iii. f. s. impfct. from *nâ'a* [*naw'*], to fall down, to sink down).
5. عصبة ***'uṣbah*** (s.; pl. عصب *'uṣab*) = group, troop, union, band of men. See at 24:11, p. 1109, n. 1.
6. لا تفرح ***lâ tafraḥ*** = do not rejoice/ be elated with joy/ be glad/ be delighted/ exult (v. ii. m. s. imperative {prohibition} from *fariḥa* [*faraḥ*], to be glad. See *fariḥû* at 13:26, p. 775, n. 7).
7. فرحين ***farihîn*** (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted, exultant. See at 3:169, p. 222, n. 9.
8. ابتغ ***ibtagh*** = you seek, desire, aspire after, strive for (v. ii. m. s. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 17:110, p. 909, n. 7).
9. لا تنس ***lâ tansa*** = do not forget (v. ii. m. s. imperative {prohibition} from *nasiya* [*nasy/ nisyân*], to forget. See at 18:57, p. 933, n. 2).
10. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 16:56, p. 845, n. 6.
11. أحسن ***'aḥsin*** = be generous, do good (v. ii. m. s. imperative from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 28:14, p. 1235, n. 11).
12. لا تبغ ***lâ tabghi*** = do not seek, desire, aspire after strive for (v. ii. m. s. imperative {prohibition} from *baghâ* . See n. 8 above).
13. فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity, See at 11:116, p. 719, n. 5.
14. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 28:4, p. 1232, n. 6).

قَالَ	78. He said:
إِنَّمَآ أُوتِيتُهُۥ	"I have but been given[1] it
عَلَىٰ عِلْمٍ عِندِىٓ	for knowledge I have."
أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ	Did he not know that Allah
قَدْ أَهْلَكَ مِن قَبْلِهِۦ	had destroyed[2] before him
مِنَ ٱلْقُرُونِ	of generations[3]
مَنْ هُوَ أَشَدُّ	such as were stronger[4]
مِنْهُ قُوَّةً	than him in might
وَأَكْثَرُ جَمْعًا ۚ	and more in amassment?[5]
وَلَا يُسْـَٔلُ	Nor will there be questioned[6]
عَن ذُنُوبِهِمُ	about their sins[7]
ٱلْمُجْرِمُونَ ﴿٧٨﴾	the sinful.[8]
فَخَرَجَ	79. So he went out[9] to
عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ	his people in his grandeur.[10]
قَالَ ٱلَّذِينَ	There said those who
يُرِيدُونَ	desired[11]
ٱلْحَيَوٰةَ ٱلدُّنْيَا	the worldly life:
يَٰلَيْتَ لَنَا	"Would that we had the like[12]
مِثْلَ مَآ أُوتِىَ قَٰرُونُ	of what was given to Qârûn.
إِنَّهُۥ لَذُو	Verily he is the owner of
حَظٍّ عَظِيمٍ ﴿٧٩﴾	a great fortune!"[13]
وَقَالَ ٱلَّذِينَ	80. And there said those who

1. أوتيت *'ûutîtu* = I was given, granted (v. i. s. past passive from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tah*], to come, to bring. See *'âtîta* at 20:36, p. 982, n. 6).

2. أهلك *'ahlaka* = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 28:43, p. 1247, n. 1).

3. قرون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 28:43, p. 1247, n. 2.

4. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer /severest, fiercer/ fiercest, harder/hardest, sterner/sternest/ tougher/toughest, more/most obstinate (elative of *shadîd*). See at 20:127, p. 1008, n. 6.

5. i. e., of wealth and resources. جمع *jam'* = amassment, accumulation, gathering, collection, aggregation. See at 18:99, p. 946, n. 6.

6. For Allah knows all that His creatures do; and the sinful will be punished when it becomes due on them. يسأل *yus'alu* = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 21:23, p. 1018, n. 4).

7. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 25:58, p. 1155, n. 10.

8. مجرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 26:99, p. 1180, n. 2).

9. خرج *kharaja* = he came out, went out, left, emerged, set out (v. iii. m. s. past from *khurûj*, to go out. See at 19:11, p. 953, n. 1).

10. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 28:60, p. 1253, n. 10.

11. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 18:28, p. 921, n. 6).

12. مثل *mithl* (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 18:109, p. 949, n. 1.

13. حظ *ḥaẓẓ* (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing, fortune. See at 5:13, p.335, n.5.

أُوتُوا۟ ٱلْعِلْمَ were given knowledge;
وَيْلَكُمْ "Woe to you,
ثَوَابُ ٱللَّهِ خَيْرٌ Allah's reward[1] is the best[2]
لِّمَنْ ءَامَنَ for such as believe
وَعَمِلَ صَٰلِحًا and act rightly;[3]
وَلَا يُلَقَّىٰهَآ and none shall be granted[4] it
إِلَّا ٱلصَّٰبِرُونَ but the persevering ones."[5]
﴿٨٠﴾

فَخَسَفْنَا بِهِۦ 81. So We sunk[6] with him
وَبِدَارِهِ ٱلْأَرْضَ and his dwelling the ground,
فَمَا كَانَ لَهُۥ and he had not
مِن فِئَةٍ يَنصُرُونَهُۥ any group[7] helping[8] him
مِن دُونِ ٱللَّهِ as against Allah,[9]
وَمَا كَانَ مِنَ nor was he of
ٱلْمُنتَصِرِينَ those helping themselves.[10]
﴿٨١﴾

وَأَصْبَحَ ٱلَّذِينَ 82.And there happened those
تَمَنَّوْا۟ مَكَانَهُۥ who had yearned for[11] his place
بِٱلْأَمْسِ يَقُولُونَ the previous day to say:
وَيْكَأَنَّ ٱللَّهَ "Ah, Allah indeed
يَبْسُطُ ٱلرِّزْقَ unfolds[12] the provision
لِمَن يَشَآءُ for whomsoever He will
مِنْ عِبَادِهِۦ of His servants
وَيَقْدِرُ and measures out.[13]

1. ثواب ***thawâb*** = reward, recompense, requital. See at 19:76, p. 970, n. 17.
2. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 27:59, p. 1220, n. 1.
3. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 28:67, p. 1256, n. 2).
4. يلقى ***yulaqqâ*** = he is made to receive, granted, awarded (v. iii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân*], to meet. See *tulaqqâ* at 27:6, p. 1203, n. 8).
5. صابر ***ṣâbirûn*** (pl.; s. *ṣâbir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See at 8:165, p. 571, n. 1).
6. خسفنا ***khasafnâ*** = we sunk, caused to sink, eclipsed (v. i. pl. past from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See *yakhsifa* at 16:45, p. 842, n. 10).
7. i. e., of those whose help and support he boasted and expected. فئة ***fi'ah*** (pl. *fi'ât*) = party, group, band, class. See at 18:43, p. 927, n. 1.
8. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 26:93, p. 1179, n. 2).
9. i. e., against Allah's judgement and punishment.
10. منتصرين ***muntaṣirîn*** (pl.; acc./ gen. of *muntaṣirûn*;s. *muntaṣir*) = victorious, triumphant, those who help themselves (act. participle from *intaṣara*, form VIII of *naṣara*. See n. 8 above).
11. تمنوا ***tamannaw*** = they hankered after, yearned, aspired for (v. iii. m. pl. past from *tamannâ*, form V of *manâ* [*منى many*], to put to test, to try. See *tamannâ* at 22:52,p. 1064, n. 1).
12. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See 13:26, p. 775, n. 5).
13.i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 16:75, p. 851, n. 6).

لَوْلَآ أَن	Had it not been that
مَّنَّ ٱللَّهُ عَلَيْنَا	Allah bestowed favour[1] on us
لَخَسَفَ بِنَا	He would have sunk[2] us.
وَيْكَأَنَّهُۥ لَا يُفْلِحُ	Ah indeed, there succeed[3] not
ٱلْكَٰفِرُونَ ﴿٨٢﴾	the unbelievers."

Section (*Rukû'*) 9

تِلْكَ	83. That is
ٱلدَّارُ ٱلْءَاخِرَةُ	the abode[4] of the hereafter
نَجْعَلُهَا	which We shall assign[5]
لِلَّذِينَ لَا يُرِيدُونَ	to those who do not intend[6]
عُلُوًّا فِى ٱلْأَرْضِ	arrogance[7] in the land
وَلَا فَسَادًا	nor mischief-making.[8]
وَٱلْعَٰقِبَةُ	And the ultimate outcome[9]
لِلْمُتَّقِينَ ﴿٨٣﴾	will be for the righteous.[10]
مَن جَآءَ	84. Whoever comes up
بِٱلْحَسَنَةِ	with the good thing[11]
فَلَهُۥ خَيْرٌ مِّنْهَا	he shall have better than that;
وَمَن جَآءَ	and whoever comes up
بِٱلسَّيِّئَةِ	with the bad thing,[12]
فَلَا يُجْزَى	then rquited will not be
ٱلَّذِينَ عَمِلُوا	those who do
ٱلسَّيِّـَٔاتِ	the bad deeds

1. من ***manna*** = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See *tamunnu* at 26:22, p. 1166, n. 11.
2. خسف ***khasafa*** = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khasf*/*khusûf*, to sink, to be eclipsed. See *khasafnâ* at 28:81, p. 1261, n. 6).
3. يفلح ***yufliḥu*** = he succeeds, prospers (v. iii. m. s. impfct. from *'aflaha*, form IV of *falaḥa* [*falḥ*], to split. See at 28:37, p. 1245, n. 6).
4. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 28:37, p. 1245, n. 5.
5. نجعل ***naj'alu*** = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See at 28:35, p. 1244, n. 9).
6. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 28:79, p. 1260, n. 11).
7. i. e., to be arrogant and defiant. علو ***'ulûw*** = height, altitude, elevation, sublimity, highness, arrogance. See at 27:14, p. 1206, n. 6.
8. فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity, See at 28:77, p. 1259, n. 13.
9. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:40, p. 1246, n. 8.
10. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy*/ *wiqâyah*], to guard, to protect. See at 26:90, p. 1178, n. 9).
11. i. e., with good deeds acceptable to Allah. حسنة ***ḥasanah*** (s.; pl. حسنات *ḥasanât*) = good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:54, p. 1251, n. 4.
12. i. e., the bad deeds and sins. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.

إِلَّا مَا كَانُوا يَعْمَلُونَ except for what they use to do.

إِنَّ الَّذِي 85. Verily He Who

فَرَضَ عَلَيْكَ has made incumbent[1] on you

الْقُرْآنَ the Qur'ân

لَرَادُّكَ shall return[2] you

إِلَىٰ مَعَادٍ to home.[3]

قُل رَّبِّي أَعْلَمُ Say: "My Lord knows best[4]

مَن جَاءَ the one who has come

بِالْهُدَىٰ with the guidance

وَمَنْ هُوَ and the one who is

فِي ضَلَالٍ مُّبِينٍ in an error quite manifest.[5]

وَمَا كُنتَ 86. And you were not wont

تَرْجُوا to expect[6]

أَن يُلْقَىٰ that there would be cast[7]

إِلَيْكَ الْكِتَابُ unto you the Book,[8]

إِلَّا رَحْمَةً but as a mercy[9]

مِّن رَّبِّكَ from your Lord.

فَلَا تَكُونَنَّ ظَهِيرًا So never be a helper[10]

لِّلْكَافِرِينَ of the unbelievers.

وَلَا يَصُدُّنَّكَ 87. And let them not turn[11] you

1. i. e., sent down and made incumbent on you the preaching of the Qur'ân and acting up to its injunctions. فرض ***faraḍa*** = he made incumbent, determined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *fard*. See at 2:197, p. 95, n. 8).

2. راد ***râadd*** = he who returns, gives back (act. participle from *radda* [*radd*], to send back. See *râddî* at 16:71, p. 850, n. 1.

3. This *'âyah* was revealed at the time of the Prophet's migration to Madina and it is an assurance by Allah that He will make him return to it victoriously. معاد ***ma'âd*** = place/time of return, home (noun of place/time from *'âda* [[*'awd/'awdah*], to return. See *yu'îdu* at 27:64, p. 1222, n. 6).

4. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 28:37, p. 1245, n. 2).

5. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 26:97, p. 1179, n. 9.

6. ترجو ***tarjû*** = you expect, hope for, look forward (v. ii. m. s. impfct. from *rajâ* [*rajâ'*], to hope. See at 17:28, p. 882, n. 2).

7. يلقى ***yulqâ*** = he or it is thrown, cast, flung (v. iii. m. s. impfct. passive from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See at 25:8, p. 1140, n. 1).

8. This *'âyah* is a clear evidence that the Prophet, peace and blessings of Allah be on him, did not entertain any ambition nor made any preparation for becoming a Prophet.

9. i. e., he was made a Prophet and given the Qur'ân only as mercy from Allah.

10. ظهير ***ẓahîr*** = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 28:17, p.1237, n. 2).

11. لا يصدن ***lâ yaṣuddanna*** = they must not bar, prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. emphatic negative from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 20:16, p. 794, n. 6).

عَنْ ءَايَٰتِ ٱللَّهِ	away from the signs of Allah
بَعْدَ إِذْ	after that they have been
أُنزِلَتْ إِلَيْكَ	sent down[1] to you.
وَٱدْعُ إِلَىٰ رَبِّكَ	And call[2] to your Lord;
وَلَا تَكُونَنَّ	and never be
مِنَ ٱلْمُشْرِكِينَ ﴿٨٧﴾	of the polytheists.[3]
وَلَا تَدْعُ مَعَ	88. And invoke not along
ٱللَّهِ إِلَٰهًا ءَاخَرَ	with Allah another god.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no deity except He.
كُلُّ شَىْءٍ هَالِكٌ	Everything shall perish[4]
إِلَّا وَجْهَهُۥ	except His Countenance.[5]
لَهُ ٱلْحُكْمُ	His is the decision[6]
وَإِلَيْهِ	and to Him
تُرْجَعُونَ ﴿٨٨﴾	you shall all be returned.[7]

1. This clause clearly means that *'âyahs* (signs) are the texts of the Qur'ân. أنزلت ***'unzilat*** = she or it was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 9:127, p. 633, n. 8).

2. i. e., call to the worship of Allah Alone. ادع ***ud'u*** = you call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 7:134, p. 514, n. 4).

3. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 16:120, p. 869, n. 4).

4. هالك ***hâlik*** (s.; pl. *hâlikûn*) = one who perishes, dies, is dead (act. participle from *halaka* [*halk/ hulk/halâk/ tahlukah*], to perish, to die. See *hâlikîn* at 12:85, p. 754, n. 1).

5. i. e. Allah Alone shall never die. Countenance (*wajh*) is used here figuratively to denote His Self (*dhât*). وجه ***wajh*** (s.; pl. *wujûh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 10:104, p. 644, n. 6.

6. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:70, p. 1256, n. 12.

7. i. e., for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:70, p. 1257, n. 1).

29. *SÛRAT AL-'ANKABÛT* (The Spider)

Makkan: 69 *'âyahs*

This is the fourth of the series of mid-Makkan period *sûrahs* starting with *sûrah* 26. Like the other three *sûrahs* it also deals with the themes of *tawḥîd* (monotheism), *risâlah* (messengership of Prophet Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. Like the other *sûrahs*, it also refers to the missions and efforts of the previous Prophets like Nûḥ, Ibrâhîm, Lût and Shu'ayb, peace be on them, to bring their respective peoples to the acceptance of the truth. The main emphasis of the *sûrah* is that all the previous Prophets brought the same message of monotheism and complete submission to Allah (Islam) and that belief (*'îmân*) entailed the undergoing of tests and trials, especially in an environment of unbelief and polytheism. All the previous Prophets and their followers, the believers, had to undergo such tests and trials and to suffer opposition, enmity, oppression and presecution for the sake of the faith. Such was also the case with Prophet Muḥammad, peace and blessings of Allah be on him, and his followers, especially during the Makkan period. Belief is not thus just a matter of assertion but very much actual conduct and practice. "Do men think that they will be left alone for they say 'we believe' and they will not be put to test?" (*'âyah* 2).

In this context reference is made also to the conduct of such opponents and rejecters of the truth as the 'Âd and the Thamûd peoples, Qârûn, Hâman and others and how they were dealt with by Allah. It is then emphasized (*'âyahs* 47-49) that the Qur'ân which the Prophet Muḥammad, peace and blessings of Allah be on him, gave out was sent down by Allah, for he did not know reading and writing and, therefore, was not capable of composing the Qur'ân.

The *sûrah* is named *al-'ankabût* (the spider) with reference to the comparison made in its *'âyah* 41 that the polythesists' taking of the imaginary gods and goddesses for worship and invocation is as futile and frail as the spider's taking its house, which is the frailest of structures, for protection and support.

سُورَةُ العَنكَبُوتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ① 1. *Alif-Lâm-Mim.*[1]

أَحَسِبَ ٱلنَّاسُ 2. Do men think[2]

أَن يُتْرَكُوٓاْ that they will be left alone[3]

أَن يَقُولُوٓاْ ءَامَنَّا for they say 'we believe' and

وَهُمْ لَا يُفْتَنُونَ ② they will not be put to test?[4]

وَلَقَدْ فَتَنَّا 3. And We indeed put to test[5]

1. Allah Alone knows the meaning and significace of these disjointed words. See 2:1, p. 4, n. 1.

2. حسب *ḥasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/maḥsabah*], to deem, to regard. See at 18:102, p. 946, n. 13).

3. يتركوا ***yutrakû****(na)* = they are left, left alone, abandoned, frosaken (v. iii. m. pl. impfct. paasive from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taraktu* at 23:100, p. 1099, n. 5).

4. يفتنون ***yuftanûna*** = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See at 9:126, p. 633, n. 4).

5. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana* . See the previous note).

ٱلَّذِينَ مِن قَبْلِهِمْ ۖ	those who were before them;
فَلَيَعْلَمَنَّ ٱللَّهُ	for Allah must know[1]
ٱلَّذِينَ صَدَقُوا۟	those who speak the truth[2]
وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ	and He must know the liars.[3]
﴿٣﴾	
أَمْ حَسِبَ ٱلَّذِينَ	4. Or do there think[4] those
يَعْمَلُونَ ٱلسَّيِّـَٔاتِ	who practise[5] evils[6]
أَن يَسْبِقُونَا ۚ	that they will forestall[7] Us?
سَآءَ مَا يَحْكُمُونَ	Bad is what they judge.[8]
﴿٤﴾	
مَن كَانَ يَرْجُوا۟	5.Whoever looks forward to[9]
لِقَآءَ ٱللَّهِ فَإِنَّ	meeting[10]Allah, then verily
أَجَلَ ٱللَّهِ	Allah's appointed hour[11]
لَـَٔاتٍ ۚ	is sure to come.
وَهُوَ ٱلسَّمِيعُ	And He is the All-Hearing,
ٱلْعَلِيمُ ﴿٥﴾	the All-Knowing.
وَمَن جَـٰهَدَ	6. And whoever strives,[12]
فَإِنَّمَا يُجَـٰهِدُ لِنَفْسِهِۦٓ ۚ	he but strives for himself.
إِنَّ ٱللَّهَ لَغَنِىٌّ	Verily Allah is Above Want
عَنِ ٱلْعَـٰلَمِينَ ﴿٦﴾	of all the creation.
وَٱلَّذِينَ ءَامَنُوا۟	7. And those who believe

1. i. e., must make known; for Allah knows everything, open or secret.

2. i. e., speak the truth in asserting that they are believers. صدقوا ***ṣadaqû*** = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:177, p. 84, n. 5).

3. كاذبين ***kâdhibîn*** (pl.; acc./gen. of *kâdhibûn*, sing. كاذب *kâdhib*) = those that lie, liars (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 27:27, p. 1210, n. 7).

4. حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 29:2, p. 1265, n. 2).

5. يعملون ***ya'malûna*** = they do, perform, act, work, practise (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 4:17, p. 245, n. 14).

6. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, offences, sins, bad sides. See at 16:34, p. 838, n. 6.

7. i. e., will escape our grasp and punishment. يسبقوا ***yasbiqû*** (*na*) = they precede, forestall, advance, anticipate, happen or act before (v. iii. m. pl. impfct. from *sabaqa* [*sabq*], to be or act before. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tasbiqu* at 23:43, p. 1086, n. 3).

8. يحكمون ***yuḥkumûna*** = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 6:136, p. 449, n. 2).

9. يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See at 18:110, p. 494, n. 6).

10. i. e. , in the hereafter. and hopes for His rewards. لقاء ***liqâ'*** = meeting, encounter. See *yulaqqâ* at 28:80, p. 1261, n. 4.

11. i. e., the Resurrection and the Day of Judgement. اجل ***'ajal*** (pl. *'âjâl*) = term, deadline, appointed hour. See at 23:43, p. 1086, n. 4.

12. i. e., for carrying out Allah's injunctions. جاهد ***jâhada*** = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 22:78, p. 773, n. 10).

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,[1]
لَنُكَفِّرَنَّ عَنْهُمْ We shall surely efface[2] from
سَيِّـَٔاتِهِمْ them their sins
وَلَنَجْزِيَنَّهُمْ and shall surely reward[3] them
أَحْسَنَ ٱلَّذِى for the best[4] of what
كَانُوا۟ يَعْمَلُونَ ﴿٧﴾ they use to do.

وَوَصَّيْنَا ٱلْإِنسَٰنَ 8. And We enjoin[5] on man
بِوَٰلِدَيْهِ in respect of his parents
حُسْنًا to be good;[6]
وَإِن جَٰهَدَاكَ but if they strive[7] with you
لِتُشْرِكَ بِى to make you associate[8] with Me
مَا لَيْسَ لَكَ that which you have no
بِهِۦ عِلْمٌ knowledge of,
فَلَا تُطِعْهُمَآ then obey them not.[9]
إِلَىَّ مَرْجِعُكُمْ To Me will be your return,[10]
فَأُنَبِّئُكُم then I shall inform[11] you
بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.
﴿٨﴾

وَٱلَّذِينَ ءَامَنُوا۟ 9. And those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,
لَنُدْخِلَنَّهُمْ We shall surely admit[12] them
فِى ٱلصَّٰلِحِينَ among the righteous.
﴿٩﴾

1. صالحات *ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 26:227, p. 1201, n. 1.

2. لنكفرن ***la nukaffiranna*** = we certainly efface, obliterate, cover, pardon (v. i. pl. emphatic impfct. from *kaffara*, form II of *kafara* [*kafr /kufr /kufrân/ kufûr*], to hide, to disbelieve. See *la 'ukaffiranna* at 5:12, p. 334, n. 5).

3. لنجزين ***la najziyanna*** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 16:97, p. 861, n. 1).

4. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 24:38, p.1122, n. 2.

5. وصينا ***waṣṣaynâ*** = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 4:131, p. 302, n. 5).

6. i. e. to be obedient and kind. حسن ***ḥusn*** = beauty, good, goodness, benevolence. See at 27:11, p. 1205, n. 6.

7. جاهد ***jâhada*** = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:6, p. 1266, n. 12).

8. تشرك ***tushrika***(*u*) = you set partners, associate, give share to (v. ii. m. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. The final letter takes *fatḥah* because of an implied *'an* in *li* of motivation coming before the verb. See *yushrikûna* at 28:68, p. 1256, n. 8).

9. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 25:52, p. 1153, n. 11).

10. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 11:4, p. 678, n. 8).

11. أنبئ ***'unabbi'u*** = I inform, notify, advise (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/ nubû'*], to be high. See at 12:45, p. 739, n. 6).

12. لندخلن ***la nudkhilanna*** = we shall surely admit, make enter (v. i. pl. impfct. emphatic from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter. See *la yudkhilanna* at 22:59, p. 1066, n. 9).

وَمِنَ ٱلنَّاسِ مَن يَقُولُ	10. And of men who say:
ءَامَنَّا بِٱللَّهِ	"We believe in Allah",
فَإِذَآ أُوذِىَ	but if they are persecuted[1]
فِى ٱللَّهِ	in the cause of Allah
جَعَلَ فِتْنَةَ ٱلنَّاسِ	they set[2] man's trial[3]
كَعَذَابِ ٱللَّهِ	like Allah's punishment;
وَلَئِن جَآءَ نَصْرٌ	but if victory[4] comes
مِّن رَّبِّكَ	from your Lord
لَيَقُولُنَّ إِنَّا	they surely say: "Indeed We
كُنَّا مَعَكُمْ	have been with you."
أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ	Is not Allah Best Aware[5]
بِمَا فِى صُدُورِ	of what is in the hearts[6]
ٱلْعَٰلَمِينَ ﴿١٠﴾	of all beings?[7]
وَلَيَعْلَمَنَّ ٱللَّهُ	11. And Allah surely knows[8]
ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَلَيَعْلَمَنَّ	and He surely knows
ٱلْمُنَٰفِقِينَ	the hypocrites.[9]
﴿١١﴾	
وَقَالَ ٱلَّذِينَ	12. And there say those who
كَفَرُوا۟	disbelieve
لِلَّذِينَ ءَامَنُوا۟	to those who believe:
ٱتَّبِعُوا۟ سَبِيلَنَا	"Follow[10] our way,[11]

1. This *'âyah* gives a description of the hypocrites. أوذى ***'ûdhiya*** = he was persecuted, tortured, hurt, damaged (v. iii. m. s. past passive from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *'ûdhû* at 6:34, p. 404, n. 3).

2. i. e., they are afraid of the oppression and persecution by men to the same extent as they should be afraid of Allah's punishment and give in to the forces of unbelief. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 28: 71, p. 1257, n. 3).

3. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, plea (on trial). See at 25:20, p. 1144, n. 2.

4. نصر ***naṣr*** = help, to help, support, victory, triumph. See at 21:43, p. 1024, n. 6.

5. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 28:85, p. 1263, n. 4).

6. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 1547, p. 817, n. 2.

7. عالمين ***'âlamîn*** (acc./gèn. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 27:74, p. 1224, n. 10).

8. ليعلمن ***la ya'lamanna*** = he surely knows, will certainly know (v. iii. m. s. impfct. emphatic from *alima* [*'ilm*], to know, be aware of. See *ya'lamûna* at 27:61, p. 1221, n. 3).

9. منافقين ***munâfiqîn*** (acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (Active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 4:138, p. 306, n. 2).

10. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20 :90, p. 998, n.2).

11. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 28:22, p. 1239, n. 2.

وَلْنَحْمِلْ خَطَٰيَٰكُمْ and let us carry[1] your sins."[2]

وَمَا هُم بِحَٰمِلِينَ But they are not going to carry[3]

مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ of their sins anything.

إِنَّهُمْ لَكَٰذِبُونَ Verily they are liars.[4]

﴿١٢﴾

وَلَيَحْمِلُنَّ 13. And surely they shall carry

أَثْقَالَهُمْ their loads,[5]

وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ and loads[6] with their loads;

وَلَيُسْـَٔلُنَّ and they will surely be asked[7]

يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection

عَمَّا كَانُوا about what they use

يَفْتَرُونَ ﴿١٣﴾ to make up falsely.[8]

Section (*Rukû'*) 2

وَلَقَدْ أَرْسَلْنَا 14. And indeed We sent[9]

نُوحًا إِلَىٰ قَوْمِهِۦ Nûḥ to his people;

فَلَبِثَ فِيهِمْ and he stayed[10] among them

أَلْفَ سَنَةٍ a thousand years

إِلَّا خَمْسِينَ عَامًا except fifty years.

فَأَخَذَهُمُ ٱلطُّوفَانُ Then the deluge[11] took them

وَهُمْ ظَٰلِمُونَ ﴿١٤﴾ while they were transgressing.

فَأَنجَيْنَٰهُ 15. But We saved[12] him

1. لنحمل ***li naḥmal*** = let us carry, bear, take the load (v. i. pl. imperative from *ḥamala* [*ḥaml*], to carry. See *ḥummila* at 24:54, p. 1128, n. 10).

2. خطايا ***khaṭâyâ*** (pl.; sing. *khaṭî'ah*) = sins, mistakes, faults, offences. See at 26:51, p. 1172, n. 7.

3. حاملين ***ḥâmilîn*** (pl. acc./gen. of *ḥâmilûn*; s. *ḥâmil*) = those who carry, carriers, bearers (act. participle from *ḥamala*. See n. 1. above).

4. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 26:223, p. 1200, n. 6).

5. i. e., loads of sin. أثقال ***'athqâl*** (pl.; s. ثقل *thaqal*) loads, baggage.

6. i. e., the loads of the sins of misleading others along with the loads of their own sins.

7. ليسألن ***la yus'alunna*** = they will surely be asked/ /interrogated/ enquired/questioned (v. iii. m. s. pl. emphatic impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la tus'alunna* at 16:93, p. 859, n. 6).

8. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 28:75 p. 1258, n. 12).

9. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 27:45, p. 1216, n. 2).

10. i. e., he preached among them. لبث ***labitha*** =. he lived, stayed, tarried, remained, lingered, persisted (v. iii. m. s. past. from *labth/ lubth/ lubâth*, to remain. See *labithta* at 26:18, p. 1165, n. 9).

11. طوفان ***ṭûfân*** = deluge, flood. See at 7:13, p. 513, n. 8.

12. أنجينا ***'anjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *'anjâ*, form IV of *najâ* [*najw / najâ'/ najâh*], to save. See at 27:56, p. 1219, n. 4.

وَأَصْحَٰبَ ٱلسَّفِينَةِ	and the inmates[1] of the Ark;[2]
وَجَعَلْنَٰهَآ ءَايَةً	and made it a sign[3]
لِّلْعَٰلَمِينَ ﴿١٥﴾	for all beings.
وَإِبْرَٰهِيمَ	16. And Ibrâhîm;
إِذْ قَالَ لِقَوْمِهِ	when he said to his people:
ٱعْبُدُوا۟ ٱللَّهَ	" You all Worship[4] Allah
وَٱتَّقُوهُ	and beware[5] of Him.
ذَٰلِكُمْ خَيْرٌ لَّكُمْ	That is the best for you,
إِن كُنتُمْ	if you do use
تَعْلَمُونَ ﴿١٦﴾	to know."
إِنَّمَا تَعْبُدُونَ	17. "Verily you but worship
مِن دُونِ ٱللَّهِ أَوْثَٰنًا	in lieu of Allah idols[6]
وَتَخْلُقُونَ إِفْكًا	and you make up[7] a lie.[8]
إِنَّ ٱلَّذِينَ تَعْبُدُونَ	Those that you worship
مِن دُونِ ٱللَّهِ	in lieu of Allah
لَا يَمْلِكُونَ	have no power[9]
لَكُمْ رِزْقًا	to give you provision.
فَٱبْتَغُوا۟ عِندَ ٱللَّهِ	So seek[10] with Allah
ٱلرِّزْقَ	the provision
وَٱعْبُدُوهُ	and worship Him[11] and
وَٱشْكُرُوا۟ لَهُۥٓ	express gratitude[12] to Him.

1. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 26:176, p. 1192, n. 7).

2. سفينة ***safîmah*** (s.; pl. *sufun/safâ'in*) = ship, vessel, boat , ark.

3. i. e., an evidence of Allah's dealing with the sinful people and a matter for reflection and heeding. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 27:52, p. 1218, n. 5.

4. i. e., worship Allah Alone leaving aside all imaginary gods and goddesses. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 23:32, p. 1083, n. 8).

5. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 26:184, p. 1194, n. 1).

6. أوثان ***'awthân*** (pl.; s. *wathn*) = idols, images. See at 22:30, 1056, n. 7.

7. تخلقون ***takhluqûna*** = you (all) create, make, make up, originate (v. ii. m. pl. impfct. from *khalaqa* [*khalq*], to create. See at 26:166 p. 1191, n. 1).

8. i. e., in setting partners with Allah and in saying that the idols can do good or harm. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 25:4, p. 1138, n. 9.

9. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 25:3, p. 1138, n. 5).

10. ابتغوا ***ibtaghû*** = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 5:35, p. 345, n. 10).

11. i. e., worship Him exclusively and sincerely.

12. i. e., for all His favours and graces upon you. اشكروا ***ushkurû*** = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See at 16:114, p. 867, n. 3).

إِلَيْهِ To Him
تُرْجَعُونَ ﴿١٧﴾ you shall all be returned."[1]

وَإِن تُكَذِّبُوا 18. "And if you disbelieve,[2]
فَقَدْ كَذَّبَ then there indeed disbelieved
أُمَمٌ مِّن قَبْلِكُمْ peoples[3] before you.
وَمَا عَلَى And naught is on
ٱلرَّسُولِ إِلَّا the Messenger except to
ٱلْبَلَٰغُ ٱلْمُبِينُ convey[4] openly and clearly."[5]
﴿١٨﴾

أَوَلَمْ يَرَوْا 19. Do they not see
كَيْفَ يُبْدِئُ ٱللَّهُ how Allah originates[6]
ٱلْخَلْقَ the creation
ثُمَّ يُعِيدُهُۥ then repeats[7] it?
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ Verily this is on Allah's part
يَسِيرٌ ﴿١٩﴾ quite easy.[8]

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ 20. Say: "Travel[9] in the land
فَٱنظُرُوا۟ كَيْفَ and observe[10] how
بَدَأَ ٱلْخَلْقَ He began the creation.
ثُمَّ ٱللَّهُ يُنشِئُ Then Allah will produce[11]
ٱلنَّشْأَةَ the coming into being
ٱلْءَاخِرَةَ of the hereafter.

1. i. e., after death and resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:88, p. 1264, n. 7).

2. i. e., if you disbelieve the Messenger and the message delivered by him. تكذبوا ***tukadhdhibû*** (*na*) = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because of the particle *'in* coming before the verb. See *tukadhdhibûna* at 23:105, p. 1100, n. 12).

3. أمم ***'umam*** (pl.; s. امة *'ummah*) = communities, nations, peoples, generations. See at 16:63, p. 847, n. 3.

4. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 16:35, p. 839, n. 2.

5. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/ bayân*], to be clear, evident. See at 28:85, p. 1263, n. 5).

6. يبدئ ***yubdi'u*** = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See *yabda'u* at 27:64, p. 1222, n. 4).

7. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 27:64, p. 1222, n. 6).

8. يسير ***yasîir*** = easy, gently, simple, insignificant. See at 25:46, p. 1152, n. 5.

9. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 27: 69, p. 1223, n. 11).

10. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 27:69, p. 1223, n. 12).

11. ينشىء ***yunshi'u*** = he produces, brings into being, (v. iii. s. impfct. from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 13:12, p. 768, n. 13).

إِنَّ ٱللَّهَ Verily Allah
عَلَىٰ كُلِّ شَيْءٍ is over everything
قَدِيرٌ ﴿٢٠﴾ Omnipotent."[1]

يُعَذِّبُ 21. He punishes[2]
مَن يَشَآءُ whom He will and
وَيَرْحَمُ مَن يَشَآءُ has mercy on whom He will;
وَإِلَيْهِ and to Him
تُقْلَبُونَ ﴿٢١﴾ you shall all be turned over.[3]

وَمَآ أَنتُم بِمُعْجِزِينَ 22. And you cannot frustrate[4]
فِى ٱلْأَرْضِ in the earth
وَلَا فِى ٱلسَّمَآءِ or in the heaven;
وَمَا لَكُم nor is there for you
مِّن دُونِ ٱللَّهِ besides Allah
مِن وَلِىٍّ any protector-friend[5]
وَلَا نَصِيرٍ ﴿٢٢﴾ or any helper.[6]

Section (*Rukû'*) 3

وَٱلَّذِينَ كَفَرُوا۟ 23.And those who disbelieve
بِـَٔايَـٰتِ ٱللَّهِ in Allah's signs
وَلِقَآئِهِۦٓ and the meeting[7] with Him,
أُو۟لَـٰٓئِكَ يَئِسُوا۟ such ones do despair[8]

1. So He can cause the Resurrection to take place at any moment by simply making the command. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 16:77, p. 852, n. 13.

2. يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 9:55, p. 601, n. 2).

3. i. e., for judgement, reward and punishment. تقلبون ***tuqlabûna*** = you are turned over, upturned, inverted (v. ii. m. pl. impfct. passive from *qalaba* [*qalb*], to turn around, turn over. See *yanqalibûna* at 26:227, p. 1201, n. 6.

4. i. e., the plans of Allah and escaping His retribution. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza*/*'ajiza* [*'ajz*], to be weak, incapable. See at 24:57, p. 1130, n. 4).

5. ولي ***waliyy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 27:49, p. 1217, n. 8.

6. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr*/*nuṣûr*], to help. See at 25:31, p. 1147, n. 7).

7. i. e. , in the hereafter. لقاء ***liqâ'*** = meeting, encounter. See at 29:5, p. 1266, n. 10.

8. يئسوا ***ya'isû*** = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [*ya's*/*ya'âsah*], to give up hope, to renounce. See *yay'as* at 13:31, p. 777, n. 8).

مِن رَّحْمَتِى of My mercy
وَأُولَٰٓئِكَ لَهُمْ and such ones shall have
عَذَابٌ أَلِيمٌ ﴿٢٣﴾ a punishment very painful.[1]

فَمَا كَانَ 24. But there was no
جَوَابَ قَوْمِهِۦٓ reply of his people[2]
إِلَّآ أَن قَالُوا۟ except that they said:
ٱقْتُلُوهُ أَوْ حَرِّقُوهُ "Kill him or burn[3] him."
فَأَنجَىٰهُ ٱللَّهُ But Allah saved[4] him
مِنَ ٱلنَّارِ ۗ from the fire.
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ Verily therein are signs[5]
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ for a people who believe.

وَقَالَ 25. And he said:
إِنَّمَا ٱتَّخَذْتُم "You have but taken[6]
مِّن دُونِ ٱللَّهِ أَوْثَٰنًا besides Allah idols[7]
مَّوَدَّةَ بَيْنِكُمْ as of mutual love[8] between
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا you in this worldly life; then
ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection
يَكْفُرُ there will disown[9]
بَعْضُكُم بِبَعْضٍ one of you the other,
وَيَلْعَنُۢ and there will curse[10]
بَعْضُكُم بَعْضًا one of you the other;

1. ألِيم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 26:201, p. 1197, n. 1.

2. i. e., the people of Ibrâhîm, peace be on him.

3. i. e., put him to death by setting him on fire. حرقوا *ḥarriqû* = you (all) burn, set on fire, scorch, incinerate (v. ii. m. pl. imperative from *ḥarraqa*, form II of *ḥaraqa* [*ḥarq*], to burn. See at 21:68, p. 1030, n. 6).

4. i. e., they threw him into fire but Allah made it cool and peaceful for him and he was not hurt. (See 21:69). أنجا *'anjâ* = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See at 14:6, p. 787, n. 9).

5. i. e. a lesson and point for reflection and heeding. أيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 28:59, p. 1253, n. 7

6. اتخذتم *ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 23:110, p. 1101, n. 12).

7. أوثان *'awthân* (pl.; s. *wathn*) = idols, images. See at 29:17, 1270, n. 6.

8. i. e., in order to continue to be united and friendly to one another through the communal and ceremonial worship of the idols. مودة *mawaddah* = love, affection, friendship. See at 5:82, p. 370, n. 10.

9. يكفر *yakfuru* = he disbelieves, becomes ungrateful, covers, denies, disowns (v. iii. m. s. impfct. from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See *kafarû* at 27:67, p. 1223, n. 4).

10. يلعن *yal'an(u)* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See at 4:52, p. 264, n. 2).

وَمَأْوَىٰكُمُ ٱلنَّارُ and your abode[1] will be the fire
وَمَا لَكُم and you shall not have
مِّن نَّٰصِرِينَ ﴿٢٥﴾ any helper.[2]

۞ فَـَٔامَنَ لَهُۥ لُوطٌ 26. But Lûṭ believed him.
وَقَالَ And he[3] said:
إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ "I am migrating[4] to my Lord.
إِنَّهُۥ هُوَ ٱلْعَزِيزُ Verily He is the All-Mighty,[5]
ٱلْحَكِيمُ ﴿٢٦﴾ the All-Wise."

وَوَهَبْنَا لَهُۥٓ 27. And We gifted[6] to him
إِسْحَٰقَ وَيَعْقُوبَ Isḥâq and Ya'qûb,[7]
وَجَعَلْنَا فِى ذُرِّيَّتِهِ and set[8] among his progeny[9]
ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ Prophethood and the Book,
وَءَاتَيْنَٰهُ أَجْرَهُۥ and gave him his reward[10]
فِى ٱلدُّنْيَا in the world;
وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ and he will be in the hereafter
لَمِنَ ٱلصَّٰلِحِينَ ﴿٢٧﴾ surely among the righteous.[11]

وَلُوطًا 28. And Lûṭ.
إِذْ قَالَ لِقَوْمِهِۦٓ When he said to his people:
إِنَّكُمْ لَتَأْتُونَ "You indeed commit
ٱلْفَٰحِشَةَ the vile deed.[12]
مَا سَبَقَكُم There did not precede[13] you

1. مأوى **ma'wan** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 24:57, p. 1130, n. 5).

2. ناصرين **nâṣirîn** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 16:37, p. 840, n. 2).

3. i. e., Ibrâhîm (peace be on him) said this; for he was leaving his native land and going to the blessed land, Shâm (Syria), for the sake of the faith.

4. مهاجر **muhâjir** (s.; pl. *muhâjirûn*) = emigrant, one migrating (act. participle from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. See at 4:100, p. p. 288, n. 2.

5. عزيز **'azîz** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 26:190, p. 1195, n.4.

6. وهبنا **wahabnâ** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 21:90, p. 1037, n. 6).

7. i. e., Ishâq as son and Ya'qûb, as grandson, peace be on them .

8. جعلنا **ja'alnâ** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 25:23, p. 1145, n. 5).

9. ذرية **dhurriyah** (pl. *dhurriyât/ dharârîyy*) = offspring, progeny, children, descendants. See at 19:58, p. 965, n. 3).

10. أجر **'ajr** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 28:25, p. 1240, n. 4).

11. صالحين **ṣâliḥîn** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 28:28, p. 1241, n. 6).

12. i. e., sodomy, homosexuality. فاحشة **fâḥishah** s.; (pl. فواحش *fawâḥish*) = vile deed, grave sin, monstrosity, atrocity, scandal, adultery, fornication, lewdness. See at 27:54, p. 1218, n. 4.

13. سبق **sabaqa** = he preceded, happened before (v. iii. m. s. past from *sabq*, to be or act before. See *sabaqat* at 21:101, p. 1040, n. 5).

بِهَا مِنْ أَحَدٍ in it anyone
مِّنَ الْعَٰلَمِينَ of all the beings."[1]
﴿٢٨﴾

أَئِنَّكُمْ 29. "Do you indeed
لَتَأْتُونَ الرِّجَالَ go into men[2]
وَتَقْطَعُونَ السَّبِيلَ and cut off[3] the road[4] and
وَتَأْتُونَ فِي نَادِيكُمُ commit in your assembly[5]
الْمُنكَرَ the disapproved thing?"[6]
فَمَا كَانَ But nothing was
جَوَابَ قَوْمِهِ the reply of his people
إِلَّا أَن قَالُوا except that they said:
ائْتِنَا "Bring us
بِعَذَابِ اللَّهِ the punishment of Allah,
إِن كُنتَ if you are
مِنَ الصَّٰدِقِينَ of the truthful."[7]
﴿٢٩﴾

قَالَ رَبِّ 30. He said: "My Lord,
انصُرْنِي عَلَى help[8] me against the people
الْقَوْمِ الْمُفْسِدِينَ that make mischief."[9]
﴿٣٠﴾

Section (*Rukû'*) 4

وَلَمَّا 31. And when
جَاءَتْ رُسُلُنَا Our Messengers[10] came to
إِبْرَٰهِيمَ بِالْبُشْرَىٰ Ibrâhîm with the good tidings[11]

1. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 29:10, p. 1268, n. 7).

2. i. e., commit homosexuality.

3. تقطعون ***taqța'ûna*** = you cut, cut off, sever, break off (v. ii. m. pl. impfct. from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

4. i. e., prevent travellers from passing through the ways by brigandry and robbery (Ibn Kathir, *Tafsîr*, VI, p. 285). سبل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 29:12, p. 1268, n. 11.

5. ناد ***nâdin*** (s.; pl. *'andiyah/nawâdin*) = club, clubhouse, circle, assembly, association.

6. i. e., disapproved talks, deeds and behaviour. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowal (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 24:21, p. 1112, n. 10).

7. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 27:71, p. 1224, n. 4).

8. انصر ***unṣur*** = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr/nuṣûr*], to help, to give victory. See at 23:39, p. 1085, n. 6).

9. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers, those that make mischief (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 28:4, p. 1232, n. 6).

10. i. e., the angels. رسل ***rusul*** (pl.; s. *rasûl*) = رسول ***rasûl*** (s.; pl. *rusul*) = messengers, envoys, emissaries, delegates . See at 12:50, p. 740, n. 9.

11. i. e., the good tidings of a son, Ishâq, to be born to him (peace be on them). بشرى ***bushrâ*** = glad tidings, good news. See at 27:63, p. 1221, n. 12.

قَالُوٓا۟ إِنَّا	they said: "Verily we
مُهْلِكُوٓا۟	are going to destroy[1] the
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ	people[2] of this habitation.[3]
إِنَّ أَهْلَهَا كَانُوا۟	Verily its people have been
ظَٰلِمِينَ ﴿٣١﴾	transgressors."[4]
قَالَ	32. He said:
إِنَّ فِيهَا لُوطًا	"Indeed therein is Lûṭ."
قَالُوا۟ نَحْنُ أَعْلَمُ	They said: "We know better[5]
بِمَن فِيهَا	who is in there.
لَنُنَجِّيَنَّهُۥ	We will surely save[6] him and
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ	his family except his wife.[7]
كَانَتْ	She shall be
مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾	of those remaining behind."[8]
وَلَمَّآ أَن	33. And no sooner than
جَآءَتْ رُسُلُنَا	there came Our Messengers
لُوطًا	to Lûṭ
سِىٓءَ بِهِمْ	he was worried[9] about them
وَضَاقَ بِهِمْ ذَرْعًا	and felt helpless[10] for them.
وَقَالُوا۟ لَا تَخَفْ	And they said: "Do not fear[11]
وَلَا تَحْزَنْ	nor grieve;[12]
إِنَّا مُنَجُّوكَ	we shall surely save you

1. مهلكوا ***muhlikû***(*n*) = those who destroy/ annihilate/ruin/perish (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The terminal *nûn* is dropped because of the genitive construction. See *muhlik* at 17:58, p. 891, n. 7).

2. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner. See at 28:59, p. 1253, n. 7.

3. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 27:56, p. 1219, n. 2.

4. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 23:94, p. 1098, n. 4).

5. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 29:10, p. 1268, n. 5).

6. لننجين ***la nunajjiyanna*** = we shall surely save/ rescue/ deliver (v. i. pl. impfct. emphatic from *najjâ*, form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *nunajjî* at 19:72, p. 969, n. 7).

7. امرأت ***'imra'ah*** = wife, woman.

8. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 26:171, 1191, n. 11).

9. سيء ***sî'a*** = he was distressed, worried (v. iii. m. s. past passive from ساء *sâ'a* [*sâ'/saw'*], to be bad. See *sâ'a* at 27:58, p. 1219, n. 8).

10. ضاق ***ḍâqa*** = he became narrow, straitened, uneasy (v. iii. m. s. past from [*ḍayq/ḍîq*], to be narrow. *ḍâqa dhar'an bi* is an idiom meaning "he was unable to do {something}, felt uneasy or helpless about". See at 11.:77, p. 705, n. 6).

11. لا تخف ***lâ takhaf*** = do not fear/ be afraid/ be frightened (v. ii. m. s. imperative {prohibition} from *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 28:25, p. 1240, n. 7).

12. لا تحزن ***lâ taḥzan*** = do not grieve, do not be sad (v. ii. m. s. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 27:70, p. 1223, n. 15).

وَأَهْلَكَ and your family
إِلَّا ٱمْرَأَتَكَ except your wife.
كَانَتْ She shall be
مِنَ ٱلْغَٰبِرِينَ of those remaining behind.[1]
٣٣

إِنَّا مُنزِلُونَ عَلَىٰ 34."We are going to drop[2] on
أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ the people of this habitation[3]
رِجْزًا مِّنَ ٱلسَّمَآءِ a scourge[4] from the heaven
بِمَا كَانُوا because they have been
يَفْسُقُونَ ٣٤ sinning defiantly."[5]

وَلَقَد تَّرَكْنَا 35. And indeed We left[6]
مِنْهَآ ءَايَةًۢ بَيِّنَةً of it a sign[7] quite obvious[8]
لِّقَوْمٍ يَعْقِلُونَ for a people that understand.[9]
٣٥

وَإِلَىٰ مَدْيَنَ 36. And to Madyan[10]
أَخَاهُمْ شُعَيْبًا their brother[11] Shu'ayb;
فَقَالَ يَٰقَوْمِ and he said: "O my people,
ٱعْبُدُوا ٱللَّهَ you all worship Allah
وَٱرْجُوا and look forward to[12]
ٱلْيَوْمَ ٱلْءَاخِرَ the Last Day;
وَلَا تَعْثَوْا and do not act evilly[13] in the
فِى ٱلْأَرْضِ مُفْسِدِينَ land making mischief."
٣٦

1. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those remaining behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 29:32, 1276, n. 8).

2. منزلون ***munzilûn*** = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See *munzilîn* at 12:59, p. 744, n. 6).

3. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 29:32, p. 1276, n. 3.

4. رجز ***rijz*** = retribution, punishment, scourge, dirt, filth. See at 8:11, p. 550, n. 7.

5. يفسقون ***yafsuqûna*** = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 7:163, p. 529, n. 6).

6. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See *taraktu* at 12:37, p. 735, n.11.

7. The people of Lût were destroyed by hails of *sizzîl* stones and by turning their lands upside down (see 11:82). The ruins are still visible by the side of the Dead Sea. اية ***'âyah*** (pl. ايات *'âyât*) = sign, revelation, miracle, evidence. See at 29:15, p. 1270, n. 3.

8. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 20:133, p.1010, n. 10.

9. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 25:44, p. 1151, n. 9).

10. i. e., We sent to the Madyan people.

11. Among the Arabs the member of a tribe or clan is generally referred to as their "brother" or "sister".

12. ارجوا ***urjû*** = you (all) hope for, expect, look forward to (v. ii. m. pl. imperative from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See *yarjû* at 29:5, p. 1266, n. 9).

13. لا تعثوا ***lâ ta'thaw*** = do not act evilly, wickedly (v. ii. m. pl. imperative {prohibition} from *'athâ* [*'uthûw*], to act wickedly. See at 26:183, p. 1193, n. 12).

فَكَذَّبُوهُ	37.But they disbelieved[1] him.
فَأَخَذَتْهُمُ	So there seized[2] them
ٱلرَّجْفَةُ	the tremor[3]
فَأَصْبَحُوا۟	and they became[4]
فِى دَارِهِمْ	in their habitation[5]
جَٰثِمِينَ ﴿٣٧﴾	fallen prostrate.[6]
وَعَادًا	38. And the 'Âd
وَثَمُودَا۟	and the Thamûd;[7]
وَقَد تَّبَيَّنَ لَكُم	and it has been clear[8] to you
مِّن مَّسَٰكِنِهِمْ	from their habitats.[9]
وَزَيَّنَ لَهُمُ	And there embellised[10] to them
ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ	Satan their deeds
فَصَدَّهُمْ	and prevented[11] them
عَنِ ٱلسَّبِيلِ	from the way
وَكَانُوا۟	though they were
مُسْتَبْصِرِينَ ﴿٣٨﴾	endowed with reason.[12]
وَقَٰرُونَ وَفِرْعَوْنَ	39. And Qârûn and Fir'aun
وَهَٰمَٰنَ	and Hâmân.
وَلَقَدْ جَآءَهُم	And there did come to them
مُّوسَىٰ بِٱلْبَيِّنَٰتِ	Mûsâ with the evidences
فَٱسْتَكْبَرُوا۟	but they turned arrogant[13]
فِى ٱلْأَرْضِ	in the land,

1. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:189, p. 1194, n. 12).
2. أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 23:41, p. 1085, n. 10).
3. رجفة ***rajfah*** = severe earthquake, tremor. See at 7:155, p. 523, n. 9.
4. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See at 26:157, p. 1198, n. 8).
5. دار ***dâr*** (s.; pl.ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 28:83, p. 1262, n. 4.
6. جاثمين ***jâthimîn*** (pl.; acc./gen. of *jâthimûn*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*], to crouch, to fall. See at 11:67, p. 702, n. 7).
7. i. e., We destroyed the 'Âd and the Thamûd.
8. تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 14:45, p. 803, n.12).
9. مساكن ***masâkin*** (pl.; s. *maskanî*) = habitation, dwelling, home, residence.
10. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 27:24, p. 1209, n. 10).
11. صد ***ṣadda*** = he turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. s. past from *ṣadd*, to turn away. See at 27:43, p. 1215, n. 3).
12. مستبصرين ***mustabṣirîn*** (pl.; acc./gen. of *mustabṣirûn*; s. *mustabṣir*) = those who are able to see, endowed with reason (act. participle from *istabṣara*, form X of *baṣura/ baṣira* [*baṣar*], to see. See *mubṣir* at 27:86, p. 1228, n. 2).
13. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:88, p. 500, n. 5).

وَمَا كَانُوا سَٰبِقِينَ yet they could not get ahead.[1]

٣٩

فَكُلًّا أَخَذْنَا 40. Thus each We seized[2]

بِذَنۢبِهِۦ for his sin.

فَمِنْهُم مَّنْ So among them were those

أَرْسَلْنَا عَلَيْهِ on whom We sent[3]

حَاصِبًا a devastating cyclone;[4]

وَمِنْهُم مَّنْ and of them were those

أَخَذَتْهُ ٱلصَّيْحَةُ whom the blast[5] seized;

وَمِنْهُم مَّنْ and of them were those

خَسَفْنَا بِهِ ٱلْأَرْضَ with whom We sunk[6] the earth

وَمِنْهُم مَّنْ and of them were those

أَغْرَقْنَا whom We drowned.[7]

وَمَا كَانَ ٱللَّهُ And it was not Allah

لِيَظْلِمَهُمْ to do them wrong,

وَلَٰكِن كَانُوٓا۟ but they were

أَنفُسَهُمْ يَظْلِمُونَ to themselves doing wrong.[8]

٤٠

مَثَلُ ٱلَّذِينَ 41. The likeness[9] of those

ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ who take[10] in lieu of Allah

أَوْلِيَآءَ guardian-protectors[11]

كَمَثَلِ ٱلْعَنكَبُوتِ is like the spider[12]

ٱتَّخَذَتْ بَيْتًا that takes for itself a house;

1. i. e., escape and evade punishment. سابقين ***sâbiqîn*** (pl.; acc./gen. of *sâbiqûn*; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, forerunners (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

2. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 28:40, p. 1246, n. 5).

3. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 29:14, p. 1269, n. 9).

4. حاصب ***ḥâṣib*** = hail-storm, violent wind, hurricane, devastating cyclone. See at 17:68, p. 895, n. 8.

5. The allusion is either to the Thamûd people (see 11:67) or to the people of Lût, peace be on him (see 15:73) or to both. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 23:41, p. 1085, n. 11).

6. The allusion is to Qârûn (see 28:81). خسفنا ***khasafnâ*** = we sunk, caused to sink, eclipsed (v. i. pl. past from *khasafa* [*khasf*/*khusûf*], to sink, to be eclipsed. See at 28:81, p. 1261, n. 6).

7. The allusion is to the people of Nûh, peace be on him, and to Fir'aun and his host. أغرقنا ***'aghraqnâ*** = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 26:120, p. 1183, n. 8).

8. i. e., by violating Allah's commandments. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm*/*ẓulm*], to do wrong. See at 16:118, p. 868, n. 8).

9. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, model, ideal. See at 17:89, p. 902, n. 3.

10. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 18:106, p. 948, n. 3).

11. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 18:50, p. 930, n. 14.

12. عنكبوت ***'ankabût*** (s.; pl. *'anâkib*) = spider.

وَإِنَّ أَوْهَنَ but verily the frailest[1]
ٱلْبُيُوتِ of houses[2] is
لَبَيْتُ ٱلْعَنكَبُوتِ the house of the spider,
لَوْ كَانُوا if they are wont
يَعْلَمُونَ ﴿٤١﴾ to know.[3]

إِنَّ ٱللَّهَ يَعْلَمُ 42. Verily Allah knows
مَا يَدْعُونَ what they invoke[4]
مِن دُونِهِۦ مِن شَىْءٍ in lieu of Him of anything.
وَهُوَ ٱلْعَزِيزُ And He is the All-Mighty,
ٱلْحَكِيمُ ﴿٤٢﴾ the All-Wise.

وَتِلْكَ ٱلْأَمْثَٰلُ 43. And these instances[5]
نَضْرِبُهَا لِلنَّاسِ We strike[6] for mankind;
وَمَا يَعْقِلُهَآ but there comprehend[7] these
إِلَّا ٱلْعَٰلِمُونَ ﴿٤٣﴾ none but the knowledgeable.[8]

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ 44. Allah created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ and the earth in truth.[9]
إِنَّ فِى ذَٰلِكَ لَءَايَةً Verily therein is a sign[10]
لِّلْمُؤْمِنِينَ ﴿٤٤﴾ for the believers.

Section (*Rukû'*) 5

1. أوهن ***'awhan*** = frailer, frailest, weaker, weakest, feebler, feeblest (elative of *wâhin*, act. participle from *wahana*, to be weak. See *wahana* at 19:4, p. 950, n. 6).

2. بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 24:61, p. 1132, n. 14.

3. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*[*'ilm*], to know, be aware of. See at 27:61, p. 1221, n. 3).

4. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray (v. iii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See at 25:68, p. 1158, n.8).

5. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, parables, instances, similitudes. See at 25:39, p. 1149, n. 11).

6. نضرب ***naḍribu*** = we beat, strike, hit, (v. i. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. See *ḍarabnâ* at 25:39, p. 1149, n. 10).

7. يعقل ***ya'qilu*** = he understands, comprehends, exercises reason, realizes (v. iii. m. s. impfct from *'aqala* [*'aql*], to understand, to have intelligence. See *ya'qilûna* at 29:35, p. 1277, n. 9).

8. عالمون ***'âlimûn*** (pl.; s. *'âlim*) = those who know, are knowledgeable, cognizant (act. participle from *'alima* [*'ilm*], to know. See n. 3 above).

9. i. e., He truly has created them, and for just cause and purpose and with due balance and proportions. حق ***ḥaqq*** = right, truth, liability, justification, just cause. See at 25:68, p. 81158, n.

10. i. e., evidence and food for reflection. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 29:35, p. 1277, n. 7.

PART (*JUZ'*) 21

اتْلُ مَآ	45. Recite[1] what
أُوحِيَ إِلَيْكَ	is communicated[2] to you
مِنَ الْكِتَٰبِ	of the Book
وَأَقِمِ الصَّلَوٰةَ ۖ	and duly perform[3] the prayer.
إِنَّ الصَّلَوٰةَ تَنْهَىٰ	Verily the prayer holds back[4]
عَنِ الْفَحْشَآءِ	from the vile deeds[5]
وَالْمُنكَرِ ۗ	and the disapproved things;[6]
وَلَذِكْرُ اللَّهِ	and the remembrance[7] of Allah
أَكْبَرُ ۗ	is the greatest;[8]
وَاللَّهُ يَعْلَمُ	and Allah knows
مَا تَصْنَعُونَ ﴿٤٥﴾	what you do.[9]
۞ وَلَا تُجَٰدِلُوٓا۟	46. And do not argue[10]
أَهْلَ الْكِتَٰبِ	with the People of the Book
إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ	except by what is the best,[11]
إِلَّا ٱلَّذِينَ	save those who
ظَلَمُوا۟ مِنْهُمْ ۖ	transgress[12] of them;
وَقُولُوٓا۟ ءَامَنَّا بِٱلَّذِىٓ	and say: "We beileve in that
أُنزِلَ	which has been sent down
إِلَيْنَا وَأُنزِلَ	to us and that sent down
إِلَيْكُمْ وَإِلَٰهُنَا	to you; and our God
وَإِلَٰهُكُمْ وَٰحِدٌ	and your God is One,

1. اتل ***utlu*** = recite, read aloud (v. ii. m. s. imperative from *talâ* [*tilâwah*], to recite. See at 126:69, p. 1175, n. 3).

2. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:48, p. 985, n. 11). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4)

3. أقم ***'aqim*** = you properly/duly perform, set, set up (v. ii. m. s. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See *'aqîmû* at 20:14, p. 779, n. 1).

4. تنهى ***tanhâ*** = she or it forbids, prohibits, proscribes, prevents, restrains, holds back (v. iii. f. s. impfct. from *nahâ* [*nahw/nahy*], to forbid. See at 11:62, p. 700, n. 7).

5. فحشاء ***faḥshâ'*** = vile deeds, sins, atrocious crimes, adultery, fornication. See at 24:21, p. 1112, n. 9).

6. i. e., disapproved talks, deeds and behaviour. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 24:21, p. 1112, n. 10).

7. i. e., during prayer and at other times.

8. i. e., the greatest and most important of all things and deeds.

9. تصنعون ***taṣna'ûna*** = you do, make, perform (v. ii. m. pl. impfct. from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See *yaṣna'ûna* at 24:30, p. 1116, n. 7).

10. لا تجادلوا ***lâ tujâdilû*** = do not plead, argue, debate, wrangle, quarrel (v. ii. m. pl. imperative {prohibition} from *jâdala*, for III of *jadala* [*jadl*], to tighten. See *lâ tujâdil* at 4:107, p.292, n. 1).

11. i. e., the best manner, method and arguments.

12. Then pay them back in their own coin. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:52, p. 1218, n. 4).

وَنَحْنُ لَهُۥ مُسْلِمُونَ and we are to Him submissive."

﴿٤٦﴾

وَكَذَٰلِكَ 47. And likewise[1]

أَنزَلْنَآ إِلَيْكَ We have sent down[2] to you

ٱلْكِتَٰبَ the Book.

فَٱلَّذِينَ ءَاتَيْنَٰهُمُ So those whom We gave the

ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ Book believe in it;[3]

وَمِنْ هَٰٓؤُلَآءِ and from among these[4]

مَن يُؤْمِنُ بِهِۦ are some who believe in it.

وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ And there reject[5] not Our signs

إِلَّا ٱلْكَٰفِرُونَ any but the infidels.[6]

﴿٤٧﴾

وَمَا كُنتَ 48. And you were not wont

تَتْلُوا۟ مِن قَبْلِهِۦ to recite[7] before it

مِن كِتَٰبٍ any book

وَلَا تَخُطُّهُۥ nor to write[8] it

بِيَمِينِكَ with your right hand.

إِذًا لَّٱرْتَابَ In that case there could have

ٱلْمُبْطِلُونَ doubted[10] the prattlers.[10]

﴿٤٨﴾

بَلْ هُوَ 49. Nay, it (the Qur'ân) is

ءَايَٰتٌۢ بَيِّنَٰتٌ signs manifest[11]

فِى صُدُورِ ٱلَّذِينَ in the hearts of those who

1. i. e., as We had sent down Books on the previous Messengers so We have sent down the Book, the Qur'ân.

2. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 25:48, p. 1152, n. 13).

3. i. e., those of the People of the Book who are true to the Book given to them like 'Abd Allah ibn Salâm and others do believe in the Qur'ân.

4. i. e., the Arabs and others.

5. يجحد *yajḥadu* = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See *yajḥadûna* at 16:71, p. 850, n. 5).

6. كافرون *kâfirûn* = unbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 23:117, p. 1103, n. 12).

7. تتلوا *tatlû* = you recite, read, rehearse (v. ii. m. s. impfct. from *talâ* [*tilâwah/talw*], to read, to follow. See *talawtu* at 10:61, p. 659, n. 3).

8. This *'âyah* is a decisive evidence that the Prophet, peace and blessings of Allah be on him, did not know reading and writing and that he did not compose the Qur'ân, as the unbelievers did and do allege. It is also noteworthy that the expression here is "any book", i. e., he did not read any book, not "the Book", i. e., the Bible, as some of the orientalists allege. تخط *takhuṭṭu* = you write, inscribe, draw, trace, sketch, design (v. ii. m. s. impfct. from *khaṭṭa* [*khaṭṭ*], to draw a line, to write).

9. The Makkan unbelievers knew well that the Prophet was unable to read and write and they could not deny that fact. ارتاب *irtâba*=he entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. m. s. past from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. See *irtâbat* at 9:45, p. 397, n. 1).

10. مبطلون *mubṭilûn* (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 7:173, p. 533, n. 7).

11. بينات *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 24:1, p. 1105, n. 4).

أُوتُوا۟ ٱلْعِلْمَ have been given knowledge.
وَمَا يَجْحَدُ بِـَٔايَـٰتِنَآ And there reject[1] not Our signs
إِلَّا ٱلظَّـٰلِمُونَ except the transgressors.[2]
﴿٤٩﴾

وَقَالُوا۟ لَوْلَآ 50. And they say: "Why are
أُنزِلَ عَلَيْهِ not there sent down on him
ءَايَـٰتٌ مِّن رَّبِّهِۦ signs[3] from his Lord?"
قُلْ إِنَّمَا ٱلْـَٔايَـٰتُ Say: "Verily signs are but
عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا with Allah[4] and I am only
نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ a warner open and clear."[5]

أَوَلَمْ يَكْفِهِمْ 51. Does it not suffice[6] them
أَنَّآ أَنزَلْنَا that We have sent down
عَلَيْكَ ٱلْكِتَـٰبَ on you the Book
يُتْلَىٰ عَلَيْهِمْ that is recited[7] unto them.
إِنَّ فِى ذَٰلِكَ Verily therein are
لَرَحْمَةً وَذِكْرَىٰ mercy and a reminder[8]
لِقَوْمٍ يُؤْمِنُونَ for a people that believe.
﴿٥١﴾

Section (*Rukû'*) 6

قُلْ كَفَىٰ بِٱللَّهِ 53. Say: "Sufficient is Allah
بَيْنِى وَبَيْنَكُمْ between me and you
شَهِيدًا يَعْلَمُ as a witness.[9] He knows

1. يجحد ***yajḥadu*** = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See *yajḥadûna* at 29:47, p. 1282, n. 5).

2. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 28:59, p. 1253, n. 8).

3. i. e., miracles of the type suggested by them. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 29:24, p. 1273, n. 5.

4. Miracles are caused by Allah Alone. The Prophets themselves did not perform any miracle by themselves, but Allah caused them to happen.

5. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:18, p. 1271, n. 5).

6. The Qur'ân should have been considered by the Makkan unbelievers a sufficient miracle for them; for they knew that the Prophet was unable to read and write and therefore unable to compose the Qur'ân and further that the text of the Qur'ân was unique and inimitable so much so that they openly called the reciting of it a "magic" and the Prophet "a magician". يكف ***yakfî(i)*** = he or it suffices, is enough (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *yakfî* at 3:124, p. 205, n. 2).

7. يتلى ***yutlâ*** = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 22:30, p. 1056, n. 4).

8. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

9. *Wahy* is essentially an intimate affair between Allah and His Messenger which no outsider can witness or vouchsafe for. The statement here that Allah is a "Sufficient Witness" is a further empahsis on the fact that the Qur'ân was sent down by Allah. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 28:75 1258, n. 9).

مَافِي ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِ ۗ	and the earth;[1]
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe
بِٱلْبَٰطِلِ	in the false thing[2]
وَكَفَرُوا۟ بِٱللَّهِ	and disbelieve[3] in Allah
أُو۟لَٰٓئِكَ	such ones,
هُمُ ٱلْخَٰسِرُونَ	they will be the losers.[4]
﴿٥٢﴾	
وَيَسْتَعْجِلُونَكَ	53.And they ask you to hasten[5]
بِٱلْعَذَابِ ۚ	the punishment;
وَلَوْلَآ	and had there not been
أَجَلٌ مُّسَمًّى	a term[6] specified[7]
لَّجَآءَهُمُ	there would have come to them
ٱلْعَذَابُ	the punishment.
وَلَيَأْتِيَنَّهُم	And it will indeed come to
بَغْتَةً	them all of a sudden[8]
وَهُمْ لَا يَشْعُرُونَ ﴿٥٣﴾	while they realize[9] not.
يَسْتَعْجِلُونَكَ	54. And they ask you to hasten
بِٱلْعَذَابِ	the punishment;
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ	but verily hell will encompass[10]
بِٱلْكَٰفِرِينَ ﴿٥٤﴾	the unbelievers.

1. So if the Prophet, peace and blessings of Allah be on him, gave out anything falsely in the name of Allah He would know it and punish him for that.

2. i. e., the false gods and goddesses. باطل ***bâṭil*** = vain, futile, false, baseless, unreal (act. participle from *baṭala* [*buṭl/ baṭlân*], to be invalid, void, null, false. See at 22:62, p. 1067, n. 8).

3. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 27:67, p. 1223, n. 4).

4. i. e., in this worldly life and in the hereafter. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 23:34, p. 1084, n. 8).

5. يستعجلون ***yasta'jilûna*** = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 26:204, p. 1197, n. 6).

6. أجل ***'ajal*** (pl. *'âjâl*) = term, deadline, appointed hour. See at 29:5, p. 1266, n. 11.

7. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 22:33, p. 1057, n. 6).

8. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 26:202, p. 1197, n. 2.

9. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 28:9, p. 1224, n.2).

10. i. e., punishment of hell will encompass them. محيطة ***muḥîṭah*** (f.; m. *muḥîṭ*) = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 9:49, p. 598, n. 13).

يَوْمَ	55. On the day
يَغْشَىٰهُمُ	there will overwhelm[1] them
ٱلْعَذَابُ	the punishment
مِن فَوْقِهِمْ	from above[2] them
وَمِن تَحْتِ أَرْجُلِهِمْ	and from below[3] their feet[4]
وَيَقُولُ	and He[5] will say:
ذُوقُوا۟	"You all taste[6]
مَا كُنتُمْ تَعْمَلُونَ ﴿٥٥﴾	what you had been doing."
يَٰعِبَادِىَ	56. "O you My servants
ٱلَّذِينَ ءَامَنُوٓا۟	who believe,
إِنَّ أَرْضِى وَٰسِعَةٌ	verily My earth is extensive.[7]
فَإِيَّٰىَ	So Me and Me Alone
فَٱعْبُدُونِ ﴿٥٦﴾	you worship."[8]
كُلُّ نَفْسٍ	57. Every living being[9]
ذَآئِقَةُ ٱلْمَوْتِ	shall taste[10] death;
ثُمَّ إِلَيْنَا	then to Us
تُرْجَعُونَ ﴿٥٧﴾	you shall be brought back.[11]
وَٱلَّذِينَ ءَامَنُوا۟	58. And those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[12]
لَنُبَوِّئَنَّهُمْ	We will provide[13] for them

1. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 24:10, p. 1123, n. 2).
2. فوق ***fawq*** = above, over, on top. See at 23:17, p. 1078, n. 10.
3. تحت ***taḥt***= under, below, beneath, underneath. See at 20:6, p. 977, n. 3.
4. أرجل ***arjul*** (pl.; s. رجل *rijl*) = legs, feet. See at 24:24, p. 1114, n. 3.
5. i. e. Allah will say.
6. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 10:52, p. 656, n. 2).
7. واسعة ***wâsi'ah*** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See at 6:147, p. 455, n. 1).
8. i. e., if you are prevented from worshipping Me Alone in the land you are living, you seek settlement in another land where you can freely worship Me. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 29:16, p. 1270, n. 4).
9. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 25:68, p. 1158, n. 9.
10. See 28:88. ذائقة ***dhâ'iqah*** (f.; m. *dhâ'iq*) = one who tastes, is going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See 21:35, p. 1021, n. 8).
11. i. e., after death and resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 29:17, p. 1271, n. 1).
12. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 29:7, p. 1267, n. 1.
13. لنبوئن ***la nubawwi'anna*** = we shall surely settle, put up, provide accommodation, make (someone) take position (v. i. pl. impfct. emphatic from *bawwa'a*, form II of *bâ'a* [*baw'*],to be back. See at 16:41, p. 841, n. 4).

مِّنَ ٱلْجَنَّةِ غُرَفًا	in the garden lofty chambers[1]
تَجْرِى مِن تَحْتِهَا	flowing[2] below them
ٱلْأَنْهَٰرُ	the rivers,[3]
خَٰلِدِينَ فِيهَا	abiding for ever[4] therein.
نِعْمَ أَجْرُ	Excellent is the reward[5]
ٱلْعَٰمِلِينَ ﴿٥٨﴾	of the practising ones.[6]
ٱلَّذِينَ صَبَرُوا۟	59. Who bear with patience[7]
وَعَلَىٰ رَبِّهِمْ	and on their Lord
يَتَوَكَّلُونَ ﴿٥٩﴾	they rely.[8]
وَكَأَيِّن مِّن دَآبَّةٍ	60. And how many a creature[9]
لَّا تَحْمِلُ رِزْقَهَا	does not carry[10] its provision.
ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ	Allah provides[11] for it and you,
وَهُوَ ٱلسَّمِيعُ	and He is the All-Hearing,
ٱلْعَلِيمُ ﴿٦٠﴾	the All-Knowing.
وَلَئِن سَأَلْتَهُم	61. And if indeed you ask them
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ	who created the heavens
وَٱلْأَرْضَ	and the earth
وَسَخَّرَ	and reduced to service[12]
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon
لَيَقُولُنَّ ٱللَّهُ	they would surely say: Allah.

1. غرف ***ghuraf*** (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See *ghurfah* at 25:75, p. 1160, n. 11.

2. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 25:10, p. 1140, n. 11).

3. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 27:61, p. 1220, n.14.

4. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 25:76, p. 1161, n. 1.

5. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 29:26, p. 1274, n. 10).

6. i. e., who practise and carry out the injunctions of the *sharî'ah*. عاملين ***'âmilîn*** (pl.; s. *'âmil*) = workers, collectors, practising ones. See at 9:60, p. 602, n. 9.

7. i. e., bear hardships and persecutions for the sake of Islam. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 28:54, p. 1251, n. 2).8.

8. يتوكلون ***yatawakkalûna*** = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form *tawakkala*, form V of *wakala* [*wakl / wukûl*], to entrust. See at 16:99, p. 861, n. 6).

9. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling creature. See at 27:82, p. 1226, n. 12.

10. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 19:27, p. 957, n. 6).

11. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 27:64, p. 1222, n. 7).

12. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:65, p. 1068, n.8).

فَأَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ Then how are they deluded?[1]

اللَّهُ يَبْسُطُ 62. Allah spreads out[2]

الرِّزْقَ the provision

لِمَن يَشَاءُ for whom He will

مِنْ عِبَادِهِ of His servants

وَيَقْدِرُ لَهُ and measures out[3] for him.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ Verily Allah is of everything

عَلِيمٌ ﴿٦٢﴾ All-Knowing.

وَلَئِن سَأَلْتَهُم 63. And if indeed you ask

مَّن نَّزَّلَ them who sends down[4]

مِنَ السَّمَاءِ مَاءً from the sky water[5]

فَأَحْيَا بِهِ and gives life[6] therewith

الْأَرْضَ مِن بَعْدِ مَوْتِهَا to the earth after its is dead,[7]

لَيَقُولُنَّ اللَّهُ they will surely say: "Allah".

قُلِ الْحَمْدُ Say "All the praise is

لِلَّهِ for Allah."

بَلْ أَكْثَرُهُمْ Nay, most of them

لَا يَعْقِلُونَ ﴿٦٣﴾ do not understand.[8]

Section (*Rukû'*) 7

وَمَا هَٰذِهِ الْحَيَاةُ 64. And this wordly life is

الدُّنْيَا إِلَّا لَهْوٌ naught but a diversion[9]

1. i. e., from the truth to the untruth. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 9:30, p. 589, n. 7).

2. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basṭ*], to spread. See 28:72, p. 1261, n. 12).

3. i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 28:82, p. 1261, n. 13).

4. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down, to descend. See at 25:1, p. 1137, n. 2).

5. i. e., in the shape of rain and snow.

6. i. e., makes lively with vegetation. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 22:66, p. 1069, n. 3).

7. i. e., after it is dry and barren.

8. So they worship imaginary gods and goddesses though they recognize that it is Allah Who bestows on them all the benefits and graces. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 25:44, p. 1151, n. 9).

9. i. e., a diversion in which man remains engrossed physically and mentally; but it is a fleeting and temporary phase. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 7:51, p. 485, n. 1.

وَلَعِبٌ and a play;[1]

وَإِنَّ ٱلدَّارَ and indeed the abode[2]

ٱلْآخِرَةَ of the hereafter

لَهِىَ ٱلْحَيَوَانُ is the life,[3]

لَوْ كَانُوا if they are wont to

يَعْلَمُونَ ﴿٦٤﴾ know.[4]

65. فَإِذَا رَكِبُوا And when they embark[5]

فِى ٱلْفُلْكِ on the ship

دَعَوُا ٱللَّهَ they invoke[6] Allah

مُخْلِصِينَ لَهُ making sincere[7] for him

ٱلدِّينَ the worship;[8]

فَلَمَّا نَجَّىٰهُمْ but when He rescues[9] them

إِلَى ٱلْبَرِّ to the land,

إِذَا هُمْ يُشْرِكُونَ lo, they set partners.[10]

﴿٦٥﴾

66. لِيَكْفُرُوا That they be ungrateful[11]

بِمَآ ءَاتَيْنَٰهُمْ to what We give them

وَلِيَتَمَتَّعُوا and to enjoy.[12]

فَسَوْفَ يَعْلَمُونَ But they will know.

﴿٦٦﴾

67. أَوَلَمْ يَرَوْا Do they not see

أَنَّا جَعَلْنَا that We have made

1. لعب *la'ib* (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 7:51, p. 485, n. 2.

2. دار ***dâr*** (s.; pl.ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:37, p. 1278, n. 5.

3. حيوان ***ḥayawân*** (s.; pl. *haywânât*) = animal, living, life.

4. i. e., wont to know the truth. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. imfct. from *'alima*[*'ilm*], to know, be aware of. See at 29:41, p. 1280, n. 3).

5. ركبوا ***rakibû*** = they rode, boarded, embarked on, mounted (v. iii. m. pl. past from *rakiba* [*rukûb*], to ride, mount. See *rakibâ* at 18:71, p. 937, n. 5).

6. دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 25:13, p. 1141, n. 10).

7. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 10:22, p. 645, n. 2).

8. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 26:82, p. 1177, n. 8.

9. نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 23:28, p. 1082, n. 11).

10. i. e., by worshipping others. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 28:68, p. 1256, n. 8).

11. يكفروا ***yakfurû***(*na*) = the deny, disbelieve, cover, show ingratitude, be ungrateful (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped for an implied *'an* in *li* of motivation coming before the verb. See at 28:48, p. 1249, n. 3).

12. يتمتعوا ***yatamatta'û***(*na*) = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. The terminal *nûn* is dropped for the reason stated at n. 11 above. See at 15:3, p. 807, n.8).

حَرَمًا ءَامِنًا	a sacred precinct[1] secure[2]
وَيُتَخَطَّفُ ٱلنَّاسُ	and that people are snatched[3]
مِنْ حَوْلِهِمْ ۚ	from around them?[4]
أَفَبِٱلْبَٰطِلِ	Is it then in the unreal[5]
يُؤْمِنُونَ	that they believe
وَبِنِعْمَةِ ٱللَّهِ	and of the grace of Allah
يَكْفُرُونَ ﴿٦٧﴾	they be ungrateful?[6]
وَمَنْ	68. And who is
أَظْلَمُ	a worse transgressor[7]
مِمَّنِ ٱفْتَرَىٰ	than the one who fabricates[7]
عَلَى ٱللَّهِ كَذِبًا	against Allah a lie[8]
أَوْ كَذَّبَ بِٱلْحَقِّ	or disbelieves[9] in the truth
لَمَّا جَآءَهُۥ ۚ	when it has come to him?
أَلَيْسَ فِى جَهَنَّمَ مَثْوًى	Is not in hell an abode[10]
لِّلْكَٰفِرِينَ ﴿٦٨﴾	for the unbvelievers?
وَٱلَّذِينَ جَٰهَدُوا۟	69. And those who strive[11]
فِينَا	in Our cause
لَنَهْدِيَنَّهُمْ	We shall surely show[12] them
سُبُلَنَا ۚ	Our ways;
وَإِنَّ ٱللَّهَ	and verily Allah is
لَمَعَ ٱلْمُحْسِنِينَ ﴿٦٩﴾	with the righteous.[13]

1. i. e., the Ka'ba and Makka. حرم ***ḥaram*** (s.; pl. *'aḥrâm*) = forbidden, sacred, rendered inviolable, sanctuary, sacred precinct. See at 28:56, p. 1252, n. 5.

2. عامن ***'âmin*** = peaceful, secure.

3. يتخطف ***yutakhaṭṭafu*** = he or it is snatched, carried away, swept away (v. iii. s. impfct. passive from *takhaṭṭafa*, form V of *khaṭafa/ khaṭifa* [*khaṭf*], to snatch, to seize. See *nutakhaṭṭafu* at 28:57, p. 1252, n. 4).

4. i. e., from outside the sacred precinct.

5. the false gods and goddesses. باطل ***bâṭil*** = vain, futile, false, baseless, unreal (act. participle from *baṭala* [*buṭl/ baṭlân*], to be invalid, void, null, false. See at 29:52, p. 1284, n. 2).

6. يكفرون ***yakfurûna*** = they disbelieve, be ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [*kufr*], to disbelieve, to cover. See at 19:82, p.972, n. 2).

7. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 11:18, p. 684, n. 5).

8. Such as saying that He has partners. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 23:38, p. 1085, n. 5.

9. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:176, p. 1192, n. 6).

10. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place. See at 12:23, p. 730, n. 3.

11. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 16:110, p. 865, n. 4).

12. لنهدين ***la nahdiyanna*** = we shall surely show, guide, lead to (v. i. pl. emphatic impfct. from *hadâ* [*hady/ hudan / hidâyah*], to guide, to show the way. See *yahtadûna* at 28:64, p. 1255, n. 6).

13. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 28:14, p. 1235, n. 11).

30. *SURAT AL-RÛM* (The Romans)

Makkan : 60 *'âyahs*

This is a Makkan *sûrah* which, like other Makkan *sûrahs,* deals with the themes of *tawḥîd* (monotheism), *risâlah* (Prophethood of Muḥammad, peace and blessings of Allah be on him), *ba'ath* (Resurrection), judgement, reward and punishment, and brings home these themes by various arguments and proofs. It was revealed six or seven years before the *hijrah* to Madina. It starts with a reference to the defeat at that time of the Romans by the Persians who captured Jerusalem and foretells that within less than ten years the Persians would be defeated by the Romans. It also foretells that on that day the Muslims would rejoice at the victory given them by Allah. The prophecy was fufilled in the second year of the *hijrah* when the Muslims were given the significant victory by Allah at the Battle of Badr and by which time the Persians also were defeated by the Romans. This prophecy of the Qur'ân is a manifest miracle which attests its truth. The *sûrah* is named *al-Rûm* (the Romans) with reference to this imporatnt fact mentioned in its first six *'âyahs*. Incidentally, the unbelieving Quraysh who sympathised with the Persians made a bet with Abû Bakr, may Allah be pleased with him, on this prophecy of the Qur'ân and lost it and were duly humbled when the prophecy came true.

سُورَةُ الرُّومِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ① 1. *Alif - Lam-Mîm.*[1]

غُلِبَتِ 2. Defeated[2] have been

ٱلرُّومُ the Romans;

فِيٓ أَدۡنَى ٱلۡأَرۡضِ 3. In the nearest[3] land;

وَهُم but they

مِنۢ بَعۡدِ غَلَبِهِمۡ after their defeat[4]

سَيَغۡلِبُونَ ③ will be victorious[5]

فِي بِضۡعِ سِنِينَۗ 4. Within a few[6] years.

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. The reference is to the defeat of the Romans at the hands of the Persians six or seven years before the *hijrah*. غلبت ***ghulibat*** = she or it was defeated, overcome, overpowered, vanquished (v. iii. f. s. past passive from *ghalaba* [*ghalb /ghalabah*], to defeat. See *ghalabat* 23:106, p. 119, n. 1).

3. i. e., in Syria and Palestine. أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, nether, viler, vilest. Elative form of دنى *dânin*. See at 7:169, p. 531, n. 10.

4. غلب ***ghalab*** = defeating, defeat, conquering, surmounting.

5. يغلبون ***yaghlibûna*** = they vanquish, defeat, overcome, overpower, subdue, conquer, be victorious (v. iii. m. pl. impfct. from *ghalaba* [*ghalb/ghalbah*], to conquer, to defeat. See *yughlabûna* at 8:36, p. 559, n. 8).

6. بضع ***bid'a*** = some, a few, several (between 3 and 9). See at 12:42, p. 738, n. 5.

لِلَّهِ ٱلْأَمْرُ Allah's is the command[1]
مِن قَبْلُ وَمِنۢ بَعْدُ before and after.
وَيَوْمَئِذٍ يَفْرَحُ And on that day delighted[2]
ٱلْمُؤْمِنُونَ ۝١ will be the believers

بِنَصْرِ ٱللَّهِ 5. At the help[3] of Allah.
يَنصُرُ مَن يَشَآءُ He helps[4] whom He will;
وَهُوَ ٱلْعَزِيزُ and He is the All-Mighty,[5]
ٱلرَّحِيمُ ۝٥ the Most Merciful.

وَعْدَ ٱللَّهِ 6. It s a promise[6] of Allah.
لَا يُخْلِفُ ٱللَّهُ Allah never fails to keep[7]
وَعْدَهُۥ His promise;
وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men
لَا يَعْلَمُونَ ۝٦ do not know.

يَعْلَمُونَ ظَٰهِرًا 7. They know the ostenbible[8]
مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا of the worldly life;
وَهُمْ عَنِ ٱلْءَاخِرَةِ but they are about the hereafter
هُمْ غَٰفِلُونَ ۝٧ the ones heedless.[9]

أَوَلَمْ يَتَفَكَّرُوا۟ 8. Do they not reflect[10]
فِىٓ أَنفُسِهِم about themselves?[11]

1. أمر *'amr* (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 20:26, p. 981, n. 4.

2. يفرح ***yafraḥu*** = he rejoices, becomes happy, is delighted (v. iii. m. s. impfct. from *fariḥa* [*faraḥ*], to be glad. See *yafraḥûna* at 13:35, p. 789, n. 8).

3. نصر ***naṣr*** = help, to help, support, victory, triumph. See at 29:10, p. 1268, n. 4.

4. ينصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 11:63, p. 700, n. 11).

5. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 29:25, p. 1274, n. 5.

6. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 27:71, p. 1224, n. 6.

7. The promise came true in the second year of *hijrah* when the Persians were defeated by the Romans who regained most of their lost lands including Jerusalem. In that year also the Muslims were given by Allah the significant victory at Badr over the Quraysh unbelievers of Makka. يخلف ***yukhlifu*** = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 13:31, p. 778, n. 4).

8. ظاهر ***ẓâhir*** = overt, manifest, visible, patent, obvious, conspicuous, apparent, outward, ostensible, for show (act. participle from *ẓahara* [*ẓuhûr*], to be visible. See at 13:33, p. 779, n. 2).

9. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 16:108, p. 864, n. 9.

10. يتفكر ***yatafakkaru*** = he reflects, meditates, ponders, muses, speculates (v. iii. m. s. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *yatafakkarûna* at 16:64, p.892, n. 7).

11. i. e., about their own creation, how Allah brought them into being from nonentity.

مَّا خَلَقَ ٱللَّهُ	Allah has not created[1]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ	the heavens and the earth
وَمَا بَيْنَهُمَآ	and all that is between them
إِلَّا بِٱلْحَقِّ	except for a just cause[2]
وَأَجَلٍ مُّسَمًّى	and a term[3] specified;[4]
وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ	but verily many of men are
بِلِقَآئِ رَبِّهِمْ	in the meeting[5] with their Lord
لَكَٰفِرُونَ ﴿٨﴾	indeed disbelievers.[6]
أَوَلَمْ يَسِيرُوا۟	9. Do they not travel[7]
فِى ٱلْأَرْضِ فَيَنظُرُوا۟	in the land and see
كَيْفَ كَانَ عَٰقِبَةُ	how was the end[8] of
ٱلَّذِينَ مِن قَبْلِهِمْ	those who were before them.
كَانُوٓا۟ أَشَدَّ	They had been severer[9]
مِنْهُمْ قُوَّةً	than them in might
وَأَثَارُوا۟ ٱلْأَرْضَ	and they stirred up[10] the land
وَعَمَرُوهَآ أَكْثَرَ	and populated[11] it more than
مِمَّا عَمَرُوهَا	what they have populated it;
وَجَآءَتْهُمْ	and there had come to them
رُسُلُهُم	their Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences.[12]
فَمَا كَانَ ٱللَّهُ	So it was not Allah
لِيَظْلِمَهُمْ	to do them wrong;

1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 25:2, p. 1138, n. 1),

2. i. e., for just cause and purpose. حق ***haqq*** = right, truth, liability, justification, just cause. See at 29:44, p. 1280, n. 9.

3. اجل ***'ajal*** (pl. *'âjâl*) = term, deadline, appointed hour. See at 29:53, p. 1284, n. 6.

4. مسمى ***musamman*** (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 29:53, p. 1284, n. 7).

5. i. e. , in the hereafter. لقاء ***liqâ'*** = meeting, encounter. See at 29:23, p. 1272, n. 7.

6. كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 29:47, p. 1282, n. 6).

7. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* before the verb. See at 22:46, p.1062, n. 7).

8. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 28:83, p. 1262, n. 9.

9. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 28:78, p. 1260, n. 4.

10. i. e., cultivated and raised crops. أثاروا ***'athârû*** = they agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. m. pl. past from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See *tuthûru* at 2:71, p. 33, n. 8).

11. عمروا ***'amarû*** = they populated, peopled, inhabited, cultivated, filled with life, made prosperous, built (v. iii. m. pl. past from *'amaru* [*'amr/'umr/'amârah*], to populate, inhabit, fill with life, build. See *ya'murû* at 9:17, p. 583, n. 3).

12. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 10:74, p. 664, n. 7).

وَلَٰكِن كَانُوٓا but they were
أَنفُسَهُمْ يَظْلِمُونَ to themselves doing wrong.[1]
٩

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ 10. Then the end[2] of those
أَسَٰٓـُٔوا۟ ٱلسُّوٓأَىٰٓ who did evil[3] is more evil,[4]
أَن كَذَّبُوا۟ for they disbelieved[5]
بِـَٔايَٰتِ ٱللَّهِ in the signs of Allah
وَكَانُوا۟ بِهَا and used
يَسْتَهْزِءُونَ ١٠ to scoff[6] at them.

Section (*Rukû'*) 2

ٱللَّهُ يَبْدَؤُا۟ 11. Allah originates[7]
ٱلْخَلْقَ the creation,
ثُمَّ يُعِيدُهُۥ then He will repeat[8] it;
ثُمَّ إِلَيْهِ then to Him
تُرْجَعُونَ ١١ you shall all be returned.[9]

وَيَوْمَ 12. And the day
تَقُومُ ٱلسَّاعَةُ the Hour[10] shall take place,
يُبْلِسُ dumbstruck[11] will be
ٱلْمُجْرِمُونَ ١٢ the sinful.

وَلَمْ يَكُن لَّهُم 13. And they shall not have

1. i. e., by disbelieving Allah's signs and messages and by disobeying His commandments. So they were themselves responsible for the punishment that befell them. يظلمون ***yazlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [*zalm/zulm*], to do wrong. See at 29:40, p. 1279, n. 8).

2. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 30:9, p. 1292, n. 8.

3. أساؤوا ***'asâ'û*** = they did evil, committed foulness (v. iii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asa'tum* at 17:7, p. 847, n. 11).

4. i. e., the punishment of hell (see *Tafsîr Jalâlayn;* also *Safwat*, p. 509). سوأى ***sû'â*** = (fem. of *'aswa'*, elative of *sayyi'*) = more evil, worse.

5. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 29:37, p. 1278, n. 1).

6. يستهزءون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n.10).

7. يبدأ ***yabda'u*** = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 27:64, p. 1222, n. 4).

8. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 29:19, p. 1271, n. 7).

9. i. e., after death and resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 29:57, p. 1285, n. 11).

10. i. e., the Hour of Resurrection and Judgement. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 12:107, p. 761, n. 1.

11. i. e., silenced with grief and despair. يبلس ***yublisu*** = he becomes dumbstruck, silenced with grief and despair (v. iii. m. s. impfct. from *'ablasa*, form IV of *balasa*).

مِّن شُرَكَآئِهِمْ	from their partner-gods[1]
شُفَعَـٰٓؤُا۟	intercessors[2]
وَكَانُوا۟	while they will be
بِشُرَكَآئِهِمْ	in their partner-gods
كَـٰفِرِينَ ﴿١٣﴾	disbelieving.
وَيَوْمَ	14. And the Day
تَقُومُ ٱلسَّاعَةُ	the Hour will take place,
يَوْمَئِذٍ يَتَفَرَّقُونَ	that day they will be separated.[3]
﴿١٤﴾	
فَأَمَّا ٱلَّذِينَ	15. So as to those who
ءَامَنُوا۟ وَعَمِلُوا۟	believe and do
ٱلصَّـٰلِحَـٰتِ	the good deeds[4]
فَهُمْ فِى رَوْضَةٍ	they will be in a garden
يُحْبَرُونَ ﴿١٥﴾	made happy.[5]
وَأَمَّا ٱلَّذِينَ	16. And as to those
كَفَرُوا۟	who turn ungrateful[6] and
وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا	disbelieve[7] in Our signs[8] and
وَلِقَآءِ ٱلْـَٔاخِرَةِ	the meeting[9] of the hereafter,
فَأُو۟لَـٰٓئِكَ	such ones will
فِى ٱلْعَذَابِ	in the punisment
مُحْضَرُونَ ﴿١٦﴾	be brought along.[10]

1. i. e., those whom they set as partners with Allah in their worship. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 28:74, p. 1258, n. 5.

2. شفعاء *shufa'â'* (pl.; s. شفيع *shafî'*) = intercessors, advocates (active participle on the scale of *fa'îl* from *shafa'a* (*shaf'*), to subjoin, to attach. See at 7:53, p. 486, n. 1).

3. i. e., the believers and the unbelievers will be separated, as explained in the next two *'âyahs*. يتفرقون ***yatafarraqûna*** = they break up, be separated (v. iii. m. pl. impfct. from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate, to sever. See *yatafarraqâ* at 4:130, p. 302, n. 1).

4. صالحات ***ṣâliḥât*** (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 29:58, p. 1285, n. 12.

5. يحبرون ***yuḥbarûna*** = they are made happy, gladdened, delighted (v. iii. m. pl. impfct. passive from *ḥabara* [*ḥabr*], to gladden, make happy).

6. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 29:52, p. 1284, n. 3).

7. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:10, p. 1293, n. 5).

8. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 29:50, p. 1283, n. 3.

9. i. e., for judgement. لقاء ***liqâ'*** = meeting, encounter. See at 25:21, p. 1144, n. 6.

10. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahdara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥḍarîn* at 28:61, p. 1254, n. 5).

فَسُبْحَٰنَ ٱللَّهِ 17. So declare the sanctity[1]
حِينَ تُمْسُونَ of Allah when you enter into
وَحِينَ the evening[2] and when
تُصْبِحُونَ ﴿١٧﴾ you enter into the morning.[3]

وَلَهُ ٱلْحَمْدُ 18. And His is all the praise
فِى ٱلسَّمَٰوَٰتِ in the heavens
وَٱلْأَرْضِ وَعَشِيًّا and the earth, and by night[4]
وَحِينَ تُظْهِرُونَ ﴿١٨﴾ and when you be at midday.[5]

يُخْرِجُ ٱلْحَىَّ 19. He brings out[6] the living[7]
مِنَ ٱلْمَيِّتِ from the dead[8]
وَيُخْرِجُ ٱلْمَيِّتَ and brings out the dead
مِنَ ٱلْحَىِّ from the living;
وَيُحْىِ ٱلْأَرْضَ and He gives life[9] to the earth
بَعْدَ مَوْتِهَا after its death.
وَكَذَٰلِكَ And likewise
تُخْرَجُونَ ﴿١٩﴾ you shall be brought out.[10]

Section (*Rukû'*) 3

وَمِنْ ءَايَٰتِهِۦٓ 20. And of His signs is
أَنْ خَلَقَكُم that He created you
مِّن تُرَابٍ from dust[11]

1. i. e., perform prayer declaring Allah's sanctity and glorifying Him. This and the following *'âyah* specify the times of prayer in a day. سبحان ***Subḥân*** means Free from and High above all kinds of imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He " conveys the meaning better. See at 27:8, p. 1204, n. 8.

2. تمسون ***tumsûna*** = you enter into the evening, be in the evening [i. e., *'asr* and *maghrib* prayers] (v. ii. m. pl. impfct. from *'amsâ*, form IV of *masâ* [*masw*]).

3. تصبحون ***tuṣḥiḥûna*** = you (all) enter into the morning, become in the morning, become (v. ii. m. pl. impfct. from *'asbaha*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See *tuṣbiḥu* at 22:63, p. 1068, n. 2.

4. i. e., you all pray and declare Allah's sanctity by night and when you be at midday. عشى ***'ashîy*** = evening, early night. See at 18:28, p. 921, n. 5.

5. تظهرون ***tuẓhirûna*** = you (all) be at midday, make visible, disclose (v. ii. m. pl. impfct. from *'aẓhara*, from IV of *ẓahara* [*ẓuhûr/ẓuhr*], to be visible, noon. See *yuẓhira* at 9:33, p. 590, n. 10).

6. يخرج ***yukhrija(u)*** = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 27:25, p. 1210, n. 1).

7. حي ***ḥayy*** (s.; pl. *'aḥyâ'*) = living, live, alive, lively, living being. See at 19:66, p. 968, n. 3.

8. ميت ***mayyit*** (s.; pl. *'amwât/mayyitûn*) = dead, lifeless, deceased, inanimate. See *'amwât* at 3:169, p. 222, n. 6 and *mayyitûn* at 23:15, p. 1078, n. 6.

9. يحى ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 26:81, p. 1177, n. 4).

10. i. e., on the Day of Resurrection. تخرجون ***tukhrajûna*** = you are brought out, produced, expelled (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*] to go out. See at 7:25, p. 472, n. 12).

11. i. e., in the first instance your progenitor 'Âdam, peace be on him. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 23:82, p. 1095, n. 7.

ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ﴿٢٠﴾

and then lo,you are mankind[1] spreading out.[2]

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

21. And of His signs is that He created for you out of yourselves spouses[3] that you may rest[4] with them; and He set[5] between you love[6] and kindness. Verily therein are signs for a people that reflect.[7]

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ ﴿٢٢﴾

22. And of His signs are the creation of the heavens and the earth and the diversity[8] of your tongues[9] and colours.[10] Verily therein are signs for the knowledgeable.[11]

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم

23. And of His signs are your sleep[12] by night and day and your seeking[13]

1. بشر ***bashar*** = man, human being, mankind. See at 26:186, p. 1084, n. 6.

2. تنتشرون ***tantashirûna*** = you spread out, be unfolded, dispersed, diffused (v. ii. m. pl. impfct. from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *yunshirûna* at 21:21, p. 1017, n. 9).

3. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 26:167, p. 1191, n. 2.

4. تسكنوا ***taskunû(na)*** = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakuna* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 10:67, p. 661, n. 7).

5. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 29:10, p. 1268, n. 2).

6. مودة ***mawaddah*** = love, affection, friendship. See at 29:25, p. 1273, n. 8.

7. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 16:69, p.849, n. 5).

8. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 23:80, p. 1095, n. 3).

9. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 24:24, p. 1114, n. 2.

10. ألوان ***'alwân*** (pl.; s. *lawn*) = colour, hue, complexion, shades. See at 16:69, p. 849, n. 3.

11. عالمين ***'âlimîn*** (acc./gen. of عالمون *'âlimûn*; sing. عالم *'âlim*) = those who know, learned ones, scholars, experts, knowledgeable (active participle from *'alima* [*'ilm*], to know. See at 12:44, p. 739, n. 2).

12. منام ***manâm*** = sleep, place to sleep.

13. ابتغاء ***ibtighâ'*** = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 17:28, p. 882, n. 1).

مِن فَضْلِهِۦٓ of His grace.

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily therein are signs

لِّقَوْمٍ يَسْمَعُونَ for a people that listen.[1]

٢٣

وَمِنْ ءَايَٰتِهِۦ 24. And of His signs are:

يُرِيكُمُ ٱلْبَرْقَ He shows[2] you the lightning[3]

خَوْفًا وَطَمَعًا as fear[4] and hope,[5]

وَيُنَزِّلُ and He sends down[6]

مِنَ ٱلسَّمَآءِ مَآءً from the sky water[7]

فَيُحْىِۦ بِهِ and gives life[8] thereby

ٱلْأَرْضَ to the earth

بَعْدَ مَوْتِهَآ after its death.[9]

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily therein are signs

لِّقَوْمٍ يَعْقِلُونَ for a people that understand.[10]

٢٤

وَمِنْ ءَايَٰتِهِۦٓ 25. And of His signs are

أَن تَقُومَ that there stand[11]

ٱلسَّمَآءُ وَٱلْأَرْضُ the sky and the earth

بِأَمْرِهِۦ by His command.[12]

ثُمَّ إِذَا دَعَاكُمْ Then when He will call[13] you

دَعْوَةً by a single call

مِّنَ ٱلْأَرْضِ out of the earth,

إِذَآ أَنتُمْ تَخْرُجُونَ lo, you shall come out.[14]

٢٥

1. i. e., listen to the advice of guidance and take heed. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 26:72, p. 1175, n. 9).

2. يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 13:12, p. 768, n. 10.

3. برق ***barq*** (pl. *burûq*) = lightning. See at 24:43, p. 1124, n. 13.

4. i. e., fear of thunderbolts and storms. خوف ***khawf*** = fear, dread. See at 3:170, p. 222, n. 13.

5. i. e., hope for the coming of rains. طمع ***tama'*** (s.; pl. *'atmâ'*) = hope, craving, desire. See at 13:12, p. 768, n. 12.

6. ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 24:43, p. 1124, n. 7).

7. i. e., in the form of rain and snow.

8. i. e., makes it fertile and lively with vegetation. يحى ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:19, p. 1295, n. 9).

9. i. e., after it is dry and barren.

10. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 29:63, p. 1287, n. 8).

11. تقوم ***taqûma(u)*** = she or it stands, gets up (v. iii. f. s. impfct. from *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuqîmûna* at 27:3, p. 1203, n. 1).

12. See 35:41. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree/ matter, issue, affair. See at 30:4, p. 1291, n. 1.

13. دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *da'aw* at 29:65, p. 1288, n. 6).

14. i. e., on the Day of Resurrection. تخرجون ***takhrujûna*** = you (all) come out, go out, leave (v. ii. m. pl. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *tukhrajûna* at 30:19, p. 1295, n. 10).

وَلَهُۥ 26. And to Him belong
مَن فِى ٱلسَّمَٰوَٰتِ all[1] who are in the heavens
وَٱلْأَرْضِ ۖ and the earth.
كُلٌّ لَّهُۥ All are to Him
قَٰنِتُونَ ﴿٢٦﴾ devoutly obedient.[2]

وَهُوَ ٱلَّذِى 27. And He it is Who
يَبْدَؤُا۟ ٱلْخَلْقَ originates[3] the creation;
ثُمَّ يُعِيدُهُۥ then He will repeat[4] it;
وَهُوَ أَهْوَنُ عَلَيْهِ ۚ and that is easier[5] on His part.
وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ And His is the loftiest model[6]
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ in the heavens and the earth,
وَهُوَ ٱلْعَزِيزُ and He is the All-Mighty,[7]
ٱلْحَكِيمُ ﴿٢٧﴾ the All-Wise.[8]

Section (*Rukû'*) 4

ضَرَبَ لَكُم 28. He strikes[9] for you
مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ an instance from yourselves:
هَل لَّكُم مِّن مَّا Do you have from those that
مَلَكَتْ أَيْمَٰنُكُم your right hands own[10]
مِّن شُرَكَآءَ فِى مَا any partners[11] in what
رَزَقْنَٰكُمْ We have provided[12] for you
فَأَنتُمْ فِيهِ سَوَآءٌ so that you are in it alike,[13]

1. Note the word *man* which is applicable to living beings, thus indicating that there are living beings in the heavens as well as in the earth.
2. i. e., all are His creatures and servants. None is His partner or equal. This is further emphasized in the following *'âyah*. قانتون ***qânitûn*** (pl.; sing. *qânit*) = devoutly dutiful, obedient, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 2:116, p. 55, n. 7).
3. يبدأ ***yabda'u*** = he initiates, originates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 30:11, p. 1293, n. 7).
4. i. e., at the Resurrection. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, resumes (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 30:11, p. 1293, n. 8).
5. i. e., the act of resurrection is far easier for Him. أهون ***'ahwanu*** = easier, more simple, more insignificant (elative of *hayyin*, easy, simple). See *hayyin* at 24:15, p. 1110, n. 9.
6. i. e., nothing is like Him. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 17:89, p. 902, n. 3.
7. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 30:5, p. 1291, n. 5.
8. حكيم ***ḥakîm*** (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 10:1, p. 635, n. 2).
9. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 16:112, p. 865, n. 11).
10. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 24:58, p. 1130, n. 9).
11. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 30:13, p. 1294, n. 1.
12. رزقنا ***rajaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 28:54, p. 1251, n.6.
13. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 28:22, p.1239, n. 1.

تَخَافُونَهُمْ you fearing[1] them
كَخِيفَتِكُمْ like your fearing[2]
أَنفُسِكُمْ of yourselves?[3]
كَذَٰلِكَ نُفَصِّلُ Thus We elucidate[4]
ٱلْءَايَٰتِ لِقَوْمٍ the signs for a people
يَعْقِلُونَ ﴿٢٨﴾ that understand.[5]

بَلِ ٱتَّبَعَ ٱلَّذِينَ 29. Nay, there follow[6] those
ظَلَمُوٓا۟ أَهْوَآءَهُم who do wrong[7] their whims[8]
بِغَيْرِ عِلْمٍ without knowing.
فَمَن يَهْدِى مَنْ So who can guide those that
أَضَلَّ ٱللَّهُ Allah makes go astray?[9]
وَمَا لَهُم مِّن نَّٰصِرِينَ Nor can they have any helper.
﴿٢٩﴾

فَأَقِمْ وَجْهَكَ 30. So set your face
لِلدِّينِ for the religion
حَنِيفًا as a true monotheist[10] —
فِطْرَتَ ٱللَّهِ ٱلَّتِى the nature[11] of Allah on which
فَطَرَ ٱلنَّاسَ عَلَيْهَا He has created[12] man.
لَا تَبْدِيلَ No changing is there
لِخَلْقِ ٱللَّهِ to Allah's creation.
ذَٰلِكَ ٱلدِّينُ That is the religion
ٱلْقَيِّمُ right and straight;[13]

1. تخافون ***takhâfûna*** = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*], to fear. See at 6:81, p. 424, n. 2).

2. خيفة ***khîfah*** = to fear, fearing, dread (verbal noun of *khâfa*. See n. 1 above. See also 20:67, p. 990, n. 11).

3. i. e., those of yourselves from relatives and kinsmen in matters of division of property.

4. نفصل ***nufaṣṣilu*** = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See at 10:24, p. 646, n. 12).

5. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 30:24, p. 1297, n. 10).

6. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 28:35, p. 1244, n. 12).

7. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 29:46, p. 1281, n. 12).

8. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 28:50, p. 1250, n. 1).

9. i. e., because of his persistence in unbelief and disobedience. أضل ***'aḍalla*** = he led astray, misled, made go astray (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 26:99, p. 1180, n. 1).

10. حنيف ***ḥanîf*** (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanîf* has been used a dozen times in the Qur'ân, always in contradistinction to polytheism and polytheists. See at 16:120, p. 869, n. 3).

11. فطرة ***fiṭrah*** (s.; pl. *fiṭar*) = nature, disposition, innante character.

12. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 21:56, p. 1078, n. 1).

13. قيم ***qayyim*** = right, straight, precious. See at 18:2, p. 910, n. 5.

وَلَٰكِنَّ	but
أَكْثَرَ ٱلنَّاسِ	most men
لَا يَعْلَمُونَ ﴿٣٠﴾	do not know.
۞ مُنِيبِينَ	31. Turning repentantly[1]
إِلَيْهِ	to Him;
وَٱتَّقُوهُ	and be afraid[2] of Him
وَأَقِيمُوا۟	and properly perform[3]
ٱلصَّلَوٰةَ	the prayers
وَلَا تَكُونُوا۟	and never be
مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾	of the polytheists[4] –
مِنَ ٱلَّذِينَ	32. Of those who
فَرَّقُوا۟ دِينَهُمْ	split[5] their religion
وَكَانُوا۟ شِيَعًا	and became sects;[6]
كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ	each group[7] at what is theirs
فَرِحُونَ ﴿٣٢﴾	rejoicing.[8]
وَإِذَا مَسَّ ٱلنَّاسَ	33. And if there afflicts[9] man
ضُرٌّ	any distress[10]
دَعَوْا۟ رَبَّهُم	they invoke[11] their Lord
مُّنِيبِينَ إِلَيْهِ	turning repentantly to Him;

1. منيبين ***munîbîn*** (pl.; acc./gen. of *munîbûn*; s. *munîb*) = oft-returning in repentance, turning repentantly, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/ niyâbah*], to return, to come near, to represent. See *munîb* at 11:75, p. 704, n. 11).

2. اتقوا ***ittaqû*** (*nî/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 29:16, p. 1270, n. 5).

3. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 22:78, p. 1074, n. 3).

4. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 28:87, p. 1264, n. 3)

5. i. e., those who disagreed and changed their religion and became sects. فرقوا ***farraqû*** = they divided, tore asunder, scattered, differentiated, split (v. iii. m. pl. past from *farraqa*, form II of *faraqa* [*farq/furqân*], to separate. See *farraqa* at 6:159, p. 4461, n. 9).

6. شيع ***shiya'*** (pl.; s. شيعة *shî'ah*) = sects, factions, parties, adherents . See at 28:4, p. 1232, n. 1.

7. حزب ***ḥizb*** (s.; pl. احزاب *'aḥzâb*) = party, band, group, sect. See at 23:53, p. 1088, n. 12

8. فرحون ***fariḥûn*** (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted, jubilant, rejoicing. See at 23:53, p. 1088, n. 13).

9. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 24:14, p. 1110, n. 3).

10. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

11. دعوا ***da'aw*** = they called, invoked, prayed, claimed, propagated, implored (v. iii. m. pl. past from *da'â* [*du'â'*], to call, to summon. See at 29:65, p. 1288, n. 6).

ثُمَّ إِذَآ	then when
أَذَاقَهُم	He makes them taste[1]
مِّنْهُ رَحْمَةً	mercy from Him
إِذَا فَرِيقٌ مِّنْهُم	lo, a group[2] of them
بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾	set partners[3] with their Lord.
لِيَكْفُرُوا بِمَآ	34. To be ungrateful[4] of
ءَاتَيْنَٰهُمْ	what We have given them.
فَتَمَتَّعُوا	So enjoy,[5]
فَسَوْفَ تَعْلَمُونَ	but soon you shall know.[6]
﴿٣٤﴾	
أَمْ أَنزَلْنَا	35. Or have We sent down
عَلَيْهِمْ سُلْطَٰنًا	on them an authority[7]
فَهُوَ يَتَكَلَّمُ بِمَا	and it speaks[8] of that which
كَانُوا۟ بِهِۦ يُشْرِكُونَ	they use to associate with Him?
﴿٣٥﴾	
وَإِذَآ	36. And when
أَذَقْنَا ٱلنَّاسَ رَحْمَةً	We make men taste mercy[9]
فَرِحُوا۟ بِهَا	they rejoice[10] at it;
وَإِن تُصِبْهُمْ سَيِّئَةٌۢ	but if there hits[11] them an evil
بِمَا	because of what
قَدَّمَتْ أَيْدِيهِمْ	their hands have forwarded,
إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾	lo, they despair.[12]

1. أذاق ***'adhâqa*** = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 16:12, p. 866, n. 5).

2. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 24:47, p. 1126, n. 3).

3. i. e., by worshipping others. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 29:65, p. 1288, n. 10).

4. يكفروا ***yakfurû***(*na*) = the deny, disbelieve, cover, show ingratitude, be ungrateful (v. iii. m. pl. impfct. passive from *kafara* [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped for an implied *'an* in *li* of motivation coming before the verb. See at 29:66, p. 1288, n. 11).

5. تمتعوا ***tamatta'û*** = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 16:55, p. 845, n. 3).

6. i. e, the consequences of your unbelief and polytheism – the punishment for these sins.

7. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 28:35, p. 1244, n. 10.

8. يتكلم ***yatakallamu*** = he speaks, talks, discusses, converses (v. iii. m. s. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *natakallama* at 24:16, p. 1110, n. 12)

9. i. e., grace in the form of health, wealth and happiness.

10. فرحوا ***fariḥû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*farḥ*], to be glad. See 13:26, p. 775, n. 7).

11. تصب ***tuṣib*** (تصيب ***tuṣîbu***) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣâba*, form IV of *ṣâba* [*ṣawb/ṣaybûbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 9:50, p. 599, n. 1).

12. يقنطون ***yaqnaṭûna*** = they despair, give up hope, become disheartened, are hopeless, disappointed (v. iii. m. pl. impfct. from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *yaqnaṭu* at 15:56, p. 819, n. 1.

أَوَلَمْ يَرَوْا 37. Do they not see[1]
أَنَّ ٱللَّهَ يَبْسُطُ that Allah spreads out[2] the
ٱلرِّزْقَ لِمَن يَشَآءُ provision for whom He will
وَيَقْدِرُ ۚ and measures out?[3]
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ Verily therein are signs[4]
لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾ for a people who believe.

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ 38. So give the near of kin[5]
حَقَّهُۥ وَٱلْمِسْكِينَ his due,[6] and the poor
وَٱبْنَ ٱلسَّبِيلِ ۚ and the stranded traveller.[7]
ذَٰلِكَ خَيْرٌ لِّلَّذِينَ This is best for those who
يُرِيدُونَ desire[8]
وَجْهَ ٱللَّهِ ۖ the Countenance of Allah;
وَأُو۟لَـٰٓئِكَ هُمُ and such people, they
ٱلْمُفْلِحُونَ ﴿٣٨﴾ will be the successful ones.[9]

وَمَآ ءَاتَيْتُم 39. And what you pay
مِّن رِّبًا on usury[10]
لِّيَرْبُوَا that it may increase[11]
فِىٓ أَمْوَٰلِ ٱلنَّاسِ at people's wealth,
فَلَا يَرْبُوا does not augment
عِندَ ٱللَّهِ ۖ in Allah's sight;
وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ but what you give of *zakâh*

1. يروا ***yaraw(na)*** = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ru'il* [*ra'y/ru'yah*], to see. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yarawna* at 2:165, p. 78, n. 3).

2. i. e., gives in abundance and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 29:62, p. 1287, n. 2).

3. i. e., gives in measured quantities. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 29:62, p. 1287, n. 3).

4. i. e., signs for Allah's power and will. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 30:16, p. 1294, n. 8.

5. ذا القربى ***dhâ al-qurbâ*** = near relations, those close by. See *dhî al-qurbâ* at 16:90, p. 857, n. 11.

6. i. e., his due in respect of relationship and charity.

7. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller, stranded traveller. See at 9:60, p. 603, n. 2.

8. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 28:83, p. 1262, n. 6).

9. i. e., in the hereafter, in attaining Allah's forgiveness, pleasure and reward. مفلحون ***mufliḥûn*** (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 24:51, p. 1127, n. 10).

10. i. e., what you lend on usury. ربا ***ribân*** = interest, usurious interest, usury.

11. يربو ***yarbû*** = he or it increases, grows up, makes an increase (v. iii. m. s. impfct. from *rabâ* [*rabâ'/rubûw*], to increase, to grow. See *rabat* at 22:5, p. 1047, n. 3)

تُرِيدُونَ desiring[1]
وَجْهَ ٱللَّهِ the Countenance of Allah,
فَأُو۟لَٰٓئِكَ then such will be
هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾ those getting manifold.[2]

ٱللَّهُ ٱلَّذِى 40. Allah is He Who
خَلَقَكُمْ creates you
ثُمَّ رَزَقَكُمْ then gives you provision,
ثُمَّ يُمِيتُكُمْ then He will cause you to die[3]
ثُمَّ يُحْيِيكُمْ then He will bring you to life.[4]
هَلْ مِن شُرَكَآئِكُم Is there among your partners[5]
مَّن يَفْعَلُ مِن ذَٰلِكُم any who can do of these
مِن شَىْءٍ anything?
سُبْحَٰنَهُۥ Sacrosanct[6] is He and
وَتَعَٰلَىٰ عَمَّا Exalted[7] is He above what
يُشْرِكُونَ ﴿٤٠﴾ they set as partners.[8]

Section (*Rukû'*) 5

ظَهَرَ ٱلْفَسَادُ 42. Mischief[9] has appeared
فِى ٱلْبَرِّ وَٱلْبَحْرِ in the land[10] and the sea
بِمَا كَسَبَتْ for what have acquired[11]
أَيْدِى ٱلنَّاسِ the hands of men,
لِيُذِيقَهُم that He may make them taste[12]

1. تريدون ***turîdûna*** = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:67, p. 572, n. 3).

2. i. e., in rewards from Allah. مضعفون ***muḍ'ifûn*** (pl.; s. *muḍ'if*) = those getting manifold, compounding, multiplying (act. participle from *'aḍ'afa*, form IV of *ḍa'afa* [*ḍa'f*], to double. See *yuḍâ'afu* at 25:69, p. 1159, n. 1).

3. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 26:81, p. 1177, n. 3).

4. i. e., at the Resurrection. يحي ***yuḥyî*** = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:24, p. 1297, n. 8).

5. i. e., the partners you set with Allah. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 30:28, p. 1298, n. 11.

6. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 30:17, p. 1295, n. 1.

7. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 28:68, p. 1256, n. 7).

8. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 30:40, p. 1303, n. 8).

9. i. e., troubles, disease, unhappiness and crises. فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity, See at 28:83, p. 1262, n. 8.

10. بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, righteous, kind, land. See at 19:32, n. 958, n. 8.

11. i. e., of sins and misdeeds. كسبت ***kasabat*** = she or it earned, acquired (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 14:51, p. 805, n. 9).

12. يذيق ***yudhîqa(u)*** = he makes (someone) taste, gives to taste (v. iii. m. s. impfct.. from *'adhâqa*, form IV of *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 6:65, p. 417, n. 5.

بَعْضَ ٱلَّذِى عَمِلُوا۟ some of what they wrought,
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾ maybe that they return.[1]

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ 42. Say: "Travel[2] in the land
فَٱنظُرُوا۟ and see[3]
كَيْفَ كَانَ عَٰقِبَةُ how was the end[4]
ٱلَّذِينَ مِن قَبْلُ of those that were before.
كَانَ أَكْثَرُهُم Most of them were
مُّشْرِكِينَ ﴿٤٢﴾ polytheists.[5]

فَأَقِمْ وَجْهَكَ 43. So set[6] your face
لِلدِّينِ ٱلْقَيِّمِ for the straight[7] religion
مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ before that there comes a day
لَّا مَرَدَّ لَهُۥ no repulsion[8] is therefor,
مِنَ ٱللَّهِ from Allah.
يَوْمَئِذٍ On that day[9]
يَصَّدَّعُونَ ﴿٤٣﴾ they will get separated.[10]

مَن كَفَرَ 44. Whoever disbelieves,
فَعَلَيْهِ كُفْرُهُۥ on him will be his unbelief;
وَمَنْ عَمِلَ صَٰلِحًا and whoever acts rightly,[11]
فَلِأَنفُسِهِمْ then for themselves
يَمْهَدُونَ ﴿٤٤﴾ they prepare a cradle.[12]

1. i. e., they repent and return to obedience by abandoning the doing of evil and misdeeds. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 27:28, p. 1210, n. 11).

2. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 29: 20, p. 1271, n. 9).

3. انظروا ***unẓurû*** = you (all) see, look at, observe (v. ii. m. pl. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 29:20, p. 1271, n. 10).

4. i. e., how they were destroyed for their persistent sinning. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, end result, upshot, consequence, outcome. See at 22:41, p. 1061, n. 5.

5. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 10:105, p. 674, n. 8).

6. أقم ***'aqim*** = you properly/duly perform, set, set up (v. ii. m. s. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 29:45, p. 1281, n. 3).

7. قيم ***qayyim*** = right, straight, precious. See at 30:30, p. 1299, n. 13.

8. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 19:76, p. 970, n. 18.

9. i. e., the Day of Judgement.

10. i. e. , after judgement the righteous and the sinful will be separated from one another, the former being taken to paradise and the latter to hell (see 30:14-16 at p. 1294). يصدعون ***yaṣṣadda'ûna*** (originally *yataṣadda'ûna*) = they get split, separated, apart (v. iii. m. pl. impfct. from *taṣadda'a*, form V of *ṣada'a* [*ṣad'*], to split, cleave, part, crack, break).

11. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 28:80, p. 1261, n. 3).

12. i. e., a good place in paradise. يمهدون ***yamhadûna*** = they prepare a cradle, make a bed, prepare (v. iii. m. pl. impfct. from *mahada* [*mahd*], to prepare a cradle, bed. See *mahd* at 20:53, p. 986, n. 10).

لِيَجْزِيَ 45. That He may reward[1]
ٱلَّذِينَ ءَامَنُوا those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds[2]
مِن فَضْلِهِۦٓ out of His grace.[3]
إِنَّهُۥ لَا يُحِبُّ Verily He does not like[4]
ٱلْكَٰفِرِينَ ﴿٤٥﴾ the unbelievers.

وَمِنْ ءَايَٰتِهِۦٓ 46. And of His signs is
أَن يُرْسِلَ ٱلرِّيَاحَ that He sends[5] the winds[6]
مُبَشِّرَٰتٍ delivering good tidings[7]
وَلِيُذِيقَكُم and that He may make you
مِّن رَّحْمَتِهِۦ taste[8] of His mercy, and
وَلِتَجْرِيَ ٱلْفُلْكُ that there may go on ships[9]
بِأَمْرِهِۦ by His command,
وَلِتَبْتَغُوا and that you may seek[10]
مِن فَضْلِهِۦ وَلَعَلَّكُمْ of His grace and that you
تَشْكُرُونَ ﴿٤٦﴾ may express gratitude.

وَلَقَدْ أَرْسَلْنَا 47. And We had indeed sent
مِن قَبْلِكَ رُسُلًا before you Messengers
إِلَىٰ قَوْمِهِمْ to their peoples;
فَجَآءُوهُم and they brought them
بِٱلْبَيِّنَٰتِ clear evidences.[11]

1. يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 28:25, p. 1240, n.3).

2. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 30:15, p. 1294, n. 4.

3. فضل ***faḍl*** (pl. *fuḍûl*)= grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 27:73, p. 1224, n. 7.

4. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 4:148, p. 310, n. 8).

5. يرسل ***yursila***(*u*) = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yursilu* at 11:52, p. 696, n. 8).

6. رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds. See at 25:48, p. 1152, n. 10.

7. i. e., of the coming of rains. مبشرات ***mubashshirât*** (f.; pl.; s. *mubashshirah*; m. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *mubashshir* at 25:56, p. 1155, n. 2.

8. يذيق ***yudhîqa***(*u*) = he makes (someone) taste; gives to taste (v. iii. m. s. impfct.. from *'adhâqa*, form IV of *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 30:42, p. 1303, n. 12.

9. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 26:119, p. 1183, n. 6.

10. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 28:73, p. 1258, n. 1).

11. i. e., Allah's messages and miracles that He caused to happen. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:9, p.1292, n. 12).

فَٱنتَقَمْنَا مِنَ	Then We retributed[1] on
ٱلَّذِينَ أَجْرَمُوا۟	those who committed sins;[2]
وَكَانَ حَقًّا عَلَيْنَا	and it was due on Us
نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾	to help[3] the believers.
ٱللَّهُ ٱلَّذِى	48. Allah is He Who
يُرْسِلُ ٱلرِّيَٰحَ	despatches[4] the winds[5]
فَتُثِيرُ سَحَابًا	and they stir up [6] the clouds[7]
فَيَبْسُطُهُۥ	and thus He spreads[8] them
فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ	in the sky as He will
وَيَجْعَلُهُۥ كِسَفًا	and renders them pieces;[9]
فَتَرَى ٱلْوَدْقَ	then you see rain[10]
يَخْرُجُ مِنْ خِلَٰلِهِۦ	coming out its midst.
فَإِذَآ أَصَابَ بِهِۦ	Then when He makes it fall[11]
مَن يَشَآءُ	on whomsover He will
مِنْ عِبَادِهِۦٓ	of His servants,
إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾	lo, they rejoice,[12]
وَإِن كَانُوا۟	49. Though they had been
مِن قَبْلِ أَن يُنَزَّلَ	before it was sent down
عَلَيْهِم	on them,
مِّن قَبْلِهِۦ	before that
لَمُبْلِسِينَ ﴿٤٩﴾	surely in dspair.[13]

1. i. e. duly punished. انتقمنا ***intaqamnâ*** = we revenged, took vengeance, avenged ourselves, retributed (v. i. pl. past from *intaqama, form* VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 15:79, p. 823, n. 6).

2. أجرموا ***'ajramû*** = they committed sins, crimes (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *tujrimûna* at 11:35, p. 690, n. 10).

3. نصر ***naṣr*** = help, to help, support, victory, triumph. See at 30:5, p. 1291, n. 3.

4. يرسل ***yursilu*** = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 11:52, p. 696, n. 8).

5. رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds. See at 30:46, p. 1305, n. 6.

6. تثير ***tuthîru*** = it or she agitates, stirs, strirs up, upturns , tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See at 2:71, p. 33, n. 8).

7. سحاب ***saḥâb***= clouds. See at 24:40, p. 1123, n. 4.

8. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 30:37, p. 1302, n. 2).

9. كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces. See at 26:187, p. 1194, n. 10.

10. ودق ***wadq*** = rain, rain drops.

11. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted (v. iii. m. s. past in form IV of *ṣâba* . See at 22:35, p. 1058, n. 3).

12. يستبشرون ***yastabshirûna*** = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara /bashira* [*bishr/ bushr*], to be happy. See at 15:67, p. 821, n. 7).

13. مبلسين ***mubilisîn*** (pl.; acc/gen. of *mublisûn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *yublisu* at 30:12, p. 1293, n. 11).

فَٱنظُرْ إِلَىٰٓ 50. So look at
ءَاثَٰرِ رَحْمَتِ ٱللَّهِ the effects[1] of Allah's mercy,
كَيْفَ يُحْىِ ٱلْأَرْضَ how He enlivens[2] the earth
بَعْدَ مَوْتِهَآ after its death.[3]
إِنَّ ذَٰلِكَ Verily That Being
لَمُحْىِ ٱلْمَوْتَىٰ will bring to life the dead;[4]
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ and He is over everything
قَدِيرٌ ﴿٥٠﴾ Omnipotent.[5]

وَلَئِنْ أَرْسَلْنَا رِيحًا 51. And had We sent a wind[6]
فَرَأَوْهُ مُصْفَرًّا and they saw it turned yellow,[7]
لَّظَلُّوا they would surely be[8]
مِنۢ بَعْدِهِۦ يَكْفُرُونَ after that disbelieving.
﴿٥١﴾

فَإِنَّكَ 52. Then indeed you
لَا تُسْمِعُ ٱلْمَوْتَىٰ cannot make the dead[9] listen[10]
وَلَا تُسْمِعُ ٱلصُّمَّ nor can make the deaf[11] listen
ٱلدُّعَآءَ إِذَا وَلَّوْا the call when they turn
مُدْبِرِينَ ﴿٥٢﴾ away[12] retreating.[13]

وَمَآ أَنتَ بِهَٰدِ 53. Nor can you guide
ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ the blind[14] out of their error.[15]
إِن تُسْمِعُ You cannot make hear

1. آثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.
2. يحى ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:40, p. 1303, n. 4).
3. i. e., after it became dry and barren.
4. i. e., on the Day of Resurrection.
5. So He can cause the Resurrection to take place at any moment by simply making the command. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 29:20, p. 1272, n. 1.
6. i. e., a dry and hot wind. ريح ***rîḥ*** (s.; pl. *riyâh*) = wind, smell, odour. See at 21:81, p. 1034, n. 9.
7. i. e., they saw the plants and cultivation turning yellow because of the effect of the hot wind. مصفر ***muṣfarr*** = turned yellow, pale (pass. participle from *'aṣfarra*, form IX of *ṣafara*).
8. ظلوا ***ẓallû*** = they were, continued to be, went on (v. iii. m. pl. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See at 15:14, p. 810, n. 2).
9. i . e., dead at heart because of persistent unbelief.
10. تسمع ***tusmi'u*** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 27:80, p. 1226, n. 2).
11. i. e., the one not willing to hear. صم ***ṣumm*** (pl.; sing. *aṣamm*) deaf. See at 27:80, p. 1226, n. 3.
12. ولوا ***wallaw*** = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).
13. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away, reteat (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 27:80, p. 1226, n. 5).
14. i. e., blind to the truth and unwilling to see it. عمى ***'umy*** (sing. *'a'mâ*) = blind. See at 27:80, p. 1226, n. 6).
15. ضلالة ***ḍalâlah*** = error, wrong way, going astray. See at 27:80, p. 1226, n.7.

إِلَّا مَن يُؤْمِنُ any but those who believe
بِـَٔايَـٰتِنَا in Our signs[1]
فَهُم مُّسْلِمُونَ ﴿٥٣﴾ and they are Muslims.[2]

Section (*Rukû'*) 6

ٱللَّهُ ٱلَّذِى ۞ 54. Allah is He Who
خَلَقَكُم مِّن ضَعْفٍ creates[3] you of weakness,[4]
ثُمَّ جَعَلَ مِنۢ بَعْدِ then sets[5] after
ضَعْفٍ قُوَّةً weakness strength,[6]
ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ then sets after strength
ضَعْفًا وَشَيْبَةً weakness and old age.[7]
يَخْلُقُ مَا يَشَآءُ He creates whatever He will;
وَهُوَ ٱلْعَلِيمُ and He is the All-Knowing,
ٱلْقَدِيرُ ﴿٥٤﴾ the Omnipotent.

وَيَوْمَ 55. And the day
تَقُومُ ٱلسَّاعَةُ the Hour[8] will take place,
يُقْسِمُ ٱلْمُجْرِمُونَ there will swear[9] the sinful[10]
مَا لَبِثُوا۟ they had not lived[11]
غَيْرَ سَاعَةٍ except an hour.
كَذَٰلِكَ كَانُوا۟ Suchwise they used to be
يُؤْفَكُونَ ﴿٥٥﴾ deluded.[12]

1. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 30:37, p. 1302, n. 4.

2. مسلمون ***muslimûn*** (sing. *Muslim*) = A *Muslim* is one who surrenders himself completely and sincerely to Allah and worships Him Alone (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless.) See at 21:108, p. 1042, n. 6.

3. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 27:60 p. 1220, n. 3).

4. i. e., of very feeble sperm and egg into a state of weakness as a child and infant. ضعف ***ḍa'f*** = weakness, feebleness, frailty. See *ḍa'îf* at 11:91, p. 711, n. 2.

5. جعل ***ja'ala*** = he made/set/ put/ placed/ appointed (v. iii. s. past from *ja'l*, to make, to put. See at 30: 21, p. 1296, n. 5).

6. i. e., He makes you grow and be strong.

7. شيبة ***shaybah*** = to become grey-haired, to be old.

8. i. e., the Hour of Resurrection.

9. يقسم ***yuqsimu*** = he swears, takes an oath (v. iii. m. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *'aqsamû* at 24:53, p. 1128, n. 3).

10. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:78, p. 1260, n. 8).

11. لبثوا ***labithû*** = they tarried, remained, stayed, lived, stayed, lingered, persisted (v. iii. m. pl. past from *labitha* [*labth/lubth/lubâth*], to remain. See at 18:25, p. 920, n. 3).

12. i. e., from the truth to the untruth. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 29:61, p. 1287, n. 1).

وَقَالَ ٱلَّذِينَ 56. And there will say those
أُوتُوا who have been given
ٱلْعِلْمَ وَٱلْإِيمَٰنَ knowledge and faith:
لَقَدْ لَبِثْتُمْ "You indeed lived[1]
فِى كِتَٰبِ ٱللَّهِ according to Allah's Writ[2]
إِلَىٰ يَوْمِ ٱلْبَعْثِ till the Day of Resurrection.[3]
فَهَٰذَا So this is
يَوْمُ ٱلْبَعْثِ the Day of Resurrection
وَلَٰكِنَّكُمْ كُنتُمْ but you had been
لَا تَعْلَمُونَ ﴿٥٦﴾ not knowing."[4]

فَيَوْمَئِذٍ 57. So on that day
لَّا يَنفَعُ there will not avail[5]
ٱلَّذِينَ ظَلَمُوا those who transgressed[6]
مَعْذِرَتُهُمْ their excuse[7]
وَلَا هُمْ nor will they be
يُسْتَعْتَبُونَ ﴿٥٧﴾ allowed to make amends.[8]

وَلَقَدْ ضَرَبْنَا 58. And indeed We have
لِلنَّاسِ struck[9] for mankind
فِى هَٰذَا ٱلْقُرْءَانِ in this Qur'ân
مِن كُلِّ مَثَلٍ every kind of example.[10]
وَلَئِن جِئْتَهُم And if you bring them

1. لبثتم ***labithtum*** = you lived, stayed, tarried, remained, lingered, persisted (v. ii. m. pl. past. from *labitha* [*labth/lubth/lubâth*], to remain. See at 23:112, p. 1102, n. 8).

2. i. e., according to Allah's Decree and dispensation. كتاب ***kitâb*** = writing, writ, letter, prescript, book, document, deed, contract. See at 27:28, p. 1210, n. 8.

3. بعث ***ba'th*** = resurrection, sending out, delegation, deputation. See at 22:5, p. 1045, n. 12.

4. i. e. , you had been denying and disbelieving.

5. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 26:88, p. 1178, n. 5).

6. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:29, p. 1299, n. 7).

7. معذرة ***ma'dhirah*** (s.; pl. *ma'âdhir*) = excuse, pardon, forgiveness.

8. i. e., to please Allah by making amends and doing good deeds. يستعتبون ***yusta'tabûna*** = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 16:84, p. 855, n. 9).

9. ضربنا ***ḍarabnâ***= we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 25:39, p. 1149, n. 10.

10. i. e., every kind of evidence and argument to elucidate and bring home the truth. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:27, p. 1298, n. 6.

بِـَٔايَةٍ لَّيَقُولَنَّ a sign,[1] there will surly say
ٱلَّذِينَ كَفَرُوٓا۟ those who disbelieve:[2]
إِنْ أَنتُمْ إِلَّا "You are naught but
مُبْطِلُونَ ﴿٥٨﴾ followers of falsehood"[3]

كَذَٰلِكَ يَطْبَعُ ٱللَّهُ 59. Thus does Allah seal[4]
عَلَىٰ قُلُوبِ ٱلَّذِينَ the hearts[5] of those who
لَا يَعْلَمُونَ ﴿٥٩﴾ do not know.[6]

فَٱصْبِرْ 60. So be patient;[7]
إِنَّ وَعْدَ ٱللَّهِ verily Allah's promise[8] is
حَقٌّ ۖ true;
وَلَا يَسْتَخِفَّنَّكَ and let there not weaken[9] you
ٱلَّذِينَ those who
لَا يُوقِنُونَ ﴿٦٠﴾ have no firm conviction.[10]

1. i. e., a miracle according to their suggestion. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.

2. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 30:16, p. 1294, n. 6).

3. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 29:48, p. 1282, n. 10).

4. i. e., make impervious to the truth because of their persistent unbelief. يطبع ***yaṭba'u*** = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:101, p. 505, n. 6).

5. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 24:50, p.1126, n. 10.

6. i. e., do not intend to know and remain ignorant about Allah and the truth He has sent through His Messenger.

7. i. e., have patience over the attitude of the unbelievers, their ridiculing and their oppression and persecution. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 11:49, p. 695, n. 10).

8. i. e, the promise about His help and about Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 30:6, p. 1291, n. 6.

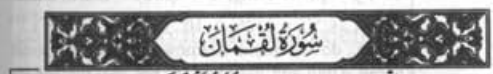
9. لا يستخفن ***lâ yastakhiffanna*** = let he or it not/must not weaken, make light, deem light, disdain (v. iii. m. s. impfct. emphatic, with negative *lâ*, from *istakhaffa*, form X of *khaffa* ,to be light. See *tastakhiffûna* at 16:80, p. 853, n. 13).

10. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayaqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 27:82, p. 1226, n.14).

31. *SÛRAT LUQMÂN*

Makkan: 34 *'âyahs*

This is a Makkan *sûrah* which, like other Makkan *sûrahs*, deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), *risâlah* (Messengership), Resurrection and judgement. It starts with drawing attention to the "Wise Book", the Qur'ân, which has been given by Allah as guidance and mercy for the righteous and then points out Allah's creation of the heavens and the earth, the night and day and and how He has reduced to service all that is in the heavens and the earth for the benefit of man. It also mentions how Luqmân was given wisdom (*ḥikmah*) by Allah and how he advised his son about monotheism, the sin of *shirk* (associating partners with Allah), the duty to be obedient to parents, to pray regularly and not to be proud and self-conceited (*'âyahs* 12-19). The *sûrah* is named *Luqmân* after this. The *sûra* also points out that if all the trees of the earth were pens and all the seas were ink, they would be exhausted before the Words of Allah are exhausted and that the creation of man and his resurrection are not but as the same individual (*'âyas* 27 and 28).



الٓمٓ ① 1. *Alif -Lâm- Mîm.*[1]

تِلْكَ ءَايَٰتُ 2. These are the *'âyahs*[2] of

ٱلْكِتَٰبِ ٱلْحَكِيمِ the Book full of wisdom.[3]

②

هُدًى وَرَحْمَةً 3. A guidance[4] and mercy

لِّلْمُحْسِنِينَ ③ for the righteous.[5]

ٱلَّذِينَ 4. Who

يُقِيمُونَ ٱلصَّلَوٰةَ duly perform[6] the prayers

وَيُؤْتُونَ ٱلزَّكَوٰةَ and pay *zakâh;*

وَهُم بِٱلْءَاخِرَةِ and they in the hereafter

هُمْ يُوقِنُونَ ④ do believe firmly.[6]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 30:53, p. 1308, n. 1.

3. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 10:1, p. 635, n. 2).

4. i. e., this Book and its *'âyahs* are guidance for the righteous. هدى ***hudan*** = guidance. See at 28:37, p. 1245, n. 3.

5. This is so because they are the ones to be benefited by this Book and its teachings. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 28:14, p. 1235, n. 11).

6. يقيمون ***yuqîmûna*** = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See at 27:3, p. 1203, n.1).

7. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 30:60, p. 1310, n.10).

أُولَٰئِكَ	5. Such people are
عَلَىٰ هُدًى مِّن رَّبِّهِمْ	on guidance from their Lord,
وَأُولَٰئِكَ	and such people,
هُمُ الْمُفْلِحُونَ ﴿٥﴾	they are the ones successful.[1]
وَمِنَ النَّاسِ	6. And there is of men
مَن يَشْتَرِي	such as buys[2]
لَهْوَ الْحَدِيثِ	the distraction[3] of talk[4]
لِيُضِلَّ	to lead astray[5]
عَن سَبِيلِ اللَّهِ	from Allah's way[6]
بِغَيْرِ عِلْمٍ	without knowledge
وَيَتَّخِذَهَا	and to take[7] them
هُزُوًا	in jest.[8]
أُولَٰئِكَ لَهُمْ	Such ones, they shall have
عَذَابٌ مُّهِينٌ ﴿٦﴾	a punishment most debasing.[9]
وَإِذَا تُتْلَىٰ	7. And when recited are
عَلَيْهِ آيَاتُنَا	unto him Our signs
وَلَّىٰ مُسْتَكْبِرًا	he turns away[10] in arrogance[11]
كَأَن لَّمْ يَسْمَعْهَا	as if he did not hear them—
كَأَنَّ فِي أُذُنَيْهِ	as if in his two ears is
وَقْرًا	deafness.[12]
فَبَشِّرْهُ	So give him the good tidings

1. i. e., in the hereafter. مفلحون ***mufliḥûn*** (sing. ***mufliḥ***), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 30:38, p. 1302, n. 9).

2. يشترى ***yashtarî*** = he buys, purchases (v. iii. m. s. impfct. from *ishtarâ*, form VIII of from *sharâ* [*shiran /shirâ'*], to buy, sell. See *nashtarî* at 5:106, p. 382, n. 12).

3. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 29:64, p. 1287, n. 9.

4. i. e., such talk and words that distract and divert from Allah's way, His *dîn*. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, conversation, report, account. See at 20:9, p. 977, n. 10.

5. يضل ***yuḍilla(u)*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 22:9, p. 1048, n. 3).

6. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 29:29, p. 1275, n. 4.

7. i. e., to take the *'âyahs* of Allah. يتخذ ***yattakhidha(u)*** = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb (*yuḍilla*) which is governed by a hidden *'an*. See at 19:35, p.959, n. 3).

8. هزوا ***huzuwan*** (هزؤ ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 25:41, p. 1150, n. 8.

9. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 22:57, p. 1066, n. 3).

10. ولى ***wallâ*** = he turned, turned away, retreated, fled, avoided (v. iii. m. s. past in form II of *waliya*, to be near. See at 28:31, p. 1242, n. 13).

11. مستكبر ***mustakbir*** = arrogant, haughty, proud, in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabûrah*] to become big. See *mustakbirîn* at 23:67, p. 1091, n. 8).

12. وقر ***waqr*** = deafness, heaviness, hollowness. See at 17:46, p. 887, n. 8.

بِعَذَابٍ أَلِيمٍ ۝٧ of a punishment most painful.[1]

إِنَّ الَّذِينَ آمَنُوا 8. Verily those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds[2]

لَهُمْ they shall have

جَنَّاتُ النَّعِيمِ ۝٨ gardens of bliss;[3]

خَالِدِينَ فِيهَا 9. Abiding for ever[4] therein.

وَعْدَ اللَّهِ حَقًّا It is Allah's promise in truth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,

الْحَكِيمُ ۝٩ the All-Wise.

خَلَقَ السَّمَاوَاتِ 10. He created[5] the heavens

بِغَيْرِ عَمَدٍ تَرَوْنَهَا without pillars[6] you can see;

وَأَلْقَى فِي الْأَرْضِ and He cast[7] in the earth

رَوَاسِيَ firm mountains[8]

أَنْ تَمِيدَ بِكُمْ lest it should shake[9] with you;

وَبَثَّ فِيهَا and he spread[10] therein

مِنْ كُلِّ دَابَّةٍ of every moving creature.[11]

وَأَنْزَلْنَا And We send down

مِنَ السَّمَاءِ مَاءً from the sky water

فَأَنْبَتْنَا فِيهَا مِنْ and cause to grow[12] therein of

كُلِّ زَوْجٍ كَرِيمٍ every sort[13] noble.

۝١٠

1. أليم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1.

2. صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 30:45, p. 1305, n. 2.

3. نعيم *na'îm* = bliss, felicity, comfort, happiness, delight. See at 22:56, p. 1065, n. 14.

4. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 29:58, p. 1286, n. 4.

5. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 30:54, p. 1308, n. 3).

6. عمد *'amad* (pl.; s. *'imâd*) = pillars, posts, support, props. See at 13:2, p. 763, n. 6.

7. ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:45, p. 1171, n. 1).

8. i. e., to stabilize the earth's crust. رواس *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 15.

9. تميد *tamîda*(*u*) = she or it swings, shakes, quavers, is moved, upset (v. iii. f. s. impfct. from *mâda* [*mayd/mayadân*], to sway, to be moved. The final letter takes *fatḥah* for the particle *'an* before the verb. See at 21:31, p. 1020, n. 7).

10. بث *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *baththh*, to scatter. See at 4:1, p. 236, n. 6).

11. دابة *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling/moving creature. See at 27:82, p. 1226, n. 12.

12. أنبتنا *'anbatnâ* = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 27:60, p. 1220, n. 5).

13. i. e., of trees, plants and fruits. زوج *zawj* (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. See at 26:7, p. 1163, n. 12.

هَٰذَا خَلْقُ ٱللَّهِ 11. This is Allah's creation.
فَأَرُونِي Then show[1] me
مَاذَا خَلَقَ what have there created
ٱلَّذِينَ مِن دُونِهِۦ those[2] besides Him.
بَلِ ٱلظَّٰلِمُونَ Nay, the transgressors[3] are
فِي ضَلَٰلٍ مُّبِينٍ ﴿١١﴾ in an error[4] quite obvious.[5]

Section (*Rukû'*) 2

وَلَقَدْ ءَاتَيْنَا 12. And indeed We gave
لُقْمَٰنَ ٱلْحِكْمَةَ Luqmân the wisdom;[6]
أَنِ ٱشْكُرْ that you express gratitude[7]
لِلَّهِ ۚ وَمَن to Allah; and whoever
يَشْكُرْ expresses gratitude
فَإِنَّمَا يَشْكُرُ he but expresses gratitude
لِنَفْسِهِۦ ۖ for himself;[8]
وَمَن كَفَرَ and whoever turns ungrateful[9]
فَإِنَّ ٱللَّهَ then verily Allah is
غَنِيٌّ حَمِيدٌ ﴿١٢﴾ Above Want,[10] All-Laudable.[11]

وَإِذْ قَالَ لُقْمَٰنُ 13. And when Luqmân said
لِٱبْنِهِۦ to his son,
وَهُوَ يَعِظُهُۥ and he was exhorting[12] him:
يَٰبُنَيَّ "O my sonny,

1. أروني ***'arû + nî*** = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'a* [*ra'y/ru'yah*], to see, notice. See *'ari+nâ* at 4:153, p. 312, n. 7).

2. i. e., those that you worship besides Allah.

3. ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists, those who set partners with Allah [note that at 31:13 *shirk* { setting partners with Allah } is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 29:49, p. 1283, n. 2).

4. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 26:97, p. 1179, n. 8.

5. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 28:2, p. 1231, n. 4.

6. i. e., the correct understanding of the *dîn*. حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 4:113, p. 294, n. 10).

7. i. e., We said to Him that you express gratitude. ***ushkur*** = you express gratitude, give thanks, be grateful (v. ii. m. s. imperative from *shakara* [*shukr/shukrân*], to thank, to be grateful. See *ushkurû* 29:17, p. 1270, n. 12).

8. i. e., for his benefit.

9. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 24:55, p. 1129, n. 10).

10. Allah does not need our thanks or gratitude. It is we who need His grace and mercy. He is above want. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 27:40, p. 1214, n. 7.

11. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 22:64, p. 1068, n. 7.

12. يعظ ***ya'iẓu*** = he admonishes, exhorts, advises (v. iii. m. s. impfct. from *wa'aẓa* (*wa'ẓ*) = to admonish, to preach. See at 24:17, p. 1111, n. 3).

لَا تُشْرِكْ بِاللَّهِ set no partner[1] with Allah.
إِنَّ الشِّرْكَ Verily the setting of partners[2]
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ is a transgression very grave.

وَوَصَّيْنَا الْإِنسَانَ 14. And We enjoin[3] man
بِوَالِدَيْهِ regarding his parents —
حَمَلَتْهُ أُمُّهُ his mother carried[4] him
وَهْنًا عَلَىٰ وَهْنٍ in weakness[5] upon weakness
وَفِصَالُهُ and his weaning[6]
فِي عَامَيْنِ in two years[7] —
أَنِ اشْكُرْ لِي that you be grateful to Me
وَلِوَالِدَيْكَ and to your parents.[8]
إِلَيَّ الْمَصِيرُ ﴿١٤﴾ To Me is the destination.[9]

وَإِن جَاهَدَاكَ 15. But if they strive[10] with you
عَلَىٰ أَن تُشْرِكَ on that you set partners with
بِي مَا لَيْسَ لَكَ بِهِ Me that of which you have not
عِلْمٌ any knowledge,
فَلَا تُطِعْهُمَا then do not obey[11] them;
وَصَاحِبْهُمَا but keep them in company[12]
فِي الدُّنْيَا مَعْرُوفًا in the world with kindness;
وَاتَّبِعْ سَبِيلَ مَنْ and follow the way of those
أَنَابَ إِلَيَّ who turn in repentance[13] to Me.

1. لا تشرك ***lâ tushrik*** = you do not associate, set partners, give a share (v. ii. m. s. imperative {prohibition} form *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See *lâ tushrikû* at 6:151, p. 457, n. 1).
2. i. e., with Allah. Note that *shirk* is called a grave transgression (*zulm*).
3. i. e., to be good to parents. See 29:8. وصينا ***waṣṣaynâ*** = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 29:8, p. 1267, n. 5).
4. حملت ***ḥamalat*** = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 19:22, p. 956, n. 1).
5. وهن ***wahn*** = weak, weakness, feebleness, enervation. See *wahana* at 19:4, p. 950, n. 6.
6. فصال ***fiṣâl*** = weaning, to wean.
7. i. e., the carrying , giving suck and weaning in two years.
8. Note that the duty of gratitude to parents is placed immediately after the duty of gratitude to Allah.
9. So you shall then be called to account and requited accordingly. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 25:15, p. 1142, n. 5).
10. جاهد ***jâhada*** = he fought, struggled hard, strove (v. iii. m. s. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:8, p. 1267, n. 7).
11. Disobedience to parents is allowable only if and when they try to compel setting partners with Allah. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 29:8, p. 1267, n. 9).
12. صاحب ***ṣâḥib***= accompany, give company, keep in company (v. ii. m. s. imperative from *ṣâḥaba*, form III of *ṣahiba* [*ṣuḥbah / ṣaḥâbah /ṣiḥâbah*], to be a companion. See *lâ tuṣâḥib* at 18:76, p. 938, n. 9).
13. أناب ***'anâba*** = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See at 13:27, p. 776, n. 2).

ثُمَّ إِلَيَّ مَرْجِعُكُمْ Then to Me will be your return[1]
فَأُنَبِّئُكُم and I shall inform[2] you
بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.[3]
﴿١٥﴾

يَٰبُنَيَّ 16. "O my sonny,
إِنَّهَآ إِن تَكُ مِثْقَالَ verily if it is the weight[4] of
حَبَّةٍ مِّنْ خَرْدَلٍ a grain[5] of mustard[6]
فَتَكُن فِي صَخْرَةٍ and it is in a rock[7]
أَوْ فِي ٱلسَّمَٰوَٰتِ or in the heavens
أَوْ فِي ٱلْأَرْضِ or in the earth,
يَأْتِ بِهَا ٱللَّهُ Allah will bring it forth.
إِنَّ ٱللَّهَ لَطِيفٌ Verily Allah is All-Subtle,[8]
خَبِيرٌ ﴿١٦﴾ All-Aware."[9]

يَٰبُنَيَّ 17. "O my sonny,
أَقِمِ ٱلصَّلَوٰةَ duly perform the prayer
وَأْمُرْ بِٱلْمَعْرُوفِ and enjoin[10] the approved[11]
وَٱنْهَ عَنِ ٱلْمُنكَرِ and forbid the disapproved;[12]
وَٱصْبِرْ عَلَىٰ and be patient over
مَآ أَصَابَكَ what befalls you.
إِنَّ ذَٰلِكَ مِنْ Verily these are of
عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ the definitve[13] of matters."[14]

1. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 29:8, p. 1267, n. 10).
2. أنبئ ***'unabbi'u*** = I inform, notify, advise (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/ nubû'*], to be high. See at 29:8, p. 1267, n. 11).
3. i. e., consequences of what you do.
4. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight. See at 21:47, p. 1025, n. 11.
5. حبة ***ḥabbah*** (s.; pl. حبات *ḥabbât*)= grain, seed, pill, granule. See at 21:47, p. 1025, n. 12.
6. خردل ***khardal*** = mustard seeds, mustard. See at 21:47, p. 1025, n. 13.
7. صخرة ***ṣakhrah*** (s.; pl. *ṣakharât*) = rock, boulder. See at 18:63, p. 935, n. 5.
8. لطيف ***laṭîf*** = All-Graceful, All-Subtle, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 22:63, p. 1068, n. 3).
9. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 22:63, p. 1068, n. 5.
10. أمر ***'u'mur*** = bid , order, command, enjoin (v. ii. m. s. imperative from *'amara* [*'amr*], to order, to command. See at 20:132, p. 1010, n. 4).
11. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 22:41, p. 1061, n. 2).
12. i. e., disapproved talks, deeds and behaviour. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 29:45, p. 1281, n. 6).
13. عزم ***'ajm*** = determination, resolution, decision, firm will, resolute, definitive. See at 3:186, p. 229, n. 9.
14. i. e., these are matters definitively enjoined and must be abided by.

وَلَا تُصَعِّرْ 18. "And turn not in pride[1]
خَدَّكَ لِلنَّاسِ your cheek[2] to men
وَلَا تَمْشِ فِي الْأَرْضِ and walk not[3] in the earth
مَرَحًا in exultation.[4]
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ Verily Allah likes not any
مُخْتَالٍ فَخُورٍ ﴿١٨﴾ self-conceited[5] arrogant."[6]

وَاقْصِدْ 19." And be modest[7]
فِي مَشْيِكَ in your walking
وَاغْضُضْ مِن صَوْتِكَ and lower[8] your voice.
إِنَّ أَنكَرَ Verily the most disgusting[9]
الْأَصْوَاتِ of voices[10]
لَصَوْتُ الْحَمِيرِ ﴿١٩﴾ is the voice of the ass."[11]

Section (*Rukû'*) 3

أَلَمْ تَرَوْا أَنَّ اللَّهَ 20. Do you not see that Allah
سَخَّرَ لَكُم has reduced to service[12] for you
مَّا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth,
وَأَسْبَغَ عَلَيْكُمْ and has lavished[13] on you
نِعَمَهُ His graces,
ظَاهِرَةً وَبَاطِنَةً visible and invisible?
وَمِنَ النَّاسِ مَن And of men are such as

1. تصعر *lâ tuṣa''ir* = do not turn in pride/vanity/conceit (v. ii. m. s. imperative {prohibition} from *ṣa''ara*, form II of *ṣa'ira* , to turn face or shoulder in pride).
2. خد ***khadd*** (s.; pl. خدود *khudûd*) = cheek, side.
3. لا تمش ***lâ tamshi*** = do not walk, go on foot, move on (v. ii. m. s. imperative {prohibition} from *tamshî* [*mashâ*, مشى *mashy*], to go on foot, to walk. See *yamshûna* at 25:63, p. 1157, n. 6).
4. مرح ***maraḥ*** = glee, exultance, exultation, exuberance, hilarity, arrogance, conceit, haughtiness. See at 17:37, p. 884, n. 12.
5. مختال ***mukhtâl*** = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose. See at 4:36, p. 257, n. 8).
6. فخور ***fakhûr*** = arrogant, proud, boastful. See at 11:10, p. 681, n. 5.
7. اقصد ***iqṣid*** = be modest, frugal, thrifty (v. ii. m. s. imperative from *qaṣada* [*qaṣd*], to proceed straightaway, to seek, to pursue, to intend. See *qâṣid* at 9:42, p. 525, n. 9.
8. اغضض ***ughḍuḍ*** = lower,cast down (v. ii. m. s. imperative from *ghaḍḍa* [*ghaḍḍ/ghaḍâḍah*], to lower, cast down).
9. أنكر ***'ankar*** = more/most disgusting, disagreeable, repugnant, loathsome (elative of *nakîr*, act. participle of *nakira*, not to know. See *munkar* at 31:17, p. 1316, n. 12.
10. أصوات ***'aṣwât*** (pl.; s. *ṣawt*) = voices, sounds. See *sawt* at 17:64, p. 893, n. 13.
11. حمير ***ḥamîr*** (pl.; s. *ḥimâr*) = donkeys, asses. See at 16:8, p. 829, n. 10.
12. Allah has created everything in the heavens and the earth for the benefit of us. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 29:61, p. 1286, n.12).
13. Allah's favours and graces on us are countless. أسبغ ***'asbagha*** = he bestowed abundantly, lavished, gave liberally, showered, made complete, ascribed (v. iii. m. s. past in form IV of *sabagha* [*subûgh*], to be abundant, to abound).

يُجَٰدِلُ فِى ٱللَّهِ disputes[1] about Allah
بِغَيْرِ عِلْمٍ without knowledge,
وَلَا هُدًى nor having guidance
وَلَا كِتَٰبٍ مُّنِيرٍ ﴿٢٠﴾ nor a Book giving light.[2]

وَإِذَا قِيلَ لَهُمُ 21. And if it is said to them:
ٱتَّبِعُوا۟ "Follow[3]
مَآ أَنزَلَ ٱللَّهُ what Allah has sent down"
قَالُوا۟ بَلْ نَتَّبِعُ they say: "Nay, we follow
مَا وَجَدْنَا what we have found[4]
عَلَيْهِ ءَابَآءَنَآ ۚ our fathers on."[5]
أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ Even if Satan were
يَدْعُوهُمْ إِلَىٰ عَذَابِ calling[6] them to the torment
ٱلسَّعِيرِ ﴿٢١﴾ of the blazing furnace?[7]

وَمَن يُسْلِمْ 22. And whoever submits[8]
وَجْهَهُۥٓ إِلَى ٱللَّهِ his face[9] to Allah
وَهُوَ مُحْسِنٌ and is a doer of good deeds[10]
فَقَدِ ٱسْتَمْسَكَ he has indeed got hold of[11]
بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ the support[12] most reliable.[13]
وَإِلَى ٱللَّهِ And to Allah
عَٰقِبَةُ is the final outcome
ٱلْأُمُورِ ﴿٢٢﴾ of all affairs.[14]

1. يجادل ***yujâdilu***= he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:8, p. 1047, n. 11).

2. i. e., to see the truth. منير ***munîr*** = he or that which gives light, enlightening, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 22:8, p. 1047, n. 12).

3. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 29 :12, p. 1268, n.10).

4. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 26:74, p. 1176, n. 3).

5. i. .e., the religion on which we have found our fathers.

6. i. e., would they do so even if what they did was obviously Satanic? يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 22:12, p. 1049, n. 7).

7. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 25:11, p. 1141, n. 3.

8. يسلم ***yuslim***(*u*) = he submits, surrenders delivers up (v. iii. m. s. impfct. from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe. See *'aslamtu* at 27:44, p. 1215, n. 13).

9. i. e., figuratively one's entire self. وجه ***wajh*** (s.; pl. *wujûh)* = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 28:88, p. 1264, n. 5.

10. محسن ***muḥsin*** (s.; pl. *muḥsinûn*) = one who does good deeds, beneficent, righteous (active participle from *'iḥsân*, form IV of *ḥasuna* [*ḥusn*], to be good). See at 4:125, p. 299, n.8.

11. استمسك ***istamsaka*** = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See at 2:256, p. 132, n. 8).

12. عروة ***'urwah*** (pl. *'uran*) = grip, hold, handle, tie, support, bond, loop. See at 2:256, p. 132, n. 9

13. وثقى ***wuthqâ*** (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure. See at 2:256, p. 132, n. 10.

14. i. e., His is the final decision on all matters.

وَمَن كَفَرَ 23.And whoever disbelieves,
فَلَا يَحْزُنكَ let there not sadden[1] you
كُفْرُهُۥ his disbelief.
إِلَيْنَا مَرْجِعُهُمْ To Us will be their return;[2]
فَنُنَبِّئُهُم then We shall inform[3] them
بِمَا عَمِلُوٓا۟ of what they did.
إِنَّ ٱللَّهَ عَلِيمٌۢ Verily Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ of the secrets of the hearts.[4]
﴿٢٣﴾

نُمَتِّعُهُمْ 24. We let them enjoy[5]
قَلِيلًا for a while;
ثُمَّ نَضْطَرُّهُمْ then We shall oblige[6] them
إِلَىٰ عَذَابٍ غَلِيظٍ to a punishment very severe.[7]
﴿٢٤﴾

وَلَئِن سَأَلْتَهُم 25. And if you ask[8] them:
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ "Who created[9] the heavens
وَٱلْأَرْضَ and the earth",
لَيَقُولُنَّ ٱللَّهُ they would surely say: Allah.[10]
قُلِ ٱلْحَمْدُ Say: "All the praise is
لِلَّهِ for Allah".[11]
بَلْ أَكْثَرُهُمْ Nay, most of them
لَا يَعْلَمُونَ ﴿٢٥﴾ do not know.

لِلَّهِ 26. To Allah belongs

1. يحزن ***lâ yaḥzun*** = let him or it not make sad, grieve(v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to make sad.). Note that with *kasrah* under the middle letter (*ḥazina/yaḥzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves. See *yahzun* at 3:176, p. 224, n. 9).

2. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a* . See at 31:15, p. 1316, n. 1.

3. i. e., shall rquite them for what they did. نبىء ***nunabbi'u*** = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 18:103, p. 947, n. 3).

4. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = possessors of hearts, i. e., the secrets that occupy the hearts. See at 20:10, p. 1268, n. 6.

5. نمتع ***numatti'u*** = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away. See at 11:48, p. 695, n. 6.

6. نضطر ***naḍṭarru*** = we constrain, compel, force, oblige, coerce (v. i. pl. impfct. form *iḍṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See *muḍṭarr* at 27:62, p. 1221, n. 5).

7. غليظ ***ghalîẓ*** = sacred, inviolable, solid, tough, harsh, severe. See at 14:17, p. 793, n. 2.

8. سألت ***sa'alta*** = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/mas'alah*], to ask, to enquire, to implore. See *yas'alûna* at 9:65, p. 604, n. 11).

9. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 31:10, p. 1313, n. 5).

10. The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation.

11. This is an assertion of *tawḥîd*. Note the significance of the definite article *al* which signifies totality as well as exclusiveness and means that all the praise and adoration is due to Allah and that none else is entitled to it.

مَا فِي ٱلسَّمَٰوَٰتِ all that is in the heavens
وَٱلْأَرْضِ and the earth.[1]
إِنَّ ٱللَّهَ Verily Allah, He is the One
هُوَ ٱلْغَنِيُّ Above Want,[2]
ٱلْحَمِيدُ ﴿٢٦﴾ the All-Praiseworthy.[3]

وَلَوْ أَنَّمَا فِي ٱلْأَرْضِ 27. And were all that is in
مِن شَجَرَةٍ أَقْلَٰمٌ the earth of trees[4] pens,[5]
وَٱلْبَحْرُ and the sea,[6]
يَمُدُّهُۥ مِنۢ بَعْدِهِۦ there replenishing[7] it after it
سَبْعَةُ أَبْحُرٍ seven seas,
مَّا نَفِدَتْ exhausted[8] would not be
كَلِمَٰتُ ٱللَّهِ the Words of Allah.
إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,[9]
حَكِيمٌ ﴿٢٧﴾ All-Wise.[10]

مَّا خَلْقُكُمْ 28. Neither is your creation
وَلَا بَعْثُكُمْ nor is your resurrection[11]
إِلَّا كَنَفْسٍ وَٰحِدَةٍ but as one individual.[12]
إِنَّ ٱللَّهَ Verily Allah is
سَمِيعٌۢ بَصِيرٌ ﴿٢٨﴾ All-Hearing,[13] All-Seeing.[14]

أَلَمْ تَرَ أَنَّ ٱللَّهَ 29. Do you not see that Allah

1. i. e., Allah has created these, His is the absolute control and authority over them and to Him Alone is due all worship and adoration.

2. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 31:12, p. 1314, n. 10.

3. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 31:12, p. 1314, n. 11.

4. شجرة ***shajarah*** (pl. *shajarât*) = tree. See at 2:35, p. 19, n. 4.

5. أقلام ***'aqlâm*** (sing. *qalam*) = reed pens, pens, arrows for casting lots. See at 3:44, p. 173, n. 2.

6. i. e., the sea as ink.

7. يمد ***yamuddu*** = he extends, respites, supports, assists, reinforces, replenishes (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite. See at 2:15, p. 9, n. 2).

8. نفدت ***nafidat*** = she or it ran out, wore out, was depleted/exhausted/used up (v. iii. f. s. past from *nafida* [*nafad/nafâd*], to be exhausted/ used up. See *nafida* at 18:109, p. 948, n. 10).

9. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 30:27, p. 1298, n. 7.

10. i. e., in His creation, rearing and management of the creation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 31:2, p. 1311, n. 3).

11. بعث ***ba'th*** = resurrection, sending out, delegation, deputation. See at 30:56, p. 1309, n. 3.

12. i. e., in the same body and soul. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 29:57, p. 1285, n. 9.

13. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 22:75, p. 1072, n. 11.

14. بصير ***baṣîr*** = one who sees/observes, sightful, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 22: 75, p. 1072, n. 12.

يُولِجُ ٱلَّيْلَ	makes the night enter[1]
فِى ٱلنَّهَارِ	into the day
وَيُولِجُ ٱلنَّهَارَ	and makes the day enter
فِى ٱلَّيْلِ	into the night,
وَسَخَّرَ	and reduced to order[2]
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon,
كُلٌّ يَجْرِى	each running[3]
إِلَىٰٓ أَجَلٍ مُّسَمًّى	to a term[4] appointed,[5]
وَأَنَّ ٱللَّهَ	and that Allah is
بِمَا تَعْمَلُونَ خَبِيرٌ	of what you do All-Aware?[6]
﴿٢٩﴾	
ذَٰلِكَ بِأَنَّ ٱللَّهَ	30. That is because Allah,
هُوَ ٱلْحَقُّ	He is the Truth
وَأَنَّ مَا يَدْعُونَ	and that what they invoke[7]
مِن دُونِهِۦ	besides Him
ٱلْبَٰطِلُ	is the falsehood;[8]
وَأَنَّ ٱللَّهَ	and that Allah,
هُوَ ٱلْعَلِىُّ	He is the All-Exalted,[9]
ٱلْكَبِيرُ ﴿٣٠﴾	the All-Great.[10]

Section (*Rukû'*) 4

أَلَمْ تَرَ	31. Do you not see
أَنَّ ٱلْفُلْكَ تَجْرِى	that the ships[11] go on

1. يولج ***yûlîju*** = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate). This *'âyah*, like the *'âyah* 3:27 (p. 165) points to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation. See *tûlîju* at 3:27, p. 165, n. 6).

2. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 31:20, p. 1317, n.12).

3. يجرى ***yajrî*** = he runs, flows, streams, proceeds (v. iii. m. s. impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 29:58, p. 1286, n. 2).

4. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 30:8, p. 1292, n. 3.

5. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 30:8, p. 1292, n. 4).

6. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 31:16, p. 1316, n. 9.

7. يدعون ***yad'ûna*** = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 22:62, p. 1067, n. 7).

8. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.

9. علي ***'alîy*** = high, exalted, lofty, elevated, sublime, All-Exalted. See at 22:62, p. 1067, n. 9.

10. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 26:49, p. 1171, n.10.

11. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 30:46, p. 1305, n. 9.

فِي ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ	in the sea by Allah's grace
لِيُرِيَكُم	that He may show[1] you
مِّنْ ءَايَـٰتِهِۦٓ	of His signs?
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ	Verily therein are signs
لِّكُلِّ صَبَّارٍ	for every firmly persevering[2]
شَكُورٍ ﴿٣١﴾	and deeply grateful person.[3]
وَإِذَا غَشِيَهُم	32.And if there covers[4] them
مَّوْجٌ كَٱلظُّلَلِ	a wave like canopies[5]
دَعَوُا۟ ٱللَّهَ	they invoke Allah
مُخْلِصِينَ لَهُ	making exclusive[6] for Him
ٱلدِّينَ	the worship;[7]
فَلَمَّا نَجَّىٰهُمْ	but when He rescues[8] them
إِلَى ٱلْبَرِّ فَمِنْهُم	to the land, some of them
مُّقْتَصِدٌ	adopt a middle course.[9]
وَمَا يَجْحَدُ	But there deny[10] not
بِـَٔايَـٰتِنَآ	Our signs
إِلَّا كُلُّ خَتَّارٍ	except every deceitful[11]
كَفُورٍ ﴿٣٢﴾	and stark infidel.
يَـٰٓأَيُّهَا ٱلنَّاسُ	33. O mankind,
ٱتَّقُوا۟ رَبَّكُمْ	beware of your Lord;
وَٱخْشَوْا۟ يَوْمًا	and fear a day when

1. يري ***yuriya***(*rî*) = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. The final letter takes *fathah* for a hidden *'an* in *li* (*li* of motivation) coming before the verb. See *yurî* at 7:27, p. 473, n. 12).

2. صبار ***ṣabbâr*** = firmly patient, extremely persevering (act. participle in the intensive scale of *fa''âl* from *ṣabara* [*ṣabr*], to be patient. See at 14:5, p. 787, n. 7).

3. شكور ***shakûur*** = deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See *yashkurûna* at 17:3, p. 873, n.5).

4. غشي ***ghashiya*** = he or it covered, wrapped, enveloped (v. iii. m. s. past from *ghashâwah*, to cover. See at 20:78, p. 994, n. 8).

5. ظلل ***ẓulal*** (sing. *ẓullah*) = shades, canopies, tents. See at 2:210, p. 101, n. 1.

6. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn;* sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 29:65, p. 1288, n. 7).

7. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 29:65, p. 1288, n. 8.

8. نجى ***najjâ*** = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See at 29:65, p. 1288, n. 9).

9. i. e., between belief and unbelief, sitting on the fence. مقتصد ***muqtaṣid*** = one who adopts a middle course, well poised, balanced, on an even keel, frugal. (Active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straightaway, to go to see, to seek).

10. يجحد ***yajḥadu*** = he rejects, negates, denies, disavows, repudiates, refuses (v. iii. m. s. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 29:49, p. 1283, n.).

11. ختار ***khattâr*** = treacherous, deceitful, betrayer (act. participle in the scale of *fa''âl* from *khatara* [*khatr*], to betray.

12. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, stark infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 22:38, p. 1059, n. 11).

لَّا يَجْزِي there will not repay[1]
وَالِدٌ عَن وَلَدِهِۦ a father for his son
وَلَا مَوْلُودٌ هُوَ جَازٍ nor will a child be repaying[2]
عَن وَالِدِهِۦ شَيْـًٔا for his father in any way.
إِنَّ وَعْدَ ٱللَّهِ Verily the promise[3] of Allah
حَقٌّ is true.[4]
فَلَا تَغُرَّنَّكُمُ So let there not deceive[5] you
ٱلْحَيَوٰةُ ٱلدُّنْيَا the worldly life
وَلَا يَغُرَّنَّكُم nor should there beguile you
بِٱللَّهِ ٱلْغَرُورُ ﴿٣٣﴾ about Allah the deceiver.[6]

إِنَّ ٱللَّهَ 34. Verily Allah,
عِندَهُۥ with Him lies
عِلْمُ ٱلسَّاعَةِ the knowledge of the Hour;
وَيُنَزِّلُ ٱلْغَيْثَ and He sends down[7] the rain[8]
وَيَعْلَمُ and He knows
مَا فِى ٱلْأَرْحَامِ what is in the wombs;[9]
وَمَا تَدْرِى نَفْسٌ and no individual knows[10]
مَّاذَا تَكْسِبُ غَدًا what he will earn[11] tomorrow,[12]
وَمَا تَدْرِى نَفْسٌۢ nor any individual knows
بِأَىِّ أَرْضٍ تَمُوتُ at what land he will die.
إِنَّ ٱللَّهَ عَلِيمٌ Verily Allah is All-Knowing,
خَبِيرٌ ﴿٣٤﴾ All-Aware.

1. يجزى ***yajzî*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward, to repay. See at 16:32, p. 837, n. 9).

2. i. e., everyone will be individually accountable for his deeds.; and no relative or friend will be of any avail. جاز ***jâzin***= one who is going to repay, one who recompenses (act. participle from *jazâ*. See n. 1 above).

3. i. e, the promise about Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 30:60, p. 1310, n. 8.

4. i. e., it is certain to come.

5. لا يغرن ***lâ taghurranna*** = let she or it not deceive, she or it should not deceive, beguile, delude (v. iii. f. s. emphatic prohibition from *gharra* [*ghurûr*], to deceive. See *lâ yaghurranna* at 3:196, p. 233, n. 10).

6. i. e., Satan. غرور ***gharûr*** = one or that which deceives, deceptive (act. partciple in the scale of *fa'ûl* from *gharra*. See n. 6 above).

7. ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 30:24, p. 1297, n. 7).

8. None else can do this. غيث ***ghayth***(s.; pl. *ghuyûth*) = rain, rain in profusion.

9. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 13:8, p. 767, n. 3.

10. تدرى ***tadrî*** = she knows, is aware (v. iii. f. impfct. from *darâ* [*dirâyah*], to know. See *tadrûna* at 4:11, 242, n. 3).

11. تكسب ***taksibu*** = she acquires, earns, gains (v. iii. f. s. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 13:42, p. 782, n. 11).

12. غد ***ghad*** = tomorrow, the following day. See *ghadawta* at 3:121, p. 204, n. 2.

إِنَّا Indeed We are
مِنَ ٱلْمُجْرِمِينَ on the culprits[1]
مُنتَقِمُونَ ﴿٢٢﴾ going to inflict retribution.[2]

Section (*Rukû'*) 3

وَلَقَدْ ءَاتَيْنَا 23. And indeed We had given
مُوسَى ٱلْكِتَٰبَ Mûsâ the Book.
فَلَا تَكُن فِى مِرْيَةٍ مِّن So be not in doubt[3] about
لِّقَآئِهِۦ the encounter[4] with it;[5]
وَجَعَلْنَٰهُ هُدًى and We set it as guidance
لِّبَنِىٓ إِسْرَٰٓءِيلَ ﴿٢٣﴾ for the Children of Isrâ'îl.

وَجَعَلْنَا 24. And We appointed
مِنْهُمْ أَئِمَّةً from them leaders[6]
يَهْدُونَ بِأَمْرِنَا guiding[7] by Our command[8]
لَمَّا صَبَرُوا۟ as long as they persevered[9]
وَكَانُوا۟ بِـَٔايَٰتِنَا and had been in Our signs
يُوقِنُونَ ﴿٢٤﴾ believing firmly.[10]

إِنَّ رَبَّكَ 25. Verily your Lord,
هُوَ يَفْصِلُ بَيْنَهُمْ He will judge[11] between them
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection
فِيمَا كَانُوا۟ فِيهِ about what they had been
يَخْتَلِفُونَ ﴿٢٥﴾ in disagreement.[12]

1. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:17, p. 1237, n. 3).

2. منتقمون ***muntaqimûn*** (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See *intaqamnâ* at 30:47, p. 1306, n. 1).

3. مرية ***miryah*** = doubt, misgivings. See at 22:55, p. 1065, n. 7.

4. لقاء ***liqâ'*** = meeting, encounter. See at 30:8, p. 1292, n. 5.

5. i. e., be not in doubt about the receipt of the Book that has been sent down to you. Some commentators take the pronoun *hi* to refer to Mûsâ, peace be on him, and interpret it as the meeting with him during the *isrâ'*.

6. أئمة ***'a'immah*** (pl.; s. *'imâm*) = leaders. See at 28:41, p. 1246, n.9.

7. i. e., the people. يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See at 21:73, p. 1031, n. 10).

8. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 32:6, p. 1325, n. 8.

9. i. e., bore hardships and persecutions for the sake of the faith. صبروا ***ṣabarû*** = they bore with patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 29:59, p. 1286, n. 7).

10. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., imfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 31:4, p. 1311, n.7).

11. يفصل ***yafṣilu*** = he distinguishes, separates, isolates, judges, decides (v. iii. m. s. impfct. from *faṣala* [*faṣl*], to separate, to make a decision. See *faṣṣalnâ* at 22:17, p. 1051, n. 4).

12. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 27:76, p. 1225, n. 4).

32. *SÛRAT AL-SIJDAH* (Prostration)

Makkan: 30 *'âyahs*

This is a Makkan *sûrah.* Like the other Makkan *sûrahs* it also deals with the fundamentals of the faith, namely, belief in Allah, the Book (*Qur'ân*), the Prophet, Resurrection, Judgement, reaward and punishment. It starts with stressing the fact that the Qur'ân has been sent down by Allah and gives a reply with cogent arguments to the allegation of the unbelievers that it was fabricated by the Prophet. It also draws attention to the wonderful creation of Allah, the universe, and dispels the doubts of the unbelievers regarding resurrection, judgement, reward and punishment. The *sûrah* is called *al-sijdah* (Prostration) with reference to the description of the believers (*'âyah* 15) who prostrate themselves when they hear the *'âyahs* of the Qur'ân.

سُورَةُ السَّجْدَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمٓ ① 1. *'Alif - Lâm - Mîm.*[1]

تَنزِيلُ 2. The sending down[2]

ٱلْكِتَٰبِ of the Book,

لَا رَيْبَ فِيهِ no doubt[3] is therein,

مِن رَّبِّ ٱلْعَٰلَمِينَ is from the Lord of all beings.[4]

②

أَمْ يَقُولُونَ 3. Or do they say:

ٱفْتَرَىٰهُ "He has fabricated[5] it"?

بَلْ هُوَ ٱلْحَقُّ Nay, it is the truth

مِن رَّبِّكَ from your Lord

لِتُنذِرَ قَوْمًا that you may warn[6] a people

مَّآ أَتَىٰهُم to whom had not come

مِّن نَّذِيرٍ مِّن قَبْلِكَ any warner before you,

لَعَلَّهُمْ maybe that they

يَهْتَدُونَ ③ receive guidance.[7]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is a reiteration that the Qur'ân was sent down by Allah. It was no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 26:192, p. 1195, n. 5.

3. i. e., there is no doubt that it has been sent down by Allah. ريب ***rayb*** = doubt, suspicion, misgivings. See at 22:7 p. 1047, n.9.

4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 29:28, p. 1275, n. 1).

5. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 25:4, p. 1138, n. 10).

6. The address is to the Prophet, peace and blessings of Allah be on him. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of an implied *'an* in *li* of motivation coming before the verb. See at 28:46, p. 1248, n. 5).

6. يهتدون ***yahtadûna*** = they receive guidance, find way, are guided (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. See at 28:64, p. 1255, n. 6).

ٱللَّهُ ٱلَّذِى	4. Allah is He Who
خَلَقَ ٱلسَّمَٰوَٰتِ	created[1] the heavens
وَٱلْأَرْضَ وَمَا	and the earth and all that is
بَيْنَهُمَا	between the two
فِى سِتَّةِ أَيَّامٍ	in six days;
ثُمَّ ٱسْتَوَىٰ	then He took position[2]
عَلَى ٱلْعَرْشِ ۖ	on the Throne.[3]
مَا لَكُم مِّن دُونِهِۦ	You do not have besides Him
مِن وَلِىٍّ	any friend-protector[4]
وَلَا شَفِيعٍ ۚ	nor any intercessor.[5]
أَفَلَا	Will you not then
تَتَذَكَّرُونَ ﴿٤﴾	bear in mind?[6]
يُدَبِّرُ ٱلْأَمْرَ	5. He regulates[7] the affair[8]
مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ	from the heaven to the earth
ثُمَّ يَعْرُجُ إِلَيْهِ	then it goes up[9] to Him
فِى يَوْمٍ	in a day
كَانَ مِقْدَارُهُۥٓ	the measure[10] of which is
أَلْفَ سَنَةٍ	a thousand years
مِّمَّا تَعُدُّونَ ﴿٥﴾	of what you count.[11]
ذَٰلِكَ	6. Such is
عَٰلِمُ ٱلْغَيْبِ	the Knower of the unseen
وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ	and the seen,[12] the All-Mighty
ٱلرَّحِيمُ ﴿٦﴾	the Most Merciful.

1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 31:10, p. 1313, n. 5).

2. i. e., in such manner as befits the Sublimity of Allah. استوى ***istawâ*** = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 28:14, p. 1235, n. 8).

3. عرش ***'arsh*** = throne. See at 27:42, p. 1215, n. 1.

4. ولي ***walîy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative, next-of-kin. See at 29:22, p. 1272, n. 5.

5. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The *'âyah* points out the mistake in this claim. شفيع ***shafî'*** (s.; pl.*shufa'â'*) = intercessor, advocate (active participle in the scale of *fa'îl* from *shafa'a* (*shaf'*), to double, to attach. See at 10:3, p. 636, n. 6.

6. تتذكرون ***tatadhakkarûna*** = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *yatadhakkarûna* at 14:25, p.796, n. 11).

7. يدبر ***yudabbiru*** = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See at 13:2, p. 764, n. 5).

8. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 27:32, p. 1211, n. 7.

9. يعرج ***ya'ruju*** = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urûj*], to ascend. See *ya'rujûna* at 15:14, p. 810, n. 3).

10. مقدار ***miqdâr*** (s.; pl. *maqâdîr*) = measure, amount, scale, extent in space and time. See at 13:8, p. 767, n. 6.

11. Here is a clear indication of the relativity of time and space. تعدون ***ta'uddûna*** = you count, number, reckon (v. ii. m. pl. impfct. from *'adda* [*'add*], to count. See at 22:47, p. 832, n. 14.

12. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 24:4, p. 1107, n. 4.

ٱلَّذِىٓ أَحۡسَنَ	7. Who perfected[1]
كُلَّ شَىۡءٍ خَلَقَهُۥ	everything in its creation
وَبَدَأَ	and initiated[2]
خَلۡقَ ٱلۡإِنسَٰنِ	the creation of man[3]
مِن طِينٍ ﴿٧﴾	out of clay.[4]
ثُمَّ جَعَلَ نَسۡلَهُۥ	8. Then He set[5] his progeny[6]
مِن سُلَٰلَةٍ	out of a breed[7]
مِّن مَّآءٍ مَّهِينٍ ﴿٨﴾	of fluid quite despicable.[8]
ثُمَّ سَوَّىٰهُ	9. Then He duly shaped[9] him
وَنَفَخَ فِيهِ	and blew[10] into him
مِن رُّوحِهِۦ	of his breath of life.[11]
وَجَعَلَ لَكُمُ	And He appointed for you
ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ	hearing,[12] and the eyes[13]
وَٱلۡأَفۡـِٔدَةَ	and the hearts.[14]
قَلِيلًا مَّا	Little is that
تَشۡكُرُونَ ﴿٩﴾	you express gratitude.[15]
وَقَالُوٓاْ	10. And they say:
أَءِذَا ضَلَلۡنَا	"Is it when we get lost[16]
فِى ٱلۡأَرۡضِ أَءِنَّا	in the earth, will we indeed
لَفِى خَلۡقٍ جَدِيدٍ	be in a creation anew?"

1. أحسن *'aḥsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 12:10, p. 758, n. 10).
2. بدأ *bada'a* = he started, began, initiated (v. iii. m. s. past from the root *bad'*, to start. See at 12:76, p. 750, n. 1).
3. i. e., 'Âdam, peace be on him.
4. طين *ṭîn* = clay, soil. See at 28:38, p. 1245, n. 10.
5. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 30: 54, p. 1308, n. 5).
6. نسل *nasl* = offspring, progeny, descendants. See at 2:205, p. 99, n. 9.
7. سلالة *sulâlah* (s.; pl. *sulâlât*) = progeny, offspring, family, race, strain, breed, stock. See at 23:12, p. 1077, n. 6.
8. مهين *mahîn* = despicable, weak, mean, paltry, little. See *muhîn* at 31:6, p. 1312, n. 9.
9. سوى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 18:37, p. 925, n. 6).
10. i. e., by sending the angel. نفخ *nafakha* = he blew, breathed, (v. iii. m. s. past from *nafkh*, to blow. See *nafakhnâ* at 21:91, p. 1037, n. 14).
11. روح *rûḥ* (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, *waḥy*, Jibrîl. See at 19:17, p. 954, n. 9.
12. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 23:78, p. 1094, n. 8.
13. أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 24:44, p.1125, n. 3).
14. أفدة *'af'idah* (pl.; s. *fu'âd*) = hearts. See at 16:78, p. 853, n. 5.
15. i. e., by obeying and worshipping Him Alone. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 28: 73, p. 1288, n. 3).
16. i. e., ضللنا *ḍalalnâ* = we got lost, went astray, strayed (v. iii. m. pl. past from *ḍalâl/ḍalâlah*, to loose one's way. See *ḍalla* at 28:92, p. 1230, n.3).

بَلْ هُم Nay, they are in
بِلِقَآءِ رَبِّهِم the meeting[1] with their Lord
كَٰفِرُونَ ﴿١٠﴾ unbelievers.

﴿١١﴾ قُلْ 11. Say:
يَتَوَفَّىٰكُم "There will take you fully[2]
مَّلَكُ ٱلْمَوْتِ ٱلَّذِى the angel of death who
وُكِّلَ بِكُمْ will be given charge[3] of you.
ثُمَّ إِلَىٰ رَبِّكُمْ Then to your Lord
تُرْجَعُونَ ﴿١١﴾ you will all be taken back.[4]

Section (*Rukû'*) 2

وَلَوْ تَرَىٰٓ 12. And if you see
إِذِ ٱلْمُجْرِمُونَ when the culprits[5]
نَاكِسُوا۟ رُءُوسِهِمْ will stoop[6] their heads
عِندَ رَبِّهِمْ before their Lord:
رَبَّنَآ أَبْصَرْنَا "Our Lord, we have seen[7]
وَسَمِعْنَا and heard,[8]
فَٱرْجِعْنَا so send us back[9]
نَعْمَلْ صَٰلِحًا we shall act rightly.[10]
إِنَّا مُوقِنُونَ ﴿١٢﴾ We indeed believe frimly."[11]

وَلَوْ شِئْنَا 13. And were We to will,

1. i. e. , in the hereafter. لقاء ***liqâ'*** = meeting, encounter. See at 30:8, p. 1292, n. 5.

2. يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 16:70, p. 849, n. 6).

3. وكل ***wukkila*** = he was entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [*wakl/wukûl*], to entrust. See *wakkalnâ* at 6:89, p. 427, n. 3).

4. i. e., after resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 30:11, p. 1293, n. 9).

5. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 28:78, p. 1260, n. 8).

6. . i. e., on the Day of Judgement. ناكسوا ***nâkisû***(*n*) = those stooping, lowering, bowing, bending, tilting, retracting, turning over (act. participle from *nakasa* [*naks*], to turn over, to lower. The terminal *nûn* is dropped because of the genitive construction).

7. i. e., they will say: Our Lord, we have seen. أبصرنا ***abṣarnâ*** = we saw, perceived, discerned, recognized (v. iii. m. pl. past in form IV of *baṣura/baṣira* [*baṣar*], to see, to look. See *abṣara* at 6:104, p. 435, n. 4).

8. سمعنا ***sami'nâ*** = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 23:24, p. 1081, n. 5).

9. i. e., to the worldly life. ارجع ***irji'*** = you go back, return, send back (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See at 12:50, p. 740, n. 11).

10. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥaḥ*], to be good, right, proper. See at 30:44, p. 1304, n. 11).

11. موقنون ***mûqinûn*** (pl.; s. *mûqin*) = those believing with certitude, firmly convinced, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See *mûqinîn* at 26:24, p. 1167, n.2).

لَآ ءَاتَيْنَا We would surely have given
كُلَّ نَفْسٍ هُدَىٰهَا every person his guidance,[1]
وَلَٰكِنْ حَقَّ ٱلْقَوْلُ but due became[2] the word[3]
مِنِّى from Me
لَأَمْلَأَنَّ جَهَنَّمَ that I shall surely fill[4] hell
مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ with jinn and men
أَجْمَعِينَ ﴿١٣﴾ one and all.[5]

فَذُوقُوا 14. So have the taste,[6]
بِمَا نَسِيتُمْ for you had forgotten[7] the
لِقَآءَ يَوْمِكُمْ هَٰذَآ meeting of this day of yours;
إِنَّا نَسِينَٰكُمْ We have forgotten you;
وَذُوقُوا عَذَابَ and taste the punishment
ٱلْخُلْدِ of endless duration[8]
بِمَا كُنتُمْ تَعْمَلُونَ for what you used to do.
﴿١٤﴾

إِنَّمَا يُؤْمِنُ 15. Verily there but believe
بِـَٔايَٰتِنَا ٱلَّذِينَ in Our signs those who,
إِذَا ذُكِّرُوا بِهَا when reminded[9] of them,
خَرُّوا سُجَّدًا fall down[10] prostrate[11]
وَسَبَّحُوا بِحَمْدِ and glorify[12] with the praise
رَبِّهِمْ وَهُمْ of their Lord and they
لَا يَسْتَكْبِرُونَ do not turn arrogant.[13]*
﴿١٥﴾

1. هدى ***hudan*** = guidance. See at 31:3, p. 1311, n. 4.
2. i. e., because of their unbelief, intransigence and wrong-doing. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 28:63, p. 1254, n. 9).
3. i. e., sentence of punishment.
4. لأملأن ***la-'amla'anna*** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 11:119, p. 720, n. 6).
5. i. e., of the wrong-doers. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire. See at 26:49, p. 1172, n. 2.
6. i. e., of punishment. ذوقوا ***dhûqû*** = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 29:55, p. 1285, n. 6).
7. نسيتم ***nasîtum*** = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See *nasîta* at 20:126, p. 1008, p. 2).
8. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 25:15, p. 1142, n. 1.
9. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at 25:73, p. 1160, n. 2).
10. خروا ***kharrû*** = they fell down, fell, dropped (v. iii. m. pl. past from *kharra* [*kharr/khurûr*], to fall, fall down. See at 12:100, p. 758, n. 6).
11. سجد ***sujjad*** (pl., s. *sâjid*) = those who prostrate themselves, prostrate ones (active participle from *sajada* [*sujûd*], to prostrate oneself. See at 20:70, p, 991, n. 8.
12. سبحوا ***sabbiḥû*** = you (all) glorify, declare the sanctity, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaha* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. See *tusabbiḥu* at 19:11, p. 953, n. 4).
13. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 21:19, p. 1017, n. 4).

*** One should prostrate oneself on reading this *'âyah*.**

تَتَجَافَىٰ جُنُوبُهُمْ	16. Their sides withdraw[1]
عَنِ ٱلْمَضَاجِعِ	from the beds[2]
يَدْعُونَ رَبَّهُمْ	making prayer[3] to their Lord
خَوْفًا وَطَمَعًا	in fear and hope;[4]
وَمِمَّا رَزَقْنَٰهُمْ	and out of what We provide
يُنفِقُونَ ﴿١٦﴾	for them they spend.[5]
فَلَا تَعْلَمُ نَفْسٌ	17. So no individual knows
مَّآ أُخْفِىَ لَهُم	what is kept secret[6] for them
مِّن قُرَّةِ أَعْيُنٍ	of the delight[7] of eyes
جَزَآءًۢ بِمَا	as reward for what
كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾	they use to do.
أَفَمَن كَانَ	18. Is then the one who is
مُؤْمِنًا كَمَن	a believer like the one
كَانَ فَاسِقًا	who is defiantly sinful?[8]
لَّا يَسْتَوُۥنَ ﴿١٨﴾	The do not equalize.[9]
أَمَّا ٱلَّذِينَ ءَامَنُوا۟	19. As for those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[10]
فَلَهُمْ	they shall have
جَنَّٰتُ ٱلْمَأْوَىٰ	gardens of habitation[11]
نُزُلًۢا	in hospitality[12]
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٩﴾	for what they use to do.

1. تتجافى ***tatajâfâ*** = she or it withdraws, shuns, avoids, loathes, has an aversion (v. iii. f. s. impfct. from *tajâfâ*, form VI of *jafâ* [*jafw/jafâ'*], to be rough, to shun. to avoid).

2. مضاجع ***maḍâji'*** (pl.; sing. مضجع *maḍja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *ḍaja'a* [*ḍaj'/ḍujû'*], to lie down, lie on one's side. See at 3:154, p. 216, n. 3).

3. i. e., they sleep but little, being engaged in prayer. يدعون ***yad'ûna*** = they call, call upon, invite, invoke, pray (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 31:30, p. 1321, n. 7).

4. i. e., fear of Allah's punishment and hope for His reward. طمع ***ṭama'*** (s.; pl. *'aṭmâ'*) = hope, craving, desire. See at 30:24, p. 1297, n. 4.

5. i. e., in *zakâh* and *ṣadaqah*. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 28:54, p. 1251, n. 7).

6. أخفي ***'ukhfîya*** = he or it is kept secret, concealed, hidden (v. iii. s. impfct. passive from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/ khufyah*], to be hidden. See *'ukhfî* at 20:15, p. 979, n. 3).

7. قرة ***qurrah*** = delight, freshness, coolness. See at 28:9, p. 1233, n. 11.

8. فاسق ***fâsiq*** (s.; pl. *fâsiqûn*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See *fâsiqûn* at 24:4, p. 1107, n. 5).

9. يستوون ***yastawûna*** = they equalize, are at par (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 16:75, p. 851, n. 11).

10. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 31:8, p. 1313, n. 2.

11. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 29:24, p. 1274, n. 1).

12. نزل ***nuzul*** (s.; pl. *'anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 18:106, p. 948, n. 6.

أَوَلَمْ يَهْدِ لَهُمْ 26.Is it not a guidance for them
كَمْ أَهْلَكْنَا how many We destroyed[1]
مِن قَبْلِهِم before them
مِّنَ ٱلْقُرُونِ of the generations[2]
يَمْشُونَ فِى مَسَٰكِنِهِمْ they walk[3] in their habitats?[4]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily therein are signs.
أَفَلَا يَسْمَعُونَ Will they not then listen?[5]
﴿٢٦﴾
أَوَلَمْ يَرَوْا 27. Do they not see
أَنَّا نَسُوقُ ٱلْمَآءَ that We drive[6] the water to
إِلَى ٱلْأَرْضِ ٱلْجُرُزِ the land bereft of vegetation[7]
فَنُخْرِجُ and then bring out[8]
بِهِۦ زَرْعًا therewith green crops[9]
تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ whereof their cattle[10] eat
وَأَنفُسُهُمْ and they themselves?
أَفَلَا يُبْصِرُونَ ﴿٢٧﴾ Will they not then see?

وَيَقُولُونَ 28. And they say:
مَتَىٰ هَٰذَا ٱلْفَتْحُ "When will this decision[11] be,
إِن كُنتُمْ صَٰدِقِينَ if you are truthful?"[12]
﴿٢٨﴾

قُلْ 29. Say:
يَوْمَ ٱلْفَتْحِ "On the day of decision
لَا يَنفَعُ there will not avail[13]

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 28:43, p. 1247, n. 1).

2. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 28:78, p. 1260, n. 3.

3. يمشون ***yamshûna*** = they walk, go on foot, proceed, move along (v. iii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See 25:63, p. 1157, n. 6).

4. مساكن ***masâkin*** (pl.; s. *maskan*) =habitats, habitations, dwellings, homes, residences. See at 29:38, p. 1278, n. 9.

5. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 30:23, p. 1297, n. 1).

6. نسوق ***nasûqu***= we drive, urge on, pilot (v. i. pl. impfct. from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 19:86, p. 973, n. 1).

7. جرز ***juruz*** = barren and bereft of vegetation. See at 18:8, p. 912.

8. نخرج ***nukhriju***= we bring out, produce, drive out, expel, dislodge (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. See at 22:5, p. 1046, n. 9).

9. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 18:32, p. 923, n. 14.

10. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 26:133, p. 1185, n. 8.

11. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 26:118, p.1183, n. 3.

12. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 29:29, p. 1275, n. 7).

13. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 30:57, p. 1309, n. 5).

ٱلَّذِينَ كَفَرُوٓا	those who disbelieve
إِيمَـٰنُهُمْ	their believing
وَلَآ أَهْلَهُۥ	nor will they
يُنظَرُونَ ﴿٢٩﴾	be given a respite.[1]
فَأَعْرِضْ عَنْهُمْ	30. So turn away[2] from them
وَٱنتَظِرْ	and await.[3]
إِنَّهُم مُّنتَظِرُونَ ﴿٣٠﴾	Verily they are awaiting.[4]

1. ينظرون ***yunẓarûna*** = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 21:40, p. 1023, n. 8).

2. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 15: 94, p. 825, n. 4).

3. i. e., wait to see what Allah will do with them. انتظر ***intaẓir*** = you wait, await, look closely, look expectantly, bide time (v. ii. m. s. imperative from *intaẓara*, form VIII of *naẓara*. See *intaẓirû* at 11:122, p. 721, n. 3).

4. i. e., they are waiting to see your harm and discomfiture. منتظرون ***muntaẓirûn*** (pl.; s. *muntaẓir*) = waiting ones, those awaiting (act. participle from *intaẓara*, see n. 3 above).

وَأَمَّا ٱلَّذِينَ 20. And as for those who
فَسَقُوا turn defiantly sinful[1]
فَمَأْوَىٰهُمُ ٱلنَّارُ their abode will be fire.
كُلَّمَآ أَرَادُوٓا Each time they intend[2]
أَن يَخْرُجُوا۟ مِنْهَآ to get out[3] of it
أُعِيدُوا۟ فِيهَا they will be put back[4] therein
وَقِيلَ لَهُمْ and it will be said to them:
ذُوقُوا "Have the taste[5] of
عَذَابَ ٱلنَّارِ the punishment of the fire
ٱلَّذِى كُنتُم بِهِۦ in which you had been
تُكَذِّبُونَ ﴿٢٠﴾ disbelieving.[6]

وَلَنُذِيقَنَّهُم 21. And We will make them
مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ taste[7] of the lesser[8] torment
دُونَ ٱلْعَذَابِ before the torment
ٱلْأَكْبَرِ most stupendous,
لَعَلَّهُمْ يَرْجِعُونَ maybe that they return.[9]
﴿٢١﴾

وَمَنْ 22. And who is
أَظْلَمُ a worse transgressor[10]
مِمَّن ذُكِّرَ than the one who is reminded
بِـَٔايَٰتِ رَبِّهِۦ of the signs of his Lord and
ثُمَّ أَعْرَضَ عَنْهَآ then he turns away[11] from them?

1. فسقوا ***fasaqû*** = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See at 17:16, p. 878, n. 4).

2. أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 22:22, p. 1052, n. 11).

3. يخرجوا ***yakhrujû(na)*** = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 5:33, p. 346, n. 9).

4. أعيدوا ***'u'îdû*** = they were returned, reverted, put back, repeated (v. iii. m. pl. past passive from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 22:22, p. 1052, n. 13).

5. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 32:14, p. 1328, n. 6).

6. تكذبون ***tukadhdhibûna*** = you (all) cry lies, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 23:105, p. 1100, n. 12).

7. لنذيقن ***la+nudhîqanna*** = we shall surely make (someone) taste, (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See n. 5 above).

8. أدنى ***'adnâ*** = lesser, closer, lower, inferior, less, less significant, more suitable (elative of *danî;* f. *dunyâ*).

9. i. e., they repent and return to obedience by abandoning the doing of evil and misdeeds. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 30:11, p. 1293, n. 9).

10. أظلم ***'azlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *zâlim*. See at 29:68, p. 1289, n. 7).

11. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 20:124, p. 1007, n. 8).

33. *SÛRAT AL-'AḤZÂB* (The Confederates)

Madinan: 73 *'âyahs*

It is a Madinan *sûrah* revealed between 5 and 7 H. It refers to the famous Battle of Khandaq (Trench) or Battle of the Confederates. The unbelieving Makkans formed an alliance with the Jewish tribe of Banû al-Naḍîr, who had already been expelled from Madina, and the Jewish tribe of Banû Qurayẓah, who were still at Madina, together with the hypocrites and some other bedouin tribes like the Ghaṭafân and, with a combined and well-equipped army of 10,000, laid siege to Madina in Shawwâl, 5 H. with a view to rooting out the Muslims and Islam. The Muslims, under the guidance of the Prophet, peace and blessings of Allah be on him, and on the suggestion of Salmân al-Fârisî, had already dug a deep ditch (*khandaq*) round the exposed parts of Madina to withstand the attack. The siege lasted for more than three weeks during which the Jewish tribe of Banû Qurayẓah and the hypocrites secretly attempted to help the enemy. Ultimately all their attempts were foiled and the Confederate army were obliged to withdraw in utter disarray and confusion. The conquest and expulsion of Banû Qurayẓah followed shortly, which is also referred to in the *sûrah*.

Besides referring to these events and to the intrigues and conduct of the hypocrites and Allah's help for the believers, the *sûrah* lays down that adopted sons are not to be regarded as sons but they are to be ascribed to their real fathers, that the *jâhilî* custom of *ẓihâr* (comparing the wife's back with the back of the husband's mother) does not constitute a proper divorce, that Muslim women should wear *ḥijâb* (covering) and that the family of the Prophet, peace and blessings of Allah be on him, are to be duly respected and his wives are to be regarded as mothers of the believers.

سُورَةُ الأَحْزَابِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ	1. O Prophet,
اتَّقِ اللَّهَ	beware[1] of Allah
وَلَا تُطِعِ الْكَافِرِينَ	and obey[2] not the unbelievers
وَالْمُنَافِقِينَ	and the hypocrites.
إِنَّ اللَّهَ كَانَ	Verily Allah is
عَلِيمًا حَكِيمًا ۝١	All-Knowing,[3] All-Wise.[4]
وَاتَّبِعْ مَا	2. And follow[5] what is
يُوحَىٰ إِلَيْكَ	communicated[6] to you
مِن رَّبِّكَ	from your Lord.
إِنَّ اللَّهَ كَانَ	Verily Allah is

1. اتق *ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See at 2:206, p. 99, n. 11.

2. لا تطع *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 31:15, p. 1315, n. 11).

3. i. e., about the deeds and intentions of the creatures, open or secret.

4. i. e., All-Wise in His creation and in His management of the affairs in the heavens and the earth and the rules He lays down for the conduct of His created beings.

5. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 10:109, p. 676, n. 3).

6. يوحى *yûḥâ* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 20:38, p. 983, n. 1. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

بِمَا تَعْمَلُونَ خَبِيرًا ۝٢ of what you do All-Aware.[1]

وَتَوَكَّلْ عَلَى اللَّهِ 3. And rely[2] on Allah.

وَكَفَىٰ بِاللَّهِ And Sufficicient[3] is Allah

وَكِيلًا ۝٣ as a Guardian-Trustee.[4]

مَّا جَعَلَ اللَّهُ 4. Allah sets[5] not

لِرَجُلٍ مِّن قَلْبَيْنِ for any man two hearts[6]

فِي جَوْفِهِ inside[7] him;

وَمَا جَعَلَ nor does He make

أَزْوَاجَكُمُ اللَّائِي your wives of whom

تُظَاهِرُونَ مِنْهُنَّ you compare their backs[8]

أُمَّهَاتِكُمْ your mothers;

وَمَا جَعَلَ nor does He make

أَدْعِيَاءَكُمْ your adopted sons[9]

أَبْنَاءَكُمْ your sons.

ذَٰلِكُمْ قَوْلُكُم These are the saying of yours

بِأَفْوَاهِكُمْ with your mouths;[10]

وَاللَّهُ يَقُولُ الْحَقَّ but Allah speaks the truth

وَهُوَ يَهْدِي and He guides

السَّبِيلَ ۝٤ to the way.[11]

ادْعُوهُمْ 5. Call[12] them

1. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 31:29, p. 1321, n. 6.

2. i. e., rely on Allah in all situations. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 27:79, p. 1225, n. 9).

3. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 2558, p. 1155, n. 9).

4. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 25:43, p. 1151, n. 6).

5. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 32: 8, p. 1326, n. 5).

6. The reference is to the pre-Islamic Arab's superstition that a person of extraordinary memorizing power had two hearts.

7. جوف ***jawf*** (s.; pl. *'ajwâf*) = inside, interior, abdomen, belly, hollow.

8. The *'âyah* nullifies the pre-Islamic custom of *zihâr*, i. e., a husband's divorcing his wife by comparing her back with his mother's back. تظاهرون ***tuẓâhirûna*** = you divorce by *ẓihâr*, back up, support (v. ii. m. pl. impfct. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr/ẓahr*], to be visible, to strike the back. See *taẓâharûna* at 2:85, p. 40, n. 1).

9. أدعياء ***'ad'iyâ'*** (pl.; s. دعى *da'iyy*) = adopted sons, those suspected of in their ancestry.

10. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 24:15, p. 1110, n. 7.

11. i. e., the right way. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 31:6, p. 1312, n. 6.

12. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 28:64, p. 1255, n. 3).

لِءَابَآئِهِمْ by their fathers;
هُوَ أَقْسَطُ that is the more just[1]
عِندَ ٱللَّهِ in the sight of Allah.
فَإِن لَّمْ تَعْلَمُوٓا۟ But if you do not know[2]
ءَابَآءَهُمْ their fathers,
فَإِخْوَٰنُكُمْ then they are your brethren
فِى ٱلدِّينِ in the faith[3]
وَمَوَٰلِيكُمْ and your friends.[4]
وَلَيْسَ عَلَيْكُمْ And there is not on you
جُنَاحٌ فِيمَآ any sin[5] in what
أَخْطَأْتُم بِهِۦ you make a mistake[6] about,
وَلَٰكِن مَّا but in what
تَعَمَّدَتْ قُلُوبُكُمْ your hearts purpose.[7]
وَكَانَ ٱللَّهُ غَفُورًا And Allah is Most Forgiving,
رَّحِيمًا ۝٥ Most Merciful.

ٱلنَّبِىُّ أَوْلَىٰ 6. The Prophet is closer[8]
بِٱلْمُؤْمِنِينَ to the Believers
مِنْ أَنفُسِهِمْ than their selves
وَأَزْوَٰجُهُۥٓ and his wives[9] are
أُمَّهَٰتُهُمْ their mothers;[10]
وَأُو۟لُوا۟ ٱلْأَرْحَامِ and blood relations[11] are
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ closer one to the other[12]

1. أقسط *'aqsaṭ* = more just, fairer, more correct, more equitable. Elative of *qist*. See at 2:282, p. 149, n. 1.

2. تعلموا *ta'lamû(na)* = you know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *ta'lamûna* at 23:84, p. 1095, n. 12).

3. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment. See at 31:32, p. 1322, n. 8.

4. موال *mawâlîn* (pl.; s. مولى *mawlâ*) = clients, associates, friends, masters, protectors. See *mawlâ* at 22:13, p. 1049, n. 12.

5. جناح *junâḥ* = sin, misdemeanour, impropriety. See at 24:61, p. 1133, n. 10.

6. أخطأتم *'akhṭa'tum* = you were mistaken, made a mistake, were at fault, committed an error (v. ii. m. pl. past from *'akhṭa'a*, form IV of *khati'a* (*khaṭâ'*), to be mistakes, to commit an error. See *'akhṭa'nâ* at 2:286, p. 152, n. 11).

7. تعمدت *ta'ammadat* = she intended, purposed, did wilfully, purposely, intentionally (v. iii. f. s. past from *ta'ammada*, from V of *'amada* [*'amd*], to support, to intend, to purpose. See *muta'ammid* at 5:95, p. 376, n. 11).

8. i. e., in matters of *dîn* and all affairs. أولى *'awlâ* = closer, more entitled,, better suited, more appropriate (elative of *walîy*, near, close, patron friend. See *walîy* at 32:4, p. 1325, n. 4).

9. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, types, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 30:21, p. 1296, n. 3.

10. i. e., they are to be regarded and treated as mothers.

11. أرحام *'arḥâm* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. *'ûlû al-'arḥâm* = blood relations, near relatives. See at 13:8, p. 767, n. 3.

12. i. e., in respect of inheritance.

فِي كِتَٰبِ ٱللَّهِ	in Allah's writ[1]
مِنَ ٱلْمُؤْمِنِينَ	than the believers
وَٱلْمُهَٰجِرِينَ	and the emigrants,[2]
إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ	except that you do to
أَوْلِيَآئِكُم مَّعْرُوفًا	your friends[3] any kindness.[4]
كَانَ ذَٰلِكَ	That is
فِى ٱلْكِتَٰبِ	in the Book
مَسْطُورًا ﴿٦﴾	written down.[5]
وَإِذْ أَخَذْنَا	7. And when We took
مِنَ ٱلنَّبِيِّـۧنَ	from the Prophets
مِيثَٰقَهُمْ	their covenant[6]
وَمِنكَ	and from you,[7]
وَمِن نُّوحٍ وَإِبْرَٰهِيمَ	and from Nûh and Ibrâhîm
وَمُوسَىٰ وَعِيسَى	and Mûsâ and Îsâ,
ٱبْنِ مَرْيَمَ	son of Maryam;
وَأَخَذْنَا مِنْهُم	and We took from them
مِّيثَٰقًا غَلِيظًا ﴿٧﴾	a covenant inviolable.[8]
لِّيَسْـَٔلَ	8. That He might ask
ٱلصَّٰدِقِينَ	the truthful[9]
عَن صِدْقِهِمْ	about their truthfulness.
وَأَعَدَّ	And He has made ready[10]
لِلْكَٰفِرِينَ	for the unbelievers
عَذَابًا أَلِيمًا ﴿٨﴾	a punishment most painful.[11]

1. i. e., according to Allah's Decree and dispensation. كتاب ***kitâb*** = writing, writ, letter, prescript, book, document, deed, contract. See at 30:56, p. 1309, n. 2.

2. According to the "Brotherhood" established among the believers and the emigrants at the initial Madinan period Muslims and immigrants were required to inherit from one another to the exclusion of their unbelieving relations (see 8:72). This part of the *'âyah* together with the *'ayah* 8:75 and the *'âyahs* about inheritance (i. e., 4:11-12) modified that earlier rule.

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 29:41, p. 1279, n. 11.

4. i. e., by gift or will. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 31:17, p. 1316, n. 11)

5. مسطور ***masṭûr*** = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 17:58, p. 891, n. 9).

6. i. e., to convey the message and to discharge the trust reposed in them. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).

7. The address is to the Prophet, peace and blessings of Allah be on him.

8. غليظ ***ghalîẓ*** (s.; pl. *ghilâẓ*)= sacred, inviolable, solid, tough, harsh, severe. See at 31:24, p. 1319, n. 7.

9. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 32:28, p. 1332, n. 12).

10. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:100, p. 621, n. 4).

11. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1.

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	9. O you who believe,
ٱذْكُرُواْ	remember[1]
نِعْمَةَ ٱللَّهِ عَلَيْكُمْ	Allah's grace upon you when
إِذْ جَآءَتْكُمْ جُنُودٌ	there came to you troops[2]
فَأَرْسَلْنَا عَلَيْهِمْ	and We sent[3] against them
رِيحًا وَجُنُودًا	a wind[4] and troops
لَّمْ تَرَوْهَا	you saw them not.
وَكَانَ ٱللَّهُ بِمَا	And Allah is of what
تَعْمَلُونَ بَصِيرًا ﴿٩﴾	you do All-Seeing.[5]
إِذْ جَآءُوكُم	10. When they came on you
مِّن فَوْقِكُمْ	from above[6] you
وَمِنْ أَسْفَلَ مِنكُمْ	and from below[7] you;
وَإِذْ زَاغَتِ	and when turned away[8]
ٱلْأَبْصَٰرُ	the eyes
وَبَلَغَتِ ٱلْقُلُوبُ	and the hearts reached[9]
ٱلْحَنَاجِرَ	the throats[10]
وَتَظُنُّونَ	and you were thinking[11]
بِٱللَّهِ ٱلظُّنُونَا ﴿١٠﴾	about Allah all the thoughts.
هُنَالِكَ ٱبْتُلِىَ	11. Thereat were tested[12]
ٱلْمُؤْمِنُونَ	the believers

1. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 7:74, p. 495, n. 1).

2. i. e., the confederate troops at the battle of Khandaq. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 28:39, p. 1246, n. 2).

3. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 29:40, p. 1279, n. 3).

4. The reference is to the end of the siege when Allah sent a severely cold and strong wind and an unseen army of angels against the confederates. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 14:18, p. 793, n. 5).

5. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 31: 28, p. 1320, n. 14.

6. i. e., from the upper part of the valley in the east of Madina. فوق ***fawq*** = above, over, on top. See at 29:55, p. 1285, n. 2.

7. i. e., from the lower part of the valley in the west of Madina. تحت ***taḥt***= under, below, beneath, underneath. See at 29:55, p. 1285, n. 3.

8. i. e., out of consternation and bewilderment. زاغت ***zâghat*** = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See *yazîghu* at 9:117, p. 629, n. 4).

9. بلغت ***balaghat*** = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See *balaghtu* 19:8, p. 952, n.2).

10. i. e., because of anxiety and panic. حناجر ***ḥanâjir*** (pl.; s. *ḥanjarah*) = throats, larynxes.

11. i. e., supposing that Allah would not help the believers. تظنون ***taẓunnûna*** = you (all) think, suppose, conjecture ; also, firmly believe (v. ii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 17:52, p. 889, n. 7).

12. ابتلى ***ubtuliya*** = he or it was tested, tried (v. iii. m. s. past passive from *ibtalâ*, form VIII of *balâ* [*balw / balâ'*], to try. See *yabtaliya* at 3:154, p. 216, n. 4.

وَزُلْزِلُوا۟ and they were convulsed[1]
زِلْزَالًا شَدِيدًا ﴿١١﴾ in a severe convulsion.

وَإِذْ يَقُولُ 12. And when there said
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ the hypocrites and those who
فِى قُلُوبِهِم مَّرَضٌ had in their hearts a disease:[2]
مَّا وَعَدَنَا "There promised[3] us not
ٱللَّهُ وَرَسُولُهُۥٓ Allah and His Messenger
إِلَّا غُرُورًا ﴿١٢﴾ except deception."[4]

وَإِذْ قَالَت 13. And when there said
طَّآئِفَةٌ مِّنْهُمْ a group[5] of them:
يَٰٓأَهْلَ يَثْرِبَ "O people of Yathrib,[6]
لَا مُقَامَ لَكُمْ you have no place of standing,[7]
فَٱرْجِعُوا۟ so go back."[8]
وَيَسْتَـْٔذِنُ And there sought permission[9]
فَرِيقٌ مِّنْهُمُ a section[10] of them
ٱلنَّبِىَّ يَقُولُونَ from the Prophet saying:
إِنَّ بُيُوتَنَا عَوْرَةٌ "Our houses are vulnerable ",[11]
وَمَا هِىَ بِعَوْرَةٍ but they were not vulnerable.
إِن يُرِيدُونَ إِلَّا They intend[12] naught but
فِرَارًا ﴿١٣﴾ running away.[13]

1. This and the following *'âyah* describe the situation of the Muslims and the conduct of the hypocrites during the siege by the confederate forces of the Makkan unbelievers and their tribal allies. زلزلوا ***zulzilû*** = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah/zilzâl*]. See at 2:214, p. 103, n. 7).

2. i. e., the disease of unbelief and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 24:50, p. 1127, n. 1.

3. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 24:55, p. 1129, n. 1).

4. i. e., in assuring of Allah's help and ultimate victory. غرور *ghurûr* = delusion, deception, deceit, conceit, vanities. See at 17:64, p. 894, n. 7.

5. طائفة ***ṭâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, group, band, number. See at 28:4, p. 1232, n. 3.

6. Yathrib was the previous name of Madina.

7. i. e., you cannot make a stand against the confederate forces. مقام ***muqâm*** = habitat, abode, place of residence, place of standing, raised, erected. See at 25:76, p. 1161, n. 4.

8. i. e., go back to your homes . ارجعوا ***irji'û*** = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 24:28, p. 1115, n. 8).

9. i. e., to go back home leaving the battlefront. يستأذن ***yasta'dhinu***= he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of *'adhina*. See at 9:44, p. 596, n. 10).

10. i. e., a section of the hypocrites. فريق ***farîq*** (pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 30:33, p. 1301, n. 2).

11. i. e., vulnerable to attack by the enemy. ***'awrah*** (s.; pl. *'awrât*) = private part, genital, sexual organ, defect, weak spot, vulnerable. See *'awrât* at 24:58, p. 1131, n. 1.

12. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 30:38, p. 1302, n. 8).

13. فرار ***firâr*** = to flee, fleeing, flight, running away. See at 18:18, p. 916, n. 12.

وَلَوْ دُخِلَتْ	14. And if an entry was made[1]
عَلَيْهِم	against them
مِّنْ أَقْطَارِهَا	from its outskirts[2]
ثُمَّ سُئِلُوا	and then they were asked[3]
ٱلْفِتْنَةَ	for sedition[4]
لَأَتَوْهَا	they would have done it and
وَمَا تَلَبَّثُوا بِهَآ	would not have hesitated[5] at
إِلَّا يَسِيرًا ﴿١٤﴾	it except a few.[6]
وَلَقَدْ كَانُوا	15. And they had indeed
عَٰهَدُوا ٱللَّهَ مِن قَبْلُ	covenanted[7] with Allah before
لَا يُوَلُّونَ	they would not turn[8]
ٱلْأَدْبَٰرَ	their backs;[9]
وَكَانَ عَهْدُ ٱللَّهِ	and the covenant with Allah
مَسْـُٔولًا ﴿١٥﴾	is accountable.[10]
قُل	16. Say:
لَّن يَنفَعَكُمُ	"There never will avail[11] you
ٱلْفِرَارُ	the running away
إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ	if you ran away[12] from death
أَوِ ٱلْقَتْلِ وَإِذًا	or slaughter; and even then
لَّا تُمَتَّعُونَ	you will not be given to enjoy[13]
إِلَّا قَلِيلًا ﴿١٦﴾	except for a little while.
قُلْ مَن ذَا ٱلَّذِى	17. Say: "Who is the one that

1. i. e., by the enemies. دخلت ***dukhilat*** = she or it was entered, an entry was made (v. iii. f. s. past passive from *dakhala* [*dukhûl*], to enter. See *dakhalta* at 18:39, p. 925, n. 9).

2. i. e., from the outskirts of Madina. أقطار ***'aqtâr*** (pl.; s. *qutr*) = region, quarters, zones, diameters, boundaries, outskirts.

3. i. e., the hypocrites were asked by the enemies.

4. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 29:10, p. 1268, n. 3.

5. تلبثوا ***talabbathû*** = they hesitated, lingered, remained (v. iii. m. pl. past from *talabbatha*, form V of *labitha* [*labth/ lubth/ lubâth*], to remain. See *labithta* at 29:14, p. 1269, n. 10).

6. يسير ***yasîr*** = easy, simple, insignificant, a few. See at 12:65, p. 746, n. 5.

7. عاهدوا ***'âhadû*** = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See at 2:99, p. 47, n. 4).

8. يولون ***yuwallûna*** = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. See *yuwallû* at 3:111, p. 199, n. 7).

9. i. e., they would not retreat and run away. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 17:46, p. 887, n. 11.

10. مسئول ***mas'ûl*** (s.; pl. *mas'ûlûn*) = one or that which is questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 25:16, p. 1142, n. 8).

11. ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:9, p. 1233, n. 12).

12. فررتم ***farartum*** = you fled, ran away (v. ii. m. pl. past from *farra* [*firâr/mafarr*], to flee, to run away. See *farartu* at 26:21, p. 1166, n. 5).

13. تمتعون ***tumatta'ûna*** = you are made to enjoy, given to enjoy, furnished (v. ii. m. pl. impfct. passive from *matta'a*, from II of *mata'a* [*mat'/ mut'ah*], to take away. See *yumatta'ûna* at 26:207, p.1197, n. 9).

يَعْصِمُكُم مِّنَ اللَّهِ can protect[1] you against Allah
إِنْ أَرَادَ بِكُمْ سُوءًا if He intends to do you harm[2]
أَوْ أَرَادَ بِكُمْ or intends to have on you
رَحْمَةً mercy?
وَلَا يَجِدُونَ لَهُم And they shall not find[3] for
مِّن دُونِ اللَّهِ them besides Allah
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ any friend[4] nor any helper.[5]

قَدْ يَعْلَمُ اللَّهُ ۞ 18. Allah already knows
الْمُعَوِّقِينَ مِنكُمْ the hinderers[6] of you
وَالْقَائِلِينَ and those who say
لِإِخْوَانِهِمْ to their brethren:
هَلُمَّ إِلَيْنَا "Join us",[7] while they
وَلَا يَأْتُونَ الْبَأْسَ do not come to the fighting[8]
إِلَّا قَلِيلًا ﴿١٨﴾ except a few.

أَشِحَّةً 19. Being avaricious[9]
عَلَيْكُمْ towards you.
فَإِذَا جَاءَ الْخَوْفُ Then when the dread[10] comes,
رَأَيْتَهُمْ you will see them
يَنظُرُونَ إِلَيْكَ looking[11] at you,
تَدُورُ أَعْيُنُهُمْ their eyes rolling[12]
كَالَّذِي like the one

1. يعصم *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'aṣama* [عصم *'aṣm*], to protect, to restrain. See at 11:43, p. 693, n. 2).

2. سوء *sû'* (s.; pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 27:62, p. 1221, n. 7).

3. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 24: 33, p. 1118, n. 10).

4. ولي *walîy* (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, relative, next-of-kin. See at 32:4, p. 1325, n. 4.

5. نصير *naṣîr* = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 29:22, p. 1272, n. 6).

6. i. e., those who prevent others from joining the *jihâd*. معوقين *mu'awwiqîn*(pl.; acc./gen. of *mu'awwiqûn*; s. *mu'awwiq*) = hinderers, preventers, those who hold back (act. participle from *'awwaqa*, from II of *'âqa* [*awq*], to hinder,to prevent, to hold back).

7. i. e., be with us and do not be with the Prophet, (peace and blessings of Allah be on him). هلم *halumma* = get up, come, come on. *halumma 'ilaynâ* = come to us, join us, be with us.

8. بأس *ba's* = might, strength, courage, intrepidity, prowess, fighting (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 27:33, p. 1211, n. 12.

9. أشحة *'ashiḥḥah* (pl.; s. *shaḥîḥ*) = avaricious, covetous, greedy, tight-fisted, niggardly. See *shuhh* at 4:128, p. 301, n. 5.

10. i. e., the fighting. خوف *khawf* = fear, dread, threat, apprehension. See at 24:55, p. 1129, n. 7.

11. ينظرون *yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 16:33, p. 837, n. 12).

12. تدور *tadûru* = she or it rolls, goes round, revolves, rotates, moves in a circle (v. iii. f. s. impfct. from *dâra* [*dawr/dawrân*], to revolve, to go round. See *tudîrûna* at 2:282, p. 149, n. 6).

يُغْشَىٰ عَلَيْهِ	on whom is cast the shade[1]
مِنَ ٱلْمَوْتِ	of death;
فَإِذَا ذَهَبَ ٱلْخَوْفُ	but when the horror goes away
سَلَقُوكُم	they hurt[2] you
بِأَلْسِنَةٍ حِدَادٍ	with tongues[3] very sharp,[4]
أَشِحَّةً	being avaricious towards
عَلَى ٱلْخَيْرِ	the wealth.[5]
أُولَٰٓئِكَ لَمْ يُؤْمِنُوا۟	Such people do not believe.
فَأَحْبَطَ ٱللَّهُ	So Allah makes go in vain[6]
أَعْمَٰلَهُمْ	their deeds;
وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ	and that is on Allah's part
يَسِيرًا ﴿١٩﴾	quite easy.
يَحْسَبُونَ	20. They think[7] the
ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟	confederates[8] have not gone;
وَإِن يَأْتِ ٱلْأَحْزَابُ	and if the confederates came
يَوَدُّوا۟	they would like[9]
لَوْ أَنَّهُم بَادُونَ	if they were visible[10]
فِى ٱلْأَعْرَابِ	among the bedouins[11]
يَسْـَٔلُونَ	asking
عَنْ أَنۢبَآئِكُمْ	about your news;[12]
وَلَوْ كَانُوا۟ فِيكُم	and if they were amongst you
مَّا قَٰتَلُوٓا۟	they would not have fought[13]
إِلَّا قَلِيلًا ﴿٢٠﴾	except a few.

1. يغشى ***yughshâ*** = he or it is covered, overcome, overwhelmed, cast the shade (v. iii. m. s. impfct. passive from *'aghshâ*, form IV of *ghashiya* [*ghashy/ ghishâwah*], to cover. See *yaghshâ* at 29:55, p. 1285, n. 1).

2. سلقوا ***salaqû*** = they lacerated, scalded, boiled, hurt (v. iii. m. pl. past from *salaqa* [salq], to lacerate, scald, boil, hurt).

3. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 30:22, p. 1296, n. 9.

4. حداد *hidâd* (pl.; s. *hadîd*) = sharp. See *hadîd* at 17:50, p. 888, n. 11.

5. i. e., the booty. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 28:80, p. 1261, n. 2.

6. أحبط ***'ahbata*** = he made go in vain, made fall through, made futile, frustrated, foiled (v. iii. m. s. past in form IV of *habata/habita* [*habût*], to come to nothing. See *habitat* at 18:105, p. 947, n. 13).

7. يحسبون ***yahsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hisbân/ mahsabah/ mahsibah*], to consider, to deem. See at 23:55, p. 1089, n. 3).

8. أحزاب *'ahzâb* (pl. ; s. حزب *hizb*) = groups, bands, parties, confederates (of unbelievers). See at 19:37, p. 959, n. 10.

9. يودوا ***yawaddû***(*na*) = they like, love, wish (v. iii. m. pl. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *yawaddu* at 15:2, p. 807, n. 5).

10. بادون ***bâdûn*** (pl.; s. *bâdin*) = those visible, apparent, evident, obvious, manifest inhabiting the desert (act. participle from *badâ* [*badw*], to appear, to become evident. See at 28:10, p. 1234, n. 4).

11. i. e., the confederate bedouins. أعراب ***'a'râb*** (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:120, p. 630, n. 6.

12. i. e., spying on you. أنباء ***'anbâ'*** (pl.; s. نبأ *naba'*) = news, tidings, intelligence. See at 28:66, p. 1255, n. 10.

13. قاتلوا ***qâtalû*** = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See at 3:195, p. 233, n. 4).

Section (*Rukû'*) 3

لَّقَدْ كَانَ لَكُمْ 21. There is indeed for you
فِي رَسُولِ اللَّهِ in the Messenger of Allah
أُسْوَةٌ حَسَنَةٌ a model[1] excellent[2]
لِّمَن كَانَ for anyone who use to
يَرْجُو اللَّهَ look forward to[3] Allah[4]
وَالْيَوْمَ الْآخِرَ and the Last Day[5]
وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾ and remembers Allah much.

وَلَمَّا رَأَى الْمُؤْمِنُونَ 22. And when the believers
الْأَحْزَابَ saw the confederates[6]
قَالُوا هَٰذَا مَا they said: "This is what
وَعَدَنَا اللَّهُ Allah had promised[7] us,
وَرَسُولُهُ and His Messenger;
وَصَدَقَ اللَّهُ and Allah had said the truth,[8]
وَرَسُولُهُ and His Messenger.
وَمَا زَادَهُمْ And it increased[9] them
إِلَّا إِيمَانًا naught but in belief
وَتَسْلِيمًا ﴿٢٢﴾ and submission.[10]

مِّنَ الْمُؤْمِنِينَ 23. Among the believers
رِجَالٌ صَدَقُوا are men who proved true to
مَا عَاهَدُوا what they had pledged[11]
اللَّهَ عَلَيْهِ to Allah about.[12]

1. i. e., a model in character, conduct, deeds, behaviour and utterances to be scrupulously followed by a Muslim. أسوة *'uswah* = model, pattern, example.

2. حسنة *ḥasanah* (f. s.; pl. حسنات *ḥasanât;* m. *ḥasan*) = nice, excellent, exquisite, good thing, good deed, merit (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11.

3. يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See at 29:5, p. 1266, n. 9).

4. i. e., to the mercy and pleasure of Allah and the meeting with Him in the hereafter.

5. i. e., the Day of Resurrection and Judgement.

6. أحزاب *'aḥzâb* (pl. ; s. حزب *ḥizb*) = groups, bands, parties, confederates (of unbelievers who besieged Madina). See at 33:20, p. 1342, n. 8.

7. i. e., promised about the ultimate success and victory. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 33:12, p. 1339, n. 3).

8. صدق *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See *ṣadaqnā* at 21:9, p. 1014, n. 9).

9. زاد ***zâda*** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 25:60, p. 1156, n. 4).

10. تسليم ***taslîm*** = submission, surrender, to give up, to deliver (verbal noun in form II of *salima.* See n. 3 above).

11. عاهدوا ***'âhadû*** = they made a covenant, a contract, a pact (v. iii. m. pl. past from *'âhada*, form III of *'ahida* [*'ahd*], to assign, to commit. See at 33:15, p. 1340, n. 7).

12. i. e., about patience and perseverance at the time of distress and hardship and for fighting in His cause till victory or martyrdom (*shahâdah*).

فَمِنْهُم	So among them are some
مَّن قَضَىٰ	who have fulfilled[1]
نَحْبَهُۥ	their vow;[2]
وَمِنْهُم	and among them are some
مَّن يَنتَظِرُ	who are waiting;[3]
وَمَا بَدَّلُوا	and they have not changed[4]
تَبْدِيلًا ﴿٢٣﴾	making any change.
لِّيَجْزِيَ ٱللَّهُ	24. That Allah may reward[5]
ٱلصَّٰدِقِينَ	the truthful[6]
بِصِدْقِهِمْ	for their truthfulness
وَيُعَذِّبَ	and may punish
ٱلْمُنَٰفِقِينَ إِن شَآءَ	the hypocrites if He will
أَوْ يَتُوبَ عَلَيْهِمْ	or forgive[7] them.
إِنَّ ٱللَّهَ كَانَ	Verily Allah is Most
غَفُورًا رَّحِيمًا ﴿٢٤﴾	Forgiving, Most Merciful.
وَرَدَّ ٱللَّهُ	25. And Allah repulsed[8]
ٱلَّذِينَ كَفَرُوا	those who disbelieve
بِغَيْظِهِمْ	with their rage[9] —
لَمْ يَنَالُوا خَيْرًا	they attained[10] no good;
وَكَفَى ٱللَّهُ	and sufficed Allah for
ٱلْمُؤْمِنِينَ ٱلْقِتَالَ	the believers in the fighting.

1. قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 28:16, p. 1236, n. 7).

2. i. e., they have attained martyrdom. نحب ***naḥb*** = weeping, crying, moaning, term, period, vow, pledge, death *qaḍâ naḥbahu* is an idiom meaning: to fulfil on'es vow, to pass away.

3. i. e., waiting for one of the two good things, victory or martyrdom (*shahâdah*). ينتظر ***yantaẓiru*** = he awaits, waits, anticipates, looks expectantly, bides time (v. iii. m. s. impfct. from *intaẓara*, form VIII of *naẓara* [*naẓar/manẓar*], to see, view. See *yantaẓirûna* at 10:102, p. 673, n. 8).

4. i. e., changed their mind. بدلوا ***baddalû*** = they changed, altered, substituted (v. iii. m. pl. past from *baddala*, form II of *badala* [*badal*], to replace. See at 14:28, p. 797, n. 10).

5. يجزى ***yajziya(zî)*** = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 30:45, p. 1305, n.1).

6. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 33:8, p. 1337, n. 8).

7. يتوب ***yatûba(u)*** = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. imperative from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden *'an*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 9:102, p. 622, n. 5).

8. رد ***radda*** = he returned, gave back, put back, restored, resisted, repulsed, replied (v. iii. m. s. past from *radd*, to return, to put back. See *radadnâ* at 28:13, p. 1235, n. 3).

9. غيظ ***ghayẓ*** = rage, wrath, anger, fury. See at 9:15, p. 582, n. 7.

10. ينالوا ***yanâlû(na)*** = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nâla* [*nayl/manâl*], to reach, attain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 9:73, p. 609, n. 11).

وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

And Allah is All-Powerful, All-Mighty.

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾

26. And He brought down[1] those who had aided[2] them of the People of the Book from their citadels[3] and hurled[4] in their hearts panic[5] — a group[6] you executed and captivated[7] a group.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ﴿٢٧﴾

27. And He made you inherit[8] their land and houses[9] and their properties, and a land you had not set foot on.[10] And Allah is over everything Omnipotent.

Section (*Rukû'*) 4

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ

28. O Prophet, say to your wives:

1. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 16:10, p. 830, n. 3).

2. The reference is to the Jews of Banû Qurayẓah who had aided the confederates against the Muslims. Immediately after the end of the siege the Prophet, peace and blessings of Allah be on him, marched with the Muslims against them. They had taken position in their fortresses but Allah caused panic in their hearts and they surrendered after some resistance. Some of their fighting men were executed, and another number were captivated; and their lands and properties were confiscated. ظاهروا ***ẓâharû*** = they helped, assisted, aided, supported (v. iii. m. pl. past. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. See *yuzâhirû* at 9:4, p. 577, n. 8).

3. صياص ***ṣayâṣin*** (pl.; s. *ṣayṣiyah*) = fortresses, castles, citadels.

4. قذف ***qadhafa*** = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhf*, to throw, to cast. See *qadhafnâ* at 20:87, p. 997, n. 5).

5. رعب ***ru'b*** = terror, panic, fright, alarm. See at 18:18, p. 916, n. 14.

6. فريق ***farîq*** (pl. فروق *furûq*, أفرقة *afriqah*) = section, group, faction, party, band. See at 33:13, p. 1339, n. 10).

7. تأسرون ***ta'sirûna*** = you captivate, capture, take prisoner, bind, fascinate (v. ii. m. pl. impfct. from *'asara* [*'asr*], to bind, to captivate. See *'asrâ* at 8:67, p. 572, n. 1.

8. أورث ***'awratha*** = he made over, bequeathed, gave as inheritance, made heir (v. iii. m. s. past in form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *'awrathnâ* at 26:59, p. 1173, n. 9).

9. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 22:40, p. 1060, n. 2).

10. The allusion to the conquest of Khaybar which followed the conquest of Banû Qurayẓah. تطعوا ***taṭa'û***(*na*) = you tread, set foot on, walk (v. ii. m. pl. impfct. from *waṭa'a* [*waṭ'*], to tread, to set foot on. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yaṭa'ûna* at 9:37, p. 593, n. 4).

إِن كُنتُنَّ تُرِدْنَ	"If you are wont to desire[1] for
ٱلْحَيَوٰةَ ٱلدُّنْيَا	the worldly life
وَزِينَتَهَا	and its grandeur[2]
فَتَعَالَيْنَ	then come along,
أُمَتِّعْكُنَّ	I shall let you enjoy[3]
وَأُسَرِّحْكُنَّ	and set you free[4]
سَرَاحًا جَمِيلًا ﴿٢٨﴾	in a decent freeing.
وَإِن كُنتُنَّ	29. And if you are wont to
تُرِدْنَ ٱللَّهَ	desire Allah
وَرَسُولَهُۥ	and His Messenger and
وَٱلدَّارَ ٱلْءَاخِرَةَ	the abode of the hereafter,
فَإِنَّ ٱللَّهَ	then indeed Allah
أَعَدَّ	has made ready[5]
لِلْمُحْسِنَٰتِ مِنكُنَّ	for the righteous[6] of you
أَجْرًا عَظِيمًا ﴿٢٩﴾	a reward[7] very maginificent.[8]
يَٰنِسَآءَ ٱلنَّبِىِّ	30. O wives of the Prophet ,
مَن يَأْتِ مِنكُنَّ	whoever of you commits
بِفَٰحِشَةٍ مُّبَيِّنَةٍ	a vile deed[9] quite evident,[10]
يُضَٰعَفْ لَهَا	compounded[11] will be for her
ٱلْعَذَابُ	the punishment
ضِعْفَيْنِ	twice the double;[12]

1. تردن ***turidna*** = you (f.) desire, intend, have in mind (v. ii. f. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *yurîdûna* at 33:13, p. 1339, n. 12).

2. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 28:79, p. 1260, n. 10.

3. أمتع ***'umatti'(u)*** = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'/mut'ah*], to carry away, take away. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'umatti'u* at 2:126, p. 60, n. 6).

4. i. e., shall divorce. أسرح ***'usarriḥ(u)*** = I let go, release, dismiss, grant leave, set free (v. i. s. impfct. from *sarraḥa*, form II of *saraḥa* [*surûḥ*], to move away, to leave. See *tasraḥûna* 16:6, p. 829, n. 3).

5. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:8, p. 1337, n. 9).

6. محسنات ***muḥsinât*** (f. pl.; s. *muḥsinah*; m. *muḥsin*) = those (f.) who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See *muḥsinîn* at 31:3, p. 1311, n. 5).

7. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 29:58, p. 1286, n. 5).

8. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 27:23, p. 1209, n. 8).

9. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 29:28, p. 1274, n. 12.

10. مبينة ***mubayyinah*** (f. s.; pl. *mubayyinât*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 24:62, p. 1134, n. 4.

11. يضاعف ***yuḍâ'af(u)*** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See at 25:69, p. 1159, n. 1).

12. ضعفين ***ḍi'fayn*** (dual; acc./gen. of *ḍi'fân*; s, *ḍi'f* double) = twice the double, i.e., many times as much. See at 2:265, p. 139, n. 3).

وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿٣٠﴾

and that is on Allah's part quite easy.

PART (*JUZ*) 22

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

31. And whoever is obedient[1] of you to Allah and His Messenger and acts rightly[2] We shall give her her reward twice,[3] and We have prepared[4] for her a generous[5] provision.

يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

32. O wives of the Prophet, you are not like anyone of the women. If you fear[6] Allah, be not soft[7] in talk lest there should covet[8] the one in whose heart is a disease;[9] but say the saying courteously.

وَقَرْنَ

33. And stay[10]

1. يقنت ***yaqnut***(*u*) = he is obedient, devoutly dutiful, submissive (v. iii. m. s. impfct. from *qanata* [*qunût*], to be obedient). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *qânit* at 16:120, p. 869, n.2).

2. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 32:12, p. 1327, n. 10).

3. مرتين ***marratayn*** (dual; acc./gen. of *marratân; s. marrah*, pl. *marrât*) = twice, two times. See at 28:54, p. 1251, n. 1.

4. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 25:37, p. 1149, n. 4).

5. كريم ***karîm*** = noble, kind, generous, munificent, respectable, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karamah/karûmah*], to be noble, to be generous. See *kirâm* at 25:72, p. 1160, n. 1).

6. اتقيتن ***ittaqaytunna*** = you (f.) feared, were on your guard, feared Allah, were righteous (v. iii. f. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See *ittaqaw* at 16: 128, p. 871, n. 9).

7. لا تخضعن ***lâ takhḍa'na*** = you (f.) be not soft, submissive, pliant, yielding, complaisant (v. ii. f. pl. imperative {prohibition} from *khaḍâ'a* [*khuḍâ'*], to submit, defer, yield. See *khaḍi'în* at 26:4, p. 1163, n. 4),

8. يطمع ***yaṭma'a***(*u*) = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. The final letter takes *fatḥah* because of a hidden *'an* in the causal *fâ'* coming before the verb. See *aṭma'u* at 26:82, p. 1177, n. 5).

9. i. e., disease of unbelief and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 33:12, p. 1339, n. 2.

10. قرن ***qarna*** (originally *aqrirna*) = stay, remain, abide (v. ii. f. pl. imperative from *qarra* [*qarâr*], to settle down. See *taqarra* at 28:13, p. 1235, n. 4

فِي بُيُوتِكُنَّ	in your homes
وَلَا تَبَرَّجْنَ	and do not display yourself[1]
تَبَرُّجَ	like the displaying in
ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ	the state of ignorance[2] of old;
وَأَقِمْنَ ٱلصَّلَوٰةَ	and perform the prayers
وَءَاتِينَ ٱلزَّكَوٰةَ	and pay *zakâh;*
وَأَطِعْنَ ٱللَّهَ	and obey[3] Allah
وَرَسُولَهُۥٓ	and His Messenger.
إِنَّمَا يُرِيدُ ٱللَّهُ	Allah but intends[4]
لِيُذْهِبَ عَنكُمُ	to take away[5] from you
ٱلرِّجْسَ أَهْلَ	the blemish,[6] O the Members
ٱلْبَيْتِ	of the household,
وَيُطَهِّرَكُمْ	and to purify[7] you
تَطْهِيرًا ﴿٣٣﴾	a purification.
وَٱذْكُرْنَ	34. And remember
مَا يُتْلَىٰ	what is recited[8]
فِي بُيُوتِكُنَّ	in your houses
مِنْ ءَايَٰتِ ٱللَّهِ	of Allah's signs[9]
وَٱلْحِكْمَةِ	and of the wisdom.[10]
إِنَّ ٱللَّهَ كَانَ لَطِيفًا	Verily Allah is All-Subtle,[11]
خَبِيرًا ﴿٣٤﴾	All-Aware.

1. i. e., do not show your beauty. تبرجن لا *lâ tabarrajna* = do not display yourself/ your beauty (v. ii. f. pl. imperative {prohibition} from *tabarraja*, form V of *baraja* [*burûj*], to come to view, to rise. See *mutabarijât* at 24:60, p. 1132, n. 6).

2. جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism. See at 5:50, p. 355, n. 5.

3. أطعن *'aṭi'na* = you (all f.) obey, follow, abide by, comply with (v. ii. f. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *lâ tuṭi'* at 33:1, p. 1334, n. 2).

4. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 22:14, p. 1050, n. 4).

5. يذهب *yudh-hiba(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh- hab*], to go. The final letter takes *fatḥah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 8:11, p. 550, n. 6).

6. i. e., the blemish of sin. رجس *rijs* (s.; pl. *'arjâs*) = filth, dirt, blemish, dirty or atrocious act, punishment. See at 22:30, p. 1056, n.6.

7. يطهر *yuṭahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ ṭahura* [*ṭuhr/ṭahârah*], to be clean. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by a hidden *'an* in *li* before it. See at 8:11, p. 550, n. 5).

8. يتلى *yutlâ* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 29:51, p. 1283, n. 7).

9. i. e., of the Qur'âic *wahy*. آيات *'âyât* (sing.*'âyah*) = signs, miracles, revelations. See at 31:2, p. 1311, n. 2.

10. i. e., the sunnah – the explanations and exhortations of the Prophet, peace and blessings of Allah be on him. حكمة *ḥikmah* (pl. *ḥikam*) = wisdom, sagacity. See at 31:12, p. 1314, n. 6).

11. لطيف *laṭîf* = All-Graceful, All-Subtle, Kind, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 22:63, p. 1068, n. 3).

Section (*Rukû'*) 5

إِنَّ ٱلْمُسْلِمِينَ 35. Verily the Muslim men

وَٱلْمُسْلِمَٰتِ and the Muslim women,

وَٱلْمُؤْمِنِينَ the believing men

وَٱلْمُؤْمِنَٰتِ and the believing women,

وَٱلْقَٰنِتِينَ the devout men[1]

وَٱلْقَٰنِتَٰتِ and the devout women,[2]

وَٱلصَّٰدِقِينَ the truthful men[3]

وَٱلصَّٰدِقَٰتِ and the truthful women,[4]

وَٱلصَّٰبِرِينَ the perseveing men[5]

وَٱلصَّٰبِرَٰتِ and the persevering women,[6]

وَٱلْخَٰشِعِينَ the humble men[7]

وَٱلْخَٰشِعَٰتِ and the humble women,[8]

وَٱلْمُتَصَدِّقِينَ the charitable men[9]

وَٱلْمُتَصَدِّقَٰتِ and the charitable women,

وَٱلصَّٰٓئِمِينَ the fasting men[10]

وَٱلصَّٰٓئِمَٰتِ and the fasting women,

وَٱلْحَٰفِظِينَ the men guarding[11]

فُرُوجَهُمْ their private parts[12]

وَٱلْحَٰفِظَٰتِ and the women so guarding,

وَٱلذَّٰكِرِينَ and the men remembering

ٱللَّهَ كَثِيرًا Allah much and

وَٱلذَّٰكِرَٰتِ the women so remembering,

1. قانتين ***qânitîn*** (pl.; accusative/genitive of *qânitûn*; s. *qânit*) = devoutly dutiful, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 3:17, p. 161, n. 2).

2. قانتات ***qânitât*** (f. pl.; s. *qânitah*, m. *qânit*) = women constant in obedience, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See *qânitîn* at 4:35, p. 255, n.9).

3. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 33:24, p. 1344, n. 6).

4. صادقات ***ṣâdiqât*** (f. pl.; s. *ṣâdiqah*; m. *ṣâdiq*) = truthful women (See n. 3 above).

5. صابرين ***ṣâbirîn*** (pl.;acc./gen. of *ṣâbirûn*; s. *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 22:35, p. 1058, n. 2).

6. صابرات ***ṣâbirât*** (f. pl.; s. *ṣâbirah*; m. *ṣâbir*) = persevering women, steadfast women (act. participle from *ṣabara.* See n. 5 above.

7. خاشعين ***khâshi'în*** (m. pl.; acc./ gen. of *khâshi'ûn,* sing. *khâshi'*) = the submissive/ humble ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 21:90, p. 1037, n. 12).

8. خاشعات ***khâshi'ât*** (f. pl.; s. *khâshi'ah*; m. *khâshi'*) = submissive/humble women (See n. 7 above).

9. متصدقين ***mutaṣaddiqîn*** (m. pl.; acc. /gen. of *mutaṣaddiqûn*, s. *mutaṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa* [*ṣadq /ṣidq*], to speak the truth, to be sincere. See at 12:8, p. 755, n. 7).

10. صائمين ***ṣâ'imîn*** (m. pl.; acc./gen. of *ṣâ'imûn*; s. *ṣâ'im*) = fasting men (act. participle from *ṣâma* [*ṣawm/ṣiyâm*], to fast, to abstain from food, drink and sex. See *taṣûmû* at 2:184, p. 87, n. 10.

11. حافظين ***ḥâfiẓîn*** (pl.; acc. /genitive of *ḥâfiẓûn;* s.*ḥâfiẓ*) = keepers, preservers, protectors, wardens, those who guard (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve. See at 21:82, p. 1035, n. 1).

12. فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures. See at 23:5, p. 1076, n. 3.

أَعَدَّ ٱللَّهُ لَهُمْ Allah has prepared[1] for them
مَّغْفِرَةً forgiveness and
وَأَجْرًا عَظِيمًا ﴿٣٥﴾ a reward[2] quite magnificent.[3]

وَمَا كَانَ 36. And it belongs neither
لِمُؤْمِنٍ to a believing man
وَلَا مُؤْمِنَةٍ nor to believing woman
إِذَا قَضَى when there decree[4]
ٱللَّهُ وَرَسُولُهُۥٓ Allah and His Messenger
أَمْرًا a matter[5] that there be
أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ for them any option[6]
مِنْ أَمْرِهِمْ in their affair;
وَمَن يَعْصِ ٱللَّهَ and whoever disobeys[7] Allah
وَرَسُولَهُۥ and His Messenger
فَقَدْ ضَلَّ he indeed goes astray[8]
ضَلَٰلًا مُّبِينًا ﴿٣٦﴾ straying glaringly.[9]

وَإِذْ تَقُولُ 37. And when you said
لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ to the one Allah had graced[10]
وَأَنْعَمْتَ on and you had bestowed
عَلَيْهِ favour on him:[11]
أَمْسِكْ عَلَيْكَ زَوْجَكَ "Keep[12] to yourself your wife
وَٱتَّقِ ٱللَّهَ and beware[13] of Allah",

1. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:29, p. 1346, n. 5).
2. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 33:29, p. 1346, n. 7).
3. عظيم *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:29, p. 1346, n. 8).
4. قضى *qaḍâ* = he decreed, decided, judged, executed, fulfilled (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 33:23, p. 1344, n. 1),
5. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 32:24, p. 1331, n. 8.
6. خيرة *khiyarah* = choice, option, picking. See at 28:68, p. 1256, n. 5.
7. يعص *ya'ṣi(sî)* = he disobeys, defies (v. iii. m. s. impfct. from *'aṣâ* [*'aṣy /ma'ṣiyah /'iṣyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the verb is in a conditional clause preceded by *man*. See at 4:14, p. 244, n. 10).
8. ضل *ḍalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 28:75, p. 1258, n.11).
9. مبين *mubîn* = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 31:11, p. 1314, n. 5.
10. The allusion is to Zayd ibn Ḥârithah, may Allah be pleased with him. Allah had especially graced him by the grace of Islam. أنعم *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 19:58, p. 956, n. 3).
11. The Prophet, peace and blessings of Allah be on him, had freed him from slavery and had adopted him as son.
12. أمسك *'amsik* = you hold, keep, retain (v. ii. m. s. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *'amsikû* at 4:15, p. 245, n. 5).
13. اتق *ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See at 2:206, p. 99, n. 11.

وَتُخْفِي while you concealed[1]
فِي نَفْسِكَ مَا in yourself what
اللَّهُ مُبْدِيهِ Allah is to make known[2]
وَتَخْشَى النَّاسَ and you feared[3] the people
وَاللَّهُ أَحَقُّ though Allah has more right
أَن تَخْشَاهُ that you should fear Him.
فَلَمَّا قَضَىٰ زَيْدٌ So when Zayd terminated[4]
مِنْهَا وَطَرًا from her[5] the purpose[6]
زَوَّجْنَاكَهَا We gave her in marriage[7] to
لِكَيْ لَا يَكُونَ عَلَى you so that there be not on
الْمُؤْمِنِينَ حَرَجٌ the believers any restriction[8]
فِي أَزْوَاجِ about the wives
أَدْعِيَائِهِمْ of their adopted sons[9]
إِذَا قَضَوْا when they terminated
مِنْهُنَّ وَطَرًا from them the purpose.
وَكَانَ أَمْرُ اللَّهِ And Allah's command is
مَفْعُولًا ﴿٣٧﴾ bound to be acted upon.[10]

مَّا كَانَ 38. There is not
عَلَى النَّبِيِّ مِنْ حَرَجٍ on the Prophet any blame
فِيمَا فَرَضَ اللَّهُ in what Allah has ordained
لَهُ for him —
سُنَّةَ اللَّهِ as was the practice[11] of Allah

1. i. e., you concealed what Allah had already communicated to you about Zayd's divorcing his wife and your marrying her. تخفى ***tukhfî*** = you conceal, secrete, hide (v. ii. m. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/ khufyah*], to be hidden. See at 3:118, p. 202, n. 15).

2. مبد ***mubdin*** = discloser, one who makes known (act. prticiple from *'abdâ*, form IV of *badâ* [*budûww/badâ'*] to appear, to come to light. See *tubdî* at 28:10, p. 1234, n. 4).

3. تخشى *takhshâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 20:77, p. 994, n. 5).

4. قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 33:26, p. 1350, n. 4).

5. i. e, from Zaynab bint Jaḥsh, may Allah be pleased with her.

6. i. e., dovorced her. وطر ***waṭar*** (s.; pl. *'awṭâr*) = purpose, object, wish, desire.

7. زوجنا ***zawwajnâ*** = we coupled, paired, doubled, gave in marrige (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *azwâwj* at 33:6, p. 1336, n. 9.

8. حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 24:61, p. 1132, n. 10.

9. أدعياء ***'ad'iyâ'*** (pl.; s. دعى *da'iyy*) = adopted sons, those suspected of in their ancestry. See at 33:4, p. 1335, n.9.

10. مفعول ***maf'ûl*** = that which is done, acted upon, performed, effectuated, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 17:108, p. 908, n. 11).

11. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 15:13, p. 808, n. 11).

فِي ٱلَّذِينَ regarding those who have
خَلَوْا۟ مِن قَبْلُ passed away[1] before.
وَكَانَ أَمْرُ ٱللَّهِ And Allah's command is
قَدَرًا مَّقْدُورًا ﴿٣٨﴾ a destiny[2] decreed.[3]

ٱلَّذِينَ يُبَلِّغُونَ 39. Those who convey[4]
رِسَٰلَٰتِ ٱللَّهِ the messages[5] of Allah
وَيَخْشَوْنَهُۥ and fear[6] Him,
وَلَا يَخْشَوْنَ أَحَدًا and do not fear anyone
إِلَّا ٱللَّهَ except Allah.
وَكَفَىٰ بِٱللَّهِ And sufficient[7] is Allah
حَسِيبًا ﴿٣٩﴾ as Account-Taker.[8]

مَّا كَانَ مُحَمَّدٌ 40. Muhammad is not
أَبَآ أَحَدٍ the "Father of anyone"
مِّن رِّجَالِكُمْ of your men-folk;[9]
وَلَٰكِن but he is
رَّسُولَ ٱللَّهِ the Messenger of Allah and
وَخَاتَمَ ٱلنَّبِيِّـۧنَ the Seal[10] of the Prophets.
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ And Allah is of everything
عَلِيمًا ﴿٤٠﴾ All-Knowing.

Section (*Rukû'*) 6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 41. O you who believe

1. خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 24:34, p. 1119, n. 14).

2. قدر ***qadar***(s.; pl. *'aqdâr*) = measure, degree, worth, divine decree, destiny. See *qadr* at 20:40, p. 984, n. 7.

3. مقدور ***maqdûr*** = decreed, ordained, decided (pass. participle from *qadara* [*qadr*], to decree, to have power, to be able. See *qaddarnâ* at 27:57, p. 1219, n. 5.

4. يبلغون ***yuballighûna***= they convey, transmit, communicate, make (smeone/smething) reach (v. iii. m. pl. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach, to attain. See *balaghat* at 33:10, p. 1338, n.9).

5. رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See at 7:144, p. 518, n. 9.

6. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 21:49, p. 1026, n. 5).

7. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:3, p. 1335, n. 3).

8. حسيب ***ḥasîb*** (s.; pl. *ḥusabâ'*) = account taker, account keeper, comptroller, noble, respected, esteemed (act. participle in the scale of *fa'îl* from *ḥasaba/ ḥasiba* [*ḥasb/ ḥisâb/ ḥisbân /maḥsabah*], to compute, to regard. See at 17:14, p. 877, n. 7).

9. i. e., he is not to be addressed or referred to as the Father of so and so but as the Messenger of Allah.

10. خاتم ***khâtam*** (s.; pl. *khawâtim*) = seal, ring, signet.

اذْكُرُوا اللَّهَ	remember Allah
ذِكْرًا كَثِيرًا ﴿٤١﴾	many a remembering.
وَسَبِّحُوهُ	42. And sing His sanctity[1]
بُكْرَةً وَأَصِيلًا ﴿٤٢﴾	morning[2] and evening.[3]
هُوَ الَّذِي	43. He it is Who
يُصَلِّي عَلَيْكُمْ	bestows blessings[4] on you,
وَمَلَائِكَتُهُ	and the angels too,[5]
لِيُخْرِجَكُمْ مِنَ	that He may bring you out[6]
الظُّلُمَاتِ إِلَى النُّورِ	of the darkness[7] to the light;[8]
وَكَانَ بِالْمُؤْمِنِينَ	and He is to the believers
رَحِيمًا ﴿٤٣﴾	Most Merciful.
تَحِيَّتُهُمْ	44. Their greeting[9]
يَوْمَ يَلْقَوْنَهُ	on the day they meet[10] Him
سَلَامٌ	will be "Peace".
وَأَعَدَّ لَهُمْ	And He has prepared[11] for
أَجْرًا كَرِيمًا ﴿٤٤﴾	them a reward very generous[12].
يَا أَيُّهَا النَّبِيُّ	45. O the Prophet,
إِنَّا أَرْسَلْنَاكَ	verily We have sent you
شَاهِدًا وَ	as a witness[13] and

1. سبحوا ***sabbiḥû*** = you (all) glorify, declare the sanctity, praise (v. ii. m. pl. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. See at 32:15, p. 1328, n. 12).

2. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 25:5, p. 1139, n. 5.

3. أصيل ***'aṣîl*** (s.; pl. *'âṣâl*) = late afternoon, evening. See *'âsâl* at 25:5, p. 1139, n. 6.

4. *ṣalâḥ* on the part of Allah means His bestowal of blessings. يصلى ***yuṣallî*** = he prays, performs *salâh*, worships, bestows blessings, seeks blessings (v. iii. m. s. impfct. from *ṣallâ* [*ṣalâh*], to pray, to worship. See *yasallû* at 4:102, p. 289, n. 6.

5. ***ṣalâh*** by a created being for another created being means seeking of Allah's blessings for him.

6. يخرج ***yukhrija***(*u*) = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The last letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 26:35, p. 1169, n. 2).

7. i. e., the darkness of ignorance and unbelief. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 24:40, p. 1122, n. 12.

8. i. e., the light of *'îmân* and Islam.

9. i. e., their greeting in the *jannah* when they will meet Allah. تحية ***taḥiyyah*** (s.; pl. تحيات *taḥiyyât*) = greeting, salutation. See at 10:10, p. 639, n. 6.

10. يلقون ***yalqawna*** = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *laqîtum* at 9:59, p. 966, n. 6).

11. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:35, p. 1350, n. 1).

12. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 27:29, p. 1211, n. 2).

13. i. e., against his *'ummah* regarding the delivery of the message. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 11:17, p. 683, n. 9.

مُبَشِّرًا	as a giver of good tidings[1]
وَنَذِيرًا ﴿٤٥﴾	and as a warner;[2]
وَدَاعِيًا	46. And as a summoner[3]
إِلَى ٱللَّهِ بِإِذْنِهِۦ	to Allah by His leave;[4]
وَسِرَاجًا	and as a lamp[5]
مُّنِيرًا ﴿٤٦﴾	spreading light.[6]
وَبَشِّرِ	47.And give the glad tidings[7]
ٱلْمُؤْمِنِينَ	to the believers
بِأَنَّ لَهُم مِّنَ ٱللَّهِ	that they shall have from Allah
فَضْلًا كَبِيرًا ﴿٤٧﴾	a bounty[8] quite great.
وَلَا تُطِعِ	48. And do not obey[9]
ٱلْكَٰفِرِينَ	the unbelievers
وَٱلْمُنَٰفِقِينَ	and the hypocrites
وَدَعْ أَذَىٰهُمْ	and ignore[10] their troubling[11]
وَتَوَكَّلْ عَلَى ٱللَّهِ	and rely[12] on Allah;
وَكَفَىٰ بِٱللَّهِ	and Sufficient is Allah
وَكِيلًا ﴿٤٨﴾	as a guardian-trustee.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا	49. O you who believe,
إِذَا نَكَحْتُمُ	when you marry

1. i. e., of Allah's forgiveness and reward for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2.

2. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 28:46, p. 1248, n. 8.

3. داعي /داع ***dâ'in*** (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*], to call, to summon. See at 20:108, p. 1002, n. 12).

4. اذن ***'idhn*** (pl. أذون *'udhûn* /أذونات *'udhûnât*) = leave, permission. See at 22:65, p. 1069, n. 1).

5. سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light. See at 25:61, p. 1156, n.9.

6. منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 31:20, p. 1318, n. 2).

7. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 22:37, p. 1059, n. 7).

8. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 30:45, p. 1305, n. 3.

9. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 33:1, p. 1334, n. 2).

10. دع ***da'***= leave, disregard, ignore (v. ii. m. s. imperative from *wada'a* [*wad'*], to leave.

11. أذى ***'adhan*** = trouble, offence, harm, injury, hurt, painful thing. See at 3;186, p. 229, n. 6.

12. i. e., rely on Allah in all situations. توكل ***tawakkal*** = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 33:3, p. 1335, n. 2).

ٱلْمُؤْمِنَٰتِ	the believing women
ثُمَّ طَلَّقْتُمُوهُنَّ	and then divorce[1] them
مِن قَبْلِ أَن	before that
تَمَسُّوهُنَّ	you have touched[2] them,
فَمَا لَكُمْ عَلَيْهِنَّ	then you do not have against
مِنْ عِدَّةٍ	them any waiting period[3]
تَعْتَدُّونَهَا	that you should count.[4]
فَمَتِّعُوهُنَّ	So give them a gratification[5]
وَسَرِّحُوهُنَّ	and set them free,[6]
سَرَاحًا جَمِيلًا ﴿٤٩﴾	a freeing in decency.[7]
يَٰٓأَيُّهَا ٱلنَّبِيُّ	50. O Prophet,
إِنَّآ أَحْلَلْنَا لَكَ	We have made lawful[8] for
أَزْوَٰجَكَ ٱلَّٰتِىٓ	you your wives whom
ءَاتَيْتَ أُجُورَهُنَّ	you have paid their dowries;[9]
وَمَا مَلَكَتْ يَمِينُكَ	and whom your right hand own
مِمَّآ	from among those that
أَفَآءَ ٱللَّهُ	Allah bestows as booty[10]
عَلَيْكَ	on you;
وَبَنَاتِ	and the daughters
عَمِّكَ	of your paternal uncle[11]
وَبَنَاتِ	and the daughters
عَمَّٰتِكَ	of your paternal aunts[12]

1. طلقتم ***ṭallaqtum*** = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *talaqa* [*tulûq/talâq*], to be free. See at 2:230, p. 114, n. 9).

2. The term "touching" here is a polite expression meaning cohabitation. تمسوا ***tamassû***(*na*) = you (all) touch/feel (v. ii. m. pl. impfct. from *massa* [*mass/masîs*], to touch. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 2:236, p. 119, n. 3).

3. عدة ***'iddah*** = number; legally prescribed waiting period. See at 18:22, p. 919, n. 2.

4. تعتدون ***ta'taddûna*** = you regard, observe, reckon, count (v. ii. m. pl. impfct. from *i'tadda*, form VIII of *'adda* [*'add*], to count. See *'adda* at 33:44, p. 1353, n. 11).

5. متعوا ***matti'û*** = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See at 2:236, p. 119, n. 6).

6. سرحوا ***sarriḥû*** = set free, let go, release (v. ii. m. pl. imperative from *sarraḥa*, form II of *saraḥa* [*surûḥ*], to move away, to leave. See *'usarriḥ* at 33:28, p. 1346, n. 4).

7. جميل ***jamîl*** = beautiful, handsome, comely, good, decent. See at 12:83, p. 753, n. 3.

8. أحللنا ***'aḥlalnâ*** = we made lawful, untied, settled, established (v. i. pl. past from *'aḥalla*, form IV of *ḥalla* [*ḥall/ḥulûl/ḥill*], to untie, to settle down, to be allowed. See *'aḥallû* at 14:28, p. 797, n. 12).

9. i. e., *mahr*. أجور ***'ujûr*** (pl.; s. أجر *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 5:5, p. 330, n. 1.

10. i. e., lawful to marry these and the others mentioned hereinafter. أفاء ***'afâ'a*** = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay'*], to return, to shift from west to east). See *yatafayya'u* at 16:48, p. 843, n. 4).

11. عم ***'amm*** (s.; pl. *'a'mâm*) = paternal uncle. See *'a'mâm* at 24:61, p. 1133, n. 3.

12. عمات ***'ammât*** (pl.; s. *'ammah*) = paternal aunts. See at 24:61, p. 113, n. 4.

وَبَنَاتِ	and the daughters
خَالِكَ	of your maternal uncle[1]
وَبَنَاتِ	and the daughters
خَٰلَٰتِكَ	of your maternal aunts[2]
ٱلَّٰتِى هَاجَرْنَ مَعَكَ	who have migrated[3] with you,
وَٱمْرَأَةً مُّؤْمِنَةً	and a believing woman
إِن وَهَبَتْ نَفْسَهَا	if she gifted[4] herself
لِلنَّبِىِّ	to the Prophet,
إِنْ أَرَادَ ٱلنَّبِىُّ	if the Prophet intends[5]
أَن يَسْتَنكِحَهَا	to marry her,
خَالِصَةً لَّكَ	exclusively[6] for you
مِن دُونِ ٱلْمُؤْمِنِينَ ۗ	barring the believers.
قَدْ عَلِمْنَا	We already know
مَا فَرَضْنَا	what We have imposed[7]
عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ	on them about their wives
وَمَا مَلَكَتْ	and whom their right hands
أَيْمَٰنُهُمْ لِكَيْلَا	own[8] that there may not
يَكُونَ عَلَيْكَ حَرَجٌ ۗ	be on you any difficulty.[9]
وَكَانَ ٱللَّهُ	And Allah is Most
غَفُورًا رَّحِيمًا	Forgiving, Most Merciful.
۞	
۞ تُرْجِى مَن	51. You may defer[10] whom
تَشَآءُ مِنْهُنَّ	you wish of them

1. خال ***khâl*** (s.; pl. *'akhwâl/khu'ûl/khu'ulah*) = maternal uncle. See *'akhwâl* at 24:61, p. 1133, n. 5.

2. خالات ***khâlât*** (pl.; s. *khâlah*) = maternal aunts. See at 24:61, p. 1133, n. 6.

3. i. e., migrated from Makka to Madina. هاجرن ***hâjarna*** = they (f.) migrated, emigrated (v. iii. f. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate. See *hâjarû* at 22:58, p.1066, n.4).

4. وهبت ***wahabat*** = she gifted, bestowed, donated, presented, granted (v. iii. f. s. past from *wahb*, to donate. See *wahaba* at 26:21, p. 1166, n. 7).

5. أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 28:19, p. 1237, n. 10).

6. i. e., such a marraige by *hibah* or gift of herself by the woman and without the payment of *mahr* is exclusively permited for the Prophet , peace and blessings of Allah be on him. It is not permitted for the Muslims in general. خالصة ***khâliṣah*** (f.; mas. *khâliṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, exclusive, sincere, frank (active participle from *khalaṣa* [خلوص *khulûṣ*], to be pure, unadulterated. See at 7:32, p. 476, n. 2).

7. فرضنا ***faraḍnâ*** = we made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. i. pl. past from *faraḍa* [*farḍ*], to decree, to appoint. See at 24:1, p. 1105, n. 3.

8. i. e., their slave maids. *mahr* is obligatory also in respect of marrying such slave maids. ملكت ***malakat*** = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 30:28, p. 1298, n. 10).

9. حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:37, p. 1151, n. 8.

10. ترجى ***turjî*** = you defer, delay, postpone (v. ii. m. s. impfct. from *'arjâ*, form IV of *rajâ* [*rajw*], to wish, to hope. See *yarjû* at 33:21, p. 1343, n. 3).

وَتُـْٔوِىٓ إِلَيْكَ	and receive[1] unto you
مَن تَشَآءُ	whom you wish;
وَمَنِ ٱبْتَغَيْتَ	and anyone you seek[2] of those
مِمَّنْ عَزَلْتَ	whom you had set aside,[3]
فَلَا جُنَاحَ عَلَيْكَ	there is no sin[4] on you.
ذَٰلِكَ أَدْنَىٰٓ	This is the more appropriate[5]
أَن تَقَرَّ أَعْيُنُهُنَّ	that at rest be[6] their eyes
وَلَا يَحْزَنَّ	and that they be not sad[7]
وَيَرْضَيْنَ	and be pleased[8]
بِمَآ ءَاتَيْتَهُنَّ	with what you give them —
كُلُّهُنَّ	all of them.
وَٱللَّهُ يَعْلَمُ	And Allah knows
مَا فِى قُلُوبِكُمْ	what is in your hearts;
وَكَانَ ٱللَّهُ عَلِيمًا	and Allah is All-Knowing,
حَلِيمًا ﴿٥١﴾	Most forbearing.
لَّا يَحِلُّ لَكَ	52. It is not lawful[9] for you
ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ	women afterwards,[10] nor
أَن تَبَدَّلَ	that you take in exchange[11]
بِهِنَّ مِنْ أَزْوَٰجٍ	for them any wives even
وَلَوْ أَعْجَبَكَ	though there fascinates[12] you
حُسْنُهُنَّ إِلَّا مَا	their beauty except those
مَلَكَتْ يَمِينُكَ	whom your right hand owns.

1. تؤوى ***tu'wî*** = you receive, give shelter, lodge, accommodate (v. ii. m. s. impfct. from *'âwâ*, form IV *of 'awâ* [*awy*], to seek shelter. See *'âwaynâ* at 23:50, p. 1087, n. 11).

2. ابتغيت ***ibtaghayta*** = you seek, desire. (v. ii. m. s. past from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. See *tabtaghû* at 30:46, p. 1305, n. 10.

3. عزلت ***'azalta*** = you set aside, isolated, segregated, removed (v. ii. m. s. past from *'azala* [*'azl*], to remove, to set aside. See *ma'zuûlûn* at 26:212, p. 1198. n. 10).

4. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 33:5, p. 1336, n. 5.

5. أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of دان *dânin*. See at 7:169, p. 531, n. 10.

6. i. e., she becomes glad and mentally at peace. تقر ***taqarra***(*u*) = she settles, is at rest (v. iii. f. s. impfct. from *qarra* [*qarâr*], to settle down. *qarrat 'aynuhu* is an idiom meaning: he is glad, delighted. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 28:13, p. 1235, n. 4).

7. يحزن ***yaḥzanna*** = they (f.) are grieved, are sad (v. iii. f. pl. impfct. from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See *taḥzana* at 28:13, p. 1235, n. 5).

8. يرضين ***yarḍayna*** = they (f.) become happy, pleased, satisfied (v. iii. f. pl. impfct. from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See *irtaḍâ* at 24:55, p. 1129, n. 5).

9. يحل ***yaḥillu*** = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [*ḥill*], to be allowed. See at 2:229, p. 112, n. 12).

10. i. e., to marry further women than those already allowed.

11. تبدل ***tabaddala***(*u*) (originally *tatabaddala*) = change, be exchanged, give or take in exchange (v. ii. m. s. impfct. *tabaddala*, form V of *badala* [*badl*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

12. أعجب ***'a'jaba*** = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 5:100, p. 379, n. 9).

وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾

and Allah is over everything All-Watchful.[1]

Section (*Rukû'*) 7

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ

53. O you who believe,
enter not[2]
the houses[3] of the Porphet
except that leave is given[4]
to you for a meal,
without waiting[5]
for its preparation;[6]
but when you are invited,[7]
enter.
Then when
you have taken your meal[8]
disperse[9]
and familiarise not yourselves[10]
for a conversation.
Verily that would be
hurting[11] the Prophet
and he would feel shy[12] of you;
but Allah is not shy
of the truth.

1. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 5:118, p. 389, n. 8).

2. لاتدخلوا ***lâ tadkhukû*** = you (all) do not enter (v. ii. m. pl. imperative {prohibition} from *dakhala* [*dukhûl*], to enter. See at 24:27, p. 1115, n. 1).

3. بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 29:41, p. 1280, n. 2.

4. يؤذن ***yu'dhana***(*nu*) = he is given leave, permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 24:28, p. 1115, n. 7).

5. ناظرين ***nâẓirîn*** (acc./gen. of *nâẓirûn*, s. *nâẓir*) = onlookers, spectators, those expecting and waiting (active participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 26:33, p. 1168, n. 11).

6. انى ***'inan*** = time, period of preparation.

7. دعيتم ***du'iytum*** = you (all) were invited, called, summoned (v. ii. m. pl. past passive from *da'â* [*du'â'*], to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

8. طعمتم ***ṭa'imtum*** = you took meal, tasted, ate (v. ii. m. pl. past from *ṭa'ima* [*ṭa'm*], to eat. to taste. See *yut'imu* at 26:79, p. 1176, n. 10).

9. انتشروا ***intashirû***= you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *tantashirûna* at 30:20, p. 1296, n. 2).

10. i. e., do not delay for a talk. مستأنسين ***musta'nisîn*** (pl.; acc./gen. of *musta'nisûn*; s. *musta'nis*) = those seeking familiarity, familiarising themselves (act. participle from *ista'nasa*, form X of *'anisa*/*'anusa* [*'uns*], to be sociable, friendly. See *tasta'nisû* at 24:27, p. 1115, n. 2).

11. ***yu'dhî*** = he or it hurts, gives trouble, annoys (v. iii. m. 's. impfct. from *'âdhâ* form IV of *'adhiya* [*'a lhan*], to be harmed, to suffer. See *'âdhiya* at 9:10, p. 1268, n. 1).

12. يستحيى ***yastaḥyî*** = he feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyâ*, form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See at 28:4, p. 1232, n. 5).

وَإِذَا سَأَلْتُمُوهُنَّ	And when you ask[1] them
مَتَٰعًا فَسْـَٔلُوهُنَّ	for any chattel[2] ask them
مِن وَرَآءِ حِجَابٍ	from behind a curtain.[3]
ذَٰلِكُمْ أَطْهَرُ	That is the purer[4]
لِقُلُوبِكُمْ	for your hearts
وَقُلُوبِهِنَّ	and their hearts.
وَمَا كَانَ لَكُمْ	And it behoves you not
أَن تُؤْذُوا	that you hurt[5]
رَسُولَ ٱللَّهِ	the Messenger of Allah,
وَلَآ أَن تَنكِحُوٓا	nor that you marry[6]
أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا	his wives after him ever.
إِنَّ ذَٰلِكُمْ كَانَ	Verily that will be
عِندَ ٱللَّهِ عَظِيمًا ﴿٥٣﴾	in Allah's sight very grave.[7]
إِن تُبْدُوا	54. Whether you express[8]
شَيْـًٔا أَوْ تُخْفُوهُ	anything or conceal[9] it,
فَإِنَّ ٱللَّهَ كَانَ	verily Allah is
بِكُلِّ شَىْءٍ عَلِيمًا ﴿٥٤﴾	of everything All-Knowing.
لَّا جُنَاحَ عَلَيْهِنَّ	55. No sin[10] is on them
فِىٓ ءَابَآئِهِنَّ	in respect of their fathers,
وَلَآ أَبْنَآئِهِنَّ	nor regarding their sons,
وَلَآ إِخْوَٰنِهِنَّ	nor regarding their brothers,

1. سألتم = you (all) asked, questioned, inquired (v. ii. m. pl. past from *sa'ala* [*su'âl /mas'alah /tas'âl*], to ask, to enquire. See at 2:61, p. 29, n. 4).

2. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 28:60, p. 1253, n. 9.

3. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 19:17, p. 954, n. 7.

4. أطهر ***'aṭ-har*** = cleaner, purer, more unblemished (elative of *tâhir*). See at 11:78, p. 705, n. 11.

5. تؤذوا ***tu'dhû***(*na*) = you hurt, give trouble, annoy (v. ii. m. pl. impfct. from *'âdhâ* form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'ûdhiya* at 29:10, p. 1268, n. 1).

6. The wives of the Prophet, peace and blessings of Allah be on him, are to be regarded as mothers of the believers. It is forbidden to marry them after his death. تنكحوا ***tankiḥû***(*na*) = you marry, get married (v. ii. m. pl. impfct. from *nakaḥa* [*nikâḥ*], to marry, to get married. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yankiḥu* at 24:3, p. 1106, n. 6.

7. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:35, p. 1350, n. 3).

8. تبدوا ***tubdû***(*na*) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* (*budûww/badâ'*) , to appear, to become clear. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in* . See at 2:284, p. 151, n.2).

9. تخفوا ***tukhfû***(*na*) = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfâ* , form IV of *khafiya* [*khafâ' /khîfah/ khufyah*], to be hidden. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by *'in* . See at 4:149, p. 311, n. 2).

10. i. e., no sin in not using *hijâb* before fathers and the others mentioned in the *'âyah*.

وَلَآ أَبْنَآئِهِنَّ nor regarding the sons
إِخْوَٰنِهِنَّ of their brothers[1]
وَلَآ أَبْنَآءِ nor regarding the sons
أَخَوَٰتِهِنَّ of their sisters,[2]
وَلَا نِسَآئِهِنَّ nor regarding their ladies[3]
وَلَا مَا nor regarding those that
مَلَكَتْ أَيْمَٰنُهُنَّ their right hands own.[4]
وَٱتَّقِينَ ٱللَّهَ And beware[5] of Allah.
إِنَّ ٱللَّهَ كَانَ Verily Allah is
عَلَىٰ كُلِّ شَىْءٍ over everything
شَهِيدًا ﴿٥٥﴾ All-Witnessing.[6]

إِنَّ ٱللَّهَ 56. Verily Allah
وَمَلَٰٓئِكَتَهُۥ and His angels
يُصَلُّونَ offer blessings[7]
عَلَى ٱلنَّبِىِّ on the Prophet.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا O you who believe,
صَلُّوا عَلَيْهِ invoke blessings on him
وَسَلِّمُوا and offer greetings[8] of peace
تَسْلِيمًا ﴿٥٦﴾ in submission.[9]

إِنَّ ٱلَّذِينَ يُؤْذُونَ 57. Verily those who hurt[10]
ٱللَّهَ وَرَسُولَهُۥ Allah and His Messenger,

1. اخوان *'ikhwân* (pl.; sing. اخ *'akh*) = brothers. See at 24:61, p. 1133, n. 1.

2. أخوات *'akhawât* (pl.; s. *'ukht*) = sisters. See at 24:61, p. 1133, n. 2.

3. نساء *nisâ'* (sing. *imra'ah*) = women, wives. See at 2:232, p. 115, n. 7.

4. i. e., slaves and slave maids. ملكت *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [*malk /mulk/ milk*], to possess. See at 30:28, p. 1298, n. 10).

5. اتقين *ittaqîna* = you all (f.) fear, be afraid of, beware, be on your guard (v. ii. f. pl. imperative from *ittaqâ*, form VIII of *waqâ* [*waqy / wiqâyah*], to guard, to protect). See *ittaqi* at 33:37, p. 1350, n. 13.

6. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 22:17, p 1051, n. 5).

7. *ṣalâh* on the part of Allah means His bestowal of blessings and on the part of any created being for another created being means seeking of Allah's blessings for him. يصلون *yuṣallûna* = they pray, perform *ṣalâh*, worship, bestow blessings, seek blessings (v. iii. m. pl. impfct. from *ṣallâ* [*ṣalâh*], to pray, to worship. See *yasallî* at 33:43, p. 1353, n. 4.

8. سلموا *sallimû* = you (all) offer greetings of peace, be saved/protected from harm, surrender, make submission, deliver, hand over (v. ii. m. pl. imperative from *sallama*, form II of *salima* [*salâma/salâmah*], to be safe and sound. See *sallama* at 8:43, p. 563, n. 3).

9. تسليم *taslîm* = to offer greetings of peace, to surrender, to submit, to hand over (verbal noun in form II of *salima*. See n. 8 above).

10. i. e., hurt Allah by committing *shirk*, unbelief and ingratitude, and hurt His Messenger by word or deed. يؤذون *yu'dhûna* = they hurt, give trouble, annoy (v. iii. m. pl. impfct. from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

لَعَنَهُمُ ٱللَّهُ Allah curses[1] them
فِى ٱلدُّنْيَا in the world
وَٱلْءَاخِرَةِ and the hereafter
وَأَعَدَّ لَهُمْ and prepares[2] for them a
عَذَابًا مُّهِينًا ﴿٥٧﴾ punishment most debasing.[3]

وَٱلَّذِينَ يُؤْذُونَ 58. And those who hurt[4]
ٱلْمُؤْمِنِينَ the believing men
وَٱلْمُؤْمِنَٰتِ and the believing women for
بِغَيْرِ مَا ٱكْتَسَبُوا۟ what they have not acquired,[5]
فَقَدِ ٱحْتَمَلُوا۟ they indeed carry[6]
بُهْتَٰنًا a calumny[7]
وَإِثْمًا مُّبِينًا ﴿٥٨﴾ and a sin[8] glaringly obvious.[9]

Section (*Rukû'*) 8

يَٰٓأَيُّهَا ٱلنَّبِىُّ 59. O Prophet,
قُل لِّأَزْوَٰجِكَ Say to your wives
وَبَنَاتِكَ and your daughters and
وَنِسَآءِ ٱلْمُؤْمِنِينَ the wives of the believers
يُدْنِينَ that they bring close[10]
عَلَيْهِنَّ over them[11]
مِن جَلَٰبِيبِهِنَّ of their garments.[12]
ذَٰلِكَ أَدْنَىٰٓ This is the more appropriate[13]
أَن يُعْرَفْنَ that they be known[14]

1. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 9:68, p. 606, n. 3).
2. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:44, p. 1353, n. 11).
3. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 31:6, p. 1312, n. 9).
4. i. e., by word or deed.
5. i. e., unduly and unjustifiably without their having acquired any guilt or done any wrong. اكتسبوا ***iktasabû*** = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [*kasb*], to gain. See at 4:32, p. 254, n. 9).
6. احتملوا ***iḥtamalû*** = they burdened themselves, bore, carried, undertook the burden (v. iii. m. pl. past from *iḥtamala*, form VIII of *ḥamala* [*ḥaml*], to carry. See *iḥtamala* at 13:17, p. 771, n. 7).
7. i. e., in respect of their hurtful words and false allegations. بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 24:16, p. '111, n. 2.
8. اثم ***ithm*** (pl. *'âthâm*) = gui t, crime, offence, sin, sinning. See at 24:11, p. 1109, n. 5.
9. مبين ***mubîn*** = open and clear, glaringly obvious, evident, manifest, stark, that which makes clear, clarifies (act. participle from *'abâna*, form IV of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:50, p. 1283, n. 5).
10. يدنين ***yudnîna***= they (f.) draw near, bring close (v. iii. f. pl. impfct. from *'adnâ*, form IV of *danâ* [*danw*], to be near, to be close. See *'adnâ* at 33:51, p. 1357, n. 5).
11. i. e., cover their heads, faces and bodies.
12. جلابيب ***jalâbîb***(pl.; s. *jilbâb*) = garments, dresses. gowns, woman's dresses.
13. أدنى ***'adnâ*** = nearer, closer, lower, inferior, less, less significant, more suitable (elative of *danî*; f. *dunyâ*. See at 32:21, p. 1330, n. 8).
14. يعرفن ***yu'rafna*** = they (f.) are known, recognized (v. iii. f. pl. impfct. passive from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ta'rifûna* at 27:93, p. 1230, n. 7).

فَلَا يُؤْذَيْنَ and so be not troubled.[1]
وَكَانَ ٱللَّهُ And Allah is
غَفُورًا Most Forgiving,
رَّحِيمًا ﴿٥٩﴾ Most Merciful.

۞ لَّئِن لَّمْ يَنتَهِ 60. If indeed there desist[2] not
ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ the hypocrites[3] and those
فِى قُلُوبِهِم مَّرَضٌ in whose hearts is a disease[4]
وَٱلْمُرْجِفُونَ and the false rumour-mongers[5]
فِى ٱلْمَدِينَةِ in Madina,[6]
لَنُغْرِيَنَّكَ We shall surely set you on[7]
بِهِمْ ثُمَّ لَا them and then they shall not
يُجَاوِرُونَكَ فِيهَآ be your neighbours[8] therein
إِلَّا قَلِيلًا ﴿٦٠﴾ except for a little while;

مَّلْعُونِينَ 61. Being accursed.[9]
أَيْنَمَا ثُقِفُوٓا۟ Wherever they will be found[10]
أُخِذُوا۟ they will be seized[11]
وَقُتِّلُوا۟ and will be killed
تَقْتِيلًا ﴿٦١﴾ in execution.

سُنَّةَ ٱللَّهِ 62. As the way of Allah
فِى ٱلَّذِينَ in regard to those

1. يؤذين ***yu'dhayna*** = they (f.) are given trouble, hurt (v. iii. f. pl. impfct. passive from *'âdhâ* form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

2. ينته ***yantahi(ī)***= he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See *tantahi* at 26:167, p. 1191, n. 3).

3. منافقون ***munâfiqûn*** (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See at 8:49, p. 565, n. 8.

4. i. e., disease of unbelief and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 33:32, p. 1347, n. 9.

5. مرجفون ***murjifûn*** (pl.; sing. *murjif*) = those who spread lies/false rumours, those who shake (act. participle from *'arjafa*, form IV of *rajafa* [*rajf/rajafân*], to shake, to convulse. See *rajfah* at 29:37, p. 1278, n. 3).

6. i. e., if such people do not desist from harming the believers, conspiring and spreading calumnies against them.

7. i. e., make you overpower them. لنغرين ***la nughriyanna*** = we shall surely set on, instigate, incite, stir, spur on, impel, urge, (v. i. pl. impfct. emphatic from *'aghrâ*, form IV of *gharâ* [*gharw*], to glue, to fix. See *'aghraynâ* at 5:13, p. 335, n. 12).

8. i. e., they will not be allowed to live near you. يجاورون ***yujâwirûna*** = they be neighbours, live next door to, be in the vicinity of , be close to (v. iii. m. pl. impfct. from *jâwara*, form III of *jâra* [*jawr*], to deviate, to commit a wrong, to persecute. See *yujîru* at 23:88, p. 1096, n. 5.

9. ملعونين ***mal'ûnîn*** (pl.; acc./gen. of *mal'ûnûn*; s. *mal'ûn*) = those accursed, banished from mercy (pass. participle from *la'ana* [*la'n*], to curse. See *mal'ûnah* at 17:60, p. 892, n. 8).

10. ثقفوا ***thuqifû*** = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [*thaqf*], to meet, be skilful). See at 3:112, p. 199, n. 12).

11. أخذوا ***'ukhidhû*** = they were taken, seized, got hold of (v. iii. m. pl. past passive from *'akhadha* [*'akhdh*], to take. See *'ukhidha* at 8:70, p. 573, n. 6).

خَلَوْا مِن قَبْلُ who passed away[1] before.
وَلَن تَجِدَ And you shall not find[2]
لِسُنَّةِ ٱللَّهِ in the way of Allah
تَبْدِيلًا ﴿٦٢﴾ any alteration.[3]

يَسْـَٔلُكَ ٱلنَّاسُ 63. People ask you
عَنِ ٱلسَّاعَةِ about the Hour.[4]
قُلْ إِنَّمَا عِلْمُهَا Say: "Indeed its knowledge
عِندَ ٱللَّهِ is but with Allah. And what
وَمَا يُدْرِيكَ will make you realize,[5]
لَعَلَّ ٱلسَّاعَةَ maybe the Hour
تَكُونُ قَرِيبًا ﴿٦٣﴾ is near?"[6]

إِنَّ ٱللَّهَ لَعَنَ 64. Verily Allah has cursed[7]
ٱلْكَٰفِرِينَ the unbelievers
وَأَعَدَّ لَهُمْ and has prepared[8] for them
سَعِيرًا ﴿٦٤﴾ a blazing furnace;[9]

خَٰلِدِينَ فِيهَآ 65. They abiding[10] in there
أَبَدًا for ever.
لَّا يَجِدُونَ وَلِيًّا They will find no friend[11]
وَلَا نَصِيرًا ﴿٦٥﴾ nor any helper.[12]

يَوْمَ 66. The day when
تُقَلَّبُ tossed[13] will be

1. خلوا ***khalaw*** = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from *khalâ* [*khulû'/khalâ'*], to be empty. See at 33:38, p. 1352, n. 1),

2. تجد ***tajida(u)*** = you find, get (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See at 17:97, p.904, n. 9).

3. تبديل ***tabdîl*** = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 10:64, p. 660, n. 5).

4. i. e., the Hour of Resurrection and Judgement.

5. يدري ***yudrî*** = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from *'adrâ*, form IV of *darâ* [*dirâyah*], to know. See *'adrâ* at 10:16, 642, n. 2).

6. i. e., very soon. قريب ***qarîb*** = near, proximate, not far away, close by. See at 17:51, p. 889, n. 4.

7. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:57, p. 1361, n. 1).

8. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:57, p. 1361, n. 2).

9. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 25:11, p. 1141, n. 3.

10. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 29:58, p. 1286, n. 4.

11. ولي ***waliy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, relative, next-of-kin. See at 33:17, p. 1340, n. 4.

12. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nusûr*], to help. See at 33:17, p. 1340, n. 5).

13. تقلب ***tuqallabu*** = she or it is rolled over, he upturned, turned up and down, inverted, turned about, tossed (v. iii. f. s. impfct. passive from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See at 18:42, p. 926, n. 10).

وُجُوهُهُمْ فِي ٱلنَّارِ their faces[1] in the fire
يَقُولُونَ يَٰلَيْتَنَآ they will say: "Alas,
أَطَعْنَا ٱللَّهَ had we obeyed[2] Allah
وَأَطَعْنَا ٱلرَّسُولَا۠ and obeyed the Messenger!"
٦٦

وَقَالُوا۟ 67. And they will say:
رَبَّنَآ إِنَّآ أَطَعْنَا "Our Lord, verily we obeyed
سَادَتَنَا وَكُبَرَآءَنَا our chiefs[3] and grandees[4]
فَأَضَلُّونَا and they led us astray[5]
ٱلسَّبِيلَا۠ ٦٧ from the way."[6]

رَبَّنَآ ءَاتِهِمْ 68. "Our Lord, give them
ضِعْفَيْنِ twice the double[7]
مِنَ ٱلْعَذَابِ of punishment
وَٱلْعَنْهُمْ and curse[8] them
لَعْنًا كَبِيرًا ٦٨ with an enormous curse."

Section (*Rukû'*) 9

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 69. O you who believe,
لَا تَكُونُوا۟ كَٱلَّذِينَ do not be[9] like those who
ءَاذَوْا۟ مُوسَىٰ gave trouble[10] to Mûsa
فَبَرَّأَهُ ٱللَّهُ but Allah exonerated[11] him
مِمَّا قَالُوا۟ from what they said.
وَكَانَ عِندَ ٱللَّهِ And he was to Allah
وَجِيهًا ٦٩ a distinguished one.[12]

1. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances, aspects. See at 27:90, p. 1229, n. 6).

2. أطعنا ***'aṭa'nâ*** = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ṭâ'a* [*ṭaw'*] to obey. See at 24:51, p. 1127, n. 9).

3. سادة ***sâdah*** (pl.; s. *sayyid*) = chiefs, masters, lords. See *sayyid* at 3:39, p. 171, n. 4.

4. كبراء ***kubarâ'*** (pl.; s. *kabîr*) = big ones, eminent ones, influential persons, grandees, leaders. See *kabîr* at 31:30, p. 1321, n. 10.

5. أضلوا ***'aḍallû*** = they led astray, misguided, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 26:99, p. 1180, n. 1).

6. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 25:57, p. 1155, n. 6.

7. ضعفين ***ḍi'fayn*** (dual; acc./gen. of *ḍi'fân*; s. *ḍi'f* double) = twice the double, i.e., many times as much. See at 33:30, p. 1346, n. 13).

8. العن ***il'an*** = curse, imprecate, damn, condemn (v. ii. m. s. imperative from *la'ana* [*la'n*], to curse. See *la'ana* 33:64, p. 1363, n. 7).

9. i. e., in your behaviour towards the Prophet, peace and blessings of Allah be on him.

10. عاذوا ***'âdhaw*** = they gave trouble, hurt,, harmed, annoyed (v. iii. m. pl. past from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *yu'dhî* at 33:53, p. 1358, n. 11).

11. i. e., from what they accused him of. برأ ***barra'a*** = he exonerated, absolved, acquitted, cleared (v. iii. m. s. past in form II of *bari'a* [*barâ'ah*], to be free, cleared, acquitted. See *'ubarri'u* at 12:53, p. 742, n. 3.

12. وجيه ***wajîh*** (pl. *wujahâ'*) = esteemed, notable, distinguished. See at 3:45, p. 173, n. 7.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ	70. O you who believe,
ٱتَّقُواْ ٱللَّهَ	beware[1] of Allah
وَقُولُواْ قَوْلًا	and say a saying
سَدِيدًا ﴿٧٠﴾	just and proper.[2]
يُصْلِحْ لَكُمْ	71. He will set right[3] for you
أَعْمَٰلَكُمْ	your deeds
وَيَغْفِرْ لَكُمْ	and will forgive you
ذُنُوبَكُمْ	your sins.[4]
وَمَن يُطِعِ ٱللَّهَ	And whoever obeys[5] Allah
وَرَسُولَهُۥ	and His Messenger
فَقَدْ فَازَ	he has indeed won[6]
فَوْزًا عَظِيمًا ﴿٧١﴾	a success most grand.[7]
إِنَّا عَرَضْنَا	72. We indeed offered[8]
ٱلْأَمَانَةَ	the trust[9]
عَلَى ٱلسَّمَٰوَٰتِ	to the heavens
وَٱلْأَرْضِ	and the earth
وَٱلْجِبَالِ	and the mountains,
فَأَبَيْنَ أَن يَحْمِلْنَهَا	but they declined[10] to carry[11]
وَأَشْفَقْنَ مِنْهَا	it and shirked[12] it;
وَحَمَلَهَا ٱلْإِنسَٰنُ	but man bore it.
إِنَّهُۥ كَانَ ظَلُومًا	Verily he is quite unjust
جَهُولًا ﴿٧٢﴾	and utterly ignorant.[13]

1. اتقوا ***ittaqû*** (*nû/ni*)= you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 30:31, p. 1300, n. 2).
2. i. e., on all occasions and under all situations. سديد ***sadîd*** = just, right. pertinent, apposite. See at 4:9, p. 240, n. 9.
3. يصلح ***yuṣlih***(*u*) = he makes good, reforms, amends, sets right (v. iii. m. s. impfct. from *'aṣlaha* form IV of *ṣalaha* [*ṣalâh/ṣulûh/ maṣlahah*], to be good, proper. The final letter is vowelless for the verb is conclusion of a conditional clause. See *yuṣlihu* at 10:81, p. 666, n. 8).
4. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 28:78, p. 1260, n. 7.
5. يطع ***yuṭi'*** (originally *yuṭî'u*) = he obeys, complies with (v. iii. m. s. impfct. from *'atâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. The last letter is vowelless and hence the medial *yâ'* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:80, p. 276, n. 10).
6. فاز ***fâza*** = he won, succeeded, attained, triumphed (v. iii. m. s. from *fawz*, to be successful. See *fâ'izûn* at 24:52, p. 1128, n. 2).
7. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:53, p. 1359, n. 7).
8. عرضنا ***'araḍnâ*** = we displayed, exhibited, set forth, laid before, demonstrated, offered (v. i. pl. past from *'araḍa* [*'arḍ*], to show, demonstrate, to be visible. See at 18:100, p. 946, n. 7.
9. i. e., the duties and obligations contained in the Qur'ân and *sunnah*.
10. أبين ***'abayna*** = they (f.) declined, refused, turned down (v. iii. f. pl. past from *'abâ* [*'ibâ'/'ibâ'ah*], to refuse. See *'abaw* at 18:77, p. 939, n. 3).
11. يحملن ***yaḥmilna*** = they (f.) carry, bear, take the load (v. iii. f. pl. impfct. from *ḥamala* [*ḥaml*], to carry. See *iḥtamalû* at 33:58, p. 1361, n. 6).
12. أشفقن ***'ashfaqna*** = they (f.) shirked, were apprehensive, anxious, worried, concerned (v. iii. f. pl. past from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *mushfiqûn* at 23:57, p. 1089, n. 10).
13. i. e., towards himself.

لِّيُعَذِّبَ ٱللَّهُ 73. That Allah may punish[1]
ٱلْمُنَٰفِقِينَ the hypocrite men[2]
وَٱلْمُنَٰفِقَٰتِ and the hypocrite women[3]
وَٱلْمُشْرِكِينَ and the polytheist men[4]
وَٱلْمُشْرِكَٰتِ and the polytheist women;[5]
وَيَتُوبَ ٱللَّهُ and that Allah may turn in
عَلَى ٱلْمُؤْمِنِينَ forgiveness[6] to the believing
وَٱلْمُؤْمِنَٰتِ ۚ men and the believing women.
وَكَانَ ٱللَّهُ غَفُورًا And Allah is Most Forgiving,
رَّحِيمًا ﴿٧٣﴾ Most Merciful.

1. يعذب ***yu'adhdhiba***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:55, p. 601, n. 2).

2. منافقين ***munâfiqîn*** (m. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 29:11, p. 1261, n. 9).

3. منافقات ***munâfiqât*** (f; pl.; s. *munâfiqah;* m. *munâfiq*) = hypocrite women. s. n. 2 above.

4. مشركين ***mushrikîn*** (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 30:42, p. 1304, n. 5).

5. مشركات ***mushrikât*** (f.; pl.; s. *mushrikah*; m. *mushrik*) = polytheist women. See n. 4 above.

6. يتوب ***yatûba***(*u*) = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. imperative from *tâba* [*tawb/ tawbah / matâb*], to turn. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by a hidden *'an*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 33:24, p. 1344, n. 7).

34. *SÛRAT SABA'* (SHEBA)
Makkan: 54 *'âyahs*

This is an early Makkan *sûrah* which deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection and Judgement. These themes are brought home by various arguments and reference is made to Prophets Dâ'ud and Sulaymân, peace be on them, on whom Allah had bestowed especial favours. Reference is made also to the people of Saba' (Sheba, in Yaman) to whom Allah had given peace and prosperity together with a thriving agriculture but they turned ungrateful and their prosperity and agriculture were destroyed by the bursting of the Dam of Ma'ârib. The *sûrah* is named after this incident.

سُورَةُ سَبَإٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ	1. All the praise is for Allah
ٱلَّذِى لَهُۥ	to Whom belongs[1]
مَا فِى ٱلسَّمَٰوَٰتِ	whatever is in the heavens
وَمَا فِى ٱلْأَرْضِ	and whatever is in the earth;
وَلَهُ ٱلْحَمْدُ	and His is all the praise
فِى ٱلْءَاخِرَةِ	in the hereafter;
وَهُوَ ٱلْحَكِيمُ	and He is the All-Wise,[2]
ٱلْخَبِيرُ ۝١	the All-Aware.[3]
يَعْلَمُ	2. He knows[4]
مَا يَلِجُ فِى ٱلْأَرْضِ	what goes into[5] the earth
وَمَا يَخْرُجُ مِنْهَا	and what comes out[6] of it
وَمَا يَنزِلُ	and what comes down[7]
مِنَ ٱلسَّمَآءِ	from the heaven

1. i. e., He is the Creator, Owner, Sustainer and Manager of all that is in the heavens and the earth. There is no partner of Him, neither in creation nor in the sustenance and maintenance of the creation, nor in the right to be worshipped and adored.

2. i. e., All-Wise in His creation and in whatever He does and decrees. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 31:2, p. 1311, n. 3).

3. i. e., All-Aware of the affairs of His creation. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 33:2, p. 1335, n. 1.

4. يعلم ***ya'lamu***= he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 21:28, p. 1919, n. 6).

5. i. e., of water and other things.

5. يلج ***yaliju*** = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulûj*], to enter. See *yalija* at 7:40, p. 480, n. 6.

6. i. e., of plants, water, minerals, lava, etc. يخرج ***yakhruju*** = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 2:74, p. 35, n. 6).

7. i. e., of rains, hails, meteors, angels, etc. ينزل ***yanzilu*** = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzûl*], to come down. See *yunazzilu* at 31:34, p. 1323, n. 7).

وَمَا يَعْرُجُ فِيهَا and what ascends[1] into it;
وَهُوَ الرَّحِيمُ and He is the Most Merciful,
الْغَفُورُ ﴿٢﴾ the Most Forgiving.

وَقَالَ الَّذِينَ 3. And there say those who
كَفَرُوا do not believe:
لَا تَأْتِينَا السَّاعَةُ 'The Hour will not come on us.'
قُلْ بَلَىٰ وَرَبِّي Say: "O yes, by my Lord–
لَتَأْتِيَنَّكُمْ it shall surely come on you–
عَالِمِ الْغَيْبِ the All-Knowing of the unseen.
لَا يَعْزُبُ عَنْهُ There escapes[2] not from Him
مِثْقَالُ ذَرَّةٍ the weignt[3] of an atom[4]
فِي السَّمَاوَاتِ in the heavens
وَلَا فِي الْأَرْضِ nor in the earth;
وَلَا أَصْغَرُ nor anything smaller[5]
مِن ذَٰلِكَ than that
وَلَا أَكْبَرُ إِلَّا nor anything bigger but
فِي كِتَابٍ مُّبِينٍ is in a Book[6] all too clear.[7]
﴿٣﴾

لِيَجْزِيَ 4. That He may rcompense[8]
الَّذِينَ آمَنُوا those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds.[9]
أُولَٰئِكَ لَهُم Such ones shall have
مَّغْفِرَةٌ forgiveness[10]

1. i. e., of angels and deeds of the created beings. يعرج ***ya'ruju*** = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urûj*], to ascend. See at 32:5, p. 1325, n. 9).

2. يعزب ***ya'zubu*** = he slips, escapes, becomes distant (v. iii. m. s. impfct. from *'azaba* [*'uzûb*], to slip, to be far. See at 10:61, p. 659, n. 9).

3. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*)= weight. See at 31:16, p. 1316, n. 4.

4. ذرة ***dharrah*** (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 10:61, p. 659, n. 11.

5. أصغر ***'aṣghar*** = smaller, smallest, younger, youngest (elative of *ṣaghîr*). See at 10:61, p. 659, n. 12.

6. i. e., recorded in a book. كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 33:6, p. 1337, n. 1.

7. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 33:28, p. 1361, n. 9.

8. يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fathah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 33:24, p. 1344, n.5).

9. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 32:19, p. 1329, n. 10.

10. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 3:136, p. 208, n. 10.

وَرِزْقٌ كَرِيمٌ ۝٤ and a generous[1] provision.

وَٱلَّذِينَ سَعَوْ 5. And those who strive[2]

فِىٓ ءَايَٰتِنَا about Our signs

مُعَٰجِزِينَ seeking to frustrate,[3]

أُو۟لَٰٓئِكَ لَهُمْ such people shall have

عَذَابٌ مِّن a punishment of

رِّجْزٍ أَلِيمٌ ۝٥ a scourge[4] most painful.[5]

وَيَرَى ٱلَّذِينَ 6. And there see those who

أُوتُوا۟ ٱلْعِلْمَ have been given knowledge

ٱلَّذِىٓ أُنزِلَ that what has been sent down

إِلَيْكَ مِن رَّبِّكَ to you[6] from your Lord

هُوَ ٱلْحَقَّ is the truth

وَيَهْدِىٓ إِلَىٰ and it guides[7] to

صِرَٰطِ ٱلْعَزِيزِ the path[8] of the All-Mighty,[9]

ٱلْحَمِيدِ ۝٦ the All- Laudable.[10]

وَقَالَ ٱلَّذِينَ 7. And there say those

كَفَرُوا۟ who do not believe:

هَلْ نَدُلُّكُمْ "Shall we point out[11] to you

عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ the man who informs[12] you

إِذَا مُزِّقْتُمْ that when you are crushed[13]

1. كريم ***karîm*** = noble, kind, generous, munificent, respectable, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See at 33:31, p. 1347, n. 5).

2. سعوا ***sa'aw*** = they strove, moved quickly, endeavoured (v. iii. m. pl. past from *sa'â* [*sa'y*], to run, to move quickly. See at 22:51, p. 1063, n. 8).

3. i. e., seeking to frustrate the truth and prevent people from receiving it. معاجزين ***mu'âjizîn*** (pl.; acc./gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who try to frustrate, attempt to set at naught (act. participle from *'âjaza*, form III of *'ajaza* [*'ajz*], to be weak. See *mu'jizîn* at 29:22, p. 1272, n. 4).

4. رجز ***rijz*** = retribution, punishment, scourge, dirt, filth. See at 29:34, p. 1277, n. 4.

5. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 29:23, p. 1273, n. 1).

6. i. e., the Qur'ân.

7. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 26:78, p. 1176, n. 9).

8. صراط ***ṣirâṭ*** = way, path, road. See at 24:46, p. 1125, n. 11.

9. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 31:27, p. 1320, n. 9.

10. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 31:26, p. 1320, n. 10.

11. ندل ***nadullu*** = we show, lead, point out (v. i. pl. impfct. from *dalla* [*dalâlah*], to show, to lead. See *'adullu* at 20:40, p. 983, n. 11).

12. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 24:64, p. 1136, n. 2).

13. i. e., decomposed. مزقتم ***muzziqtum***= you are crushed, torn to pieces, shredded (v. ii. m. pl. past passive from *majazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend).

كُلَّ مُمَزَّقٍ	into total disintegration[1]
إِنَّكُمْ لَفِي	you will indeed then be in
خَلْقٍ جَدِيدٍ ۝٧	a creation anew?[2]
أَفْتَرَىٰ	8. "Has he forged[3]
عَلَى اللَّهِ كَذِبًا	against Allah a lie
أَم بِهِۦ جِنَّةٌ	or is there in him insanity?"[4]
بَلِ الَّذِينَ	Nay, those who
لَا يُؤْمِنُونَ بِالْآخِرَةِ	believe not in the hereafter
فِي الْعَذَابِ	are in the punishment[5]
وَالضَّلَالِ الْبَعِيدِ	and are astray[6] far away.[7]
۝٨	
أَفَلَمْ يَرَوْا إِلَىٰ	9. Do they not then look[8] at
مَا بَيْنَ أَيْدِيهِمْ	what is in front of them
وَمَا خَلْفَهُم	and what is in their rear[9]
مِّنَ السَّمَاءِ	of the heaven
وَالْأَرْضِ	and the earth?
إِن نَّشَأْ نَخْسِفْ	If We will We may sink[10]
بِهِمُ الْأَرْضَ	along with them the earth
أَوْ نُسْقِطْ عَلَيْهِمْ	or may drop[11] on them
كِسَفًا مِّنَ السَّمَاءِ	pieces[12] from the sky.
إِنَّ فِي ذَٰلِكَ لَآيَةً	Verily therein is a sign
لِّكُلِّ عَبْدٍ	for every servant
مُّنِيبٍ ۝٩	returning penitently.[13]

1. ممزق ***mumazzaq*** = torn to pieces, disintegrated (pass. participle from *mazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend. See *muzziqtum* at 34:7, p. 1369, n. 13).
2. i. e., at the Resurrection. The unbelievers said this out of their disbelief in the Resurrection .
3. (Originally *'a+iftarâ*) افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 32:3, p. 1324, n. 5).
4. جنة ***jinnah***= insanity, madness, possession. See at 23:70, p. 1092, n. 3.
5. i. e., in the hereafter.
6. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 31:11, p. 1314, n. 4.
7. i. e., far away from the truth and from the right way. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 27:22, p. 1209, n. 2).
8. يروا ***yaraw(na)*** = they see, look at, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 30:37, p. 1302, n. 1).
9. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 22:76, p. 1073, n. 2.
10. نخسف ***nakhsif(u)*** = we sink, cause to sink, are eclipsed (v. i. pl. impfct. from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *khasafnâ* at 29:40, p. 1279, n. 6).
11. نسقط ***nusqiṭ*** (*u*) = we drop, make fall, topple, overthrow (v. i. pl. impfct. from *'asqaṭa*, form IV of *saqaṭa* [*suqûṭ/masqaṭ*], to fall. The final letter is vowelless for the verb is conjunctive to the previous verb which is conclusion of a conditional clause. See *tusqiṭa* at 17:92, p. 902, n. 11).
12. كسف ***kisaf*** (pl.; s. *kisfah*) = fragments, pieces. See at 30:48, p. 1306, n. 9.
13. منيب ***munîb*** = oft-returning in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 11:75, p. 704, n. 11).

Section (*Rukû'*) 2

وَلَقَدْ ءَاتَيْنَا ۞ 10. And indeed We gave

دَاوُۥدَ مِنَّا فَضْلًا Dâûd from Us a grace:[1]

يَٰجِبَالُ "O mountains,[2]

أَوِّبِى مَعَهُۥ repeat[3] with him,

وَٱلطَّيْرَ and the birds too."

وَأَلَنَّا لَهُ And We softened[4] for him

ٱلْحَدِيدَ ﴿١٠﴾ the iron.

أَنِ ٱعْمَلْ 11. "That you make

سَٰبِغَٰتٍ وَقَدِّرْ coats of mail[5] and balance[6]

فِى ٱلسَّرْدِ in the armour rings.[7]

وَٱعْمَلُوا۟ صَٰلِحًا And you all act rightly.[8]

إِنِّى بِمَا تَعْمَلُونَ Verily I am of what you do

بَصِيرٌ ﴿١١﴾ All-Seeing.

وَلِسُلَيْمَٰنَ 12. And to Sulaymân

ٱلرِّيحَ the wind[9] —

غُدُوُّهَا شَهْرٌ its morning run[10] a month[11]

وَرَوَاحُهَا شَهْرٌ and its return trip[12] a month;

وَأَسَلْنَا لَهُۥ and We made flow[13] for him

عَيْنَ ٱلْقِطْرِ a spring[14] of molten brass;[15]

وَمِنَ ٱلْجِنِّ مَن and of *jinn* were those that

1. i. e., Prophethood and the favours mentioned here. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 30:45, p. 1305, n. 3.

2. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 27:88, p. 1228, n. 8.

3. i. e., repeat Our praises and glorification. أوبي ***'awwibî*** = repeat, echo, return (v. ii. f. s. imperative from *'âba* [*'awb/'awbah/'iyâb*], to return. See *ma'âb* at 13:36, p. 780, n. 12).

4. ألنا ***'alannâ*** = we softened, made pliable/ tender/ flexible, moderated, mitigated (v. i. pl. past from *'alâna*, form IV of *lâna* [*lîn/layân*], to be soft).

5. سابغات ***sâbighât*** (f.; pl.; s. *sâbighah*; m. *sâbigh)* = long and fully covering garments, coats of mail (act. participle from *sabagha* [*subûgh*], to be long and wide, complete).

6. قدر ***qaddir*** = determine, decree, assess, estimate, evaluate, enable, assign, balance (v. ii. m. s. imperative from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 27:57, p. 1219, n. 5).

7. سرد ***sard*** = enumeration, detail, presentation, texture, web, armour rings.

8. صالح ***ṣâliḥ*** = good, right, proper, sound (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 33:31, p. 1347, n. 2).

9. i. e., We made the wind subject to his command. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 33:9, p. 1338, n. 4).

10. غدو ***ghudûw*** = morning, coming /running in the morning. See at 24:36, p. 1121, n. 7.

11. i. e., it ran the distance of a month's journey.

12. i. e., the run in the afternoon till sunset. رواح ***rawâḥ*** = return, return trip.

13. أسلنا ***'asalnâ*** = we made flow, caused to stream (v. i. pl. past from *'asâla*, form IV of *sâla* [*sayl/saylân*], to flow, to stream. See *sâlat* at 13:17, p. 771, n. 4).

14. عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 18:86, p. 942, n. 4.

15. قطر ***qiṭr*** = molten brass/copper/iron. See at 18:96, p. 945, n. 6.

يَعْمَلُ بَيْنَ يَدَيْهِ	worked before him
بِإِذْنِ رَبِّهِۦ	by the leave[1] of his Lord.
وَمَن يَزِغْ مِنْهُمْ	And whoever deviated[2] of
عَنْ أَمْرِنَا	them from Our command
نُذِقْهُ	We shall make him taste[3]
مِنْ عَذَابِ	of the punishment
ٱلسَّعِيرِ ﴿١٢﴾	of blazing fire.[4]
يَعْمَلُونَ لَهُۥ	13. They did for him
مَا يَشَآءُ	what he wished[5]
مِن مَّحَٰرِيبَ	of palaces[6]
وَتَمَٰثِيلَ	and sculptures[7]
وَجِفَانٍ كَٱلْجَوَابِ	and bowls[8] like pools[9]
وَقُدُورٍ	and cooking vessels[10]
رَّاسِيَٰتٍ	firmly fixed.[11]
ٱعْمَلُوٓاْ ءَالَ دَاوُۥدَ	"Do, O progeny of Dâûd,
شُكْرًا	thanksgiving;"
وَقَلِيلٌ مِّنْ عِبَادِىَ	for very few of My servants
ٱلشَّكُورُ ﴿١٣﴾	are thankful.[12]
فَلَمَّا قَضَيْنَا	14. Then when We decreed[13]
عَلَيْهِ ٱلْمَوْتَ	on him death
مَا دَلَّهُمْ	nothing pointed out to them
عَلَىٰ مَوْتِهِۦٓ	to his death

1. i. e., Allah also made the *jinn* subject to his command, working for him. اذن ***'idhn*** (pl. اذن *'udhûn* / اذونات *'udhûnât*) = leave, permission. See at 33:46, p. 1354, n. 4).

2. يزغ ***yazigh*** (*yazîghu*) = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâgha* [*zaygh/zayghân*], to deviate, swerve. The final letter is vowelless {and hence the medial *yâ'* is dropped} because the verb is in a conditional clause preceded by *man*. See *yazîghu* at 9:117, p. 629, n. 4).

3. نذق ***nudhiq*** (*nudhîqu*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter is vowelless { and so the medial *yâ'* is dropped} because the verb is conclusion of a conditional clause. See at 25:19, p. 1143, n. 12).

4. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 33:63, p. 1363, n. 9.

5. يشاء ***yashâ'u*** = he wishes, wills, desires, wants (v. iii. m. s. impfct. from *shâ'a* [*mashî'ah*], to wish. See *yashâ'ûna* at 25:16, p. 1142, n. 6).

6. محاريب ***maḥârîb*** (pl.; s. *miḥrâb*) = prayer niche, private chambers, palaces. See *miḥrâb* at 19:11, p. 953, n. 2.

7. تماثيل ***tamâthîl*** (pl.; s. *timthâl*) = images, statues, sculpture. See at 21:52, p. 1027, n. 1.

8. جفان ***jifân*** (pl.; s. *jifnah*) = bowls.

9. جوابي ***jawâbî*** (pl.; s. *jâbiyah*) = pools.

10. قدور ***qudûr*** (pl.; s. *qidr*) = cooking pots, cookings vessels, kettles.

11. راسيات ***râsiyât*** (f. pl.; s. *râsiyah*; m. *râsin*) = unshakable, firmly fixed, towering unshakeable mountains. See *rawâsin* at 31:10, p. 1313, n. 8.

12. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 31:31, p. 1322, n. 3).

13. قضينا ***qaḍaynâ*** = we decreed, judged, decided, concluded, passed, executed, carried out, provided (v. i. pl. past from *qaḍâ* [*qaḍâ'*], to conclude, to execute, to decree. See at 28:44, p. 1247, n. 6).

إِلَّا دَآبَّةُ ٱلْأَرْضِ	except the earth worm[1]
تَأْكُلُ مِنسَأَتَهُۥ	eating his staff.[2]
فَلَمَّا خَرَّ	So when he fell down[3]
تَبَيَّنَتِ ٱلْجِنُّ	the *jinn* saw clearly[4]
أَن لَّوْ كَانُوا۟ يَعْلَمُونَ	that if they had known
ٱلْغَيْبَ	the unseen they would not
مَا لَبِثُوا۟ فِى	have continued to be[5] in
ٱلْعَذَابِ ٱلْمُهِينِ	the humiliating[6] punishment.
﴿١٤﴾	
لَقَدْ كَانَ	15. There indeed was
لِسَبَإٍ	for the Saba' People[7] in
مَسْكَنِهِمْ ءَايَةٌ	their dwelling place[8] a sign –
جَنَّتَانِ	two gardens
عَن يَمِينٍ وَشِمَالٍ	on the right and the left.
كُلُوا۟ مِن	"Eat of
رِّزْقِ رَبِّكُمْ	the provision of your Lord
وَٱشْكُرُوا۟ لَهُۥ	and express gratitude to Him."
بَلْدَةٌ طَيِّبَةٌ	A land[9] full of goodness
وَرَبٌّ غَفُورٌ ﴿١٥﴾	and a Lord Most Forgiving!
فَأَعْرَضُوا۟	16. But they turned away.[10]
فَأَرْسَلْنَا عَلَيْهِمْ	So We sent against them
سَيْلَ ٱلْعَرِمِ	the flood[11] of the dam[12]

1. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 31:10, p. 1313, n. 11.

2. منسأة ***minsa'ah*** = staff, stick.

3. Sualymân, peace be on him, died while reclining on his staff but the *jinn*, who were working for him, did not know that till the earth worm ate his staff and he fell on the ground. خر ***kharra*** = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 22:31, p. 1056, n. 11).

4. تبينت ***tabayyanat*** = she or it became clear /open/ evident/ manifest/plain/obvious, saw clearly (v. iii. f. s. past from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. See *tabayyana* at 29:38, p. 1278, n.8).

5. لبثوا ***labithû*** = they tarried, remained, stayed, lived, stayed, lingered, persisted, continued to be (v. iii. m. pl. past from *labitha* [*labth/ lubth/ lubâth*], to remain. See at 30:55, p. 1308, n. 11).

6. i. e., the humiliating work they had been doing. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 33:57, p. 1361, n. 3).

7. They were in Yaman. They are so called after their ancestor Saba' ibn Yashjub ibn Qahtân.

8. مسكن ***maskan*** (s.; pl. *masâkin*) = habitat, habitations, dwelling, dwelling place, home, residence. See at *masâkin* 32:26, p. 1332, n. 4.

9. بلدة ***baldah*** = town, city, village, community, land. See at 27:91, p. 1229, n. 10.

10. i. e., they turned ungrateful and disobedient. أعرضوا ***'a'raḍû*** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 28:58, p. 1251, n. 10).

11. Their prosperity was destroyed by the bursting of the Ma'ârib dam. سيل ***sayl*** (s.; pl. *suyûl*) = flood, inundation, torrent, stream. See *'asalnâ* at 34:12, p. 1371, n. 13.

12. i. e., the dam at Ma'ârib which contained a huge mass of water surrounded by mountains. عرم ***'arim*** = dam, dike, reservoir, mass of water contained between mountains.

وَبَدَّلْنَٰهُم and gave them in exchange[1]
بِجَنَّتَيْهِمْ for their two gardens
جَنَّتَيْنِ ذَوَاتَىْ two gardens having
أُكُلٍ خَمْطٍ fruits[2] extremely bitter[3]
وَأَثْلٍ وَشَىْءٍ مِّن and tamarisk[4] and some of
سِدْرٍ قَلِيلٍ a few lot trees.[5]
١٦

ذَٰلِكَ 17. Suchwise
جَزَيْنَٰهُم We requited[6] them
بِمَا كَفَرُوا۟ for that they disbelieved.
وَهَلْ نُجَٰزِىٓ إِلَّا And do We retribute[7] except
ٱلْكَفُورَ ١٧ the arch infidel?[8]

وَجَعَلْنَا بَيْنَهُمْ 18. And We set[9] between
وَبَيْنَ ٱلْقُرَى them[10] and the habitations[11]
ٱلَّتِى بَٰرَكْنَا فِيهَا wherein We gave blessings[12]
قُرًى ظَٰهِرَةً townships quite prominent[13]
وَقَدَّرْنَا فِيهَا and We determined[14] in them
ٱلسَّيْرَ the journey.
سِيرُوا۟ فِيهَا "Travel through[15] them
لَيَالِىَ وَأَيَّامًا nights and days
ءَامِنِينَ ١٨ being safe and secure."

1. بدلنا ***baddalnâ*** = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 16:101, p. 861, n. 9).

2. أكل ***'ukul*** = fruits, food. See at 18:33, p. 923, n. 2.

3. خمط ***khamṭ*** = extremely bitter.

4. أثل ***'athl*** (s.; pl. *uthûl*) = tamarisk; also a kind of fruitless tree.

5. سدر ***sidr*** (s.; pl. *sidâr*) = lot tree, lotus tree.

6. جزينا ***jazaynâ*** = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazâ* [جزاء *jazâ'*], to reward. See at 6:146, p. 454, n. 13).

7. نجازى ***nujâzî*** = we equite, recompense, punish, retribute (v. i. pl. impfct. from *jâzâ*, form III of *jazâ*. See n. 6 above.

8. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 22:66, p. 1069, n. 6).

9. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 29:26, p. 1274, n. 8).

10. i. e., Saba' people in Yaman

11. i. e., those in Syria. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 28:59, p. 1253, n. 3.

12. باركنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 21: 81, p. 1034, n. 12).

13. The towns and trade centres on the route from Yaman to Syria. ظاهرة ***ẓâhirah*** (f. s.; pl. *ẓawâhir*; m. *ẓâhir*) = visible, prominent, overt, manifest, patent, obvious, conspicuous, apparent, outward (act. participle from *ẓahara* [*ẓuhûr*], to be visible. See *ẓâhir* at 30:7, p. 1291, n. 8).

14. i. e., the stages of travel. قدرنا ***qaddarnâ*** = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 15:60, p. 819, n. 9).

15. سيروا ***sîrû*** = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 29: 20, p. 1271, n. 9).

فَقَالُوا۟	19. But they said:
رَبَّنَا بَـٰعِدْ	"Our Lord, make longer[1]
بَيْنَ أَسْفَارِنَا	between our travel stages."[2]
وَظَلَمُوٓا۟ أَنفُسَهُمْ	And they wronged[3] themselves.
فَجَعَلْنَـٰهُمْ أَحَادِيثَ	So We made them tales[4]
وَمَزَّقْنَـٰهُمْ	and crushed[5] them
كُلَّ مُمَزَّقٍ	in total destruction.[6]
إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ	Verily therein are signs
لِّكُلِّ صَبَّارٍ	for every firmly patient[7] and
شَكُورٍ ﴿١٩﴾	deeply grateful person.[8]
وَلَقَدْ صَدَّقَ	20.And indeed there verified[9]
عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ	on them Iblîs his surmise.[10]
فَٱتَّبَعُوهُ إِلَّا	So they followed[11]him save
فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ	a group of the believers.
﴿٢٠﴾	
وَمَا كَانَ لَهُۥ	21. And he did not have
عَلَيْهِم مِّن سُلْطَـٰنٍ	over them any authority[12]
إِلَّا لِنَعْلَمَ	but for that We might know
مَن يُؤْمِنُ	the one who believes
بِٱلْـَٔاخِرَةِ مِمَّنْ	in the hereafter from the one
هُو مِنْهَا فِى شَكٍّ	who is about it in doubt.
وَرَبُّكَ عَلَىٰ	And your Lord is over
كُلِّ شَىْءٍ حَفِيظٌ ﴿٢١﴾	everything Watchful.

1. باعد ***bâ'id*** = make more distant, longer, cause separation (v. ii. m. s. imperative from *bâ'ada*, from III of *ba'uda* [*bu'd*], to be distant. See *ba'udat* at 9:42, p. 595, n. 11).

2. أسفار ***'asfâr*** (pl.; s. *safar*) = travels, journeys, trips, travel stages.

3. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:57, p. 1309, n. 6).

4. i. e., there remained nothing of them except talks about them. أحاديث ***'aḥâdîth*** (pl.; s. *ḥadîth*) = speeches, talks, reports, tales, narratives, Prophetic traditions. See at 23:44, p. 1086, n. 10.

5. مزقنا ***mazzaqnâ*** = we crushed, tore into pieces (v. i. pl. past from *mazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend. See *muzziqtum* at 34:7, p. 1369, n. 13).

6. ممزق ***mumazzaq*** = torn to pieces, disintegrated, destroyed (pass. participle from *mazzaqa*, form II of *mazaqa* [*mazq*], to tear, to rend. See at 34:7, p. 1370, n. 1).

7. صبار ***ṣabbâr*** = firmly patient, extremely persevering (act. participle in the intensive scale of *fa''âl* from *sabara* [*sabr*], to be patient. See at 31:31, p. 1322, n. 2).

8. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, intensely appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 34:13, p. 1372, n. 12).

9. صدق ***ṣaddaqa*** = he proved true, verified, substantiated, confirmed (v. iii. m. s. impfct. in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *yuṣaddiqu* at 28:34, p. 1224, n. 4).

10. i. e., his surmise about misleading men. ظن ***ẓann*** = conjecture, surmise, supposition, assumption. See at 6:148, p. 455, n. 10.

11. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 19:59, p. 966, n. 4).

12. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 30:35, p. 1301, n. 7.

Section (*Rukû'*) 3

قُلِ ٱدْعُوا۟ 22. Say: " Call[1]
ٱلَّذِينَ زَعَمْتُم those whom you presume[2]
مِّن دُونِ ٱللَّهِ besides Allah.
لَا يَمْلِكُونَ They possess[3] not
مِثْقَالَ ذَرَّةٍ the weight[4] of an atom[5]
فِى ٱلسَّمَٰوَٰتِ in the heavens
وَلَا فِى ٱلْأَرْضِ nor in the earth,
وَمَا لَهُمْ فِيهِمَا nor do they have in the two
مِن شِرْكٍ وَمَا لَهُۥ any share;[6] nor does He have
مِنْهُم from among them
مِن ظَهِيرٍ ﴿٢٢﴾ any helper.[7]

وَلَا تَنفَعُ 23. Nor will there avail[8]
ٱلشَّفَٰعَةُ عِندَهُۥٓ the intercession[9] with Him
إِلَّا لِمَنْ except for the one
أَذِنَ لَهُۥ He gives leave[10] in his favour.
حَتَّىٰٓ إِذَا So much so that when fear
فُزِّعَ عَن قُلُوبِهِمْ is lifted[11] from their hearts
قَالُوا۟ مَاذَا they will say: "What is that
قَالَ رَبُّكُمْ your Lord said?"
قَالُوا۟ ٱلْحَقَّ They will say: "The truth;
وَهُوَ ٱلْعَلِىُّ and He is the All- Exalted,[12]
ٱلْكَبِيرُ ﴿٢٣﴾ the All-Great."

1. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 33:5, p. 1335, n. 12).

2. i. e., presume to be gods. زعمتم *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 18:52, p. 930, n. 13).

3. يملكون *yamlikûna* = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 29:17, p. 1270, n. 9).

4. مثقال *mithqâl* (s.; pl. مثاقيل *mathâqîl*)= weight. See at 34:3, p. 1368, n. 3.

5. ذرة *dharrah* (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:3, p. 1368, n. 4.

6. i. e., in the creation and authority. شرك to share, partnership, to set a partner, polytheism, idolatry. See *shurakâ'* at 30:40, p. 1303, n. 5.

7. ظهير *ẓahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 28:86, p.1263, n. 10).

8. تنفع *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 2:123, p. 58, n. 9).

9. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 20:109, p. 1003, n. 2.

10. See also 2:255, 21:28 and 53:26. أذن *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 24:36, p. 1121, n. 3).

11. فزع *fuzzi'a* (followed by *'an*) = fear is lifted, taken off (v. iii. m. s. past from *fazza'a*, form II of *faza'a/fazi'a* [*faza'/faz'/fiz'*], to be afraid. See *fazi'a* at 27:87, p. 1228, n. 6).

12. علي *'alîy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 31:30, p. 1321, n. 9.

۞ قُلْ	24. Say:
مَن يَرْزُقُكُم	"Who gives you provision[1]
مِّنَ ٱلسَّمَٰوَٰتِ	from the heavens
وَٱلْأَرْضِ ۖ	and the earth?"[2]
قُلِ ٱللَّهُ ۙ وَإِنَّآ	Say: "Allah; and verily we
أَوْ إِيَّاكُمْ لَعَلَىٰ	or you are on
هُدًى أَوْ	the right way[3] or
فِى ضَلَٰلٍ مُّبِينٍ	in an error[4] all too clear."[5]
﴿٢٤﴾	
قُل	25. Say:
لَّا تُسْـَٔلُونَ	"You will not be asked[6] about
عَمَّآ أَجْرَمْنَا	what we commit of sins[7]
وَلَا نُسْـَٔلُ	nor shall we be asked
عَمَّا تَعْمَلُونَ ﴿٢٥﴾	about what you do."
قُلْ	26. Say:
يَجْمَعُ بَيْنَنَا رَبُّنَا	"Our Lord will get us together[8]
ثُمَّ يَفْتَحُ بَيْنَنَا	then He will decide[9] between
بِٱلْحَقِّ	us with justice,[10]
وَهُوَ ٱلْفَتَّاحُ	and He is the All-Decider,[11]
ٱلْعَلِيمُ ﴿٢٦﴾	the All-Knowing.[12]
قُلْ أَرُونِىَ	27. Say: "Show[13] me

1. برزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 29:60, p. 1286, n. 11).

2. i. e., by sending down rains and causing trees and plants with fruits and corns to grow out of the earth; and also by providing minerals from the earth.

3. هدى ***hudan*** = guidance, right way, true religion. See at 32:13, p. 1328, n. 1.

4. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 34:8, p. 1370, n. 6.

5. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 34:3, p. 1368, n. 7.

6. تسألون ***tus'alûna*** = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *la+yus'alunna* at 29:13, p. 1269, n. 7).

7. أجرمنا ***'ajramnâ*** = we committed sins, crimes (v. i. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See *'ajramû* at 30:47, p. 1306, n. 2).

8. i. e., on the Day pf Judgement after Resurrection.

9. يفتح ***yaftaḥu*** = he opens, decides, discloses, grants victory (v. iii. m. s. impfct. from *fataḥa* [*fatḥ*], to open, to decide. See *fataḥnâ* at 23:77, p. 1094, n. 3).

10. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 30:8, p. 1292, n. 2.

11. فتاح ***fattâḥ*** = All-Decider, All-Opener (one of the attributes of Allah), one who opens, discloses, gives victory (act. participle in the intensive scale of *fa''âl* from *fataḥa*. See n. 9 above.

12. i. e., of the acts and intentions of his creature, open and secret, and of all things seen and unseen. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient (one of the attributes of Allah) (act. participle in the intensive scale of *fa'îl* from *'alima* [*'ilm*], to know. See at 15:86, p. 825, n. 2.

13. أروني ***'arû + nî*** = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See at 31:11, p. 1314, n. 1).

ٱلَّذِينَ ٱلْحَقْتُم بِهِۦ	those you join[1] with Him
شُرَكَآءَ	as partners.[2]
كَلَّا ۖ بَلْ	Never so. Nay,
هُوَ ٱللَّهُ ٱلْعَزِيزُ	He is Allah the All-Mighty,[3]
ٱلْحَكِيمُ ﴿٢٧﴾	the All-Wise.[4]
وَمَآ أَرْسَلْنَٰكَ	28. And We have sent you not
إِلَّا كَآفَّةً لِّلنَّاسِ	but universally[5] for mankind,
بَشِيرًا	as a giver of good tidings[6]
وَنَذِيرًا وَلَٰكِنَّ	and as a warner;[7] but
أَكْثَرَ ٱلنَّاسِ	most men
لَا يَعْلَمُونَ ﴿٢٨﴾	do not know.
وَيَقُولُونَ	29. And they say:
مَتَىٰ هَٰذَا ٱلْوَعْدُ	"When will this promise[8] be,
إِن كُنتُمْ	if you are
صَٰدِقِينَ ﴿٢٩﴾	truthful?"
قُل لَّكُم	30. Say: "You have
مِّيعَادُ يَوْمٍ	the appointment[9] of a day
لَّا تَسْتَـْٔخِرُونَ	you cannot delay[10]
عَنْهُ سَاعَةً وَلَا	from it an hour nor
تَسْتَقْدِمُونَ ﴿٣٠﴾	can you bring it forward."[11]

1. ألحقتم ***'alḥaqtum*** = you attached, appended, joined, united (v. ii. m. pl. past from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *'alḥiq* 26:83, p. 1177, n. 11).

2. i. e., show me the proofs and evidences in support of the imaginary gods that you set as partners of Allah. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 30:40, p. 1303, n. 5.

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 34:6, p. 1369, n. 9.

4. i. e., All-Wise in His creation and in whatever He does and decrees. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 34:1, p. 1367, n. 2).

5. كافة ***kâffah*** = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 9:36, p. 592, n. 9).

6. i. e., of Allah's forgiveness and reward for the believer and righteous. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, giver of good news. See at 12:96, p. 757, n. 4.

7. i. e., against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 33:45, p. 1354, n. 2.

8. i. e., the promise about Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 31:33, p. 1323, n. 3.

9. ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on, appointment. See at 13:31, p.778, n. 5.

10. تستأخرون ***tasta'khirûna*** = you delay, defer, postpone, put off (v. ii. m. pl. impfct. from *ista'khara*, form X from *'akhr*. See *yasta'khirûna* at 23:43, p. 1086, n. 5).

11. تستقدمون ***tastaqdimûna*** = you bring forward, advance (v. ii. m. pl. impfct. from *isataqdama*, form X of *qadima* [*qudûm*], to arrive, to reach. See *yastaqdimûna* at 16:61, p. 846, n. 12).

Section (*Rukû'*) 4

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

31. And there say those who disbelieve:[1] "We will not believe[2] in this Qur'ân nor in that which is before[3] it." And if you were to see when the wrong-doers[4] are made to stand[5] before their Lord, some of them returning[6] to the others the remark[7] — there saying those who were dealt with arrogance[8] to those who were arrogant:[9] "Were it not for you we would surely have been believers."

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟

32. There will say those who had turned arrogant to those who were dealt with arrogance:

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 30:58, p. 1310, n. 2).

2. نؤمن ***nu'mina***(*u*) = we believe, have faith (v. i. pl. impfct. from *'âmana* ['*îmân*], from IV of *amina* ['*amn/'amân*], to be safe, feel safe. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *nu'minu* at 26:111, p. 1181, n. 9).

3. i. e., the scriptures revealed before the Qur'ân like the *Torah*, the *Zabûr* and the *Injîl*, thus disbelieving in the very fact of Allah's sending Messengers and revelations to them. بين يديه ***bayna yadayhi*** = [lit. between his hands] is an idiom meaning "before or in front of him". See *bayna 'aydîhim* at 22:76, p. 1073, n. 1.

4. i. e., the unbelieving polytheists (note that at 31:13 *shirk* (setting partners with Allah is called a grave *zulm*). ظالمون ***ẓâlimûn*** (pl.; sing. ظالم *ẓâlim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 28:37, p. 1245, n. 7).

5. i. e., on the Day of Judgement. موقوفون ***mawqûfûna*** (pl.; s. *mawqûf*) = those made to stand, stopped, detained, suspended, discontinued (pass. participle from *waqafa* [*waqf/wuqûf*], to come to a stop, to stand still. See *wuqifû* at 6:29, p. 402, p. n. 3.

6. يرجع ***yurji'u*** = he returns, sends back, refers back (v. iii. m. s. impfct. from *raja'a* [*rujû'*] , to return).

7. قول ***qawl*** (s.; pl. *'aqwâl/'aqâwîl*) = word, speech, saying, utterance, remark, statement.

8. استضعفوا ***ustuḍ'ifû*** = they were oppressed, deemed weak, dealt with arrogance, (v. iii. m. s. past passive from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *yastaḍ'ifu* at 28:4, p. 1232, n. 2).

9. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 29:39, p. 1278, n. 13

أَنَحْنُ صَدَدْنَٰكُمْ "Were it we who prevented[1]
عَنِ ٱلْهُدَىٰ you from the guidance
بَعْدَ إِذْ جَآءَكُم after it had come to you?
بَلْ كُنتُم Nay, you used to be
مُّجْرِمِينَ ﴿٣٢﴾ committing sins."[2]

وَقَالَ ٱلَّذِينَ 33. And there will say those
ٱسْتُضْعِفُوا who were dealt with arrogance[3]
لِلَّذِينَ ٱسْتَكْبَرُوٓا to those who turned arrogant:[4]
بَلْ مَكْرُ Nay, it was plotting[5]
ٱلَّيْلِ وَٱلنَّهَارِ by night and day
إِذْ تَأْمُرُونَنَآ when you commanded[6] us
أَن نَّكْفُرَ بِٱللَّهِ that we disbelieve in Allah
وَنَجْعَلَ لَهُۥٓ أَندَادًا and set for Him equals."[7]
وَأَسَرُّوا And they will conceal[8]
ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ the regret[9] when they will see
ٱلْعَذَابَ the punishment.
وَجَعَلْنَا ٱلْأَغْلَٰلَ And We shall put the fetters[10]
فِىٓ أَعْنَاقِ ٱلَّذِينَ in the necks[11] of those who
كَفَرُوا۟ disbelieved.
هَلْ يُجْزَوْنَ Will they be requited[12]
إِلَّا مَا كَانُوا۟ but for what they used
يَعْمَلُونَ ﴿٣٣﴾ to do?

1. The leaders who misled people in this world will deny having done so when they will be charged by those whom they misled. صددنا ***ṣadadnâ*** = we prevented, barred, held back, turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. i. pl. past from *ṣadda* [*ṣadd*], to turn away. See *ṣadda* at 29:38, p. 1278, n. 11).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:22, p. 1331, n. 1).

3. استضعفوا ***ustuḍ'ifû*** = they were oppressed, deemed weak, dealt with arrogance, (v. iii. m. s. past passive from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See at 34:31, p. 1379, n. 8).

4. استكبروا ***istakbarû*** = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 34:31, p. 1379, n. 9).

5. i. e., your plotting. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 14:46, p. 804, n. 4.

6. تأمرون ***ta'murûna*** = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 26:35, p. 1169, n. 3).

7. أنداد ***andâd*** (sing. *nidd*) = equals, compeers, partners, rivals. See at 14:30, p. 798, n. 4.

8. أسروا ***'asarrû*** = they concealed, secreted, hid, kept confidential (v. iii. m. pl. past from *'asara*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See at 21:2, p. 1013, n. 1).

9. ندامة ***nadâmah*** = repentance, remorse, regret. See at 10:54, p. 656, n. 11.

10. أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 7:157, p. 525, n. 12.

11. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 26:4, p. 1163, n. 3.

12. يجزون ***yujzawna*** = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 25:75, p. 1160, n. 10).

وَمَآ أَرۡسَلۡنَا 34. And We sent[1] not
فِي قَرۡيَةٖ مِّن نَّذِيرٍ in a township[2] any warner[3]
إِلَّا قَالَ مُتۡرَفُوهَآ but its affluent ones[4] said:
إِنَّا بِمَآ "Verily we in what
أُرۡسِلۡتُم بِهِۦ you have been sent with
كَٰفِرُونَ ﴿٣٤﴾ are disbelievers."[5]

وَقَالُواْ 35. And they say:
نَحۡنُ أَكۡثَرُ أَمۡوَٰلٗا "We are greater[6] in wealth[7]
وَأَوۡلَٰدٗا and children;
وَمَا نَحۡنُ and we shall not be
بِمُعَذَّبِينَ ﴿٣٥﴾ the ones punished."[8]

قُلۡ إِنَّ رَبِّي 36. Say: "Verily my Lord
يَبۡسُطُ ٱلرِّزۡقَ spreads[9] the provision
لِمَن يَشَآءُ for whomsoever He wills
وَيَقۡدِرُ وَلَٰكِنَّ and measures out;[10] but
أَكۡثَرَ ٱلنَّاسِ most men
لَا يَعۡلَمُونَ ﴿٣٦﴾ do not know."[11]

Section (*Rukû'*) 5

وَمَآ أَمۡوَٰلُكُمۡ 37. And neither your wealth
وَلَآ أَوۡلَٰدُكُمۡ nor your children

1. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 33:9, p. 1338, n. 3).

2. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 29:34, p. 1277, n. 3.

3. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:28, p. 1378, n. 7.

4. مترفو ***mutrafû***(pl.; s. *mutraf* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See *mutrafî* at 23:64, p. 1091, n. 2).

5. The allusion is as well to the attitude of the Makkan unbelievers as to the unbelievers of all times.

6. أكثر ***'akthar*** = more, greater, more numerous/ abundant (elative of *kathîr*). See *kathîr* at 20:33, p. 982, n. 3.

7. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 9:111, p. 625, n. 11.

8. The unbelievers said so in order to emphasize that they were favoured by Allah and that therefore they would not be punished. معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to obstruct. See at 26:213, p. 1198, n. 11).

9. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread. See at 30:48, p. 1306, n. 8).

10. i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 30:37, p. 1302, n. 3).

11. i. e., most men do not know that this is done to test them whether they be believers and grateful and do what is required of them in respect of the more unfortunate ones.

بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا that brings you close[1] to Us
زُلْفَىٰٓ in nearness and position;[2]
إِلَّا مَنْ ءَامَنَ except those who believe
وَعَمِلَ صَٰلِحًا and act rightly.[3]
فَأُو۟لَٰٓئِكَ لَهُمْ Then such ones shall have
جَزَآءُ ٱلضِّعْفِ a multiple[4] reward
بِمَا عَمِلُوا۟ for what they do and they
فِى ٱلْغُرُفَٰتِ shall be in the upper chambers[5]
ءَامِنُونَ ﴿٣٧﴾ safe and secure.[6]

وَٱلَّذِينَ يَسْعَوْنَ 38. But those who strive[7]
فِىٓ ءَايَٰتِنَا in respect of Our signs[8]
مُعَٰجِزِينَ seeking to frustrate,[9]
أُو۟لَٰٓئِكَ such ones will
فِى ٱلْعَذَابِ in the punishment
مُحْضَرُونَ ﴿٣٨﴾ be brought along.[10]

قُلْ إِنَّ رَبِّى 39. Say: "Verily my Lord
يَبْسُطُ ٱلرِّزْقَ spreads the provision
لِمَن يَشَآءُ for whomsover He wills
مِنْ عِبَادِهِۦ of His servants,
وَيَقْدِرُ لَهُۥ and measures out[11] for him.
وَمَآ أَنفَقْتُم And whatever you spend[12]

1. تقرب ***tuqarribu*** = she or it brings near/close, approximates, offers, presents (v. iii. f. s. impfct. from *qarraba* form II of *qariba* [*qurb/maqrabah*), to get close, to come near. See *qarrabâ* at 5:27, p. 342. n. 3).

2. زلفى ***zulfâ*** = proximity, nearness and position.

3. i. e., according to the Qur'ân and *sunnah*. صالح ***sâlih*** = good, right, proper, sound (act. participle from *salaha/saluha* [*salâh/ sulûh/ maslahah*], to be good, right, proper. See at 33:31, p. 1347, n. 2).

4. ضعف ***ḍi'f*** (s.; pl. *'aḍ'âf*) = double, a multiple. See at 17:75, p. 897, n. 12.

5. i. e., in the highest paradise. غرفات ***ghurufât*** (pl.; s. *ghurfah*) = upper chambers, rooms. See *ghurfah* at 25:75, p. 1160, n. 11.

6. امنون ***'âminûn*** (pl.; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 27:89, p. 1229, n. 3).

7. يسعون ***yas'awna*** = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'â* [*sa'y*], to move quickly. See at 5:64, p. 362, n. 3).

8. أيات ***'âyât*** (sing.*'âyah*) = signs, miracles, revelations. See at 31:2, p. 1311, n. 2.

9. i. e., seeking to frustrate the truth and prevent people from receiving it. معاجزين ***mu'âjizîn*** (pl.; acc./gen. of *mu'âjizûn*; s. *mu'âjiz*) = those who try to frustrate, attempt to set at naught (act. participle from *'âjaza*, form III of *'ajaza* [*'ajz*], to be weak. See at 34:5, p. 1369, n. 23).

10. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 30:16, p. 1294, n. 10).

11. i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 34:36, p. 1381, n. 10).

12. i. e., in the way of Allah. أنفقتم ***'anfaqtum*** = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:269, p. 141, n. 10).

مِن شَيْءٍ of anything
فَهُوَ يُخْلِفُهُۥ He compensates[1] for it;
وَهُوَ خَيْرُ and He is the Best[2]
ٱلرَّٰزِقِينَ ﴿٣٩﴾ of providers.[3]

وَيَوْمَ 40. And the day when
يَحْشُرُهُمْ جَمِيعًا He will assemble[4] them all
ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ then say to the angels:[5]
أَهَٰٓؤُلَآءِ "Are these the ones
إِيَّاكُمْ that you
كَانُوا۟ يَعْبُدُونَ they used to worship?"[6]
﴿٤٠﴾

قَالُوا۟ 41. They will say:
سُبْحَٰنَكَ "Sacrosanct[7] are you,
أَنتَ وَلِيُّنَا You are our Lord-Protector[8]
مِن دُونِهِم instead of[9] they.
بَلْ كَانُوا۟ يَعْبُدُونَ Nay; they used to worship
ٱلْجِنَّ the *jinn*.
أَكْثَرُهُم بِهِم Most of them were in them
مُّؤْمِنُونَ ﴿٤١﴾ believers."

فَٱلْيَوْمَ 42. So today,
لَا يَمْلِكُ there does not have power[10]

1. He replaces it in this world and gives reward for it in the hereafter. يخلف ***yukhlifu*** = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 30:6, p. 1291, n. 7).

2. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 33:19, p. 1342, n. 5.

3. رازقين ***râziqîn*** (m. pl. acc./gen. of *râziqûn*; s. *râziq*) = providers (act. participle from *razaqa* , to provide with the means of subsistence. See *razaqnâ* at 20:81, p. 995, n. 2).

4. i. e., on the Day of Judgement. نحشر ***nahshuru*** = we muster, gather, assemble, rally (v. i. pl. impfct. from *ḥashara* [*ḥashr*], to gather. See at 27:83, p. 1227, n. 1).

5. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 16:33, p. 838, n. 1.

6. i. e., they used to worship in lieu of Allah. يعبدون ***ya'budûna*** = they worship, serve (v. iii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 25:55, p. 1154, n. 12).

7. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaha* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 30:40, p. 1303, n. 6.

8. ولي ***walîy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 33:65, p. 1363, n. 11.

9. دون ***dûna*** = below, under, without, more than. من دون *min dûni* = without, with the exclusion of, instead of, besides.

10. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 20:89, p. 997, n. 12).

بَعْضُكُمْ لِبَعْضٍ one of you for the other
نَّفْعًا وَلَا ضَرًّا in doing benefit[1] or harm.[2]
وَنَقُولُ لِلَّذِينَ And We shall say to those
ظَلَمُوا ذُوقُوا who did wrong:[3] "Taste[4]
عَذَابَ النَّارِ the punishment of the fire
الَّتِي كُنتُم بِهَا in which you had been
تُكَذِّبُونَ ﴿٤٢﴾ disbelieving."[5]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ 43. And when recited are to
آيَاتُنَا بَيِّنَاتٍ them Our signs most clear[6]
قَالُوا مَا هَٰذَا they say: "This is naught
إِلَّا رَجُلٌ يُرِيدُ but a man intending[7]
أَن يَصُدَّكُمْ عَمَّا to prevent[8] you from what
كَانَ يَعْبُدُ there used to worship
آبَاؤُكُمْ your fathers."[9]
وَقَالُوا مَا هَٰذَا And they say: "This is naught
إِلَّا إِفْكٌ مُّفْتَرًى but a falshood[10] fabricated."[11]
وَقَالَ الَّذِينَ And there say those who
كَفَرُوا لِلْحَقِّ disbelieve about the truth
لَمَّا جَاءَهُمْ when it comes to them:
إِنْ هَٰذَا إِلَّا "This is naught but
سِحْرٌ مُّبِينٌ ﴿٤٣﴾ sorcery[12] most obvious."

1. نفع ***naf'*** = benefit, use, usefulness, profit. See at 25:3, p. 1138, n. 7.

2. ضر ***ḍarr*** = harm, damage, injury. See at 25:3, p. 1138, n. 6.

3. i. e., committed shirk. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 27:84, p. 1227, n. 9).

4. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 32:20, p. 1330, n. 5).

5. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 32:20, p. 1330, n. 6).

6. This *'âyah* speaks about the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 29:49, p. 1282, n. 11).

7. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 26:35, p. 1169, n. 1).

8. يصد ***yaṣudda*** (*u*) = he deters, hinders, bars, diverts, prevents (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. The last letter takes *fatḥah* because of the particle *'an* coming before the verb. See at 5:91, p. 375, n. 1).

9. The polytheists raised the slogan of defending their paternal religion in their opposition to the truth of Islam.

10. They also alleged that the Prophet, peace and blessings of Allah be on him, had fabricated the revelation. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 29:17, p. 1270, n. 8.

11. مفترى ***muftaran*** = fabricated, made up falsely (pass. participle from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See at 28:36, p. 1244, n. 14).

12. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 28:35, p. 1244, n. 13.

وَمَآ ءَاتَيْنَٰهُم 44. And We had not given
مِّن كُتُبٍ them any books
يَدْرُسُونَهَا they studied[1]
وَمَآ أَرْسَلْنَآ إِلَيْهِمْ nor had We sent[2] to them
قَبْلَكَ مِن نَّذِيرٍ ﴿٤٤﴾ before you any warner.[3]

وَكَذَّبَ 45. And there disbelievd[4]
ٱلَّذِينَ مِن قَبْلِهِمْ those that were before them;
وَمَا بَلَغُوا۟ and they have attained[5] not
مِعْشَارَ مَآ one-tenth[6] of what
ءَاتَيْنَٰهُمْ We had given them.[7]
فَكَذَّبُوا۟ Even then they disbelieved
رُسُلِى My Messengers.
فَكَيْفَ كَانَ So how was
نَكِيرِ ﴿٤٥﴾ My disapprobation?[8]

Section (*Rukû'*) 6

۞ قُلْ إِنَّمَآ أَعِظُكُم 46. Say: "I but advise[9] you
بِوَٰحِدَةٍ of one thing:
أَن تَقُومُوا۟ That you stand up
لِلَّهِ for Allah's sake
مَثْنَىٰ وَفُرَٰدَىٰ in twos[10] and singly[11]
ثُمَّ تَتَفَكَّرُوا۟ then reflect.[12]

1. يدرسون ***yadrusûna*** = they study, learn (v. iii. m. pl. impfct. from *darasa* [*dars*], to study. See *tadrusûna* at 3:79, p. 187, n. 3).

2. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 34:34, p. 1381, n. 1).

3. i. e., a Messenger warning against Allah's displeasure and retribution for the unbeliever and sinful. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:34, p. 1381, n. 3.

4. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 10:17, p. 642, n. 7).

5. i. e., the unbelieving Makkans have not attained. بلغوا ***balaghû*** = they attained, reached, arrived at (v. iii. m. pl. past from *balagaha* [*bulûgh*], to reach, to attain. See *balaghat* 33:10, p. 1338, n. 9).

6. معشار ***mi'shâr*** = one-tenth, tenth part.

7. i. e., their predecessors of the destroyed nations.

8. نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 22:44, p. 1061, n. 12.

9. أعظ ***'a'iẓu*** = I admonish, advise, exhort (v. i. s. impfct. from *w'aẓa* [*wa'ẓ*], to admonish, to preach. See at 11:46, p. 694, n. 5).

10. مثنى ***mathnâ*** = in twos, two by two.

11. This is what the Prophet, peace and blessings of Allah be on him, was asked to say to the unbelievers regarding their allegations. فرادى ***furâdâ*** = singly, one by one, separately. See at 6:94, p. 430, n. 3.

12. تتفكروا ***tatafakkarû*** = you all reflect, contemplate, think over, consider, meditate (v. ii. m. pl. imperative from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See *tatafakkarûna* at 6:50, p. 410, n. 10)..

مَا بِصَاحِبِكُم Your companion[1] has not in him
مِّن جِنَّةٍ any insanity.[2]
إِنْ هُوَ إِلَّا He is naught but
نَذِيرٌ لَّكُم a warner[3] unto you
بَيْنَ يَدَيْ عَذَابٍ in the face of[4] a punishment
شَدِيدٍ ﴿٤٦﴾ most severe.[5]

قُلْ مَا سَأَلْتُكُم 47. Say: "What I ask[6] you
مِّنْ أَجْرٍ of any remuneration[7]
فَهُوَ لَكُمْ that is for you.
إِنْ أَجْرِيَ My remuneration is not
إِلَّا عَلَى اللَّهِ but up to Allah.
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ And He is over everything
شَهِيدٌ ﴿٤٧﴾ All-Witnessing.[8]

قُلْ إِنَّ رَبِّي 48. Say: "Verily my Lord
يَقْذِفُ بِالْحَقِّ sends down[9] the truth –
عَلَّامُ the Supreme Knower[10]
الْغُيُوبِ ﴿٤٨﴾ of all the unseen.[11]

قُلْ جَاءَ الْحَقُّ 49. Say:"The truth has come;
وَمَا يُبْدِئُ الْبَاطِلُ and falsehood originates[12] not
وَمَا يُعِيدُ ﴿٤٩﴾ nor does it recreate."[13]

1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah*)= companion, comrade, friend. See at 18:37, p. 925, n. 1.

2. This is a reply to the allegation of the unbelievers. جنة ***jinnah***= insanity, madness, possession. See at 34:8, p. 1370, n. 4.

3. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:44, p. 1385, n. 3.

4. بين يدى ***bayna yaday*** = It is an idiom meaning "before or in front of, in the face of". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

5. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/ شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 27:33, p. 1211, n. 11).

6. سألت ***sa'altu*** = I asked, enquired, implored, abjured (v. i. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *sa'alta* at 31:25, p. 1319, n. 8).

7. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 33:35, p. 1350, n. 2).

8. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 33:55, p. 1360, n. 6).

9. يقذف ***yaqdhifu*** = he launchs, throws, flings, casts, hurls, tosses down, sends down (v. iii. m s. impfct. from *qadhafa* [*qadhf*], to throw, to cast. See *naqdhifu* at 21:18, p. 1016, n. 12).

10. علام ***'allâm*** = Supreme Knower, thoroughly knowing, completely familiar. See at 5:116, p. 388, n. 1.

11. غيوب ***ghuyûb*** (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 9:78, p. 611, n. 8.

12. يبدئ ***yubdi'u*** = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See at 29:19, p. 1271, n. 6).

13. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 30:27, p. 1298, n. 4).

قُلْ إِنْ ضَلَلْتُ 50. Say: "If I go astray,[1]
فَإِنَّمَآ أَضِلُّ then I but go astray
عَلَىٰ نَفْسِى against myself;
وَإِنِ ٱهْتَدَيْتُ but if I receive guidance[2]
فَبِمَا then it is because of what my
يُوحِىٓ إِلَىَّ رَبِّىٓ Lord communicates[3] to me.
إِنَّهُۥ سَمِيعٌ Verily He is All-Hearing,[4]
قَرِيبٌ ﴿٥٠﴾ Ever Near.[5]

وَلَوْ تَرَىٰٓ 51. If you were to see
إِذْ فَزِعُوا when they will be terrified,[6]
فَلَا فَوْتَ then there will be no escape;[7]
وَأُخِذُوا and they will be seized[8]
مِن مَّكَانٍ قَرِيبٍ from a place nearby.
﴿٥١﴾

وَقَالُوٓا 52. And they will say:
ءَامَنَّا بِهِۦ "We believe in it."
وَأَنَّىٰ لَهُمُ But how[9] could be for them
ٱلتَّنَاوُشُ the contact[10]
مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٢﴾ from a place far off?[11]

وَقَدْ كَفَرُوا 53.And they had dibelieved[12]
بِهِۦ مِن قَبْلُ in it before;[13]

1. i. e., go astray from the right path. ضللت *ḍalaltu* = I strayed, went astray, lost the way (v. i. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 6:56, p. 413, n. 5).
2. اهتديت ***ihtadaytu*** = I received guidance, was led on the right way (v. i. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See *ihtadâ* at 20:135, p. 1011, n. 10).
3. يوحي ***yûḥî*** = he prompts, communicates, inspires (v. iii. m. s. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. [Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 6:111, p. 438, n. 6).
4. سميع ***samî'*** = one who hears, All-Hearing, Intensely Listening (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 31:28, p. 1320, n. 13.
5. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 33:63, p. 1363, n. 6.
6. i. e., when face to face with the punishment on the Day of Judgement. فزعوا ***fazi'û*** = they were terrified/ scared/ alarmed/ panick-stricken/ afraid, took fright (v. iii. m. pl. past from *faz'*, to be scared. See *faza'* at 21:103, p. 1040, n. 12).
7. فوت ***fawt*** (s.; pl. *afwât*) = escape.
8. أخذوا ***'ukhidhû*** = they were taken, seized, got hold of (v. iii. m. pl. past passive from *'akhadha* [*'akhdh*], to take. See at 33:61, p. 1362, n. 11).
9. أنى ***'annâ*** = whence, wherefrom, how, when. See at 19:19, p. 955, n. 5).
10. i. e., the reception of faith, which is to take place in the worldly life, not in the hereafter. تناوش ***tanâwush*** = trying to reach one another, contact, reception, encounter, skirmish (verbal noun in form VI of *nâsha* [*nawsh*], to proceed, to move).
11. i. e., far off from the worldly life. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:8, p. 1370, n. 7).
12. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 34:31, p. 1379, n. 1).
13. i. e., in their worldly life.

وَيَقْذِفُونَ and they had been hurling[1]
بِٱلْغَيْبِ at the unseen[2]
مِن مَّكَانٍۭ بَعِيدٍ ﴿٥٣﴾ from a place far away.[3]

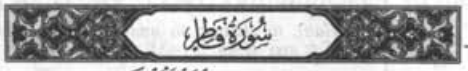
وَحِيلَ 54. And interposed[4] will be
بَيْنَهُمْ between them
وَبَيْنَ مَا يَشْتَهُونَ and what they covet,[5]
كَمَا فُعِلَ as was done
بِأَشْيَاعِهِم with their sects[6]
مِن قَبْلُ ۚ before.
إِنَّهُمْ كَانُوا۟ Verily they had been
فِى شَكٍّ in a doubt[7]
مُّرِيبٍ ﴿٥٤﴾ causing suspicion.[8]

1. i. e., hurling disbelief and doubts. يقذفون ***yaqdhifûna*** = they hurl, launch, throw, fling, cast, toss down, send down (v. iii. m pl. impfct. from *qadhafa* [*qadhf*], to throw, to cast. See *yaqdhifu* at 34:48, p. 1386, n. 9).
2. i. e., Resurrection, Judgement and life in the hereafter.
3. i. e., being in the worldly life.
4. i. e. they will be barred from believing and being forgiven and admitted into *jannah*. حيل ***ḥîla*** = he or it was interposed, intervened, made inaccessible, barred, obstructed, prevented (v. iii. m. s. past passive from *ḥâla* [*ḥawl/ ḥayl/ ḥaylûlah*], to change, to interpose. See *ḥâla* at 11:43, p. 693, n. 5).
5. i. e., belief and *jannah*. يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 16:57, p. 845, n. 9).
6. i. e., their likes in doubts and disbelief. ***'ashyâ'*** (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See *shîah* at 19:69, p. 968, n. 12.
7. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 27:66, p. 1223, n. 2.
8. This expression is used to emphasize the fact and intensity of their doubt. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 14:9, p. 789, n. 8).

35. *SÛRAT FÂṬIR* (The Originator)

Makkan: 45 *'âyahs*

This is also a Makkan *sûarh* which, like the other Makkan *sûrahs*, deals with monotheism, *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection and Judgement. It opens with emphasizing that all the praise is for Allah Who is the Originator (*Fâṭir*) and Creator of the universe and all beings, animate and inanimate. It is also He Who sustains and manages all the creation and provides for every being. There is no partner of Him in the creation and its sustenance, maintenance and management. All the praise and all the worship and devoltion is due to Him Alone. The *sûrah* is named after this attribute of Allah which is mentioned in its first *'âyah*.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلْحَمْدُ لِلَّهِ	1. All the praise is for Allah,
فَاطِرِ ٱلسَّمَٰوَٰتِ	the Originator[1] of the heavens
وَٱلْأَرْضِ	and the earth,
جَاعِلِ ٱلْمَلَٰٓئِكَةِ	Who appoints[2] the angels
رُسُلًا	as messengers,[3]
أُو۟لِىٓ أَجْنِحَةٍ	possessing wings,[4]
مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ	two, three and four.
يَزِيدُ فِى ٱلْخَلْقِ	He adds[5] in the creation[6]
مَا يَشَآءُ ۚ	whatever He will.
إِنَّ ٱللَّهَ عَلَىٰ	Verily Allah is over
كُلِّ شَىْءٍ قَدِيرٌ ﴿١﴾	everything Omnipotent.[7]
مَّا يَفْتَحِ ٱللَّهُ	2. Whatever Allah unfolds[8]
لِلنَّاسِ مِن رَّحْمَةٍ	for man of mercy
فَلَا مُمْسِكَ لَهَا ۖ	there is none to withhold[9] it;

1. i. e., He created out of nothing. فاطر ***Fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create) See at 14:10, p. 790, n. 1.

2. جاعل ***jâ'il*** = one who puts, sets, makes, appoints (active participle from *ja'ala* [*ja'l*], to make, to put. See at 3:55, p. 177, n. 7).

3. i. e., to convey His *wahy* to the Prophets and Messengers raised from among men. رسل ***rusul*** (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates . See at 12:50, p. 740, n. 9.

4. أجنحة ***'ajniḥah*** (pl.; *janâḥ*) = wings, sides, flanks. See *janâḥ* at 28:32, p. 1243. n. 10.

5. يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 19:76, p. 970, n. 14).

6. خلق ***khalq*** = creation, origination, making; also creatures, shape, constitution. See at 27:64, p. 1222, n. 5.

7. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 30:50, p. 1307, n. 5.

8. يفتح ***yaftaḥ(u)*** = he opens, unfolds, decides, discloses, grants victory (v. iii. m. s. impfct. from *fataḥa* [*fatḥ*], to open, to decide. The final letter is vowelless because the verb is in a conditional clause preceded by *mâ*. See *fataḥnâ* at 23:77, p. 1094, n. 3).

9. ممسك ***mumsik*** = one who holds, withholds, grasps, retains (act. participle from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *'amsik* at 33:37, p. 1350, n. 12).

وَمَا يُمْسِكْ and whatever He withholds[1]
فَلَا مُرْسِلَ لَهُۥ there is none to release[2] it
مِنۢ بَعْدِهِۦ after Him.
وَهُوَ ٱلْعَزِيزُ And He is the All-Mighty,[3]
ٱلْحَكِيمُ ﴿٢﴾ the All-Wise.[4]

يَٰٓأَيُّهَا ٱلنَّاسُ 3. O mankind,
ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ remember[5] Allah's grace
عَلَيْكُمْ ۚ on you.
هَلْ مِنْ خَٰلِقٍ Is there any Creator
غَيْرُ ٱللَّهِ other than Allah
يَرْزُقُكُم مِّنَ giving you provision[6] from
ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ the heaven and the earth?[7]
لَآ إِلَٰهَ إِلَّا هُوَ ۖ No deity is there except He.
فَأَنَّىٰ تُؤْفَكُونَ Then how[8] are you deluded?[9]
﴿٣﴾

وَإِن يُكَذِّبُوكَ 4. And if they disbelieve[10] you,
فَقَدْ كُذِّبَتْ then disbelieved indeed were
رُسُلٌ مِّن قَبْلِكَ ۚ Messengers before you;
وَإِلَى ٱللَّهِ and to Allah
تُرْجَعُ ٱلْأُمُورُ ﴿٤﴾ shall be returned[11] all affairs.

يَٰٓأَيُّهَا ٱلنَّاسُ 5. O mankind,

1. يمسك ***yumsik(u)*** = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. The final letter is vowelless because the verb is in a conditional clause preceded by *mâ* See *yumsiku* at 22:65, p. 1068, n. 10).

2. مرسل ***mursil*** (s.; pl. *mursilûn*) = one who sends out, despatches, releases (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursilîn* at 28:45, p. 1248, n. 1).

3. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 34:27, p. 1378, n. 3.

4. i. e., All-Wise in His creation, acts and decrees. حكيم *ḥakîm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 34:27, p. 1378, n. 4).

5. اذكروا ***udhkurû*** = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 33:9, p. 1338, n. 1).

6. يرزق ***yarzuqu*** = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See at 29:60, p. 1286, n. 11).

7. i. e., by sending rains from the sky and making plants, fruits and corns to grow out of the earth.

8. أنى ***'annâ*** = whence, wherefrom, how, when. See at 34:52, p. 1387, n. 9).

9. i. e., from the right course into worshipping others than Allah. تؤفكون ***tu'fakûna*** = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/ 'ufûk*], to lie, to deceive. See at 10:34, p. 650, n. 5).

10. يكذبوا ***yukadhdhibû***(*na*) = they cry lies to, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 22:42, p. 1061, n. 6).

11. ترجع ***turja'u*** = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 22:76, p. 1073, n. 3).

إِنَّ وَعْدَ ٱللَّهِ حَقٌّ verily Allah's promise[1] is true.

فَلَا تَغُرَّنَّكُمُ So let there not deceive[2] you

ٱلْحَيَوٰةُ ٱلدُّنْيَا the worldly life

وَلَا يَغُرَّنَّكُم nor let there deceive you

بِٱللَّهِ about Allah

ٱلْغَرُورُ ﴿٥﴾ the arch-deceiver.[3]

إِنَّ ٱلشَّيْطَٰنَ 6. Indeed Satan is

لَكُمْ عَدُوٌّ for you an enemy;[4]

فَٱتَّخِذُوهُ عَدُوًّا so take[5] him as an enemy.

إِنَّمَا يَدْعُوا۟ حِزْبَهُۥ He but invites[6] his band[7]

لِيَكُونُوا۟ that they may become

مِنْ أَصْحَٰبِ of the inmates[8] of

ٱلسَّعِيرِ ﴿٦﴾ the blazing fire.[9]

ٱلَّذِينَ كَفَرُوا۟ 7. Those who disbelieve[10]

لَهُمْ they shall have

عَذَابٌ شَدِيدٌ a punishment very severe.[11]

وَٱلَّذِينَ ءَامَنُوا۟ And those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[12]

لَهُم مَّغْفِرَةٌ they shall have forgiveness[13]

وَأَجْرٌ كَبِيرٌ ﴿٧﴾ and a reward[14] very great.[15]

1. i. e., about Resurrection, judgement, reward and punishment. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 34:29, p. 1378, n. 8.

2. لا تغرن ***lâ taghurranna*** = let she or it not deceive, she or it should not deceive, beguile, delude (v. iii. f. s. emphatic imperative{ prohibition} from *gharra* [*ghurûr*], to deceive. See at 31:33, p. 1333, n. 5).

3. i. e. Satan. غرور ***gharûr*** = one or that which deceives, deceptive, arch-deceiver (act. partciple in the intensive scale of *fa'ûl* from *gharra*. See n. 2 above. See also at 31:33, p. 1323, n. 6).

4. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 28:15, p. 1236, n. 4.

5. اتخذوا ***ittakhidhû*** = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:116, p. 388, n. 4).

6. يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 31:21, p. 1318, n. 6).

7. حزب ***ḥizb*** (s.; pl. أحزاب *'aḥzâb*) = party, partisans, band, group, sect. See at 30:32, p. 1300, n. 7.

8. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 29:15, p. 1270, n. 1).

9. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 34:12, p. 1372, n. 4.

10. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 34:53, p. 1387, n. 12).

11. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/ حداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 34:46, p. 1386, n. 5).

12. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 34:4, p. 1368, n. 9.

13. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 34:4, p. 1368, n. 10.

14. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 34:47, p. 1384, n. 7).

15. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 31:30, p. 1321, n.10.

Section (*Rukû'*) 2

أَفَمَن 8. Is the one

زُيِّنَ لَهُۥ to whom is embellished[1]

سُوٓءُ عَمَلِهِۦ the evil[2] of his deed

فَرَءَاهُ حَسَنًا so he sees it good?

فَإِنَّ ٱللَّهَ But verily Allah

يُضِلُّ مَن يَشَآءُ lets go astray[3] whom He will

وَيَهْدِى مَن يَشَآءُ and guides whom He will.

فَلَا تَذْهَبْ نَفْسُكَ So let not yourself be ruined [4]

عَلَيْهِمْ حَسَرَٰتٍ over them in grief.[5]

إِنَّ ٱللَّهَ عَلِيمٌۢ Verily Allah is All-Knowing

بِمَا يَصْنَعُونَ ﴿٨﴾ of what they do.[6]

وَٱللَّهُ ٱلَّذِىٓ 9. And Allah is He Who

أَرْسَلَ ٱلرِّيَٰحَ sends[7] the winds[8]

فَتُثِيرُ سَحَابًا so they stir[9] the clouds

فَسُقْنَٰهُ then We drive[10] it

إِلَىٰ بَلَدٍ مَّيِّتٍ to a dead land[11]

فَأَحْيَيْنَا بِهِ and give life[12] therewith

ٱلْأَرْضَ بَعْدَ مَوْتِهَا to the land after its death.

كَذَٰلِكَ Suschwise will be

ٱلنُّشُورُ ﴿٩﴾ the Resurrection.[13]

1. زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 13:33, p. 779, n. 3).

2. The reply to the interrogative is kept silent. سوء ***sû'*** (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misery, misfortune, bad deed. See at 16:27, p. 835, n. 10).

3. i. e, because of his unbelief . يضل ***yuḍillu*** = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 22:4, 1045, n. 8).

4. لا تذهب ***lâ tadhhab*** = let her not go, she must not go (v. iii. f. s. imperative {prohibition} from *dhahaba* [*dhahâb*]/*madh-hab*], to go. *dhahabat nafsuhu* is an idiom meaning : he is ruined. See *yudhhiba* at 33:33, p. 1348, n. 5).

5. i. e., for their not believing and coming to the right path. حسرات ***ḥasarât*** (sing. *ḥasrah*) = lamentations, regrets, grief, distress.

6. يصنعون ***yaṣna'ûna*** = they do, make, perform (v. iii. m. pl. impfct. from *ṣana'a* [*ṣan'/ ṣun'/ ṣanî'*], to do, to make. See at 24:30, p. 1116, n. 7).

7. أرسل ***'arsala*** = he sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 25:48, p. 1152, n. 9).

8. رياح *riyâḥ* (pl.; s. ريح *rîḥ*) = winds. See at 30:48, p. 1306, n. 5.

9. تثير ***tuthîru*** = it or she agitates, stirs, strirs up, upturns , tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See at 30:48, p. 1306, n. 6).

10. سقنا ***suqnâ*** = we drove, urged on, piloted, carried along (v. i. pl. past from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 7:57, p. 488, n. 7).

11. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place, land. See at 2:126, p. 60, n. 2.

12. أحيينا ***'aḥyaynâ*** = we brought to life, gave life (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 6:122, p. 442, n. 9).

13. نشور ***nushûr*** = resurrection, coming to life again, restoration to life. See at 25:47, p. 1152, n. 8.

مَن كَانَ يُرِيدُ	10. Whoever is wont to desire[1]
ٱلْعِزَّةَ	power and prestige,[2]
فَلِلَّهِ	then to Allah belongs power
ٱلْعِزَّةُ جَمِيعًا	and prestige altogether.[3]
إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ	To Him goes up[4] the good
ٱلطَّيِّبُ وَٱلْعَمَلُ	word,[5] and the good deed
ٱلصَّٰلِحُ يَرْفَعُهُۥ	raises[6] it.
وَٱلَّذِينَ يَمْكُرُونَ	And those who plot[7]
ٱلسَّيِّـَٔاتِ لَهُمْ	the evil deeds[8] they will have
عَذَابٌ شَدِيدٌ	a punishment very severe;
وَمَكْرُ أُو۟لَٰٓئِكَ	and the plotting of those,
هُوَ يَبُورُ ﴿١٠﴾	that will perish.[9]
وَٱللَّهُ خَلَقَكُم	11. And Allah created you
مِّن تُرَابٍ	of dust[10]
ثُمَّ مِن نُّطْفَةٍ	then from a drop;[11]
ثُمَّ جَعَلَكُمْ أَزْوَٰجًا	then He made you pairs.[12]
وَمَا تَحْمِلُ	And there carries[13] not
مِنْ أُنثَىٰ	any female
وَلَا تَضَعُ	nor does she give birth to[14]
إِلَّا بِعِلْمِهِۦ	except with His knowledge;
وَمَا يُعَمَّرُ	nor is life prolonged[15]
مِن مُّعَمَّرٍ	of an aged one,[16]

1. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 33:33, p. 1348, n. 4).
2. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame. See at 10:65, p. 660, n. 12.
3. So ***'izzah*** should be sought from Allah.
4. يصعد ***yaṣ'adu*** = he ascends, climbs, goes up (v. iii. m. s. impfct. from *ṣa'ida* [*ṣu'ûd*], to rise, to go up. See *tuṣ'idûna* at 3:154, p. 214, p. n. 7).
5. i. e., the words of belief and praise for Allah.
6. i. e., good words are accepted by Allah when backed by good deeds. يرفع ***yarfa'u*** = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift. See at 2:127, p. 60, n. 9).
7. يمكرون ***yamkurûna*** = they plot, conspire (v. iii. m. pl. impfct. from *makara* [*makr*], to deceive, to delude. See at 27:70, p. 1224, n. 2).
8. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 29:4, p. 1266, n. 6.
9. يبور ***yabûru*** = he or it perishes, remains fallow (v. iii. m. s. impfct. from *bâra* [*bawr/bawâr*]. See *bawâr* at 14:28, p. 797, n. 13.
10. i. e., the firs man, 'Âdam, peace be on him. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 30:20, p. 1295, n. 11.
11. i. e., of the parents. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 23:13, p. 1077, n. 9.
12. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 33:6, p. 1336, n. 9.
13. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 29:60, p. 1286, n. 10).
14. تضع ***taḍa'u*** = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See *yaḍa'û* at 7:157, p. 525, n. 10).
15. يعمر ***yu'ammaru*** = he is given to live, given a long life (v. iii. m. s. impfct. passive from *'ammara* , form II of *'amara* [*'umr/'amr*], to live long, to flourish, to become inhabited. See *yu'ammara* at 2:96, p. 45, n.11).
16. معمر ***mu'ammar*** = aged one (passive participle from *'ammara*. See n. 15 above).

وَلَا يُنقَصُ	nor is a reduction made[1]
مِنْ عُمُرِهِۦٓ	of his age
إِلَّا فِى كِتَٰبٍ	but it is in a book.[2]
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ	Verily this is on Allah's part
يَسِيرٌ ﴿١١﴾	quite easy.
وَمَا يَسْتَوِى	12. Nor do there equalize[3]
ٱلْبَحْرَانِ	the two seas[4] —
هَٰذَا عَذْبٌ فُرَاتٌ	this is pleasant,[5] very sweet,[6]
سَآئِغٌ شَرَابُهُۥ	delicious[7] to drink;
وَهَٰذَا مِلْحٌ أُجَاجٌ	and that is salt, very bitter.[8]
وَمِن كُلٍّ تَأْكُلُونَ	Yet from each you eat
لَحْمًا طَرِيًّا	flesh succulent and fresh,[9]
وَتَسْتَخْرِجُونَ حِلْيَةً	and bring out[10] ornament[11]
تَلْبَسُونَهَا	you wear.
وَتَرَى ٱلْفُلْكَ	And you see the ships[12]
فِيهِ مَوَاخِرَ	traversing[13] therein
لِتَبْتَغُوا	that you may seek[14]
مِن فَضْلِهِۦ	of His grace
وَلَعَلَّكُمْ	and that you may
تَشْكُرُونَ ﴿١٢﴾	express gratitude.
يُولِجُ ٱلَّيْلَ	13. He makes the night eneter[15]

1. ينقص ***yunqaṣu*** = he or it is reduced, lessened, diminished, decreased (v. iii. m. s. impfct. passive from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *nanquṣu* at 121:44, p. 1024, n. 11).
2. i. e., recorded in *al-Lawh al-Mahfûẓ*.
3. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 16:76, p. 852, n. 4).
4. Such as the two seas near Bahrayn; also the rivers meeting the seas. See 25:53, p. 1154.
5. عذب ***'adhb*** (s.; p; *'idhâb*) = sweet, pleasant. See at 25:53, p. 1154, n. 2
6. فرات ***furât*** = tasty, sweet. See at 25:53, p. 1154, n. 3.
7. سائغ ***sâ'igh*** = delicious, tasty, pleasant to drink, easy to swallow (act. participle from *sâgha* [*sawgh/masâgh*], to be easy to swallow. See at 16:66, p. 848, n. 4.
8. أجاج ***'ujâj*** = bitter, salty water. See at 25:53, p. 1154, n. 5.
9. طري ***ṭarîy*** = fresh, tender, succulent. See at 16:14, p. 831, n. 7.
10. تستخرجون ***tastakhrijûna*** = you (all) extract, bring out, remove, derive (v. ii. m. pl. impfct. from *istakhraja*, form X of *kharaja* [*khurûj*], to go out. See at *tastakhrijû* 16:14, p. 831, n. 6).
11. Such as pearls and corals. حلية ***hilyah*** (s.; pl. *hilan*) = ornament, decoration, embellishment. See *hulîy* at 7:148, p. 520, n. 6.
12. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 31:31, p. 1321, n. 11.
13. مواخر ***mawâkhir*** (f. pl.; s. *mâkhirah*) = those that traverse, move, plow, (active participle from *makhara* [*makhr/mukhûr*], to move, to shear. See at 16:14, p. 831, n. 11).
14. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped for a hidden *'an* in *li* coming before the verb; See at 30:46, p. 1305, n 10).
15. يولج ***yûliju*** = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate. See at 31:29, p. 1321, n. 1).

فِي ٱلنَّهَارِ	into the day
وَيُولِجُ ٱلنَّهَارَ	and makes the day enter
فِي ٱلَّيْلِ	into the night;
وَسَخَّرَ	and He has reduced to order[1]
ٱلشَّمْسَ وَٱلْقَمَرَ	the sun and the moon,
كُلٌّ يَجْرِي	each running[2]
لِأَجَلٍ مُّسَمًّى	for a term[3] specified.[4]
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ	Such is Allah, your Lord;
لَهُ ٱلْمُلْكُ	His is the dominion.[5]
وَٱلَّذِينَ تَدْعُونَ	And those whom you invoke[6]
مِن دُونِهِۦ	instead Him
مَا يَمْلِكُونَ	do not have power over[7]
مِن قِطْمِيرٍ ﴿١٣﴾	even a date pit membrane.[8]
إِن تَدْعُوهُمْ	14. If you call them
لَا يَسْمَعُوا۟ دُعَآءَكُمْ	they hear[9] not your call,
وَلَوْ سَمِعُوا۟	and even if they did hear
مَا ٱسْتَجَابُوا۟ لَكُمْ	they would not respond[10] to you;
وَيَوْمَ ٱلْقِيَٰمَةِ	and on the Day of Resurrection
يَكْفُرُونَ	they will disclaim
بِشِرْكِكُمْ	your setting of partners.
وَلَا يُنَبِّئُكَ	And none does inform[11] you
مِثْلُ خَبِيرٍ ﴿١٤﴾	like the One All-Aware.[12]

1. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 31:29, p. 1321, n.2).
2. يجرى ***yajrî*** = he runs, flows, streams, proceeds (v. iii. m. s. impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 31:29, p. 1321, n. 3).
3. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date, deadline. See at 31:29, p. 1321, n. 4.
4. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 31:29, p. 1321, n. 5).
5. i. e., His is the sovereignty and absolute possession and authority over everything. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 24:42, p. 1124, n.1.
6. i. e., of imaginary deities.
6. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 26:72, p. 1175, n. 10).
7. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 34:22, p. 1376, n. 3).
8. i. e., powerless. ***qitmîr*** = date pit membrane.
9. يسمعوا ***yasma'û(na)*** they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause preceded by *'in*. See at 7:198, p. 542, n. 7).
10. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See at 13:18. p. 722, n. 3).
11. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 34:7, p. 1369, n. 12).
12. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 33:2, p. 1335, n. 1.

Section (*Rukû'*) 3

۞ يَٰٓأَيُّهَا ٱلنَّاسُ	15. O mankind,
أَنتُمُ ٱلْفُقَرَآءُ	you are the poor[1]
إِلَى ٱللَّهِ ۖ وَٱللَّهُ	unto Allah; and Allah is
هُوَ ٱلْغَنِىُّ	the One Above Want,[2]
ٱلْحَمِيدُ ﴿١٥﴾	the All-Praiseworthy.[3]
إِن يَشَأْ	16. If He will,
يُذْهِبْكُمْ	He may remove[4] you
وَيَأْتِ بِخَلْقٍ جَدِيدٍ	and bring a new[5] creation.
﴿١٦﴾	
وَمَا ذَٰلِكَ	17. And that is not
عَلَى ٱللَّهِ	on Allah's part
بِعَزِيزٍ ﴿١٧﴾	any the hard.[6]
وَلَا تَزِرُ	18. And there will carry[7] not
وَازِرَةٌ	any bearer[8]
وِزْرَ أُخْرَىٰ ۚ	the load[9] of another;
وَإِن تَدْعُ	and if there calls
مُثْقَلَةٌ	the one heavily burdened[10]
إِلَىٰ حِمْلِهَا	to his load,[11]
لَا يُحْمَلْ	carried[12] will not be
مِنْهُ شَىْءٌ	from him anything,

1. i. e., everyone is in need of Allah's grace and help. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See at 9:59, p. 602, n. 7.

2. Allah is not in need of anything, not even the praise and worship of His creatures. It is only in their interest that they should be grateful and prayerful to Him. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 31:27, p. 1320, n. 2.

3. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 34:6, p. 1369, n. 10.

4. يذهب ***yudh-hib(u)*** = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. The last letter is vowelless for the verb is conclusion of a conditional clause preceded by *'in*. See at 14:19, p. 793, n. 12.

5. جديد ***jadîd*** (s.; pl. *judud/judad*) = new, novel.

6. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:2, p. 1390, n. 3.

7. The *'âyah* stresses that everyone will be individually responsible for one's deeds and none will come to one's help on the Day of Judgement. See also 17:15, p. 877. تزر ***taziru*** = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 17:15, p. 877, n. 8).

8. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See at 17:15, p. 877, n. 9.

9. i. e., the load of sins. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.

10. مثقلة ***muthqalah*** (f.; m. *muthqal*) = one heavily burdened/laden (pass. participle from *'athqala* {to burden} form IV of *thaqula* (*thiql/thaqâlah*), to be heavy. See *thaqulat* at 23:102, p. 1100, n. 1).

11. i. e., to take some of his load of sin. حمل ***ḥiml*** (s.; pl. *'aḥmâl*) = load, burden, cargo. See at 20:100, p. 1001, n. 6.

12. يحمل ***yuḥmalu*** = he or it is carried/borne (v. iii. m. s. impfct. passive from *ḥamala* [*ḥaml*], to carry. See *yaḥmilu* at 20:111, p. 1003, n. 11).

وَلَوْ كَانَ ذَا قُرْبَىٰ	even if he is a near relation.[1]
إِنَّمَا تُنذِرُ	You can but warn[2] those
ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم	who fear[3] their Lord
بِٱلْغَيْبِ	in the unseen
وَأَقَامُوا۟ ٱلصَّلَوٰةَ	and duly perform[4] the prayer.
وَمَن تَزَكَّىٰ	And whoever gets purified[5]
فَإِنَّمَا يَتَزَكَّىٰ	he but gets purified
لِنَفْسِهِۦ	for himself;
وَإِلَى ٱللَّهِ	and to Allah
ٱلْمَصِيرُ ﴿١٨﴾	is the destination.[6]
وَمَا يَسْتَوِى	19.And there equalize[7] not the
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾	blind[8] and the seeing one;[9]
وَلَا ٱلظُّلُمَٰتُ	20. Nor darkness[10]
وَلَا ٱلنُّورُ ﴿٢٠﴾	and the light;
وَلَا ٱلظِّلُّ	21. Nor the shade[11]
وَلَا ٱلْحَرُورُ ﴿٢١﴾	and the sun-heat.[12]
وَمَا يَسْتَوِى	22. Nor do equalize
ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ	the living and the dead.
إِنَّ ٱللَّهَ يُسْمِعُ	Verily Allah makes hear[13]

1. ذا قربى ***dhâ qurbâ*** = near relations, those close by. See *dhâ al-qurbâ* at 30:38, p. 1302, n. 5.

2. تنذر ***tundhiru*** = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. See *tundhira* at 32:3, p. 1324, n. 5).

3. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:39, p. 1352, n. 6).

4. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqâma*, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at 22:41, p. 1060, n. 11).

5. i. e., of *shirk* and sins by believing and acting according to the Qur'ân and *sunnah*. تزكى ***tazakkâ*** = he purifies himself, gets purified (v. iii. m. s. past in form V of *zakâ* [*zakâ'*], to grow, be pure, just. See at 20:76, p. 993, n. 10).

6. So you shall then be called to account and requited accordingly. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 31:14, p. 1315, n. 9).

7. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 35:12, p. 1394, n. 3).

8. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 24:61, p. 1132, n. 9.

9. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 33: 9, p. 1338, n. 5.

10. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 33:43, p. 1353, n. 7.

11. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulâl/'aẓlâl*)= shade, shadow, shelter. See at 28:24, p.1239, n. 12.

12. حرور ***ḥarûr*** (s.; pl. *ḥarâ'ir*) = sun-heat, hot wind.

13. يسمع ***yusmi'u*** = he makes (someone) listen/ hear/ pay attention (v. iii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *tusmi'u* at 30:52, p. 1307, n. 9).

مَن يَشَآءُ whomsoever He will;
وَمَآ أَنتَ بِمُسْمِعٍ and you cannot make hear[1]
مَّن فِي ٱلْقُبُورِ ﴿٢٢﴾ those that are in the graves.[2]

إِنْ أَنتَ 23. You are naught
إِلَّا نَذِيرٌ ﴿٢٣﴾ but a warner.[3]

إِنَّآ أَرْسَلْنَٰكَ 24. Verily We have sent you[4]
بِٱلْحَقِّ in truth
بَشِيرًا as a giver of good tidings[5]
وَنَذِيرًا and as a warner;
وَإِن مِّنْ أُمَّةٍ and no people[6] are there
إِلَّا خَلَا فِيهَا but has passed away[7] in them
نَذِيرٌ ﴿٢٤﴾ a warner.

وَإِن يُكَذِّبُوكَ 25.And if they disbelieve[8] you,
فَقَدْ كَذَّبَ then indeed there disbelieved
ٱلَّذِينَ مِن قَبْلِهِمْ those before them.
جَآءَتْهُمْ There came to them
رُسُلُهُم their Messengers
بِٱلْبَيِّنَٰتِ with clear proofs[9]
وَبِٱلزُّبُرِ and with the scriptures[10]
وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ and the book giving light.[11]
﴿٢٥﴾

1. مسمع ***musmi'*** = one who makes (someone) hear (act. participle from *'asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See *yusmi'u* at n. 13 on the previous page).

2. i. e., just as you cannot make hear those who are dead and in the graves, so you cannot make hear those whose hearts are dead because of unbelief and persistent sinning. قبور ***qubûr*** (pl.; s. *qabr*) = graves, tombs.

3. i. e., against Allah's displeasure and punishment for the wrong-doers. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 34:46, p. 1386, n. 3.

4. i. e., made you a Messenger. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 34:44, p. 1385, n. 2).

5. i. e., of Allah's pleasure and rewards for the righteous. بشير ***bashir*** (pl. *busharâ'*) = conveyer of glad tidings, giver of good news. See at 34:28, p. 1378, n. 6.

6. أمة ***'ummah*** (pl. امم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 28:75, p. 1258, n. 9.

7. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 13:30, p. 776, n. 10).

8. يكذبوا ***yukadhdhibû***(*na*) = they cry lies to, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 35:4, p. 1390, n. 10).

9. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 34:43, p. 1384, n. 6).

10. زبر ***zubur*** (pl.; s. زبور *zabûr*) = scriptures. See at 26:44, p. 842, n. 2.

11. منير ***munîr*** = he or that which gives light, enlightening, of enlightenment, radiant, illuminating, brilliant, shining (active participle from *'anâra*, form IV of *nâra* [*nûr*], to give light. See at 33:46, p. 1354, n. 6).

ثُمَّ أَخَذْتُ 26. Then I seized[1]
ٱلَّذِينَ كَفَرُوا۟ those who disbelieved.
فَكَيْفَ كَانَ So how was
نَكِيرِ ﴿٢٦﴾ My disapprobation?[2]

Section (*Rukû'*) 4

أَلَمْ تَرَ أَنَّ ٱللَّهَ 27. Do you not see that Allah
أَنزَلَ مِنَ ٱلسَّمَآءِ sends down[3] from the sky
مَآءً water[4]
فَأَخْرَجْنَا بِهِۦ and We produce[5] therewith
ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا fruits[6] diverse[7] in colours?[8]
وَمِنَ ٱلْجِبَالِ And among the mountains[9]
جُدَدٌۢ بِيضٌ وَحُمْرٌ are streaks[10] white[11] and red,[12]
مُّخْتَلِفٌ أَلْوَٰنُهَا different in their hues,
وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ and intensely[13] black.[14]

وَمِنَ ٱلنَّاسِ 28. And of men
وَٱلدَّوَآبِّ and beasts[15]
وَٱلْأَنْعَٰمِ مُخْتَلِفٌ and cattle are diverse
أَلْوَٰنُهُۥ كَذَٰلِكَ in colours likewise.
إِنَّمَا يَخْشَى ٱللَّهَ There but fear[16] Allah
مِنْ عِبَادِهِ of His servants
ٱلْعُلَمَٰٓؤُا۟ the learned ones.[17]

1. i. e., punished. أخذت ***'akhadhtu*** = I took, seized (v. i. s. past from *'akhadha* [*'akhdh*], to take. See *'akhadhat* at 13:32, p. 778, n. 8).

2. نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 34:45, p. 1385, n. 8.

3. أنزل ***'anzala*** = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 22:63, p. 1068, n. 1).

4. i. e., rains and snow.

5. أخرجنا ***'akhrajnâ*** = we produced, brought out, ousted, expelled (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 27:82, p. 1226, n. 11).

6. ثمرات ***thamarât*** (pl.; sing. *thamarah*) = fruits, yields, results, benefits, crops. See at 28:56, p. 1252, n. 8).

7. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 16:69, p. 849, n. 2).

8. ألوان ***'alwân*** (pl.; s. *lawn*) = colours, hue, complexion, shades. See at 30:22, p. 1296, n. 10.

9. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 34:10, p. 1371, n. 2.

10. جدد ***judad*** (pl.; s. *juddah*) = river banks, streaks, ways.

11. بيض ***bîḍ*** (pl.; s. *'abyaḍ*) = white.

12. حمر ***ḥumr*** (pl.; s. *'aḥmar*) = red.

13. غرابيب ***gharâbîb*** (pl.; s. *gharbîb*) = intensely black.

14. سود ***sûd*** (pl.; s. *'aswad*) = black.

15. دواب ***dawwâb*** (pl.; s. دابة *dâbbah*) = beasts, animals, creatures, crawling creatures. See at 22:18, p. 1051, n. 8..16.

16. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 20:3, p. 976, n. 5).

17. Because they understand and reflect on Allah's creation and His favours and graces on His creatures. علماء ***'ulmâ'*** (pl.; s. *'âlim/'alîm*) = knowledgeable, learned, erudite, informed. See *'alîm* at 34,=:26, p. 1377, n. 12.

إِنَّ ٱللَّهَ عَزِيزٌ Verily Allah is All-Mighty,[1]
غَفُورٌ ﴿٢٨﴾ Most Forgiving.

إِنَّ ٱلَّذِينَ يَتْلُونَ 29. Verily those who recite[2]
كِتَٰبَ ٱللَّهِ Allah's Book
وَأَقَامُوا۟ ٱلصَّلَوٰةَ and duly perform[3] the prayer
وَأَنفَقُوا۟ مِمَّا and spend[4] out of what
رَزَقْنَٰهُمْ We provide[5] for them
سِرًّا وَعَلَانِيَةً secretly[6] and openly,[7]
يَرْجُونَ تِجَٰرَةً they hope[8] for a trade
لَّن تَبُورَ ﴿٢٩﴾ that will never perish.[9]

لِيُوَفِّيَهُمْ 30. That He may give them
أُجُورَهُمْ in full[10] their rewards
وَيَزِيدَهُم and give them more
مِّن فَضْلِهِۦٓ out of His grace.
إِنَّهُۥ غَفُورٌ Verily He is Most Forgiving,
شَكُورٌ ﴿٣٠﴾ Most Appreciative.[11]

وَٱلَّذِىٓ 31. And what We have
أَوْحَيْنَآ إِلَيْكَ communicated[12] to you
مِنَ ٱلْكِتَٰبِ of the Book
هُوَ ٱلْحَقُّ is the truth,

1. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:17, p. 1396, n. 6.

2. يتلون ***yatlûna*** = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 3:113, p. 200, n. 9).

3. أقاموا ***'aqâmû*** = they performed, straightened, made rise, set up (v. iii. m. pl. past from *'aqâma*, form IV of *qâma* [قومة *qawmah*/قيام *qiyâm*] to get up, stand up. See at 35:18, p. 1397, n. 4).

4. i. e., in paying *zakâh* and in charity. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 25:67, p. 1158, n. 4).

5. رزقنا ***rajaqnâ*** = we provided, bestowed, gave (v. i. pl. past from *razaqa* [*rizq*], to provide with the means of subsistence. See at 30:28, p. 1298, n.12.

6. سرا ***sirran*** = secretly, privately, confidentially, covertly. See at 16:75, p. 851, n. 9.

7. علانية ***'alâniyatan*** = openly, overtly, publicly, patently See at 14:31, p. 798, n. 12.

8. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. (also f.) pl. impfct. from *rajâ* [*rajâ'*/*rajâh*/*marjâh*], to hope, to expect. See at 24:60, p. 1132, n. 2).

9. تبور ***tabûra*** (*u*) = she or it perishes, remains fallow (v. iii. f. s. impfct. from *bâra* [*bawr*/*bawâr*]. The final letter takes *fathah* for the particle *lan* coming before the verb. See *yabûru* at 35:10, p. 1393, n. 9.

10. يوفي ***yuwaffiya*** (***fî***) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to.The final letter takes *fathah* for an implied *'an* in *li* (of motivation) coming before the verb. See at 4:173, p. 322, n. 6).

11. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr*/ *shukrân*], to thank. See at 34:19, p. 1375, n. 8).

12. أوحينا ***'awḥaynâ*** = we communicated (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 26:63, p. 1174, n. 3.

مُصَدِّقًا confirming[1]
لِّمَا بَيْنَ يَدَيْهِ what is before it.[2]
إِنَّ ٱللَّهَ Indeed Allah is
بِعِبَادِهِۦ about His servants
لَخَبِيرٌۢ بَصِيرٌ ﴿٣١﴾ All-Aware,[3] All-Seeing.[4]

ثُمَّ أَوْرَثْنَا 32. Then We made over[5]
ٱلْكِتَٰبَ the Book
ٱلَّذِينَ ٱصْطَفَيْنَا to those whom We chose[6]
مِنْ عِبَادِنَا ۖ of Our servants.[7]
فَمِنْهُمْ Then of them
ظَالِمٌ لِّنَفْسِهِۦ some does wrong to himself
وَمِنْهُم and of them some
مُّقْتَصِدٌ follows the middle course;[8]
وَمِنْهُمْ سَابِقٌۢ and of them some outstrips[9]
بِٱلْخَيْرَٰتِ with the good deeds[10]
بِإِذْنِ ٱللَّهِ ۚ by Allah's leave.
ذَٰلِكَ هُوَ ٱلْفَضْلُ That[11] is the grace
ٱلْكَبِيرُ ﴿٣٢﴾ most grand.

جَنَّٰتُ عَدْنٍ 33. Gardens of Eternity[12]
يَدْخُلُونَهَا they will enter.
يُحَلَّوْنَ فِيهَا They will be adorned[13] therein

1. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *saddaqa*, form II of *sadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 6:92, p. 428, n. 11).
2. i. e., of the scriptures sent down previously.
3. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 35:14, p. 1395, n. 12.
4. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 19, p. 1397, n. 9.
5. أورثنا ***'awrathnâ*** = we made over, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 26:59, p. 1173, n. 9).
6. اصطفينا ***iṣṭafaynâ*** = we selected/chose (v. i. m. pl. past from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw, ṣufûw/ṣafâ'*], to be clear, pure. See at 2:130, p. 62, n. 4).
7. i. e., the *'ummah* of Prophet Muhammad, peace and blessings of Allah be on him.
8. i. e., between belief and unbelief, sitting on the fence. مقتصد ***muqtaṣid*** = one who adopts a middle course, well poised, balanced, on an even keel, frugal (active participle from *iqtaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straightaway, to go to see, to seek. See at 31:32, p. 1322, n. 9).
9. i. e., outstrips others. سابق ***sâbiq*** (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/ outstrips (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See sat 9:100, p. 620, n. 7.
10. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good things / deeds. See at 23:56, p. 1089, n. 7.
11. i. e., the giving of the Book as inheritance.
12. عدن ***'adn*** = Eden, eternity, paradise. عدن جنات ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 20:76, p. 993, n. 5.
13. يحلون ***yuḥallawna*** = they are adorned, ornamented, decorated (v. iii. m. pl. impfct. passive from *ḥallâ*, form II of *ḥaliya* [*ḥaly/ḥilyah*], to be adorned. See at 18:31, p. 923, n. 1).

مِنْ أَسَاوِرَ with bracelets[1]
مِن ذَهَبٍ وَلُؤْلُؤًا of gold and pearls;[2]
وَلِبَاسُهُمْ فِيهَا and their dress[3] therein
حَرِيرٌ ﴿٣٣﴾ will be of silk.[4]

وَقَالُوا 34. And they will say:
ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah
ٱلَّذِىٓ أَذْهَبَ Who has removed[5]
عَنَّا ٱلْحَزَنَ from us all sadness.[6]
إِنَّ رَبَّنَا Indeed our Lord is
لَغَفُورٌ Most Forgiving,
شَكُورٌ ﴿٣٤﴾ Most Appreciative.[7]

ٱلَّذِىٓ أَحَلَّنَا 35. Who has settled[8] us in
دَارَ ٱلْمُقَامَةِ the abode[9] of lasting sojourn[10]
مِن فَضْلِهِۦ out of His grace;
لَا يَمَسُّنَا فِيهَا therein touches[11] us not
نَصَبٌ any hardship[12]
وَلَا يَمَسُّنَا فِيهَا nor afflicts us therein
لُغُوبٌ ﴿٣٥﴾ any exhaustion.[13]

وَٱلَّذِينَ كَفَرُوا 36. And those who disbelieve,
لَهُمْ نَارُ جَهَنَّمَ they will have the fire of hell.

1. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 22:23, p. 1053, n. 6.

2. لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 22:23, p. 1053, n. 7

3. لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 25:47, p. 1152, n. 6.

4. حرير ***ḥarîr*** (s.; pl. *ḥarâ'ir*) = silk. See at 22:23, p. 1053, n. 9.

5. أذهب *'adh-haba* = he removed, caused to go away, took away, eliminated (v. iii. m. s. past in form IV of *dhahaba* [*dhihâb /madh-hab*], to go. See *yudh-hib* at 35:16, p. 1396, n. 4).

6. حزن ***ḥazan*** = to grieve, to be sad. See at 28:8, p. 1233, n. 9.

7. i. e., of the good deeds of His servants. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 35:30, p. 1400, n. 11).

8. أحل ***'aḥalla*** = he settled, established, translocated, made permissible (v. iii. m. s. past in form IV of *ḥalla* [*ḥall/ḥulûl/ḥill*], to untie, to settle down, to be allowed. See *'aḥallû* at 14:28, p. 797, n. 12).

9. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

10. مقامة ***muqâmah*** = habitat, abode, place of residence, place of standing, lasting sojourn, raised, erected. See *muqâm* at 33:13, p. 1339, n. 7.

11. يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 15:48, p. 817, n. 7).

12. نصب ***naṣab*** = weariness, fatigue, strain, exertion, hardship, exhaustion. See at 18:62, p. 935, n. 3.

13. لغوب ***lughûb*** = exhaustion, weariness.

لَا يُقْضَىٰ عَلَيْهِمْ They will not be done away
فَيَمُوتُوا with[1] so that they can die,
وَلَا يُخَفَّفُ nor will there be mitigated[2]
عَنْهُم مِّنْ عَذَابِهَا for them its torment.
كَذَٰلِكَ نَجْزِي Thus do We requite[3]
كُلَّ كَفُورٍ ﴿٣٦﴾ every arch infidel.[4]

وَهُمْ يَصْطَرِخُونَ 37. And they will wail[5]
فِيهَا رَبَّنَا أَخْرِجْنَا therein: "Our Lord, take us
نَعْمَلْ صَالِحًا out,[6] we shall act rightly[7]
غَيْرَ الَّذِي otherwise than what
كُنَّا نَعْمَلُ ۚ we used to do."
أَوَلَمْ نُعَمِّرْكُم Did We not give you long life[8]
مَّا يَتَذَكَّرُ فِيهِ wherein could take heed[9]
مَن تَذَكَّرَ any that would take heed;
وَجَاءَكُمُ and there came to you
النَّذِيرُ the warner?[10]
فَذُوقُوا So have the taste;[11]
وَمَا لِلظَّالِمِينَ and the transgressors will not
مِن نَّصِيرٍ ﴿٣٧﴾ have any helper

Section (*Rukû'*) 5

إِنَّ اللَّهَ 38. Verily Allah is
عَالِمُ غَيْبِ All-Knowing of the unseen

1. يقضى ***yuqḍâ*** = he or it is spent, passed, ended, concluded, decreed, {followed by *'alâ*, he is done away with, exterminated, annihilated} (v. iii. m. s. impfct. passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 6:61, p. 415, n. 5).

2. يخفف ***yukhaffafu*** = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 16:85, p. 855, n. 11).

3. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 28:14, p. 1235, n. 10).

4. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. يصطرخون ***yaṣṭarikhûna*** = they wail, cry loudly (v. iii. m. pl. impfct. from *iṣṭarakha*, form VIII of *ṣarakha* [*ṣurâkh/ ṣarîkh*], to cry, to yell. See *yaṣṭasrikhu* at 28:18, p. 1237, n. 8).

6. أخرج ***'akhrij*** = oust, dislodge, expel, take out, produce (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 23:107, p. 1101, n.4).

7. i. e., according to the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 34:37, p. 1382, n. 3).

8. نعمر ***nu'ammir***(*u*) = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from *'ammara*, form II of *'amara* [*'amr/'umr*], to love long. The final letter is vowelless for the particle *lam* coming before the verb. See *'umur* at 26:18, p. 1165, n. 10).

9. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 20:44, p. 984, n. 12).

10. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 35:23, p. 1398, n. 4.

11. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 34:42, p. 1384, n. 4).

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ	of the heavens and the earth.
إِنَّهُۥ عَلِيمٌۢ	Indeed He is the All-Knowing
﴿٣٨﴾ بِذَاتِ ٱلصُّدُورِ	of the secrets of the hearts.[1]
هُوَ ٱلَّذِى جَعَلَكُمْ	39. He it is Who made[2] you
خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ	successors[3] in the earth.
فَمَن كَفَرَ	So whoever disbelieves,[4]
فَعَلَيْهِ كُفْرُهُۥ ۖ	on him will be his unbelief.[5]
وَلَا يَزِيدُ	And there will not increase[6]
ٱلْكَٰفِرِينَ	for the disbelievers
كُفْرُهُمْ	their disbelief
عِندَ رَبِّهِمْ	in the sight of Allah
إِلَّا مَقْتًا ۖ	except in aversion;[7]
وَلَا يَزِيدُ	nor will there increase
ٱلْكَٰفِرِينَ	for the disbelievers
﴿٣٩﴾ كُفْرُهُمْ إِلَّا خَسَارًا	their unbelief except in loss.[8]
قُلْ أَرَءَيْتُمْ	40. Say: "Do you think of[9]
شُرَكَآءَكُمُ	the partners[10] of yours
ٱلَّذِينَ تَدْعُونَ	whom you invoke[11]
مِن دُونِ ٱللَّهِ	in lieu of Allah?
أَرُونِى مَاذَا	Show[12] me what is that
خَلَقُوا۟ مِنَ ٱلْأَرْضِ	they created of the earth;

1. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 29:10, p. 1268, n. 6.

2. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 33: 8, p. 1335, n. 5).

3. i. e., successors to the previous nations who have been destroyed. خلائف ***khalâ'if*** (pl.; s. خليفة *khalîfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 10:73, p. 664, n. 2).

4. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 31:12, p. 1314, n. 9).

5. i. e., the load of the sin of unbelief will be on him and he will be accountable for it.

6. يزيد ***yazîdu*** = he increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:1, p. 1389, n. 5).

7. مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 4:22, p. 242, n. 9.

8. خسار ***khasâr*** = to incur loss, to lose. See *khâsirûn* at 17:82, p. 900, n. 4.

9. رءيتم ***ra'aytum*** = you saw, realized, thought of (v. ii. m. pl. past from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 28:71, p. 1257, n. 2).

10. i. e., the partners you set with Allah. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 34:27, p. 1378, n. 2.

11. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 35:13, p. 1395, n. 6).

12. أروني ***'arû + nî*** = you (all) show + me (v. ii. m. pl. imperative from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see, notice. See at 34:27, p. 1377, n. 13).

أَمْ لَهُمْ شِرْكٌ	or have they any share[1]
فِي ٱلسَّمَٰوَٰتِ	in the heavens?
أَمْ ءَاتَيْنَٰهُمْ	Or have We given them[2]
كِتَٰبًا فَهُمْ	a Book so that they are
عَلَىٰ بَيِّنَتٍ مِّنْهُ	on clear evidences[3] from it?
بَلْ إِن يَعِدُ	Nay, there promise[4] naught
ٱلظَّٰلِمُونَ	the transgressors[5]
بَعْضُهُم بَعْضًا	one to the other
إِلَّا غُرُورًا ﴿٤٠﴾	except deception.[6]
۞ إِنَّ ٱللَّهَ يُمْسِكُ	41. Verily Allah holds[7]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن	the heavens and the earth lest
تَزُولَا	they should cease to exist;[8]
وَلَئِن زَالَتَآ	and if they cease to exist
إِنْ أَمْسَكَهُمَا	there cannot hold them
مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ	anyone after Him.
إِنَّهُۥ كَانَ	Verily He is
حَلِيمًا	Most Forbearing,[9]
غَفُورًا ﴿٤١﴾	Most Forgiving.
وَأَقْسَمُوا۟ بِٱللَّهِ	42.And they swore[10]by Allah
جَهْدَ أَيْمَٰنِهِمْ	their emphatic[11] oaths:[12]
لَئِن جَآءَهُمْ	If indeed there came to them

1. i. e., in the creation and running of the affairs of the heavens. شرك ***shirk*** = to share, partnership, polytheism, idolatry. See at 34:22, p. 1376, n. 6.
2. i. e., the polytheists.
3. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:25, p. 1398, n. 9).
4. يعد ***ya'idu*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 23:35, p. 1084, n. 9).
5. i. e., the polytheists (note the context and also that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 26:209, p. 1198, n. 5).
6. i. e., in assuring that the imaginary deities can do good or harm to them. غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 33:12, p. 1339, n. 4.
7. يمسك ***yumsiku*** = he retains, holds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 22:65, p. 1068, n. 10).
8. تزولا ***tazûlâ*** (*ni*) = they (two females) vanish, disappear, cease to exist, terminate (v. iii. f. dual. impfct. from *zâla* [*zawâl*], to cease to exist, disappear.The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tazûla* at 14:44, p. 803, n. 11).
9. So He delays inflicting punishment on the polytheists and gives them time to repent and seek forgiveness. حليم ***ḥalîm*** = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.
10. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 24:53, p. 1128, n. 3).
11. جهد ***jahd*** = strain, effort, emphatic, earnest. See at 24:53, p. 1128, n. 4.
12. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 24:53, p. 1128, n. 5.

نَذِيرٌ a warner,[1]
لَّيَكُونُنَّ they would surely be
أَهْدَىٰ مِنْ the better guided[2] than
إِحْدَى الْأُمَمِ anyone of the peoples;[3]
فَلَمَّا جَاءَهُمْ but when there came to them
نَذِيرٌ a warner,
مَّا زَادَهُمْ it increased[4] then naught
إِلَّا نُفُورًا ﴿٤٢﴾ but in estrangement.[5]

اسْتِكْبَارًا 43. Showing arrogance[6]
فِي الْأَرْضِ in the land
وَمَكْرَ السَّيِّئِ and plotting[7] evil;
وَلَا يَحِيقُ but there encloses[8] not
الْمَكْرُ السَّيِّئُ the evil plotting
إِلَّا بِأَهْلِهِ except its author.[9]
فَهَلْ يَنظُرُونَ So do they await[10] aught
إِلَّا سُنَّتَ الْأَوَّلِينَ but the way[11] of those of old?
فَلَن تَجِدَ Then you shall not find
لِسُنَّتِ اللَّهِ in the way of Allah
تَبْدِيلًا any alteration;[12]
وَلَن تَجِدَ nor shall you find
لِسُنَّتِ اللَّهِ in the way of Allah
تَحْوِيلًا ﴿٤٣﴾ any diversion.[13]

1. i. e., a Messenger. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. أهدى ***'ahdâ*** = more in the right, better guided, better guide (elative of *hâdin*). See at 28:49, p. 1249, n. 6.

3. i. e., the Jews, Christians and others. أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generations. See at 29:18, p. 1271, n. 3.

4. زاد ***zâda*** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 33:22, p. 1343, n. 9).

5. نفور ***nufûr*** = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 25:60, p. 1156, n. 5.

6. استكبار ***istikbâr*** = to be arrogant, showing arrogance, to be proud (verbal noun in form X of *kabura*[*kubr/ kibar/ kabârah*], to be great. See *mustakbir* at 31:7, p. 1312, n. 11.

7. مكر ***makr*** = plan, ruse, plot, scheme, wiliness. See at 34:33, p. 1380, n. 5.

8. يحيق ***yaḥîqu*** = he or it encloses, surrounds, encircles (v. iii. m. s. impfct. from *ḥâqa* [*ḥawq*], to surround).

9. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 29:31, p. 1276, n. 2.

10. ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 33:19, p. 1341, n. 11).

11. i. e., the way they were punished and destroyed. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 33:38, p. 1351, n. 11).

12. تبديل ***tabdîl*** = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 33:62, p. 1363, n. 3).

13. تحويل ***taḥwîl*** = transformation, modification, alteration, diversion (verbal noun in form II of *ḥâla* [*ḥawl/ḥayl*], to change, to turn. See at 17:77, p. 898, n. 10).

أَوَلَمْ يَسِيرُوا۟ 44. Do they not travel[1]
فِى ٱلْأَرْضِ in the land
فَيَنظُرُوا۟ كَيْفَ كَانَ and see how was
عَٰقِبَةُ ٱلَّذِينَ the end[2] of those
مِن قَبْلِهِمْ before them,
وَكَانُوٓا۟ أَشَدَّ and they had been stronger[3]
مِنْهُمْ قُوَّةً than them in power?
وَمَا كَانَ ٱللَّهُ And Allah is not such
لِيُعْجِزَهُۥ that there can baffle[4] Him
مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ anything in the heavens
وَلَا فِى ٱلْأَرْضِ or anything in the earth.
إِنَّهُۥ كَانَ عَلِيمًا Verily He is All-Knowing,
قَدِيرًا ﴿٤٤﴾ Omnipotent.

وَلَوْ يُؤَاخِذُ ٱللَّهُ 45. And were Allah to take
ٱلنَّاسَ to task[5] men
بِمَا كَسَبُوا۟ for what they acquire[6]
مَا تَرَكَ He would not have spared[7]
عَلَىٰ ظَهْرِهَا on its surface[8]
مِن دَآبَّةٍ any carwling creature;[9]
وَلَٰكِن يُؤَخِّرُهُمْ but He defers[10] them
إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term specified.[11]
فَإِذَا جَآءَ أَجَلُهُمْ So when their term comes —

1. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 30:9, p.1292, n. 7).

2. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 30:42, p. 1304, n. 4.

3. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 30:9, p. 1292, n. 9.

4. i. e., baffle His plans and acts. ***yu'jiza***(*u*) = he baffles, disables, incapacitates, frustrates, paralyzes (v. iii. m. s. impfct. from *'a'jaza* , form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See *mu'jizîn* at 29:22, p. 1272, n. 4.

5. i. e., immediately and without giving them respite to rectify and reform. يؤاخذ ***yu'âkhidhu*** = he blames, censures, takes to task, punishes (v. iii. m. s. impfct. from *'âkhadha*, form III of *'akhadha* [*'akhdh*], to take, to get. See at 18:58, 933, n. 8).

6. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 18:58, p. 933, n. 9).

7. ترك ***taraka*** = he spared, left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:176, p. 324, n. 7).

8. i. e., on the surface of the earth. *ẓahr* (s. ; pl. *ẓuhûr*) = ظهر ***ẓahr***(s.; pl. ظهور *ẓuhûr*) = back, rear, rear side, loin, spine, surface. See *ẓuhûr* at 21:39, p. 1023, n. 2).

9. i. e., anyone. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 34:14, p. 1373, n. 1.

10. يؤخر ***yu'akhkhiru*** = de delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. See at 14:42, p. 812, n. 8).

11. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined . (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumuww/ samâ'*], to be high. See at 35:13, p. 1395, n. 4).

فَإِنَّ ٱللَّهَ كَانَ then verily Allah is

بِعِبَادِهِۦ about His servants

بَصِيرًا ﴿٤٥﴾ All-Seeing.[1]

1. i. e., nothing escapes from His knowledge and sight and He will take into account all acts of man, however minute, and will requite him for that. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 31, p. 1401, n. 4.

A Word for Word Meaning of the Qur'ân places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

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A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. III

By
MUḤAMMAD MOHAR ALI

YAA' MINHAAJ AL-SUNNAH

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MEANING OF THE QUR'ÂN

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

VOL. III

Sûrahs 36 (*Yâ-Sîn*) to 114 (*al-Nâs*)

By

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IPSWICH

JAM'IYAT 'IḤYAA' MINHAAJ AL-SUNNAH

2003

بسم الله الرحمن الرحيم

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

PREFACE

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

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

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

M. M. Ali

London, 5 February 2003

بسم الله الرحمن الرحيم

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

PREFACE to the First Part

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

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

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

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

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

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

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

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

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

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

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

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

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

M. M. Ali
London, 21 Shawwâl 1418 H.
(18. 2. 1998)

List Of Abbreviations

Acc. = Accusative

Act. = Active

Al-Baḥr. = 'Abû Ḥayyân al-Andalusî, Muḥammad ibn Yûsuf (654 - 754 H.), *Al-Baḥr al-Muḥîṭ Fî al-Tafsîr* (ed. Sadqî Muḥammad Jamîl and others), new print, Al-Maktabat al-Tijâriyyah, Makka, n.d., 10+1 vols.

Al-Bayḍâwî = Al-Bayḍâwî, Nâṣir al-Dîn 'Abû Sa'îd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shîrâjî, al-Qâḍî (d. 791 H.), *Tafsîr al-Bayḍâwî al-Musammâ Anwâr al-Tanzîl wa 'Asrâr al-Ta'wîl*, 2 vols., Dâr al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.

Al-Ṭabarî = Al-Ṭabrarî, 'Abû Ja'far Muḥammad ibn Jarîr (d. 310 H.), *Jâmi' al-Bayân 'an Ta'wîl 'Ây al-Qur'ân*, 15 Vols., Dâr al-Fikr, Beirut, 1408 H./1988.

Al-Tafsîr al-Kabîr = Muḥammad Al-Razî, Fakhr al-Dîn ibn al-'Allâmah Ḍiyâ' al-Dîn 'Umar, al-Imâm (544-604 H.), *Tafsîr al-Fakhr al-Râzî al-Mushtahar bi al-Tafsîr al-Kabîr wa Mafâtîḥ al-Ghayb* (ed. Khalîl Muhyî al-Dîn al-Mays), 17 vols. (the pagination is by parts), Dâr al-Fikr, first print, Beirut, 1414 H. / 1993.

Al-Zamakhsharî = Al-Zamakhsharî, al-Khawârizmî, 'Abû al-Qâsim Jâr Allah Maḥmûd ibn 'Umar (467-538 H.), *Al-Kashshâf 'an Ḥaqâ'iq al-Tanzîl wa 'Uyûn al-'Aqâwîl Fî Wujûh al-Ta'wîl*, 2 vols., Maktabat al-Ma'ârif, Riyâdh and Dâr al-Ma'rifah, Beirut, n.d.

Baḥr. = Al-Samarqandî, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Ahmad ibn Ibrâhîm (d. 375 H.), *Tafsîr al-Samarqandî al-Musammâ Baḥr al-'Ulûm* (ed. 'Alî Muḥammad Mu'awwid and others), 3 vols., first print, Dâr al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.

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

Bukhârî = Al-Bukhâri, 'Abû 'Abd Allah Muḥammad ibn Ismâ'îl, *Ṣaḥîḥ al-Bukhâri*, the number refers to the number of *ḥadîth* as in *Fatḥ al-Bârî*.

f. = feminine

Fatḥ al-Qadîr = Al-Shawkânî, Muḥammad ibn 'Alî ibn Muḥammad (d. 1250 H.) , *Fatḥ al-Qadîr al-Jâmi' Bayn Fannay al-Riwâyah wa al-Dirâyah min 'Ilm al-Tafsîr*, 5 vols., Dâr al-Fikr, Beirut, 1409 H./1989.

Gen. = Genitive

i. = first person

ii. = second person

iii. = third person

Ibn Kathîr = Ibn Kathîr, al-Ḥâfiz (700-774 H.) *Tafsîr al-Qur'ân al-'Aẓîm* (ed. 'Abd al-'Azîz Ghunaym and others), 7 vols., Dâr al-Sha'b, Cairo, n.d.

impfct. = imperfect

m. = masculine

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

Muslim = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.

n. = Note

pl. = plural

s. = singular

Ṣafwat = Ḥusayn Muḥammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.

Tafsîr al-Mâwardî = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.

v. = verb

KEY TO VERB FORMS

Form II فعل = *fa''ala* (تفعيل *taf'îl*)

" III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)

" IV أفعل = *'af'ala* (افعال *'If'âl*)

" V تفعل = *tafa''ala* (تفعل *tafa''ul*)

" VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)

" VII انفعل = *infa'ala* (انفعال *infi'âl*)

" VIII افتعل = *ifta'ala* (افتعال *ifti'âl*)

" IX افعل = *if'alla* (افعلال *if'ilâl*)

" X استفعل = *istaf'ala* (استفعال *istif'âl*)

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

TRANSLITERATION

ء = ' (hamzah)

ا = Â/â (as long vowel)

ج = J/j

ح = Ḥ/ḥ

خ = Dh/dh

ز = Z/z

ص = Ṣ/ṣ

ض = Ḍ/ḍ

ط = Ṭ/ṭ

ظ = Ẓ/ẓ

ع = '

غ = Gh/gh

و = W/w

و = û (as long vowel)

ي = Y/y

ي = Î/î (as long vowel)

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54. " *al-Qamar* (The Moon) .. .. .. " 1729
55. " *al-Raḥmân* (The Most Compassionate) .. " 1741
56. " *al-Wâqi'ah* (The Inevitable Event) .. .. " 1753
57. " *al-Ḥadîd* (Iron) .. .. .. " 1767
58. " *al-Mujâdilah* (The Arguing Lady) .. .. " 1782
59. " *al-Ḥashr* (The Gathering) .. .. .. " 1794
60. " *al-Mumtaḥinah* (The Woman to be Eaxamined) " 1806
61. " *al-Ṣaff* (The Row) .. .. .. " 1814
62. " *al-Jumu'ah* (Friday) .. .. .. " 1820
63. " *al-Munâfiqûn* (The Hypocrites) .. .. " 1825
64. " *al-Taghâbun* (Mutual Gain and Loss).. .. " 1830
65. " *al-Ṭalâq* (Divorce) .. .. .. " 1837
66. " *al-Taḥrîm* (The Prohibition) .. .. .. " 1844
67. " *al-Mulk* (The Dominion) .. .. .. " 1850

68. *Sûrat al-Qalam* (The Pen) .. .. page 1859
69. " *al-Ḥâqqah* (The Inevitable) .. .. .. " 1868
70. " *al-Ma'ârij* (The Ways of Acsent) .. .. " 1877
71. " *Nûḥ* .. .. .. " 1884
72. " *al-Jinn* (The Jinn) .. .. .. " 1890
73. " *al-Muzzammil* (The Enwrapped) .. .. " 1898
74. " *al-Muddaththir* (The One Shrouded) .. .. " 1904
75. " *al-Qiyâmah* (The Resurrection) .. .. " 1913
76. " *al-Insân* (Man) .. .. .. " 1919
77. " *al-Mursalât* (The Despatched) .. .. " 1926
78. " *al-Nabâ'* (The News) .. .. .. " 1933
79. " *al-Nâzi'ât* (The Divesters) .. .. .. " 1940
80. " *'Abasa* (He Frowned) .. .. .. " 1947
81. " *al-Takwîr* (The Rolling Up) .. .. .. " 1953
82. " *al-Infiṭâr* (The Cleaving Asunder) .. .. " 1957
83. " *al-Muṭaffifîn* (The Defrauders) .. .. " 1960
84. " *al-Inshiqâq* (The Splitting) .. .. .. " 1966
85. " *al-Burûj* (The Constellations) .. .. .. " 1970
86. " *al-Ṭâriq* (The Nocturnal Visitor) .. .. " 1974
87. " *al-'A'lâ* (The Most Exalted) .. .. .. " 1977
88. " *al-Ghâshiyah* (The Overwhelming Event) .. " 1980
89. " *al-Fajr* (The Daybreak) .. .. .. " 1984
90. " *al-Balad* (The City) .. .. .. " 1989
91. " *al-Shams* (The Sun) .. .. .. " 1992

92. *Sûrat al-Layl* (The Night) .. .. page 1995
93. " *al-Ḍuhâ* (The Forenoon) .. .. .. " 1998
94. " *al-Sharḥ* (The Exposition) .. .. .. " 2000
95. " *al-Tîn* (The Fig) .. .. .. " 2002
96. " *al-'Alaq* (The Sticking Clot) .. .. " 2004
97. " *al-Qadr* (Decree) .. .. .. " 2007
98. " *al-Bayyinah* (The Clear Evidence) .. .. " 2008
99. " *al-Zilzâl* (The Earthquake) .. .. .. " 2011
100. " *al-'Âdiyât* (The Galloping Studs) .. .. " 2013
101. " *al-Qâri'ah* (The Calamity) .. .. .. " 2015
102. " *al-Takâthur* (The Vying for More) .. .. " 2017
103. " *al-'Aṣr* (The Time) .. .. .. " 2019
104. " *al-Humazah* (The Slanderer) .. .. .. " 2020
105. " *al-Fîl* (The Elephant) .. .. .. " 2022
106. " *Quraysh* (Quraysh) .. .. .. " 2023
107. " *al-Mâ'ûn* (Petty things) .. .. .. " 2024
108. " *al-Kawthar* (Abundance) .. .. .. " 2025
109. " *al-Kâfirûn* (The Unbelievers) .. .. .. " 2026
110. " *al-Naṣr* (The Help) .. .. .. " 2027
111. " *al-Masad* (The Palm Fibres) .. .. .. " 2028
112. " *al-'Ikhlâṣ* (Sincerity) .. .. .. " 2029
113. " *al-Falaq* (The Daybreak) .. .. .. " 2030
114. " *al-Nâs* (Mankind) .. .. .. " 2031
INDEX .. .. .. " 2032

36. *SÛRAT YÂ-SÎN*
Makkan: 83 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, *tawhîd* (monotheism), the truth of *wahy* and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. It starts with an oath by the Qur'ân that Muhammad, peace and blessings of Allah be on him, is indeed a Messenger of Allah and that the Qur'ân is indeed sent down by the All-Mighty, the All-Wise. It then refers to the unbelief and opposition of the Makkans and in this context mention is made of the inhabitants of a township (*qaryah*) who disbelieved the Messengers sent to them. Attention is then drawn to Allah's creation of the universe and the various aspects of nature like the sky, the stars, the sun, the fortnightly course of the moon, the night and day each succeeding and merging into the other and the running of ships on the seas by way of illustrating the Power (*qudrah*) of Allah and His Absolute Oneness. Emphasis is then laid on the truth of Resurrection, Judgement, punishment and reward.

The *sûrah* is named *Yâ-Sîn* after the disjointed letters with which it starts and which is one of the miracles of the Qur'ân. This *sûrah* is regarded as the "heart" (*qalb*) of the Qur'ân and it is recommended that every Muslim should get it by heart.

سُورَةُ يٰسٓ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

يٰسٓ ① 1. *Yâ-Sîn.*[1]

وَٱلْقُرْءَانِ 2. By the Qur'ân,
ٱلْحَكِيمِ ② full of wisdom.[2]

إِنَّكَ لَمِنَ 3. You indeed are of
ٱلْمُرْسَلِينَ ③ the Messengers,[3]

عَلَىٰ صِرَٰطٍ 4. On a way[4]
مُّسْتَقِيمٍ ④ straight and right.[5]

تَنزِيلَ 5. A sent-down[6]
ٱلْعَزِيزِ of the All-Mighty,

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., full of wise guidance, rules and injunctions. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 35:2, p. 1390, n. 4).

3. Allah swears by the Qur'ân, full of wisdom, that Muhammad, peace and blessings of Allah be on him, is His Messenger. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 26:160, p. 1190, n. 2).

4. صراط ***ṣirâṭ*** = way, path, road. See at 34:6, p. 1369, n. 8.

5. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 26:182, p. 1193, n. 9).

6. Allah also swears that this Qur'ân is sent down by Him. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

ٱلرَّحِيمِ ۝٥	the Most Merciful.
لِتُنذِرَ	6. That you may warn[1]
قَوْمًا	a people
مَّآ أُنذِرَ	no warning was given
ءَابَآؤُهُمْ	to their fathers,
فَهُمْ غَٰفِلُونَ ۝٦	so they are heedless.[2]
لَقَدْ حَقَّ	7. Due indeed has become[3]
ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ	the word[4] on most of them
فَهُمْ لَا يُؤْمِنُونَ ۝٧	so they do not believe.
إِنَّا جَعَلْنَا	8. Verily We have put[5]
فِىٓ أَعْنَٰقِهِمْ أَغْلَٰلًا	in their necks[6] fetters[7]
فَهِىَ إِلَى ٱلْأَذْقَانِ	and these are upto their chins,[8]
فَهُم مُّقْمَحُونَ ۝٨	so they are forced-up of heads.[9]
وَجَعَلْنَا	9. And We have put
مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا	in front of them a barrier[10]
وَمِنْ خَلْفِهِمْ سَدًّا	and in their rear a barrier
فَأَغْشَيْنَٰهُمْ	and have put a cover[11] over
فَهُمْ لَا يُبْصِرُونَ ۝٩	them so they cannot see.[12]

1. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden *'an* in the *li* (of motivation) coming before the verb. See at 19:97, p. 975, n. 7.

2. i. e., heedless about Allah. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 30:7, p. 1291, n. 9.

3. i. e., because of their unbelief, intransigence and wrong-doing. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 32:13, p. 1328, n. 2).

4. i. e., sentence of punishment.

5. This is an illustration of the state of the unbelievers . They are like those in whose necks fetters have been put so that their heads are forced upwards and they cannot see what is in front of them (See Ibn Kathîr, *Tafsîr*, VI, p. 549). جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 34:18, p. 1374, n. 9).

6. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 34:33, p. 1380, n. 11.

7. أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles. See at 34:33, p. 1380, n. 10.

8. أذقان ***'adhqân*** (pl.; s. *dhaqn/dhiqn*) = chins. See at 17:107, p. 908, n. 8.

9. مقمحون ***muqmaḥûn*** (pl.; s. *muqmaḥ*) = those whose heads are forced up so that they cannot see in front of them (pass. participle from *'aqmaha*, form IV of *qamaha* [*qumûḥ*], to raise the head).

10. سد ***sadd*** (s. ; pl. *sudûd/asdâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:94, p. 944, n. 7.

11. أغشينا ***'aghshaynâ*** = we covered, put a cover, overcame, overwhelmed, cast the shade (v. i. pl. s. past from *'aghshâ*, form IV of *ghashiya* [*ghashy/ ghishâwah*], to cover. See *yughshâ* at 33:19, p. 1342, n. 1).

12. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'absara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).

وَسَوَآءٌ عَلَيْهِمْ	10. And it is the same[1] on them
ءَأَنذَرْتَهُمْ	whether you warn[2] them
أَمْ لَمْ تُنذِرْهُمْ	or you do not warn them,
لَا يُؤْمِنُونَ ﴿١٠﴾	they will not believe.
إِنَّمَا تُنذِرُ	11. You can but warn
مَنِ ٱتَّبَعَ ٱلذِّكْرَ	such as follow[3] the reminder[4]
وَخَشِيَ ٱلرَّحْمَٰنَ	and fear[5] the Most Merciful
بِٱلْغَيْبِ	in the unseen.
فَبَشِّرْهُ	So give him the glad tidings[6]
بِمَغْفِرَةٍ	of forgiveness
وَأَجْرٍ كَرِيمٍ ﴿١١﴾	and a reward very generous.
إِنَّا نَحْنُ	12. Verily it is We Who
نُحْىِ ٱلْمَوْتَىٰ	give life[7] to the dead
وَنَكْتُبُ	and write down
مَا قَدَّمُوا۟	all that they send forward[8]
وَءَاثَٰرَهُمْ	and their vestiges;[9]
وَكُلَّ شَىْءٍ	and everything
أَحْصَيْنَٰهُ	We compute[10]
فِىٓ إِمَامٍ مُّبِينٍ ﴿١٢﴾	in a record[11] quite clear.
	Section (*Rukû'*) 2
وَٱضْرِبْ لَهُم	13. And strike for them

1. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 30:28, p.1298, n. 13.

2. أنذرت ***'andharta*** = you warned, cautioned (v. iii. m. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *tundhira* at 36:6, p. 1410, n. 1).

3. اتبع ***ittaba'a*** = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 30:29, p. 1299, n. 6).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture . See at 20:124, p. 1007, n. 4.

5. خشى ***khashiya*** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 4:25, p. 251, n. 12).

6. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 33:47, p. 1354, n. 7).

7. نحيى ***nuḥyî*** = we give life, animate, enliven (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 15:22, p. 812, n. 5).

8. i. e., of deeds. قدموا ***qaddamû*** = they sent ahead, forwarded, advanced (v. iii. m. pl. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qadamat* at 28:47, p. 1248, n. 12).

9. Such as continuing charity (*sadaqah jâriyah*). ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

10. أحصينا ***'aḥṣaynâ*** = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'aḥṣâ*, form IV from the root *hasy/hasan*. See *'aḥṣâ* at 18:49, p. 929, n. 7).

11. امام ***imâm*** (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 25:74, p. 1160, n. 9.

مَثَلًا	an instance,[1]
أَصْحَٰبَ ٱلْقَرْيَةِ	of the inmates[2] of the town,[3]
إِذْ جَآءَهَا	when there came to it
ٱلْمُرْسَلُونَ ﴿١٣﴾	the Messengers.[4]
إِذْ أَرْسَلْنَآ	14. When We sent
إِلَيْهِمُ ٱثْنَيْنِ	to them two[5]
فَكَذَّبُوهُمَا	and they disbelieved[6] them;
فَعَزَّزْنَا	then We reinforced[7]
بِثَالِثٍ	with a third
فَقَالُوٓا۟ إِنَّآ	and they said: "Indeed we are
إِلَيْكُم مُّرْسَلُونَ	unto you Messngers."
﴿١٤﴾	
قَالُوا۟ مَآ أَنتُمْ	15. They said: "Your are not
إِلَّا بَشَرٌ مِّثْلُنَا	but human beings[8] like us;
وَمَآ أَنزَلَ	nor has there sent down[9]
ٱلرَّحْمَٰنُ مِن شَىْءٍ	the Most Merciful anything.
إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ	You are not but lying."[10]
﴿١٥﴾	
قَالُوا۟ رَبُّنَا	16. They said: "Our Lord
يَعْلَمُ إِنَّآ إِلَيْكُمْ	knows[11] that we are unto you
لَمُرْسَلُونَ ﴿١٦﴾	indeed Messengers."

1. i. e., the instance of unbelief and intransigence. مثل ***mathal*** (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:58, p. 1309, n. 10.

2. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 35:6, p. 1391, n. 8).

3. i. e., the town to which messengers were sent to call them to the faith but they refused to accept the call and were in consequence destroyed by Allah. The town is generally identified with Antioch but it is not certain. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 34:34, p. 1381, n. 2.

4. مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 27:10, p 1205, n.3.

5. i. e., two messengers.

6. كذبوا ***kadhdhabû*** = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

7. عززنا ***'azzaznâ*** = we reinforced, strengthened, made respected/dear (v. i. pl. past from *'azzaza*, form II of *'azza* [*'izz/ 'izzah/ 'azâzah*], to be strong/ respected/ dear/ rare. See *tu'izzu* at 3:26, p. 165, n. 4).

8. بشر ***bashar*** = man, human being, mankind. See at 30:20, p. 1296, n. 1.

9. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 33:26, p. 1345, n. 1).

10. تكذبون ***takdhibûna*** = you lie, tell an untruth, are untrue (v. ii. m. pl. impfct. from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 6 above).

11. This is very significant; for the coming of *wahy* to a Messnger of Allah is an intimate affair between him and Allah and no ousider can witness or testify that. Allah Alone is the witness for His Messenger. يعلم ***ya'lama***(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 14:9, p. 789, n. 1).

وَمَا عَلَيْنَآ 17. "And no duty is on us
إِلَّا ٱلْبَلَـٰغُ except to convey[1]
ٱلْمُبِينُ ﴿١٧﴾ openly and clearly."[2]

قَالُوٓا۟ إِنَّا 18. They said: "Indeed We
تَطَيَّرْنَا بِكُمْ see an evil omen[3] in you.
لَئِن لَّمْ تَنتَهُوا۟ If you desist[4] not
لَنَرْجُمَنَّكُمْ we shall surely stone[5] you
وَلَيَمَسَّنَّكُم and there shall afflict[6] you
مِّنَّا عَذَابٌ from us a punishment
أَلِيمٌ ﴿١٨﴾ most painful."

قَالُوا۟ 19. They said:
طَـٰٓئِرُكُم مَّعَكُمْ "Your evil omen[7] is with you.
أَئِن ذُكِّرْتُم Is it that you are reminded?[8]
بَلْ أَنتُمْ قَوْمٌ Nay, you are a people
مُّسْرِفُونَ ﴿١٩﴾ exceeding all bounds."[9]

وَجَآءَ مِنْ 20. And there came from the
أَقْصَا ٱلْمَدِينَةِ remotest part[10] of the town
رَجُلٌ يَسْعَىٰ a man running.
قَالَ يَـٰقَوْمِ He said: "O my people
ٱتَّبِعُوا۟ follow
ٱلْمُرْسَلِينَ ﴿٢٠﴾ the Messengers."

1. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 29:18, p. 1271, n. 4.

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 34:24, p. 1377, n. 5.

3. تطيرنا ***taṭayyarnâ*** = we saw an evil omen, augured ill (v. i. pl. past from *taṭayyara*, form V of *ṭâra* [*ṭayr/ ṭayrân*], to fly [The verb is derived from the pre-Islamic practice of determining the propriety of a deed by the omen of birds flying right or left]. See *yaṭṭayyarū* at 7:131, p. 513, n. 5).

4. تنتهوا ***tantahû***(*na*) = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped for the verb is in a conditional clause and also preceded by the particle *lam*. See at 8:19, p. 553, n. 5).

5. لنرجمن ***la+narjumanna*** = we shall surely stone, damn (v. i. pl. impfct. emphatic from *rajama* [*rajm*], to stone {someone}. See *la+'arjumanna* at 19:46, p. 962, n. 8). i. e., kill you by stoning.

6. ليمسن ***la-yamassanna*** = he or it will surely afflict, touch , hit (v. iii. m. s. emphatic impfct. from *massa* [*mass /masîs*], to touch. See at 5:73, p. 366, n. 8).

7. ***ṭâ'ir*** is used here metaphorically to mean evil omen . See n. 3 above). طائر ***ṭâ'ir*** = flying, bird. See at 17:13, p. 877, 2.

8. i. e., do you call it bad omen because you are reminded of the truth communicated by Allah through His Messengers? ذكرتم ***dhukkirtum*** = you are reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *dhakkir* at 14:5, p. 787, n. 5).

9. مسرفون ***musrifûn*** (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 7:81, p. 497, n. 7).

10. أقصى ***'aqṣâ*** = farther, remoter, more distant, farthest, remotest part (elative of *qaṣîy*). See at 28:20, p. 1238, n. 3.

اتَّبِعُوا مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ﴿٢١﴾

21. "Follow[1] those who ask[2] of you not any remuneration[3] and they are guided aright."[4]

PART (*JUZ'*) 23

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

22. "And what reason have I that I should not worship Him Who has created[5] me and to Him you shall all be taken back?"[6]

ءَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ﴿٢٣﴾

23."Shall I take[7] besides Him deities? If the Most Merciful intends[8] to me any harm there shall not avail[9] me their intercession aught nor shall they rescue[10] me."

إِنِّي إِذًا لَّفِي ضَلَٰلٍ مُّبِينٍ ﴿٢٤﴾

24. "Surely I shall then be in an error quite clear."

1. اتبعوا ***ittabi'û*** = you (all) follow, obey (v. ii. m. pl. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 2:170, p. 80, n. 2).

2. يسأل ***yas'alu*** = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 4:153, p. 312, n. 5).

3. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 35:7, p. 1391, n. 14).

4. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 7:30, p. 475, n. 7).

5. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 30:30, p. 1299, n. 12).

6. i. e., after Resurrection for Judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 32:11, p. 1327, n. 4).

7. أتخذ ***'attakhidhu*** = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See at 6:14, p. 396, n. 7).

8. يرد ***yurid*** (*yurîdu*)= he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in* . See at 10:107, p. 675, n. 6).

9. تغن ***tughni(î)*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The final *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 9:25, p. 587, n. 1).

10. ***yunqidhûni*** (originally *yunqidhûna+nî*). ينقذون ***yunqidhûna*** = they rescue, save, salvage recover, deliver (v. iii. m. pl. impfct. from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *'anqadha* at 3:103, p. 196, n. 12).

إِنِّيٓ ءَامَنتُ 25. "I do indeed believe
بِرَبِّكُمۡ in your Lord.
فَٱسۡمَعُونِ ﴿٢٥﴾ So listen[1] to me."

قِيلَ 26. It was said:[2]
ٱدۡخُلِ ٱلۡجَنَّةَۖ "Enter[3] the garden."
قَالَ يَٰلَيۡتَ He said: "Ah, would that
قَوۡمِي يَعۡلَمُونَ ﴿٢٦﴾ my people knew.!"

بِمَا 27. "That
غَفَرَ لِي رَبِّي my Lord has forgiven[4] me
وَجَعَلَنِي and has made[5] me
مِنَ ٱلۡمُكۡرَمِينَ ﴿٢٧﴾ of the honoured ones!"[6]

وَمَآ أَنزَلۡنَا ۞ 28. And We sent down[7] not
عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ against his people after him
مِن جُندٖ مِّنَ ٱلسَّمَآءِ any army[8] from the heaven
وَمَا كُنَّا مُنزِلِينَ ﴿٢٨﴾ nor are We to send down.[9]

إِن كَانَتۡ إِلَّا 29. It was naught but
صَيۡحَةٗ وَٰحِدَةٗ a single thunderous blast[10]
فَإِذَا هُمۡ and lo, they were
خَٰمِدُونَ ﴿٢٩﴾ dead and still.[11]

1. i. e., listen to my advice and believe in Allah and His Messengers. ***isma'ûni*** (originally *isma'û+nî*). اسمعوا ***isma'û*** = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/samâ'/masma'*], to hear. See at 5:108, p. 384, n. 5).

2. The unbelievers killed him and it was said to him after his death.

3. أدخل ***udkhul*** = enter, go in (v. ii. m. s. imperative from *dakhala* [*dukhûl*], to enter. See *udkhulî* at 27:44, p. 1215, n. 6).

4. غفر ***ghafara*** = he forgave, pardoned (v. iii. m. s. past from *ghafr /maghfirah ghufrân*, to forgive. See *yaghfira* 26:82, p. 1177, n. 6).

5. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 35: 38, p. 1404, n. 2).

6. مكرمين ***mukramîn*** (pl.; acc./gen. of *makramûn*; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

7. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 29:47, p. 1282, n. 2).

8. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, soldiers. See at 19:75, p. 970, n. 13.

9. منزلين ***munzilîn*** (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 12:59, p. 744, n. 6).

10. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 29:40, p. 1279, n. 5).

11. خامدون ***khâmidûn*** (pl.; s. *khâmid*) = those who are dead and still, quiet, calm, dying, extinguished (act. participle from *khamada* [*khamd/khumûd*], to go out, to die. See *khâmidîn* at 21:15, p. 1016, n. 7).

يَٰحَسۡرَةً	30. Oh, what a pity[1]
عَلَى ٱلۡعِبَادِۚ	on the servants.
مَا يَأۡتِيهِم	There comes not to them
مِّن رَّسُولٍ	any Messenger
إِلَّا كَانُواْ	but they use to
بِهِۦ يَسۡتَهۡزِءُونَ ﴿٣٠﴾	mock[2] at him.
أَلَمۡ يَرَوۡاْ	31. Do they not see
كَمۡ أَهۡلَكۡنَا	how many We destroyed[3]
قَبۡلَهُم	before them
مِّنَ ٱلۡقُرُونِ أَنَّهُمۡ	of the generations[4] that they
إِلَيۡهِمۡ لَا يَرۡجِعُونَ ﴿٣١﴾	to them will not return?[5]
وَإِن كُلٌّ	32. And surely all,
لَّمَّا جَمِيعٌ	yet all together shall
لَّدَيۡنَا مُحۡضَرُونَ ﴿٣٢﴾	before Us be brought along.[6]

Section (*Rukû'*) 3

وَءَايَةٌ لَّهُمُ	33. And a sign[7] for them
ٱلۡأَرۡضُ ٱلۡمَيۡتَةُ	is the lifeless[8] land.
أَحۡيَيۡنَٰهَا	We give it life[9]
وَأَخۡرَجۡنَا مِنۡهَا حَبّٗا	and produce[10] out of it corn;[11]
فَمِنۡهُ يَأۡكُلُونَ ﴿٣٣﴾	then of it they eat.[12]

1. حسرة ***ḥasrah*** (pl. حسرات *ḥasarât*) = regret, lamentation, grief, sorrow, distress, pity. See at 19:39, p. 960, n. 7).

2. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n.10).

3. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 32:26, p. 1332, n. 1).

4. of the unbelieving and sinful generations, the ruins of many of whom are visible in the Arabian peninsula. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 32:26, p. 1332, n. 2.

5. i. e., those destroyed nations will never return to the earth. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 32:21, p. 1330, n. 9).

6. i. e., after Resurrection for judgement. محضرون ***muḥḍarûn*** (pl.; s. *muhdar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 34:38, p. 1382, n. 10).

7. i. e., for the Power and Sovereignty of Allah. آية ***'âyah*** (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.

8. i. e., barren and dry. ميتة ***maytah*** = corpse, carcass, dead, lifeless. See at 16:115, p. 867, n. 6.

9. i. e., make lively by sending down rains and by vegetation. أحيينا ***'aḥyaynâ*** = we brought to life, gave life (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 35:9, p. 1392, n. 12).

10. أخرجنا ***'akhrajnâ*** = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 20:53, p. 987, n. 3).

11. حب ***ḥabb*** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 6:95, p. 431, n. 2.

12. يأكلون ***ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 9:35, p. 591, n. 1).

وَجَعَلْنَا فِيهَا 34. And We make[1] therein
جَنَّٰتٍ مِّن نَّخِيلٍ gardens[2] of date palms[3]
وَأَعْنَابٍ and vines[4]
وَفَجَّرْنَا فِيهَا and cause to flow[5] therein
مِنَ الْعُيُونِ ﴿٣٤﴾ of springs.[6]

لِيَأْكُلُوا 35. That they may eat
مِن ثَمَرِهِ of its produce.[7]
وَمَا عَمِلَتْهُ أَيْدِيهِمْ And their hands do that not.
أَفَلَا يَشْكُرُونَ Will they not then be grateful?[8]
﴿٣٥﴾

سُبْحَانَ الَّذِي خَلَقَ 36. Sancrosanct[9] is He Who
الْأَزْوَاجَ كُلَّهَا created the pairs[10] all of them,
مِمَّا تُنبِتُ الْأَرْضُ of what the earth produces[11]
وَمِنْ أَنفُسِهِمْ and of themselves
وَمِمَّا لَا يَعْلَمُونَ and of what they know not.
﴿٣٦﴾

وَآيَةٌ لَّهُمُ 37. And a sign for them
اللَّيْلُ is the night.
نَسْلَخُ مِنْهُ النَّهَارَ We strip[12] off it the day;
فَإِذَا هُم and lo they then
مُّظْلِمُونَ ﴿٣٧﴾ fall in darkness.[13]

1. جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 36:8, p. 1410, n. 5).

2. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 26:147, p. 1187, n. 11.

3. نخيل ***nakhîl*** = palm, date palm. See at 23:18, p. 1079, n. 6.

4. أعناب ***'a'nâb*** (pl.; sing. *'inab*) = grapes, vines. See at 23:18, p. 1079, n. 7.

5. فجرنا ***fajjarnâ*** = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See at 18:33, p. 924, n. 1).

6. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:147, p. 1187, n. 12).

7. ثمر ***thamar*** = fruit, fruits, yield, produce, crops, gain, result. See at 18:42, p. 926, n. 9.

8. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 27:72, p. 1224, n. 8).

9. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 34:41, p. 1383, n. 7.

10. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 35:11, p. 1393, n. 12.

11. تنبت ***tunbitu*** = she or it causes to sprout, makes grow, germinates, produces (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 2:61, p. 28, n. 14).

12. i. e., gradually take away, withdraw. نسلخ ***naslakhu*** = we strip, strip off, flay (v. i. pl. impfct. form *salakha* [*salkh*], to strip off, to flay. See *insalakha* at 7:175, p. 534, n. 2).

13. مظلمون ***muẓlimûn*** (pl.; s. *muẓlim*) = مظلم ***muẓlim*** = those that grow dark, fall in darkness, those darkening (act. participle from *'aẓlama*, form IV of *ẓalima* [*ẓalm*], to be dark. See *muẓlim* at 10:27, p. 647, n. 14).

وَٱلشَّمْسُ تَجْرِى	38. And the sun runs on[1]
لِمُسْتَقَرٍّ لَّهَا	to a resting place[2] for it.
ذَٰلِكَ تَقْدِيرُ	That is the ordaining[3] of
ٱلْعَزِيزِ	the All-Mighty,
ٱلْعَلِيمِ ﴿٣٨﴾	the All-Knowing.
وَٱلْقَمَرَ	39. And the moon
قَدَّرْنَٰهُ	We have ordained for it
مَنَازِلَ حَتَّىٰ عَادَ	stages[4] till it reverts[5]
كَٱلْعُرْجُونِ	like the date-leaf stalk[6]
ٱلْقَدِيمِ ﴿٣٩﴾	grown old.
لَا ٱلشَّمْسُ يَنۢبَغِى	40. Neither is it necessary[7]
لَهَآ أَن تُدْرِكَ	for the sun to overtake[8] the
ٱلْقَمَرَ وَلَا ٱلَّيْلُ	moon nor is the night
سَابِقُ ٱلنَّهَارِ	to outstrip[9] the day.
وَكُلٌّ فِى فَلَكٍ	And all in an orbit[10]
يَسْبَحُونَ ﴿٤٠﴾	are floating.[11]
وَءَايَةٌ لَّهُمْ	41. And a sign for them is
أَنَّا حَمَلْنَا	that We carried
ذُرِّيَّتَهُمْ	their progeny
فِى ٱلْفُلْكِ ٱلْمَشْحُونِ	in the Ark laden.[12]
﴿٤١﴾	

1. تجرى ***tajrî*** = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 29:58, p. 1286, n. 2).

2. i. e., for a specified time and destination. مستقر ***mustaqarr*** = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 25:76, p. 1161, n. 3).

3. تقدير ***taqdîr*** = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to have power. See at 6:96, p. 431, n. 11).

4. منازل ***manâzil*** (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [*nuzûl*], to come down. See at 10:5, p. 637, n. 8).

5. عاد ***'âda*** = he reverted, returned, relapsed (v. iii. m. s. past from *'awd/'awdah*, to return. See at 5:95, p. 377, n. 10).

6. عرجون ***'urjûn*** (s.; pl. *'arâjîn*) = date-leaf stalk.

7. ينبغى ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 26:211, p. 1198, n. 7).

8. تدرك ***tudrika(u)*** = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*], to attain. The final letter takes *fathah* for the particle *'an* coming before the verb. See *tudriku* at 6:103, p. 434, n. 8).

9. سابق ***sâbiq*** (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/ outstrips (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 35:32, p. 1401, n. 9.

10. فلك ***falak*** (s.; pl. *'aflak*) = celestial sphere, orbit, star. See at 21:33, p. 1021, n. 5).

11. يسبحون ***yasbaḥûna*** = they swim, float (v. iii. m. pl. impfct. from *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

12. i. e., the Ark of Nûh, peace be on him. مشحون ***mash-ḥûn*** = laden, freighted, consigned (passive participle from *shaḥana, shaḥn*], to load, lade, freight. See at 26:119, p. 1183, n. 7).

وَخَلَقْنَا	42. And We have created for
لَهُم مِّن مِّثْلِهِۦ	them its like[1]
مَا يَرْكَبُونَ ﴿٤٢﴾	which they embark on.[2]
وَإِن نَّشَأْ	43. And if We will
نُغْرِقْهُمْ	We may drown[3] them
فَلَا صَرِيخَ لَهُمْ	and no crying[4] will avail them
وَلَا هُمْ يُنقَذُونَ ﴿٤٣﴾	nor will they be rescued.[5]
إِلَّا رَحْمَةً مِّنَّا	44. Except as mercy from Us
وَمَتَٰعًا إِلَىٰ حِينٍ ﴿٤٤﴾	and an enjoyment[6] till a time.
وَإِذَا قِيلَ لَهُمُ	45. And when it is said to them:
ٱتَّقُوا	"Beware[7] of
مَا بَيْنَ أَيْدِيكُمْ	what is in front[8] of you
وَمَا خَلْفَكُمْ	and what is behind[9] you,
لَعَلَّكُمْ	so that you may
تُرْحَمُونَ ﴿٤٥﴾	have mercy on you."[10]
وَمَا تَأْتِيهِم	46. And there comes not to
مِّنْ ءَايَةٍ	them any sign
مِّنْ ءَايَٰتِ رَبِّهِمْ	of the signs of their Lord
إِلَّا كَانُوا	but they use to

1. i. e., ships like the Ark of Nûh, peace be on him.

2. يركبون ***yarkabûna*** = they ride, board, embark on, mount (v. iii. m. pl. impfct from *rakiba* [*rukûb*], to ride, mount. See *rakibû* at 29:65, p. 1288, n. 5).

3. نغرق ***nughriq(u)*** =we drown, sink (v. i. pl. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'aghraqnâ* at 29:40, p. 1279, n. 7).

4. صريخ ***ṣarîkh***= crying, yelling, screaming. See *yastarikhûna* at 35:37, 1403, n.5.

5. i. e., rescued by anyone else. ينقذون ***yunqadhûna*** = they are rescued, saved, salvaged, recovered, delivered (v. iii. m. pl. impfct. passive from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *yunqidhûna* at 36:23, p. 1414, n. 10).

6. i. e., a grant of enjoyment of life. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 33:53, p. 1359, n. 2.

7. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 33:70, p. 1365, n. 1).

8. i. e., in front of you of the instances of how the previously unbelieving and sinful people were punished and destroyed. بين ***bayna 'aydîkum***= [lit. between your hands] is an idiom meaning "before or in front of you". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

9. i. e., of the judgement and punishment in the hereafter. خلف ***khalf*** = rear, rear part, behind, successors, those behind. See at 34:9, p. 1370, n. 9.

10. ترحمون ***turḥamûna*** = you (all) are bestowed mercy (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to have mercy. See at 6:155, p. 459, n. 11).

عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ turn away[1] from it.

وَإِذَا قِيلَ لَهُمْ 47. And if it is said to them:

أَنفِقُوا مِمَّا "Spend[2] out of what

رَزَقَكُمُ اللَّهُ Allah has provided for you",

قَالَ الَّذِينَ كَفَرُوا there say those who disbelieve

لِلَّذِينَ آمَنُوا to those who believe:

أَنُطْعِمُ مَن "Shall we feed[3] those whom,

لَّوْ يَشَاءُ اللَّهُ if Allah wished,

أَطْعَمَهُ He would have fed?[4]

إِنْ أَنتُمْ إِلَّا فِي You are not but in

ضَلَالٍ مُّبِينٍ ﴿٤٧﴾ an error[5] quite obvious."[6]

وَيَقُولُونَ 48. And they say:

مَتَىٰ هَٰذَا الْوَعْدُ "When will this promise[7] be,

إِن كُنتُمْ صَادِقِينَ if you are truthful?"[8]

﴿٤٨﴾

مَا يَنظُرُونَ إِلَّا 49. They await[9] not but

صَيْحَةً وَاحِدَةً a single thunderous blast[10]

تَأْخُذُهُمْ that will get hold[11] of them

وَهُمْ يَخِصِّمُونَ while they are disputing![12]

﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ 50. So they shall not be able[13]

1. معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 26:5, p. 1163, n. 7).

2. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 9:53, p. 600, n. 1).

3. نطعم ***nuṭ'imu*** = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 26:79, p. 1176, n. 10).

4. أطعم ***'aṭ'ama*** = he fed, gave food (v. iii. m. s. past in form IV of *ta'ima*. See n. 3 above.

5. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

6. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear. See at 36:17, p. 1413, n. 2.

7. i. e., when will the promise of Resurrection come true? وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 35:5, p. 1391, n. 1.

8. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 33:35, p. 1349, n. 3).

9. ينظرون ***yanẓurûna*** = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 35:43, p. 1406, n. 10).

10. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, thunderous blast. See at 36:29, p. 1415, n. 10).

11. تأخذ ***ta'khudhu*** = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from *'akhadha* [*'akhdh*], to take. See *ta'khudhû* at 2:255, p. 131, n. 1).

12. يخصمون ***yakhiṣṣimûna*** (originally *yakhtaṣimûna*) = they quarrel, dispute, argue, (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

13. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 26:211, p. 1198, n. 8).

تَوْصِيَةً to making a will[1]
وَلَآ إِلَىٰٓ أَهْلِهِمْ nor to their families
يَرْجِعُونَ ﴿٥٠﴾ shall they return.[2]

Section (*Rukû'*) 4

وَنُفِخَ 51. And blown will be[3]
فِى ٱلصُّورِ the trumpet[4]
فَإِذَا هُم and lo, they will
مِّنَ ٱلْأَجْدَاثِ from the graves[5]
إِلَىٰ رَبِّهِمْ to their Lord
يَنسِلُونَ ﴿٥١﴾ be issuing forth.[6]

قَالُوا۟ يَٰوَيْلَنَا 52.They will say:"Woe to us!
مَنۢ بَعَثَنَا Who has raised[7] us
مِن مَّرْقَدِنَا ۜ from our sleeping beds?"[8]
هَٰذَا مَا "This is what there had
وَعَدَ ٱلرَّحْمَٰنُ promised[9] the Most Merciful
وَصَدَقَ and had said truly[10]
ٱلْمُرْسَلُونَ ﴿٥٢﴾ the Messengers."[11]

إِن كَانَتْ 53. There will be naught
إِلَّا صَيْحَةً وَٰحِدَةً but a single thunderous blast[12]
فَإِذَا هُمْ جَمِيعٌ and lo, they will all together

1. توصية ***tawṣiyah*** (s.; pl. *tawṣiyât/tawâṣin*)+ = recommendation, suggestion, instruction, commission, mandate, to make bequests, to make will, to entrust (verbal noun in form II of *waṣâ* [*wasy*], to diminish, to regain weight).

2. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 36:31, p. 1416, n. 5).

3. That will be the second blowing of the Trumpet for Resurrection. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 23:101, p. 1099, n. 10).

4. صور ***ṣûr*** = horn, bugle, trumpet. See at 27:87, p. 1228, n. 4.

5. أجداث ***'ajdâth*** (pl.; s. *jadath*) = graves, tombs.

6. يَنسلون ***yansilûna*** = they issue forth, fall out, procreate (v. iii. m. pl. impfct. from *nasala* [*nusûl*], to fall out. See at 21:96, 1039, n. 4).

7. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 25:41, p. 1150, n. 9).

8. مرقد ***marqad*** (s.; pl. *marâqid*) = bed, couch, resting place, sleeping bed (name of place from *raqada* [*raqd/ruqûd/ruqâd*], to sleep, to rest, to subside. See *ruqûd*, at 18:18, p. 916, n. 5).

9. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 33:22, p. 1343, n. 7).

10. صدق ***ṣadaqa*** = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 33:22, p. 1343, n. 8).

11. مرسلون ***mursalûn*** (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 36:13, p 1412, n. 4.

12. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 36:49, p. 1420, n. 10).

لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ be before Us brought along.[1]

فَٱلْيَوْمَ 54. So today

لَا تُظْلَمُ no injustice will be done[2]

نَفْسٌ شَيْـًٔا to any person[3] in anything

وَلَا تُجْزَوْنَ nor shall you be requited[4]

إِلَّا مَا كُنتُمْ except for what you had been

تَعْمَلُونَ ﴿٥٤﴾ doing.[5]

إِنَّ أَصْحَٰبَ 55. Verily the inmates[6]

ٱلْجَنَّةِ ٱلْيَوْمَ of the paradise toady

فِى شُغُلٍ فَٰكِهُونَ ﴿٥٥﴾ will be busy[7] enjoying.[8]

هُمْ وَأَزْوَٰجُهُمْ 56. They and their consorts[9]

فِى ظِلَٰلٍ will be in shades[10]

عَلَى ٱلْأَرَآئِكِ on canopied couches[11]

مُتَّكِـُٔونَ ﴿٥٦﴾ reclining.[12]

لَهُمْ فِيهَا 57. They will have therein

فَٰكِهَةٌ fruit

وَلَهُم and they will have

مَّا يَدَّعُونَ ﴿٥٧﴾ whatever they ask for.[13]

1. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:32, p. 1416, n. 6).

2. تظلم ***tuẓlamu*** = she is wronged, done injustice, transgressed, suppressed (v. iii. f. s. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *tuẓlamûna* at 17:71, p. 896, n. 8).

3. نفس ***nafs*** (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 31:28, p. 1320, n. 12.

4. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 27:90, p. 1229, n. 7).

5. تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 10:61, p. 659, n. 6).

6. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:13, p. 1412, n. 2).

7. شغل ***shugul*** = to be busy/ preoccupied, activity, work.

8. فاكهون ***fâkihûn*** (pl.; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive).

9. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 36:36, p. 1417, n. 10.

10. i. e., shades of gardens. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 16:81, p. 854, n. 8.

11. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 18:31, p. 923, n. 7.

12. متكون ***muttaki'ûn*** (pl.; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaki'în* at 18:31, p. 923, n. 6).

13. يدعون ***yadda'ûna*** = they ask for, claim, maintain, allege (v. iii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â'*], to call, to summon. See *yad'ûna* at 29:42, p. 1280, n. 4).

سَلَٰمٌ 58. "Peace" will be
قَوْلًا مِّن رَّبٍّ an address[1] from a Lord
رَّحِيمٍ ﴿٥٨﴾ Most Merciful.

وَٱمْتَٰزُوا۟ 59. "And isolate yourselves[2]
ٱلْيَوْمَ today,
أَيُّهَا ٱلْمُجْرِمُونَ ﴿٥٩﴾ O you the sinful."[3]

أَلَمْ أَعْهَدْ إِلَيْكُمْ 60. "Did I not enjoin[4] on you,
يَٰبَنِىٓ ءَادَمَ O children of Adam,
أَن لَّا تَعْبُدُوا that you never worship[5]
ٱلشَّيْطَٰنَ Satan?"
إِنَّهُۥ لَكُمْ Verily he is for you
عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ an enemy[6] open and clear.[7]

وَأَنِ ٱعْبُدُونِى 61.And that you worship Me.
هَٰذَا صِرَٰطٌ This is a way[8]
مُّسْتَقِيمٌ ﴿٦١﴾ straight and right.[9]

وَلَقَدْ أَضَلَّ 62. But he indeed led astray[10]
مِنكُمْ from among you
جِبِلًّا كَثِيرًا creatures many.[11]
أَفَلَمْ تَكُونُوا۟ Did you not then use to
تَعْقِلُونَ ﴿٦٢﴾ understand?[12]

1. Allah will address the inmates of paradise with *saalâm*; and that will be the highest bliss.

2. i. e., isolate yourselves from the righteous. امتازوا ***imtâzû*** = isolate yourselves, separate yourselves, distinguish yourselves, mark yourselves out (v. ii. m. pl. imperative from *imtâza*, form VIII of *mâza* [*mayz*], to separate, to distinguish. See *yamîza* at 8:36, p. 559, n. 10).

3. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:12, p. 1327, n. 3).

4. أعهد ***'a'had***(*u*) [*'ilâ*)]= I assign, commit to, entrust to, enjoin on (v. i. pl. impfct from *'ahida* [*'ahd*], to delegate, to entrust, to commit. The final letter is vowelless because the verb is preceded by the particle *lam*. See *'ahidnâ* at 20:115, p. 1004, n. 10).

5. لا تعبدوا ***lâ ta'budû*** = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *u'budû* at 29:56, p. 1285, n. 8).

6. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 35:6, p. 1391, n. 4.

7. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 36:47, p. 1420, n. 6).

8. صراط ***ṣirâṭ*** = way, path, road. See at 36:4, p. 1409, n. 4.

9. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:4, p. 1409, n. 5).

10. أضل ***'aḍalla*** = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 30:29, p. 1299, n. 9).

11. جبل ***jibill*** (pl.; s. *jibillah*) = creatures, generations, nature. See *jibillah* at 26:184, p. 1194, n. 3.

12. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 26:60, p. 1253, n. 12).

هَٰذِهِۦ جَهَنَّمُ
63. This is the hell
ٱلَّتِى كُنتُمْ
which you had been
تُوعَدُونَ ﴿٦٣﴾
threatened[1] with.

ٱصْلَوْهَا ٱلْيَوْمَ
64. Enter[2] it today
بِمَا كُنتُمْ
because you had been
تَكْفُرُونَ ﴿٦٤﴾
disbelieving.[3]

ٱلْيَوْمَ نَخْتِمُ
65. Today I shall put a seal[4]
عَلَىٰٓ أَفْوَٰهِهِمْ
on their mouths[5]
وَتُكَلِّمُنَآ
and there will speak[6] to Us
أَيْدِيهِمْ
their hands
وَتَشْهَدُ أَرْجُلُهُم
and their feet will testify[7]
بِمَا كَانُوا۟
to what they had been
يَكْسِبُونَ ﴿٦٥﴾
acquiring.[8]

وَلَوْ نَشَآءُ
66. And if We willed
لَطَمَسْنَا
We would have effaced[9]
عَلَىٰٓ أَعْيُنِهِمْ
their eyes
فَٱسْتَبَقُوا۟
and then they would grope[10]
ٱلصِّرَٰطَ
for the way
فَأَنَّىٰ يُبْصِرُونَ
but how could they see?[11]
﴿٦٦﴾

1. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to make a promise. See at 21:109, p. 1042, n. 10).

2. اصلوا ***iṣlaw*** = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *ṣalâ* [*ṣalan/ṣulîy/ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *taṣṭalûna* at 28:29, p. 1242, n. 5).

3. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 4:89, p. 280, n. 11).

4. نختم ***nakhtimu*** = we put a seal, seal, close (v. i. pl. impfct. from *khatama* [*khatm/khitâm*], to seal. See *khatama* at 2:7, p. 6, n. 4).

5. أفواه ***'afwâh*** (pl.; sing. فوهة *fûhah)* = mouths, vents. See at 33:4, p. 1335, n. 10.

6. تكلم ***tukallimu*** = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *tukallima* at 27:82, p. 1226, n. 13).

7. تشهد ***tash-hadu*** = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hada* at 24:24, p. 1114, n. 1).

8. Allah will seal the mouths and will enable the hands and feet to speak and testify about what man acquired of merits or sins by his deeds. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 15:84, p. 824, n. 8).

9. طمسنا ***ṭamasnâ*** = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See *naṭmisa* at 4:47, p. 262, n. 6).

10. استبقوا ***istabaqû*** = they vie with one another, try to get ahead of one another, compete, race for [here, grope] (v. iii. m. pl. impfct. from *istabaqa*, form VIII of *sabaqa* [*sabq*], to get before, to precede, to go ahead. See *istabaqâ* at 12:25, p. 730, n. 11).

11. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'absara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 36:9, p. 1410, n. 12).

وَلَوْ نَشَآءُ 67. And if We willed
لَمَسَخْنَٰهُمْ We could have transmuted[1]
عَلَىٰ مَكَانَتِهِمْ them in their places
فَمَا ٱسْتَطَٰعُوا۟ so they would not be able to[2]
مُضِيًّا move forward[3]
وَلَا يَرْجِعُونَ ﴿٦٧﴾ nor could they come back.[4]

Section (*Rukû'*) 5

وَمَن 68. And whoever
نُّعَمِّرْهُ we prolong in life[5]
نُنَكِّسْهُ We retract[6] him
فِى ٱلْخَلْقِ in the constitution.[7]
أَفَلَا يَعْقِلُونَ ﴿٦٨﴾ Will they not then understand?[8]

وَمَا عَلَّمْنَٰهُ 69. And We have not taught
ٱلشِّعْرَ him poetry[9]
وَمَا يَنۢبَغِى لَهُۥٓ nor is it meet[10] for him.
إِنْ هُوَ إِلَّا It is naught but
ذِكْرٌ وَقُرْءَانٌ a reminder[11] and a Qur'ân
مُّبِينٌ ﴿٦٩﴾ open and explicit.

لِّيُنذِرَ 70 That he may warn[12]
مَن كَانَ حَيًّا him who is alive[13]

1. مسخنا ***masakhnâ*** = we transformed, transmuted, converted, distorted (v. i. pl. past from *masakha* [*maskh*], to transform, transmute).

2. استطاعوا ***istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 18:97, p. 945, n.6).

3. مضى ***muḍîy*** = to move forward, leave, depart. See *'amdî* at 18:60, p. 934, n. 8.

4. يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:50, p. 1421, n. 2).

5. نعمر ***nu'ammir(u)*** = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from *'ammara*, form II of *'amara* [*'amr/'umr*], to live long. The final letter is vowelless because the verb is in a conditional clause. See at 26:35, p. 37, p. 1403, n. 8).

6. ننكس ***nunakkis(u)*** = we invert, reverse, retract, tilt, bend (v. i. pl. impfct. from *nakkasa*, form II of *nakasa* [*naks*], to invert, to turn over. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nâkisû* at 32:12, p. 1327, n. 6).

7. خلق ***khalq*** = creation, origination, making, creatures, constitution. See at 23:14, p. 1078, n. 5.

8. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 30:28, p. 1299, n. 5).

9. شعر ***shi'r*** (s.; pl. *'ash'âr*) = poetry, poems.

10. ينبغى ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 36:40, p. 1198, n. 7).

11. Note that the word "Qur'ân" is in apposition to *dhikr*. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture. See at 36:11, p. 1411, n. 4.

12. ينذر ***yundhira(u)*** - he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* {of motivation} coming before the verb. See at 18:2, p. 910, n. 6).

13. i. e., whose heart is alive to the truth.

وَيَحِقَّ and that due may become[1]
ٱلْقَوْلُ the word[2]
عَلَى ٱلْكَٰفِرِينَ ﴿٧٠﴾ on the unbelievers.

أَوَلَمْ يَرَوْا 71. Do they not see that We
أَنَّا خَلَقْنَا لَهُم have created for them,
مِّمَّا عَمِلَتْ أَيْدِينَآ out of what Our hands did,[3]
أَنْعَٰمًا the cattle[4]
فَهُمْ لَهَا so they are of these
مَٰلِكُونَ ﴿٧١﴾ the owners?[5]

وَذَلَّلْنَٰهَا 72. And We have tamed[6] these
لَهُمْ فَمِنْهَا for them so some of them
رَكُوبُهُمْ are their mount[7]
وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ and of them they eat.[8]

وَلَهُمْ فِيهَا 73. And they have in them
مَنَٰفِعُ وَمَشَارِبُ benefits[9] and drinks.[10]
أَفَلَا Will they not then
يَشْكُرُونَ ﴿٧٣﴾ express gratitude?[11]

وَٱتَّخَذُوا 74. And they take[12]
مِن دُونِ ٱللَّهِ besides Allah

1. يحق = ***yaḥiqqa***(*u*) = he or it becomes true, correct, due, right, incumbent (v. iii. m. s. impfct. from *ḥaqqa* . The final letter takes *fatḥah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *haqqa* at 36:7, p. 1410, n. 3).

2. i. e., sentence of punishment.

3. i. e., it is exclusively Our creation; there is no partner in it.

4. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 32:27, p. 1332, n. 10.

5. i. e., you possess and use them as you like. مالكون ***mâlikûn*** (pl.; s. *mâlik*) = ownres, possessors (act. participle from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 35:13, p. 1395, n. 7).

6. ذللنا ***dhallalnâ*** = we humiliated, made low, subdued, tamed (v. i. pl. past from *dhallala*, form II of *dhalla* [*dhall/ dhull/ dhalâlah / dhillah/ madhallah*], to be low, humble. See *nadhilla* at 20:134, p. 1011, n. 3).

7. ركوب ***rakûb*** = mount, riding animal. See *yarkabûna* at 36:42, p. 1419, n. 2.

8. i. e., of their meat. يأكلون ***ya'kulûna*** = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 36:72, p. 1426, n. 8).

9. i. e., other uses of their wool, hyde, bones, etc. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 23:21, p. 1080, n. 3

10. i. e., of their milk. مشارب ***mashârib*** (pl.; s. *mashrab*) = drinks, drinking places. See *sharâb* at 16:69, p. 841, n. 1).

11. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:35, p. 1417, n. 8).

12. i. e., in spite of these graces and clear evidences about Allah they take gods besides Him. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 29:41, p. 1279, n. 10).

ءَالِهَةً لَّعَلَّهُمْ	gods[1] that they may
﴿٧٤﴾ يُنصَرُونَ	be helped.[2]
لَا يَسْتَطِيعُونَ	75. They are not capable of[3]
نَصْرَهُمْ	helping them;
وَهُمْ لَهُمْ	and they will be for them
﴿٧٥﴾ جُندٌ مُّحْضَرُونَ	a host[4] brought up.[5]
فَلَا يَحْزُنكَ	76. So let there not grieve[6] you
قَوْلُهُمْ	their saying.[7]
إِنَّا نَعْلَمُ	Verily We know
مَا يُسِرُّونَ	what they conceal[8]
﴿٧٦﴾ وَمَا يُعْلِنُونَ	and what they disclose.[9]
أَوَلَمْ يَرَ الْإِنسَانُ	77. Does not man see
أَنَّا خَلَقْنَاهُ	that We created him
مِن نُّطْفَةٍ	from a drop?[10]
فَإِذَا هُوَ خَصِيمٌ	And lo, he is a disputant[11]
﴿٧٧﴾ مُّبِينٌ	open and clear!
وَضَرَبَ لَنَا	78. And he strikes for Us
مَثَلًا	an instance
وَنَسِيَ خَلْقَهُ	and forgets[12] his creation:

1. i. e., a number of gods. آلهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 25:42, p. 1150. n. 11.

2. i. e., in their affairs and needs. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:41, p. 1246, n. 10).

3. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 36:50, p. 1420, n. 13).

4. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, soldiers, host. See at 36:28, p. 1415, n. 8.

5. i. e., on the Day of Judgement for punishment. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:54, p. 1422, n. 1).

6. يحزن ***lâ yaḥzun*** = let him or it not make sad, grieve (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to make sad. See at 31:23, p. 1719, n. 1).

7. i. e., the words of unbelief, criticism and mocking.

8. يسرون ***yusirrûna*** = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 11:5, p. 679, n. 1).

9. يعلنون ***yu'linûna*** = they (all) declare, disclose (v. iii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 36:76, p. 1427, n. 9).

10. i. e., of the parents. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 35:11, p. 1393, n. 11.

11. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow. خصيم *khaṣîm* (s.; pl. *khuṣamâ'/ khuṣmân*)= advocate, defender, one who controverts and argues, disputant (active participle in the scale of *fa'îl* from *khaṣama*, to defeat in argument, to discount. See at 16:4, p. 828, n. 10.

12. نسى ***nasiya*** = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 20:88, p. 997, n. 11).

قَالَ مَن يُحۡيِ He says: "Who will give life[1]
ٱلۡعِظَـٰمَ وَهِيَ to the bones[2] when they are
رَمِيمٞ ٧٨ decayed and rotten?"[3]

قُلۡ يُحۡيِيهَا 79. Say: "There will give life
ٱلَّذِيٓ to them the One Who
أَنشَأَهَآ produced[4] them
أَوَّلَ مَرَّةٖۖ for the first time;[5]
وَهُوَ بِكُلِّ خَلۡقٍ and He is of every creation
عَلِيمٌ ٧٩ All-Knowing."

ٱلَّذِي جَعَلَ لَكُم 80. "He Who makes[6] for you
مِّنَ ٱلشَّجَرِ ٱلۡأَخۡضَرِ out of the green[7] vegetation[8]
نَارٗا fire;[9]
فَإِذَآ أَنتُم مِّنۡهُ and lo, you then do out of it
تُوقِدُونَ ٨٠ set fire!"[10]

أَوَلَيۡسَ ٱلَّذِي 81. Is not then the One Who
خَلَقَ ٱلسَّمَٰوَٰتِ created the heavens
وَٱلۡأَرۡضَ and the earth
بِقَٰدِرٍ All-Capable[11]
عَلَىٰٓ أَن يَخۡلُقَ of creating
مِثۡلَهُم the like of them?[12]

1. يحي ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:50, p. 1307, n. 2).

2. عظام ***'iẓâm*** (pl.; sing. *'azm*) = bones. See at 23:82, p. 1095, n. 8.

3. i. e., when not only the skins and muscles but also the hardest parts of the corpses, the bones, will be rotten and reduced to dust. رميم ***ramîm*** = rotten, decayed.

4. أنشأ ***'ansha'a*** = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

5. مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once. See at 20:37, p. 982, n. 8.

6. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 27, p. 1415, n. 5).

7. أخضر ***'akhḍar*** (s.; pl. *khuḍr*) = green.

8. شجر ***shajar*** (s.; pl. *ashjâr*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

9. Not only do trees and plants serve as fuel for fire even when green, it is through the green trees and vegetation that Allah provides oxygen without which no fire can be kindled.

10. توقدون ***tûqidûna*** = you kindle, set fire (v. iii. m. pl. impfct. from *'awqada*, form IV of *waqada* [*waqd,/waqad/wuqûd*], to take fire, to burn. See *yûqidûna* at 13:17, p. 771, n. 10).

11. قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 17:99, p. 905, n. 12).

12. i. e., to resurrect them by creating them again.

بَلَىٰ وَهُوَ O yes, and He is
ٱلْخَلَّٰقُ the Supreme Creator,[1]
ٱلْعَلِيمُ ﴿٨١﴾ the All-Knowing.[2]

إِنَّمَآ أَمْرُهُۥٓ 82. It is but His Command[3]
إِذَآ أَرَادَ شَيْـًٔا when He intends[4] anything
أَن يَقُولَ لَهُۥ كُن that He says for it "Be"
فَيَكُونُ ﴿٨٢﴾ and it comes into being.[5]

فَسُبْحَٰنَ ٱلَّذِى 83. So Sacrosanct[6] is He
بِيَدِهِۦ in Whose Hand is
مَلَكُوتُ كُلِّ شَىْءٍ the dominion[7] of everything;
وَإِلَيْهِ and to Him
تُرْجَعُونَ ﴿٨٣﴾ you all will be returned.[8]

1. خلاق ***Khallâq*** = Creator, Supreme Maker (act. participle in the intensive form of *fa''âl* from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:86, p. 825, n. 1.

2. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 34:26, p. 1377, n. 12.

3. See 35:41. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 30:25, p. 1297, n. 12.

4. أراد ***'arâda*** = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 18:82, p. 941, n. 2).

5. يكون ***yakûnu*** = he or it becomes, comes into being, happens, takes place (v. iii. m. s. impfct. from *kâna* [*kawn/kiyân/kaynûnah*], to be, to exist).

6. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 36:36, p. 1417, n. 9.

7. ملكوت ***malakût*** = empire, realm, kingdom, dominion. See at 23:88, p. 1096, n. 4.

8. i. e., after Resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 32:11, p. 1327, n. 4).

37: *Sûrat al-Ṣâffât* (Those Standing in Rows)

Makkan : 182 *'âyahs*

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with *tawḥîd* (monotheism), *waḥy*, Resurrection, Judgement, reward and punishment. It starts with an oath by the angels who line up in prayers and in obeying Allah's commands. Reference is next made to the rebellious Satan and the unbelievers' doubts about the Resurrection and their persistence in polytheism. Mention is then made of the punishment and despicable life of the unbelievers in the hereafter and, in contrast, the reward and honourable life of the believers. Emphasis is then made on the fact that Allah has sent Messengers from time to time to guide mankind to the truth and the worship of Allah Alone; and mention is made in this connection of Prophets Nûḥ, Ibrâhîm and his sacrificing his son Ismâ'îl in obedience to Allah's command, Isḥâq, Mûsâ and Hârûn, Ilyâs, Lût and Yûnus, peace be on them all. It ends with an emphasis again on *tawḥîd* and the polytheists' persistence in setting partners with Allah and their mistaken notion of *jinn* being Allah's daughters.

The *sûrah* is named after the oath by the angels who line up (*al-ṣâffât*) with which it starts.

سُورَةُ الصَّافَّاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ﴿١﴾ 1. By those lining up[1] in rows;

فَالزَّاجِرَاتِ زَجْرًا ﴿٢﴾ 2. And those driving away[2] in a drive;

فَالتَّالِيَاتِ ذِكْرًا ﴿٣﴾ 3. And those reciting[3] a reminder.[4]

إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ 4. Verily your God is the One[5] —

رَبُّ السَّمَاوَاتِ 5. Lord of the heavens

1. Allah makes an oath by the angels, one of His wonderful creations, who line up in prayer and to obey His command, in order to emphaize His Greatness and Glory. صافات ***ṣâffât*** (f. pl.; s. *ṣâffah*; m. *ṣâff*) = those standing in a row, ranging in ranks (act. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up. range, classify, compose).

2. This is a description of another duty assigned by Allah to the angels, that of driving away and pushing the clouds or men from bad deeds or Satans from their evil manoeuvres (*Al-Bayḍâwî*, II, p. 289). زاجرات ***zâjirât*** (f. pl.; s. *zâjirah*; m. *zâjir*) = those giving a push, driving away (act. participle from *zajara* [*zajr*], to drive away, push, hold back, restrain).

3. This is another function assigned to the angels, namely, to recite the Book sent down by Allah to His Messenger. تاليات ***tâliyât*** (f. pl.; s. *tâliyah;*, m. *tâlin*) = those reciting, reading aloud (act. participle from *talâ* [*tilâwah*], to recite. See *yutlâ* at 33:34, p. 1348, n. 8).

4. i. e., the Book sent down by Allah, the Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 36:69, p. 1425, n. 10.

5. This is the conclusion of the oath contained in the preceding three *'âyahs* and a reminding by Allah that there is no god Except He.

وَٱلْأَرْضِ وَمَا and the earth and all that is

بَيْنَهُمَا between the two;

وَرَبُّ and Lord of

ٱلْمَشَٰرِقِ ﴿٥﴾ the points of sun-rise.[1]

إِنَّا زَيَّنَّا 6. Verily We have adorned[2]

ٱلسَّمَآءَ ٱلدُّنْيَا the nearest[3] sky

بِزِينَةٍ with an adornment[4] —

ٱلْكَوَاكِبِ ﴿٦﴾ the stars.[5]

وَحِفْظًا 7. And as protection[6]

مِّن كُلِّ شَيْطَٰنٍ against every Satan

مَّارِدٍ ﴿٧﴾ turning rebellious.[7]

لَّا يَسَّمَّعُونَ 8. They cannot overhear[8]

إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ the Higher Council;[9]

وَيُقْذَفُونَ for they are hurled at[10]

مِن كُلِّ جَانِبٍ ﴿٨﴾ from every side.

دُحُورًا 9. Being driven away;[11]

وَلَهُمْ and they shall have

عَذَابٌ وَاصِبٌ ﴿٩﴾ a punishment in perpetuity.[12]

1. مشارق ***mashâriq*** (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See *mushriqîn* at 26:60, p. 1173, n. 11).

2. زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 27:4, p. 1203, n. 4).

3. The sun and all the stars are set by Allah in the sky nearest to the earth. Beyond this there is a vast dark zone. دنيا ***dunyâ*** (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See *'adnâ* at 33:59, p. 1361, n. 13.

4. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 33:28, p. 1346, n. 2.

5. كواكب ***kawâkib*** (pl.; s. *kawkab*) = stars. See *kawkab* at 24:36, p. 1120, n. 6.

6. i. e., of the sky.

7. مارد ***mârid*** (s.; pl. *maradah/murrâd*) = rebel, one who turns rebellious, refractory, recalcitrant, defiant (act. participle from *marada* [*murûd*], to be refractory, to rebel. See *mumarrad* at 27:44, p. 1215, n. 11).

8. يسمعون ***yassamma'ûna*** (originally *yatasamma'ûna*) = they lend their ear, listen secretly, overhear (v. iii. m. pl. impfct. from *tasamma'a*, form V of *sami'a* [*sam'/ samâ'/ masma'*], to hear. See *isma'û* at 36:25, p. 1415, n. 1).

9. i. e., the angels in the high heaven. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:38, p. 1245, n. 8).

10. i. e., by shooting stars and meteors. يقذفون ***yuqdhafûna*** = they are hurled, hurled at, launched, thrown, flung, cast, tossed down, sent down (v. iii. m pl. impfct. passive from *qadhafa* [*qadhf*], to throw, to cast. See *yaqdhifûna* at 34:53, p. 1388, n. 1).

11. i. e., in the hereafter. دحور ***duḥûr*** = to drive away, rout, expel (verbal noun). See *mad-ḥûr* at 17:39, 885, n. 6.

12. واصب ***waṣîb*** = permanent, lasting, perpetual, for ever (act. participle from *waṣaba* [*wuṣûb*], to last. See at 16:52, p. 844, n. 5).

إِلَّا مَنْ خَطِفَ 10. Except such as grabs[1]
ٱلْخَطْفَةَ فَأَتْبَعَهُۥ a grab but there pursues[2] him
شِهَابٌ ثَاقِبٌ ﴿١٠﴾ a blaze[3] very piercing.[4]

فَٱسْتَفْتِهِمْ 11. So ask their opinion.[5]
أَهُمْ أَشَدُّ خَلْقًا Are they harder in creation or
أَم مَّنْ خَلَقْنَآ those[6] that We have created.
إِنَّا خَلَقْنَٰهُم Verily We have created them[7]
مِّن طِينٍ لَّازِبٍ ﴿١١﴾ of clay[8] quite sticky.[9]

بَلْ عَجِبْتَ 12. Nay, you are surprised,[10]
وَيَسْخَرُونَ ﴿١٢﴾ but they deride.[11]

وَإِذَا ذُكِّرُوا 13. And if they are reminded[12]
لَا يَذْكُرُونَ ﴿١٣﴾ they remeber not.

وَإِذَا رَأَوْا ءَايَةً 14. And if they see a sign,[13]
يَسْتَسْخِرُونَ ﴿١٤﴾ they burst out in ridicule.[14]

وَقَالُوٓا 15. And they say:
إِنْ هَٰذَآ إِلَّا "This is naught but
سِحْرٌ مُّبِينٌ ﴿١٥﴾ sorcery[15] quite obvious."

1. i. e., listens stealthily a little. خطف ***khaṭifa*** = he grabbed, snatched, seized, wrested away (v. iii. m. s. past from *khaṭf*, to snatch. See *yutakhaṭṭafûna* at 29:67, p. 1289, n. 3).
2. أتبع ***'atba'a*** = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20:78, p. 994, n. 6).
3. شهاب ***shihâb*** (s.; pl. *shuhub*)= blaze, burning, luminous meteor, shooting star, flame. See at 27:7, p. 1204. n. 2.
4. ثاقب ***thâqib*** = piercing, penetrating, sharp (act. participle from ***thaqaba*** [*thaqb*], to bore, to drill.
5. i. e., the opinion of those who deny Resurrection. استفت ***istafti*** = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful. See *lâ tastafti* at 18:22, p. 919, n. 5).
6. i. e., the earth, the heavens, the stars, the sun, the moon, etc.
7. i. e., mankind, including those that disbelieve.
8. طين ***ṭîn*** = clay, soil. See at 32:7, p. 1326, n. 4.
9. لازب ***lâzib*** = sticky, adhering, firmly fixed (act. participle from *lazaba* [*luzûb*], to cling, adhere).
10. i. e., at their disbelief and denial of the Resurrection. عجبت ***'ajibta*** = you wondered, were surprised, astonished (v. ii. m. s. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See *ta'jab* at 13:5, p. 765, n. 9).
11. يسخرون ***yaskharûna*** = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).
12. ذكروا ***dhukkirû*** = they were reminded (v. iii. m. pl. past passive from *dhakkara, form II of dhakara* [*dhikr/tadhkâr*], to remember. See at 32:15, p. 1328, n. 9).
13. i. e., any sign or miracle proving the truth of your Messengership.
14. يستسخرون ***yastaskhirûna*** = they burst out in ridicule, turn to scoffing at (v. iii. m. pl. impfct. from *istaskhara*, form X of *sakhira*. See n. 11 above).
15. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 34:43, p. 1384, n. 12.

أَءِذَا مِتْنَا 16. "Is it that when we are dead
وَكُنَّا تُرَابًا and become dust[1] and
وَعِظَامًا bones,[2]
أَءِنَّا shall we be
لَمَبْعُوثُونَ ﴿١٦﴾ indeed resurrected?"[3]

أَوَءَابَآؤُنَا 17. "And also our fathers
ٱلْأَوَّلُونَ ﴿١٧﴾ of old?"[4]

قُلْ نَعَمْ وَأَنتُمْ 18. Say: "Yes, and you will
دَٰخِرُونَ ﴿١٨﴾ be humiliated."[5]

فَإِنَّمَا هِىَ 19. It will be but
زَجْرَةٌ وَٰحِدَةٌ a single blast;[6]
فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ and lo, they will be gazing.[7]

وَقَالُوا۟ 20. And they will say:
يَٰوَيْلَنَا هَٰذَا "Woe to us, this is
يَوْمُ ٱلدِّينِ ﴿٢٠﴾ the day of Judgement."[8]

هَٰذَا 21. This is
يَوْمُ ٱلْفَصْلِ ٱلَّذِى the Day of decision[9] which
كُنتُم بِهِۦ تُكَذِّبُونَ you had been disbelieving.[10]
﴿٢١﴾

1. i. e., decomposed and reduced to dust. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 35:11, p. 1393, n. 10.

2. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 36:78, p. 1428, n. 2.

3. مبعوثون ***mab'ûthûn*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 23:82, p. 1095, n. 9).

4. i. e., our fathers and ancestors who died long before us? In Arabic the term "fathers" means fathers, grandfathers and ancestors.

5. داخرون ***dâkhirûn*** (pl.; s. *dâkhir*) = those who become small, humble, lowly, humiliated (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble).

6. i. e., the second blowing of the trumpet by the angel Isrâfîl whereupon all will be resurrected. زجرة ***zajrah*** = blast, piercing sound. See *zâjirât* at 37:2, p. 1430, n. 2.

7. i. e., they will be resurrected and will be looking one to another in astonishment and bewilderment. ينظرون ***yanẓurûna*** = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 36:49, p. 1420, n. 9).

8. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 31:32, p. 1322, n. 8.

9. i. e., decision regarding the deeds of all. فصل ***faṣl*** (s.; pl. *fuṣûl*) = detachment, division, partition, decision, chapter, class.

10. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 34:43, p. 1384, n. 5).

Section (*Rukû'*) 2

۞ ٱحۡشُرُواْ ٱلَّذِينَ	22. Assemble[1] those who
ظَلَمُواْ	committed wrong[2]
وَأَزۡوَٰجَهُمۡ وَمَا	and their sorts[3] and what
كَانُواْ يَعۡبُدُونَ ﴿٢٢﴾	they used to worship
مِن دُونِ ٱللَّهِ	23. Besides Allah.
فَٱهۡدُوهُمۡ إِلَىٰ	And direct[4] them to
صِرَٰطِ ٱلۡجَحِيمِ ﴿٢٣﴾	the way[5] of hell.
وَقِفُوهُمۡۖ	24. And halt[6] them;
إِنَّهُم مَّسۡـُٔولُونَ ﴿٢٤﴾	indeed they shall be asked.[7]
مَا لَكُمۡ	25.What is the matter with you,
لَا تَنَاصَرُونَ ﴿٢٥﴾	you help not one another?[8]
بَلۡ هُمُ ٱلۡيَوۡمَ	26. Nay, they are today
مُسۡتَسۡلِمُونَ ﴿٢٦﴾	in complete surrender.[9]
وَأَقۡبَلَ	27. And there will turn[10]
بَعۡضُهُمۡ عَلَىٰ بَعۡضٖ	one to another
يَتَسَآءَلُونَ ﴿٢٧﴾	mutually making queries.

1. i. e., it will be ordered. احشروا ***uḥshurû*** = you (all) assemble, gather, collect, muster, rally (v. ii. m. pl. imperative from *hashara* [*hashr*], to gather. See *nahshuru* at 34:40, p. 1383, n. 4).

2. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm.*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:19, p. 1375, n. 3).

3. i. e., their likes and partners. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 36:36, p. 1417, n. 10.

4. اهدوا ***ihdû*** = you (all) show the way, guide, lead, direct (v. ii. m. pl. imperative from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See *yahdûna* at 32:24, p. 1331, n. 7).

5. صراط ***ṣirâṭ*** = way, path, road. See at 36:61, p. 1423, n. 8.

6. i. e., before they reach hell. قفوا ***qifû*** = you (all) halt, stop, make stand, detain (v. ii. m. pl. imperative from *waqafa* [*waqf/wuqûf*], to come to a stop, to stand still. See *mawqûfûn* at 34:31, p. 1379, p. n. 5).

7. i. e., about their deeds. مسؤولون ***mas'ûlûn*** (pl.; s. *mas'ûl*) = those who are questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *mas'ûl* 33:15, p. 1340, n. 10).

8. i. e., it will be said to them, why do you not help one another as you used to help one another in the worldly life? تناصرون ***tanâṣarûna*** (originally *tatanâṣarûna*) = you (all) render mutual help, help one another (v. ii. m. pl. impfct. from *tanâṣara*, from IV of *naṣara* [*naṣr /nuṣûr*], to help. See *yansuru* at 30:5, p. 1291, n. 4).

9. مستسلمون ***mustaslimûn*** (pl. s. *mustaslim*) = those who make submission, surrender, capitulate, yield, give themselves up (act. participle from *istaslama*, form X of *salima* [*salâmah/salâm*], to be safe. See *yuslim* 31:22, p. 1318, n. 8).

10. أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in form IV of *qabila* [*qabûl/qubûl*), to accept. See *'aqbalû* at 12:71, p. 748, n. 14).

قَالُوٓا	28. They will say:[1]
إِنَّكُمْ كُنتُمْ	"Indeed you had been
تَأْتُونَنَا عَنِ ٱلْيَمِينِ	coming to us by the right."[2]
﴿٢٨﴾	
قَالُوا۟ بَل	29. They will say:[3] "Nay,
لَّمْ تَكُونُوا۟	you had not been
مُؤْمِنِينَ ﴿٢٩﴾	believing."
وَمَا كَانَ لَنَا عَلَيْكُم	30. "Nor had we over you
مِّن سُلْطَٰنٍ	any authority.[4]
بَلْ كُنتُمْ قَوْمًا	Nay, you had been a people
طَٰغِينَ ﴿٣٠﴾	transgressing."[5]
فَحَقَّ عَلَيْنَا	31. "So due[6] has become on
قَوْلُ رَبِّنَآ	us the word[7] of our Lord.
إِنَّا لَذَآئِقُونَ ﴿٣١﴾	We indeed are going to taste."[8]
فَأَغْوَيْنَٰكُمْ	32. "For we led you astray.[9]
إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾	Indeed we had gone astray."[10]
فَإِنَّهُمْ	33. So surely they[11] shall
يَوْمَئِذٍ فِى ٱلْعَذَابِ	that day in the punishment
مُشْتَرِكُونَ ﴿٣٣﴾	be partners.[12]

1. i. e., those who had followed the unbelieving leaders will say to the leaders.

2. i. e., with power and authority; and also in the name of the established religion and custom. يمين ***yamîn*** (*s.*; pl. *'aymân*) = right, right hand.

3. i. e., the leaders will say in reply.

4. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 34:20, p. 1375, n. 12.

5. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭaghâ* at 20:43, 984, n. 10).

6. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 36:17, p. 1410, n. 3).

7. i. e., sentence of punishment.

8. i. e., going to taste the punishment. ذائقون ***dhâ'iqûn*** (pl.; s. *dhâ'iq*) = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See *dhâ'iqah* at 29:57, p. 1285, n. 10).

9. أغوينا ***'aghwaynâ*** = we led astray, misled, lured (v. i. pl. past from *'aghwâ*, form IV of *ghawâ* [*ghayy /ghawâyah*], to go astray. See at 28:63, p. 1254, n. 11).

10. غاوين ***ghâwîn*** (pl.; acc./gen. of *ghâwûn*, s. *ghâwin*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ ghawâyah*], to go astray. See n. 9 above and at 26:91, p. 1178, n. 11).

11. i. e., the leaders and the followers.

12. مشتركون ***mushtarikûn*** (pl.; s. *mushtarik*) = those sharing, taking part, being partners, cooperating, participating (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See *mushrikîn* at 30:31, p. 1300, n. 4).

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

34. Verily suchwise We deal with the sinful.[1]

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

35. Indeed they had been, when it was said to them "There is no God but Allah", turning arrogant.[2]

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾

36. And they said: "Are we indeed to abandon[3] our gods for the sake of a poet[4] gone off his head.?"[5]

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

37. Nay, he has come with the truth and he confirms[6] the Messengers.[7]

إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

38. You shall surely be tasting[8] the punishment most painful.

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

39. And you will not be requited[9]

1. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).

2. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 32:15, p. 1328, n. 13).

3. تاركوا ***târikû***(*n*)[pl. ; s. *târik*) = those who abandon, give up, forsake, leave (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târikî* at 11:53, p. 697, n. 2).

4. The allusion is to the Prophet Muhammad, peace and blessings of Allah be on him. The polytheists of Makka used to allege that he had turned a poet and that he had gone off his head because of his giving out the passages of the Qur'ân and asking them to abandon their gods and goddesses and worship Allah Alone. شاعر ***shâ'ir*** (s. ; pl. *shu'arâ'*) = poet.

5. See also 34:46, p. 1386. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 26:27, p. 1167, n. 10).

6. صدق ***saddaqa*** = he proved true, verified, substantiated, confirmed (v. iii. m. s. past in form II of *sadaqa* [*sadq/sidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

7. i. e., the previous Messengers of Allah. This is an emphais on the fact that all the Messengers of Allah delivered the same religion, Islâm and that the Qur'ân completes and finalizes it.

8. i. e., you, who set partners with Allah and do the deeds forbidden by Him. ذائقوا ***dhâ'iqû*** (*n*) [pl.; s. *dhâ'iq*] = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. The terminal *nûn* is dropped because of the genitive construction. See *dhâ'iqûn* at 37:31, p. 1435, n. 8).

9. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 36:54, p. 1422, n. 4).

إِلَّا مَا كُنتُمْ except for what you had been
تَعْمَلُونَ ﴿٣٩﴾ doing.

إِلَّا عِبَادَ اللَّهِ 40. Except the servants of
الْمُخْلَصِينَ ﴿٤٠﴾ Allah, the select ones.[1]

أُولَٰئِكَ لَهُمْ 41. Such ones shall have
رِزْقٌ مَّعْلُومٌ ﴿٤١﴾ provision[2] specified.[3]

فَوَاكِهُ 42. Fruits;[4]
وَهُم مُّكْرَمُونَ ﴿٤٢﴾ and they will be honoured.[5]

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ 43. In the gardens of bliss.[6]

عَلَىٰ سُرُرٍ 44. On couches[7]
مُّتَقَابِلِينَ ﴿٤٤﴾ facing one another.[8]

يُطَافُ عَلَيْهِم 45. Passed round[9] them will be
بِكَأْسٍ مِّن a cup[10] from
مَّعِينٍ ﴿٤٥﴾ a running spring.[11]

بَيْضَاءَ 46. Crystal white,[12]
لَذَّةٍ لِّلشَّارِبِينَ ﴿٤٦﴾ a delight[13] to the drinkers.

1. i. e., they will not taste the punishment. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 15:40, p. 815, n. 11).

2. i. e., in paradise, given morning and evening, as stated in 19:62, p. 967. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 11:6, p. 679, n. 5.

3. معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 26:155, p. 1189, n. 3.

4. i. e., all types of good and delicious fruits. فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits. See at 23:19, p. 1079, n. 8.

5. مكرمون ***mukramûn*** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

6. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 31:8, p. 1313, n. 3.

7. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 15:47, p. 817, n. 5.

8. متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 15:47, p. 817, n. 6).

9. يطاف ***yuṭâfu*** = he or it is taken/passed round, circumambulated, taken on a circuit (v. iii. m. s. impfct. passive from *ṭâfa* [*ṭawâf/ṭawf/ṭawfân*], to go about, run around. See *yaṭṭawwafa* at 2:158, p. 74, n. 8).

10. كأس ***ka's*** (s.; pl. *ku'ûs/ki'âs/ka'sât*) = cup, tumbler, drinking glass.

11. معين ***ma'în*** = spring, running spring, source of water. See *'ayn* at 23:50, p. 1088, n. 3.

12. بيضاء *bayḍâ'* (f.; m. *'abyaḍ*) = white, crystal white, bright, clean. See at 28:32, p. 1243, n. 17.

13. لذة ***ladhdhah*** (s. ; pl. *ladhdhât*) = delight, pleasure, bliss, joy.

لَا فِيهَا 47. Neither is therein
غَوْلٌ any intoxication.[1]
وَلَا هُمْ عَنْهَا nor will they be due to it
يُنزَفُونَ ﴿٤٧﴾ exhausted.[2]

وَعِندَهُمْ 48. And beside them will be
قَٰصِرَٰتُ ٱلطَّرْفِ maidens restraining[3] of glance,[4]
عِينٌ ﴿٤٨﴾ attractively wide-eyed.[5]

كَأَنَّهُنَّ 49. As if they were
بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾ eggs well-kept.[6]

فَأَقْبَلَ 50. So there will turn[7]
بَعْضُهُمْ عَلَىٰ بَعْضٍ some to others
يَتَسَآءَلُونَ ﴿٥٠﴾ asking one another.[8]

قَالَ قَآئِلٌ مِّنْهُمْ 51. Someone of them will say:
إِنِّى كَانَ لِى قَرِينٌ ﴿٥١﴾ "I indeed had an associate."[9]

يَقُولُ أَئِنَّكَ 52. "He used to say:" Are you
لَمِنَ ٱلْمُصَدِّقِينَ ﴿٥٢﴾ really of those believing?"[10]

أَءِذَا مِتْنَا 53. "Is it that when we are dead

1. غول ***ghawl*** (s.; pl. *'aghwâl*) = intoxication, fatality, malignity.

2. ينزفون ***yunzafûna*** = they are exhausted, debilitated (v. iii. m. pl. impfct. passive from *nazafa* [*nazf*], to drain, to exhaust).

3. قاصرات ***qâṣirât*** (f. pl.; s. *qâṣirah*) = restricted, confined, reserved, restraining (act. participle from *qaṣura/ qaṣara* [*qiṣar/qaṣr/qaṣârah/quṣûr*] become short, to fall short. See *yuqṣirûna* at 7:202, p. 543, n 12).

4. i. e., chaste women not looking at anyone else except their husbands. طرف ***ṭarf*** = glance, look, eye. See at 27:40, p. 12014, n. 2.

5. عين *'în* (f. pl;, s. *'aynâ'*) = attractively wide eyed.

6. مكنون ***maknûn*** = covered, sheltered, hidden, well-kept (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See *'aknantum* at 2:235, p. 118, n. 7).

7. أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in from form IV of *qabila* [*qabûl/qubûl*), to accept. See at 37:27, p. 1434, n. 10).

8. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 23:101, p. 1099, n. 13).

9. قرين ***qarîn*** (s.; pl. *quranâ'*) = associate, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

10. i. e., believing in Resurrection and life in the hereafter. مصدقين ***muṣaddiqîn*** (pl.; acc./gen. of *maṣaddiqûn*; s. *muṣaddiq*) = those who confirm, verify, attest, giving credence, believing (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/sidq*], to speak the truth. See *muṣaddiq* at 35:31, p. 1401, n. 1).

وَكُنَّا تُرَابًا وَعِظَامًا and became dust[1] and bones,[2]
أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾ shall we be really requited?[3]

قَالَ هَلْ أَنتُم 54. He[4] will say: "Are you
مُّطَّلِعُونَ ﴿٥٤﴾ going to look out?"[5]

فَاطَّلَعَ 55. So he will look out
فَرَآهُ and will see him
فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ in the midst of hellfire.

قَالَ تَاللَّهِ 56. He will say: "By Allah,
إِن كِدتَّ you were indeed about to[6]
لَتُرْدِينِ ﴿٥٦﴾ ruin me!"[7]

وَلَوْلَا 57. "And were it not for
نِعْمَةُ رَبِّي the grace of my Lord
لَكُنتُ I would surely have been
مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ of those brought along."[8]

أَفَمَا نَحْنُ 58. "Are we then not
بِمَيِّتِينَ ﴿٥٨﴾ to die?"[9]

إِلَّا مَوْتَتَنَا الْأُولَىٰ 59. "Except our first death[10]

1. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:16, p. 1433, n. 1.

2. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 37:16, p. 1433, n. 2.

3. i. e., resurrected and requited. مدينون ***madînûn*** (pl.; s. *madîn*) = those judged and requited (pass. participle from *dâna* (*dayn*) to borrow, to take a loan. See *tadâyantum* at 2:282, p. 147, n. 3).

4. i. e., the person spoken to will say to the speaker.

5. i. e., are you going to look out for the state of that associate of yours? مطلعون ***muṭṭali'ûn*** (pl.; s. *muttali'*) = those who look out, look into, inspect, become acquainted (act. participle from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *iṭṭala'at* at 18:18, p. 916, n. 10).

6. كدت ***kidta*** = you were about to, on the point of, almost (v. ii. m. s. past from *kâda* [*kawd*]), to be on the point of. See at 17:74, p. 897, n. 9).

7. i. e., by misguiding me into unbelief. ***turdîni*** (originally *turdî+nî*) : تردي ***turdî*** = you ruin, destroy, bring about the fall of (v. ii. m. s. impfct. from *'ardâ*, form IV of *radiya* [رضى *radan*], to perish, be destroyed. See *yurdû* at 6:137, p. 449, n. 6).

8. i. e., for trial and punishment. محضرين ***muḥḍarîn*** (pl.; acc./gen. of *muḥḍarûn*; s. *muḥḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 28:61, p. 1254, n. 5).

9. The person in paradise will ask himself this question out of wonder and satisfaction.

10. i. e., the death after the wordly life.

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ nor shall we be punished?"[1]

إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ 60. "This indeed is the success[2] most grand."[3]

لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾ 61. For the like of this[4] let there act those acting.[5]

أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ 62. Is this the better as entertainment[6] or the Tree of Zaqqûm.[7]

إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾ 63. Verily We have set[8] it as a trial[9] for the transgressors.[10]

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ 64. Verily it is a tree that grows[11] in the base[12] of the hellfire.[13]

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ 65. Its fruits[14] are as if the heads of satans.[15]

فَإِنَّهُمْ 66. And indeed they shall

1. معذبين ***mu'adhdhabîn*** (pl.; acc./genitive of *mu'adhdhabûn*; s. *mu'adhdhab*) = those who are chastised, punished (passive participle from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to obstruct. See at 34:35, p. 1381, n. 8).

2. فوز ***fawz*** = success, triumph, victory, achievement. See at 10:64, p. 660, n. 8.

3. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:71, p. 1365, n. 7).

4. This success in attaining Allah's pleasure and *jannah*.

5. عاملون ***'âmilûn*** (pl.; s. *'âmil*) = workers, collectors, practising ones, those who do/act (act. participle from *'amila* [*'amal*], to do. See *'âmilîn* at 29:58, p. 1286, n. 6).

6. نزل ***nuzul*** (s.; pl. *'anzâl* = that which is prepared for a guest, entertainment, hospitality. See at 32:19, p. 1329, n. 12.

7. A specially vicious tree in hell, as described in *'âyah* 65 below.

8. جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 36:34, p. 1417, n. 1).

9. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 33:14, p. 1340, n. 4.

10. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 28:50, p. 1250, n. 4).

11. تنبت ***tanbutu*** = she grows, sprouts (v. iii. f. s. impfct. from *nabata* [*nabt*], to grow, to sprout. See at 23:20, p. 1079, n. 10).

12. أصل ***'aṣl*** (s.; pl. *'uṣûl*) = root, origin, source, basis, base. See *'asîl* at 33:42, p. 1353, n. 3.

13. جحيم ***jaḥîm*** = hellfire, hell. See at 22:51, p. 1063, n. 11.

14. طلع ***ṭal'*** = spadix or inflorescence of the palm tree, pollen, spathe, fruits. See at 26:148, p. 1188, n. 2.

15. i. e., very vicious and ugly.

لَآكِلُونَ مِنْهَا be eating of these

فَمَالِـُٔونَ مِنْهَا and shall be filling[1] of these

ٱلْبُطُونَ ﴿٦٦﴾ the bellies.[2]

ثُمَّ إِنَّ لَهُمْ 67. Then they shall have

عَلَيْهَا لَشَوْبًا over these a sure blend[3]

مِنْ حَمِيمٍ ﴿٦٧﴾ of boiling water.[4]

ثُمَّ إِنَّ مَرْجِعَهُمْ 68. Then verily their return[5]

لَإِلَى ٱلْجَحِيمِ ﴿٦٨﴾ will be to the hellfire.

إِنَّهُمْ أَلْفَوْا 69. Verily they had found[6]

ءَابَآءَهُمْ ضَآلِّينَ ﴿٦٩﴾ their fathers gone astray.[7]

فَهُمْ عَلَىٰٓ ءَاثَـٰرِهِمْ 70. So they were on their

يُهْرَعُونَ ﴿٧٠﴾ footsteps[8] rushed along.[9]

وَلَقَدْ ضَلَّ 71. And there had strayed

قَبْلَهُمْ before them

أَكْثَرُ ٱلْأَوَّلِينَ ﴿٧١﴾ most of those of old.[10]

وَلَقَدْ أَرْسَلْنَا 72.And We had indeed sent[11]

فِيهِم مُّنذِرِينَ ﴿٧٢﴾ among them warners.[12]

1. مالئون ***mâli'ûn*** (pl.; s. *mâli'*) = those who fill, fillers (act. participle from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See *la 'amla'anna* at 32:13, p. 1328, n. 4).

2. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 23:21, p. 1080, n. 2.

3. شوب ***shawb*** = mixture, blend, blemish, flaw.

4. i. e., as their drink. حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 26:101, p. 1180, n. 5.

5. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 31:23, p. 1319, n. 2).

6. ألفوا ***'alfaw*** = they found (v. iii. m. pl. past from *'alfâ*, form IV of *lafâ* [*lafw*], to find. See *'alfaynâ* at 2:170, p. 80, n. 5.

7. ضالين ***ḍâllîn*** (pl.; acc./gen. of *ḍâllûn*) = those gone astray, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12).

8. ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 36:12, p. 1411, n. 9.

9. i. e., they did not use their reason nor did they listen to admonition but practised polytheism and the false religion simply on the ground that it was the religion of their fathers. يهرعون ***yuhra'ûna*** = they were rushed, rushed along, hastened (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*hara'*], to rush, hasten).

10. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 27:68, p. 1223, n. 10.

11. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 35:24, p. 1398, n. 4).

12. i. e., Messengers. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 27:92, p. 1230, n. 4).

فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ﴿٧٣﴾

73. So see[1] how was the end[2] of those warned.[3]

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿٧٤﴾

74. Except the servants of Allah, the select ones.[4]

Section (*Rukû'*) 3

وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ﴿٧٥﴾

75. And Nûh had called[5] Us, and Excellent indeed are the Answerers.[6]

وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ﴿٧٦﴾

76. And We rescued[7] him and his people from the distress[8] most stupendous.[9]

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ﴿٧٧﴾

77. And made his progeny the ones surviving.[10]

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ﴿٧٨﴾

78. And We left[11] on him among the later generations.

سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ﴿٧٩﴾

79. Peace be on Nûh, among all beings.

1. انظر ***unẓur*** = you see, look at, observe (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See *unzurû* at 30:42, p. 1304, n. 13).

2. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 35:44, p. 1407, n. 2.

3. The emphasis is on that they were not punished before giving adequate warning. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

4. i. e., they were not punished. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:40, p. 1437, n. 1).

5. i. e., called for help. نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 26:10, p. 1164, n. 2).

6. The plural form is used to indicate Allah's Majesty. ***mujîbûn*** (pl.; s. *mujîb*) = those who respond, answerers, the responsive (act. participle from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *mujîb* at 11:61, p. 700, n. 5).

7. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 26:170, p. 1191, n. 9).

8. i. e., the Deluge. كرب ***karb*** (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, trouble. See at 21:76, p. 1302, n. 13.

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:60, p. 1440, n. 3).

10. باقين ***bâqîn*** (pl.; acc./gen. of *bâqûn*; s. *bâqin*) = the rest, remaining ones, survivors (act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 26:120, p. 1183, n. 9).

11. i. e., left the good memories and praise (see Ibn Kathîr, VII, pp. 19-20). تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 29:35, p. 1277, n. 6.

إِنَّا كَذَٰلِكَ 80. Verily suchwise
نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾ We reward[1] the righteous.[2]

إِنَّهُ مِنْ 81. Indeed he was of
عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ Our believing servants.[3]

ثُمَّ أَغْرَقْنَا 82. Then We drowned[4]
الْآخَرِينَ ﴿٨٢﴾ the others.[5]

۞ وَإِنَّ مِن شِيعَتِهِ 83. And verily of his sect[6]
لَإِبْرَاهِيمَ ﴿٨٣﴾ was Ibrâhîm.

إِذْ جَاءَ رَبَّهُ 84. When he came to his Lord
بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ with a heart unblemished.[7]

إِذْ قَالَ 85. When he said
لِأَبِيهِ وَقَوْمِهِ to his father and his people:
مَاذَا تَعْبُدُونَ ﴿٨٥﴾ "What is that you worship?"[8]

أَئِفْكًا 86. "Is it a falsehood[9] —
آلِهَةً دُونَ اللَّهِ gods besides Allah[10]—
تُرِيدُونَ ﴿٨٦﴾ that you have in mind?"[11]

1. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 35:36, p. 1403, n. 4).

2. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good. See at 31:3, p. 1311, n. 5).

3. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).

4. i. e., by the Deluge. أغرقنا ***'aghraqnâ*** = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 29:40, p. 1279, n. 7).

5. i. e., the unbelievers who refused to accept the message delivered by Nûh, peace be on him.

6. i. e., of the Messengers and believers. شيعة ***shî'ah*** (s.; pl. *shiya'*) = sect, party, faction, followers, adherents. See at 28:15, p. 1236, n. 3.

7. i. e., neither impaired by unbelief and sin, nor by any physical weakness. سليم ***salîm*** (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'îl* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See at 26:89, p. 1178, n. 7).

8. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 26:92, p. 1179, n. 1).

9. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 34:43, p. 1384, n. 10.

10. Polytheism, i. e., setting of partners with Allah and worshipping many gods and goddesses, is a falsehood fabricated by misguided minds.

11. تريدون ***turîdûna*** = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:67, p. 572, n. 3).

فَمَا ظَنُّكُمْ
بِرَبِّ ٱلْعَٰلَمِينَ ﴿٨٧﴾

87.Then what is your view[1] about the Lord of all beings?

فَنَظَرَ نَظْرَةً
فِى ٱلنُّجُومِ ﴿٨٨﴾

88. Then he cast a glance[2] at the stars.[3]

فَقَالَ إِنِّى سَقِيمٌ ﴿٨٩﴾

89.And he said: "I am sick."[4]

فَتَوَلَّوْا
عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

90. Then they withdrew[5] from him, turning back.[6]

فَرَاغَ
إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ
أَلَا تَأْكُلُونَ ﴿٩١﴾

91. Then he furtively went[7] to their gods and said: "Will you not eat?"[8]

مَا لَكُمْ
لَا تَنطِقُونَ ﴿٩٢﴾

92. "What is the matter with you that you speak not?"[9]

فَرَاغَ عَلَيْهِمْ
ضَرْبًۢا بِٱلْيَمِينِ ﴿٩٣﴾

93. Then he turned on them striking with the right hand.

فَأَقْبَلُوٓا إِلَيْهِ
يَزِفُّونَ ﴿٩٤﴾

94. So they came[10] to him, making haste.[11]

1. ظن ***ẓann*** (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 4:157, p. 315, n. 6).

2. نظر ***naẓara*** = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar*. See at 9:127, p. 633, n. 9),

3. i. e., in reflection about their worship of the stars and the images representing them (see Ibn Kathîr, VIII, p. 21). نجوم ***nujûm*** (pl.; s. *najm*) = starts. See at 22:18, p. 1051, n. 7.

4. i. e., he was either sick of their worship of idols and the stars or he intended to avoid accompanying them to their polytheistic feast. سقيم ***saqîm*** = sick, ill (act. participle in the scale of *fa'il* from *saqima/ saquma* [*saqam/ suqm/ saqâm*], to be ill.

5. تولوا ***tawallaw*** = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 24:54, p. 1128, n. 8).

6. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away, retreat (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 30:52, p. 1307, n. 13).

7. راغ ***râgha*** = he furtively went, swerved, turned away (v. iii. m. s. past from *rawgh/rawghân*, to swerve, to turn away furtively).

8. i. e., the foods, fruits, etc. offered to them by their worshippers. تأكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 3:49, p. 175, n. 8).

9. This *'âyah* and the last clause of the previous *'âyah* emphasize the fact that the images the polytheists worship are lifeless objects incapable of speaking or taking food. تنطقون ***tanṭiqûna*** = you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See *yanṭiqûna* at 27:85, p. 1227, n. 10).

10. أقبلوا ***'aqbalû*** = they turned to, turned forward, approached, came (v. iii. m. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 12:71, p. 748, n. 14).

11. يزفون ***yaziffûna*** = they hurry, make haste (v. iii. m. pl. impfct. from *zaffa* [*zaff/zufûf*], to hurry, make haste.

قَالَ أَتَعْبُدُونَ	95. He said:"Do you worship
مَا تَنْحِتُونَ ﴿٩٥﴾	what you sculpture?[1]
وَاللَّهُ خَلَقَكُمْ	96. But Allah created you
وَمَا تَعْمَلُونَ ﴿٩٦﴾	and what you work out?[2]
قَالُوا ابْنُوا لَهُ	97.They said: "Build[3] for him
بُنْيَانًا فَأَلْقُوهُ	a structure[4] and throw[5] him
فِي الْجَحِيمِ ﴿٩٧﴾	in the blazing fire."[6]
فَأَرَادُوا بِهِ	98. So they designed[7] for him
كَيْدًا فَجَعَلْنَاهُمُ	a plot[8] but We made them
الْأَسْفَلِينَ ﴿٩٨﴾	the most degraded.[9]
وَقَالَ إِنِّي ذَاهِبٌ	99. And he said: "I am going
إِلَىٰ رَبِّي	to my Lord;[10]
سَيَهْدِينِ ﴿٩٩﴾	He will guide me."[11]
رَبِّ هَبْ لِي	100. "My Lord grant[12] me
مِنَ الصَّالِحِينَ ﴿١٠٠﴾	of the righteous ones."[13]
فَبَشَّرْنَاهُ	101. So We gave him the good tidings[14]

1. تنحتون ***tanḥituna*** = you carve, hew, sculpture (v. ii. m. pl. impfct. from *naḥata* [*naḥt*], to carve, to hew. See at 7:74, p. 495, n. 6).
2. i. e., your deeds as well as those you make images of.
3. ابنوا ***ibnû*** = build, construct, erect, set up (v. ii. m. pl. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See at 18:21, p. 918, n. 6.
4. i. e., a fireplace, as is clear from the concluding clause of the *'âyah*. بنيان ***bunyân*** = building, structure, edifice, construction. See n. 3 above and at 9:109, p. 624, n. 13.
5. ألقوا ***'alqû*** = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 26:43, p. 1170, n. 4).
6. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 37:64, p. 1440, n. 13.
7. أرادوا ***'arâdû*** = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 32:20, p. 1330, n. 11).
8. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 22:15, p. 1050, n. 12.
9. See 21:69. أسفلين ***'asfalîn*** (pl.; acc./gen. of *'asfalûn*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean). See *'asfal* at 4:145, p. 309, n. 9.
10. i. e., migrating to the land He asked me to do.
11. يهدي ***yahdîni*** (originally *yahdî+nî*) : ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 34:6, p. 1369, n. 7).
12. هب ***hab*** = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 26:83, p. 1177, n. 9).
13. i. e., of children. صالحين ***ṣâliḥîn*** (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 29:26, p. 1274, n. 11).
14. بشرنا ***bashsharnâ*** = we gave good tidings (v. i. pl. past from *bashshara* , form II of *bashara/ bashira* [*bishr/bushr*], to be happy. See at 11:71, p. 703, n. 11).

بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾ of a son,[1] most forbearing.[2]

فَلَمَّا بَلَغَ 102. Then when he attained[3]

مَعَهُ ٱلسَّعْىَ with him running ability[4]

قَالَ يَٰبُنَىَّ he said : "O my sonny,

إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ I have seen in a dream[5]

أَنِّىٓ أَذْبَحُكَ that I am sacrificing[6] you.

فَٱنظُرْ مَاذَا تَرَىٰ ۚ So consider[7] what you think."

قَالَ يَٰٓأَبَتِ He said: "O my father,

ٱفْعَلْ مَا تُؤْمَرُ ۖ do what you are bidden.[8]

سَتَجِدُنِىٓ You shall find me,

إِن شَآءَ ٱللَّهُ Allah willing,

مِنَ ٱلصَّٰبِرِينَ ﴿١٠٢﴾ of the patient ones."

فَلَمَّآ أَسْلَمَا 103. So when they submitted[9]

وَتَلَّهُۥ and he threw him down[10]

لِلْجَبِينِ ﴿١٠٣﴾ by the forehead;[11]

وَنَٰدَيْنَٰهُ 104. And We called out[12] to

أَن يَٰٓإِبْرَٰهِيمُ ﴿١٠٤﴾ him: "O Ibrâhîm,

قَدْ صَدَّقْتَ 105. "You have just proved

ٱلرُّءْيَآ ۚ true[13] to the dream.[14]

1. i. e., Ismâ'îl, the first-born son of Prophet Ibrâhîm, peace be on him. غلام ***ghulâm*** (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 952, n. 12.

2. حليم ***ḥalîm*** = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.

3. بلغ ***balagha*** = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 28:14, p. 1435, n. 6).

4. i. e., he grew up as a boy. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour. See at 18:10, p. 947, n. 8).

5. Saw in sleep, i. e., in dream. منام ***manâm*** = sleep, place to sleep . The dream of a Prophet is a type of *wahy*. See at 30:23, p. 1296, n. 12.

6. أذبح ***'adhbaḥu*** = I sacrifice, slaughter (v. i. s. impfct. emphatic from *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

7. انظر ***unẓur*** = you see, look at, consider (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 37:73, p. 1442, n. 1).

8. تؤمر ***tu'maru*** = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amara* [*'amr*], order, command. See at 15:94, p. 826, n. 3).

9. i. e., both father and son submitted to the command of Allah. ***'aslamâ*** = they (two) submitted, surrendered, gave themselves up (v. iii. m. dual. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. i. e., laid him on the ground for the purpose of sacrificing. تل ***talla*** = he threw down, felled (v. iii. m. s. past from tall, to throw, to fall.

11. جبين ***jabîn*** (s.; pl. *jubun/'ajbinah/'ajbun*) = forehead, brow, front, face.

12. ناديناه ***nâdaynâ*** = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See at 28:46, p. 1248, n. 3).

13. i. e., you have indeed carried out what you have been commanded. صدقت ***ṣaddaqta*** = you proved true, confirmed, verified, substantiated (v. ii. m. s. past in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

14. رؤيا ***ru'yâ*** (s. ; pl. *ru'an*) = dream, vision.

إِنَّا كَذَٰلِكَ نَجْزِي Verily We thus reward[1]
ٱلْمُحْسِنِينَ ﴿١٠٥﴾ the righteous."[2]

إِنَّ هَٰذَا لَهُوَ 106. Indeed this is
ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ﴿١٠٦﴾ the trial[3] quite clear.[4]

وَفَدَيْنَٰهُ 107. And We ransomed[5] him
بِذِبْحٍ عَظِيمٍ ﴿١٠٧﴾ with a scarifice[6] very great.[7]

وَتَرَكْنَا عَلَيْهِ 108. And We left[8] on him
فِى ٱلْـَٔاخِرِينَ ﴿١٠٨﴾ among the later generations.[9]

سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ﴿١٠٩﴾ 109. Peace be on Ibrâhîm.

كَذَٰلِكَ نَجْزِي 110. Thus do We reward
ٱلْمُحْسِنِينَ ﴿١١٠﴾ the righteous.

إِنَّهُۥ مِنْ 111. He indeed was of
عِبَادِنَا ٱلْمُؤْمِنِينَ Our believing servants.[10]
﴿١١١﴾

وَبَشَّرْنَٰهُ 112. And We gave him the
بِإِسْحَٰقَ good tidings[11] of Isḥâq,
نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ a Prophet, of the righteous.
﴿١١٢﴾

1. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:80, p. 1443, n. 1).

2. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good See at 37:80, p. 1443, n. 2).

3. i. e., this sacrificing of your son is a clear trial.

بلاء ***balâ'*** = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 14:6, p. 788, n. 1).

4. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 36:60, p. 1423, n. 7).

5. فدينا ***fadaynâ*** = we ransomed, redeemed, sacrificed (v. i. pl. past from *fadâ* [*fidan/fidâ'*], to redeem, to ransom. See *iftadaw* at 13:17, p. 722, n. 6).

6. i. e., rescued him by substituting for him a lamb. ذبح *dhibh* = sacrificial animal, sacrifice, slaughtered one. See *'adhbahu* at 37:102, p. 1446, n. 6.

7. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:76, p. 1442, n. 9).

8. i. e., left good memories and praise on him.

تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:78, p. 1442, n. 11.

9. ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others.

10. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:81, p. 1443, n. 3).

11. After Prophet Ibrâhîm, peace be on him, had passed the test of the command to sacrifice his first and eldest son Ismâ'îl, peace be on him, Allah rewarded him with another son, Ishâq, peace be on him. بشرنا ***bashsharnâ*** = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 37:101, p. 1415, n. 14).

وَبَٰرَكْنَا 113.And We gave blessings[1]
عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ on him and on Isḥâq.
وَمِن ذُرِّيَّتِهِمَا And of their progeny[2]
مُحْسِنٌ are some righteous[3]
وَظَالِمٌ and some commit wrong[4]
لِّنَفْسِهِۦ مُبِينٌ to themselves quite clearly.
١١٣

Section (*Rukû'*) 4

وَلَقَدْ 114. And We had indeed
مَنَنَّا عَلَىٰ مُوسَىٰ bestowed favour[5] on Mûsâ
وَهَٰرُونَ ١١٤ and Hârûn.

وَنَجَّيْنَٰهُمَا 115. And We rescued[6] them
وَقَوْمَهُمَا and their people
مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ from the distress[7] most grave.
١١٥

وَنَصَرْنَٰهُمْ 116. And We helped[8] them
فَكَانُوا۟ هُمُ so they were the ones
ٱلْغَٰلِبِينَ ١١٦ victorious.[9]

وَءَاتَيْنَٰهُمَا 117. And We gave the two
ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ the Book most explicit.[10]
١١٧

1. بارکنا ***bâraknâ*** = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 34: 18, p. 1374, n. 12).

2. ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 29:26, p. 1274, n. 9).

3. محسن ***muḥsin*** (s. pl. *muḥsinûn*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good See *muḥsinîn* at 37:105, p. 1447, n. 2).

4. i. e., by unbelieving and setting partners with Allah (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالم ***ẓâlim*** (s.; pl. *ẓâlimûn*) = unjust person, transgressor, wrong-doer (act. participle from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 25:27, p. 1146, n. 3).

5. i. e., by selecting them as Prophets and Messengers and by helping them. منا ***mananna*** = we bestowed grace, graced, favoured, (v. i. pl. past from *manna* [*mann*], to be kind, gracious. See *namunna* at 28:5, p. 1232, n. 8).

6. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 37:76, p. 1442, n. 7).

7. i. e., from the bondage and persecution of the Pharaoh and from being drowned when escaping from Egypt.. كرب ***karb*** (s.; pl. كروب *kurûb*)= distress, worry, concern, apprehension, anxiety, agony, trouble. See at 37:76, p. 1442, n. 8.

8. نصرنا ***naṣarnâ*** = we helped, assisted (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *yunṣarûna* at 36:74, p. 1427, n. 2).

9. غالبين ***ghâlibîn*** (acc./gen. of *ghâlibûn*) = winners, those winning, victors, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 26:40, p. 1170, n. 1).

10. مستبين ***mustabîn*** = that which becomes clear, explicit, plain, evident, perceives, notices (act. participle from *istabâna*, form X of *bâna* [*bayân*], to be clear, evident. See *tastabîna* at 6:55, p. 412, n. 10).

وَهَدَيْنَٰهُمَا ١١٨ الصِّرَٰطَ ٱلْمُسْتَقِيمَ

118.And We guided[1] them to the way[2] right and straight.[3]

وَتَرَكْنَا عَلَيْهِمَا ١١٩ فِى ٱلْءَاخِرِينَ

119. And We left[4] on the two among the later generations.

سَلَٰمٌ عَلَىٰ ١٢٠ مُوسَىٰ وَهَٰرُونَ

120. Peace be on Mûsâ and Hârûn.

إِنَّا كَذَٰلِكَ ١٢١ نَجْزِى ٱلْمُحْسِنِينَ

121. Verily suchwise We reward[5] the righteous.[6]

إِنَّهُۥ مِنْ ١٢٢ عِبَادِنَا ٱلْمُؤْمِنِينَ

122. Verily they were of Our believing servants.[7]

وَإِنَّ إِلْيَاسَ ١٢٣ لَمِنَ ٱلْمُرْسَلِينَ

123. And verily Ilyâs was of the Messengers.[8]

إِذْ قَالَ ١٢٤ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ

124. When he said to his people : "Will you not fear Allah?"[9]

أَتَدْعُونَ بَعْلًا ١٢٥

125. "Do you invoke[10] Ba'l[11]

1. هدينا ***hadaynâ*** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 19:58, p. 965, n. 6).

2. صراط ***ṣirât*** = way, path, road. See at 37:23, p. 1434, n. 5.

3. i. e., Islam. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:61, p. 1423, n. 3).

4. i. e., left good memories and praise. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:108, p. 1447, n. 8.

5. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:105, p. 1447, n. 1).

6. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good See at 37:105, p. 1447, n. 2).

7. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:111, p. 1447, n. 10).

8. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 36:3, p. 1409, n. 3).

9. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 26:177, p. 1192, n. 9).

10. i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 35:40, p. 1404, n. 11).

11. Name of the image of their principal god, among the many gods they worshipped.

وَتَذَرُونَ and abandon[1]

أَحْسَنَ ٱلْخَٰلِقِينَ the Best of Creators,

١٢٥

ٱللَّهَ رَبَّكُمْ 126. Allah, your Lord

وَرَبَّ ءَابَآئِكُمُ and the Lord of your fathers[2]

ٱلْأَوَّلِينَ ١٢٦ of old?"[3]

فَكَذَّبُوهُ 127. But they disbelieved[4]

فَإِنَّهُمْ him. So they shall surely

لَمُحْضَرُونَ ١٢٧ be brought along.[5]

إِلَّا عِبَادَ ٱللَّهِ 128. Except the servants[6]

ٱلْمُخْلَصِينَ ١٢٨ of Allah, the select ones.[7]

وَتَرَكْنَا عَلَيْهِ 129. And We left[8] on him

فِى ٱلْءَاخِرِينَ ١٢٩ among the later generations.[9]

سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ١٣٠ 130. Peace be on Ilyâs.

إِنَّا كَذَٰلِكَ 131. Verily suchwise We

نَجْزِى ٱلْمُحْسِنِينَ ١٣١ do reward[10] the righteous.[11]

إِنَّهُۥ مِنْ 132. Verily he was of

1. تذرون ***tadharûna*** = you (all) leave, leave alone, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 26:166, p. 1190, n. 11).

2. آباء ***'abâ'*** (pl.; s. *'ab*) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 26:26, p. 1167, n. 6.

3. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 28:36, p. 1245, n. 1.

4. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:117, p. 1183, n. 1).

5. i. e., on the Day of Judgement for judgement and punishment. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 36:75, p. 1427, n. 5).

6. عباد ***'ibâd*** (sing. عبد*'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:122, p. 1449, n. 7).

7. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

8. i. e., left good memories and praise. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:119, p. 1449, n. 4.

9. ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others. See at 37:108, p. 1447, n. 9.

10. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:80, p. 1443, n.).

11. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 37:121, p. 1449, n. 6).

عِبَادِنَا ٱلْمُؤْمِنِينَ ﴿١٣٢﴾ Our believing servanats.[1]

وَإِنَّ لُوطًا 133. And verily Lût was

لَّمِنَ ٱلْمُرْسَلِينَ ﴿١٣٣﴾ of the Messengers.[2]

إِذْ نَجَّيْنَٰهُ 134. Lo, We rescued[3] him

وَأَهْلَهُۥٓ أَجْمَعِينَ ﴿١٣٤﴾ and his family[4] altogether;

إِلَّا عَجُوزًا 135. Except an old woman[5]

فِى ٱلْغَٰبِرِينَ ﴿١٣٥﴾ among those staying behind.[6]

ثُمَّ دَمَّرْنَا 136. Then We destroyed[7]

ٱلْءَاخَرِينَ ﴿١٣٦﴾ the others.

وَإِنَّكُمْ لَتَمُرُّونَ 137. And indeed you pass[8]

عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾ by them by morning time[9]

وَبِٱلَّيْلِ 138. And by night.

أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾ Will you not then undertsand?[10]

Section (*Rukû'*) 5

وَإِنَّ يُونُسَ 139. And indeed Yûnus was

لَمِنَ ٱلْمُرْسَلِينَ ﴿١٣٩﴾ of the Messengers.

1. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:128, p. 1450, n. 6).

2. مرسلين ***mursalîn*** (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 37:123, p. 1449, n. 8).

3. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

4. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 35:43, p. 1406, n. 10.

5. i. e., his wife who was an unbeliever. عجوز ***'ajûz*** (s.; pl. *'ajâ'iz*/*'ujuz*) = old woman, old man, advanced in years. See at 26:171, p. 1191, n. 10.

6. غابرين ***ghâbirîn*** (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those staying behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 29:33, 1277, n. 1).

7. The whole land by the side of the Dead Sea was turned upside down by Allah's Command, accompanied by showers of *sijjîl* (stones of baked clay), as mentioned at 11:82, p. 707; 15:74, p. 822 and 26:172-173, p. 1192. دمرنا ***dammarnâ*** = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 27:51, p. 1218, n. 1)

8. تمرون ***tazmurrûna*** = you pass by, pass , walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr/murûr/mamarr*], to pass, go by. See yamurrûna at 12:105, p. 760, n. 7).

9. The Makkans and the other Arabs used to pass regularly by the land of the people of Lût, peace be on him, in the course of their trade journeys to Syria and back. مصبحين ***muṣbiḥîn*** (pl.; acc./gen. of *muṣbihûn*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 15:83, p. 824, n. 6).

10. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 36:62, p. 1423, n. 12).

إِذْ أَبَقَ 140. When he ran away[1] to
إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ the ship fully laden.[2]
(١٤٠)

فَسَاهَمَ 141. Then he cast lots[3]
فَكَانَ مِنَ ٱلْمُدْحَضِينَ and was of the defeated.[4]
(١٤١)

فَٱلْتَقَمَهُ 142.So there swallowed[5] him
ٱلْحُوتُ the big fish,
وَهُوَ مُلِيمٌ (١٤٢) and he was blameworthy.[6]

فَلَوْلَآ أَنَّهُۥ 143. But had it not not been
كَانَ مِنَ ٱلْمُسَبِّحِينَ that he was of the glorifiers;[7]
(١٤٣)

لَلَبِثَ 144. He would have stayed[8]
فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ in its belly till the day
يُبْعَثُونَ (١٤٤) they would be resurrected.

فَنَبَذْنَٰهُ ۞ 145. So We hurled[9] him
بِٱلْعَرَآءِ at the bare tract[10]
وَهُوَ سَقِيمٌ (١٤٥) and he was sick.

وَأَنۢبَتْنَا 146. And We caused to grow
عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ over him a tree of gourd.
(١٤٦)

1. He was enraged on account of the disbelief and disobedience of his people and fled with his followers without waiting for any directive from Allah. In the meantime his people regretted and asked forgiveness of Allah. So they were forgiven and spared (see 21:87, p. 1036 and 10:98, p. 672). أبق ***'abaqa*** = he fled, ran away, escaped (v. iii. m. s. past from *'ibq*, to run away).

2. مشحون ***mash-ḥûn*** = laden, freighted, consigned (passive participle from *shaḥana* [*shaḥn*], to load, lade, freight. See at 26:119, p. 1183, n. 7).

3. i. e., to determine who should be cast off the ship. ساهم ***sâhama*** = he cast lots, participated (v. iii. m. s. past in form III of *sahama* [*suhûm*], to look grave).

4. So he was cast off the ship. مدحضين ***mudḥaḍîn*** (pl. acc./gen. of *mudḥaḍûn*; s. *mudḥaḍ*) = those refuted, disproved, invalidated, defeated [in argument] (pasive participle from *'ad-ḥaḍa*, form IV of *daḥaḍa* [*daḥaḍ*], to refute, disprove, invalidate. See *yudḥiḍû* at 18:56, p. 932, n. 8).

5. التقم ***iltaqama*** = he swallowed, devoured (v. iii. m. s. past in form VIII of *laqima* [*laqm*], to swallow, to devour).

6. مليم ***mulîm*** = one deserving blame, balmeworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

7. i. e., he used to glorify Allah while in the belly of the fish (see 21:87, p. 1036). مسبحين ***musabbiḥîn*** (pl.; acc./gen. of *musabbiḥûn*; s. *musabbiḥ* = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbiḥûna* at 21:20, p. 1017, n. 6).

8. لبث ***labitha*** =. he stayed, remained, lingered, (v. iii. m. s. past. from *labth/ lubth/ lubâth*, to remain. See *labithta* at 29:14, p. 1269, n. 10).

9. نبذنا ***nabadhnâ*** = we threw, hurled, rejected (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See at 28:40, p. 1246, n. 16).

10. عراء ***'arâ'*** = bare tract , open space, nakedness.

وَأَرْسَلْنَٰهُ إِلَىٰ 147. And We sent[1] him to
مِاْئَةِ أَلْفٍ a hundred thousand[2]
أَوْ يَزِيدُونَ ﴿١٤٧﴾ or they were more.[3]

فَـَٔامَنُوا۟ 148. And they believed;
فَمَتَّعْنَٰهُمْ so We gave them to enjoy[4]
إِلَىٰ حِينٍ ﴿١٤٨﴾ till a time.

فَٱسْتَفْتِهِمْ 149. So ask their opinion:[5]
أَلِرَبِّكَ Are there for your Lord
ٱلْبَنَاتُ the daughters
وَلَهُمُ ٱلْبَنُونَ and for them the sons?
﴿١٤٩﴾

أَمْ خَلَقْنَا 150. Or did We create
ٱلْمَلَٰٓئِكَةَ إِنَٰثًا the angels as females[6]
وَهُمْ شَٰهِدُونَ and they were witnessing?[7]
﴿١٥٠﴾

أَلَآ إِنَّهُم 151. Beware, verily they are
مِّنْ إِفْكِهِمْ out of their falsehood[8]
لَيَقُولُونَ ﴿١٥١﴾ speaking out:

وَلَدَ ٱللَّهُ 152. "Allah procreates";[9]
وَإِنَّهُمْ لَكَٰذِبُونَ ﴿١٥٢﴾ and they indeed are liars.[10]

1. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:72, p. 1441, n. 11).

2. i. e., of his people at Nineveh, near Mosul, from whom he had fled.

3. يزيدون ***yazîdûna*** = they increase, augment, add to, be more (v. iii. m. pl. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See *yazîdu* at 35:39, p. 1404, n. 6).

4. متعنا ***matta'nâ*** = we made (someone) enjoy,, granted enjoyment, gave them to enjoy, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See at 28:61, p.1254, n. 4).

5. i. e., the opinion of the polytheists, particularly of Makka. They used to say that the angels were Allah's daughters. استفت ***istafti*** = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful. See at 37:11, p. 1432, n. 5).

6. اناث ***'inâth*** (pl.; s. *'unthâ*) = females. See at 4:117, p. 296, n. 6.

7. شاهدون ***shâhidûn*** (pl.; s. *shâhid*) = those witnessing, witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *shâhidîn* at 28: 44, p. 1247, n. 8).

8. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 37:86, p. 1443, n. 9.

9. ولد ***walada*** = he procreated, begot, gave birth [to] (v. iii. m. s. past from *wilâdah, lidah/mawlid*, to beget, to give birth to. See *wulida* at 19:15, p. 954, n. 1).

10. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 29:12, p. 1269, n. 4).

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ﴿١٥٣﴾
153. Has He chosen[1] daughters over sons?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
154. What is the matter with you; how do you judge?[2]

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
155. Will you not take heed?[3]

أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ﴿١٥٦﴾
156. Or have you any authority[4] quite clear?[5]

فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٥٧﴾
157. Then bring your book if you are truthful.

وَجَعَلُوا۟ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
158. And they set between Him and the *jinn* a kinship;[6] but the *jinn* indeed know that they shall be brought along.[7]

سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾
159. Sacrosanct[8] is Allah from what they describe.[9]

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ﴿١٦٠﴾
160. Except the servants of Allah, the select ones.[10]

1. *'aṣṭafâ* (originally *'a+ istafaâ*) : اصطفى *iṣṭafâ* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See at 27:59, p. 1219, n. 10).

2. تحكمون ***taḥkumûna*** = you (all) judge, adjudge, pass judgement, give decision (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 29:4, p. 1226, n. 8).

3. تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 27:62, p. 1221, n. 9).

4. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 37:30, p. 1435, n. 4.

5. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 36:60, p. 1423, n. 7).

6. نسب ***nasab*** (s.; pl. *'ansâb*) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See at 25:54, p. 1154, n. 10.

7. i. e., they know that they are created beings and they shall be brought along for judgement on the Day of Judgement. محضرون ***muḥḍarûn*** (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 37:127, p. 1450, n. 5).

8. سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 36:83, p. 1429, n. 6.

9. i. e., describe about Allah. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 23:91, p. 1097, n. 7).

10. i. e., they do not so describe Allah. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

فَإِنَّكُمْ 161. So indeed you
وَمَا تَعْبُدُونَ ﴿١٦١﴾ and what you worship;[1]

مَآ أَنتُمْ عَلَيْهِ 162. You cannot on it
بِفَٰتِنِينَ ﴿١٦٢﴾ be able to seduce.[2]

إِلَّا مَنْ هُوَ 163. Except the one who
صَالِ ٱلْجَحِيمِ ﴿١٦٣﴾ is going to enter[3] the hellfire.

وَمَا مِنَّآ 164."And none is there from
إِلَّا لَهُۥ us[4] except he has for him
مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ a place[5] specified."[6]

وَإِنَّا لَنَحْنُ 165. "And surely we
ٱلصَّآفُّونَ ﴿١٦٥﴾ do stand in rows."[7]

وَإِنَّا لَنَحْنُ 166. "And indeed we
ٱلْمُسَبِّحُونَ ﴿١٦٦﴾ do declare His sanctity."[8]

وَإِن كَانُوا۟ 167. And indeed they[9] used
لَيَقُولُونَ ﴿١٦٧﴾ to say:

لَوْ أَنَّ عِندَنَا 168. "Had there been with us

1. i. e., all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 37:85, p. 1443, n. 8).

2. i. e., seduce from the right way. فاتنين ***fâtinîn*** (pl.; acc./gen. of *fâtinûn*; s. *fâtin*) = those who seduce, allure, beguile, tempt, try (act. participle from *fatana* [*fatn/futûn*], to try, to tempt. See *yuftanûna* at 29:2, p. 1265, n. 4).

3. i. e., those who are destined to go to hell. صال ***ṣâlin*** (s., pl. *ṣâlûn*) = one who becomes exposed to the blaze, enters hellfire, is broiled (act. participle from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *islaw* at 36:64, p. 1424, n. 2).

4. i. e., the angels will say this, thus acknowledging their servitude to Allah.

5. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, satnding, station, location, spot (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 27:39, p. 1213, n. 9).

6. معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 37:41, p. 1437, n. 3).

7. i. e., in prayer and in attendance to Allah's commands. صافون ***ṣâffûn*** (pl.; s. *ṣâff*) = those standing in a row, ranging in ranks (act. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up. range, classify, compose. See *ṣâffât* at 37:1, p. 1430, n. 1).

8. مسبحون ***musabbiḥûn*** (pl.; s. *musabbiḥ*) = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaha*, form II of *sabaha* [*sabḥ/ sibâḥah*] to swim, to float. See *musabbiḥîn* at 37:143, p. 1452, n. 7).

9. i. e., the unbelievers of Makka used to say. See 6:57 (p. 460) and 35:42. (pp. 1405-1406).

ذِكۡرًا مِّنَ ٱلۡأَوَّلِينَ ﴿١٦٨﴾ a scripture[1] of those of old,[2]

لَكُنَّا 169. "We would surely have
عِبَادَ ٱللَّهِ been the servants[3] of Allah,
ٱلۡمُخۡلَصِينَ ﴿١٦٩﴾ the select ones."[4]

فَكَفَرُواْ بِهِۦۖ 170. But they disbelieve[5] in it;
فَسَوۡفَ يَعۡلَمُونَ ﴿١٧٠﴾ so they will know.[6]

وَلَقَدۡ 171. And there indeed has
سَبَقَتۡ كَلِمَتُنَا preceded[7] Our Word
لِعِبَادِنَا for Our servants,
ٱلۡمُرۡسَلِينَ ﴿١٧١﴾ the Messengers.

إِنَّهُمۡ لَهُمُ 172. That they will indeed be
ٱلۡمَنصُورُونَ ﴿١٧٢﴾ the ones given victory.[8]

وَإِنَّ جُندَنَا 173. And that verily Our host,[9]
لَهُمُ ٱلۡغَٰلِبُونَ ﴿١٧٣﴾ they shall be the victorious.[10]

فَتَوَلَّ عَنۡهُمۡ 174. So turn away[11] from
حَتَّىٰ حِينٍ ﴿١٧٤﴾ them till a time.

1. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 37:3, p. 1430, n. 4.

2. i. e., a scripture like that of those of old. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 37:71, p. 1441, n. 9.

3. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:132, p. 1451, n. 1).

4. i. e., believing and worshipping Allah sincerely with pure heart. مخلصين ***mukhlaṣîn*** (pl.; acc./genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

5. But when in fact a Book has come to them, they disbelieve in it. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 35:7, p. 1391, n. 10).

6. i. e., they will know the consequences of their unbelief.

7. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 21:101, p. 1040, n. 5).

8. This is a clear prophecy about the ultimate success and victory of Prophet Muhammad, peace and blessings of Allah be on. منصورون ***manṣûrûn*** (pl.; s. *manṣûr*) = those given help, given victory (pass. participle from *naṣara* [*naṣr /nuṣûr*], to help. See *tanâṣarûna* at 37:25, p. 1434, n. 8).

9. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, soldiers, host. See at 36:75, p. 1627, n. 4.

10. غالبون ***ghâlibûn*** (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 5:23, p. 340, n. 10).

11. i. e., let them alone for sometime. تول ***tawalla*** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya,* to be near. See at 27:28, p. 1210, n. 10).

وَأَبْصِرْهُمْ 175. And watch them;[1]

فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ for soon they shall see.[2]

أَفَبِعَذَابِنَا 176. Is it Our punishment

يَسْتَعْجِلُونَ ﴿١٧٦﴾ they seek to hasten.[3]

فَإِذَا نَزَلَ 177.So when it will descend[4]

بِسَاحَتِهِمْ on their compound,[5]

فَسَاءَ صَبَاحُ bad[6] will be the morning of

ٱلْمُنذَرِينَ ﴿١٧٧﴾ those warned.[7]

وَتَوَلَّ عَنْهُمْ 178. And turn away[8] from them

حَتَّىٰ حِينٍ ﴿١٧٨﴾ till a time.

وَأَبْصِرْ 179. And watch,

فَسَوْفَ يُبْصِرُونَ and soon they will see.

﴿١٧٩﴾

سُبْحَانَ رَبِّكَ 180.Sacrosanct[9] is your Lord,

رَبِّ ٱلْعِزَّةِ Lord of Might and Prestige,[10]

عَمَّا يَصِفُونَ ﴿١٨٠﴾ from what they describe.[11]

وَسَلَامٌ عَلَى 181. And peace be on

ٱلْمُرْسَلِينَ ﴿١٨١﴾ the Messengers.

1. أبصر ***'abṣir*** = look, see, watch (v. ii. m. s. imperative from *'abṣara*, form IV of *baṣura/baṣira* [[بصر *baṣar*], to look, to see. See n. 2 below.

2. i. e, they will see what befalls them. يبصرون ***yubṣirûna*** = they see, realize, comprehend (v. iii. m. pl. impfct from *'abṣara*, form IV of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See at 36:66, p. 1424, n. 11).

3. يستعجلون ***yasta'jilûna*** = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 29:53, p. 1284, n. 5).

4. نزل ***nazala*** = he came down, descended (v. iii. m. s. past from *nuzûl*, to come down, to descend. See *'anzalnâ* at 36:28, p. 1415, n. 7).

5. i. e., when it will befall them. ساحة ***sâḥah*** (s.; pl. *sâḥât/sâḥ* = courtyard, compound, arena, forum, field.

6. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 27:58, p. 1219, n. 8).

7. i. e., they have been duly warnincd. منذرين ***mundharîn*** (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 37:73, p. 1442, n. 3).

8. i. e., let them alone for sometime. تول ***tawalla*** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:174, p. 1456, n. 11).

9. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 37:159, p. 1454, n. 8.

10. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame. See at 35:10, p. 1393, n. 2.

11. i. e., describe about Allah. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣafa* [*waṣf*], to describe, to praise. See at 37:159, p. 1454, n. 9).

وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿١٨٢﴾

182. And all the praise is for Allah, Lord of all beings.[1]

1. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 32:2, p. 1324, n. 4).

38. *Sûrat Ṣâd*

Makkan: 88 *'âyahs*

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs,* deals with the fundamentals of the faith — *tawḥîd* (montheism), the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement and life in the hereafter. It starts by emphazing that the Qur'ân is truly a Book sent down by Allah and then refers to the amazement of the unbelievers of Makka at the coming of a Messenger of Allah from among them and at the concept of One Only God instead of a multilicity of deities to which they had been used to. It then makes mention, by way of warning the unbelievers, of what befell the previously unbelieving nations of Allah's retribution. In this context it mentions the stories of some of previous Messengers of Allah, like Dâûd, Sulayman, Ayyûb, Isḥaq, Ya'qûb, Ismâ'îl and Dhû al-Kifl, peace be on them, and the trials and tribulations they had to undergo, by way of consoling the Prophet, peace and blessings of Allah be on him. Along with these the *sûrah* points to some of the wonderful aspects of this unverse by way of bringing home the theme of the Absolute Oneness of Allah.

The *sûrah* is named *Ṣâd* after the disjointed letter with which it starts and which is one of the miracles of the Qur'ân.

سُورَةُ صٓ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

صٓ 1. *Sâd,*[1]

وَالْقُرْآنِ by the Qur'ân

ذِي الذِّكْرِ ﴿١﴾ full of reminding.[2]

بَلِ الَّذِينَ كَفَرُوا 2. Nay, those who disbelieve

فِي عِزَّةٍ وَشِقَاقٍ ﴿٢﴾ are in pride[3] and discord.[4]

كَمْ أَهْلَكْنَا 3. How many We destroyed[5]

مِن قَبْلِهِم مِّن قَرْنٍ before them of a generation[6]

فَنَادَوا and they cried out;

وَّلَاتَ حِينَ مَنَاصٍ ﴿٣﴾ but it was too late to escape![7]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., reminding men of their indifference to the life in the hereafter and of their rights and duties. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

3. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, pride. See at 37:180, p. 1457, n. 10.

4. i. e., they turn away from it in pride and are in discord about it. شقاق ***shiqâq*** = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

5. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 36:30, p. 1416, n. 3).

6. i. e., because of their unbelief and persistent sinning. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 23:31, p. 1083, n. 7.

7. مناص ***manâs*** = escape, way out, avoidance (verbal noun of *nâsa* [*naws/manâs*], to evade, to escape). ***lâta hîna manâs*** is an idiom meaning "there was no time left for escape."

وَعَجِبُوٓا۟	4. And they wonder[1]
أَن جَآءَهُم	that there has come to them
مُّنذِرٌ مِّنْهُمْ ۖ	a warner[2] from among them.
وَقَالَ ٱلْكَٰفِرُونَ	And the unbelievers say:
هَٰذَا سَٰحِرٌ	"This is a sorcerer,[3]
﴿١﴾ كَذَّابٌ	a liar."[4]
أَجَعَلَ ٱلْـَٔالِهَةَ	5. "Does he make the deities
إِلَٰهًا وَٰحِدًا ۖ	one god?
إِنَّ هَٰذَا لَشَىْءٌ	This is indeed a thing
﴿٥﴾ عُجَابٌ	extremely strange."[5]
وَٱنطَلَقَ	6. And there burst out[6]
ٱلْمَلَأُ مِنْهُمْ	the chiefs[7] of them
أَنِ ٱمْشُوا۟ وَٱصْبِرُوا۟	that you go on[8] and persevere[9]
عَلَىٰٓ ءَالِهَتِكُمْ ۖ	on your deities.
إِنَّ هَٰذَا لَشَىْءٌ	"Indeed this is a thing
﴿٦﴾ يُرَادُ	designed."[10]
مَا سَمِعْنَا بِهَٰذَا	7. "Never did we hear of it
فِى ٱلْمِلَّةِ ٱلْـَٔاخِرَةِ	in the religion[11] of late.
إِنْ هَٰذَآ إِلَّا	This is naught but
﴿٧﴾ ٱخْتِلَٰقٌ	something made-up."[12]

1. عجبوا *'ajibû* = they wondered, were surprised/ astonished (v. iii. m. pl. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See *'ajibta* at 37:12, p. 1432, n. 10).

2. i. e., a Messenger of Allah. منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See *mundhirîn* at 37:72, p. 1441, n. 12).

3. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 26:34, p. 1168, n. 13).

4. كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *tukadhdhibûna* at 37:21, p. 1433, n. 10).

5. عجاب ***'ujâb*** = extremely strange, astonishing, wonderous, marvellous.

6 انطلق ***intalaqa*** = he or it departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *yantaliqu* at 26:13, p. 1164, n. 8).

7. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 37:8, p. 1231, n. 9).

8. i. e., go on worshipping the gods and goddesses. امشوا ***imshû*** = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* at 32:26, p. 1332, n. 3).

9. اصبروا ***iṣbirû*** = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 8:46, p. 564, n. 5).

10. i. e., designed for some selfish motive. يراد ***yurâdu*** = he or it is intended, desired, designed, planned, aimed at (v. iii. m. s. impfct. passive from *'arâda*, form IV of *râda* [*rawd*], to walk about. See *turîdûna* at 37:86, p. 1443, n. 11).

11. ملة ***millah*** (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 22:78, p. 1073, n. 14).

12. اختلاق ***ikhtilâq*** = fabrication, invention, contrivance, device, something made-up (verbal noun in form VIII of *khalaqa* [*kahlq*], to create, to make. See *khalq* at 36:69, p. 1425, n. 7.

أَءُنزِلَ	8. "Has there been sent down
عَلَيْهِ ٱلذِّكْرُ	on him the *dhikr*[1] (Scripture)
مِنۢ بَيْنِنَا	of all of us?"
بَلْ هُمْ فِى شَكٍّ	Nay, they are in doubt
مِّن ذِكْرِى	about Our Scripture.
بَل لَّمَّا يَذُوقُوا	Nay, they have not yet tasted[2]
﴿٨﴾ عَذَابِ	My retribution.[3]
أَمْ عِندَهُمْ	9. Or are there with them
خَزَآئِنُ رَحْمَةِ	the vaults[4] of the mercy of
رَبِّكَ ٱلْعَزِيزِ	your Lord, the All-Mighty,[5]
﴿٩﴾ ٱلْوَهَّابِ	the All-Bounteous?[6]
أَمْ لَهُم	10. Or do they have
مُّلْكُ ٱلسَّمَٰوَٰتِ	the dominion of the heavens
وَٱلْأَرْضِ وَمَا	and the earth and all that
بَيْنَهُمَا	is between the two?
فَلْيَرْتَقُوا	Then let them go up[7]
﴿١٠﴾ فِى ٱلْأَسْبَٰبِ	in the means.[8]
جُندٌ مَّا هُنَالِكَ	11. A host[9] in there,
مَهْزُومٌ	vanquished,[10]
﴿١١﴾ مِّنَ ٱلْأَحْزَابِ	of the parties.[11]

1. This is a clear instance of the word *dhikr* being used to refer to the Qur'ân; for the unbelievers of Makka used this term to refer to the Qur'ân which was being given out to them. ذكر ***dhikr*** = recollection, remembrance, mention, reminder, scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

2. يذوقوا ***yadhûqû***(*na*) = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 4:56, p. 265, n. 9.

3. i. e., if they had tasted they would not have so disbelieved.

4. i. e., do the vaults of mercy lie with them so that they can bestow Prophethood and other graces on whom they like? خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 17:100, p. 906, n. 2.

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:28, p. 1400, n. 1.

6. وهاب ***wahhâb*** = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive form of *fa''âl* from *wahaba*. See at 3:8, p. 157, n. 6).

7. ليرتقوا ***li+yartaqû*** = let them ascend, go up, mount, rise, climb (v. iii. m. pl. imperative/empahtic impfct. from *irtaqâ*, form VIII of *raqiya* [*raqy /ruqîy*) = to ascend, to climb. See *tarqâ* at 17:93, p. 903, n. 4).

8. i. e., means taking them to the heavens. (See *Tafsîr al-Jalâlayn*). أسباب ***asbâb*** (sing. *sabab*) = relations, ties, connections (between people), means, reasons. See at 2:166, p. 78, n. 9.

9. i. e., the Makkan unbelievers. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, host. See at 37:173, p. 1456, n. 9.

10. i. e., they would be vanquished. This is a clear prophecy that the Makkan unbelievers would be defeated. مهزوم ***mahzûm*** (s.; pl. *mahzûmûn*) = defeated, vanquished, routed (passive partriciple from *hazama* [*hazm*], to put to flight. See *hazamû* at 2:251, p. 128, n. 1).

11. i. e., of the sort of the parties of old who were destroyed. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 33:22, p. 1343, n. 6.

كَذَّبَتْ 12. There did disbelieve[1]
قَبْلَهُمْ before them
قَوْمُ نُوحٍ the people of Nûh
وَعَادٌ وَفِرْعَوْنُ and the 'Âd and the Pharaoh
ذُو ٱلْأَوْتَادِ ﴿١٢﴾ possessing stakes.[2]

وَثَمُودُ 13. And the Thamûd
وَقَوْمُ لُوطٍ and the people of Lût and
وَأَصْحَٰبُ لْـَٔيْكَةِ the dwelleres[3] of the Wood.[4]
أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ Those were the parties.[5]
﴿١٣﴾

إِن كُلٌّ 14. Verily they all did naught
إِلَّا كَذَّبَ but disbelieve[6]
ٱلرُّسُلَ the Messengers.
فَحَقَّ So due became[7]
عِقَابِ ﴿١٤﴾ My retribution.[8]

Section (*Rukû'*) 2

وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا 15. And these await[9] not but
صَيْحَةً وَٰحِدَةً a single thunderous blast.[10]
مَّا لَهَا There shall not be for it
مِن فَوَاقٍ ﴿١٥﴾ any pause.[11]

1. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 26:160, p. 1190, n. 1).

2. They were so-called either because of their tall and gigantic buildings or because they used to torture to death the disobedient ones by means of stakes (see *Al-Baydâwî*, II, 308). أوتاد ***'awtâd*** (pl.; s. *watad*) = pegs, poles, stakes.

3. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:55, p. 1422, n. 6).

4. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أيكة ***'aykah*** = wood, forest, thicket, jungle.

5. i. e., those were the peoples disbelieving and opposing the Messengers. This *'âyah* also explains the "parties" mentioned at *'âyah* 11. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 38:11, p. 1461, n. 11.

6. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 1. above and at 29:68, p. 1285, n. 9).

7. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 37:31, p. 1435, n. 6).

8. ***'iqâbi*** (originally *'iqâbî*): عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 13:32, p. 778, n. 9.

9. i. e., these unbelievers and polythesists await not but a single thunderous blast. ينظر ***yanẓuru*** = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *naẓara* [*naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 37:19, p. 1433, n. 7).

10. i. e., the blowing in the trumpet by Isrâfîl. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 36:53, p. 1421, n. 12).

11. فواق ***fawâq*** = time for the accumulation of milk in the udder of the cow or camel between two milkings or sucklings, return, pause, delaying, gasping of a dying person.

وَقَالُوا۟ رَبَّنَا 16. And they say: "Our Lord,
عَجِّل لَّنَا قِطَّنَا قَبْلَ hasten[1] for us our lot[2] before
يَوْمِ ٱلْحِسَابِ ﴿١٦﴾ the Day of Reckoning.

ٱصْبِرْ عَلَىٰ 17. Have patience[3] over
مَا يَقُولُونَ what they say
وَٱذْكُرْ عَبْدَنَا and remember Our servant
دَاوُۥدَ ذَا ٱلْأَيْدِ Dâûd, possessing strength.[4]
إِنَّهُۥٓ أَوَّابٌ ﴿١٧﴾ He was indeed ever penitent.[5]

إِنَّا سَخَّرْنَا 18. Verily We subjected to
ٱلْجِبَالَ order[6] the mountains,
مَعَهُۥ يُسَبِّحْنَ with him they glorifying[7]
بِٱلْعَشِىِّ by the late evening[8]
وَٱلْإِشْرَاقِ ﴿١٨﴾ and at day-break.[9]

وَٱلطَّيْرَ 19. And the birds
مَحْشُورَةً were brought together,[10]
كُلٌّ لَّهُۥٓ أَوَّابٌ ﴿١٩﴾ all to him being obedient.

وَشَدَدْنَا 20. And We made strong
مُلْكَهُۥ وَءَاتَيْنَٰهُ his kingdom and gave him
ٱلْحِكْمَةَ wisdom
وَفَصْلَ ٱلْخِطَابِ ﴿٢٠﴾ and right judgement.[11]

1. عجل ***'ajjil*** = hasten, quicken, expedite, hurry, rush, accelerate (v. ii. m. s. imperative from *'ajjala* form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajjalnâ* at 17:18, p. 878, n. 12).

2. The unbelievers of Makka said so disbelieving and ridiculing the idea of Resurrection and Judgement. قط ***qiṭṭ*** (s.; pl. *qiṭâṭ/qiṭaṭah/qiṭaṭ*) = fate, lot, account book, book, male cat.

3. i. e., have patience over the unbelievers' ridiculing . اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

4. أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 2:79, p. 37, n. 4.

5. أواب ***'awwâb*** (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/ 'awbah/ 'iyâb*], to return. See *'awwibî* at 34:10, p. 1371, n. 3).

6. سخرنا ***sakhkharnâ*** = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:36, p. 1058, n.15).

7. i. e., the mountains also prayed when Dâ'ud did so; so also did the birds. يسبحن ***yusabbiḥna*** = they (f.) declare the sanctity, glorify, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 21:79, p. 1034, n. 1).

8. عشى ***'ashîy*** = evening, early night. See at 30:18, p. 1295, n. 4.

9. اشراق ***'ishrâq*** = day-break, sun-rise, radiation, radiance (verbal noun in form IV of *sharaqa* [*sharq/shurûq*] to rise, to shine. See *mashâriq* at 37:5, p. 1431, n. 1.

10. محشورة ***maḥshûrah*** (f. s.; pl. *maḥshûrât*; m. *maḥshûr*) = gathered, collected, mustered, brought together (pass. participle from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 34:40, p. 1383, n. 4).

11. فصل ***faṣl*** = parting, section, decision. *faṣl al-khiṭâb* = decisive say, right judgement.

۞ وَهَلْ أَتَىٰكَ	21. And has there come to
نَبَؤُا۟ ٱلْخَصْمِ	you the news[1] of the litigants[2]
إِذْ تَسَوَّرُوا۟	when they scaled the wall[3]
ٱلْمِحْرَابَ ﴿٢١﴾	of the chamber?[4]
إِذْ دَخَلُوا۟	22. When they entered
عَلَىٰ دَاوُۥدَ	upon Dâûd
فَفَزِعَ مِنْهُمْ	and he took fright[5] of them?
قَالُوا۟ لَا تَخَفْ	They said: "Be not afraid;
خَصْمَانِ	two litigants[6] —
بَغَىٰ بَعْضُنَا	one of us has wronged[7]
عَلَىٰ بَعْضٍ	the other.
فَٱحْكُم بَيْنَنَا	So judge[8] between us
بِٱلْحَقِّ وَلَا تُشْطِطْ	with justice and be not unjust[9]
وَٱهْدِنَآ إِلَىٰ	and guide us to
سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾	the straight[10] way.[11]
إِنَّ هَٰذَآ أَخِى	23. Verily this my brother
لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً	has ninety-nine ewes[12]
وَلِىَ نَعْجَةٌ وَٰحِدَةٌ	and I have one ewe;
فَقَالَ	but he says:
أَكْفِلْنِيهَا	"Put her in my charge[13]
وَعَزَّنِى	and he prevailed on[14] me

1. نبأ ***naba'*** (s.; pl. *'anbâ'*) = news, tidings. See at 28:3, p. 1231, n. 6.

2. خصم ***khaṣm*** (s.; pl. *khaṣimûn/ khuṣûm/'akhṣâm*) = litigant, litigants, adversaries, opponents in a law-suit. See *khaṣmân* at 22:19, p. 1052, n. 1.

3. تسوروا ***tasawwarû*** = they scaled the wall (v. iii. m. pl. past from *tasawwara*, form V of *sâra* (*sawr/ sawrah*), to leap, to jump, to raise a wall.

4. محراب ***miḥrâb*** (pl. محاريب *maḥârîb*) = prayer niche, private chamber. See at 19:11, p. 953, n. 2.

5. فزع ***fazi'a*** = he was terrified/ scared/ alarmed/ panic-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See at 27:87, p. 1228, n. 6).

6. خصمان ***khaṣmân*** (dual; s. *khaṣm*) = two litigants. See n. 2 above.

7. بغى ***baghâ*** = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See at 28:76, p. 1259, n. 1).

8. احكم ***uḥkum*** = give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See at 21:112, p. 1043, n. 7).

9. لا تشطط ***lâ tushṭiṭ*** = do not be unjust, do not cross the limit, do not go to the extreme (v. ii. m. s. imperative {prohibition} from *ashatta*, form IV of *shaṭṭa* [*shaṭaṭ/ shuṭûṭ*], to go to extremes, to deviate.).

10. سواء ***sawâ'*** = straight, even, equal, same, alike. See at 36:10, p.1411, n. 1.

11. صراط ***ṣirâṭ*** = way, path, road. See at 37:118, p. 1449, n. 2.

12. نعجة ***na'jah*** (f. s.; pl. *na'jât/ni'âj*) = female sheep, ewe.

13. أكفل ***'akfil*** = entrust, put in charge, appoint as security (v. ii. m. s. imperative from *'akfala*, form IV of *kafala* [*kafl/kufûl/kafâlah*], to be guarantee, to be responsible. See *yakfulûna* at 28:12, p. 1235, n. 1).

14. عز ***'azza*** = he became strong, prevailed on, became dear/respected (v. iii. m. s. past from *'izz/ 'izzah/ 'azâzah*, to be strong, respected. See *'azzaznâ* at 36:14, p. 1412, n. 7).

فِي ٱلْخِطَابِ ﴿٢٣﴾ in the speech."[1]

قَالَ 24. He said:

لَقَدْ ظَلَمَكَ "He has indeed wronged[2] you

بِسُؤَالِ نَعْجَتِكَ by asking your ewe

إِلَىٰ نِعَاجِهِۦ to be added to his ewes.

وَإِنَّ كَثِيرًا And indeed many

مِّنَ ٱلْخُلَطَآءِ of the partners[3] do wrong[4]

بَعْضُهُمْ عَلَىٰ بَعْضٍ one to another,

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ except those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds;[5]

وَقَلِيلٌ مَّا هُمْ and how very few they are!"

وَظَنَّ دَاوُۥدُ And Dâûd thought[6]

أَنَّمَا فَتَنَّٰهُ that We have but tried[7] him.

فَٱسْتَغْفَرَ So he asked forgiveness[8]

رَبَّهُۥ of his Lord

وَخَرَّ رَاكِعًا and fell down[9] bowing[10]

وَأَنَابَ ﴿٢٤﴾ and turned in repentance.[11] *

فَغَفَرْنَا لَهُۥ ذَٰلِكَ 25. So We forgave him that.

وَإِنَّ لَهُۥ عِندَنَا And verily he has with Us

لَزُلْفَىٰ a close position[12]

وَحُسْنَ مَـَٔابٍ and a good place of return.[13]

﴿٢٥﴾

1. خطاب ***khiṭâb*** (s.; pl. *khiṭâbât/'akhṭibah*) = speech, public address, oration, letter. See *khâtaba* at 25:63, p. 1157, n.8.

2.i. e., Dâûd said. ظلم ***ẓalama*** = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ẓalm/ẓulm*, to do wrong. See at 27:11, p. 1205, n. 4).

3. خلطاء ***khulaṭâ'*** (pl.; s. *khalîṭ*) = associates, comrades, companions, partners (act. participle in the scale of *fa'îl* from *khalaṭa* [*khalṭ*], to mix, mingle. See *ikhtalaṭa* at 18:45, p. 927, n. 10).

4. يبغي ***yabghî*** = he commits outrage, oppresses, wrongs (v. iii. m. s. impfct. from *baghâ* [*baghy*], to wrong. See *baghâ* at 38:22, p. 1464, n. 7).

5. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 35:7, p. 1391, n. 12.

6. ظن ***ẓanna*** = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 24:12, p. 1109, n. 9).

7. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana [fatn/ futûn*], to turn away, to put to trial. See at 29:3, p. 1265, n. 5).

8. استغفر ***istaghfara*** = he asked forgiveness, prayed for pardon (v. iii. m. s. past in form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *tastaghfirûna* at 27:46, p. 1216, n. 10).

9. خر ***kharra*** = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 34:14, p. 1373, n. 3).

10. راكع ***râki'*** (s.; pl. *râki'ûn/rukka'*) he who bows in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See *rukka'* at 22:27, p. 1054, n. 12.

11. أناب ***'anâba*** = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See at 31:15, p. 1315, n. 11).
*** One should prostrate oneself on reading this *'âyah*.**

12. زلفى ***zulfâ*** = proximity, nearness and position. See at 34:37, p. 1382, n. 2.

13. مآب ***ma'âb***= place to which one returns, return (as verbal noun). See at 13:36, p. 780, n. 12.

يَٰدَاوُۥدُ	26. O Dâûd,
إِنَّا جَعَلْنَٰكَ	indeed We have made[1] you
خَلِيفَةً فِى ٱلْأَرْضِ	a successor[2] in the earth;
فَٱحْكُم بَيْنَ ٱلنَّاسِ	so adjudicate[3] between men
بِٱلْحَقِّ	with justice
وَلَا تَتَّبِعِ ٱلْهَوَىٰ	and follow not[4] the desire[5]
فَيُضِلَّكَ	lest it should lead you astray[6]
عَن سَبِيلِ ٱللَّهِ ۚ	from the way of Allah.
إِنَّ ٱلَّذِينَ يَضِلُّونَ	Verily those who go astray
عَن سَبِيلِ ٱللَّهِ	from the way of Allah,
لَهُمْ عَذَابٌ	they shall have a punishment
شَدِيدٌۢ بِمَا نَسُوا۟	very severe[7] for they forget[8]
يَوْمَ ٱلْحِسَابِ ﴿٢٦﴾	the Day of Reckoning.[9]

Section (*Rukû'*) 3

وَمَا خَلَقْنَا	27. And We have not created
ٱلسَّمَآءَ وَٱلْأَرْضَ	the heaven and the earth
وَمَا بَيْنَهُمَا	and all that is between them
بَٰطِلًا ۚ	in vain.[10]
ذَٰلِكَ ظَنُّ ٱلَّذِينَ	Such is the surmise[11] of those
كَفَرُوا۟ ۚ	who disbelieve.[12]
فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟	So woe to those who disbelieve
مِنَ ٱلنَّارِ ﴿٢٧﴾	on account of the fire.

1. جعلنا ***ja'alnâ*** = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 37:63, p. 1440, n. 8).

2. i. e., successor to the kingdom and authority. خليفة ***khalîfah*** (s.; pl. *khulafâ'*) = خلفاء ***khulafâ'*** (pl.; s. *khalîfah*) = successor. See *khulafâ'* at 27:62, p. 1221, n. 8.

3. احكم ***uḥkum***= give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See at 38:22, p. 1464, n. 8).

4. لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:142, p. 517, n. 10).

5. i. e., the desire of yourself. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 25:43, p. 1151, n. 5.

6. i. e., your doing so might lead you astray. يضل ***yuḍilla***(*u*) = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for a hidden *'an* in the causal *fâ'* coming before the verb. See at 31:6, p. 1312, n. 5).

7. شديد ***shadîd*** (pl. شداد/أشداء *'ashiddâ'*/*shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 35:7, p. 1391, n. 11).

8. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 25:18, p. 1143, n. 5).

9. i. e., the reckoning of one's good and bad deeds on the Day of Judgement. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 26:113, p. 1182, n. 3.

10. i. e., aimlessly and without purpose and use. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.

11. ظن ***ẓann*** = conjecture, surmise, supposition, assumption. See at 34:20, p. 1375, n. 10.

12. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 37:170, p. 1456, n. 5).

أَمْ نَجْعَلُ 28. Or shall We make[1]
ٱلَّذِينَ ءَامَنُوا۟ those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds
كَٱلْمُفْسِدِينَ like the mischief-makers[2]
فِى ٱلْأَرْضِ in the earth;
أَمْ نَجْعَلُ ٱلْمُتَّقِينَ or shall We make the righteous[3]
كَٱلْفُجَّارِ ﴿٢٨﴾ like the immoral ones?[4]

كِتَٰبٌ 29. A Book,[5]
أَنزَلْنَٰهُ إِلَيْكَ We have sent it down to you,
مُبَٰرَكٌ full of blessings,
لِّيَدَّبَّرُوٓا۟ that they may reflect[6] on
ءَايَٰتِهِۦ its signs and
وَلِيَتَذَكَّرَ that there may take heed[7] the
أُو۟لُوا۟ ٱلْأَلْبَٰبِ ﴿٢٩﴾ owners of understanding.[8]

وَوَهَبْنَا لِدَاوُۥدَ 30. And We gifted[9] to Dâûd
سُلَيْمَٰنَ ۚ Sulaymân.
نِعْمَ ٱلْعَبْدُ How excellent was the servant!
إِنَّهُۥٓ أَوَّابٌ ﴿٣٠﴾ He was indeed ever penitent.

إِذْ عُرِضَ 31. When displayed[10] were
عَلَيْهِ بِٱلْعَشِىِّ to him by the evening

1. نجعل ***naj'alu*** = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See at 28:83, p. 1262, n. 5).

2. مفسدين ***mufsidîn*** (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*], to be bad. See at 29:30, p. 1275, n. 9).

3. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 28:83, p. 1262, n. 10).

4. i. e., Allah will never place the believers and the righteous at par with the unbelieving and sinful ones. فجار ***fujjâr*** (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin).

5. i. e., the Qur'ân.

6. يدبروا ***yaddabbarû***(*na*) {originally *yatadabbarûna, tâ'* and *dâl* having been amalgamated} = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb. See at 23:68, p. 1091, n. 11).

7. يتذكر ***yatadhakkara***(*u*) = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yatadhakkara* at 35:37, p. 1403, n. 9).

8. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 14:52, p. 806, n. 2).

9. وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 29:26, p. 1274, n. 6).

10. عرض ***'uriḍa*** = he or it was displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. past passive from *'arḍ*, to show, to be visible. See *'araḍnâ* at 33:72, p. 1365, n. 8.

اَلصَّٰفِنَٰتُ the well-bred steeds[1]
اَلْجِيَادُ ﴿٣١﴾ of the highest speed.[2]

فَقَالَ 32. So he said:
إِنِّيٓ أَحْبَبْتُ "Indeed I have preferred[3]
حُبَّ ٱلْخَيْرِ the love of wealth[4]
عَن ذِكْرِ رَبِّي to remembering my Lord
حَتَّىٰ تَوَارَتْ till she disappeared[5]
بِٱلْحِجَابِ ﴿٣٢﴾ behind the veil."[6]

رُدُّوهَا عَلَيَّ 33."Bring them back[7] to me."
فَطَفِقَ مَسْحًۢا And he started[8] stroking[9]
بِٱلسُّوقِ وَٱلْأَعْنَاقِ by the legs[10] and necks.[11]
﴿٣٣﴾

وَلَقَدْ فَتَنَّا 34. And We indeed put to
سُلَيْمَٰنَ test[12] Sulaymân
وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ and cast[13] on his throne
جَسَدًا a body,[14]
ثُمَّ أَنَابَ ﴿٣٤﴾ then he turned in repentance.

قَالَ رَبِّ 35. He said: "My Lord,
ٱغْفِرْ لِي forgive me
وَهَبْ لِي مُلْكًا and bestow on me a kingdom

1. صافنات **ṣâfinât** (pl.; s. *ṣâfin*) = well-bred steeds, horses standing on three legs and the extremity of the hoop of the fourth leg.

2. جياد **jiyâd** (pl.; s. *jawâd*) = of the highest speed, extremely speedy, race horse.

3. أحببت **'aḥbabtu** = I liked, loved, preferred (v. i. s. past from *'ahabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 4:148, p. 310, n. 8).

4. خير **khayr** = good /better/ best, charity, wealth, property, affluence. See at 34:39, p. 1383, n. 2.

5. i. e., the sun set and he missed the time of *'asr* prayer (see *Tafsîr al-Jalâlayn*). توارت **tawârat** = she disappeared, went out of sight, hid herself (v. iii. f. s. past from *tawârâ*, from VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yatawârâ* at 16:59, p. 846, n. 2).

6. حجاب **ḥijâb** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 33:53, p. 1359, n. 3.

7. Sulaymân., peace be on him, ordered the horses to be brought back to him and sacrificed them for Allah since they had engrossed his attention away from His remembrance. ردو **ruddû** = you (all) return, bring back, send back, revert (v. ii. m. pl. imperative from *radda* [*radd*], to put back.. See at 4:59, p. 267, n. 1).

8. طفق **ṭafiqa** = he set out (to do something suddenly), began, started (v. iii. m. s past from *ṭafaq*, to set out, to begin. See *ṭafiqâ* at 20:121, p. 1006, n. 8).

9. i. e., slaughtered. مسح **masḥ** = to stroke with the hand, to wipe off. See *imsaḥû* at 6:6, p. 331, n. 6.

10. سوق **sûq** (pl.; s. *sâq*) = thighs, legs, trunks, stems.

11. أعناق **'a'nâq** (pl.; s. عنق *'unuq*) = necks. See at 36:8, p. 1410, n. 6.

12. فتنا **fatannâ** = we tried, put on trial, tested (v. i. pl. past from *fatana [fatn/ futûn*], to turn away, to put to trial. See at 38:24, p. 1465, n. 7).

13. ألقينا **'alqaynâ** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 15:19, p. 811, n. 5).

14. i. e., a lifeless body.

لَا يَنۢبَغِى لِأَحَدٍ that behoves[1] not anyone
مِّنۢ بَعۡدِىٓۖ إِنَّكَ أَنتَ after me. Verily You are
ٱلۡوَهَّابُ ﴿٣٥﴾ the All-Bounteous.[2]

فَسَخَّرۡنَا لَهُ 36. So We subjected[3] to him
ٱلرِّيحَ the wind,
تَجۡرِى بِأَمۡرِهِۦ running at his command
رُخَآءً gently[4]
حَيۡثُ أَصَابَ ﴿٣٦﴾ whithersoever he struck.[5]

وَٱلشَّيَٰطِينَ 37. And the devils,[6]
كُلَّ بَنَّآءٍ وَغَوَّاصٍ ﴿٣٧﴾ every builder[7] and diver.[8]

وَءَاخَرِينَ مُقَرَّنِينَ 38. And others tied together[9]
فِى ٱلۡأَصۡفَادِ ﴿٣٨﴾ in fetters.[10]

هَٰذَا عَطَآؤُنَا 39. "This is Our gift;[11]
فَٱمۡنُنۡ أَوۡ أَمۡسِكۡ so give away[12] or retain,
بِغَيۡرِ حِسَابٍ ﴿٣٩﴾ without reckoning."

وَإِنَّ لَهُۥ 40. And indeed he has
عِندَنَا لَزُلۡفَىٰ with Us a close position
وَحُسۡنَ مَـَٔابٍ ﴿٤٠﴾ and a good place of return.

1. ينبغى ***yanbaghî*** = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*], to seek, to desire. See at 36:69, p. 1425, n. 10).

2. وهاب ***wahhâb*** = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive scale of *fa''âl* from *wahaba*. See at 38:9, p. 1461, n. 6).

3. سخرنا ***sakhkharnâ*** = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhkhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 38:18, p. 1463, n. 6).

4. رخاء ***rukhâ'*** = gentle breeze.

5. i. e., intended. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 22:35, p. 1058, n. 3).

6. i. e. the devils of *jinn* were made to work for him as builders and divers in the sea to collect pearls and corals.

7. بناء ***bannâ'*** (s.; pl. *bannâ'ûn*) = builder, mason (act. participle in the scale of *fa''âl* from *banâ* [*binâ'/bunyân*], to build. See *bunyân* at 16:26, p. 834, n. 12).

8. غواص ***ghawwâṣ*** (s.; pl. *ghawwâṣûn*) = diver (act. participle in the scale of *fa''âl* from *ghâṣa* [*ghawṣ/maghâṣ/ghiyâṣ/ghiyâṣah*], to dive, to plunge. See *yaghûṣûna* at 21:82, p. 1034, n. 14).

9. i. e., the others who were disobedient were tied together. مقرنين ***muqarranîn*** (pl.; acc./genitive of *muqarranûn*; s. *muqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*], to link, to combine, to join, to couple. See at 25:13, p. 1141, n. 9).

10. أصفاد ***'aṣfâd*** (pl.; s. صفد *ṣafad*) = fetters, shackles. See at 14:49, p. 805, n. 4.

11. عطاء ***'aṭâ'*** (s.; pl. *'aṭiyah*) = gift, present, offer. See at 11:108, p. 716, n. 4.

12. امنن ***umnun*** = bestow, give away, show kindness (v. ii. m. s. imperative from *manna* [*mann*], to be kind. See *manna* at 28:83, p. 1262, n. 1).

Section (*Rukû'*) 4

وَٱذْكُرْ 41. And remember
عَبْدَنَآ أَيُّوبَ Our servant 'Ayyûb.
إِذْ نَادَىٰ رَبَّهُۥٓ When he cried out[1] to his Lord:
أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ "Indeed Satan has afflicted[2]
بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ me with distress[3] and torment."

ٱرْكُضْ 42. "Strike the ground[4]
بِرِجْلِكَ with your foot.[5]
هَٰذَا مُغْتَسَلٌۢ بَارِدٌ This is a bath[6] quite cool[7]
وَشَرَابٌ ﴿٤٢﴾ and a drink."

وَوَهَبْنَا لَهُۥٓ 43. And We bestowed[8] on
أَهْلَهُۥ him his family[9]
وَمِثْلَهُم and a like of them
مَّعَهُمْ along with them,
رَحْمَةً مِّنَّا as mercy from Us
وَذِكْرَىٰ and as a reminder[10]
لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٤٣﴾ for people of understanding.[11]

وَخُذْ بِيَدِكَ 44."And take with your hand
ضِغْثًا a bundle of twigs[12]
فَٱضْرِب بِّهِۦ and strike therewith

1. نادى ***nâdâ*** = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 37:75, p. 1442, n. 5).

2. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 30:33, p. 1300, n. 9).

3. نصب ***nuṣb*** (pl.; s. *naṣab*) = distress, hardship, fatigue, weariness, exhaustion. See *naṣab* at 35:35, p. 1402, n. 12.

4. i. e. Allah said to him. اركض ***urkuḍ*** = strike the ground with foot, run away, gallop, race (v. iii. m. pl. impfct. from *rakaḍa* [*rakḍ*], to race, to run way).

5. رجل ***rijl*** (s.; pl. *arjul*) = foot, leg. See *'arjul* at 29:55, p. 1285, n. 4.

6. i. e., he struck the ground as directed and there gushed forth a cool spring from the ground for taking bath and for drinking which removed all his ailments (Al-Tabarî , pt. XXIII, pp. 166 -168; Ibn Kathîr, VII, pp. 66-67). مغتسل ***mughtasal*** = bath, washroom (noun of place from *ightasala*, form VIII of *ghasala* [*ghusl*], to wash). See *ighsilû* at 5:6, p. 330, n. 6).

7. بارد ***bârid*** = cool, cold, chilly (act. participle from *barada/baruda*, to be cold, to cool. See *barad* at 24:43, p. 1124, n. 9.

8. وهبنا ***wahabnâ*** = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 38:30, p. 1467, n. 9).

9. i. e, restored to him his family. أهل ***'ahl*** (s.; pl. اهلون *'ahlûn*/اهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author. See at 37:134, p. 1451, n. 4.

10. i. e., a reminder of the blessings of patience and dependence on Allah. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 26:209, p. 1198, n. 4.

11. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 38:29, p. 1467, n. 8).

12. And Allah further asked him to take a bundle of grass or light twigs and to strike therewith his wife in fulfilment of his vow (Al-Tabari, Pt. XXIII, p. 169). ضغث ***ḍighth*** (s. pl. *aḍghâth*) = bunch, bundle, mixed, muddled, confused. See *'adghâth* at 12:44, p. 738, n. 14.

وَلَا تَحْنَثْ and do not break the oath.[1]

إِنَّا وَجَدْنَاهُ صَابِرًا Verily We found him patient.[2]

نِعْمَ الْعَبْدُ How excellent was the servant!

إِنَّهُ أَوَّابٌ ﴿٤٤﴾ Verily he was ever penitent.[3]

وَاذْكُرْ 45. And call to mind

عِبَادَنَا إِبْرَاهِيمَ Our servants[4] Ibrâhîm

وَإِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb,

أُولِي الْأَيْدِي possessors of power[5]

وَالْأَبْصَارِ ﴿٤٥﴾ and insight.[6]

إِنَّا أَخْلَصْنَاهُمْ 46. Verily We selected[7] them

بِخَالِصَةٍ with a pure characteristic,[8]

ذِكْرَى الدَّارِ ﴿٤٦﴾ the remembrance of the abode.[9]

وَإِنَّهُمْ عِنْدَنَا 47. And indeed they are to

لَمِنَ الْمُصْطَفَيْنَ Us of the chosen[10]

الْأَخْيَارِ ﴿٤٧﴾ and the best ones.[11]

وَاذْكُرْ إِسْمَاعِيلَ 48. And call to mind Ismâ'îl

وَالْيَسَعَ وَذَا الْكِفْلِ and Al-Yasa' and Dhû al-Kifl;

وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٤٨﴾ and all were of the best.

1. i. e., strike your wife as you had vowed and do not break it. لا تحنث ***lâ taḥnath*** = do not break the oath, vow (v. ii. m. s. imperative {prohibition} from *ḥanitha* [*ḥinth*], to break one's oath).

2. i. e., throughout his sufferings and distress. صابر ***ṣâbir*** (s.; pl. *ṣâbirûn*) = patient, persevering steadfast, enduring (act. participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣâbirûn* at 28:80, p. 1261, n. 5).

3. أواب ***'awwâb*** (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/ 'awbah/ 'iyâb*], to return. See at 38:17, p. 1463, n. 5).

4. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:169, p. 1456, n. 3).

5. أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:17, p. 1463, n. 4.

6. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 32:9, p.1326, n. 13).

7. أخلصنا ***'akhlaṣnâ*** = we made pure, selected, exclusively devoted, dedicated, were sincere (v. i. pl. past from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unadulterated. See *mukhlaṣîn* at 37:74, p.1442, n. 4).

8. خالصة ***khâliṣah*** (f.; m. *khâliṣ*) = pure, unadulterated, sincere (act. participle from *khalaṣa* [*khulûṣ*], to be pure. See n. 7 above.

9. i. e., the abode of the hereafter. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

10. مصطفين ***muṣṭafîn*** (pl. acc./gen. of *muṣṭafûn* ; s. *muṣṭafâ*) = chosen ones, selected ones (passive participle from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear. See *istafâ* at 37:153, p. 1454, n. 1).

11. أخيار ***'akhyâr*** (pl.; s. *khayr*) = best ones, excellent ones, outstanding ones. See *khayr* at 38:32, p. 1468, n. 4.

هَٰذَا ذِكْرٌ ۖ 49. This is a reminder.[1]

وَإِنَّ لِلْمُتَّقِينَ And indeed for the righteous[2]

لَحُسْنَ مَآبٍ ﴿٤٩﴾ is a good place of return.[3]

جَنَّٰتِ عَدْنٍ 50. Gardens of eternity,[4]

مُّفَتَّحَةً لَّهُمُ opened[5] for them will be

ٱلْأَبْوَٰبُ ﴿٥٠﴾ the gates.[6]

مُتَّكِـِٔينَ 51. They will be reclining[7]

فِيهَا يَدْعُونَ فِيهَا therein and asking[8] therein

بِفَٰكِهَةٍ كَثِيرَةٍ for fruits in abundance

وَشَرَابٍ ﴿٥١﴾ and drink.

وَعِندَهُمْ ۙ 52. And beside them will be

قَٰصِرَٰتُ ٱلطَّرْفِ maidens restraining[9] of glance,[10]

أَتْرَابٌ ﴿٥٢﴾ equal in age.[11]

هَٰذَا مَا 53. This is what

تُوعَدُونَ you are promised[12]

لِيَوْمِ ٱلْحِسَابِ ﴿٥٣﴾ for the Day of Reckoning.

إِنَّ هَٰذَا 54. Verily this will be

لَرِزْقُنَا Our provision.

1. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 38:8, p. 1461, n. 1.

2. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 38:28, p. 1467, n. 3).

3. مآب ***ma'âb***= place to which one returns, return. See at 38:25, p. 1465, n. 13.

4. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 35:33, p. 1401, n. 12.

5. مفتحة ***mufattaḥah*** (f.; s.; pl. *mufattaḥât*) = that which is opened (passive participle from *fattaḥa*, form II of *fataḥa* [*fatḥ*], to open. See *tufattaḥu* at 7:40, p. 480, n. 3).

6. أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 2:189, p. 91, n. 8.

7. i. e., they will be reclining on couches therein (see 18:31; 36:56 and 76:13). متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn* ; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 18:31, p. 923, n. 6).

8. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 29:42, p. 1280, n.4).

9. قاصرات ***qâṣirât*** (f. pl.; s. *qâṣirah*) = restricted, confined, restraining (act. participle from *qaṣura/ qaṣara* [*qiṣar/qaṣr/qaṣârah/quṣûr*] become short, to fall short. See at 37:48, p. 1438, n. 3).

10. i. e., chaste women not looking at anyone else except their husbands. طرف ***ṭarf*** = glance, look, eye. See at 37:48, p. 1438, n. 4.

11. أتراب ***'atrâb*** (pl.; s. *tirn*) = persons of the same age.

12. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to make a promise. See at 36:63, p. 1424, n. 1).

مَا لَهُۥ There shall not be of it
مِن نَّفَادٍ ﴿٥٤﴾ any running out.[1]

هَٰذَا ۚ وَإِنَّ 55. This; and indeed
لِلطَّٰغِينَ for the transgressors[2] will be
لَشَرَّ مَـَٔابٍ ﴿٥٥﴾ the worst[3] place of return.[4]

جَهَنَّمَ 56. Hell;
يَصْلَوْنَهَا they will broil[5] therein.
فَبِئْسَ ٱلْمِهَادُ ﴿٥٦﴾ and bad[6] will be the bed.[7]

هَٰذَا فَلْيَذُوقُوهُ 57. This; so let them taste[8] it,
حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ boiling water[9] and pus.[10]

وَءَاخَرُ 58. And another
مِن شَكْلِهِۦٓ of the same sort,[11]
أَزْوَٰجٌ ﴿٥٨﴾ matching pairs.[12]

هَٰذَا فَوْجٌ 59. This is a band,[13]
مُّقْتَحِمٌ مَّعَكُمْ plunging[14] along with you.
لَا مَرْحَبًۢا بِهِمْ ۖ No welcome will be for them.
إِنَّهُمْ Indeed they will be
صَالُوا۟ ٱلنَّارِ ﴿٥٩﴾ broiling in the fire.

1. نفاد ***nafâd*** = to run out, to be exhausted, used up, depleted (verbal noun of *nafida*. See *nafidat* at 31:27, p. 1320, n. 8.

2. i. e., those who disregard and violate the injunctions of the Qur'ân and *sunnah*. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

3. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 25:34, p. 1148, n. 4.

4. مآب ***ma'âb***= place to which one returns, return . See at 38:49, p. 1472, n. 3.

5. يصلون ***yaṣlawna*** = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 14:29, p. 798, n. 2).

6. بئس ***bi's*** = evil, wretched, bad. See at 24:57, p. 1130, n. 6.

7. مهاد ***mihâd*** = bed, place of rest, fold that holds something. See at 13:18, p. 772, n. 10.

8. ليذوقوا ***li yadhûqû***(*na*) = let them taste, they must taste, (v. iii. m. pl. impfct. emphatic/ imperative from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See at 38:8, p. 1461, n. 2.

9. حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

10. غساق ***ghassâq*** = secretion of the body, pus.

11. شكل ***shakl*** (s.; pl. *'ashkâl*) = similarity, likeness, form, shape, type, pattern, sort. See *shâkilah* at 17:84, p. 900, n. 9.

12. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 37:22, p. 1434, n. 13.

13. فوج ***fawj*** (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment. See at 27:83, p. 1227, n. 3.

14. مقتحم ***muqtaḥim*** = he who plunges, rushes in, burst into, breaks in, storms, intrudes, defies (act. participle from *iqtaḥama*, form VIII of *qaḥama* [*qaḥm/ quḥûm*] to throw oneself, to come near).

قَالُوا۟ بَلْ أَنتُمْ	60. They will say: "Nay, you;
لَا مَرْحَبًۢا بِكُمْ	no welcome[1] is for you.
أَنتُمْ قَدَّمْتُمُوهُ لَنَا	You had forwarded[2] it for us.
فَبِئْسَ ٱلْقَرَارُ ﴿٦٠﴾	So bad is the abode!"[3]
قَالُوا۟ رَبَّنَا	61. They will say: "Our Lord,
مَن قَدَّمَ لَنَا هَٰذَا	who forwarded it for us,
فَزِدْهُ	increase[4] for him
عَذَابًا ضِعْفًا	a punishment in double[5]
فِى ٱلنَّارِ ﴿٦١﴾	in the fire."
وَقَالُوا۟	62. And they will say:
مَا لَنَا	"What is the matter with us,
لَا نَرَىٰ رِجَالًا	we see[6] not the men
كُنَّا نَعُدُّهُم	we used to count[7] them
مِّنَ ٱلْأَشْرَارِ ﴿٦٢﴾	of the bad ones?"[8]
أَتَّخَذْنَٰهُمْ	63. "We took[9] them
سِخْرِيًّا	as objects of ridicule,[10]
أَمْ زَاغَتْ عَنْهُمُ	or have there deviated[11] from
ٱلْأَبْصَٰرُ ﴿٦٣﴾	them the eyes?"
إِنَّ ذَٰلِكَ لَحَقٌّ	64. Such indeed will be true,
تَخَاصُمُ	the mutual recrimination[12]
أَهْلِ ٱلنَّارِ ﴿٦٤﴾	of the inmates of hell.

1. i. e., the followers of the transgressing leaders will say to the latter. مرحبا ***marḥaban*** = welcome.

2. i. e., you have made us suffer hellfire by misleading us. قدمتم ***qaddamtum*** = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 12:48, p. 740, n. 4).

3. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 27:61, p. 1220, n. 13.

4. زد ***zid*** = increase, augment, enlarge, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd/ ziyâdah*], to increase. See *yazîdûna* 37:147, p. 1453, n. 3).

5. ضعف ***ḍi'f*** (s.; pl. *'aḍ'âf*) = double, a multiple. See at 34:37, p. 1382, n. 4.

6. i. e., the punished leaders will say about the believers whom they used to ridicule and look down on in the worldly life. نرى ***narâ*** = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y, ru'yah*], to see. See at 12:78, p. 751, n. 4).

7. نعد ***na'uddu*** = we count, number, reckon (v. i. pl. impfct. from *'adda* [*'add*], to count, to number. See at 19:84, p. 972, n. 9.

8. أشرار ***'ashrâr*** (pl.; s. *sharr*) = the bad/worse/worst ones, evil, wicked. See *sharr* at 38:55, p. 1473, n. 3.

9. اتخذنا ***ittakhadhnâ*** = we took, took up, took to ourselves, assumed (v. i. pl. past from *ittakhadha,* form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadhû* at 36:74, p. 1426, n. 12).

10. سخرى ***sikhrîy*** = object of ridicule, laughingstock. See at 23:110, p. 1102, n. 10.

11. زاغت ***zâghat*** = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See at 33:10, p. 1338, n. 8).

12. تخاصم ***takhâṣum*** = mutual recrimination, arguing, disputing, litigation (verbal noun in form VI of *khaṣama,* to defeat, to deduct. See *yakhiṣṣimûna* at 36:49, p. 1420, n. 12).

Section (*Rukû'*) 5

قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ 65. Say: "I am but a warner;[1]
وَمَا مِنْ إِلَٰهٍ and no deity is there
إِلَّا ٱللَّهُ ٱلْوَٰحِدُ except Allah, the One,
ٱلْقَهَّارُ ﴿٦٥﴾ the All-Subduer.[2]

رَبُّ ٱلسَّمَٰوَٰتِ 66. Lord of the heavens
وَٱلْأَرْضِ وَمَا and the earth and all that is
بَيْنَهُمَا between the two,
ٱلْعَزِيزُ the All-Mighty,[3]
ٱلْغَفَّارُ ﴿٦٦﴾ the Most Forgiving.[4]

قُلْ هُوَ نَبَؤٌا۟ 67. Say: "It is an intelligence[5]
عَظِيمٌ ﴿٦٧﴾ most momentous."[6]

أَنتُمْ عَنْهُ 68. "You are from it
مُعْرِضُونَ ﴿٦٨﴾ turning away."[7]

مَا كَانَ لِىَ مِنْ عِلْمٍ 69. "I have no knowledge
بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ of the Highest Council[8]
إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ when they debate."[9]

إِن يُوحَىٰٓ 70."Naught is communicated

1. i. e., a Messenger of Allah, giving warning against Allah's displeasure and His punishment in the hereafter for setting partners with Him and worshipping other gods and goddesses besides Him. منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara,* to warn, form IV of *nadhara,* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

2. قهار ***qahhâr*** = the All-Subduer, the All-Mighty (act. participle in the intensive scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 14:48, p. 805, p. n. 1).

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:9, p. 1461, n. 5.

4. غفار ***ghaffâr*** = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfara* at 38:24, p. 1465, n. 8).

5. i. e., the Qur'ân. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, tidings, information, intelligence, dispatch. See at 38:21, p. 1464, n. 1.

6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, most momentous. See at 37:76, p. 1442, n. 9).

7. معرضون ***mu'riḍûn*** (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa,* form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

8. i. e., of the angels. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:6, p. 1460, n. 7).

9. The allusion is to the debate of the angels about Allah's creation of Adam, which the Prophet, peace and blessings of Allah be on him, could have no knowledge of except what was communicated to him by Allah (see Al-Tabarî, pt. XXIII, pp. 183-184). يختصمون ***yakhtaṣimûna*** = they quarrel, dispute, argue, debate, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama,* form VIII of *khaṣama* [*khaṣm/ khiṣâm/ khuṣûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

إِلَيَّ إِلَّآ أَنَّمَآ أَنَا to me except that I am
نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ a warner[1] open and clear.[2]

إِذْ قَالَ رَبُّكَ 71. When your Lord said
لِلْمَلَٰٓئِكَةِ إِنِّي to the angels: "Indeed I am
خَٰلِقٌۢ بَشَرًا going to create man
مِّن طِينٍ ﴿٧١﴾ of clay."[3]

فَإِذَا سَوَّيْتُهُۥ 72. "So when I have made
وَنَفَخْتُ فِيهِ him up[4] and blown[5] in him
مِن رُّوحِى of My life-giving spirit,[6]
فَقَعُوا۟ لَهُۥ you all fall down[7] to him
سَٰجِدِينَ ﴿٧٢﴾ prostrating yourselves."[8]

فَسَجَدَ 73. So there prostrated
ٱلْمَلَٰٓئِكَةُ themselves the angels,
كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾ all of them together.

إِلَّآ إِبْلِيسَ 74. Except Iblîs.
ٱسْتَكْبَرَ He turned arrogant[9]
وَكَانَ مِنَ and became of
ٱلْكَٰفِرِينَ ﴿٧٤﴾ those disbelieving.[10]

1. نذير ***nadhîr*** (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 37:156, p. 1454, n. 5).

3. طين ***ṭîn*** = clay, soil. See at 37:11, p. 1432, n. 8.

4. سويت ***sawwaytu*** = I made up, smoothed, levelled, equalized, made regular (v. i. s. past from *sawwâ*, form II of *sawiya* , to be equal.

5. نفخت ***nafakhtu*** = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See at 15:28, p. 813, n. 7).

6. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 32:9, p. 1326, n. 11.

7. قعوا ***qa'û*** = you (all) fall down (v. ii. m. pl. imperative from *taqa'una, waqa'a* [*wuqû'*], to fall. See at 15:28, p. 813, n. 8).

8. ساجدين ***sâjidîn*** (pl.; acc./gen. of *sâjidûn*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 26:219, p. 1199, n. 12).

9. استكبر ***istakbara*** = he turned arrogant, became proud/ haughty, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 37:35, p. 1436, n. 2).

10. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 27:43, p. 1215, n. 5).

قَالَ يَٰٓإِبۡلِيسُ 75. He said: "O Iblîs,
مَا مَنَعَكَ what prevented[1] you from
أَن تَسۡجُدَ prostrating yourself[2]
لِمَا خَلَقۡتُ to what I have created[3]
بِيَدَيَّۖ with My Two Hands?
أَسۡتَكۡبَرۡتَ Have you turned arrogant[4]
أَمۡ كُنتَ مِنَ ٱلۡعَالِينَ ﴿٧٥﴾ or are you of the high ones?[5]

قَالَ أَنَا۠ خَيۡرٞ 76. He said: "I am better than
مِّنۡهُۖ خَلَقۡتَنِي مِن نَّارٖ him. You created me of fire
وَخَلَقۡتَهُۥ مِن طِينٖ and created him of clay."
﴿٧٦﴾

قَالَ فَٱخۡرُجۡ 77. He said: "Then get out[6]
مِنۡهَا فَإِنَّكَ of there; for you indeed are
رَجِيمٞ ﴿٧٧﴾ damned."[7]

وَإِنَّ عَلَيۡكَ 78. "And verily upon you is
لَعۡنَتِيٓ My curse[8]
إِلَىٰ يَوۡمِ ٱلدِّينِ ﴿٧٨﴾ till the Day of Judgement."[9]

قَالَ رَبِّ 79. He said: "My Lord,
فَأَنظِرۡنِيٓ إِلَىٰ يَوۡمِ give me a respite[10] till the day
يُبۡعَثُونَ ﴿٧٩﴾ they will be resurrected."[11]

1 منع ***mana'a*** = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 20:92, p. 998, n. 8).

2. تسجد ***tasjuda***(*u*) = you prostrate yourself, bow respectfully, pay obeisance (v. ii. m. s. impfct. from *sajada* [*sujûd*], to prostrate oneself. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yasjudûna* at 27:24, p. 1209, n. 9).

3. خلقت ***khalaqtu*** = I created, originated, made (v. i. s. past from *khalaqa* [*khalq*], to create. See at 19:9, p. 1952, n. 7).

4. ***'astakbarta*** (originally *'a+istakbarta*): استكبرت ***istakbarta*** = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *istakbara* at 38:74, p. 1476, n. 9).

5. عالين ***'âlîn*** (pl.; acc./gen. of *'âliyûn* , s. *'âlin*) = those who are high, lofty, exalted, self-exalting, supercilious. See at 23:46, p. 1087, n. 3.

6. اخرج ***ukhruj*** = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 28:20, p. 1238, n. 7).

7. رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See at 16:98, p. 861, n. 4).

8. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 28:42, p. 1246, n. 12.

9. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 37:20, p. 1433, n. 8.

10. أنظر ***'anzir*** = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *nazara* [*nazar/manzar*], to see. See at 15:36, p. 815, n. 2).

11. يبعثون ***yub'athûna*** = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 27:65, p. 1222, n. 13).

قَالَ فَإِنَّكَ
80. He said: "You indeed are
مِنَ ٱلْمُنظَرِينَ ﴿٨٠﴾
of those given respite."[1]

إِلَىٰ يَوْمِ
81. "Till the day
ٱلْوَقْتِ ٱلْمَعْلُومِ
of the time specified."[2]
﴿٨١﴾

قَالَ فَبِعِزَّتِكَ
82.He said: "By Your Glory,[3]
لَأُغْوِيَنَّهُمْ
I shall surely lead them astray,[4]
أَجْمَعِينَ ﴿٨٢﴾
all of them."

إِلَّا عِبَادَكَ
83. "Except Your servants[5]
مِنْهُمُ
from among them,
ٱلْمُخْلَصِينَ ﴿٨٣﴾
the select ones."[6]

قَالَ فَٱلْحَقُّ
84. He said: "Then the truth,
وَٱلْحَقَّ أَقُولُ ﴿٨٤﴾
and the truth I say:"

لَأَمْلَأَنَّ جَهَنَّمَ
85. "I shall surely fill[7] hell
مِنكَ وَمِمَّن
with you and with those who
تَبِعَكَ مِنْهُمْ
follow[8] you of them,
أَجْمَعِينَ ﴿٨٥﴾
all together."

قُلْ مَا أَسْـَٔلُكُمْ
86. Say: " I ask[9] of you not

1. منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara* [*naẓar/manẓar*], to see. See at 15:36, p. 815, n. 4).

2. معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

3. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:2, p. 1459, n. 3.

4. لأغوين ***la 'ughwiyanna*** = I shall surely lead astray, beguile, lure, mislead (v. i. s. impfct. emphatic from *'aghwâ*, form IV of *ghawâ* [*ghayy/ ghawâyah*], to go astray. See *'aghwayta* at 7:16, p. 469, n. 7).

5. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:45, p. 1471, n. 4).

6. مخلصين ***mukhlaṣîn*** (pl.; acc./ genitive of *mukhlaṣûn*,; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure, unmixed, unadulterated. See at 37:160, p. 1454, n. 10).

7. لأملأن ***la-'amla'anna*** = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 32:13, p. 1328, n. 4).

8. تبع ***tabi'a*** = he followed, pursued (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See *'atba'a* at 37:10, p. 1432, n. 2).

9. The address is to the Prophet, peace and blessings of Allah be on him. أسأل ***'as'alu*** = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See at 6:90, p. 427, n. 6).

عَلَيْهِ مِنْ أَجْرٍ on it[1] any remuneration;[2]

وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ nor am I of the imposters."[3]

٨٦

إِنْ هُوَ إِلَّا 87. "It is naught but

ذِكْرٌ لِّلْعَٰلَمِينَ ٨٧ a reminder[4] for all beings."[5]

وَلَتَعْلَمُنَّ 88. "And surely you will know

نَبَأَهُۥ بَعْدَ حِينٍ ٨٨ its news[6] after a while."

1. i. e., for my calling you to the right way.

2. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 36:21, p. 1414, n. 3).

3. متكلفين ***mutakallifîn*** (pl.; acc./gen. of *mutakallifûn;* s. *mutakallif*) = those burdening themselves, ceremonious, false ones, pretenders, imposters (act. participle from *takallafa*, from V of *kalifa* [*kalaf*], to be brownish, to be fond of/ keen. See *nukallifu* at 23:62, p. 1090, n. 6).

4. i. e., the Qur'ân which is given out to you. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:49, p. 1472, n. 1.

5. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 37:182, p. 1458, n. 1).

6. i. e., the truth about the Qur'ân. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, tidings, information, intelligence, dispatch. See at 38:67, p. 1475, n. 5.

39. *Sûrat al-Zumar* (the Groups)

Makkan: 75 *'âyahs*

This is a Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith, particularly the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, monotheism, Resurrection, Judgement, reward and punishment. It starts with an emphasis on the fact that Allah has sent down the Qur'ân and that He is exclusively entitled to worship and devotion. Attention is then drawn to His creation of the heavens and the earth, the subjection of the sun and the moon to order, the making of night and day and, above all, the creation and development of man in the mother's womb and the provisions for his sustenance, all of which point to Allah's Absolute Lordship (*rubûbîyah* and exclusive entitlement to worship (*'ulûhîyah*). Yet man becomes ungrateful and sets partners with Allah. The sin of setting partners with Allah (*shirk*) is pointed out and it is emphasized that it has been communicated through all the Prophets that if you set partners with Allah all your deeds will be in vain and you will certainly be among the losers in the hereafter (*'âyah* 65). But it is never too late to repent and to seek Allah's forgiveness and mercy. Never be despaired of Allah's forgiveness and mercy (*'âyah* 53). In this context the facts of Resurrection, Judgement, reward and punishment are mentioned. The *sûrah* ends by pointing out how the unbelievers and sinful will be led *in groups* (*zumar*) to hell and how the believers and the righteous will be led *in groups* to paradise and welcomed there. The *sûrah* is named *al-zumar* (The Groups) after these concluding *'âyahs*.

سُورَةُ الزُّمَر

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَنزِيلُ الْكِتَٰبِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

1. The sending down[1] of the Book[2] is from Allah, the All-Mighty, the All-Wise.

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَٰبَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ﴿٢﴾

2. Verily We have sent down to you the Book with the truth.[3] So worship[4] Allah, making exclusive[5] for Him the worship.[6]

1. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 36:5, p. 1409, n. 6.

2. i. e., the Qur'ân. This and the next *'âyah* clearly and emphatically assert that Allah sent down the Qur'ân on the Prophet Muhammad, peace and blessings of Allah be on him. It was no composition of his.

3. i. e., containing true guidance and right and just injunctions and prohibitions.

4. i. e., worship Allah Alone and none else. This is an injunction of monotheism. The implication is made further clear in the next clause of the *'âyah*.
اعبد ***u'bud*** = worship (v. ii. m. s. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 19:65, p. 967, n. 8).

5. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn;* sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 31:32, p. 1322, n. 6).

6. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 38:78, p. 1477, n. 9.

أَلَا لِلَّهِ	3. O yes, to Allah is due the
ٱلدِّينُ ٱلْخَالِصُ ۚ	worship pure and exclusive![1]
وَٱلَّذِينَ ٱتَّخَذُوا۟	And those who take[2]
مِن دُونِهِۦٓ	in lieu of Him
أَوْلِيَآءَ	guardian-patrons[3]:
مَا نَعْبُدُهُمْ إِلَّا	"We worship them not but for
لِيُقَرِّبُونَآ	that they may take us close[4]
إِلَى ٱللَّهِ زُلْفَىٰٓ	to Allah in proximity."[5]
إِنَّ ٱللَّهَ يَحْكُمُ	Verily Allah will judge
بَيْنَهُمْ فِى مَا	between them about what
هُمْ فِيهِ يَخْتَلِفُونَ ۗ	they are in disagreement.[6]
إِنَّ ٱللَّهَ لَا يَهْدِى	Verily Allah guides not
مَنْ هُوَ كَٰذِبٌ	any that is a liar,[7]
كَفَّارٌ ﴿٣﴾	an arch-unbeliever.[8]
لَّوْ أَرَادَ ٱللَّهُ	4. Were Allah to intend
أَن يَتَّخِذَ وَلَدًا	to take a son
لَّٱصْطَفَىٰ	He could have chosen[9]
مِمَّا يَخْلُقُ	out of what He created
مَا يَشَآءُ ۚ	whatever He willed.
سُبْحَٰنَهُۥ ۖ	Sacrosanct[10] is He.
هُوَ ٱللَّهُ ٱلْوَٰحِدُ	He is Allah the One,
ٱلْقَهَّارُ ﴿٤﴾	the All-Subduer.[11]

1. i. e., free from any shade of *shirk*. خالص ***khâliṣ*** pure, exclusive, unadulterated, sincere (act. participle from *khalaṣa* [*khulûṣ*], to be pure. See *mukhliṣîn* at 39:2, p. 1480, n. 5.

2. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 36:74, p. 1426, n. 12).

3. i. e., gods and goddesses. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 33:6, p. 1337, n. 3.

4. i. e., they offer this wrong plea for their worship of the gods and goddesses. يقربوا ***yuqarribû***(*na*) = they bring near/close, approximate, offer, present (v. iii. m. pl. impfct. from *qarraba*, form II of *qariba* [*qurb/maqrabah*), to get close, to come near. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *tuqarribu* at 34:37, p. 1382, n. 1).

5. زلفى ***zulfâ*** = proximity, nearness, close position. See at 38:25, p. 1465, n. 12.

6. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 32:25, p. 1331, n. 12).

7. i. e., liar against Allah saying that He has associates and sons and daughters.

8. كفار ***kaffâr*** = arch-unbeliever, extremely ungrateful, ingrate (active participle in the intensive from of *fa''âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful, to cover. See at 2:276, p. 145, n. 4).

9. اصطفى ***iṣṭafâ*** = he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See at 3:33, p. 168, n.4).

10. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 37:180, p. 1457, n. 9.

11. قهار ***qahhâr*** = the All-Subduer, the All-Mighty (act. participle in the scale of *fa''âl*

خَلَقَ ٱلسَّمَٰوَٰتِ	5. He created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ ۖ	and the earth for just cause.[1]
يُكَوِّرُ ٱلَّيْلَ	He rolls the night [2]
عَلَى ٱلنَّهَارِ	over the day
وَيُكَوِّرُ ٱلنَّهَارَ	and rolls the day
عَلَى ٱلَّيْلِ ۖ	over the night;
وَسَخَّرَ	and He subjected[3] to order
ٱلشَّمْسَ وَٱلْقَمَرَ ۖ	the sun and the moon,
كُلٌّ يَجْرِى	each going on[4]
لِأَجَلٍ مُّسَمًّى ۗ	for a period[5] specified.[6]
أَلَا هُوَ ٱلْعَزِيزُ	Oh yes, He is the All-Mighty,
ٱلْغَفَّٰرُ ۝	the Most Forgiving.[7]
خَلَقَكُم	6. He created you
مِّن نَّفْسٍ وَٰحِدَةٍ	from a single individual;[8]
ثُمَّ جَعَلَ مِنْهَا	then made from that
زَوْجَهَا	his consort;[9]
وَأَنزَلَ لَكُم	and He sent down for you
مِّنَ ٱلْأَنْعَٰمِ	of the grazing livestock[10]
ثَمَٰنِيَةَ أَزْوَٰجٍ	eight units of pairs.[11]
يَخْلُقُكُمْ	He creates you
فِى بُطُونِ	in the wombs[12] of
أُمَّهَٰتِكُمْ	your mothers,

1. i. e., for a just cause and purpose and not aimlessly and for nothing. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 34:26, p. 1377, n. 10.

2. The expression *yukawwiru* used here in connection with the rotation of the night and day clearly indicates the roundness of the earth. يكور ***yukawwiru*** = he rolls, coils, rolls into a ball, makes round, rounds (v. iii. m. s. impfct. from *kawwara*, form II of *kâra* [*kawr*], to hurry).

3. سخر ***sakhkhara*** = he brought to submission, made subservient, subjected, subdued, subjected to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 35:13, p. 1395, n.1).

4. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 36:38, p. 1418, n. 1).

5. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 35:13, p. 1395, n. 3.

6. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 35:45, p. 1407, n. 11).

7. غفار ***ghaffâr*** = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 38:66, p. 1475, n. 4).

8. i. e., from 'Âdam. نفس ***nafs*** (s.; pl. *nufûs/'anfus)* = living being, person, individual, nature, self, life, soul. See at 36:54, p. 1422, n. 3.

9. زوج ***zawj*** (pl. ازواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 31:10, p. 1313, n. 13.

10. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 36:71, p. 1426, n. 4.

11. i. e., males and females each of sheep, cattle, camel and goat.

12. بطون ***butûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 37:66, p. 1441, n. 2.

خَلْقًا مِّنۢ بَعْدِ خَلْقٍ	in creation after creation,[1]
فِى ظُلُمَٰتٍ ثَلَٰثٍ ۚ	in darkness[2] three.
ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ	Such is Allah, your Lord.
لَهُ ٱلْمُلْكُ	His is the dominion.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no deity but He.
فَأَنَّىٰ تُصْرَفُونَ ﴿٦﴾	How then are you deluded?[3]
إِن تَكْفُرُوا۟	7. If you disbelieve,[4]
فَإِنَّ ٱللَّهَ	then indeed Allah is
غَنِىٌّ عَنكُمْ	Above Want[5] of you;
وَلَا يَرْضَىٰ	and He likes[6] not
لِعِبَادِهِ ٱلْكُفْرَ ۖ	in His servants unbelief;
وَإِن تَشْكُرُوا۟	and if you be grateful
يَرْضَهُ لَكُمْ ۗ	He is pleased with you.
وَلَا تَزِرُ	And there will carry[7] not
وَازِرَةٌ	any bearer[8]
وِزْرَ أُخْرَىٰ ۗ	the burden[9] of another;
ثُمَّ إِلَىٰ رَبِّكُم	then to Your Lord will be
مَّرْجِعُكُمْ	your return[10]
فَيُنَبِّئُكُم	and He will inform[11] you
بِمَا كُنتُمْ تَعْمَلُونَ ۚ	of what you use to do.
إِنَّهُۥ عَلِيمٌۢ	Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ ﴿٧﴾	of the secrets of hearts.

1. i. e., in successive stages of creation and development.

2. Modern science acknowledges that human foetus develops in the mother's womb successively through three dark chambers. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 35:20, p. 1397, n. 10.

3. i. e., from the right course of monotheism to the error of polytheism. تصرفون ***tuṣrafûna*** = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See at 10:32, p. 649, n. 10).

4. تكفروا ***takfurû***(*na*) = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve, to cover. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *takfurûna* at 36:64, p. 1424, n. 3).

5. Allah is not in need of man's belief and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 35:15, p. 1396, n. 2.

6. يرضى ***yarḍâ*** = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See *tardawna* at 2:282, p. 148, n. 6).

7. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877. تزر ***taziru*** = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 35:18, p. 1396, n. 7).

8. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 8 above.

9. i. e., the load of sins. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.

10. i. e., after Resurrection on the Day of Judgement. مرجع ***marji'*** (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 37:68, p. 1441, n. 5).

11. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 35:14, p. 1395, n. 11).

۞ وَإِذَا مَسَّ ٱلْإِنسَٰنَ	۞ 8. And if there afflicts[1] man
ضُرٌّ	any distress,[2]
دَعَا رَبَّهُۥ	he calls[3] his Lord
مُنِيبًا إِلَيْهِ	turning in repentance[4] to Him,
ثُمَّ إِذَا خَوَّلَهُۥ	then when He confers[5] on him
نِعْمَةً مِّنْهُ	a grace from Him,
نَسِىَ مَا كَانَ	he forgets[6] what he had been
يَدْعُوٓا إِلَيْهِ مِن قَبْلُ	calling to before
وَجَعَلَ لِلَّهِ أَندَادًا	and sets for Allah equals[7]
لِّيُضِلَّ	in order to lead astray[8]
عَن سَبِيلِهِۦ	from His way.
قُلْ تَمَتَّعْ بِكُفْرِكَ	Say: "Enjoy[9] your infidelity[10]
قَلِيلًا	a little.
إِنَّكَ مِنْ	You shall indeed be of
أَصْحَٰبِ ٱلنَّارِ ﴿٨﴾	the inmates[11] of the fire."
أَمَّنْ هُوَ	9. Or is the one who is
قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ	submissive[12] by night hours
سَاجِدًا	prostrating himslef
وَقَآئِمًا	and standing,[13]
يَحْذَرُ ٱلْءَاخِرَةَ	fearing[14] the hereafter
وَيَرْجُوا	and hoping for
رَحْمَةَ رَبِّهِۦ	the mercy of his Lord?

1. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 38:41, p. 1470, n. 2).
2. Such as disease, physical danger, material and mental distress and the like. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.
3. دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).
4. منيب ***munîb*** = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).
5. خول ***khawwala*** = he bestowed, conferred, granted (v. i. pl. past in form II of *khâala* [*khawl*], to manage, to suffice. See *khawwalnâ* at 6:94, p. 430, n. 6).
6. نسى ***nasiya*** = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyân*, to forget. See at 36:78, p. 1427, n. 12).
7. أنداد ***andâd*** (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.
8. i. e., lead astray others.
9. تمتع ***tamatta'*** = you enjoy (v. ii. m. s. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *tamatta'û* at 30:34, p. 1301, n. 5).
10. كفر ***kufr*** = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n.6).
11. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 38:13, p. 1462, n. 3).
12. i. e., is the infidel better or the one who is submissive to Allah. قانت ***qânit*** (s.; pl. *qânitûn*) = constant in obedience, devoutly dutiful, submissive, humble (active participle from *qanata* [*qunût*], to be obedient). See at 16:120, p. 869, n.2).
13. i. e., in prayer.
14. يحذر ***yaḥdharu*** = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *ḥadhara* [*ḥidhr/ḥadhar*], to be cautious, to be on one's guard. See at 9:64, p. 604, n.5).

قُلْ هَلْ يَسْتَوِي Say: " Do there equalize[1]
ٱلَّذِينَ يَعْلَمُونَ those who know
وَٱلَّذِينَ لَا يَعْلَمُونَ and those who do not know?"
إِنَّمَا يَتَذَكَّرُ There but take heed[2] the
أُولُوا۟ ٱلْأَلْبَٰبِ ﴿٩﴾ possessors of intelligence.[3]

Section (*Rukû'*) 2

قُلْ يَٰعِبَادِ 10. Say: "O My servants
ٱلَّذِينَ ءَامَنُوا۟ who believe,
ٱتَّقُوا۟ رَبَّكُمْ beware[4] of your Lord.
لِلَّذِينَ أَحْسَنُوا۟ For those who do good[5]
فِى هَٰذِهِ ٱلدُّنْيَا in this world
حَسَنَةٌ will be a good thing;[6]
وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ and Allah's earth is vast.[7]
إِنَّمَا يُوَفَّى Fully will but be given[8]
ٱلصَّٰبِرُونَ the persevering ones
أَجْرَهُم their reward
بِغَيْرِ حِسَابٍ ﴿١٠﴾ without calculation.

قُلْ إِنِّىٓ 11. Say: "Indeed I have been
أُمِرْتُ commanded
أَنْ أَعْبُدَ ٱللَّهَ that I worship Allah
مُخْلِصًا لَّهُ making exclusive[9] for Him
ٱلدِّينَ ﴿١١﴾ the worship."[10]

1. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 35:19, p. 1397, n. 7).

2. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 35:37, p. 1403, n. 9).

3. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 38:43, p. 1470, n. 11).

4. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 36:45, p. 1419, n. 7).

5. i. e., who believe and act according to the Qûr'ân and *sunnah*. أحسنوا ***'aḥsanû*** = they did good, performed well, acted rightly (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 16:30, p. 836, n. 9) .

6. i. e., merit and reward in the hereafter. حسنة ***ḥasanah*** (f. s.; pl. حسنات *ḥasanât;* m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11.

7. So you may migrate to another place if you are prevented from worshipping Allah Alone and obeying His commandments. واسعة ***wâsi'ah*** (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a /wasu'a* [*wasâ'ah*], to be wide. See at 29:56, p. 1285, n. 7).

8. يوفي ***yuwaffâ*** = he is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See *yuwaffa* at 8:60, p. 569, n. 7).

9. مخلص ***mukhliṣ*** (s.; pl. *mukhliṣûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See *mukhlisîn* at 39:2, p. 1480, n. 5).

10. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:2, p. 1480, n. 6.

وَأُمِرْتُ 12. "And I have been bidden[1]
لِأَنْ أَكُونَ أَوَّلَ that I be the first[2] of
ٱلْمُسْلِمِينَ ﴿١٢﴾ those making submission."[3]

قُلْ إِنِّيٓ أَخَافُ 13. Say: "Indeed I dread,[4]
إِنْ عَصَيْتُ رَبِّي if I disobeyed[5] my Lord,
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿١٣﴾ very grave."[6]

قُلِ ٱللَّهَ أَعْبُدُ 14. Say: "Allah I do worship,
مُخْلِصًا لَّهُۥ making exclusive[7] for Him
دِينِي ﴿١٤﴾ my worship."

فَٱعْبُدُوا۟ مَا 15. "So worship whatever
شِئْتُم مِّن دُونِهِۦ you wish[8] besides Him."
قُلْ إِنَّ ٱلْخَٰسِرِينَ Say: "Verily losers[9] will be
ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ those who lose[10] themselves
وَأَهْلِيهِمْ and their families[11]
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection.
أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ O yes, that will be the loss
ٱلْمُبِينُ ﴿١٥﴾ most obvious."[12]

لَهُم مِّن فَوْقِهِمْ 16. They shall have above them

1. أمرت ***'umirtu*** = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 27:191, p. 1229, n. 8).
2. i. e., of my people.
3. مسلمين ***Muslimin*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 10:84, p. 667, n. 7).
4. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:135, p. 1185, n. 11).
5. عصيت ***'aṣaytu*** = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to disobey, to defy. See at 11:63, p. 701, n. 1).
6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 38:67, p. 1475, n. 5).
7. مخلص ***mukhliṣ*** (s.; pl. *mukhliṣûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 39:11, p. 1485, n. 9).
8. This is by way of threatening the polytheists, pointing out in the next clause the consequences of their polytheism. شئتم ***shi'tum*** = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See at 2:58, p. 27, n. 4).
9. i. e., the real and ultimate losers. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 11:97, p. 695, n. 1).
10. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See at 23:102, p. 1100, n. 5).
11. أهلى ***'ahlî***(*n*) [pl.; acc/gen. of *'ahlûn*; s. *'ahl*) = families, wives, relatives, kinsfolk, inhabitants, followers, inmates, owners, authors. The terminal *nûn* is dropped because of the genitive construction. See *'ahl* at 38:43, p. 1470, n. 9.
12. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 38:170, p. 1476, n. 2).

ظُلَلٌ مِّنَ النَّارِ	canopies[1] of the fire
وَمِن تَحْتِهِمْ ظُلَلٌ	and below[2] them canopies.
ذَٰلِكَ	This is
يُخَوِّفُ اللَّهُ بِهِ	wherewith Allah alarms[3]
عِبَادَهُ	His servants.
يَا عِبَادِ	"O My servants,
فَاتَّقُونِ ﴿١٦﴾	therefore beware[4] of Me."
وَالَّذِينَ اجْتَنَبُوا	17. And those who abstain[5]
الطَّاغُوتَ	from the false god[6]
أَن يَعْبُدُوهَا	by not worshipping that,
وَأَنَابُوا	and turn in repentance[7]
إِلَى اللَّهِ	to Allah,
لَهُمُ الْبُشْرَىٰ	theirs is the good news.[8]
فَبَشِّرْ	So give the good tidings[9]
عِبَادِ ﴿١٧﴾	to My servants,
الَّذِينَ يَسْتَمِعُونَ	18. Who pay attention[10]
الْقَوْلَ	to the word[11] and
فَيَتَّبِعُونَ أَحْسَنَهُ	then follow[12] the best of it.[13]
أُولَٰئِكَ الَّذِينَ	Those are they whom
هَدَاهُمُ اللَّهُ	Allah has shown the way
وَأُولَٰئِكَ هُمْ	and those are they
أُولُو الْأَلْبَابِ ﴿١٨﴾	that possess intelligence.[14]

1. ظلل ***ẓulal*** (sing. *ẓullah*) = shades, canopies, tents. See at 31:32, p. 1322, n. 5.

2. تحت ***taḥt*** = under, below, beneath, underneath. See at 33:10, p. 1338, n. 7.

3. يخوف ***yukhawwifu*** = he holds out threat, threatens, frightens, scares, alarms (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See at 3:175, p. 224, n. 5).

4. ***ittaqûni***(originally *ittaqû+nî*) : اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

5. اجتنبوا ***ijtanabû*** = they shunned, avoided, kept away, refrained, abstained from (v. iii. m. pl. past from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanibû* at 22:30, p. 1056, n. 5).

6. طاغوت ***ṭâghût*** (s.; pl. طواغيت *ṭawâghît*) = false god, evil one, Satan. See at 16:36, p. 839, n. 8).

7. أنابوا ***'anâbû*** = they turned in repentance, deputed (v. iii. m. pl. past from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'anâba* at 38:24, p. 1465, n. 11).

8. i. e., of success and happiness in this world, and Allah's forgiveness, pleasure and reward in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 29:31, p. 1275, n. 11.

9. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 36:11, p. 1411, n. 6).

10. يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 10:42, p. 653, n. 1).

11. i. e., whatever is said to them .

12. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20:108, p. 1002, n. 11).

13. i. e., the injunctions of the Qur'ân and *sunnah*. See *'âyah* 23 below.

14. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:9, p. 1485, n. 3).

أَفَمَنْ 19. Is then the one
حَقَّ عَلَيْهِ on whom has become due[1]
كَلِمَةُ ٱلْعَذَابِ the word of punishment[2] —
أَفَأَنتَ تُنقِذُ Are you to rescue[3]
مَن فِى ٱلنَّارِ ﴿١٩﴾ the one who is in the fire?

لَٰكِنِ ٱلَّذِينَ 20. But those who
ٱتَّقَوْا۟ رَبَّهُمْ fear[4] their Lord,
لَهُمْ غُرَفٌ they shall have lofty rooms[5]
مِّن فَوْقِهَا غُرَفٌ above which are lofty rooms
مَّبْنِيَّةٌ built up,[6]
تَجْرِى مِن تَحْتِهَا flowing[7] beneath them
ٱلْأَنْهَٰرُ the rivers,
وَعْدَ ٱللَّهِ a promise by Allah.
لَا يُخْلِفُ ٱللَّهُ Allah breaks[8] not
ٱلْمِيعَادَ ﴿٢٠﴾ the promise.[9]

أَلَمْ تَرَ أَنَّ ٱللَّهَ 21. Do you not see that Allah
أَنزَلَ مِنَ ٱلسَّمَآءِ sends down from the sky
مَآءً فَسَلَكَهُۥ water and channels[10] it
يَنَٰبِيعَ فِى ٱلْأَرْضِ as springs[11] in the earth,
ثُمَّ يُخْرِجُ بِهِۦ then produces therewith
زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ plantation[12] diverse[13] in hue,

1. i. e., because of his persistence in unbelief. and sinning. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 38:14, p. 1462, n. 7).

2. The reply to the question is implied in the next clause of the *'âyah*, i. e., you cannot guide him.

3. تنقذ ***tunqidhu*** = you rescue, save, salvage recover (v. ii. m. s. impfct. from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *yunqadhûna* at 36:43, p. 1419, n. 5).

4. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 19: 72, p. 969, n. 8).

5 i. e., in paradise. غرف ***ghuraf*** (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See at 29:58, p. 1286, n. 1.

6. مبنية ***mabniyyah*** (f.; m. *mabnîy*) = built, set up, erected, founded, based, established (passive participle from *banâ* [*binâ'/bunyân*], to build, to erect. See *ibnû* at 37:97, p. 1415, n. 3.

7. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 39:5, p. 1482, n. 4).

8. يخلف ***yukhlifu*** = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from *'akhlafa*, from IV of *khalafa* [*khalf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad. See at 34:41, p. 1383, n. 1).

9. ميعاد ***mî'âd*** (pl. مواعيد *mawâ'îd*) = promise, time agreed on. See at 34:30, p.1378, n. 9.

10. سلك ***salaka*** = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulûk* to insert. See at 20:53, p. 987, n. 1).

11. ينابيع ***yanâbî'*** (pl.; s. *yanbû'*) = springs, wells, sources. See *yanbû'* at 17:90, p. 902, n. 3.

12. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 32:27, p. 1332, n. 9.

13. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 35:27, p. 1399, n. 7).

ثُمَّ يَهِيجُ فَتَرَىٰهُ then it withers[1] and you see
مُصْفَرًّا it turned yellow,[2]
ثُمَّ يَجْعَلُهُۥ حُطَٰمًا then He makes it a debris.[3]
إِنَّ فِى ذَٰلِكَ Verily therein is
لَذِكْرَىٰ a reminder[4]
لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٢١﴾ for the possessors of acumen.

Section (*Rukû'*) 3

أَفَمَن 22. Is then the one
شَرَحَ ٱللَّهُ صَدْرَهُۥ Allah has opened[5] his heart[6]
لِلْإِسْلَٰمِ to Islam
فَهُوَ عَلَىٰ نُورٍ so he is on a light[7]
مِّن رَّبِّهِۦ ۚ from his Lord?
فَوَيْلٌ So woe to
لِّلْقَٰسِيَةِ قُلُوبُهُم those whose hearts[8] are hard
مِّن ذِكْرِ ٱللَّهِ ۚ to the remembrance[9] of Allah.
أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ Such ones are in an error[10]
مُّبِينٍ ﴿٢٢﴾ quite manifest.[11]

ٱللَّهُ نَزَّلَ 23. Allah has sent down
أَحْسَنَ ٱلْحَدِيثِ the best of speech[12]
كِتَٰبًا مُّتَشَٰبِهًا as a Book, analogous,[13]
مَّثَانِىَ oft-repeated.[14]

1. يهيج ***yahîju*** = he or it withers, dries up, is agitated, stirred (v. iii. m. s. impfct. from *hâja* [*hayj/ haujân/ hiyâj*], to be agiated, stirred up).
2. مصفر ***muṣfarr*** = yellow, turned yellow (pass. participle from *aṣfarra,* form IX of *ṣafara/ṣafira* [*ṣafîr/ṣafar*], to whistle, to be empty).
3. حطام ***ḥuṭâm*** = broken pieces, crumbled, debris. See *yaḥṭimanna* at 27:12, p. 1207, n. 11.
4. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 38:43, p. 1470, n. 10.
5. شرح ***sharaḥa*** = he opened, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 16:106, p. 863, n. 11).
6. صدر ***ṣadr*** (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front. See at 16:106, p. 864, n. 1.
7. i. e., in receipt of insight and understanding .
8. قاسية ***qâsiyah*** (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasâ* [*qaswah/ qasâwah*], to be harsh, stern. See at 22:53, p. 1064, n. 9).
9. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr.* See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:87, p. 1479, n. 4.
10. ضلال ***ḍalâl*** = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.
11. مبين ***mubîn*** = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna,* form IV of *bâna* [*bayân*], to be clear, evident. See at 36:60, p. 1423, n. 7).
12. See *'âyah* 18 of the *sûrah.* حديث ***ḥadîth*** (s.; pl. أحاديث *'ahâdîth*) = speech, talk, narrative, report, account. See at 31:6, p. 1312, n. 14.
13. i. e., many of its *'âyahs* are similar in wording and meaning. متشابه ***mutashâbih*** = similar to one another, resembling one another, alike, analogous (active participle from *tashâbaha,* form VI from *shibh / shabah,* resemblance, likeness. See at 6:141, p. 451, n. 9).
14. i. e., the teachings are repeatedly presented. مثانى ***mathânî*** = oft-repeated. See at 15:87, p. 825, n. 3.

تَقْشَعِرُّ مِنْهُ	There shiver[1] at it
جُلُودُ الَّذِينَ	the skins[2] of those who
يَخْشَوْنَ رَبَّهُمْ	fear[3] their Lord;
ثُمَّ تَلِينُ جُلُودُهُمْ	then soft becomes[4] their skins
وَقُلُوبُهُمْ	and their hearts
إِلَىٰ ذِكْرِ اللَّهِ	to the remembrance of Allah.
ذَٰلِكَ هُدَى اللَّهِ	That is Allah's guidance.[5]
يَهْدِي بِهِ	He guides[6] therewith
مَن يَشَاءُ	whomsoever He will.
وَمَن	And whoever
يُضْلِلِ اللَّهُ	Allah lets stray[7]
فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾	he shall not have any guide.[8]
أَفَمَن يَتَّقِي	24. Is then he who protects
بِوَجْهِهِ	himself[9] with his face from
سُوءَ الْعَذَابِ	the evil of the punishment
يَوْمَ الْقِيَامَةِ	on the Day of Judgement ?[10]
وَقِيلَ	And it will be said
لِلظَّالِمِينَ	to the transgressors:[11]
ذُوقُوا مَا كُنتُمْ	"Taste[12] what you had been
تَكْسِبُونَ ﴿٢٤﴾	acquiring."
كَذَّبَ	25. There did disbelieve

1. i. e., out of awe. تقشعر ***taqsha'irru*** = she shivers, trembles, shudders, shakes (v. iii. f. s. impfct. from *iqsha'arra*, form IV of *qash'ara*).
2. جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 22:20, p. 1052, n. 9.
3. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 35:18, p. 1397, n. 3).
4. i. e., because of the effect of understanding the Qur'ân. تلين ***talînu*** = she becomes soft, tender, mild, pliable, supple, yields (v. iii. f. s. impfct. from *lâna* [*lîn/layân*], to become soft, mild. See *linta* at 3:159, p. 218, n. 4).
5. i. e., this Qur'ân is Allah's guidance.
6. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).
7. i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 17:97, p. 904, n. 8).
8. هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 25:31, p. 1147, n. 6).
9. يتقى ***yattaqî*** = he is on his guard, protects himself, fears Allah, fears (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 37:124, p. 1449, n. 9).
10. The conclusion of the interrogation is kept silent, which is, is he who is thrown in hell better or the one who is admitted into paradise?
11. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 37:63, p. 1440, n. 10).
12. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 35:37, p. 1403, n. 11).

ٱلَّذِينَ مِن قَبْلِهِمْ	those before them.
فَأَتَىٰهُمُ ٱلْعَذَابُ	So the punishment came to
مِنْ حَيْثُ	them from where
لَا يَشْعُرُونَ ﴿٢٥﴾	they could not be aware.[1]
فَأَذَاقَهُمُ ٱللَّهُ	26. So Allah made them taste[2]
ٱلْخِزْيَ	the disgrace[3]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ	in the wordly life; and indeed
وَلَعَذَابُ ٱلْءَاخِرَةِ	the punishment of the hereafter
أَكْبَرُ	will be more enormous,[4]
لَوْ كَانُوا۟ يَعْلَمُونَ ﴿٢٦﴾	if they are wont to know.[5]
وَلَقَدْ ضَرَبْنَا	27.And We have indeed struck[6]
لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ	for men in this Qur'ân
مِن كُلِّ مَثَلٍ	every type of instance,[7]
لَّعَلَّهُمْ يَتَذَكَّرُونَ	maybe that they bear in mind.[8]
﴿٢٧﴾	
قُرْءَانًا عَرَبِيًّا	28. A Qur'ân in Arabic,[9]
غَيْرَ ذِى عِوَجٍ	without any crookedness,[10]
لَّعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾	maybe that they fear Allah.[11]
ضَرَبَ ٱللَّهُ مَثَلًا	29. Allah strikes the instance
رَّجُلًا فِيهِ شُرَكَآءُ	of a man in whom are sharers[12]

1. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 29:53, p. 1284, n. 9).

2. أذاق ***'adhâqa*** = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 30:33, p. 1301, n. 1).

3. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 22:9, p. 1048, n. 5.

4. أكبر ***akbar*** = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr* , big, great. See at 2:217, p. 105, n. 6).

5. i. e., if they care to know what happened to the previous peoples who disbelieved and persisted in their unbelief and sins. يعلمون ***ya'lamûna*** = they know (v. iii. m. pl. impfct. from *'alima*[*'ilm*], to know, be aware of. See at 29:64, p. 1288, n. 4).

6. ضربنا ***ḍarabnâ*** = we struck, hit, beat (v. i. pl. past from *ḍaraba* [*ḍarb*], to beat. at 30:58, p. 1309, n. 9.

7. i. e., every kind of evidence and argument to elucidate and bring home the truth. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 36:13, p. 1412, n. 1.

8. يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 28:51, p. 1250, n. 7).

9. i. e., We have sent down this Qur'ân in Arabic.

10. i. e., there is no ambiguity or inconsistency. عوج ***'iwaj*** = crookedness, twist, bend, curvature. See at 20:107, p. 2002, n. 10.

11. i. e., they fear Allah and be on their guard by understanding the Qur'ân and following its injunctions. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 10:63, p. 660, n. 2).

12. i. e., he belongs to a number of masters. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

مُتَشَٰكِسُونَ	falling out one with another,[1]
وَرَجُلًا	and of a man
سَلَمًا لِّرَجُلٍ	solely[2] for one man.
هَلْ يَسْتَوِيَانِ	Do the two equalize[3]
مَثَلًا ۚ	in instance?
ٱلْحَمْدُ لِلَّهِ ۚ	All the praise is for Allah;
بَلْ أَكْثَرُهُمْ	but most of them
لَا يَعْلَمُونَ ﴿٢٩﴾	do not know.
إِنَّكَ مَيِّتٌ	30. Verily you will die;[4]
وَإِنَّهُم مَّيِّتُونَ ﴿٣٠﴾	and verily they will die.
ثُمَّ إِنَّكُمْ	31. Then verily you will
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Judgement
عِندَ رَبِّكُمْ	before your Lord
تَخْتَصِمُونَ ﴿٣١﴾	be quarrelling.[5]

PART (JUZ') 24

۞ فَمَنْ أَظْلَمُ	32. Then who is a worse
مِمَّن	transgressor[6] than the one
كَذَبَ عَلَى ٱللَّهِ	who lies[7] against Allah
وَكَذَّبَ بِٱلصِّدْقِ	and disbelieves[7] the truth[9]
إِذْ جَآءَهُۥ ۚ	when it comes to him?

1. متشاكسون ***mutashâkisûn*** (pl.; s. *mutashâkis*) = quarrelling with one another, falling out with one another, quarrelsome (act. participle from *tashâkasa*, form VI of *shakasa* [*shakâsah*], to be malicious, quarrelsome).

2. i. e., he is not divided in his allegiance and not at pains to please a number of quarrelling masters but belongs solely and with peace of mind to one master whose likes and dislikes he easily understands and whom he can serve with satisfaction and peace of mind. The comparison is between a polytheist and a monotheist. سلما ***salaman*** = belonging solely and indisputably to someone.

3. يستويان ***yastawiyâni*** = they (two) become equal, even, straight, upright, equalize (v. iii. m. dual impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 11:24, p. 686, n. 9).

4. ميت ***mayyit*** (s.; pl. *'amwât/mayyitûn*) = dead, lifeless, deceased, inanimate. See *'amwât* at 3:169, p. 222, n. 6 and *mayyitûn* at 23:15, p. 1078, n. 6.

5. i. e. quarrelling with one another about who misled whom and about your conduct in the worldly life. تختصمون ***takhtaṣimûna*** = you quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. impfct. from *ikhtasama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/ khuṣûmah*], to defeat in argument. See *yakhtaṣimûna* at 38:69, p. 1475, n. 9).

6. أظلم ***'aẓlamu*** = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 32:22, p. 1330, n. 10).

7. i. e., by attributing partners with Him and by saying He has sons and dauhters or by saying that it has been sent down by Allah while in reality it has not been so. كذب ***kadhaba*** = he lied, told a falsehood (v. iii. m. s. past from II *kidhb /kadhib /kadhbah / kidhbah*, to lie).

8. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 7 above and at 38:14, p. 1462, n. 6).

9. i. e., the truth sent down to Muhammad, peace and blessings of Allah be on him. صدق ***ṣidq*** = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6.

أَلَيْسَ فِي جَهَنَّمَ	Is not in hell an
مَثْوًى لِّلْكَافِرِينَ	abode[1] for the unbelievers?
﴿٣٢﴾	
وَالَّذِي	33. And he who
جَاءَ بِالصِّدْقِ	has brought the truth
وَصَدَّقَ بِهِ	and believed[2] in it,
أُولَٰئِكَ	such people,
هُمُ الْمُتَّقُونَ ﴿٣٣﴾	they are the godfearing.[3]
لَهُم	34. They shall have
مَّا يَشَاءُونَ	all that they want[4]
عِندَ رَبِّهِمْ	with their Lord.
ذَٰلِكَ جَزَاءُ	That is the reward[5]
الْمُحْسِنِينَ ﴿٣٤﴾	of the righteous.[6]
لِيُكَفِّرَ اللَّهُ	35. That Allah may remit[7]
عَنْهُمْ	for them
أَسْوَأَ الَّذِي عَمِلُوا	the worst[8] of what they did
وَيَجْزِيَهُمْ أَجْرَهُم	and reward[9] them their due
بِأَحْسَنِ الَّذِي	for the best of what
كَانُوا يَعْمَلُونَ	they use to do.
﴿٣٥﴾	
أَلَيْسَ اللَّهُ بِكَافٍ	36. Is not Allah Sufficient[10]

1. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place. See at 29:68, p. 1289, n. 10.

2. صدق ***ṣaddaqa*** = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 37:37, p. 1436, n. 6).

3. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* {to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 25:15, p. 1142, n. 3.

4. يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 25:16, p. 1142, n. 6).

5. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

6. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good. See at 37:131, p. 1450, n. 11).

7. يكفر ***yukaffira***(*u*) = he forgives, he pardons, grants remission, remits, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yukaffir* at 8:29, p. 556, n. 8).

8. أسوأ ***'aswa'*** = worse, worst (elative of *sayyi'*). See *sayyi'* at 9:102, p. 642, n. 4.

9. يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb (*yukaffira*) governed by a hidden *'an* in *li* (of motivation) coming before it. See at 34:4, p. 1368, n.8).

10. كاف ***kâfin*** (s.; pl. كفاة *kufâh*) = sufficeient, enough, adequate, one who suffices (act. participle from *kafâ* [*kifâyah*], to be enough. See *kafâ* at 33:39, p. 1352, n. 7).

عَبْدَهُۥ	for His servant?
وَيُخَوِّفُونَكَ	But they threaten[1] you
بِٱلَّذِينَ مِن دُونِهِۦ	with those[2] besides Him.
وَمَن	And whoever
يُضْلِلِ ٱللَّهُ	Allah makes go astray[3]
فَمَا لَهُۥ مِنْ هَادٍ	he shall not have any guide.[4]
﴿٣٦﴾	
وَمَن يَهْدِ ٱللَّهُ	37. And whoever Allah guides
فَمَا لَهُۥ	there can never be for him
مِن مُّضِلٍّ	anyone to lead astray.[5]
أَلَيْسَ ٱللَّهُ بِعَزِيزٍ	Is not Allay All-Mighty,[6]
ذِى ٱنتِقَامٍ ﴿٣٧﴾	Lord of Retribution?[7]
وَلَئِن سَأَلْتَهُم	38. And if you ask them:
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ	"Who created the heavens
وَٱلْأَرْضَ	and the earth",
لَيَقُولُنَّ ٱللَّهُ	they will indeed say "Allah".
قُلْ أَفَرَءَيْتُم مَّا	Say: "Do you then see[8] what
تَدْعُونَ مِن دُونِ ٱللَّهِ	you invoke[9] besides Allah?
إِنْ أَرَادَنِىَ ٱللَّهُ	If Allah intends[10] to do me
بِضُرٍّ هَلْ هُنَّ	any harm,[11] are they
كَٰشِفَٰتُ ضُرِّهِۦٓ	able to remove[12] His harm?
أَوْ أَرَادَنِى	Or if He intends for me

1. يخوفون ***yukhawwifûna*** = they threaten, frigten, alarm, scare (v. iii. m. pl. impfct. from *khawwafa*, form II of *khâfa* [*khawf /makhâfah /khîfah*], to be afraid. See *yukhawwifu* at 39:16, p. 1487, n. 3).

2. i. e., the gods and goddesses the polytheists worship besides Allah.

3. i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).

4. هاد ***hâdin*** (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 39:23, p. 1490, n. 8).

5. مضل ***muḍill*** (s.; pl. *muḍillûn*) = one who misleads, misguides, leads astray (act. participle from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 28:16, p. 1236, n. 8).

6. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:66, p. 1475, n. 3.

7. انتقام ***intiqâm*** = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 14:47, p. 804, n. 9.

8. i. e., do you not reflect and consider that what you worship of the gods and goddesses do not have any power to do harm or good.

9. i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*], to call. See at 37:125, p. 1449, n. 10).

10. أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 33:50, p. 1356, n. 5).

11. ضر ***ḍurr*** = harm, damage, detriment, disadvantage, deprivation, distress. See at 39:8, p. 1484, n. 2.

12. كاشفات ***kâshifat*** (f.; pl.; s. *kâshifah*; m. *kâshif*) = those who remove, discoverers, investigators (active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

برَحْمَةٍ any mercy,
هَلْ هُنَّ are they
مُمْسِكَٰتُ رَحْمَتِهِۦ able to wihthold[1]His mercy?"
قُلْ حَسْبِىَ ٱللَّهُ Say:"Sufficient[2]for me is Allah.
عَلَيْهِ يَتَوَكَّلُ On Him must rely[3]
ٱلْمُتَوَكِّلُونَ ﴿٣٨﴾ the relying ones."[4]

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ 39. Say: "O my people, act
عَلَىٰ مَكَانَتِكُمْ according to your position;[5]
إِنِّى عَٰمِلٌ I am going to act,
فَسَوْفَ تَعْلَمُونَ and soon you will know"
﴿٣٩﴾

مَن يَأْتِيهِ 40. "To whom comes
عَذَابٌ a punishment
يُخْزِيهِ that will disgrace[6] him
وَيَحِلُّ عَلَيْهِ and will descend[7] on him
عَذَابٌ مُّقِيمٌ ﴿٤٠﴾ a punishment that lasts."[8]

إِنَّآ أَنزَلْنَا 41. Verily We have sent down[9]
عَلَيْكَ ٱلْكِتَٰبَ on you the Book[10]
لِلنَّاسِ بِٱلْحَقِّ for mankind with the truth.[11]
فَمَنِ ٱهْتَدَىٰ So whoever receives guidance[12]
فَلِنَفْسِهِۦ it is for himself;[13]

1. ممسكات ***mumsikât*** (f.; pl.; s. *mumsikah*; m. *mumsik*) = those who hold, withhold, grasp, retain (act. participle from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See *mumsik* at 35:2, p. 1389, n. 9).

2. حسبى ***ḥasbî*** = He or it suffices me, is enough for me. See *ḥasbunâ* at 9:59, p. 602, n. 5.

3 ليتوكل ***li yatawakkal*** = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 14:111, p. 791, n.

4. متوكلون ***mutawakkilûn*** (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n.3 above. See also at 14:11, p. 791, n. 7).

5. i. e., the position with which you are in your polytheism. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 11:121, p. 721, n. 2.

6. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 16:27, p. 835, n. 4).

7. يحل ***yaḥillu*** = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *ḥalla* [*ḥulûl*], to alight, to settle down. See *yaḥilla* at 20:81, p. 995, n. 4.

8. مقيم ***muqîm*** = one or that which lasts, abiding, lasting, persistent, enduring, permanent, resident, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 14:40, p. 802, n. 3).

9. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 36:28, p. 1415, n. 7).

10. i. e. the Qur'ân.

11. i. e, with the right guidance. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 39:5, p. 1482, n. 1.

12. اهتدى ***ihtadâ*** = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 27:92, p. 1230, n. 2).

13. i. e., for his benefit and good.

وَمَن ضَلَّ and whoever goes astray,[1]
فَإِنَّمَا يَضِلُّ then he but goes astray
عَلَيْهَا ۖ against himself.[2]
وَمَا أَنتَ عَلَيْهِم And you are not over them
بِوَكِيلٍ ﴿٤١﴾ a guardian.[3]

Section (*Rukû'*) 5

ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ 42. Allah takes[4] the lives[5]
حِينَ مَوْتِهَا at the time of their death
وَٱلَّتِى لَمْ تَمُتْ and those that do not die
فِى مَنَامِهَا ۖ in their sleep;[6]
فَيُمْسِكُ ٱلَّتِى then He withholds[7] those that
قَضَىٰ عَلَيْهَا ٱلْمَوْتَ He decrees[8] death upon,
وَيُرْسِلُ ٱلْأُخْرَىٰٓ and despatches the others
إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ till a time[9] specified.[10]
إِنَّ فِى ذَٰلِكَ Verily therein are
لَءَايَٰتٍ لِّقَوْمٍ signs for a people
يَتَفَكَّرُونَ ﴿٤٢﴾ that reflect.[11]

أَمِ ٱتَّخَذُوا۟ مِن 43. Or do they take in
دُونِ ٱللَّهِ شُفَعَآءَ ۚ lieu of Allah intercessors?[12]
قُلْ أَوَلَوْ كَانُوا۟ Say: "Even if they use to
لَا يَمْلِكُونَ شَيْـًٔا have no power over anything
وَلَا يَعْقِلُونَ ﴿٤٣﴾ nor have intelligence?"[13]

1. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 33:36, p. 1350, n. 8).
2. i. e., to his own detriment and loss.
3. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 33:3, p. 1335, n. 4).
4. يتوفى ***yatawaffâ*** = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 32:11, p. 1327, n. 2).
5. أنفس ***'anfus*** (sing. *nafs*) = lives, persons, living beings, individuals. See at 4:95, p. 285, n. 8.
6. منام ***manâm*** = sleep, place to sleep . See at 37:102, p. 1446, n. 5.
7. يمسك ***yumsiku*** = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 35:41, p. 1405, n. 7).
8. قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 33:37, p. 1351, n. 4).
9. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 39:5, p. 1482, n. 5.
10. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 39:5, p. 1482, n. 6).
11. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 30:21, p.1296, n. 7).
12. شفعاء ***shufa'â'*** (pl.; s. شفيع ***shafî'***) = intercessors, advocates (active participle in the scale of *fa'îl* from *shafa'a* (*shaf'*), to subjoin, to attach. See at 30:13, p. 1294, n. 2).
13. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason, have intelligence (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

قُلْ لِّلَّهِ 44. Say: "To Allah belongs
ٱلشَّفَٰعَةُ جَمِيعًا intercession[1] altogether.
لَهُۥ مُلْكُ His is the dominion[2] of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth.
ثُمَّ إِلَيْهِ Moreover, to Him
تُرْجَعُونَ ﴿٤٤﴾ you shall all be taken back.[3]

وَإِذَا ذُكِرَ 45. And when mention is made
ٱللَّهُ وَحْدَهُ of Allah Alone,[4]
ٱشْمَأَزَّتْ قُلُوبُ disgusted become[5] the hearts
ٱلَّذِينَ لَا يُؤْمِنُونَ of those who do not believe
بِٱلْءَاخِرَةِ in the hereafter;
وَإِذَا ذُكِرَ and when mention is made
ٱلَّذِينَ مِن دُونِهِۦٓ of those besides Him,
إِذَا هُمْ يَسْتَبْشِرُونَ lo, they rejoice![6]
﴿٤٥﴾

قُلِ ٱللَّهُمَّ 46. Say: "O Allah,
فَاطِرَ ٱلسَّمَٰوَٰتِ Originator[7] of the heavens
وَٱلْأَرْضِ عَٰلِمَ and the earth, All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ of the unseen[8] and the seen,[9]
أَنتَ تَحْكُمُ You will judge[10]
بَيْنَ عِبَادِكَ between Your servants[11]
فِى مَا كَانُوا regarding what they use to
فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ be in disagreement about.[12]

1. i. e., His is the absolute right and authority in the matter of intercession. None can intercede without His leave. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 19:87, p. 973, n. 5.

2. i. e., His is the sovereignty and absolute possession and authority over everything. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 35:13, p. 1395, n.5.

3. i. e., after Resurrection for judgement, reward and punishment. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 36:83, p. 1429, n. 8).

4. i. e., Allah being the One and Only God to the exclusion of the imaginary gods and goddesses .

5. اشمأزت ***ishma'azzat*** = she becomes disgusted, recoils, detests, feels repugnance/aversion (v. iii. f. past from *ishma'azza*, form XI of *shamaza* [*shamz*], to feel aversion).

6. يستبشرون ***yastabshirûna*** = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara /bashira* [*bishr/ bushr*], to be happy. See at 30:48, p. 1306, n. 12).

7. فاطر ***fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 35:1, p. 1389, n. 1.

8. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 27:65, p. 1222, n. 11.

9. i. e., the seen and unseen, among other things, of the deeds and intentions of the created beings. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 32:6, p. 1325, n. 12.

10. تحكم ***taḥkumu*** = you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkumûna* at 37:154, p. 1454, n. 2.

11. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:83, p. 1478, n. 5).

12. i. e., in the matter of *tawhîd*. يختلفون ***yakhtalifûna*** = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 39:3, p. 1481, n. 6).

وَلَوْ أَنَّ 47. And had it been that
لِلَّذِينَ ظَلَمُوا those who transgress[1] had
مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth entirely
وَمِثْلَهُ مَعَهُ and its equivalent[2] with it
لَافْتَدَوْا they would ransom themselves[3]
بِهِ مِن therewith from
سُوءِ الْعَذَابِ the evil of the punishment
يَوْمِ الْقِيَامَةِ on the Day of Judgement.
وَبَدَا لَهُم And obvious will be[4] to them
مِّنَ اللَّهِ from Allah
مَا لَمْ يَكُونُوا what they had not been
يَحْتَسِبُونَ ﴿٤٧﴾ taking into account.[5]

وَبَدَا لَهُمْ 48. And clear to them will be
سَيِّئَاتُ مَا the evils[6] of what
كَسَبُوا they acquired;[7] and
وَحَاقَ بِهِم there will surround[8] them
مَّا كَانُوا what they had been
بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾ mocking[9] at.

فَإِذَا مَسَّ 49. And when there afflicts[10]
الْإِنسَانَ ضُرٌّ man any harm[11]
دَعَانَا he calls[12] Us.

1. i. e., committed shirk. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:42, p. 1384, n. 3).

2. مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 28:79, p. 1260, n. 12.

3. افتدوا ***iftadaw*** = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadat* at 13:17, p. 722, n. 7).

4. بدا ***badâ*** = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budûww/ badâ'*, to appear, to come to light. See at 6:28, p. 401, n. 9).

5. i. e., Allah's judgement and punishment which they had not been believing. يحتسبون ***yaḥtasibûna*** = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *ihtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *tahsabu* at 25:44, p. 1151, n. 7).

6. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 35:10, p. 1393, n. 8.

7. i. e., sins. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 35:45, p. 1407, n. 6).

8. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 21:41, p. 1023, n. 10).

9. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 36:30, p. 1416, n. 2).

10. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 39:8, p. 1484, n. 8).

11. ضر ***ḍurr*** = harm, damage, detriment, distress. See at 39:38, p. 1494, n. 11.

12. i. e., prays for help and relief. دعا ***da'â*** = he called, invoked, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

ثُمَّ إِذَا خَوَّلْنَٰهُ Then when We confer[1] on
نِعْمَةً مِّنَّا him a favour[2] from Us
قَالَ إِنَّمَآ أُوتِيتُهُۥ he says: " It has but been
عَلَىٰ عِلْمٍۭ given me on knowledge."[3]
بَلْ هِىَ فِتْنَةٌ Nay, it is a trial,[4]
وَلَٰكِنَّ أَكْثَرَهُمْ but most of them
لَا يَعْلَمُونَ ﴿٤٩﴾ do not know.

قَدْ قَالَهَا 50. There indeed said that[5]
ٱلَّذِينَ مِن قَبْلِهِمْ those before them;
فَمَآ أَغْنَىٰ عَنْهُم but it availed[6] them not[7]
مَّا كَانُوا۟ يَكْسِبُونَ what they used to acquire.[8]
﴿٥٠﴾

فَأَصَابَهُمْ 51. So there befell[9] them
سَيِّـَٔاتُ the evils[10] of
مَا كَسَبُوا۟ what they acquired.
وَٱلَّذِينَ ظَلَمُوا۟ And those who transgress[11]
مِنْ هَٰٓؤُلَآءِ from among these people,[12]
سَيُصِيبُهُمْ there will befall them
سَيِّـَٔاتُ مَا كَسَبُوا۟ the evils of what they acquire,
وَمَا هُم بِمُعْجِزِينَ and they cannot frustrate.[13]
﴿٥١﴾

أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ 52. Do they not know that

1. خولنا ***khawwalnâ*** = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage. See at 6:94, p. 430, n. 6).
2. i. e., relief and removal of the distress. نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 26:22, p. 1166, n. 10.
3. i. e., on Allah's knowledge that I deserve it. Such attitude is the height of ingratitude.
4. i. e., trial for man's belief and gratitude. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 37:63, p. 1440, n. 9.
5. i. e., such words of ingratitude and unbelief.
6. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 26:207, p. 1197, n. 8).
7. i. e., against Allah's retribution.
8. i. e., of wealth and manpower. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 36:65, p. 1424, n. 8).
9. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 38:36, p. 1469, n. 5).
10. i. e., the evil effects in disgrace and punishment. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 39:48, p. 1498, n. 6.
11. i. e., committed shirk. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 39:47, p. 1498, n. 1).
12. i. e., the people to whom the Qur'ân is being delivered.
13. i. e., the plans of Allah, escaping His retribution. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 29:22, p. 1272, n. 4).

ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ	Allah spreads[1] the provision[2]
لِمَن يَشَآءُ	for whom He will
وَيَقْدِرُ ۚ	and measures out.[3]
إِنَّ فِى ذَٰلِكَ	Verily therein are
لَـَٔايَـٰتٍ لِّقَوْمٍ	signs[4] for a people
يُؤْمِنُونَ ﴿٥٢﴾	who believe.

Section (*Rukû'*) 6

۞ قُلْ يَـٰعِبَادِىَ	53. Say: "O My servants
ٱلَّذِينَ أَسْرَفُوا۟	who have trangressed[5]
عَلَىٰٓ أَنفُسِهِمْ	against themselves,
لَا تَقْنَطُوا۟	be not in despair[6]
مِن رَّحْمَةِ ٱللَّهِ ۚ	of the mercy of Allah.
إِنَّ ٱللَّهَ يَغْفِرُ	Verily Allah forgives[7]
ٱلذُّنُوبَ جَمِيعًا ۚ	the sins altogether.
إِنَّهُۥ هُوَ	Verily He is the Most
ٱلْغَفُورُ ٱلرَّحِيمُ	Forgiving,the Most Merciful.
﴿٥٣﴾	
وَأَنِيبُوٓا۟	54. And turn in repentance[8]
إِلَىٰ رَبِّكُمْ	to your Lord
وَأَسْلِمُوا۟ لَهُۥ	and surrender[9] to Him
مِن قَبْلِ أَن يَأْتِيَكُمُ	before that there comes to you
ٱلْعَذَابُ	the punishment;
ثُمَّ لَا تُنصَرُونَ	then you will not be helped.[10]
﴿٥٤﴾	

1. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*bast*], to spread. See at 34:36, p. 1381, n. 9).

2. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 37:41, p. 1437, n. 2.

3. i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 34:39, p. 1382, n. 11).

4. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 28:2, p. 1231, n. 2.

5. أسرفوا ***'asrafû*** = they committed an excess, were extravagant/wasteful, transgressed (v. iii. m. pl. past from *'asrafa*, form IV of *sarafa/ sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *yusrifû* at 25:67, p. 1158, n. 5)

6. لا تقنطوا ***lâ taqnaṭû*** = you (all) do not despair, be not in despair, do not give up hope, do not become disheartened/ hopeless/disappointed (v. ii. m. pl. imperative {prohibition} from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *yaqnuṭûna* at 30:36, p. 1301, n. 12).

7. i. e., on your sicerely turning to Him in repentance. يغفر ***yaghfiru*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See *yaghfira* at 26:82, p. 1177, n. 6).

8. أنيبوا ***'anîbû*** = you (all) turn in repentance, return penitently, depute (v. ii. m. pl. imperative from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'anâbû* at 39:17, p. 1487, n. 7).

9. أسلموا ***'aslimû*** = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 22:34, p. 1057, n.12).

10. تنصرون ***tunṣarûna*** = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 23:65, p. 1091, n. 4).

وَٱتَّبِعُوٓا۟ 55. And follow[1]
أَحْسَنَ مَآ the best of what
أُنزِلَ إِلَيْكُم has been sent down[2] to you
مِّن رَّبِّكُم from your Lord
مِّن قَبْلِ أَن before that
يَأْتِيَكُمُ there comes[3] on you
ٱلْعَذَابُ بَغْتَةً the punishment suddenly[4]
وَأَنتُمْ لَا تَشْعُرُونَ and you realize[5] not.
(55)

أَن تَقُولَ نَفْسٌ 56. Lest a person should say:
يَٰحَسْرَتَىٰ Alas to me
عَلَىٰ مَا فَرَّطتُ on what I neglected[6]
فِى جَنۢبِ ٱللَّهِ in respect[7] Allah;
وَإِن كُنتُ لَمِنَ and indeed I had been of
ٱلسَّٰخِرِينَ those ridiculing.[8] (56)

أَوْ تَقُولَ 57. Or he should say:
لَوْ أَنَّ ٱللَّهَ "If only that Allah
هَدَىٰنِى had guided[9] me
لَكُنتُ I would surely have been
مِنَ ٱلْمُتَّقِينَ of the righteous."[10] (57)

أَوْ تَقُولَ 58. Or he should say

1. اتبعوا ***ittabi'û*** = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 31 :21, p. 1318, n.3).

2. i. e., the Qur'ân. أنزل ***'unzila*** = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 25:21, p. 1144, n. 7).

3. يأتى ***ya'tiya*** (*ti*) = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân/aty/ma'tâh*], to come. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *'atâ* at 28:46, p. 1248, n. 6).

4. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 29:53, p. 1284, n. 8.

5. تشعرون ***tash'urûna*** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See at 26:113, p. 1182, n. 4).

6. فرطت ***farraṭtu*** = I failed, missed, neglected, forsook (v. i. s. past from *farraṭa*, form II of *faraṭa* [*fart/furût*], to rush, to escape. See *farraṭtum* at 12:80, p. 752, n. 2).

7. i. e., in respect of the duty and obedience to Allah. جنب ***janb*** (s.; pl. *junûb*) = side, beside, next to, in relation to, in respect of.

8. i. e., ridiculing the Prophet, the Qur'ân and its teachings. ساخرين ***sâkhirîn*** (pl.; acc./gen. of *sâkhirûn*; s. *sâkhir*) = those who ridicule/ mock /jeer at/ deride/ laugh at (act. participle from *sakhira* [*sakhar/ sakhr/ sukhur/ sukhr/ sukhrah /maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

9. هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 16:9, p. 830, n. 9).

10. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 38:49, p. 1472, n. 2).

حِينَ تَرَى ٱلْعَذَابَ when he sees the punishment:
لَوْ أَنَّ لِي كَرَّةً "If I had a going back,[1]
فَأَكُونَ I would have become
مِنَ ٱلْمُحْسِنِينَ ﴿٥٨﴾ of the doers of good."[2]

بَلَىٰ قَدْ جَآءَتْكَ 59. O yes, there had come to
ءَايَٰتِي you My signs[3]
فَكَذَّبْتَ بِهَا but you disbelieved[4] them
وَٱسْتَكْبَرْتَ and turned arrogant[5]
وَكُنتَ مِنَ and were of
ٱلْكَٰفِرِينَ ﴿٥٩﴾ the ungrateful ones.[6]

وَيَوْمَ ٱلْقِيَٰمَةِ 60. And on the Day of
تَرَى ٱلَّذِينَ Judgement you will see those
كَذَبُوا۟ عَلَى ٱللَّهِ who lie[7] against Allah,
وُجُوهُهُم مُّسْوَدَّةٌ their faces turned black.[8]
أَلَيْسَ فِي جَهَنَّمَ Is not in hell
مَثْوًى لِّلْمُتَكَبِّرِينَ an abode[9] for the arrogant.
﴿٦٠﴾

وَيُنَجِّي ٱللَّهُ 61. And Allah will save[10] those
ٱلَّذِينَ ٱتَّقَوْا۟ who are on their guard[11]
بِمَفَازَتِهِمْ because of their success.[12]
لَا يَمَسُّهُمُ There will not touch them

1. i. e., a return to the worldly life. كرة ***karrah*** (s.; pl. *karrât*)= return, comeback, going back, recurrence, once, attack.

2. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do good/ right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 39:34, p. 1493, n. 6).

3. آيات ***'âyât*** (sing.*'âyah*) = signs, miracles, revelations. See at 34:34, p. 1382, n. 8.

4. كذبت ***kadhdhabta*** = you disbelieved, cried lies to (v. ii. m. s. past passive from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 37:127, p. 1450, n. 4).

5. استكبرت ***istakbarta*** = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, great. See at 38:75, p. 1477, n. 4).

6. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 38:74, p. 1476, n. 10).

7. i. e., by speaking against Him that which does not befit Him, such as saying He has partners or sons or daughters.

8. مسودة ***muswaddah*** = turned black, blackened (pass. participle from *iswadda,* form IX of *sawida* [*sawd*], to be black. See *sûd* at 35:28, p. 1399, n. 15).

9. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:32, p. 1493, n. 1.

10. ينجى ***yunjî*** = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw/ najâ'/ najâh*], to be saved. See *'anjaynâ* at 29:15, p. 1269, n. 12).

11. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 39: 19, p. 1488, n. 4).

12. مفازة ***mafâzah*** = success, escape, to run away, to slip away. See at 3:188, p. 230, n. 7.

اَلسُّوٓءُ the evil[1]
وَلَاهُمْ يَحْزَنُونَ nor will they grieve.[2]
٦١

اَللَّهُ خَٰلِقُ 62. Allah is the Creator[3]
كُلِّ شَىْءٍ of everything;
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ and He is over everything
وَكِيلٌ ٦٢ the Guardian-Disposer.[4]

لَّهُۥ مَقَالِيدُ 63.To Him belongs the reins[5]
اَلسَّمَٰوَٰتِ of the heavens
وَالْأَرْضِ and the earth.
وَالَّذِينَ كَفَرُوا۟ And those who disbelieve[6]
بِـَٔايَٰتِ اللَّهِ in the signs of Allah,
أُو۟لَٰٓئِكَ هُمُ they will be the ones
اَلْخَٰسِرُونَ ٦٣ in loss.[7]

Section (*Rukû'*) 7

قُلْ 64. Say:
أَفَغَيْرَ اللَّهِ "Is then other than Allah[8] you
تَأْمُرُوٓنِّىٓ أَعْبُدُ enjoin[9] me that I worship,[10]
أَيُّهَا ٱلْجَٰهِلُونَ ٦٤ O you the ignorant ones"?[11]

وَلَقَدْ 65. But it has indeed been

1. i. e., punishment of hell. سوء ***sû'*** (s.; pl. *'aswâ'*) = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 33:17, p. 1341, n. 2).

2. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 10:62, p. 659, n. 16).

3. خالق ***khâliq*** = Creator, Maker (act. participle from *khalaqa* [*khalq*], to create. See *khalaqa* at 31:25, p. 1319, n. 9).

4. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 39:41, p. 1496, n. 3).

5. i. e., sovereignty. مقاليد ***maqâlîd*** (pl.; s. *miqlâd*) = keys, reins, powers.

6. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 38:27, p. 1466, n. 12).

7. i. e., in this worldly life and in the hereafter. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 29:52, p. 1284, n. 4).

8. i. e., gods and goddesses other than Allah.

9. تأمرون ***ta'murûnni*** (originally *ta'murûna+nî*) = ***ta'murûna*** = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 34:33, p. 1380, n. 6).

10. أعبد ***'a'buda*** (*u*) = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 27:91, p. 1229, n. 9).

11. جاهلون ***jâhilûn*** (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:89, p. 755, n. 9).

أُوحِيَ إِلَيْكَ وَإِلَى communicated[1] to you and to
ٱلَّذِينَ مِن قَبْلِكَ those before you[2]
لَئِنْ أَشْرَكْتَ that if you set partners,[3]
لَيَحْبَطَنَّ certainly futile will be[4]
عَمَلُكَ وَلَتَكُونَنَّ your deed and you will
مِنَ ٱلْخَٰسِرِينَ ﴿٦٥﴾ indeed be of the losers.[5]

بَلِ ٱللَّهَ فَٱعْبُدْ 66. Nay, Allah you worship[6]
وَكُن مِّنَ and be of
ٱلشَّٰكِرِينَ ﴿٦٦﴾ those expressing gratitude.

وَمَا قَدَرُوا۟ ٱللَّهَ 67. And they esteem[7] not Allah
حَقَّ قَدْرِهِۦ the estimation due to Him.
وَٱلْأَرْضُ جَمِيعًا And the earth will be entirely
قَبْضَتُهُۥ in His grasp[8]
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Resurrection,
وَٱلسَّمَٰوَٰتُ and the heavens will be
مَطْوِيَّٰتٌۢ folded up[9]
بِيَمِينِهِۦ ۚ in His Right Hand.
سُبْحَٰنَهُۥ Sacrosanct is He,
وَتَعَٰلَىٰ عَمَّا and All-Exalted is He from
يُشْرِكُونَ ﴿٦٧﴾ what they set as partners.

1. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 29:45, p. 1281, n. 2). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. All the Prophets were given the same message of *tawḥîd* (monotheism) and all of them warned their respective peoples against the sin of setting partners with Allah.

3. i. e., with Allah. أشركت ***'ashrakta*** = you set partners, gave a share (v. ii. m. s. past from *'ashraka*, form IV of *sharika* [*shirk*/ *sharikah*], to share. See *'ashraktum* at 14:22, p. 795, n. 8).

4. ليحبطن ***la yahbiṭanna*** = he or it will certainly fall through, go in vain, be futile/frustrated/foiled (v. iii. m. s. impfct. emphatic from *ḥabaṭa*/*ḥabita* [*ḥubût*], to come to nothing. See *'aḥbaṭa* at 33:19, p. 1342, n. 6).

5. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 39:15, p. 1486, n. 9).

6. This is an unequivocal command to worship Allah Alone to the exclusion of all imaginary gods and goddesses. اعبد ***u'bud*** = worship (v. ii. m. s. imperative from *'abada* [*'ibâdah* /*'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 39:2, p. 1480, n. 4).

7. قدروا ***qadarû*** = they measured, valued, appraised, esteemed, ordained, were able to (v. iii. m. s. past from *qadara* [*qadr*/*qadar*], to ordain, to measure, to have power. See *yaqdiru* at 39:52, p. 1500, n. 3).

8. i. e., the polytheists do not properly appreciate the Power and Glory of Allah in setting partners with Him, while His is the Absolute Power and soverignty so much so that the entire world will be in His grip and the heavens will be folded up at His command on the Day of Resurrection. قبضة ***qabḍah*** (s.; pl. *qabaḍât*) = seizure, grasp, grip, handful. See at 25:46, p. 1152, n. 4.

9. مطويات ***maṭwiyyât*** (f. pl.; s. *maṭwiyyah*; m. *maṭwîy*) = folded, rolled up (pass. participle from *ṭawâ* [[*ṭayy*], to fold up, roll up. See *naṭwî* at 21:104, p. 1041, n. 4),

وَنُفِخَ	68.And a blow will be given[1]
فِي ٱلصُّورِ	in the trumpet[2]
فَصَعِقَ	whereon will fall unconscious[3]
مَن فِي ٱلسَّمَٰوَٰتِ	all those in the heavens
وَمَن فِي ٱلْأَرْضِ	and all those in the earth
إِلَّا مَن شَآءَ ٱللَّهُ	except those that Allah will.
ثُمَّ نُفِخَ فِيهِ	Then a blow will be given in
أُخْرَىٰ	it a second time,
فَإِذَا هُم قِيَامٌ	and lo, they will be standing[4]
يَنظُرُونَ ﴿٦٨﴾	up, looking on.[5]
وَأَشْرَقَتِ ٱلْأَرْضُ	69.And the earth will radiate[6]
بِنُورِ رَبِّهَا	with the Light of its Lord;
وَوُضِعَ ٱلْكِتَٰبُ	and placed[7] will be the Book[8]
وَجِاْىٓءَ	and brought up will be
بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ	the Prophets and witnesses;[9]
وَقُضِيَ	and decision will be given[10]
بَيْنَهُم بِٱلْحَقِّ	between them with justice
وَهُمْ لَا يُظْلَمُونَ	and they will not be wronged.[11]
﴿٦٩﴾	
وَوُفِّيَتْ	70. And fully paid[12] will
كُلُّ نَفْسٍ	be every person
مَّا عَمِلَتْ	for what he did.

1. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 36:51, p. 1421, n. 3).

2. صور ***ṣûr*** = horn, bugle, trumpet. See at 36:51, p. 1421, n. 4.

3. i. e., will die. صعق ***ṣa'iqa*** = he fell unconscious, became dumbfounded/thunderstruck (v. iii. m. s. past from *ṣa'aq/ṣa'qah*], to be thunderstruck, lose consciousness. See *ṣa'iq* at 7:143, p. 518, n. 5.

4. قيام ***qiyâm*** = subsistence, means of support, standing, rising, existence. See at 4:5, p. 238, n. 8.

5. i. e., in bewilderment and expectation of what is to come for them. ينظرون ***yanẓurûna*** = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

6. أشرقت ***'ashraqat*** = she or it radiated, glowed, shone (v. iii. f. s. past from *'asraqa*, form IV of *sharaqa* [*sharq/ shurûq*] to rise, to shine. See *'ishrâq* at 38:18, p. 1463, n. 9.

7. وضع ***wuḍi'a*** = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See at 18:48, p. 929, n. 2).

8. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 &25 and 84:7-12). كتاب ***kitâb*** = writing, writ, prescript, book, document, contract. See at 34:3, p. 1368, n. 6.

9. i. e., of angels who record the deeds of the servants of Allah (Ibn Kathîr, VII, p. 108). شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

10. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 19:39, p. 969, n. 8).

11. See also 4:40, p. 258 and 21:47, p. 1025. يظلمون ***yuẓlamûna*** = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 23:62, p. 1090, n. 10).

12. وفيت ***wuffiyat*** = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to fulfil, to be perfect. See at 3:25, p. 164, n. 8).

وَهُوَ أَعْلَمُ And He is Best Aware
بِمَا يَفْعَلُونَ ﴿٧٠﴾ of what they do.

Section (*Rukû'*) 8

وَسِيقَ 71. And conducted[1] will be
ٱلَّذِينَ كَفَرُوٓا those who disbelieve
إِلَىٰ جَهَنَّمَ زُمَرًا towards hell in groups[2]
حَتَّىٰٓ إِذَا جَآءُوهَا till when they come to it
فُتِحَتْ أَبْوَٰبُهَا opened will be[3] its gates[4] and
وَقَالَ لَهُمْ خَزَنَتُهَآ its keepers[5] will say to them:
أَلَمْ يَأْتِكُمْ "Did there not come to you
رُسُلٌ مِّنكُمْ Messengeres from among you,
يَتْلُونَ عَلَيْكُمْ reciting[6] unto you
ءَايَٰتِ رَبِّكُمْ the signs[7] of your Lord
وَيُنذِرُونَكُمْ and warning[8] you of the
لِقَآءَ يَوْمِكُمْ هَٰذَا meeting[9] of this day of yours?"
قَالُوا۟ بَلَىٰ They will say: "Yes,
وَلَٰكِنْ حَقَّتْ but due became[10]
كَلِمَةُ ٱلْعَذَابِ the sentence[11] of punishment
عَلَى ٱلْكَٰفِرِينَ ﴿٧١﴾ on the unbelievers."

قِيلَ ٱدْخُلُوٓا۟ 72. It will be said: "Enter[12]
أَبْوَٰبَ جَهَنَّمَ the gates of hell,
خَٰلِدِينَ فِيهَا abiding forever[13] therein."

1. سيق ***sîqa*** = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *nasûqu* 32:27, p. 1332, n. 6).

2. زمر ***jumar*** (pl.; s. زمرة *jumrah*) = groups, troops, parties.

3. فتحت ***futiḥat*** = she was opened, released, unleashed, conquered (v. iii. f. past from *fataha* [*fath*], to open. See 21:96, p. 1039, n. 1).

4. أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 38:50, p. 1472, n. 6.

5. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See *khazâ'in* at 38:9, p. 1461, n. 4).

6. يتلون ***yatlûna*** = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 35:29, p. 1400, n. 2).

7. i. e., His scriptures that were sent down to the Messengers. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 39:52, p. 1500, n. 4.

8. ينذرون ***yundhirûna***, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. See at 6:130, p. 446, n. 4).

9. لقاء ***liqâ'*** = meeting, encounter. See at 32:23, p. 1331, n. 4.

10. i. e., because of their unbelief and rejection of the truth. حقت ***ḥaqqat*** = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 16:36, p. 839, n. 10).

11. كلمة ***kalimah*** (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 3:64, p. 180, n. 3.

12. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 16:29, p. 836, n. 3).

13. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 33:65, p. 1363, n. 10.

فَبِئْسَ مَثْوَى So bad[1] will be the abode[2]
ٱلْمُتَكَبِّرِينَ of the arrogant.[3]
٧٢

وَسِيقَ 73. And conducted[4] will be
ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ those who fear[5] their Lord
إِلَى ٱلْجَنَّةِ زُمَرًا to the Garden in groups[6]
حَتَّىٰٓ إِذَا جَآءُوهَا till when they come to it and
وَفُتِحَتْ أَبْوَٰبُهَا opened will be its gates and
وَقَالَ لَهُمْ خَزَنَتُهَا its keepers[7] will say to them:
سَلَٰمٌ عَلَيْكُمْ "Peace be on you,
طِبْتُمْ you have done well,[8]
فَٱدْخُلُوهَا so enter it
خَٰلِدِينَ ٧٣ for ever."

وَقَالُوا۟ 74. And they will say:
ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah
ٱلَّذِى صَدَقَنَا Who has proved true[9] to us
وَعْدَهُۥ His promise and has
وَأَوْرَثَنَا ٱلْأَرْضَ made us inherit[10] the land.[11]
نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ We may settle[12] in the Garden
حَيْثُ نَشَآءُ wherever we wish."
فَنِعْمَ Hence excellent[13] will be the
أَجْرُ ٱلْعَٰمِلِينَ ٧٤ reward of the practising ones.

1. بئس ***bi's*** = evil, wretched, bad. See at 38:56, p. 1473, n. 6.

2. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:60, p. 1502, n. 9.

3. متكبرين ***mutakabbirîn*** (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

4. سيق ***sîqa*** = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 39:71, p. 1506, n. 1).

5. اتقوا ***ittaqaw*** = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to preserve. See at 39: 61, p. 1502, n. 11).

6. زمر ***jumar*** (pl.; s. زمرة *jumrah*) = groups, troops, parties. See at 39:71, p. 1506, n. 2.

7. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:71, p. 1506, n. 5).

8. طبتم ***ṭibtum*** = you became good, did well, were pleased (v. ii. m. pl. past from *ṭâba* [*ṭîb/ṭîbah*], to be good. See *ṭâba* at 4:3, p. 237, n. 8).

9. صدق ***ṣadaqa*** = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 36:52, p. 1321, n. 10).

10. أورثنا ***'awrathanâ*** = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 35:52, p. 1401, n. 5).

11. i. e., the land of paradise.

12. نتبوأ ***natabawwa'u*** = we provide, settle down (v. i. pl. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *yatabawwa'u* 12:56, p. 743, n. 2).

13. نعم ***ni'ma*** = excellent or how excellent it is (an irregular verb of praise). See at 16:30, p. 837, n. 1.

وَتَرَى 75. And you will see

ٱلْمَلَٰٓئِكَةَ حَآفِّينَ the angels[1] thronging[2]

مِنْ حَوْلِ ٱلْعَرْشِ around[3] the Throne,[4]

يُسَبِّحُونَ declaring the sanctity[5]

بِحَمْدِ رَبِّهِمْ with the praise of their Lord.

وَقُضِىَ And decision will be given[6]

بَيْنَهُم بِٱلْحَقِّ between them with justice

وَقِيلَ and it will be said:

ٱلْحَمْدُ لِلَّهِ "All the praise is for Allah,

رَبِّ ٱلْعَٰلَمِينَ ﴿٧٥﴾ Lord of all beings."[7]

1. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 34:40, p. 1383, n. 5.

2. حافين ***ḥâffîn*** (pl.; acc./gen. of *ḥâffûn*; s. *ḥâff*) = those thronge round, surround, border, enclose, encompass (act. participle from *ḥaffa* [*ḥaff*], to surround).

3. حول ***ḥawl*** = around, about, roughly; also year, might, power, change. See 26:25, p. 1167, n. 3.

4. عرش ***'arsh*** = throne. See at 27:42, p. 1215, n. 1.

5. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 21:20, p. 1017, n. 6).

6. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:69, p. 1505, n. 10).

7. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 38:87, p. 1479, n. 5).

40. *Sûrat Ghâfir/Al-Mu'min* (THE FORGIVER/THE BELIEVER)

Makkan: 85 *'âyahs*

This is a Makkan *sûrah.* It deals with the fundamentals of the faith, namely, the truth of the Qur'ân, *tawḥîd* (monotheism), Resurrection, Judgement, reward and punishment. It starts with an emphasis that this Qur'ân has been sent down by Allah the All-Mighty, the All-Knowing and the Forgiver of sins. It then points out that none but the unbelievers dispute about the truth sent down by Allah and that the previous nations similarly disbelieved the truth delivered by their respective Messengers . In this context the story of Fir'aun's [the Pharaoh's] rejection of the message delivered by Mûsa, peace be on him, is related with particular reference to a believer among Fir'aun's people who tried to persuade them to accept the truth and was in consequence the target of the Pharaoh's plot and persecution; but Allah protected him and caused the destruction of Fir'aun and his unbelieving followers. The *sûrah* also refers to some of the scenes of the Day of Judgement and concludes by drawing attention to Allah's making provision for His creation in various ways.

The *sûrah* is named *Ghâfir* (Forgiver) by which Allah refers to Himself at its beginning. It is also called *al-Mu'min* (the Believer) with reference to the story of the believer among Fir'aun's family which the *sûrah* describes.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ① 1. *Ḥâ- Mîm.*[1]

تَنزِيلُ 2. The sending down[2] of

ٱلْكِتَٰبِ مِنَ ٱللَّهِ the Book[3] is from Allah,

ٱلْعَزِيزِ the All-Mighty,

ٱلْعَلِيمِ ② the All-Knowing;

غَافِرِ ٱلذَّنۢبِ 3. The Forgiver[4] of sin,

وَقَابِلِ ٱلتَّوْبِ the Accepter[5] of penitence,[6]

شَدِيدِ ٱلْعِقَابِ Severe[7] in retribution,[8]

ذِى ٱلطَّوْلِ Full of Munificence.[9]

لَآ إِلَٰهَ إِلَّا هُوَ There is no deity except He.

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 39:1, p. 1480, n. 1.

3 i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah.

4. غافر ***ghâfir*** = forgiver, one who pardons (act. participle from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See *yaghfiru* at 39:53, p. 1500, n. 7).

5. قابل ***qâbil*** = accpeter, receiver, approver (act. particple from *qabila* [*qabûl/qubûl*], to accept, to recieve. See *lâ taqbalû* at 24:4, p. 1107, n. 3).

6. توب ***tawb*** = to repent, to be penintent (verbal noun of *tâba*).

7. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 38:26, p. 1466, n. 7).

8. عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 38:14, p. 1462, n. 8.

9. طول ***ṭawl*** = material means, affluence, power, munificence. See at 4:4, p. 250, n. 15.

إِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ To Him is the destination.[1]

مَا يُجَٰدِلُ 4. There disputes[2] not anyone
فِىٓ ءَايَٰتِ ٱللَّهِ about the signs[3] of Allah
إِلَّا ٱلَّذِينَ كَفَرُوا۟ except those who disbelieve.
فَلَا يَغْرُرْكَ So let there not deceive[4] you
تَقَلُّبُهُمْ their moving about[5]
فِى ٱلْبِلَٰدِ ﴿٤﴾ in the countries.

كَذَّبَتْ 5. Disbelieved[6]
قَبْلَهُمْ before them
قَوْمُ نُوحٍ the people of Nûḥ
وَٱلْأَحْزَابُ and the parties[7]
مِنۢ بَعْدِهِمْ after them.
وَهَمَّتْ And there designed[8]
كُلُّ أُمَّةٍۭ every people
بِرَسُولِهِمْ about their Messenger
لِيَأْخُذُوهُ to get hold[9] of him;
وَجَٰدَلُوا۟ and they contested[10]
بِٱلْبَٰطِلِ by means of the falsehood
لِيُدْحِضُوا۟ بِهِ to disprove[11] therewith
ٱلْحَقَّ the truth.
فَأَخَذْتُهُمْ So I seized them.

1. i. e., after resurrection. So you shall then be called to account and requited accordingly. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 31:18, p. 1397, n. 6).

2. يجادل ***yujâdilu*** = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 31:20, p. 1318, n. 1).

3. i. e., about the Qur'ân.

4. لا يغرر ***lâ yaghrur*** = let he or it not deceive, he or it must not deceive/beguile/delude (v. iii. m. s. imperative{ prohibition} from *gharra* [*ghurûr*], to deceive. See *lâ taghurrana* at 35:5, p. 1391, n. 2).

5. تقلب ***taqallub*** = moving/turning about, fluctuation (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 26:219, p. 1199, n. 11).

6. This is a by way of consoling the Prophet, peace and blessings of Allah be on him, and the Muslims. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

7. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Lût. See 38:11,13 at pp. 1461-62. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 38:13, p. 1462, n. 5.

8. همت ***hammat*** = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 12:24, p. 730, n. 6).

9. i. e., to kill him. يأخذوا ***yakhudhû*** (*na*) = they take, seize, get hold (v. iii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ittakhadhû* at 39:3, p. 1481, n. 2).

10. جادلوا ***jâdalû*** = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:68, p. 1069, n. 12. See also n. 2 above).

11. يدحضوا ***yudḥiḍû***(*na*) = they refute, disprove, invalidate (v. iii. m. pl. impfct. from *'ad-ḥaḍa*, form IV of *daḥaḍa* [*daḥaḍ*], to refute. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 18:56, p. 932, n. 8.

فَكَيْفَ كَانَ عِقَابِ ۝٥	Then how was My retribution?[1]
وَكَذَٰلِكَ حَقَّتْ	6. And thus becomes due[2]
كَلِمَتُ رَبِّكَ	the sentence[3] of your Lord
عَلَى ٱلَّذِينَ كَفَرُوٓا	on those who disbelieve
أَنَّهُمْ أَصْحَٰبُ	that they will be the inmates[4]
ٱلنَّارِ ۝٦	of the fire.
ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ	7. Those who bear[5] the Throne[6]
وَمَنْ حَوْلَهُۥ	and those who are around it
يُسَبِّحُونَ	proclaim the sanctity[7]
بِحَمْدِ رَبِّهِمْ	with the praise of their Lord
وَيُؤْمِنُونَ بِهِۦ	and believe in Him;
وَيَسْتَغْفِرُونَ	and they seek forgiveness[8]
لِلَّذِينَ ءَامَنُوا	for those who believe:
رَبَّنَا وَسِعْتَ	"Our Lord, You encompass[9]
كُلَّ شَىْءٍ	everything
رَّحْمَةً وَعِلْمًا	in mercy and knowledge.
فَٱغْفِرْ لِلَّذِينَ تَابُوا	So forgive those who repent[10]
وَٱتَّبَعُوا سَبِيلَكَ	and follow[11] Your way,
وَقِهِمْ	and save[12] them
عَذَابَ	from the punishment
ٱلْجَحِيمِ ۝٧	of the blazing fire."

1. ***'iqâbi*** (originally *'iqâbî*): عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 40:3, p. 1509, n. 8.

2. i.e., because of such persistent disbelief as was on the part of the previously punished nations. حقت ***ḥaqqat*** = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqa*. See at 39:71, p. 1506, n. 10).

3. كلمة ***kalimah*** (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 39:71, p. 1506, n. 11.

4. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 39:8, p. 1484, n. 11).

5. i. e., those angels who bear. يحملون ***yaḥmilûna*** = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. See at 6:31, p. 403, n. 2).

6. عرش ***'arsh*** = throne. See at 59:75, p. 1508, n. 4.

7. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 39:75, p. 1508, n. 5).

8. يستغفرون ***yastaghfirûna*** = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 8:33, p. 558, n. 7).

9. وسعت ***wasi'ta*** = you encompassed, enclosed, held, accommodated, contained, (v. ii. m. s. past from *wasi'a* [*wasâ'h/sa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

10. تابوا ***tâbû*** = they returned, turned in repentance (v. iii. m. pl. past from *tâba* [*tawb/ tawbah / matâb*]. Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness. See at 24:5, p. 1107, n. 6).

11. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

12. ق ***qi*** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 3:101, p. 231, n. 13).

رَبَّنَا وَأَدْخِلْهُمْ 8."Our Lord,and admit[1] them
جَنَّٰتِ عَدْنٍ in the Gardens of Eternity[2]
ٱلَّتِى وَعَدتَّهُمْ which You have promised them,
وَمَن and those who were
صَلَحَ righteous[3]
مِنْ ءَابَآئِهِمْ of their fathers
وَأَزْوَٰجِهِمْ and their consorts[4]
وَذُرِّيَّٰتِهِمْ ۚ and their progeny.[5]
إِنَّكَ أَنتَ Verily You are the
ٱلْعَزِيزُ ٱلْحَكِيمُ All-Mighty, the All-Wise."
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وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ 9."And save[6] them the evils;[7]
وَمَن تَقِ and any whom You save
ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ the evils on that day,
فَقَدْ رَحِمْتَهُۥ ۚ him You indeed do grace.
وَذَٰلِكَ هُوَ And that is the
ٱلْفَوْزُ ٱلْعَظِيمُ ۝٩ success[8] most magnificent."[9]

Section (*Rukû'*) 2

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 10. Those who disbelieve
يُنَادَوْنَ will be addressed:[10]
لَمَقْتُ "Indeed the aversion[11] of
ٱللَّهِ أَكْبَرُ Allah was more enormous[12]
مِن مَّقْتِكُمْ than the aversion of yours

1. أدخل ***'adkhil*** = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See at 27:19, p. 1208, n. 6).

2. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 38:50, p. 1432, n. 4.

3. صلح ***ṣalaḥa*** = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalâḥ/ṣulûḥ/maṣlaḥah*. See at 13:23, p. 774, n. 8.

4. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 38:58, p. 1473, n. 12.

5. ذريات ***dhurriyât*** (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See at 13:23, p. 774, n. 9.

6. ق ***qi*** = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See at 40:7, p. 1511, n. 12).

7. i. e., the punisment for their bad deeds. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 39:51, p. 1499, n. 10.

8. i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز ***fawz*** = success, triumph, victory, achievement. See at 37:60, p. 1440, n. 2.

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 39:13, p. 1486, n. 6).

10. ينادون ***yunâdawna*** = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 37:75, p. 1442, n. 5).

11. مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 35:39, p. 1404, n. 7.

12. When faced with the reality of punishment for their unbelief the unbelievres will be full of abersion towards themselves and their deeds in the world. Hence they will be addressed and told that Allah's aversion was more enormous at their rejection of the truth when it was presented to them in the world. أكبر ***akbar*** = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 39:26, p. 1491, n. 4).

أَنفُسَكُمْ towards yourselves,
إِذْ تُدْعَوْنَ when you were called[1]
إِلَى ٱلْإِيمَٰنِ to the faith
فَتَكْفُرُونَ ﴿١٠﴾ but you disbelieved."[2]

قَالُوا۟ 11. They will say:
رَبَّنَآ "Our Lord,
أَمَتَّنَا ٱثْنَتَيْنِ You put us to death[3] twice[4]
وَأَحْيَيْتَنَا ٱثْنَتَيْنِ and gave us life[5] twice;[6]
فَٱعْتَرَفْنَا بِذُنُوبِنَا and we confess[7] our sins.[8]
فَهَلْ إِلَىٰ خُرُوجٍ So is there to an exit[9]
مِّن سَبِيلٍ ﴿١١﴾ any way?"[10]

ذَٰلِكُم بِأَنَّهُۥٓ 12. "This[11] is because when
إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ Allah was invoked[12] Alone[13]
كَفَرْتُمْ you did disbelieve;
وَإِن يُشْرَكْ and if partners[14] were set
بِهِۦ تُؤْمِنُوا۟ with Him, you believed.
فَٱلْحُكْمُ But the Decree belongs to
لِلَّهِ ٱلْعَلِىِّ Allah, the All-Exalted,[15]
ٱلْكَبِيرِ ﴿١٢﴾ the All-Great."

هُوَ ٱلَّذِى 13. He it is Who

1. تدعون ***tud'awna*** = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See *yud'awna* at 3:23, p. 163, n. 10).

2. تكفرون ***takfurûna*** = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kufr*], to disbelieve. See at 36:64, p. 1424, n. 3).

3. أمت ***'amatta*** = you put to death, made die (v. ii. m. s. past from *'amâta*, form IV of *mâta* [*mawt*], to die. See *yumîtu* at 30:40, p. 1304, n. 3).

4. i. e., once in the mother's womb before the blowing in of the spirit of life and again at the end of the worldly life.

5. احييت ***'aḥyahta*** = you gave life, brought to life (v.ii. m. s. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See *'aḥyaynâ* at 36:33, p. 1416, n. 9).

6. i. e., at birth in the world and at resurrection.

7. اعترفنا ***i'tarafnâ*** = we admitted, confessed, acknowledged, avowed, recognized (v. i. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *i'tarafû* at 9:102, p. 621, n. 14).

8. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 33:71, p. 1365, n. 4.

9. خروج ***khurûj*** = exit, to go out (verbal noun of *kharaja*. See *'akhrajnâ* at 36:33, p. 1416, n. 10.).

10. i. e., they prayed for their return to worldly life again so they could do righteous deeds. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 33:67, p. 1364, n. 7.

11. i. e., this punishment is given.

12. دعى ***du'iya*** = he was invoked, called, invited, summoned, implored (v. iii. m. s. past passive from *da'â* [*du'â'*], to call, to summon. See *da'â* at 39:8, p. 1484, n. 3).

13. i. e., without setting any partners with Him.

14. يشرك ***yushrak(u)*** = he is associated, set as a partner, given share to (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. The final letter is vowelless because the verb is in a conditional clause preceded by *'in*. See *yushriku* at 18:26, p. 920, n. 8).

15. علي ***'alîy*** = high, exalted, lofty, elevated, sublime, All-Exalted. See at 34:23, p. 1376, n. 12.

يُرِيكُمْ ءَايَٰتِهِۦ shows[1] you His signs[2]
وَيُنَزِّلُ لَكُم and sends down[3] for you
مِّنَ ٱلسَّمَآءِ رِزْقًا from the sky provision;[4]
وَمَا يَتَذَكَّرُ إِلَّا but none takes heed[5] except
مَن يُنِيبُ ﴿١٣﴾ he that turns in repentance.[6]

فَٱدْعُوا۟ ٱللَّهَ 14. So invoke Allah
مُخْلِصِينَ لَهُ making exclusive[7] for Him
ٱلدِّينَ the worship,
وَلَوْ كَرِهَ even if there detest[8]
ٱلْكَٰفِرُونَ ﴿١٤﴾ the unbelievers.

رَفِيعُ ٱلدَّرَجَٰتِ 15. Exalted[9] in State,[10]
ذُو ٱلْعَرْشِ Lord of the Throne.
يُلْقِى ٱلرُّوحَ He casts[11] the spirit[12]
مِنْ أَمْرِهِۦ of His command
عَلَىٰ مَن يَشَآءُ on whomsoever He wills
مِنْ عِبَادِهِۦ of His servants
لِيُنذِرَ that he may warn
يَوْمَ ٱلتَّلَاقِ ﴿١٥﴾ about the Day of the Meeting.[13]

يَوْمَ هُم 16. The day they shall be
بَٰرِزُونَ exposed.[14]

1. يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 30:24, p. 1297, n. 2.

2. i. e., of His Power of creation and sustenance.

3. ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 31:34, p. 1323, n. 7).

4. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

5. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 39:9, p. 1485, n. 2).

6. ينيب ***yunîbu*** = he turns in repentance, deputes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See *'anâbû* at 39:17, p. 1487, n. 7).

7. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn;* sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 39:2, p. 1480, n. 5).

8. كره ***kariha*** = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

9. رفيع ***rafî'*** = high, exalted, lofty, sublime (a.t. participle in the scale of *fa'îl* from *rafa'a* [*raf'*], to raise. See *rafa'nâ* at 19:56, p. 965, n. 2).

10. درجات ***darajât*** (sing. درجة *darajah)* = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 20:75, p. 993, n. 4).

11. يلقى ***yulqî*** = he throws, casts, flings (v. iii. m. s. impfct. from *'alqâ*, form IV of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yulqâ* at 28:86, p. 1263, n. 7).

12. i. e., *wahy.* روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy,* Jibrîl. See at 38:32, p. 1476, n. 6.

13. تلاق ***talâqin*** = meeting, encounter.

14. بارزون ***bârizûn*** (pl.; s. *bâriz*) = those that are distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burûz*], to come into view. See *bârizah* at 18:47, p. 928, n. 6).

لَا يَخْفَىٰ	There shall not hide[1]
عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ	from Allah anything of them.
لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ	Whose is the dominion[2] today?
لِلَّهِ ٱلْوَٰحِدِ	It is Allah's, the One,
ٱلْقَهَّارِ ﴿١٦﴾	the All-Subduer.[3]
ٱلْيَوْمَ تُجْزَىٰ	17. Today requited will be[4]
كُلُّ نَفْسٍۭ	every person
بِمَا كَسَبَتْ ۚ	for what he acquired.[5]
لَا ظُلْمَ	No injustice will be there
ٱلْيَوْمَ ۚ	today.
إِنَّ ٱللَّهَ	Verily Allah is
سَرِيعُ ٱلْحِسَابِ	Prompt[6] in taking account.
﴿١٧﴾	
وَأَنذِرْهُمْ	18. And warn[7] them
يَوْمَ ٱلْـَٔازِفَةِ	of the Day Imminent[8]
إِذِ ٱلْقُلُوبُ	when the hearts will be
لَدَى ٱلْحَنَاجِرِ	by the throats[9]
كَٰظِمِينَ ۚ	choking.[10]
مَا لِلظَّٰلِمِينَ	The transgressors shall not
مِنْ حَمِيمٍ	have any close friend[11]
وَلَا شَفِيعٍ	nor any intercessor
يُطَاعُ ﴿١٨﴾	to be heeded.[12]

1. يخفى ***yakhfâ*** = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See at 3:4, p. 155, n. 6).

2. i. e., sovereignty and absolute possession and authority. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 39:44, p. 1497, n.2.

3. قهار ***qahhâr*** = the All-Subduer, the All-Mighty (act. participle in the scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 39:4, p. 1481, n. 11).

4. تجزى ***tujzâ*** = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 20:15, p. 979, n. 4).

5. i. e., of good deeds and sins and misdeeds. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 30:42, p. 1303, n. 11).

6. سريع ***sarî'*** = prompt, expeditious, quick, speedy, rapid, swift. See at 24:39, p. 1122, n. 11.

7. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 26:214, p. 1199, n. 1).

8. i. e., the Day of Resurrection and Judgement. آزفة ***'âzifah*** = that which is very near, imminent (act. participle from *'ajifa* [*'azaff'uzûf*], to come, to draw near, to approach).

9. i. e., because of panic and consternation. حناجر ***ḥanâjir*** (pl.; s. *ḥanjarah*) = throats, larynxes. See at 33:10, p. 1338, n. 10

10. كاظمين ***kâẓimîn*** (acc./gen. of *kâẓimûn*, sing. *kâẓim* = those who keep calm (in anger), are in control (of anger), suppressing, choking (active participle from *kaẓama* [*kaẓm/kuẓûm*], to conceal or suppress. See at 3:134, p. 207, n. 13).

11. حميم ***ḥamîm*** = boiling water, close friend, intimate friend (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

12. يطاع ***yuṭâ'u*** = he is obeyed, followed, heeded to (v. iii. m. s. impfct. passive from *'aṭâ'a*, form IV of *tâ'a* [*ṭaw'*], to obey. See *yuṭâ'a* at 4:64, p. 269, n. 3).

يَعْلَمُ 19. He knows
خَآئِنَةَ ٱلْأَعْيُنِ وَ the betrayer[1] of eyes[2] and
مَا تُخْفِى ٱلصُّدُورُ all that the hearts conceal.[3]
﴿١٩﴾
وَٱللَّهُ يَقْضِى 20. And Allah decrees[4]
بِٱلْحَقِّ with justice.
وَٱلَّذِينَ يَدْعُونَ And those whom they invoke[5]
مِن دُونِهِۦ besides Him
لَا يَقْضُونَ بِشَىْءٍ decree[6] not anything.
إِنَّ ٱللَّهَ هُوَ Verily Allah, He is the
ٱلسَّمِيعُ ٱلْبَصِيرُ All-Hearing, the All-Seeing.
﴿٢٠﴾

Section (*Rukû'*) 3

أَوَلَمْ يَسِيرُوا۟ 21. Do they not travel[7]
فِى ٱلْأَرْضِ فَيَنظُرُوا۟ in the earth and see[8]
كَيْفَ كَانَ عَٰقِبَةُ how was the end[9] of
ٱلَّذِينَ كَانُوا۟ those that had been
مِن قَبْلِهِمْ before them?
كَانُوا۟ هُمْ أَشَدَّ They had been those stronger[10]
مِنْهُمْ قُوَّةً than them in power
وَءَاثَارًا فِى ٱلْأَرْضِ and in vestiges[11] in the land.
فَأَخَذَهُمُ ٱللَّهُ But Allah seized them
بِذُنُوبِهِمْ because of their sins.

1. i. e., the eyes that betray and stealthily glance at that which is forbidden to look at. خائنة ***khâ'inah*** (f.; s. ; m. *khâ'in; pl. khawwân*) = traitor, treacherous, betrayer, perfidious (act. participle from *khâna* [*kahwn/khiyânah*], to be disloyal, to betray. See *khawwân* at 22:38, p. 1059, n. 10).

2. أعين ***'a'yun*** (f. ; pl.; s. *'ayn*) = eyes. See *'uyûn* at 36:34, p. 1417, n. 6).

3. تخفى ***tukhfî*** = she conceals, secretes, hides (v. ii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/ khufyah*], to be hidden. See at 33:37, p. 1351, n. 1).

4. يقضى ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 27:78, p. 1225, n. 7).

5. i. e., of the imaginary gods and goddesses. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 38:51, p. 1472, n. 8).

6. يقضون ***yaqḍûna*** = they spend, settle, conclude, decide, decree (v. iii. m. pl. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See n. 4 above).

7. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 35:44, p.1407, n. 1).

8. ينظروا ***yanzurû***(*na*) = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See *yanzurûna* at 39:68, p. 1505, n. 5).

9. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 37:73, p. 1442, n. 2.

10. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 35:44, p. 1407, n. 3.

11. آثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 37:70, p. 1441, n. 8.

وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَاقٍ ﴿٢١﴾

And they could not have for them against Allah any protector.[1]

ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ ۚ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

22. That was so because they were such as there used to come to them their Messengers[2] with the clear evidences[3] but they disbelieved.[4] So Allah seized[5] them. Verily He is All-Powerful, Severe[6] in retribution.[7]

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾

23. And indeed We had sent[8] Mûsâ with Our signs[9] and an authority[10] quite clear,[11]

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

24. To Fir'aun and Hâmân and Qârûn.[12] But they said: "A sorcerer,[13] a liar."[14]

1. واق ***wâqin*** = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*), to guard, to protect. See at 13:37, p. 781, n. 5.

2. رسل ***rusul*** (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 35:1, p. 1389, n. 3.

3. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:47, p.1305, n. 11).

4. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 39:63, p. 1503, n. 6).

5. i. e., punished them. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 26:189, p. 1194, n. 13).

6. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:3, p. 1509, n. 7).

7. عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 40:5, p. 1511, n. 1.

8. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

9. i. e., miracles and other evidences. آيات ***'âyât*** (sing.*'âyah*) = signs, miracles, revelations. See at 39:59, p. 1502, n. 3.

10. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 37:156, p. 1454, n. 4.

11. مبين ***mubîn*** = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 39:22, p. 1489, n. 11).

12. They were respectively the minister and treasurer of Fir'aun.

13. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 38:4, p. 1460, n. 3).

14. كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:4, p. 1460, n. 4).

فَلَمَّا جَآءَهُم 25. So when he came to them
بِٱلْحَقِّ مِنْ عِندِنَا with the truth from Us
قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ they said: "Kill[1] the sons[2] of
ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ those who believe with him
وَٱسْتَحْيُوا۟ and keep alive[3]
نِسَآءَهُمْ ۚ their womenfolk;"[4]
وَمَا كَيْدُ but the scheme[5] of
ٱلْكَٰفِرِينَ the unbelievers was nought
إِلَّا فِى ضَلَٰلٍ ﴿٢٥﴾ but in vain.[6]

وَقَالَ فِرْعَوْنُ 26. And Fir'aun said:
ذَرُونِىٓ أَقْتُلْ مُوسَىٰ "Leave[7] me, I shall kill Mûsa,
وَلْيَدْعُ رَبَّهُۥٓ ۖ and let him call[8] his Lord.
إِنِّىٓ أَخَافُ أَن I indeed apprehend[9] that
يُبَدِّلَ دِينَكُمْ he will change[10] your religion
أَوْ أَن يُظْهِرَ or that he will make prevail[11]
فِى ٱلْأَرْضِ ٱلْفَسَادَ in the land all the mischief.
﴿٢٦﴾

وَقَالَ مُوسَىٰٓ 27. And Mûsa said:
إِنِّى عُذْتُ بِرَبِّى "I take refuge[12] in my Lord
وَرَبِّكُم and the Lord of you all
مِّن كُلِّ مُتَكَبِّرٍ against everyone arrogant[13]
لَّا يُؤْمِنُ that believes not
بِيَوْمِ ٱلْحِسَابِ ﴿٢٧﴾ in the Day of Reckoning."

1. اقتلوا ***uqtulû*** = you (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*] , to kill, slay. See at 4:89, p. 281, n. 3).

2. استحيوا ***istaḥyû*** = you (all) keep alive (v. ii. m. pl. imperative from *istaḥyâ*, form X of *ḥayiya/ḥayya* [*ḥayâh*], to live. See *yastaḥyî* 33:53, p. 1358, n. 12).

3. نساء ***nisâ'*** (sing. *imra'ah*) = women, wives. See at 33:55, p. 1360, n. 3.

4. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 37:98, p. 1415, n. 8.

5. ضلال ***ḍalâl*** = error, straying from the right path. *fî ḍalâl* = in vain. See at 39:22, p. 1489, n. 10.

6. i. e., he said to his chiefs and nobles. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 11:64, p. 701, n. 6).

7. ليدع ***li yad'u*** (*û*) = let him call/ pray, invoke, invite (v. iii. m. s. imperative from *da'â* [*du'â'*], to call. See *yad'u* at 23:117, p. 1103, n. 8).

8. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 39:13, p. 1486, n. 4).

9. يبدل ***yubaddila***(*u*) = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yubaddilu* at 25:70, p. 1159, n. 5).

10. يظهر ***yuẓhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. The final letter takes *fatḥah* for the reason mentioned in the previous note. See at 9:33, p. 590, n. 10.

11. عذت ***'udhtu*** = I took refuge, sought protection (v. i. s. past from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See *'a'ûdhu* at 23:97, p. 1098, n. 10).

12. متكبر ***mutakabbir*** (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura*/ *kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

Section (*Rukû'*) 4

وَقَالَ رَجُلٌ مُّؤْمِنٌ	28. And there said a believing
مِّنْ ءَالِ فِرْعَوْنَ	man of Fir'aun's family
يَكْتُمُ إِيمَٰنَهُۥٓ	who concealed[1] his faith:
أَتَقْتُلُونَ رَجُلًا	"Will you kill[2] a man
أَن يَقُولَ	because he says:
رَبِّيَ ٱللَّهُ	My Lord is Allah,
وَقَدْ جَآءَكُم	and he has brought you
بِٱلْبَيِّنَٰتِ	the clear evidences[3]
مِن رَّبِّكُمْ	from the Lord of you all?
وَإِن يَكُ كَٰذِبًا	And if he is a liar[4]
فَعَلَيْهِ كَذِبُهُۥ	on him will be his lie;[5]
وَإِن يَكُ صَادِقًا	but if he is truthful[6]
يُصِبْكُم	there will befall[7] you
بَعْضُ ٱلَّذِى	some of that which
يَعِدُكُمْ	he threatens[8] you with.
إِنَّ ٱللَّهَ لَا يَهْدِى	Verily Allah guides not the
مَنْ هُوَ مُسْرِفٌ	one who is a transgressor,[9]
كَذَّابٌ ﴿٢٨﴾	a liar."[10]
يَٰقَوْمِ	29. "O my people,
لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ	yours is the dominion[11] today,
ظَٰهِرِينَ	you being triumphant[11]
فِى ٱلْأَرْضِ	in the land.

1. يكتم ***yaktumu*** = he conceals, hides, secretes (v. iii. m. s. impfct from *katama*[*katm / kitmân*], to hide. See *taktumûna* at 24:29, p. 1116, n. 3).

2. تقتلون ***taqtulûna*** = they kill, slay, murder, assassinate (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *yaqtulûna* at 26:14, p. 1164, n. 2).

3. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:2, p.1517, n. 3).

4. كاذب ***kâdhib*** (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 11:93, p. 711, n. 11).

5. i. e., the consequences of his lie.

6. صادق ***ṣâdiq*** (s.; pl. *ṣâdiqûn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 19:54, p. 964, n. 6).

7. يصب ***yuṣib***(*ṣîbu*) = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣâba*. See n. 2 above. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *tusib* at 30:36, p. 130, n. 11).

8. i. e., of Allah's retribution with which he threatens you. يعد ***ya'idu*** = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 35:40, p. 1405, n. 4).

9. مسرف ***musrif*** (s.; pl. *musrifûn*) = he who commits excesses, exceeds all bounds, transgressor, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 36:19, p. 1413, n. 9).

10. كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:24, p. 1517, n. 14).

11. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 40:16, p. 1515, n.2.

12. ظاهرين ***ẓâhirîn*** (pl.; acc./gen. of *ẓâhirûn*; s.*ẓâhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *ẓahara* [*ẓuhûr*], to be visible, to triumph. See *ẓâhir* at 30:7, p. 1291, n. 8).

فَمَن يَنصُرُنَا But who will help[1] us
مِنۢ بَأۡسِ ٱللَّهِ against Allah's punishment[2]
إِن جَآءَنَاۚ if it comes on us?"
قَالَ فِرۡعَوۡنُ Fir'aun said:
مَآ أُرِيكُمۡ "I show[3] you not
إِلَّا مَآ أَرَىٰ but what I see;[4]
وَمَآ أَهۡدِيكُمۡ and I guide[5] you not but
إِلَّا سَبِيلَ ٱلرَّشَادِ to the way[6] of good sense."[7]
﴿٢٩﴾

وَقَالَ 30. And there said
ٱلَّذِيٓ ءَامَنَ the one who believed:
يَٰقَوۡمِ "O my people,
إِنِّيٓ أَخَافُ عَلَيۡكُم Indeed I fear[8] against you the
مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ like of the day of the hosts."[9]
﴿٣٠﴾

مِثۡلَ دَأۡبِ 31. "Like the practice[10] in
قَوۡمِ نُوحٖ respect of the people of Nuh
وَعَادٖ وَثَمُودَ and the 'Âd and the Thamûd
وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۚ and those after them.
وَمَا ٱللَّهُ يُرِيدُ And Allah is not to intend[11]
ظُلۡمٗا لِّلۡعِبَادِ ﴿٣١﴾ any wrong to the servants."[12]

وَيَٰقَوۡمِ 32. And O my people,

1. يَنصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 30:5, p. 1291, n. 4).

2. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa,* hurt, harm, violence). See at 33:18, p. 1341, n. 8.

3. أرى ***'urî*** = I show, make see (v. i. s. impfct. from *'arâ,* form IV of *ra'â* [*ra'y/ru'yah*], to see. See *yurî* at 40:13, p. 1514, n. 1).

4. i. e., what I consider right and proper.

5. أهدى ***'ahdî*** = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).

6. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 40:11, p. 1513, n. 10.

7. رشاد ***rashâd*** = good sense, integrity of conduct, reason, maturity.

8. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:26, p. 1518, n. 8).

9. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Nûh and Lût. See the next *'âyah* and 38:11,13 at pp. 1461-62. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 40:5, p. 1510, n. 7.

10. دأب ***da'b*** = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.

11. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda,* form IV of *râda* [*rawd*], to walk about. See at 35:10, p. 1393, n. 1).

12. i. e. Allah does not punish without just cause. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 39:46, p. 1497, n. 11).

إِنِّيٓ أَخَافُ عَلَيۡكُمۡ indeed I fear[1] against you
يَوۡمَ ٱلتَّنَادِ ﴿٣٢﴾ the day of mutual calling.[2]

يَوۡمَ تُوَلُّونَ 33. "The day you will flee
مُدۡبِرِينَ away[3] turning your back.[4]
مَا لَكُم You shall not have
مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۚ against Allah any defender.[5]
وَمَن And whoever
يُضۡلِلِ ٱللَّهُ Allah makes go astray,[6]
فَمَا لَهُۥ مِنۡ هَادٖ ﴿٣٣﴾ he cannot have any guide."

وَلَقَدۡ 34. And there had indeed
جَآءَكُمۡ come to you
يُوسُفُ مِن قَبۡلُ Yûsuf before
بِٱلۡبَيِّنَٰتِ with the clear evidences,[7]
فَمَا زِلۡتُمۡ فِي but you ceased[8] not to be in
شَكّٖ مِّمَّا doubt[9] about what
جَآءَكُم بِهِۦۖ he had brought to you,[10]
حَتَّىٰٓ إِذَا هَلَكَ till when he died[11]
قُلۡتُمۡ you said:
لَّن يَبۡعَثَ ٱللَّهُ "Allah will not send out[12]
مِنۢ بَعۡدِهِۦ رَسُولٗاۚ after him any Messenger."
كَذَٰلِكَ Thus

1. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:30, p. 1520, n. 8).
2. i. e, the Day of Resurrection when everyone will call the other out of panic and anxiety. تناد ***tanâdin*** = mutual calling, meeting one another, getting together (verbal noun in form VI of *nadâ* [*nadw*], to call. to convene. See *yunâdawna* at 40:10, p. 1512, n. 10).
3. i. e., you will try to flee. تولون ***tuwallûna*** = you turn, turn away, go away, avoid, flee (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *yuwallûna* at 33:15, p. 1340, n. 8).
4. مدبرين ***mudbirîn*** (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 37:90, p. 1444, n. 6).
5. عاصم ***'âṣim*** = protector, defender (act. participle from *'aṣama* [*'aṣm*], to restrain, to defend, to hold back. See at 11:43, p. 693, n. 4).
6. i. e., because of his unbelief and rejection of the truth. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).
7. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:28, p.1519, n. 3).
8. زلتم ***ziltum*** = you ceased, discontinued to be (v. ii. m. pl. past from *zâla* [*zawâl*], to go away, disappear. See *mâ zâlat* at 21:15, p. 1016, n. 3).
9. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 34:54, p. 1388, n. 6.
10. i. e., about his mission and message.
11. هلك ***halaka*** = he died, perished, was destroyed (v. iii. m. s. past from *halk/ hulk/ halâk/ tahlukah*. See at 4:176, p. 324, n. 3).
12. يبعث ***yab'atha***(*u*) = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:59, p. 1253, n. 4).

يُضِلُّ ٱللَّهُ Allah makes go astray[1] the
مَنْ هُوَ مُسْرِفٌ one who is a transgressor,[2]
مُّرْتَابٌ ﴿٣٤﴾ a skeptic.[3]

ٱلَّذِينَ يُجَٰدِلُونَ 35. Those who dispute[4]
فِىٓ ءَايَٰتِ ٱللَّهِ about the signs of Allah
بِغَيْرِ سُلْطَٰنٍ without any authority[5]
أَتَىٰهُمْ having come to them,
كَبُرَ مَقْتًا grave it is in detestation[6]
عِندَ ٱللَّهِ وَعِندَ to Allah and to
ٱلَّذِينَ ءَامَنُوا۟ those who believe.
كَذَٰلِكَ يَطْبَعُ ٱللَّهُ Thus Allah puts a seal[7]
عَلَىٰ كُلِّ قَلْبِ on the heart of everyone
مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾ arrogant,[8] tyrant.[9]

وَقَالَ فِرْعَوْنُ 36. And Fir'aun said:
يَٰهَٰمَٰنُ ٱبْنِ لِى "O Hâmân, build[10] for me
صَرْحًا لَّعَلِّىٓ a tower[11] that I may
أَبْلُغُ ٱلْأَسْبَٰبَ ﴿٣٦﴾ reach the ways"[12] —

أَسْبَٰبَ ٱلسَّمَٰوَٰتِ 37. "The ways of the heavens
فَأَطَّلِعَ إِلَىٰٓ and then look into[13]
إِلَٰهِ مُوسَىٰ the god of Mûsâ;

1. i. e., because of his transgression and unbelief. يضل ***yuḍillu*** = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 35:8, 1392, n. 2).

2. مسرف ***musrif*** (s.; pl. *musrifûn*) = he who commits excesses, transgressor, extravagant, prodigal, wasteful (act. participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 40:28, p. 1519, n. 9).

3. مرتاب ***murtâb*** = one who doubts, skeptic (act. participle from *irtâba*, form VIII of *râba* [*rayb*], to doubt. See *irtâbû* at 24:50, p. 1127, n. 2).

4. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 13:13, p. 769, n. 4).

5. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 40:23, p. 1517, n. 10.

6. مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 40:10, p. 1512, n. 11.

7. i. e., makes impervious to the truth. يطبع ***yaṭba'u*** = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:101, p. 505, n. 6).

8. متكبر ***mutakabbir*** (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura/ kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 40:27, p. 1518, n. 12).

9. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor. See at 28:19, p. 1237, n. 12).

10. ابن ***ibni*** = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See *ibnû* at 37:97, p. 1445, n. 3.

11. صرح ***ṣarh*** (s.; pl. *ṣurûh*) = palace, edifice, lofty structure, castle, tower. See at 28:38, p. 1245, n. 11.

12. أسباب ***asbâb*** (sing. *sabab*) = ties, connections (between people), means, reasons, ways. See at 38:10, p. 1461, n. 8.

13. أطلع ***'aṭṭali'u*** = I look into, am acquainted with, come to know , have access to, ascend (v. i. s. impfct. from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'*), to rise. See *iṭṭala'a* at 19:78, p. 971, n. 3).

وَإِنِّي لَأَظُنُّهُۥ and indeed I consider[1] him
كَٰذِبًا a liar."[2]
وَكَذَٰلِكَ And thus
زُيِّنَ لِفِرْعَوْنَ was embellished[3] to Fir'un
سُوٓءُ عَمَلِهِۦ the evil[4] of his deed;
وَصُدَّ and he was barred[5]
عَنِ ٱلسَّبِيلِ ۚ from the way.[6]
وَمَا كَيْدُ And the plot[7] of
فِرْعَوْنَ Fir'aun did naught
إِلَّا فِى تَبَابٍ ﴿٣٧﴾ but end in ruin.[8]

Section (*Rukû'*) 5

وَقَالَ ٱلَّذِىٓ 38. And there said the one
ءَامَنَ who believed: "O my people,
ٱتَّبِعُونِ follow[9] me,
أَهْدِكُمْ I shall guide[10] you to
سَبِيلَ ٱلرَّشَادِ ﴿٣٨﴾ the way of good sense."[11]

يَٰقَوْمِ 39. "O my people,
إِنَّمَا هَٰذِهِ verily this
ٱلْحَيَوٰةُ ٱلدُّنْيَا worldly life is but
مَتَٰعٌ an enjoyment[12]
وَإِنَّ ٱلْءَاخِرَةَ while indeed the hereafter
هِىَ دَارُ ٱلْقَرَارِ ﴿٣٩﴾ is the abode of stability."[13]

1. أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 28:38, p. 1245, n. 13).

2. كاذب *kâdhib* (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

3. زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 35:8, p. 1392, n. 1).

4. سوء ***sû'*** (s.; pl. *'aswâ'*) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 39:61, p. 1503, n. 1).

5. صد ***ṣudda*** = he was prevented, hindered, barred, repulsed, obstructed, resisted (v. iii. m. s. past passive from *ṣadda* [*ṣadd/ṣudûd*], to turn away, debar. See *ṣadda* at 27:24, p. 1209, n. 10).

6. i. e., the way of the truth. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 40:29, p. 1520, n. 6.

7. كيد ***kayd*** = scheme, plot, plan, stratagem, trick. See at 40:25, p. 1418, n. 4.

8. تباب ***tabâb*** = to perish, be ruined, be destroyed. (verbal noun of *tabba*).

9. اتبعوا ***ittabi'û*** = you (all) follow, obey (v. ii. m. pl. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 39:55, p. 1501, n. 1).

10. أهد ***'ahdi*** (***î***) = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. The final *yâ'* is dropped because the verb is conclusion of a conditional clause. See *'ahdî* at 40:29, p. 1520, n. 5).

11. رشاد ***rashâd*** = good sense, integrity of conduct, maturity. See at 40:29, p. 1520, n. 7.

12. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 36:44, p. 1419, n. 6.

13. i. e., the place to settle down and stay for ever. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 38:60, p. 1474, n. 3.

مَنْ عَمِلَ سَيِّئَةً	40. "Whoever does a bad deed[1]
فَلَا يُجْزَىٰٓ	will not be requited[2]
إِلَّا مِثْلَهَا ۖ وَ	except its equivalent;[3] and
مَنْ عَمِلَ صَٰلِحًا	whoever does a good deed,[4]
مِّن ذَكَرٍ أَوْ أُنثَىٰ	of male[5] or female[6]
وَهُوَ مُؤْمِنٌ	and he is a believer,
فَأُو۟لَٰٓئِكَ	such ones
يَدْخُلُونَ ٱلْجَنَّةَ	will enter[7] the garden,[8]
يُرْزَقُونَ فِيهَا	wherein they will be given
بِغَيْرِ حِسَابٍ ﴿٤٠﴾	provision[9] without calculation."
۞ وَيَٰقَوْمِ	41. "And O my people,
مَا لِىٓ أَدْعُوكُمْ	how is it that I call[10] you
إِلَى ٱلنَّجَوٰةِ	towards salvation[11]
وَتَدْعُونَنِىٓ إِلَى ٱلنَّارِ	while you call me to the fire?"
﴿٤١﴾	
تَدْعُونَنِى	42. "You call me
لِأَكْفُرَ بِٱللَّهِ	that I be ungrateful[12] to Allah
وَأُشْرِكَ بِهِۦ	and associate[13] with Him
مَا لَيْسَ لِى بِهِۦ	that of which I have no
عِلْمٌ	knowledge;
وَأَنَا۠ أَدْعُوكُمْ	but I call you
إِلَى ٱلْعَزِيزِ	to the All-Mighty,
ٱلْغَفَّٰرِ ﴿٤٢﴾	the Most Forgiving."[14]

1. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.

2. يجزى ***yujzâ*** = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ'*], to repay, to reward. See at 6:160, p. 462, n. 4).

3. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 39:47, p. 1498, n. 2.

4. i. e., deed approved by the Qur'ân and *sunnah*.

صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 35:37, p. 1403, n. 7).

5. ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 16:97, p. 860, n. 9.

6. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 16:97, p. 860, n. 10.

7. يدخلون ***yadkhulûna*** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 16:32, p. 837, n. 4).

8. جنة *jannah* (s.; pl. *jannât*) = orchard, garden, paradise. See *jannât* at 36:34, p. 1417, n. 2.

9. يرزقون ***yurzaqûna*** = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See at 3:169, p. 222, n. 8).

10. أدعوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [*du'â'*], to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).

11. نجاة ***najâh*** = escape, deliverance, salvation. See *najjaynâ* at 37:134, p. 1451, n. 3.

12. أكفر ***'akfura***(*u*) = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [*kufr*], to cover. The final letter takes *fatḥah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *'akfuru* at 27:40, p. 1214, n. 6).

13. أشرك ***'ushrika***(*u*) = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fatḥah* because the verb is conjunctive to the previous verb governed by an implied *'an*. See at 13:35, p. 780, n. 11).

14. غفار ***ghaffâr*** = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 39:5, p. 1482, n. 7).

لَاجَرَمَ 43. "No doubt,[1]
أَنَّمَا تَدْعُونَنِيٓ إِلَيْهِ that to which you call[2] me
لَيْسَ لَهُۥ دَعْوَةٌ deserves no invocation[3]
فِى ٱلدُّنْيَا in the world
وَلَا فِى ٱلْءَاخِرَةِ nor in the hereafter,
وَأَنَّ مَرَدَّنَآ and that our return[4] shall be
إِلَى ٱللَّهِ to Allah
وَأَنَّ ٱلْمُسْرِفِينَ and that the transgressors[5]
هُمْ shall be the ones
أَصْحَٰبُ ٱلنَّارِ to be inmates[6] of the fire."
٤٣
فَسَتَذْكُرُونَ 44."And soon you will recall[7]
مَآ أَقُولُ لَكُمْ what I say to you.
وَأُفَوِّضُ أَمْرِىٓ And I entrust[8] my affair[9]
إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ to Allah. Verily Allah is
بَصِيرٌۢ بِٱلْعِبَادِ All-Seeing of His servants."
٤٤

فَوَقَىٰهُ ٱللَّهُ 45. So Allah saved[10] him
سَيِّـَٔاتِ from the evils[11] of
مَا مَكَرُوا۟ what they schemed;[12]
وَحَاقَ and there encircled[13]
بِـَٔالِ فِرْعَوْنَ the people of Fir'aun
سُوٓءُ ٱلْعَذَابِ the evil of punishment.
٤٥

1. لا جرم ***lâ jarama*** = no doubt, surely, certainly, of course. See at 16:109, p. 864, n. 10.
2. i. e, the imaginary gods and goddesses to whom you call me. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 39:38, p. 1494, n. 9).
3. دعوة ***da'wah*** = call, invitation, summons, summoning, claim, demand, invocation, supplication, propagation.
4. i. e., after death and resurrection for final judgement and requital. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 30:43, p. 1304, n. 8.
5. i. e., those who transgress the limits set by Allah and violate His injunctions. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/saraf*], to corrode, to spoil, to neglect. See at 26:151, p. 1188, n. 9).
6. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:6, p. 1511, n. 4).
7. تذكرون ***tadhkurûna***= you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. See at 2:235, p. 118, n. 8).
8. أفوض ***'ufawwiḍu*** = I entrust, commit, consign (v. i. s. impfct. from *fawwaḍa*, form II from the root *fawḍ*).
9. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 33:36, p. 1350, n. 5.
10. وقى ***waqâ*** = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See *ittaqû* at 39: 73, p. 1507, n. 5).
11. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:9, p. 1512, n. 7.
12. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 27:50, p. 1217, n. 11).
13. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 39:48, p. 1498, n. 8).

ٱلنَّارُ	46. The fire,
يُعْرَضُونَ عَلَيْهَا	they shall be laid[1] on it
غُدُوًّا وَعَشِيًّا	by morning[2] and evening.[3]
وَيَوْمَ	And the day
تَقُومُ ٱلسَّاعَةُ	the Hour shall take place:
أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ	"Enter[4] the people of Fir'aun
أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾	in the severest[5] of punishment."
وَإِذْ يَتَحَآجُّونَ	47. And lo, they will quarrel[6]
فِى ٱلنَّارِ	in the fire.
فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟	The weak ones[7] will say
لِلَّذِينَ	to those who
ٱسْتَكْبَرُوٓا۟	had turned arrogant:[8]
إِنَّا كُنَّا لَكُمْ	"Indeed we had been of you
تَبَعًا	the followers.[9]
فَهَلْ أَنتُم	So will you be
مُّغْنُونَ عَنَّا	relieving[10] us
نَصِيبًا مِّنَ ٱلنَّارِ	of a portion[11] of the fire?"
﴿٤٧﴾	
قَالَ ٱلَّذِينَ	48. There will say those
ٱسْتَكْبَرُوٓا۟	who had turned arrogant:
إِنَّا كُلٌّ فِيهَآ	"Indeed we all are in it.
إِنَّ ٱللَّهَ قَدْ حَكَمَ	Verily Allah has decided[12]
بَيْنَ ٱلْعِبَادِ ﴿٤٨﴾	between the servants."

1. يعرضون ***yu'raḍûna*** = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa* [*'arḍ*], to become visible, to be wide. See at 11:18, p. 684, n. 8).

2. غدو ***ghudûw*** = morning, coming /running in the morning. See at 34:12, p. 1371, n. 10.

3. عشى ***'ashîy*** = evening, early night. See at 38:18, p. 1463, n. 8.

4. i. e., it will said. أدخلوا ***'adkhilû*** = you (all) enter (in the transitive sense), insert, put in, admit (v. ii. m. pl. imperative from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *'adkhil* at 40:18 p. 1512, n. 1).

5. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:21, p. 1516, n. 10.

6. يتحاجون ***yataḥâjjûna*** = they quarrel, dispute, argue, debate (v. iii. m. pl. impfct. from *taḥâjja*, from VI of *ḥajja* [*ḥijj/ḥajjj*], to aim at, to overcome. See *tuḥâjjûna* at 6:79, p. 423, n. 7).

7. ضعفاء ***ḍu'afâ'*** (pl., s. *ḍa'îf*) = the weak, frail, feeble, debilitated, deficient (act. participle in the scale of *fa'îl* from *ḍa'ufa* [*ḍu'f/da'f*], to be weak. See at 14:21, p. 794, n. 3.

8. i. e., the leaders who had misguided them.

استكبروا ***istakbarû*** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 25:21, p. 1144, n. 9).

9. تبع ***taba'*** = followers, following, dependency, succession. See at 14:21, p. 794, n. 5.

10. مغنون ***mughnûn*** (pl., s. مغن/ *mughnin*) = those who avail, make free from want, enrich, suffice, relieve, be of use (act. participle from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *'aghnat* at 14:21, p. 794, n. 6).

11. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 28:77, p. 1259, n. 10.

12. حكم ***ḥakama*** = he decided, adjudged, passed judgement (v. iii. m. s. past from *ḥukm*, to pass judgement. See *taḥkumu* at 39:46, p. 1497, n. 10).

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ 49. And those in the fire will
لِخَزَنَةِ جَهَنَّمَ say to the keepers[1] of hell:
ٱدْعُوا۟ رَبَّكُمْ "Pray[2] your Lord
يُخَفِّفْ عَنَّا that He lighten[3] for us
يَوْمًا مِّنَ ٱلْعَذَابِ a day of the punishment."
﴿٤٩﴾
قَالُوٓا۟ 50. They will say:
أَوَلَمْ تَكُ "Did there not use to
تَأْتِيكُمْ come to you
رُسُلُكُم your Messengers[4]
بِٱلْبَيِّنَٰتِ ۖ with the clear evidences?"[5]
قَالُوا۟ بَلَىٰ They will say: "Yes."
قَالُوا۟ فَٱدْعُوا۟ ۗ They will say: "Then pray."
وَمَا دُعَٰٓؤُا۟ But the prayer
ٱلْكَٰفِرِينَ of the unbelievers will not be
إِلَّا فِى ضَلَٰلٍ ﴿٥٠﴾ but in vain.[6]

Section (*Rukû'*) 6

إِنَّا لَنَنصُرُ 51. Verily We will help[7]
رُسُلَنَا Our Messengers
وَٱلَّذِينَ ءَامَنُوا۟ and those who believe
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life
وَيَوْمَ and on the day
يَقُومُ ٱلْأَشْهَٰدُ ﴿٥١﴾ the witnesses[8] will come up.

1. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:73, p. 1507, n. 7).

2. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 34:22, p. 1376, n. 1).

3. يخفف ***yukhaffif(u)*** = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

4. رسل ***rusul*** (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 40:22, p. 1517, n. 2.

5. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:22, p.1517, n. 3).

6. No believing and praying will avail when faced with the punishment (see the last *'âyah* of this *sûrah*). ضلال ***ḍalâl*** = error, straying from the right path. *fî ḍalâl* = in vain. See at 39:22, p. 1489, n. 10.

7. نصر ***nanṣuru*** = we help, assist, give victory (v. i. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *naṣarnâ* at 37:116, p. 1448, n. 8).

8. i. e., on the Day of Judgement when the angels, the Messewngeres and the believers will testify against the nations that disbelieved their respective Messengers and to the effect that the Messengers had duly delivered the message to their respective peoples. أشهاد ***'ashâd*** (pl.; s. *shâhid*) = witnesses. See at 11:18, p. 684, n. 9.

يَوْمَ	52. That day
لَا يَنفَعُ	there will avail[1] not
ٱلظَّٰلِمِينَ	the transgressors[2]
مَعْذِرَتُهُمْ	their excuse;[3]
وَلَهُمُ ٱللَّعْنَةُ	and they will have the curse[4]
وَلَهُمْ	and they will have
سُوٓءُ ٱلدَّارِ ﴿٥٢﴾	the evil[5] of the abode.[6]
وَلَقَدْ ءَاتَيْنَا مُوسَى	53. And We had given Mûsâ
ٱلْهُدَىٰ	the guidance
وَأَوْرَثْنَا	and gave as inheritance[7] to
بَنِىٓ إِسْرَٰٓءِيلَ	the Chlidren of Isrâ'îl
ٱلْكِتَٰبَ ﴿٥٣﴾	the Book,
هُدًى	54. As guidance and
وَذِكْرَىٰ	reminder[8]
لِأُو۟لِى ٱلْأَلْبَٰبِ ﴿٥٤﴾	to those having intelligence.[9]
فَٱصْبِرْ	55. So have patience.[10]
إِنَّ وَعْدَ ٱللَّهِ	Verily Allah's promise[11]
حَقٌّ	is true.
وَٱسْتَغْفِرْ	And seek forgiveness[12]
لِذَنۢبِكَ	of your sin;

1. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 32:29, p. 1332, n. 13).

2. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 35:40, p. 1405, n. 5).

3. معذرة ***ma'dhirah*** (s.; pl. *ma'âdhir*) = excuse, pardon, forgiveness. See at 30:57, p. 1309, n. 7.

4. لعنة ***la'nah*** (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 38:78, p. 1477, n. 8.

5. سوء ***sû'*** (s.; pl. *'aswâ'*) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 40:37, p. 1523, n. 4).

6. i. e., the abode of the hereafter. دار ***dâr*** (s.; pl.ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 38:47, p. 1471, n. 9.

7. أورثنا ***'awrathnâ*** = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 39:74, p. 1507, n. 10).

8. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 39:21, p. 1489, n. 4.

9. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:18, p. 1487, n. 14).

10. i. e., have patience over the unbelievers' opposition and ridiculing . اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 38:17, p. 1463, n. 3).

11. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 36:48, p. 1420, n. 7.

12. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 24:62, p. 1135, n. 1).

وَسَبِّحْ And proclaim the sanctity[1]
بِحَمْدِ رَبِّكَ with the praise[2] of your Lord
بِٱلْعَشِيِّ by the evening[3]
وَٱلْإِبْكَٰرِ ﴿٥٥﴾ and the morning.[4]

إِنَّ ٱلَّذِينَ 56. Verily those who
يُجَٰدِلُونَ dispute[5]
فِىٓ ءَايَٰتِ ٱللَّهِ about the signs of Allah
بِغَيْرِ سُلْطَٰنٍ without any sanction[6]
أَتَىٰهُمْ having come to them,
إِن فِى صُدُورِهِمْ there is naught in their hearts[7]
إِلَّا كِبْرٌ except arrogance.[8]
مَّا هُم بِبَٰلِغِيهِ They shall not attain[9] it.
فَٱسْتَعِذْ بِٱللَّهِ So seek refuge[10] with Allah.
إِنَّهُۥ هُوَ ٱلسَّمِيعُ Verily He is the All-Hearing,
ٱلْبَصِيرُ ﴿٥٦﴾ the All-Seeing.

لَخَلْقُ 57. Surely the creation[11] of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth
أَكْبَرُ مِنْ is greater than
خَلْقِ ٱلنَّاسِ the creation of man;
وَلَٰكِنَّ but
أَكْثَرَ ٱلنَّاسِ most men
لَا يَعْلَمُونَ ﴿٥٧﴾ do not know.[12]

1. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 25:58, p. 1155, n. 8).

2. حمد ***ḥamd*** = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 6:1, p. 391, n. 1.

3. عشى ***'ashîy*** = evening, early night. See at 40:46, p. 1526, n. 3.

4. ابكار ***'ibkâr*** = morning (before sunrise). See *bukrah* at 33:42, p. 1353, n. 2.

5. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:35, p. 1522, n. 4).

6. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

7. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 35:38, p. 1404, n. 1.

8. i. e., arrogance which prevents them from recognizing the truth and accepting the Prophethood of Muḥammad, peace and blessings of Allah be on him. كبر ***kibr*** = bigness, magnitude, pride, arrogance, leading part, major role. See at 24:11, p. 1109, n. 7.

9. i. e., the unbelievers shall never attain that position of special favour, Prophethood, which Allah bestows only on His chosen one. بالغي ***bâlighî***(*n*) (pl.; acc./gen. of *bâlighûn* ; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. The terminal *nûn* is dropped because of the genitive construction. See at 16:7, p. 829, n. 9).

10. استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection. See at 16:98, p. 861, n. 3).

11. خلق ***khalq*** = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

12. i. e., most men do not know that everything, including their recreation and resurrection, is easy for Allah.

وَمَا يَسْتَوِي	58. And there equalize[1] not
ٱلْأَعْمَىٰ وَٱلْبَصِيرُ	the blind[2] and the seeing one[3]
وَٱلَّذِينَ ءَامَنُوا۟	and those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[4]
وَلَا ٱلْمُسِىٓـُٔ	nor the one doing evil.[5]
قَلِيلًا مَّا	Little is that
تَتَذَكَّرُونَ ﴿٥٨﴾	you bear in mind.[6]
إِنَّ ٱلسَّاعَةَ	59. Verily the Hour[7]
لَءَاتِيَةٌ	is sure to come.
لَّا رَيْبَ فِيهَا	There is no doubt[8] in it.
وَلَٰكِنَّ	But
أَكْثَرَ ٱلنَّاسِ	most men
لَا يُؤْمِنُونَ ﴿٥٩﴾	believe not.
وَقَالَ رَبُّكُمُ	60. And your Lord says:
ٱدْعُونِىٓ	"Call[9] Me,
أَسْتَجِبْ لَكُمْ	I shall respond[10] to you.
إِنَّ ٱلَّذِينَ	Verily those
يَسْتَكْبِرُونَ	who turn arrogantly[11]
عَنْ عِبَادَتِى	from worshipping Me
سَيَدْخُلُونَ جَهَنَّمَ	shall enter hell
دَاخِرِينَ ﴿٦٠﴾	in disgrace.[12]

1. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

2. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 35:19, p. 1397, n. 8.

3. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 45, p. 1408, n. 1.

4. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 38:24, p. 1465, n. 5.

5. مسىء ***musî'*** = one who does evil, evil-doer (act. participle from *'asâ'a* , form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asâ'û* at 30:10, p. 1293, n. 3).

6. تتذكرون ***tatadhakkarûna*** = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 32:4, p.1325, n. 6).

7. i. e., the hour of resurrection and judgement.
ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 30:14, p. 1293, n. 10.

8. ريب ***rayb*** = doubt, suspicion, misgivings. See at 32:2 p. 1324, n. 3.

9. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 40:49, p. 1527, n. 2).

10. أستجب ***'astajib***(*jîbu*) = I respond, answer (v. i. s. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel. The final letter is vowelless (hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *yastajîbû* at 28:64, p. 1255, n. 5.

11. يستكبرون ***yastakbirûna*** = they turn arrogant/ proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*], to become big, large, great. See at 37:35, p. 1436, n. 2).

12. داخرين ***dâkhirîn*** (pl.; acc./gen. of *dâkhirûn;* s. *dâkhir*) = those who become small, humble, lowly, are humiliated, are in disgrace (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble. See at 27:87, p. 1228, n. 7).

Section (*Rukû'*) 7

اَللّٰهُ الَّذِى	61. Allah is He Who
جَعَلَ لَكُمُ الَّيْلَ	has made[1] for you the night
لِتَسْكُنُوا فِيهِ	that you may repose[2] therein,
وَالنَّهَارَ مُبْصِرًا	and the day giving visibility.[3]
إِنَّ اللّٰهَ لَذُو فَضْلٍ	Verily Allah is Full of Grace[4]
عَلَى النَّاسِ وَلٰكِنَّ	on man, but
أَكْثَرَ النَّاسِ	most men
لَا يَشْكُرُونَ ﴿٦١﴾	do not express gratitude.[5]
ذٰلِكُمُ اللّٰهُ	62. Such is Allah,
رَبُّكُمْ	your Lord,
خَالِقُ كُلِّ شَىْءٍ	Creator[6] of everything.
لَآ إِلٰهَ إِلَّا هُوَ	There is no deity except He.
فَأَنّٰى تُؤْفَكُونَ ﴿٦٢﴾	Then how are you deluded?[7]
كَذٰلِكَ يُؤْفَكُ	63. Thus were deluded[8]
الَّذِينَ كَانُوا	those who had been
بِـَٔايٰتِ اللّٰهِ	at the signs[9] of Allah
يَجْحَدُونَ ﴿٦٣﴾	hurling rejection.[10]
اَللّٰهُ الَّذِى	64. Allah is He Who
جَعَلَ لَكُمُ	has made for you

1. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 80, p. 1428, n. 5).

2. تسكنوا ***taskunû***(*na*) = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 30:31, p. 1296, n. 4).

3. So you may work and earn livelihood. مبصر ***mubṣir*** (s.; pl. *mubṣirûn*) = one who sees through/perceives/ discerns, gives visibility, (act. participle from *'abṣara*, form IV of *baṣura/ baṣira* [*baṣar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 34:10, p. 1371, n. 1.

5. يشكرون ***yashkurûna*** = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:73, p. 1426, n. 11).

6. خالق ***khâliq*** = Creator, Maker (act. participle from *khalaqa* [*khalq*], to create. See *khalaqa* at 39:62, p. 1523, n. 3).

7. i. e., into worshipping others who are only created beings, in lieu of Allah. تؤفكون ***tu'fakûna*** = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 35:3, p. 1390, n. 9).

8. i. e., just as many of you do not heed the signs of Allah and express gratitude for His graces and thus be deluded, likewise others before you were deluded. يؤفك ***yu'faku*** = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from *'afaka*. See n. 7 above).

9. آيات ***'âyât*** (sing.*'âyah*) = signs, miracles, revelations. See at 40:23, p. 1517, n. 9.

10. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

ٱلْأَرْضَ قَرَارًا	the earth as a resting place[1]
وَٱلسَّمَآءَ بِنَآءً	and the sky as a setup;[2]
وَصَوَّرَكُمْ	and He has shaped[3] you
فَأَحْسَنَ	and has perfected[4]
صُوَرَكُمْ	your makes;[5]
وَرَزَقَكُم	and He has provided[6] for you
مِّنَ ٱلطَّيِّبَٰتِ	of the good things.[7]
ذَٰلِكُمُ ٱللَّهُ	Such is Allah,
رَبُّكُمْ	your Lord.
فَتَبَارَكَ ٱللَّهُ	So Blessed[8] is Allah,
رَبُّ ٱلْعَٰلَمِينَ	Lord of all beings.[9]
﴿٦٤﴾	
هُوَ ٱلْحَىُّ	65. He is the Ever-Living.
لَآ إِلَٰهَ إِلَّا هُوَ	There is no deity except He.
فَٱدْعُوهُ	So invoke[10] Him,
مُخْلِصِينَ لَهُ	making exclusive[11] for Him
ٱلدِّينَ	the worship.
ٱلْحَمْدُ لِلَّهِ	All the praise is for Allah,
رَبِّ ٱلْعَٰلَمِينَ ﴿٦٥﴾	Lord of all beings.
۞ قُلْ إِنِّى	66. Say: "Indeed I have been
نُهِيتُ	forbidden[12]
أَنْ أَعْبُدَ ٱلَّذِينَ	to worship those whom

1. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:39, p. 1523, n. 13.

2. بناء ***binâ'*** (s.; pl. *bannâ'ûn*) = building, setup, structure, edifice also verbal noun of *banâ*, to build . See at 2:21, p. 11, n. 8)

3. صور ***ṣawwara*** = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in, form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 7:11, p. 468, n. 3).

4. أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 32:7, p. 1326, n. 1).

5. صور ***ṣuwar*** (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, statues, copies.

6. i. e., with the means of subsistence, nourishment and wellbeing. رزق ***razaqa*** = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razq*, to provide, bestow. See at 16:114, p. 866, n. 13).

7. طيبات ***ṭayyibât*** (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 24:26, p. 1114, n. 9.

8. تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 25: 61, p. 1156, n. 6).

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).

10. ادعوا ***ud'û*** = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â'*], to call. See at 40:60, p. 1530, n. 9).

11. i. e., without associating anyone with Him. مخلصين ***mukhliṣîn*** (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, (act. participle from *'akhlaṣa*, form IV of *khalaṣa* [*khulûṣ*], to be pure. See at 40:14, p. 1514, n. 7).

12. نهيت ***nuhîtu*** = I was forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahâ* [*nahy*], to forbid).

تَدْعُونَ مِن دُونِ ٱللَّهِ you invoke[1] besides Allah,
لَمَّا جَآءَنِيَ since there has come to me
ٱلْبَيِّنَٰتُ the clear evidences[2]
مِن رَّبِّي from my Lord
وَأُمِرْتُ and I have been commanded[3]
أَنْ أُسْلِمَ that I surrender[4]
لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦٦﴾ to the Lord of all beings.

هُوَ ٱلَّذِي 67. He it is Who
خَلَقَكُم مِّن تُرَابٍ created you of dust;[5]
ثُمَّ مِن نُّطْفَةٍ then out of a drop,[6]
ثُمَّ مِنْ عَلَقَةٍ then of a sticking clot,[7]
ثُمَّ يُخْرِجُكُمْ then He produces[8] you
طِفْلًا as a baby;[9]
ثُمَّ لِتَبْلُغُوٓا۟ then that you may attain[10]
أَشُدَّكُمْ your maturity,[11]
ثُمَّ لِتَكُونُوا۟ شُيُوخًا then that you become old;
وَمِنكُم مَّن and among you are those
يُتَوَفَّىٰ that are made to die[12]
مِن قَبْلُ earlier;
وَلِتَبْلُغُوٓا۟ and that you may reach
أَجَلًا مُّسَمًّى a term specified[13]
وَلَعَلَّكُمْ and in order that you may
تَعْقِلُونَ ﴿٦٧﴾ undertsand.

1. i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 40:42, p. 1525, n. 2).

2. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:50, p.1527, n. 5).

3. أمرت ***'umirtu*** = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*], to command. See at 39:12, p. 1486, n. 1).

4. i. e., completely and with undivided loyalty, shunning all imaginary gods and goddesses. أسلم ***'uslima(u)*** = I surrender, submit, commit myself, resign myself (v. i. s. impfct. from *'aslama*, from IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslamtu* at 27:44, p. 1215, n. 13).

5. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

6. i. e., of the parents. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 36:77, p. 1427, n. 10.

7. i. e., as the next stage in the development. علقة ***'alaqah*** = sticking clot. See at 23:14, p. 1077, n. 12.

8. يخرج ***yukhriju*** = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 30:19, p. 1295, n. 6).

9. طفل ***ṭifl*** (s.; pl. *'aṭfâl*) = infant, baby, child. See at 24:31, p. 1117, n. 13.

10. Then Allah makes you grow. تبلغوا ***tablughû*** (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 22:5, p. 1046, n. 11).

11. أشد ***'ashudd*** = physical maturity, virility, majority. See at 28:14, p. 1235, n. 7.

12. يتوفى ***yutawaffâ*** = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 22:5, p. 1046, n. 13).

13. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 39:42, p. 1496, n. 10).

هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ﴿٦٨﴾

68. He it is Who gives life[1] and causes to die.[2] So when He decrees[3] a matter He but say for it "Be" and it comes into being.

Section (*Rukû'*) 8

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ ۖ أَنَّىٰ يُصْرَفُونَ ﴿٦٩﴾

69. Do you not see those who dispute[4] about the signs of Allah?[5] How are they deluded?[6]

ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

70. Those who disbelieve[7] in the Book[8] and in that with which We have sent out[9] Our Messengers — but soon the will know.[10]

إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ﴿٧١﴾

71. When the fetters[11] will be at their necks,[12] and the chains, they will be dragged[13]

1. يحى ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:78, p. 1428, n. 1).

2. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 30:40, p. 1304, n. 3).

3. قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 39:42, p. 1496, n. 8).

4. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:56, p. 1529, n. 5).

5. It is a question of surprise, i. e., how do they dispute about the signs of Allah while they are so obvious?

6. i. e., from the right course of monotheism to the error of polytheism. يصرفون ***yuṣrafûna*** = they are deluded, diverted, turned away (v. iii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See *tuṣrafûna* at 39:6, p. 1483, n. 3).

7. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 37:127, p. 1450, n. 4).

8. i. e., the Qur'ân.

9. Allah sent the same message through all the previous Prophets. So a Muslim must believe in all the previous Prophets and the message they delivered. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

10. i. e., the consequences of their unbelief and polytheism.

11. اغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles. See at 36:8, p. 1410, n. 7.

12. i. e., on the Day of Judgement. اعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 38:33, p. 1468, n. 11.

13. يسحبون ***yusḥabûna*** = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *saḥaba* [*saḥb*], to drag, to trail on the ground).

فِي ٱلْحَمِيمِ 72. Into the boiling water;[1]
ثُمَّ فِي ٱلنَّارِ then in the fire
يُسْجَرُونَ ﴿٧٢﴾ they will be burned.[2]

ثُمَّ قِيلَ لَهُمْ 73. Then it will be said to
أَيْنَ مَا them: "Where are those that
كُنتُمْ تُشْرِكُونَ ﴿٧٣﴾ you used to set as partners[3]

مِن دُونِ ٱللَّهِ 74. "Besides Allah?"
قَالُوا۟ They will say:
ضَلُّوا۟ عَنَّا "They have strayed[4] from us.
بَل لَّمْ نَكُن Nay, we did not use to
نَّدْعُوا۟ مِن قَبْلُ شَيْـًٔا invoke[5] afore anything."
كَذَٰلِكَ يُضِلُّ ٱللَّهُ Thus Allah makes go astray[6]
ٱلْكَٰفِرِينَ ﴿٧٤﴾ the unbelievers.[7]

ذَٰلِكُم بِمَا 75. That is so because
كُنتُمْ تَفْرَحُونَ you had been rejoicing[8]
فِي ٱلْأَرْضِ in the earth
بِغَيْرِ ٱلْحَقِّ without justification[9]
وَبِمَا كُنتُمْ and because you used to
تَمْرَحُونَ ﴿٧٥﴾ be exultant.[10]

1. حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 40:18, p. 1515, n. 11.

2. يسجرون ***yusjarûna*** = they are burned, fired up, heated (v. iii. m. pl. impfct. from *sajara* , to fire up).

3. i. e., in your worship. تشركون ***tushrikûna*** = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 11:54, p. 697, n. 6).

4. ضلوا ***ḍallû*** = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 20:92, p. 998, n. 9).

5. ندعوا ***nad'ua***(*'û*)= we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:71, p. 896, n. 6).

6. i. e., because of their unbelief and setting partners with Allah. يضل ***yuḍillu*** = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *yudilla* at 38:26, p. 1466, n. 6).

7. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 39:59, p. 1502, n. 6).

8. i. e., at what you did of sins and misdeeds. تفرحون ***tafraḥûna*** = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. See at 27:36, p. 1212, n. 13).

9. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 39:41, p. 1495, n. 11.

10. i. e., at your unbelief and disobedience to Allah. تمرحون ***tamraḥûna*** = you be exultant/ merry/ hilarious (v. ii. m. pl. impfct. from *mariḥa* [*maraḥ*], to he merry, exultant. See *maraḥ* at 31:18, p. 1317, n. 4).

ٱدۡخُلُوٓاْ	76. Enter you all[1]
أَبۡوَٰبَ جَهَنَّمَ	the gates[2] of hell
خَٰلِدِينَ فِيهَاۖ	abiding for ever[3] therein.
فَبِئۡسَ	So bad is[4]
مَثۡوَى ٱلۡمُتَكَبِّرِينَ	the abode[5] of the arrogant.[6]
﴿٧٦﴾	
فَٱصۡبِرۡ	77. So be patient.[7]
إِنَّ وَعۡدَ ٱللَّهِ	Verily Allah's promise
حَقّٞۚ	is true.
فَإِمَّا نُرِيَنَّكَ	So whether We show[8] you
بَعۡضَ ٱلَّذِي	some of what
نَعِدُهُمۡ	We have promised[9] them
أَوۡ نَتَوَفَّيَنَّكَ	or We make you die,[10]
فَإِلَيۡنَا يُرۡجَعُونَ ﴿٧٧﴾	to Us they will be returned.[11]
وَلَقَدۡ أَرۡسَلۡنَا	78. And indeed We had sent
رُسُلٗا مِّن قَبۡلِكَ	Messengers before you.
مِنۡهُم مَّن	Of them are those that
قَصَصۡنَا عَلَيۡكَ	We have narrated[12] to you
وَمِنۡهُم مَّن	and of them are those that
لَّمۡ نَقۡصُصۡ عَلَيۡكَۚ	We have not narrated to you.
وَمَا كَانَ لِرَسُولٍ	And it lies not with a Mes-
أَن يَأۡتِيَ بِـَٔايَةٍ	senger that he brings a sign

1. i. e., it will be said to them. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 39:72, p. 1506, n. 12).

2. أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 39:71, p. 1506, n. 4.

3. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 39:72, p. 1506, n. 13.

4. بئس ***bi's*** = evil, wretched, bad. See at 39:72, p. 1507, n. 1.

5. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:72, p. 1507, n. 2.

6. متكبرين ***mutakabbirîn*** (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabura*/ *kabara* [*kubr*/ *kibar*/ *kabârah*/*kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).

7. i. e., have patience over the unbelievers' opposition and ridiculing . اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:55, p. 1528, n. 10).

8. نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y*/*ru'yah*], to see at 13:40, p. 782, n. 1).

9. i. e., of disgrace and punishment. نعد ***na'idu*** = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to promise. See at 23:95, p. 1098, n. 6).

10. نتوفين ***natawaffayanna*** = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'*/*wafy*], to be perfect, to fulfil. See at 13:40, p. 782, n. 3).

11. i. e., after death and resurrection for final judgement and requital. يرجعون ***yurja'ûna*** = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 28:39, p. 1246, n. 4).

12. قصصنا ***qaṣaṣnâ*** = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣaṣ*], to relate, narrate. See at 16:118, p. 868, n. 6).

إِلَّا بِإِذْنِ ٱللَّهِ ۚ except by the leave[1] of Allah.
فَإِذَا جَآءَ So when there comes
أَمْرُ ٱللَّهِ the command[2] of Allah
قُضِىَ decree will be given[3]
بِٱلْحَقِّ with justice
وَخَسِرَ هُنَالِكَ and thereat will suffer loss[4]
ٱلْمُبْطِلُونَ ﴿٧٨﴾ the followers of falsehood.[5]

Section (*Rukû'*) 9

ٱللَّهُ ٱلَّذِى 79. Allah is He Who
جَعَلَ لَكُمُ has made for you
ٱلْأَنْعَٰمَ the grazing livestock[6] that
لِتَرْكَبُوا۟ مِنْهَا you may ride[7] on some of them
وَمِنْهَا تَأْكُلُونَ and of some of them you eat.
﴿٧٩﴾
وَلَكُمْ فِيهَا 80. And you have in them
مَنَٰفِعُ uses;[8]
وَلِتَبْلُغُوا۟ and that you may reach[9]
عَلَيْهَا حَاجَةً on them an object[10]
فِى صُدُورِكُمْ you have in your hearts;
وَعَلَيْهَا and on them
وَعَلَى ٱلْفُلْكِ and on the ships[11]
تُحْمَلُونَ ﴿٨٠﴾ you are carried.[12]

1. The Messengers have no power to perform a miracle. It is Allah Who causes miracles to happen at their hands. اذن ***'idhn*** (pl. ادون *'udhûn* /ادونات *'udhûnât*) = leave, permission. See at 34:12, p. 1372, n. 1).

2. i. e., for the punishment of the disbelievers. أمر ***'amr*** (s.; pl. اوامر */ امور *'awâmir / 'umûr*) = order, command, decree / matter, issue, affair. See at 40:44, p. 1525, n. 9.

3. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:75, p. 1508, n. 6).

4. خسر ***khasira*** = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 22:11, p. 1049, n. 4).

5. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 30:58, p. 1310, n. 3).

6. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 39:6, p. 1482 n. 10.

7. تركبوا ***tarkabû***(*na*) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb, See at 16:8, p. 829, n. 11).

8. i. e., other uses, such as of their wool, hyde, bones, etc. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 36:73, p. 1426, n. 9.

9. تبلغوا ***tablughû*** (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped for the reason stated at n. 8 above. See at 40:67, p. 1533, n. 10).

10. i. e., of carrying something to a distant destination. حاجة ***ḥâjah*** (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object, desire, wish, concern. See at 12:68, p. 747, n. 7.

11. فلك ***fulk*** (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 35:12, p. 1394, n. 12.

12. تحملون ***tuḥmalûna*** = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *ḥamala* [*ḥaml*], to carry. See at 23:21, p. 1080, n. 6).

وَيُرِيكُمْ	81. And He shows[1] you
ءَايَٰتِهِۦ	His signs.
فَأَىَّ ءَايَٰتِ ٱللَّهِ	Then which of Allah's signs
تُنكِرُونَ ﴿٨١﴾	do you deny?[2]
أَفَلَمْ يَسِيرُوا۟	82. Do they not travel[3]
فِى ٱلْأَرْضِ	in the earth
فَيَنظُرُوا۟ كَيْفَ كَانَ	and see[4] how was
عَٰقِبَةُ ٱلَّذِينَ	the end[5] of those
مِن قَبْلِهِمْ	before them?[6]
كَانُوٓا۟	They had been
أَكْثَرَ مِنْهُمْ	more numerous than they
وَأَشَدَّ قُوَّةً	and stronger[7] in power
وَءَاثَارًا فِى ٱلْأَرْضِ	and vestiges[8] in the land;
فَمَآ أَغْنَىٰ عَنْهُم	but there availed[9] them not
مَّا كَانُوا۟ يَكْسِبُونَ	what they used to acquire.[10]
﴿٨٢﴾	
فَلَمَّا جَآءَتْهُمْ	83. Then when there came to
رُسُلُهُم	them their Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences
فَرِحُوا۟ بِمَا	they rejoiced[11] at what
عِندَهُم	they had with them
مِّنَ ٱلْعِلْمِ	of knowledge;[12]

1. يري ***yurî*** = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See at 40:13, p. 1514, n. 1.

2. تنكرون ***tunkirûna*** = you disavow, deny, pretend not to know (v. ii. m. pl. impfct. from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See *yunkirûna* at 16:83, p. 855, n. 4).

3. i. e., in connection with their trade journeys. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* being before the verb. See at 40:21, p.1516, n. 7).

4. ينظروا ***yanẓurû***(*na*) = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See at 40:21, p. 1516, n. 8).

5. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:21, p. 1516, n. 9.

6. i. e., of the disbelieving nations, such as the 'Âd, Thamûd, the people of Lût, etc.

7. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:67, p. 1533, n. 11.

8. ءاثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:21, p. 1516, n. 11.

9. i. e., at the time of Allah's retribution. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 39:50, p. 1499, n. 6).

10. i. e., of wealth, power and grandeur. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 39:50, p. 1499, n. 8).

11. فرحوا ***fariḥû*** = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariḥa* [*farḥ*], to be glad. See 30:36, p. 1301, n. 10).

12. i. e., the knowledge of theirs regarding the conduct of life running counter to the message delivered to them.

وَحَاقَ بِهِم and there encircled[1] them
مَّا كَانُوا۟ بِهِۦ that at which which they had
يَسْتَهْزِءُونَ ﴿٨٣﴾ been mocking.[2]

فَلَمَّا رَأَوْا۟ 84. So when they saw
بَأْسَنَا قَالُوٓا۟ Our punishment[3] they said:
ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ "We believe in Allah Alone
وَكَفَرْنَا and we disbelieve[4]
بِمَا كُنَّا in all that we had been
بِهِۦ مُشْرِكِينَ ﴿٨٤﴾ with Him setting partners."[5]

فَلَمْ يَكُ 85. But there was not to
يَنفَعُهُمْ إِيمَٰنُهُمْ benefit[6] them their believing
لَمَّا رَأَوْا۟ when they had seen
بَأْسَنَا Our punishment —
سُنَّتَ ٱللَّهِ the practice[7] of Allah
ٱلَّتِى قَدْ خَلَتْ which had already passed[8]
فِى عِبَادِهِۦ ۖ regarding His servants.[9]
وَخَسِرَ هُنَالِكَ And thereat suffered loss[10]
ٱلْكَٰفِرُونَ ﴿٨٥﴾ the disbelievers.

1. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 40:45, p. 1525, n. 13).

2. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 39:48, p. 1498, n. 9).

3. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

4. كفرنا *kafarnâ* = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [*kufr*], to cover. See at 14:9, p. 789, n. 5).

5. مشركين ***mushrikîn*** (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 33:73, p. 1366, n. 4).

6. ينفع ***yanfa'u*** = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 40:52, p. 1528, n. 1).

7. i. e., such is the practice of Allah. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 35:43, p. 1406, n. 11).

8. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 35:24, p. 1398, n. 7).

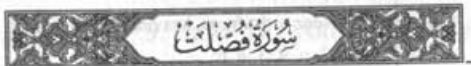
9. i. e., the past disbelieving peoples. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 40:31, p. 1520, n. 12).

10. خسر ***khasira*** = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 40:78, p. 1537, n. 5).

41. *Sûrat Fuṣṣilat* (Elucidated)
[Also called *Ḥâ-Mîm al-Sajdah*]
Makkan: 54 *'âyahs*

This is another Makkan *sûrah* which, like the other Makkan *sûrahs* deals with the fundamentals of the faith — *tawḥîd* (monotheism), Prophethood of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân, Resurrection, reward and punishment. It starts with an emphasis that the Qur'ân has been sent down by Allah and that its *'âyahs* are elucidated and set out in detail. It then refers to the attitude of the unbelievers and draws attention to Allah's creation of the heavens and the earth by way of bringing home the theme of monotheism ; and to the fate of the Thamûd and 'Âd peoples who, despite their being the most powerful nations of the time, met with destruction and ruin because of their unbelief and rejection of the truth. It then points out that on the Day of Judgement the eyes, ears and skins of the sinful will bear testimony against them because Allah will enable these to speak out. This is followed by an indication of the fate and position that await the righteous and the believers . The *sûrah* ends by pointing out that Allah will show men His signs in the universe and in themselves and will prove that the Qur'ân is the truth (*'âyah* 53).

The *sûrah* is named *Fuṣṣilat* (Elucidated) after its second *'âyah* which states that the *'âyahs* of the Qur'ân have been elucidated and set out in detail. It is also called *Ḥâ-Mîm al-Sajdah* because it starts with the disjointed letters *Ḥâ-Mîm*, the expression *al-Sajdah* being added to distinguish it from the other *sûrahs* that have the same disjointed letters at their respective beginnings.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾ 1. *Ḥâ-Mîm.*[1]

تَنزِيلٌ مِّنَ 2. A sent-down[2] from

ٱلرَّحْمَٰنِ the Most Compassionate,

ٱلرَّحِيمِ ﴿٢﴾ the Most Merciful.

كِتَٰبٌ 3. A Book,[3]

فُصِّلَتْ elucidated[4] have been

ءَايَٰتُهُۥ its *'âyahs,*[5]

قُرْءَانًا عَرَبِيًّا as a Qur'ân in Arabic

لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾ for people that know.[6]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

3. i. e., the Qur'ân.

4. i. e., its instructions are made clear and distinct; and many a statement or expression is repeated and explained at different places. فصلت ***fuṣṣilat*** = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *fassala,* form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. i. e., the statements and texts of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

6. i. e., those who have understanding and also knowledge of the Arabic language.

بَشِيرًا 4. Conveying good tidings[1]

وَنَذِيرًا and giving warning;[2]

فَأَعْرَضَ أَكْثَرُهُمْ but most of them turn away,[3]

فَهُمْ لَا يَسْمَعُونَ ﴿٤﴾ so they listen not.[4]

وَقَالُوا 5. And they say:

قُلُوبُنَا فِي أَكِنَّةٍ "Our hearts are in coverings[5]

مِمَّا تَدْعُونَا إِلَيْهِ against what you call us to,

وَفِي آذَانِنَا وَقْرٌ and in our ears is deafness;[6]

وَمِنْ بَيْنِنَا وَبَيْنِكَ and between us and you

حِجَابٌ is a screen."[7]

فَاعْمَلْ So you act;[8]

إِنَّنَا عَامِلُونَ ﴿٥﴾ we indeed are going to act.

قُلْ إِنَّمَا أَنَا 6. Say: "I am but

بَشَرٌ مِثْلُكُمْ a human being[8] like you.

يُوحَىٰ إِلَيَّ It is communicated[9] to me

أَنَّمَا إِلَٰهُكُمْ that your god is but

إِلَٰهٌ وَاحِدٌ One God.

فَاسْتَقِيمُوا إِلَيْهِ So be upright[10] to Him

وَاسْتَغْفِرُوهُ and seek His forgiveness.[11]

وَوَيْلٌ And woe

لِلْمُشْرِكِينَ ﴿٦﴾ to the polytheists.

1. i. e., for the righteous, of bliss and rewards in the hereafter. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 39:17, p. 1487, n. 9).

2. i. e., of Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 38:70, p. 1476, n. 1.

3. i. e., most of men. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 32:22, p. 1330, n. 11).

4. i. e., do not pay heed to. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 32:26, p. 1332, n. 5).

5. أكنة ***'akinnah*** (pl.; s. كن *kann/kinnah*) = covers, coverings, shelters, nests, veils. See at 18:57, p. 933, n. 4.

6. وقر ***waqr*** = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

7. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 38:32, p. 1468, n. 6.

8. This is an instruction to the Prophet, peace and blessings of Allah be on him. بشر ***bashar*** = man, human being. See at 36:15, p. 1412, n. 8.

9. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 33:2, p.1334, n. 6.Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

10. i. e, worship Him Alone and obey His injunctions. استقيموا ***istaqîmû*** = be steadfast, upright, straight, proper (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See *istaqim* at 11:112, p. 717, n. 11).

11. استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

ٱلَّذِينَ لَا يُؤْتُونَ 7. Those who pay[1] not
ٱلزَّكَوٰةَ وَهُم the *zakâh*,[2] and they are
بِٱلْءَاخِرَةِ in the hereafter
هُمْ كَٰفِرُونَ ۝٧ the ones disbelieving.[3]

إِنَّ ٱلَّذِينَ ءَامَنُوا 8. Verily those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds[4]
لَهُمْ أَجْرٌ they shall have a reward[5]
غَيْرُ مَمْنُونٍ ۝٨ without cessation.[6]

Section (*Rukû'*) 2

قُلْ أَئِنَّكُمْ ۝ 9. Say: "Do you then really
لَتَكْفُرُونَ بِٱلَّذِى disbelieve in Him Who
خَلَقَ ٱلْأَرْضَ created the earth
فِى يَوْمَيْنِ in two days
وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ and set[7] for Him equals?[8]
ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ That is the Lord of all beings.[9]
۝٩

وَجَعَلَ فِيهَا 10. And He set therein
رَوَٰسِىَ firm and high mountains[10]
مِن فَوْقِهَا above it[11]
وَبَٰرَكَ فِيهَا and gave blessings in it,
وَقَدَّرَ فِيهَآ and assigned[12] therein

1. يؤتون ***yu'tûna*** = they give, pay, bestow, grant (v. iii. m. pl. impfct. from *'âtâ*, form IV of *'atâ* [*ityân/ aty/ ma'tâh*], to come. See at 23:60, p. 1090, n. 1).

2. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 27:3, p. 1203, n. 2.

3. i. e., they neither believe in resurrection nor in reward and punishment. كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 30:8, p. 1292, n. 6).

4. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 40:58, p. 1530, n. 4.

5. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 38:87, p. 1479, n. 2).

6. i. e., it will neither be exhausted nor stopped. ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See *manannâ* at 37:114, p. 1448, n. 5).

7. تجعلون ***taj'alûna*** = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 6:91, p. 428, n. 1).

8. i. e., by worshipping others as gods and goddesses. أندد ***andâd*** (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

9. i. e., that Creator is the Lord of all beings. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures See at 39:75, p. 1508, n. 7).

10. i. e., to stabilize the earth's crust. روا سى ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 10.

11. i. e., on its surface.

12. قدر ***qaddara*** = he determined, decreed, assessed, estimated, evaluated, enabled, assigned, (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 25:2, p. 1138, n. 2).

أَقْوَٰتَهَا its nutriments[1]

فِىٓ أَرْبَعَةِ أَيَّامٍ in four days.

سَوَآءً لِّلسَّآئِلِينَ ﴿١٠﴾ This is for those that ask.[2]

ثُمَّ ٱسْتَوَىٰٓ 11. Moreover He turned His

إِلَى ٱلسَّمَآءِ attention[3] to the sky

وَهِىَ دُخَانٌ and it was then smoke,[4]

فَقَالَ لَهَا وَلِلْأَرْضِ and said to it and the earth:

ٱئْتِيَا "You two come on

طَوْعًا أَوْ كَرْهًا willingly[5] or unwillingly."[6]

قَالَتَآ They said:

أَتَيْنَا طَآئِعِينَ ﴿١١﴾ "We come willingly."[7]

فَقَضَىٰهُنَّ 12. Then He decreed[8] them

سَبْعَ سَمَٰوَاتٍ into seven skies

فِى يَوْمَيْنِ in two days;

وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ and ordered[9] in every sky

أَمْرَهَا its affair.[10]

وَزَيَّنَّا And We adorned[11]

ٱلسَّمَآءَ ٱلدُّنْيَا the nearest sky

بِمَصَٰبِيحَ وَحِفْظًا with lights[12] and as protection.

ذَٰلِكَ تَقْدِيرُ That is the ordaining[13]

ٱلْعَزِيزِ of the All-Mighty,

ٱلْعَلِيمِ ﴿١٢﴾ the All-Knowing.

1. أقوات ***'aqwât*** (pl. ; s. *qût*) = foods, nutriments, means of subsistence.

2. سائلين ***sâ'ilîn*** (accusative/genitive of *sâ'ilûn*, sing. *sâ'il;* active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask) = beggars, petitioners, questioners, enquirers, those that ask. See at 12:7, p. 724, n. 6.

3. استوى ***istawâ*** = he became even (i. e., took position), well balanced, straight, equal, regular, upright; followed by *'ilâ* this form of the verb means "to intend, to turn attention to" (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 32:4, p. 1325, n. 2).

4. دخان ***dukhân***(s.; pl. *'adkhinah*) = smoke, fume, vapour.

5. طوعا ***ṭaw'an*** = willingly, obediently (from *ṭaw'*, to obey, be obedient. See at 13:15, p. 770, n. 3).

6. كرها ***karhan*** = against will, unwillingly, grudgingly (from *karh*, to feel disgust, to hate, to abhor). See at 13:15, p. 770, n. 4.

7. طائعين ***ṭâ'i'în*** (pl.; acc./gen. of *ṭâ'i'ûn*; s. *ṭâ'i'*) = obedient, submissive, willing (act. participle from *tâ'a* {*taw'*}, to obey. See n. 5 above. Also see *yastatî'ûna* at 36:75, p. 1427, n. 3).

8. قضى ***qaḍâ*** = he decreed, decided, judged, executed, fulfilled, terminated, concluded, consummated (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 40:68, p. 1534, n. 3).

9. أوحى ***'awḥâ*** = he communicated, ordered, signalled (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See at 19:11, p. 953, n. 3).

10. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 40:78, p. 1537, n. 2.

11. زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 37:6, p. 1431, n. 2).

12. i. e., stars. ***masâbîh*** (pl.; s. *misbâh*) = lamps, lights. See *misbâh* at 24:35, p. 1120, n. 4.

13. تقدير ***taqdîr*** = ordaining, determining, estimation, appraisal, decree (verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to have power. See at 36:38, p. 1418, n. 3).

فَإِنْ أَعْرَضُوا	13. So if they turn away[1]
فَقُلْ أَنذَرْتُكُمْ	then say: "I have warned[2] you
صَٰعِقَةً	of a thunderbolt[3]
مِّثْلَ صَٰعِقَةِ	like the thunderbolt
عَادٍ وَثَمُودَ ﴿١٣﴾	of the 'Âd and the Thamûd."
إِذْ جَآءَتْهُمُ	14. When there came to them
ٱلرُّسُلُ	the Messengers
مِنۢ بَيْنِ أَيْدِيهِمْ	from their front[4]
وَمِنْ خَلْفِهِمْ	and from their rear[5]
أَلَّا تَعْبُدُوٓا	that you worship not[6]
إِلَّا ٱللَّهَ	but Allah,
قَالُوا لَوْ شَآءَ رَبُّنَا	they said: "If our Lord willed
لَأَنزَلَ	He would have sent down[7]
مَلَٰٓئِكَةً	angels.[8]
فَإِنَّا بِمَآ	So we indeed are in what
أُرْسِلْتُم بِهِۦ	you have been sent[9] with
كَٰفِرُونَ ﴿١٤﴾	disbelievers."[10]
فَأَمَّا عَادٌ	15. Then as regards the 'Âd,
فَٱسْتَكْبَرُوا	they turned arrogant[11]
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ	in the land unjustly
وَقَالُوا	and said:

1. أعرضوا *'a'raḍû* = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 34:16, p. 1373, n. 10).

2. The address is to the Prophet, peace and blessings of Allah be on him. أنذرت *'andhartu* = I warned, cautioned (v. i. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *'andharta* at 36:10, p. 1411, n. 2).

3. i. e., a terrible and devastating punishment. صاعقة *ṣâ'iqah* (s.; pl. *ṣawa'iq*) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

4. بين أيديهم *bayna 'aydîhim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 22:76, p. 1073, n. 1.

5. i. e., from all sides and attempting to guide them to the right way in all possible ways. خلف *khalf* = rear, rear part, behind, successors, those behind. See at 36:45, p. 1419, n. 9.

6. لا تعبدوا *lâ ta'budû* = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 36:60, p. 1423, n. 5).

7. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 35:27, p. 1399, n. 3).

8. This they said because of their peculiar notion that no human being could be a Messenger of Allah. ملائكة *malâ'ikah* (sing. *malak*) = angels. See at 39:75, p. 1508, n. 1.

9. أرسلتم *'ursiltum* = you were sent, despatched (v. ii. m. pl. past passive from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 40:70, p. 1534, n. 9).

10. كافرون *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 41:7, p. 1542, n. 3).

11. استكبروا *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 40:27, p. 1526, n. 8).

مَنْ أَشَدُّ	"Who are the stronger[1]
مِنَّا قُوَّةً	than us in might?"
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ	Did they not see that Allah
الَّذِي خَلَقَهُمْ	Who created them,
هُوَ أَشَدُّ مِنْهُمْ	He is the Stronger than they
قُوَّةً	in might?
وَكَانُوا بِآيَاتِنَا	And they had been at Our
يَجْحَدُونَ ﴿١٥﴾	signs[2] hurling rejection.[3]
فَأَرْسَلْنَا عَلَيْهِمْ	16. So We sent[4] on them a
رِيحًا صَرْصَرًا	wind[5] quite cold and furious[6]
فِي أَيَّامٍ نَحِسَاتٍ	during days very disastrous,[7]
لِنُذِيقَهُمْ	that We might make them taste[8]
عَذَابَ الْخِزْيِ	the punishment of disgrace[9]
فِي الْحَيَاةِ الدُّنْيَا	in the worldly life;
وَلَعَذَابُ	but the punishment
الْآخِرَةِ	of the hereafter will be
أَخْزَىٰ	more disgraceful;[10]
وَهُمْ لَا يُنْصَرُونَ ﴿١٦﴾	and they will not be helped.[11]
وَأَمَّا ثَمُودُ	17. And as for the Thamûd,
فَهَدَيْنَاهُمْ	we had given them guidance
فَاسْتَحَبُّوا الْعَمَىٰ	but they preferred[12] blindness[13]

1. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:82, p. 1538, n. 7.

2. آيات ***'âyât*** (sing.*'âyah*) = signs, miracles, revelations. See at 40:63, p. 1531, n. 9.

3. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

4. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 40:170, p. 1534, n. 9).

5. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 34:12, p. 1371, n. 9).

6. See 69:6. صرصر ***ṣarṣar*** = shrill, piercing sound, violently noisy, extremely cold. ريح صرصر ***rîḥ ṣarṣar*** = icy gale, extremely cold and furious stormy wind.

7. نحسات ***naḥisât*** (pl., s. *nahiṣ*) = ominous, luckless, calamitous, disastrous.

8. نذيق ***nudhîqa***(*u*) = we make (someone) taste (v. i. pl. impfct. from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste.The final letter takes *fathah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *nudhîqu* at 22:9, p. 1045, n. 6).

9. خزى ***khizy*** = disgrace, ignominy, humiliation, degradation, abasement. See at 39:26, p. 1491, n. 3.

10. أخزى ***'akhzâ*** = more disgraceful/ humiliating/ degrading/ abasing.

11. i. e, none will be able to help them. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:41, p. 1246, n. 10).

12. استحبوا ***istaḥabbû*** = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istaḥabba*, form X of *ḥabba* [*ḥubb*], to love. See at 16:107, p. 864, n. 4).

13. i. e., blindness to the truth and unwilling to see it. عمى ***'aman*** = blindness. See at 27:80, p. 1226, n. 6).

عَلَى ٱلْهُدَىٰ to guidance.
فَأَخَذَتْهُمْ So there siezed[1] them
صَٰعِقَةُ the thunderbolt[2] of
ٱلْعَذَابِ ٱلْهُونِ the punishment of ignominy[3]
بِمَا because of what
كَانُوا۟ يَكْسِبُونَ ﴿١٧﴾ they had been acquiring.[4]

وَنَجَّيْنَا 18. And We saved[65]
ٱلَّذِينَ ءَامَنُوا۟ those who believed and
وَكَانُوا۟ يَتَّقُونَ ﴿١٨﴾ used to be on their guard.[6]

Section (*Rukû'*) 3

وَيَوْمَ 19. And on the day[7]
يُحْشَرُ herded will be[8]
أَعْدَآءُ ٱللَّهِ the enemies[9] of Allah
إِلَى ٱلنَّارِ towards the fire,
فَهُمْ يُوزَعُونَ ﴿١٩﴾ then they will be restrained.[10]

حَتَّىٰٓ إِذَا مَا جَآءُوهَا 20. Till when they come to it
شَهِدَ عَلَيْهِمْ there will testify[11] against them
سَمْعُهُمْ وَأَبْصَٰرُهُمْ their ears[12] and their eyes[13]
وَجُلُودُهُم and their skins[14]
بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٠﴾ about what they used to do.

1. أخذت ***'akhadhat*** = she took, caught, got hold of, seized (v. iii. f. s. past from *'akhdh*, to take. See at 7:78, p. 496, n. 5).
2. i. e., the devastation. صاعقة ***ṣâ'iqah*** (s.; pl. *ṣawa'iq)* = thunderbolt, bolt of lightning. See at 41:13, p. 1544, n. 3.
3. هون ***hûn*** = disgrace, degradation, abasement, ignominy. See at 16:59, p. 846, n. 4.
4. i. e., of sins and displeasure of Allah. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 40:82, p. 1538, n. 10).
5. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).
6. i. e., by fearing Allah and following His guidance and injunctions. يتقون ***yattaqûna*** = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 39:28, p. 1491, n. 11).
7. i. e., on the Day of Judgement.
8. يحشر ***yuḥsharu*** = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from *ḥashara* [*ḥashr*], to gather. See *yuḥshara* at 20:59, p. 988, n. 9).
9. i. e., the sinful disbelievers and polytheists. أعداء ***'a'dâ'*** (pl.; s. عدو *'adûw*) = enemies, foes, adversaries. See at 7:150, p. 522, n. 1.
10. يوزعون ***yûza'ûna*** = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from *waza'a* [*waz'*], to restrain). See at 27:83, p. 1227, n. 5).
11. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 12: 26, p. 731, n. 4).
12. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 32:9, p. 1326, n. 12.
13. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 38:45, p.1471, n. 6).
14. جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 39:23, p. 1490, n. 2.

وَقَالُوا 21. And they will say
لِجُلُودِهِمْ to their skins:
لِمَ شَهِدتُّمْ "Why did you testify[1]
عَلَيْنَا against us?"
قَالُوا They will say:
أَنطَقَنَا ٱللَّهُ "There made us speak[2] Allah
ٱلَّذِىٓ أَنطَقَ Who gives speech
كُلَّ شَىْءٍ to everything;
وَهُوَ خَلَقَكُمْ and He created[3] you
أَوَّلَ مَرَّةٍ وَإِلَيْهِ for the first time;[4] and to Him
تُرْجَعُونَ ﴿٢١﴾ you were to be taken back."[5]

وَمَا كُنتُمْ 22. "And you did not use to
تَسْتَتِرُونَ cover yourselves[6]
أَن يَشْهَدَ that there will not testify[7]
عَلَيْكُمْ سَمْعُكُمْ against you your ears,[8]
وَلَآ أَبْصَٰرُكُمْ nor your eyes[9]
وَلَا جُلُودُكُمْ nor your skins;[10]
وَلَٰكِن ظَنَنتُمْ but you thought[11]
أَنَّ ٱللَّهَ لَا يَعْلَمُ that Allah knew not
كَثِيرًا مِّمَّا تَعْمَلُونَ much of what you did."
﴿٢٢﴾

وَذَٰلِكُمْ 23. "And that is

1. شهدتم ***shahidtum*** = you bore witness, witnessed, attested, testified (v. ii. m. pl. past from *shahida*, [*shuhûd*], to witness. See *shahida* at 41:20, p. 1546, n. 11.

2. أنطق ***'anṭaqa*** = he made (someone) speak, caused to speak, gave the power of speech (v. iii. m. s. past in form IV of *naṭaqa* [*nuṭq /nuṭûq /manṭiq*], to talk, speak, articulate. See *tanṭiqûna* at 37:92, p. 1444, n. 9).

3. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 32:4, p. 1325, n. 1).

4. مرة ***marrah*** (s.; pl. *marrât/mirâr*) = time, turn, once. See at 36:79, p. 1428, n. 5.

5. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 39:44, p. 1497, n. 3).

6. i. e., from your limbs and skins thinking that they cannot speak out and therefore will not testify. تستترون ***tastatirûna*** = you cover/hide yourselves, be covered/ veiled (v. ii. m. pl. impfct. from *istatara*, form V of *satara* [*satr*], to cover, to hide. See *mastûr* at 17:45, p. 887, n. 5).

7. يشهد ***yash-hada(u)*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. The final letter takes *fathah* because of the particle *'an* coming before the verb. See n. 1 above and *yashhadu* at 9:107, p. 624, n. 5).

8. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 41:20, p. 1546, n. 12.

9. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 40:20, p.1546, n. 13).

10. جلود ***julûd*** (pl.; s. جلد *jild*) = skins, hides. See at 41:20, p. 1546, n. 14.

11. ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *'aẓunnu* at 40:37, p. 1523, n. 1).

ظَنُّكُمُ ٱلَّذِى	the surmise of yours which
ظَنَنتُم بِرَبِّكُمْ	you thought about your Lord
أَرْدَىٰكُمْ	ruined[1] you;
فَأَصْبَحْتُم مِّنَ	so you have become[2] of
ٱلْخَٰسِرِينَ ﴿٢٣﴾	those in loss.[3]
فَإِن يَصْبِرُوا۟	24. So if they bear calmly,[4]
فَٱلنَّارُ مَثْوًى	the fire will be an abode[5]
لَّهُمْ	for them;
وَإِن يَسْتَعْتِبُوا۟	and if they seek to appease,[6]
فَمَا هُم مِّنَ	they shall not be of those
ٱلْمُعْتَبِينَ ﴿٢٤﴾	allowed to appease.[7]
۞ وَقَيَّضْنَا	25. And We destined[8] for
لَهُمْ قُرَنَآءَ	them close associates[9]
فَزَيَّنُوا۟ لَهُم	and they decorated[10] for them
مَّا بَيْنَ أَيْدِيهِمْ	what was in front of them
وَمَا خَلْفَهُمْ	and what was behind them.
وَحَقَّ عَلَيْهِمُ	And due became against
ٱلْقَوْلُ	them the word[11]
فِىٓ أُمَمٍ	as in regard to the nations
قَدْ خَلَتْ مِن قَبْلِهِم	that had passed before them
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ	of *jinn* and men.

1. أردى ***'ardâ*** = he ruined, destroyed, brought about the fall (v. iii. m. s. past in form IV of *radiya* [ردى *radan*], to perish, be destroyed. See *turdû* at 37:56, p. 1439, n. 7).

2. أصبحتم ***'aṣbahtum*** = you (all) became, became in the morning (v. ii. m. pl. past from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 3:103, p. 196, n. 9).

3. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 39:65, p. 1504, n. 5).

4. يصبروا ***yaṣbirû*** (*na*) = they be patient, persevere, bear calmly (v. iii. m. pl. impfct. from *ṣabara* [*ṣabr*], to be patient, to bind. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See *iṣbir* at at 40:77, p. 1536, n. 7).

5. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 40:76, p. 1536, n. 5.

6. i. e., by being allowd to go back to the worldly life for doing good deeds. يستعتبوا ***yasta'tibû*** (*na*) = they seek to please (after being censured), they seek to make amends, seek to propitiate, seek to appease (v. iii. m. pl. impfct. from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See *yusta'tabûna* at 30:57, p. 1309, n. 8).

7. معتبين ***mu'tabîn*** (pl.; acc./gen. of *mu'tabûn*; s. *mu'tab*) = those allowed to appease/ propitiate/ please (pass. participle from *'a'taba*, form IV of *'ataba*. See n. 6 above).

8. قيضنا ***qayyaḍnâ*** = we foreordained, destined (v. i. pl. past from *qayyaḍa*, form II of *qâḍa* [*qayḍ*], to break, to crack).

9. قرناء ***quranâ'*** (pl.; s. *qarîn*) = associates, comrades, consorts, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *qarîn* at 37:51, p. 1438, n. 9).

10. زينوا ***zayyanû*** = they adorned, embellished, decorated, ornamented, beautified (v. iii. m. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See *zayyannâ* at 41:12, p. 1543, n. 11).

11. the word of punishment.

إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿٢٥﴾ Indeed they will be losers.[1]

Section (*Rukû'*) 4

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

26. And there say those who disbelieve : "Do not lend ear[2] to this Qur'ân and make noise[3] in its midst so that you may subdue."[4]

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

27. So We shall surely give a taste[5] to those who disbelieve of a punishment very severe and shall surely requite[6] them for the worst[7] of what they use to do.

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٢٨﴾

28. That is the requital for the enemies[8] of Allah: the fire. They shall have therein the abode[9] of eternity;[10] as a requital, for they use to deny[11] Our signs.

1. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 41:23, p. 1548, n. 3).

2. The *'âyah* refers especially to the attitude of the Makkan unbelievers. لا تسمعوا ***lâ tasma'û*** = do not hear/ lend ear/ listen/ pay attention (v. ii. m. pl. imperative {prohibition} from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See *yasma'ûna* at 41:4, p. 1541, n. 4).

3. The Makkan unbelieving leaders used to ask their followers to create noise in the midst of the recitation of the Qur'ân to prevent its being heard and undertsood by the audience. الغوا ***ilghaw*** = make noise, talk nonsense, talk at random (v. ii. m. pl. imperative from *laghiya* [*laghan/ lâghiyah/ malghah*], to talk nonsense. See *laghw* at 28:55, p. 1251, n. 9).

4. i. e., subdue the recitation and make yourselves prevail. تغلبون ***taghlibûna*** = you (all) defeat, overcome, overpower, subdue, conquer, vanquish (v. ii. m. pl. impfct. from *ghalaba* [*ghalb/ ghalbah*], to conquer, to defeat. See *ghalabû* at 18:21, p. 418, n. 8).

5. لنذيقن ***la nudhîqanna*** = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See at 32:21, p. 1330, n. 7).

6. لنجزين ***la najziyanna*** = we shall surely award/reward , recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 29:7, p. 1267, n. 3).

7. أسوأ ***'aswa'*** = worse, worst (elative of *sayyi'*). See *sayyi'* at 39:35, p. 1493, n. 8.

8. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 41:19, p. 1546, n. 9.

9. دار ***dâr*** (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 40:52, p. 1528, n. 6.

10. خلد ***khuld*** = eternity, endless duration, perpetuity. See at 32:14, p. 1328, n. 8.

11. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 41:15, p. 1545, n. 3).

وَقَالَ ٱلَّذِينَ 29. And there will say those
كَفَرُوا۟ رَبَّنَآ who disbelieve: "Our Lord,
أَرِنَا ٱلَّذَيْنِ show[1] us those who
أَضَلَّانَا led us astray[2]
مِنَ ٱلْجِنِّ وَٱلْإِنسِ of *jinn* and men,
نَجْعَلْهُمَا we shall put them
تَحْتَ أَقْدَامِنَا under[3] our feet[4]
لِيَكُونَا so that they be
مِنَ ٱلْأَسْفَلِينَ ﴿٢٩﴾ of the most degraded ones.[5]

إِنَّ ٱلَّذِينَ قَالُوا۟ 30. Verily those who say:
رَبُّنَا ٱللَّهُ "Our Lord is Allah"
ثُمَّ ٱسْتَقَٰمُوا۟ and then remain upright,[6]
تَتَنَزَّلُ عَلَيْهِمُ there will descend[7] on to
ٱلْمَلَٰٓئِكَةُ them the angels,
أَلَّا تَخَافُوا۟ that you fear not[8]
وَلَا تَحْزَنُوا۟ nor grieve[9]
وَأَبْشِرُوا۟ and get the good tidings[10]
بِٱلْجَنَّةِ ٱلَّتِى of the garden which
كُنتُمْ تُوعَدُونَ you had been promised."[11]
﴿٣٠﴾

نَحْنُ أَوْلِيَآؤُكُمْ 31."We are your friends
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا in the worldly life

1. أرنا ***'ari + nâ*** = show + us (v. ii. m. s. imperative from *ra'â* [*ra'y/ru'yah*], to see, notice. See at 4:153, p. 312, n. 7).

2. أضلا ***'aḍallâ*** they (two) led astray, misguided, misled, made go astray (v. iii. m. dual. past from *'aḍalla*, from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See *'aḍallû* at 33:67, p. 1364, n. 5).

3. تحت ***taḥt*** = under, below, beneath, underneath. See at 39:16, p. 1487, n. 2.

4. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps. See at 3:147, p. 212, n. 12.

5. أسفلين ***'asfalîn*** (pl.; acc./gen. of *'asfalûn*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean). See at 37:98, p. 1415, n. 9.

6. i. e., in their faith and deeds استقاموا ***istaqâmû*** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 9:7, p. 579, n. 8).

7. i. e., at the time of death. تتنزل ***tatanazzalu*** = she decsends, gets down, lowers herself, gives up (v. iii. f. s. impfct. from *tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See *tanazzalat* at 26:210, p. 1198, n. 6).

8. i. e., saying that you fear not, etc. لا تخافوا ***lâ takhâfû*** = you (all) do not fear/ be afraid of/ be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna, khâfa* [*khawf*], to fear. See at 3:175, p. 224, n. 7).

9. لا تحزنوا ***lâ taḥzanû*** = (you all) do not grieve, be not sad (v. ii. m. pl. imperative [prohibition] from *ḥazina* [*ḥuzn/ ḥazan*], to grieve. See at 29:33, p. 1276, n. 12).

10. أبشروا ***'abshirû*** = (you all) get the good tidings, rejoice, be delighted (v. ii. m. pl. imperartive from *'abshara*, form IV of *basharа/ bashira* [*bishr /bushr*], to rejoice, be happy. See *bashshir* at 41:4, p. 1541, n. 1).

11. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to make a promise. See at 38:53, p. 1472, n. 12).

وَفِي ٱلْآخِرَةِ and in the hereafter.
وَلَكُمْ فِيهَا And you shall have therein
مَا تَشْتَهِيٓ أَنفُسُكُمْ whatever your selves desire;[1]
وَلَكُمْ فِيهَا and you shall have therein
مَا تَدَّعُونَ ﴿٣١﴾ whatever you ask for."[2]

نُزُلًا مِّنْ 32. "As hospitality[3] from
غَفُورٍ the One Most Forgiving,
رَّحِيمٍ ﴿٣٢﴾ Most Merciful."

Section (*Rukû'*) 5

وَمَنْ أَحْسَنُ 33. And who is the better[4]
قَوْلًا مِّمَّن in speech than the one who
دَعَآ إِلَى ٱللَّهِ calls[5] towards Allah
وَعَمِلَ صَٰلِحًا and acts rightly[6]
وَقَالَ إِنَّنِي مِنَ and says: "Verily I am of
ٱلْمُسْلِمِينَ ﴿٣٣﴾ the Muslims."[7]

وَلَا تَسْتَوِي 34. And there equalize[8] not
ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ the good[9] and the bad.[10]
ٱدْفَعْ بِٱلَّتِي Repel[11] with that which is
هِيَ أَحْسَنُ the better;
فَإِذَا ٱلَّذِي then lo, the one

1. تشتهى ***tashtahî*** = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahâ*/ *shahiya* [*shahw*/ *shahy*/ *shahwah*], to desire, to wish. See *yashtahûna* at 34:54, p. 1388, n. 5).

2. تدعون ***tadda'ûna*** = you (all) ask for, claim, maintain, allege (v. ii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â'*], to call, to summon. See *yadda'ûna* at 36:57, p. 1422, n. 13).

3. نزل ***nuzul*** = hospitality, food and lodge prepared for guest.. See at 3:198, p. 234, n. 4.

4. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 29:7, p.1267, n. 4.

5. دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See at 39:8, p. 1484, n. 3).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahaḥ*], to be good, right. See at 40:40, p. 1524, n. 4).

7. مسلمين ***Muslimîn*** (pl.; acc./gen. of *Muslimûn;* sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 39:12, p. 1486, n. 3).

8. تستوى ***tastawî*** = she becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. f. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *yastawî* at 40:50, p. 1530, n. 8).

9. حسنة ***ḥasanah*** (f. s.; pl. حسنات *ḥasanât;* m. *ḥasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 39:10, p. 1485, n. 6.

10. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*)= sin, offence, bad deed, evil. See at 40:40, p. 1524, n. 1.

11. i. e., the evil and wrong. ادفع ***idfa'*** = ward off, repel, defend, push back, drive away, repel; also pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [*daf'*], to push, push away. See at 23:96, p. 1098, n. 8).

بَيْنَكَ وَبَيْنَهُۥ
between whom and you is

عَدَٰوَةٌ كَأَنَّهُۥ
enmity[1] has become as if he is

وَلِيٌّ حَمِيمٌ ﴿٣٤﴾
a friend[2] most intimate.[3]

وَمَا يُلَقَّىٰهَآ
35. And none is granted[4] it

إِلَّا ٱلَّذِينَ صَبَرُوا۟
save those who bear calmly[5]

وَمَا يُلَقَّىٰهَآ إِلَّا
and none is granted it save

ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾
the one having a great luck.[6]

وَإِمَّا يَنزَغَنَّكَ
36. And if ever there urges[7] on

مِنَ ٱلشَّيْطَٰنِ نَزْغٌ
you from Satan any prompting,[8]

فَٱسْتَعِذْ بِٱللَّهِ
seek refuge[9] with Allah.

إِنَّهُۥ هُوَ ٱلسَّمِيعُ
Verily He is the All-Hearing,

ٱلْعَلِيمُ ﴿٣٦﴾
the All-Knowing.

وَمِنْ ءَايَٰتِهِ
37. And of His signs[10] are

ٱلَّيْلُ وَٱلنَّهَارُ
the day and the night,

وَٱلشَّمْسُ وَٱلْقَمَرُ
and the sun and the moon.

لَا تَسْجُدُوا۟
Do not prostrate yourselves[11]

لِلشَّمْسِ وَلَا لِلْقَمَرِ
to the sun nor to the moon;

وَٱسْجُدُوا۟
but prostrate yourselves

لِلَّهِ ٱلَّذِى خَلَقَهُنَّ
to Allah Who created them,

إِن كُنتُمْ إِيَّاهُ
if it is Him you use to

تَعْبُدُونَ ﴿٣٧﴾
worship.

1. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 5:90, p. 374, n. 14.

2. ولي ***walîy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 34:41, p. 1383, n. 8.

3. i. e., if you return a bad deed or behaviour on the part of another with good behaviour and kind consideration he will turn your close friend. حميم ***ḥamîm*** = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 40:72, p. 1535, n. 1.

4. i. e., none is granted such good outcome. يلقى ***yulaqqâ*** = he or it is caused to meet/receive, granted, allotted (v. iii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See at 25:8, p. 1140, n. 1).

5. صبروا ***ṣabarû*** = they bore calmly, had patience, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 32:24, p. 1331, n. 9).

6. حظ ***ḥaẓẓ*** (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing, fortune. See at 28:79, p.1260, n.13.

7. ينزغن ***yanzaghanna*** = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord. See at 7:200, p. 543, n. 1).

8. نزغ ***nazgh*** = incitement to evil, evil prompting. See at 7:200, p. 543, n. 2.

9. استعذ ***ista'idh*** = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'âdha* [*awdh/'iyâdh / ma'âdh*], to seek protection. See at 40:56, p. 1519, n. 10).

10. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

11. This is directed specially to the worshippers of Nature, of the sun, the moon and the stars in general. لا تسجدوا ***lâ tasjudû*** = do not prostrate yourselves, do not bow respectfully/ pay obeisance (v. iii. m. pl. imperative {prohibition} from *sajada* [*sujûd*], to prostrate oneself. See *tasjuda* at 38:75, p. 1477, n. 2).

فَإِنِ ٱسْتَكْبَرُوا	38. So if they turn arrogant[1]
فَٱلَّذِينَ	then those who are
عِندَ رَبِّكَ	near your Lord[2]
يُسَبِّحُونَ لَهُۥ	proclaim His sanctity[3]
بِٱلَّيْلِ وَٱلنَّهَارِ	by night and day
وَهُمْ لَا يَسْـَٔمُونَ ۩	and they feel not bored.[4]*
۳۸	
وَمِنْ ءَايَٰتِهِۦٓ	39. And of His signs are
أَنَّكَ تَرَى ٱلْأَرْضَ	that you see the earth
خَٰشِعَةً	dry and barren;[5]
فَإِذَآ أَنزَلْنَا	but when We send down[6]
عَلَيْهَا ٱلْمَآءَ	on it water[7]
ٱهْتَزَّتْ وَرَبَتْ	it pulsates[8] and grows.[9]
إِنَّ ٱلَّذِىٓ أَحْيَاهَا	Verily He Who gives life[10] to it
لَمُحْىِ ٱلْمَوْتَىٰٓ	can surely make alive the dead.
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ	Verily He is over everything
قَدِيرٌ ۳۹	Omnipotent.
إِنَّ ٱلَّذِينَ يُلْحِدُونَ	40. Verily those who distort[11]
فِىٓ ءَايَٰتِنَا	Our signs
لَا يَخْفَوْنَ عَلَيْنَا	cannot hide[12] from Us.
أَفَمَن يُلْقَىٰ	Is the one who is thrown
فِى ٱلنَّارِ خَيْرٌ	into the fire better

1. استكبروا ***istakbarû*** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 41:14, p. 1544, n. 11).
2. i. e., the angels.
3. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 40:7, p. 1511, n. 7).
4. يسئمون ***yas'amûna*** = they detest, loathe, dislike, be weary of, be fed up, be bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm /sa'âmah*], to be weary, to dislike. See *lâ tas'amû* at 2:282, p. 148, n. 10).

* **One should prostrate oneself on reading this *'âyah***

5. خاشعة ***khâshi'ah*** = submissive, humble, dry and barren (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See *khâshi'în* at 33:35, p. 1349, n. 7).
6. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 39:41, p. 1495, n. 9).
7. i. e., rains.
8. اهتزت ***ihtazzat*** = she or it shook up, was agitated/ animated/enlivened, pulsated (v. iii. f. s. past from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See at 22:5, p. 1047, n. 2).
9. i. e., it produces plants and crops. ربت ***rabat*** = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ* [*rabâ'/rubûw*], to increase, to grow. See at 22:5, p. 1047, n. 3).
10. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 29:63, p. 1387, n. 6).
11. يلحدون ***yulḥidûna*** = blaspheme, deviate, digress, pervert, twist, distort, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لحد *laḥd*], to dig a grave, to deviate, to apostatize. See at 16:103, p. 862, n. 8.).
12. يخفون ***yukhfawna*** = they hide, be concealed, disappear (v. iii. m. pl. impfct. from *khafiya* [*khafâ'/khîfah/khufyah*], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

أَمَّن يَأْتِىٓ ءَامِنًا or the one who comes safe[1]
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Judgement?
ٱعْمَلُوا۟ مَا شِئْتُمْ Do whatever you wish.[2]
إِنَّهُۥ بِمَا تَعْمَلُونَ Verily He is of what you do
بَصِيرٌ ﴿٤٠﴾ All-Seeing.[3]

إِنَّ ٱلَّذِينَ كَفَرُوا۟ 41. Verily those who disbelieve
بِٱلذِّكْرِ in the Reminder[4]
لَمَّا جَآءَهُمْ when it has come to them —
وَإِنَّهُۥ لَكِتَٰبٌ and indeed it is a Book
عَزِيزٌ ﴿٤١﴾ most distinguised.[5]

لَّا يَأْتِيهِ 42. There cannot approach it
ٱلْبَٰطِلُ falsehood[6]
مِنۢ بَيْنِ يَدَيْهِ from the front of it
وَلَا مِنْ خَلْفِهِۦ nor from behind[7] it.
تَنزِيلٌ مِّنْ It is a sent-down[8] from the
حَكِيمٍ حَمِيدٍ ﴿٤٢﴾ All-Wise, All-Praiseworthy.

مَّا يُقَالُ لَكَ 43. Nothing is said to you[9]
إِلَّا مَا قَدْ قِيلَ save what had been said to
لِلرُّسُلِ مِن قَبْلِكَ the Messengers before you.
إِنَّ رَبَّكَ Verily your Lord is

1. i. e., safe from punishment. آمن ***'âmin*** (s.; pl. *'âminûn*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 14:35, p. 800, n. 6).

2. This is a threat to the unbelievers. شئتم ***shi'tum*** = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See at 39:15, p. 1486, n. 8).

3. i. e., of all deeds and events, open or secret. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 45, p. 1408, n. 1.

4. i. e., the Qur'ân. The sense is made further clear in the next clause where it is stated that it is indeed a Book. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 39:22, p. 1489, n. 9.

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

6. باطل ***bâṭil*** = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 38:27, p. 1466, n. 10.

7. i. e., from any direction and in any way.

8. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل ***tanzîl*** = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

9. This is addressed to the Prophet, peace and blessings of Allah be on him, consoling him that what the unbelievers said about him and his mission was the same as the unbelievers of the past had said about their respective Messengers.

لَذُو مَغْفِرَةٍ the Owner of Forgiveness
وَذُو عِقَابٍ and the Owner of retribution[1]
أَلِيمٍ ﴿٤٣﴾ most painful.[2]

وَلَوْ جَعَلْنَٰهُ 44. And had We made[3] it
قُرْءَانًا أَعْجَمِيًّا a Qur'ân non-Arabic[4]
لَّقَالُوا they[5] would surely have said:
لَوْلَا فُصِّلَتْ "Why are not explained[6]
ءَايَٰتُهُۥٓ its *'âyahs?*[7]
ءَأَعْجَمِىٌّ Is it non-Arabic
وَعَرَبِىٌّ and an Arab?"[8]
قُلْ هُوَ لِلَّذِينَ Say: "It is for those who
ءَامَنُوا believe
هُدًى وَشِفَآءٌ a guidance[9] and a remedy.[10]
وَٱلَّذِينَ And those who
لَا يُؤْمِنُونَ do not believe,
فِىٓ ءَاذَانِهِمْ وَقْرٌ in their ears is deafness;[11]
وَهُوَ عَلَيْهِمْ عَمًى and it is on them blindness.[12]
أُو۟لَٰٓئِكَ يُنَادَوْنَ Such ones are called[13]
مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾ from a place far away."[14]

Section (*Rukû'*) 6

وَلَقَدْ ءَاتَيْنَا 45. And We indeed had given

1. عقاب ***'iqâb*** = infliction of punishment, punishment, penalty, retribution. See at 40:22, p. 1517, n. 7.
2. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 34:5, p. 1369, n. 5).
3. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 27:86, p. 1228, n. 1).
4. أعجمى ***'a'jamî*** = non-Arabic, non-Arab, foreigner.
5. i. e., the Arabs among whom the Prophet, peace and blessings of Allah be on him, was sent.
6. فصلت ***fuṣṣilat*** = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past passive from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).
7. i. e., the texts of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations. See at 41:15, p. 1545, n. 2.
8. i. e., they would have expressed their surprise that how could a non-Arabic Qur'ân be given to a Prophet who was an Arab.
9. هدى ***hudan*** = guidance, right way, true religion. See at 34:24, p. 1377, n. 3.
10. i. e., for both physical and spiritual ailment. شفاء ***shifâ'*** = remedy, cure, healing. See at 17:82, p. 900, n. 2.
11. i. e., they are unwilling to listen to the truth. وقر ***waqr*** = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.
12. i. e., the Qur'ân is for them blindness, for they shut their eyes at it. عمى ***'aman*** = blindness. See at 41:17, p. 1545, n. 13).
13. i. e., they are like those who are called from a distant place so cannot hear the call. ينادون ***yunâdawna*** = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See at 40:10, p. 1512, n. 10).
14. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:52, p. 1387, n. 11).

مُوسَى ٱلْكِتَٰبَ Mûsâ the Book;

فَٱخْتُلِفَ but disagreement arose[1]

فِيهِ ۚ about it.

وَلَوْلَا كَلِمَةٌ And had not a word[2]

سَبَقَتْ مِن رَّبِّكَ preceded[3] from your Lord

لَقُضِىَ decided would have been[4]

بَيْنَهُمْ ۚ between them.

وَإِنَّهُمْ And they were indeed

لَفِى شَكٍّ مِّنْهُ in doubt[5] about it,

مُرِيبٍ ﴿٤٥﴾ arousing suspicion.[6]

مَّنْ عَمِلَ صَٰلِحًا 46. Whoever acts rightly,[7]

فَلِنَفْسِهِۦ ۖ it is for himslef;[8]

وَمَنْ أَسَآءَ and whoever does evil[9]

فَعَلَيْهَا ۗ it is against himself.[10]

وَمَا رَبُّكَ And your Lord is not

بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾ unjust[11] to the servants.

PART (*JUZ'*) 25

إِلَيْهِ يُرَدُّ ۞ 47. To Him is referred[12]

عِلْمُ ٱلسَّاعَةِ ۚ the knowledge of the Hour.[13]

وَمَا تَخْرُجُ مِن And there come out[14] not of

ثَمَرَٰتٍ مِّنْ أَكْمَامِهَا fruits from their covers[15]

وَمَا تَحْمِلُ مِنْ أُنثَىٰ nor there carry[16] of females,

1. اختلف ***ukhtulifa*** = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 11:110, p. 717, n. 2).

2. i. e., for giving them respite till a time.

3. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 37:171, p. 1456, n. 7).

4. قضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 40:78, p. 1537, n. 3).

5. شك ***shakk*** (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 40:34, p. 1521, n. 9.

6. This expression is used to emphasize the fact and intensity of their doubt. مريب ***murîb*** = that which arouses suspicion, suspicious (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt, disquiet. See at 34:54, p. 1388, n. 7).

7. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 41:33, p. 1551, n. 6).

8. i. e., its good effects will be for his benefit.

9. أساء ***'asâ'a*** = he did evil, committed foulness (v. iii. m. s. past from in form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asâ'û* at 30:10, p. 1293, n. 3).

10. i. e., its effects will be to his detriment.

11. ظلام ***ẓallâm***= unjust, oppressor (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 22:10, p. 1048, n. 9).

12. i. e., Allah Alone has the knowledge of the hour of Resurrection. يرد ***yuraddu*** = he or it is repulsed, returned, reverted, referred (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 18:87, p. 942, n. 10).

13. i. e., the Hour of Resurrection.

14. تخرج ***takhruju*** = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurûj*], to go out, to leave. See at 23:20, p. 1089, n. 9).

15. أكمام ***'akmâm*** (pl.; s. *kumm*) = covers.

16. تحمل ***taḥmilu*** = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 35:11, p. 1393, n. 13).

وَلَا تَضَعُ nor do they give birth to[1]
إِلَّا بِعِلْمِهِۦ ۚ except with His knowledge.
وَيَوْمَ And the day
يُنَادِيهِمْ He will call out[2] to them:
أَيْنَ شُرَكَآءِى "Where are My partners?"[3]
قَالُوٓا۟ They will say:
ءَاذَنَّٰكَ "We declare[4] to You,
مَا مِنَّا there is none among us
مِن شَهِيدٍ ﴿٤٧﴾ any witness."[5]

وَضَلَّ 48. And there shall get lost[6]
عَنْهُم مَّا كَانُوا۟ to them all that they used
يَدْعُونَ مِن قَبْلُ to invoke[7] before,
وَظَنُّوا۟ and they will realize[8]
مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾ they have no escape.[9]

لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ 49. Man is not weary[10]
مِن دُعَآءِ ٱلْخَيْرِ of asking for well-being;
وَإِن مَّسَّهُ but if there afflicts him
ٱلشَّرُّ the adversity
فَيَـُٔوسٌ he becomes despaired,[11]
قَنُوطٌ ﴿٤٩﴾ despondent.[12]

1. تضع ***taḍa'u*** = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See at 35:11, p. 1393, n. 14).

2. ينادى ***yunâdî*** = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:74, p. 1258, n. 4).

3. i. e., the partners you used to set with Me. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

4. ءاذنا ***'âdhannâ*** = we made known, announced, declared, notified (v. i. pl. past from *'âdhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'âdhantu* at 21:109, p. 1042, n. 8).

5. i. e., none of us now testifies that there is any partner with You. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 29:53, p. 1283, n. 10).

6. i. e., they will not appear to them. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 39:41, p. 1495, n. 1).

7. i. e., of imaginary gods and goddesses they used to invoke. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 40:20, p. 1516, n. 5).

8. ظنوا ***ẓannû*** = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 28:39, p. 1246, n. 3).

9. محيص ***maḥîṣ*** = escape, flight, place of retreat, sanctuary (verbal noun, also noun of place, of *ḥâṣa*, [*ḥayṣ/ ḥayṣah/maḥîṣ*], to escape, to flee).

10. يسئم ***yas'amu*** = he detests, loathes, dislikes, is weary of, is fed up, is bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm /sa'âmah*], to be weary, to dislike. See *ys'amûna* at 41:38, p. 1553, n. 4).

11. يؤس ***ya'ûs*** = despondent, despairing, hopeless. See at 17:84, p. 900, n. 8.

12. قنوط ***qanûṭ*** = despondent, disheartened, discouraged, desdpairing. See *lâ taqnaṭû* at 39:53, p. 1500, n. 6.

وَلَئِنْ أَذَقْنَٰهُ	50. And if We give him a
رَحْمَةً مِّنَّا	taste[1] of mercy from Us
مِنۢ بَعْدِ ضَرَّآءَ	after an adversity[2]
مَسَّتْهُ	that afflicted[3] him,
لَيَقُولَنَّ	he indeed says:
هَٰذَا لِى	" This is my due;
وَمَآ أَظُنُّ ٱلسَّاعَةَ	and I do not think[4] the Hour[5]
قَآئِمَةً	shall take place.
وَلَئِن	And if indeed
رُّجِعْتُ إِلَىٰ رَبِّىٓ	I am taken back[6] to My Lord
إِنَّ لِى عِندَهُۥ	I shall have for me with Him
لَلْحُسْنَىٰ ۚ	indeed the best thing."[7]
فَلَنُنَبِّئَنَّ	But We shall certainly inform[8]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
بِمَا عَمِلُوا۟	of what they do and shall
وَلَنُذِيقَنَّهُم	surely make them taste[9]
مِّنْ عَذَابٍ غَلِيظٍ	some punishment very tough.[10]
﴿٥٠﴾	
وَإِذَآ أَنْعَمْنَا	51. And if We bestow grace[11]
عَلَى ٱلْإِنسَٰنِ أَعْرَضَ	on man he turns away[12]
وَنَـَٔا بِجَانِبِهِۦ ۖ	and leans aloof[13] on his side;
وَإِذَا مَسَّهُ ٱلشَّرُّ	but if the evil afflicts him
فَذُو دُعَآءٍ	he is full of supplication
عَرِيضٍ ﴿٥١﴾	continuing for long.[14]

1. أذقنا ***'adhaqnâ*** = we made (someone) taste, gave taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 17:75, p. 897, n. 11).

2. ضراء ***ḍarrâ'*** = affliction, suffering, illness, distress. See at 11:10, p. 681, n. 2.

3. مست ***massat*** = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/masîs*], to feel, to touch. See at 21:46, p. 1025, n. 6).

4. أظن ***'aẓunnu***= I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 40:37, p. 1523, n. 1).

5. i. e., the Hour of Resurrection and Judgement.

6. رجعت ***ruji'tu*** = I was returned, taken back (v. i. s. past passive from *raja'a* [*rujû'*], to return. See *turja'ûna* at 41:21, p. 1547, n. 5).

7. i. e., paradise. حسنى ***ḥusnâ*** (f.; m. *'ahsan*) the best, most beautiful. See at 20:8, p. 977, n. 9.

8. لنتبئن ***la nunabbi'anna*** = we will surely inform, notify, make know (v. i. pl. impfct. emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *la tunabbi'ann* at 12:15, p. 726, n. 11).

9. لنذيقن ***la nudhîqanna*** = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from *'adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. See n. 1 above).

10. غليظ ***ghalîẓ*** (s.; pl. *ghilâẓ*)= sacred, inviolable, solid, tough, harsh, severe, dire. See at 33:7, p. 1337, n. 7.

11. أنعمنا ***'an'amnâ*** = we bestowed grace, graced, blessed (v. i. pl. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 17:83, p. 900, n. 5).

12. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 41:4, p. 1541, n. 3).

13. نأى ***na'â*** = he moved away, remained aloof (v. iii. m. s. past from نأى *na'y*, to keep away. See at 17:83, p. 900, n. 7).

14. عريض ***'arîḍ*** = extensive, prolonged, continuing for long (act. participle in the scale of *fa'îl* from *'arada/aruda* [*'ard*], to be visible, to be broad. See n. 12 above.

قُلْ أَرَءَيْتُمْ 52. Say: "Do you see
إِن كَانَ if it is
مِنْ عِندِ ٱللَّهِ from Allah
ثُمَّ كَفَرْتُم بِهِۦ then you disbelieve[1] in it,
مَنْ أَضَلُّ who is more astray[2]
مِمَّنْ هُوَ فِى than the one who is in
شِقَاقٍ بَعِيدٍ ﴿٥٢﴾ discord[3] far away?"[4]

سَنُرِيهِمْ 53. We shall show[5] them
ءَايَٰتِنَا فِى ٱلْءَافَاقِ Our signs in the horizons[6]
وَفِىٓ أَنفُسِهِمْ and in themselves
حَتَّىٰ يَتَبَيَّنَ لَهُمْ till evident becomes[7] to them
أَنَّهُ ٱلْحَقُّ that it[8] is the truth.
أَوَلَمْ يَكْفِ Does it not suffice[9]
بِرَبِّكَ أَنَّهُۥ with your Lord that He is
عَلَىٰ كُلِّ شَىْءٍ over everything
شَهِيدٌ ﴿٥٣﴾ All-Witnessing?[10]

أَلَآ إِنَّهُمْ 54. O yes, they indeed are
فِى مِرْيَةٍ in doubt[11]
مِّن لِّقَآءِ رَبِّهِمْ about meeting[12] their Lord.
أَلَآ إِنَّهُۥ O yes, He indeed is
بِكُلِّ شَىْءٍ of everything
مُّحِيطٌ ﴿٥٤﴾ All-Encompassing.[13]

1. كفرتم ***kafartum*** = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufr*], to disbelieve, to cover. See at 14:7, p.788, n. 6).

2. أضل ***'aḍallu*** = further astray, worst astray, more misguided (elative of ضال *ḍâll*). See at 25:34, p. 1148, n. 6.

3. i. e., with the truth. شقاق ***shiqâq*** = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

4. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:44, p. 1555, n. 14).

5. نرى ***nurî*** = we show (v. i. pl. impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 6:75, p. 421, n. 10).

6. i. e., in the universe. ***'âfâq*** (pl.; s. *'ufuq*) = horizons, distant lands, remote regions.

7. يتبين ***yatabayyana***(*u*) = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See at 9:43, p. 596, n. 9).

8. i. e., this Qur'ân.

9. يكف ***yakfi***(*ī*) = he or it suffices, is enough (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See at 29:51, p. 1283, n. 6).

10. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 41:47, p. 1557, n. 5).

11. مرية ***miryah*** = doubt, misgivings. See at 32:23, p. 1331, n. 3.

12. لقاء ***liqâ'*** = meeting, encounter. See at 39:71, p. 1506, n. 9.

13. محيط ***muḥît*** = one who or that which closes in on, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'aḥâṭa*, form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to encircle, enclose, guard. See at 11:84, p. 708, n. 6).

42. *SÛRAT AL-SHÛRÂ* (CONSULTATION)
Makkan: 53 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, monotheism, the truth of *waḥy* and *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah sent *waḥy* to the Prophet Muḥammad, peace and blessings of Allah be on him, as He had sent *waḥy* to the previous Prophets and that it is the same message of monotheism and Islam which had been delivered through all the Prophets. It then draws attention to the Absolute Oneness and Uniqueness of Allah – "There is not the like of Him anything "(*'âyah* 11) and that to Him belongs the keys of the heavens and the earth. This theme of monotheism is further illustrated with reference to His favours and graces upon His creation and His signs visible throughout the universe. The facts of Resurrection, Judgement, reward and punishment are reiterated and man is called upon to respond to Allah's message before the coming of the day when there will be neither any defence against it nor any refuge from it. The *sûrah* ends by indicating the nature of Allah's communication to His Prophets and Messengers: "It is not for any human being that Allah should speak to him except by *wahy*, or from behind a veil or by sending a messenger (an angel) who communicates by His leave what He wills." (*'âyah* 51).

The *sûrah* is called *al-shûrâ* (consultation) with reference to its *'âyah* 38 wherein Muslims are required to conduct their affairs by mutual consultation.

سُورَةُ الشُّورَىٰ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾ 1. *Ḥâ-Mîm.*

عٓسٓقٓ ﴿٢﴾ 2. *'Âyn-Sîn-Qâf.*[1]

كَذَٰلِكَ يُوحِيٓ 3. Thus does communicate[2]

إِلَيْكَ وَإِلَى ٱلَّذِينَ to you and to those before

مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ you[3] Allah, the All-Mighty,[4]

ٱلْحَكِيمُ ﴿٣﴾ the All-Wise.[5]

لَهُۥ 4. To Him belongs

مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens

وَمَا فِى ٱلْأَرْضِ ۖ and all that is in the earth;[6]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is an emphasis on the fact that Allah had sent Messengers from time to time and that the coming of *wahy* to Prophet Muhammad, peace and blessings of Allah be on him, was nothing unprecedented. يوحى ***yûḥî*** = he prompts, communicates, inspires (v. iii. m. s. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. [Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 34:50, p. 1387, n. 3).

3. i. e., of Prophets and Messengers.

4. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

5. i. e., in His creation, commandments and decrees. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. i. e., His is the absolute ownership, possession, dominion and Lordship and sovereignty.

وَهُوَ ٱلْعَلِيُّ and He is the All-Exalted,[1]

ٱلْعَظِيمُ ﴿٤﴾ the All-Great.[2]

تَكَادُ ٱلسَّمَٰوَٰتُ 5. The skies are about to[3]

يَتَفَطَّرْنَ be rent asunder[4]

مِن فَوْقِهِنَّ from above them;

وَٱلْمَلَٰٓئِكَةُ and the angels

يُسَبِّحُونَ proclaim the sanctity[5]

بِحَمْدِ رَبِّهِمْ with the praise of their Lord

وَيَسْتَغْفِرُونَ and seek forgiveness[6]

لِمَن فِى ٱلْأَرْضِ for those in the earth.[7]

أَلَآ إِنَّ ٱللَّهَ O yes, verily Allah,

هُوَ ٱلْغَفُورُ He is the Most Forgiving,

ٱلرَّحِيمُ ﴿٥﴾ the Most Merciful.

وَٱلَّذِينَ ٱتَّخَذُوا۟ 6. And those who take[8]

مِن دُونِهِۦٓ أَوْلِيَآءَ besides Him protectors,[9]

ٱللَّهُ حَفِيظٌ عَلَيْهِمْ Allah is guard over[10] them;

وَمَآ أَنتَ عَلَيْهِم and you are not over them

بِوَكِيلٍ ﴿٦﴾ a guardian.[11]

وَكَذَٰلِكَ 7. And suchwise

أَوْحَيْنَآ إِلَيْكَ We have communicated to you

1. علي ***'alîy*** = high, lofty, elevated, sublime, All-Exalted. See at 40:12, p. 1513, n. 15.

2. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 39:13, p. 1486, n. 6).

3. تكاد ***takâdu*** = she or it is close to, about to (v. iii. f. s. impfct. from *kâda* [*kawd*] to be about to. See at 19:90, p. 973, n. 9).

4. i. e., due to His Glory and on account of the enormity of what the unbelievers and polytheists say about Allah's having sons and daughters (see 19:88-90, at p. 973). يتفطرن ***yatafaṭṭarna*** = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafaṭṭara*, form V of *faṭara* [*faṭr*], to split, to create. See at 19:90, p. 973, n. 10).

5. يسبحون ***yusabbiḥûna*** = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 41:38, p. 1553, n. 2).

6. يستغفرون ***yastaghfirûna*** = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:7, p. 1511, n. 8).

7. i. e., those who are believers in the Oneness of Allah and who act according His commandments.

8. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 39:3, p. 1481, n. 2).

9. i. e., gods and goddesses. أولياء ***'awliyâ'*** (pl.; sing. ولي *waliy*) = friends, allies, patrons, legal guardians, protectors, . See at 39:3, p. 1481, n. 3.

10. i. e., He keeps watch over them and causes their deeds to be recorded. حفيظ ***ḥafîẓ*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 12:55, p. 742, n. 10.

11. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 39:62, p. 1503, n. 4).

قُرْءَانًا عَرَبِيًّا	a Qur'ân in Arabic
لِّتُنذِرَ	that you may warn[1]
أُمَّ ٱلْقُرَىٰ	the Mother of Habitations[2]
وَمَنْ حَوْلَهَا	and those around[3] it,
وَتُنذِرَ	and may warn about
يَوْمَ ٱلْجَمْعِ	the Day of Gathering[4]
لَا رَيْبَ فِيهِ	in which there is no doubt.[5]
فَرِيقٌ فِى ٱلْجَنَّةِ	A group[6] will be in the garden
وَفَرِيقٌ	and a group will be
فِى ٱلسَّعِيرِ ﴿٧﴾	in the blazing furnace.[7]
وَلَوْ شَآءَ ٱللَّهُ	8. And were Allah to will
لَجَعَلَهُمْ	He would have made them[8]
أُمَّةً وَٰحِدَةً	a single community,[9]
وَلَٰكِن يُدْخِلُ	but He admits[10]
مَن يَشَآءُ فِى رَحْمَتِهِۦ	whom He wills to His mercy.
وَٱلظَّٰلِمُونَ	And the transgressors
مَا لَهُم	shall not have
مِّن وَلِىٍّ وَلَا نَصِيرٍ	any protector[11] nor any helper.[12]
﴿٨﴾	
أَمِ ٱتَّخَذُوا۟	9. Or do they take[13]
مِن دُونِهِۦٓ أَوْلِيَآءَ	in lieu of Him protectors.
فَٱللَّهُ هُوَ ٱلْوَلِىُّ	But Allah is the Protector

1. تنذر ***tundhira***(*u*) = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden *'an* in the *li* (of motivation) coming before the verb. See at 36:6, p. 1410, n. 1.

2. i. e., Makka. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 34:18, p. 1374, n. 11.

3. i. e., the people of all other peoples. حول *ḥawl* = around, about, roughly; also year, might, power, change. See 39:75, p. 1508, n. 3.

4. i. e., the Day of Resurrection and Judgement. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation. See at 28:78, p. 1260, n. 5.

5. ريب ***rayb*** = doubt, suspicion, misgivings. See at 40:59 p. 1530, n. 8.

6. i. e., the believers and righteous. فريق ***farîq*** (s.; pl. فروق *furûq*, افرقة *afriqah*) = section, group, faction, party, band. See at 33:26, p. 1345, n. 7).

7. i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 35:6, p. 1391, n. 9.

8. i. e., all the creatures.

9. i. e., in guidance and righteousness. أمة ***'ummah*** (pl. امم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 35:24, p. 1398, n. 6.

10. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:23, p. 1053, n. 1).

11. ولي ***walîy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 41:34, p. 1552, n. 2.

12. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 33:65, p. 1363, n. 12).

13. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 42:6, p. 1561, n. 8).

وَهُوَ يُحْيِ ٱلْمَوْتَىٰ and He gives life[1] to the dead
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything
قَدِيرٌ ﴿٩﴾ Omnipotent.

وَمَا ٱخْتَلَفْتُمْ فِيهِ 10. And whatever you differ[2]
مِن شَيْءٍ in of anything,
فَحُكْمُهُۥٓ its decision[3] is
إِلَى ٱللَّهِ to Allah.
ذَٰلِكُمُ ٱللَّهُ رَبِّى Such is Allah, my Lord.
عَلَيْهِ تَوَكَّلْتُ On Him I rely[4]
وَإِلَيْهِ and to Him
أُنِيبُ ﴿١٠﴾ I turn in penitence.[5]

Section (*Rukû'*) 2

فَاطِرُ ٱلسَّمَٰوَٰتِ 11. The Creator[6] of the heavens
وَٱلْأَرْضِ and the earth,
جَعَلَ لَكُمْ He has made[7] for you
مِّنْ أَنفُسِكُمْ from amongst yourselves
أَزْوَٰجًا spouses,[8]
وَمِنَ ٱلْأَنْعَٰمِ and of the grazing livestock[9]
أَزْوَٰجًا pairs.
يَذْرَؤُكُمْ فِيهِ He multiplies[10] you thereby.
لَيْسَ كَمِثْلِهِۦ There is not the like[11] of Him
شَىْءٌ anything;

1. يحي ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 40:68, p. 1534, n. 1).

2. i. e., in the matter of the *dîn*. اختلفتم ***ikhtalaftum*** = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See at 8:42, p. 562, n. 6).

3. i. e., to be referred to the Book of Allah and the *sunnah* of His Messenger. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:88, p. 1264, n. 6.

4. توكلت ***tawakkaltu*** = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust. See at 13:30, p. 777, n. 3).

5. أنيب ***'unîbu*** = I turn, turn in repentance/ penitence (v. i. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/ niyâbah*], to return, to come near, to represent. See at 11:88, p. 710, n. 2).

6. فاطر ***fâṭir*** = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 39:46, p. 1497, n. 7.

7. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 40: 61, p. 1531, n. 1).

8. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 40:8, p. 1512, n. 4.

9. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 40:79, p. 1537, n. 6.

10. يذرؤ ***yadhra'u*** = he creates, scatters, grows (v. iii. m. s. impfct. from *dhara'a* [*dhar'*], to create, scatter, grow. See *dhara'a* at 23:79, p. 1094, n. 12).

11. i. e., no created being can be like Him, neither in self, nor in attributes, names and deeds. مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 40:40, p. 1524, n. 3.

وَهُوَ ٱلسَّمِيعُ and He is the All-Hearing,
ٱلْبَصِيرُ ﴿١١﴾ the All-Seeing.

لَهُۥ مَقَالِيدُ 12. To Him belong the keys[1]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ of the heavens and the earth.
يَبْسُطُ ٱلرِّزْقَ He spreads[2] the provision[3]
لِمَن يَشَآءُ for whomsoever He will
وَيَقْدِرُ and measures out.[4]
إِنَّهُۥ بِكُلِّ شَىْءٍ He indeed is of everything
عَلِيمٌ ﴿١٢﴾ All-Knowing.

شَرَعَ لَكُم ۞ 13. He has enacted[5] for you
مِّنَ ٱلدِّينِ of the religion
مَا وَصَّىٰ what he had commissioned[6]
بِهِۦ نُوحًا Nûh with,
وَٱلَّذِىٓ and that which
أَوْحَيْنَآ إِلَيْكَ We have communicated[7] to you
وَمَا وَصَّيْنَا بِهِۦٓ and what We had committed
إِبْرَٰهِيمَ وَمُوسَىٰ to Ibrâhîm and Mûsâ
وَعِيسَىٰٓ and 'Îsâ —
أَنْ أَقِيمُوا۟ ٱلدِّينَ that you establish[8] the religion
وَلَا تَتَفَرَّقُوا۟ and be not divided[9]
فِيهِ about it.

1. i. e., He possesses the powers of regulating and disposing of the affairs and treasures of the heavens and the earth مقاليد ***maqâlîd*** (pl.; s. *miqlâd*) = keys, reins, powers. See at 39:63, p. 1503, n. 6.

2. i. e., He gives in profusion and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*baṣṭ*], to spread. See at 39:52, p. 1500, n. 1).

3. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 39:52, p. 1500, n. 2.

4. i. e., gives in limited measures. يقدر ***yaqdiru*** = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

5. شرع ***shara'a*** = he introduced, enacted, prescribed, ordained (v. iii. m. s. past from *shar'*, to enact [laws], to introduce).

6. Here is an emphasis on the fact that Allah communicated the same religion of *tawhid* and *Islam* through all His Messengers. وصى ***waṣṣâ*** = he enjoined, made a behest, directed, made incumbent, committed, commissioned (v. iii. m. s. past in form II of *wasâ* [*wasy*], to be joined, lightened, degraded. See at 6:151, p. 457, n. 9).

7. أوحينا ***'awḥaynâ*** = we communicated, prompted, inspired (v. i. pl. past. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. [Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 35:31, p. 1400, n. 12).

8. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 30:31, p. 1300, n. 3).

9. i. e., do not be divided into different sects and factions. لا تتفرقوا ***lâ tatafarraqû*** = you (all) be not divided, separated from one another (v. ii. m. pl. imperative {prohibition} from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to separate. See *lâ tafarraqû* at 3:103, p. 196 , n. 6).

كَبُرَ عَلَى ٱلْمُشْرِكِينَ	Grave[1] is on the polytheists
مَا تَدْعُوهُمْ إِلَيْهِ	what you call[2] them to.
ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ	Allah selects[3] for Him[4]
مَن يَشَآءُ	whom He will
وَيَهْدِىٓ إِلَيْهِ	and guides towards Him
مَن يُنِيبُ ﴿١٣﴾	any that turns in penitence.[5]
وَمَا تَفَرَّقُوٓا	14. And they were not divided[6]
إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ	but after that there had come
ٱلْعِلْمُ	to them the knowledge,[7]
بَغْيًۢا	out of transgression[8]
بَيْنَهُمْ	amongst themselves.
وَلَوْلَا كَلِمَةٌ	And had not a word
سَبَقَتْ مِن رَّبِّكَ	preceded[9] from your Lord
إِلَىٰٓ أَجَلٍ مُّسَمًّى	up to a time[10] specified,[11]
لَّقُضِىَ	adjudged would have been
بَيْنَهُمْ	between them.
وَإِنَّ ٱلَّذِينَ	And verily those who
أُورِثُوا	were given inheritance[12]
ٱلْكِتَٰبَ	of the Book
مِنۢ بَعْدِهِمْ	after them
لَفِى شَكٍّ مِّنْهُ	are in doubt about it
مُرِيبٍ ﴿١٤﴾	arousing suspicion.[13]

1. كبر ***kabura*** = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 10:71, p. 669, n. 1)

2. i. e, monotheism and the abandonment of the imaginary gods and goddesses to which they are called is a grave matter for the polytheists. تدعو ***tad'û*** = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 23:73, p. 1093, n. 4).

3. يجتبى ***yajtabî*** = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 12:6, p. 723, n. 10).

4. i. e., for monotheism (*tawhîd*).

5. ينيب ***yunîbu*** = he turns in repentance, deputes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See at 40:13, p. 1514, n. 6).

6. i. e., divided into followers of different religions. تفرقوا ***tafarraqû*** = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See at 3:105, p. 197, n. 9).

7. i. e., knowledge of the true *dîn* — Islam and monotheism, through their respective Prophets.

8. بغى ***baghy*** = oppression, injustice, outrage, defiance, transgression. See at 16:90, p. 857, n. 14.

9. سبقت ***sabaqat*** = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 41:45, p. 1556, n. 3).

10. i. e. respite up to a time. اجل ***'ajal*** (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 39:43, p. 1496, n. 9.

11. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 40:67, p. 1433, n. 13).

12. i. e., the Jews and the Christians. أورثوا ***'ûrithû*** = they were made to inherit, given inheritance (v. iii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *'ûrithtum* at 7:43, p. 481, n. 12).

13. مريب ***murîb*** = that which arouses suspicion (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt. See at 34:54, p. 1388, n. 7).

فَلِذَٰلِكَ فَادْعُ	15. So to this[1] make the call[2]
وَاسْتَقِمْ	and be steadfast[3]
كَمَا أُمِرْتَ	as you are commanded;[4]
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ	and follow not[5] their whims[6]
وَقُلْ آمَنتُ	and say: " I believe
بِمَا أَنزَلَ اللَّهُ	in what Allah has sent down
مِن كِتَابٍ	of a Book;
وَأُمِرْتُ	and I have been bidden
لِأَعْدِلَ بَيْنَكُمُ	that I do justice[7]between you.
اللَّهُ رَبُّنَا	Allah is our Lord
وَرَبُّكُمْ	and your Lord.
لَنَا أَعْمَالُنَا	For us are our deeds[8]
وَلَكُمْ أَعْمَالُكُمْ	and for you are your deeds.
لَا حُجَّةَ	There is no plea[9]
بَيْنَنَا وَبَيْنَكُمُ	between us and you.
اللَّهُ يَجْمَعُ بَيْنَنَا	Allah will get us together[10]
وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾	and to Him is the destination.[11]
وَالَّذِينَ يُحَاجُّونَ	16. And those who dispute[12]
فِي اللَّهِ	about Allah[13]
مِن بَعْدِ مَا	after that
اسْتُجِيبَ لَهُ	He was responded[14]to,
حُجَّتُهُمْ دَاحِضَةٌ	their plea will be invalid[15]

1. i. e., to this *dîn* of Islam and monotheism.

2. ادع ***ud'u*** = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 28:87, p. 1264, n. 2).

3. i. e., in your mission. استقم ***istaqim*** = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 11:112, p. 717, n. 11).

4. أمرت ***'umirta*** = you were bidden, commanded, ordered, (v. ii. s. past passive from *'amara* [*'amr*], to command. See *'umirtu* at 40:66, p. 1533, n. 3).

5. لا تتبع ***lâ tattabi'*** = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 38:26, p. 1466, n. 5).

6. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

7. أعدل ***'a'dila(u)*** = I make equal, equalize, equate, act justly, do justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*], to be just/equal. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ya'dilûna* at 27:60, p. 1220, n. 11).

8. i. e., to our accounts will be our deeds and to your account will be your deeds.

9. i. e., dispute. حجة ***ḥujjah*** (s.; p حجج *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 6:149, p. 456, n. 1.

10. i. e., on the Day of Judgement, and will decide between us.

11. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).

12. يحاجون ***yuḥâjjûna*** = they dispute, debate, argue, contest (v. iii. m. pl. impfct. form *ḥâjja*, form III of *ḥajja* [*ḥajj/ḥijj*], to defeat, to intend, to aim at. See *yuḥâjjû* at 3:73, p. 183, n. 10).

13. i. e., about the *dîn* of Allah, Islam.

14. i. e., people embraced Islam. استجيب ***ustujîba*** = he was responded to, answered (v. iii. m. s. past passive from *istajâba*, form X of *jâba* [*jawb*], to travel. See *yastajîbû* at 28:64, p. 1255, n. 5).

15. داحضة ***dâḥiḍah*** (f. s.) = invalid, void, disproved, refuted (act. participle from *daḥaḍa*, to be invalid, to disprove, refute. See *yud-ḥiḍû* at 40:5, p. 1510, n. 11).

عِندَ رَبِّهِمْ before their Lord,
وَعَلَيْهِمْ غَضَبٌ and on them shall be wrath[1]
وَلَهُمْ and they shall have
عَذَابٌ شَدِيدٌ ﴿١٦﴾ a punishment most severe.[2]

ٱللَّهُ ٱلَّذِىٓ 17. Allah is He Who
أَنزَلَ ٱلْكِتَٰبَ has sent down[3] the Book
بِٱلْحَقِّ with the truth,[4]
وَٱلْمِيزَانَ and the balance;[5]
وَمَا يُدْرِيكَ and what will make you know[6]
لَعَلَّ ٱلسَّاعَةَ that perhaps the Hour
قَرِيبٌ ﴿١٧﴾ is close by.[7]

يَسْتَعْجِلُ بِهَا 18. There seek to hasten[8] it
ٱلَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِهَا in it;
وَٱلَّذِينَ ءَامَنُوا but those who believe
مُشْفِقُونَ مِنْهَا are apprehensive[9] of it
وَيَعْلَمُونَ and they know
أَنَّهَا ٱلْحَقُّ that it is the truth.
أَلَآ إِنَّ ٱلَّذِينَ Oh yes, verily those who
يُمَارُونَ wrangle[10]
فِى ٱلسَّاعَةِ about the Hour

1. i. e., wrath of Allah. غضب ***ghaḍab*** = wrath, fury, anger, indignation. See at 24:9, p. 1108, n. 8.

2. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:22, p. 1517, n. 6).

3. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 36:15, p. 1412, n. 9).

4. i. e., true guidance. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 40:75, p. 1535, n. 9.

5. i. e., equity and justice. ميزان *mîzân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 11:84, p. 708, n. 4).

6. يدري ***yudrî*** = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from *'adrâ*, form IV of *darâ* [*dirâyah*], to know. See at 63:1363, 642, n. 5).

7. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 34:50, p. 1387, n. 5.

8. i. e., the unbelievers ask, by way of mocking at it, for hastening the Day of Judgement. يستعجل ***yasta'jilu*** = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 10:50, p. 655, n. 10).

9. مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 23:57, p. 1089, n. 10).

10. يمارون ***yumârûna*** = they wrangle, argue, dispute, resist (v. iii. m. pl. impfct. from *mârâ*, form III from *mirâ'*).

لَفِي ضَلَٰلٍ are indeed astray[1]
بَعِيدٍ ﴿١٨﴾ far away.[2]

ٱللَّهُ لَطِيفٌۢ 19. Allah is Gracious[3]
بِعِبَادِهِۦ to His servants.
يَرْزُقُ He gives provision[4] to
مَن يَشَآءُ whomsoever He will;
وَهُوَ ٱلْقَوِىُّ and He is the All-Powerful,[5]
ٱلْعَزِيزُ ﴿١٩﴾ the All-Mighty.[6]

Section (*Rukû'*) 3

مَن كَانَ يُرِيدُ 20. Whoever is wont to desire[7]
حَرْثَ ٱلْءَاخِرَةِ the tilth[8] of the hereafter
نَزِدْ لَهُۥ فِى حَرْثِهِۦ We increase for him in his tilth;
وَمَن كَانَ يُرِيدُ and whoever is wont to desire
حَرْثَ ٱلدُّنْيَا the tilth of this world,
نُؤْتِهِۦ مِنْهَا We give him thereof,
وَمَا لَهُۥ and he will not have
فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ in the hereafter any share.[9]
﴿٢٠﴾

أَمْ لَهُمْ شُرَكَٰٓؤُا۟ 21.Or do they have partners[10]
شَرَعُوا۟ لَهُم that have enacted[11] for them
مِّنَ ٱلدِّينِ of the religion[12]

1. ضلال *ḍalâl* = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 40:50, p. 1527, n. 6.

2. i. e., from the truth. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:52, p. 1559, n. 4).

3. لطيف ***laṭîf*** = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 33:34, p. 1348, n. 11).

4. i. e., in profusion. يرزق ***yarzuqu*** = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*[*razq*], to provide, bestow. See at 24:38, p. 1122, n. 4).

5. قوى ***qawîy*** (s.; pl. *aqwiyâ'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya* [*qûwa*], to be strong, powerful).

6. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:3, p. 1560, n. 4.

7. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 40:31, p. 1520, n. 11).

8. i. e., merit and benefits. حرث ***ḥarth*** = tillage, cultivation, tilth, crops. See at 21:78, p. 1033, n. 5.

9. i. e., of merit and benefits. نصيب ***naṣîb*** (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 40:47, p. 1226, n. 11.

10. i. e, partners in their misguidance. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates (act. participle in the scale of *fa'îl* from *shariaka* [*shirk*], to share, to be a partner. See at 41:47, p. 1557, n. 3).

11. شرعوا ***shara'û*** = they introduced, enacted, prescribed, ordained (v. iii. m. pl. past from *shara'a* [*shar'*], to enact [laws], to introduce. See *shara'a* at 42:13, p. 1564, n. 5).

12. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:11, p. 1485, n. 10.

مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ which Allah did not allow[1] of?
وَلَوْلَا And had there not been
كَلِمَةُ ٱلْفَصْلِ a word of decree,[2]
لَقُضِىَ adjudged[3] would have been
بَيْنَهُمْ ۗ between them;
وَإِنَّ ٱلظَّٰلِمِينَ and verily the transgressors[4]
لَهُمْ عَذَابٌ shall have a punishment
أَلِيمٌ ﴿٢١﴾ very painful.[5]

تَرَى ٱلظَّٰلِمِينَ 22. You will see[6] the trans-
مُشْفِقِينَ gressors apprehensive[7]
مِمَّا كَسَبُوا۟ because of what they earn,[8]
وَهُوَ وَاقِعٌۢ بِهِمْ ۗ and it will befall[9] them;
وَٱلَّذِينَ ءَامَنُوا۟ and those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[10]
فِى رَوْضَاتِ will be in the meadows[11]
ٱلْجَنَّٰتِ ۖ of the gardens.[12]
لَهُم مَّا They will have whatever
يَشَآءُونَ they wish for[13]
عِندَ رَبِّهِمْ ۚ with their Lord.
ذَٰلِكَ هُوَ ٱلْفَضْلُ That is the grace
ٱلْكَبِيرُ ﴿٢٢﴾ most magnificent.

1. يأذن ***ya'dhan(u)*** = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'dhana* at 12:80, p. 752, n. 4).

2. i. e., had not a word for giving respite till a time been decreed.

2. فصل ***faṣl*** (s.; pl. fusûl) = parting, discharge, decision, final decision, decree, section, chapter.

3. فضى ***quḍiya*** = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 41:45, p. 1556, n. 4).

4. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*).
ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 39:24, p. 1490, n. 11).

5. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 41:43, p. 1555, n. 2).

6. i. e., on the Day of Judgement.

7. مشفقين ***mushfiqîn*** (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa* [*shafaq*], to fear, to pity. See at 18:49, p. 929, n. 5).

8. i. e., of sins. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 39:48, p. 1498, n. 7).

9. i. e., the punishment shall befall them. واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 7:171, p. 532, n. 11).

10. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 41:8, p. 1542, n. 4.

11. روضات ***rawḍât*** (f. pl.; s. *rawḍah*) = meadows, gardens.

12. i. e., paradise.

13. يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 39:34, p. 1493, n. 4).

ذَٰلِكَ ٱلَّذِى	23. That is whereof
يُبَشِّرُ ٱللَّهُ	Allah gives the good tidings[1]
عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟	to His servants[2] who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ	and do the good deeds.
قُل لَّآ أَسْـَٔلُكُمْ	Say: "I ask[3] of you not
عَلَيْهِ أَجْرًا	for it a remuneration[4]
إِلَّا ٱلْمَوَدَّةَ	except the love[5]
فِى ٱلْقُرْبَىٰ ۗ	in respect of kinship."[6]
وَمَن يَقْتَرِفْ	And whoever acquires[7]
حَسَنَةً	a merit,
نَّزِدْ لَهُۥ فِيهَا	We increase[8] for him in it
حُسْنًا ۚ	handsomely.
إِنَّ ٱللَّهَ غَفُورٌ	Verily Allah is Most Forgiving,
شَكُورٌ ﴿٢٣﴾	Most Appreciative.
أَمْ يَقُولُونَ	24. Or do they say:
ٱفْتَرَىٰ	"He has fabricated[9]
عَلَى ٱللَّهِ كَذِبًا ۖ	against Allah a lie"?[10]
فَإِن يَشَإِ ٱللَّهُ	But if Allah wills
يَخْتِمْ	He may put a seal
عَلَىٰ قَلْبِكَ ۗ	on your heart.
وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ	And Allah effaces[11] falshood
وَيُحِقُّ ٱلْحَقَّ	and establishes the truth

1. يبشر ***yubashshiru*** = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See at 3:39, p. 171, n. 1).

2. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 41:46, p. 1556, n. 11).

3. The address is to the Prophet, peace and blessings of Allah be on him. أسأل ***'as'alu*** = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]], to ask. See at 38:86, p. 1478, n. 9).

4. i. e., for this work of preaching and delivering the Qur'ân. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 41:8, p. 1542, n. 5).

5. مودة ***mawaddah*** = love, affection, friendship. See at 30:21, p. 1296, n. 6.

6. Those of the Makkan leaders who opposed the Prophet, peace and blessings of Allah be on him, were related to the Prophet by blood or by marriage. They were asked to treat him with the consideration due to kinship. قربى ***qurbâ*** = near relationship kinship. See *'ûlî al-qurbâ* at 24:22, p. 1113, n. 4.

7. يقترف ***yaqtarif(u)*** = he commits, performs, acquires (v. iii. m. s. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaraf*], to peel, to feel disgust. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *yaqtarifûna* at 6:120, p. 442, n. 1).

8. نزد ***nazid*** (*nazîdu*) = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *nazîdu* at 7:161, p. 528, n. 5).

9. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 34:8, p. 1370, n. 3).

10. i. e., by saying that the Qur'ân has been sent down to him.

11. يمح ***yamḥu*** = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *maḥâ* [*maḥw*], to wipe off. See *maḥawnâ* at 17:12, p. 876, n. 7).

بِكَلِمَٰتِهِۦٓ by His words.
إِنَّهُۥ عَلِيمٌۢ Verily He is All-Knowing
بِذَاتِ ٱلصُّدُورِ ﴿٢٤﴾ of the secrets of hearts.[1]

وَهُوَ ٱلَّذِى 25. And He it is Who
يَقْبَلُ ٱلتَّوْبَةَ accepts[2] repentance[3]
عَنْ عِبَادِهِۦ of His servants
وَيَعْفُوا۟ عَنِ ٱلسَّيِّـَٔاتِ and forgives[4] the sins;[5]
وَيَعْلَمُ and He knows
مَا تَفْعَلُونَ ﴿٢٥﴾ all that you do.

وَيَسْتَجِيبُ 26. And He responds[6] to
ٱلَّذِينَ ءَامَنُوا۟ those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds[7]
وَيَزِيدُهُم and gives them more[8]
مِّن فَضْلِهِۦ ۚ of His grace;[9]
وَٱلْكَٰفِرُونَ and the unbelievers
لَهُمْ عَذَابٌ shall have a punishment
شَدِيدٌ ﴿٢٦﴾ very severe.[10]

۞ وَلَوْ بَسَطَ ٱللَّهُ 27. And were Allah to spread[11]
ٱلرِّزْقَ لِعِبَادِهِۦ the provision for His servants
لَبَغَوْا۟ they would have outraged[12]

1. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 40:56, p. 1529, n. 7.

2. يقبل ***yaqbalu*** = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See at 9:104, p. 622, n. 11).

3. توبة ***tawbah*** = repentance, penitence, to return with repentance [Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness]. See *tâbû* at 40:7, p. 1511, n. 10).

4. يعفوا ***ya'fû*** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. See at 5:15, p. 336, n. 4).

5. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:45, p. 1525, n. 11.

6. i. e., to the prayers of. يستجيب ***yastajîbu*** = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See at 6:36. p. 405, n. 1).

7. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:22, p. 1569, n. 10.

8. يزيد ***yazîdu*** = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:39, p. 1404, n. 6).

9. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 40:61, p. 1531, n. 4.

10. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:16, p. 1567, n. 2).

11. i. e., for all in profusion and without measure. يبسط ***yabsuṭu*** = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basṭ*], to spread. See at 42:12, p. 1564, n. 2).

12. بغوا ***baghaw*** = they committed outrage, oppressed, wronged (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghâ* at 38:22, p. 1464 n. 7).

فِي ٱلْأَرْضِ	in the earth;
وَلَٰكِن يُنَزِّلُ	but He sends down[1]
بِقَدَرٍ مَّا يَشَآءُ	in a measure[2] as He wills.
إِنَّهُۥ بِعِبَادِهِۦ	Verily He is of His servants
خَبِيرٌۢ بَصِيرٌ ﴿٢٧﴾	All-Aware,[3] All-Seeing.[4]
وَهُوَ ٱلَّذِى	28. And He it is Who
يُنَزِّلُ ٱلْغَيْثَ	sends down the rain[5]
مِنۢ بَعْدِ مَا قَنَطُوا۟	after that they give up hope[6]
وَيَنشُرُ رَحْمَتَهُۥ	and spreads out[7] His mercy.
وَهُوَ ٱلْوَلِىُّ	And He is the Lord-Protector,[8]
ٱلْحَمِيدُ ﴿٢٨﴾	the All Praisworthy.
وَمِنْ ءَايَٰتِهِۦ	29. And of His signs are
خَلْقُ ٱلسَّمَٰوَٰتِ	the creation of the heavens
وَٱلْأَرْضِ	and the earth
وَمَا بَثَّ فِيهِمَا	and all that He spreads[9] in
مِن دَآبَّةٍ	them of a moving creature.[10]
وَهُوَ عَلَىٰ جَمْعِهِمْ	And He is on gathering them
إِذَا يَشَآءُ	whenever He wills
قَدِيرٌ ﴿٢٩﴾	All-Competent.[11]
Section (*Rukû'*) 4	
وَمَآ أَصَٰبَكُم	30. And whatever afflicts[12] you
مِّن مُّصِيبَةٍ	of misfortune[13]

1. يترل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 40:13, p. 1414, n. 3).

2. قدر ***qadar*** = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

3. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 35:31, p. 1401, n. 3.

4. i. e., of all deeds and events, open or secret. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 41: 41, p. 1554, n. 3.

5. غيث ***ghayth***(s.; pl. *ghuyûth*) = rain, rain in profusion. See at 31:34, p. 1323, n. 8.

6. قنطوا ***qanaṭû*** = they despaired, gave up hope, became disheartened, were hopeless, disappointed (v. iii. m. pl. past from *qaniṭa/ qanaṭa/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *lâ taqnaṭû* at 39:53, p. 1500, n. 6.

7. ينشر ***yanshuru*** = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. See *yanshur* at 18:16, p. 915, n.3).

8. ولي ***walîy*** (s.; pl. اولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:8, p. 1562, n. 11.

9. بث ***baththa*** = he spread, scattered abroad, disseminated (v. iii. m. s. past from *baththa*, to scatter. See at 31:10, p. 1313, n. 10).

10. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 35:45, p. 1407, n. 9.

11. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 35:1, p. 1389, n. 7.

12. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 39:51, p. 1499, n. 9).

13. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 9:50, p. 599, n. 3.

فَبِمَا that is due to what
كَسَبَتْ أَيْدِيكُمْ your hands acquire;[1]
وَيَعْفُوا۟ عَن كَثِيرٍ and He forgives[2] a lot.[3]
٣٠

وَمَآ أَنتُم 31. And you cannot
بِمُعْجِزِينَ فِى ٱلْأَرْضِ frustrate[4] in the earth,
وَمَا لَكُم nor is there for you
مِّن دُونِ ٱللَّهِ besides Allah
مِن وَلِىٍّ any Guardian-Protector
وَلَا نَصِيرٍ ٣١ nor any helper.[5]

وَمِنْ ءَايَٰتِهِ 32. And of His signs are
ٱلْجَوَارِ فِى ٱلْبَحْرِ the ships[6] in the sea
كَٱلْأَعْلَٰمِ ٣٢ like mountains.[7]

إِن يَشَأْ 33. If He wills
يُسْكِنِ ٱلرِّيحَ He can make still[8] the wind
فَيَظْلَلْنَ so they would become[9]
رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ immobile[10] on its surface.[11]
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ Verily therein are signs
لِّكُلِّ صَبَّارٍ for everyone persevering,
شَكُورٍ ٣٣ grateful.

1. i. e., of sins and misdeeds. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 40:17, p. 1515, n. 5).

2. يعفوا ***ya'fû*** = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. See at 42:25, p. 1571, n. 4).

3. i. e., He forgives and does not take to task for many sins.

4. i. e., the plans of Allah, escaping His retribution. معجزين ***mu'jizîn*** (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'a'jaza*, from IV of *'ajaza/'ajiza* [*'ajz*], to be weak, incapable. See at 39:51, p. 1499, n. 13).

5. i. e., against Allah's retribution, neither in this world nor in the hereafter. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 42:8, p. 1562, n. 12).

6. جوار ***jawâr*** (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See *tajrî* at 39:20, p. 1488, n. 7).

7. أعلام ***'a'lâm*** (pl.; s. *'alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains.

8. يسكن ***yuskin*** (*u*) = he makes still, lodges, settles, makes (someone) inhabit (v. iii. m. s. impfct. from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'askannâ* at 23:18, p. 1079, n. 3).

9. يظللن ***yaẓlalna*** = they (fem.) become, continue to be, remain, stay (v. iii. f. pl. impfct. from *ẓalla* [*zall/zulûl*], to be, to continue. See *zallû* at 30:51, p. 1307, n. 8).

10. رواكد ***rawâkid*** (f. pl.; s. *râkidah*; m. *râkid*) = stationary, still, motionless, stagnant, immobile (act. participle from *rakada* [*rukûd*], to be still).

11. ظهر ***ẓahr***(s.; pl. ظهور *ẓuhûr*) = back, rear, rear side, loin, spine, surface. See at 35:45, p. 1407, n. 8).

أَوْ يُوبِقْهُنَّ	34. Or He may destroy[1] them
بِمَا كَسَبُوا۟	for what they acquire;[2]
وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾	but He forgives[3] a lot.
وَيَعْلَمَ	35. And let there know
ٱلَّذِينَ يُجَٰدِلُونَ	those who dispute[4]
فِىٓ ءَايَٰتِنَا	about Our signs
مَا لَهُم	that they do not have
مِّن مَّحِيصٍ ﴿٣٥﴾	any place of escape.[5]
فَمَآ أُوتِيتُم	36. So whatever you are given
مِّن شَىْءٍ فَمَتَٰعُ	of anything is an enjoyment[6]
ٱلْحَيَوٰةِ ٱلدُّنْيَا	of the worldly life;
وَمَا عِندَ ٱللَّهِ	but what lies with Allah[7]
خَيْرٌ وَأَبْقَىٰ	is better[8] and more enduring[9]
لِلَّذِينَ ءَامَنُوا۟	for those who believe
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ	and do on their Lord rely.
﴿٣٦﴾	
وَٱلَّذِينَ يَجْتَنِبُونَ	37. And who abstain[10] from
كَبَٰٓئِرَ ٱلْإِثْمِ	the enormities[11] of sin
وَٱلْفَوَٰحِشَ	and the obscenities,[12]
وَإِذَا مَا غَضِبُوا۟	and if they get angry
هُمْ يَغْفِرُونَ ﴿٣٧﴾	they forgive.

1. i. e., destroy the sips. يوبق ***yûbiqu***= destroys, ruins, annihilates (v. iii. m. s. impfct. from *'awbaqa*, form IV of *wabaqa* [*wabaq/ wubûb/ mawbiq*], to perish, to go to ruin. See *mawbiq* at 18:52, p. 931, n. 5).
2. i. e, what the owners and inmates of the ships acquire of sins. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:22, p. 1569, n. 8).
3. يعف ***ya'fu***(*û*) = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. The final *waw* is dropped because the verb is conjunctive to conclusion of a conditional clause. See *ya'fû* at 42:30, p. 1573, n. 2).
4. يجادلون ***yujâdilûna*** = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:69, p. 1534, n. 4).
5. i. e., from Allah's retribution. محيص ***maḥîṣ*** = escape, flight, place of refuge, retreat (verbal noun; also noun of place from *ḥâṣa* [*ḥayṣ./ḥayṣah/maḥîṣ*], to escape, to flee. See at 4:121, p. 297, n. 11.
6. i. e., temporary enjoyment in this worldly life. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 40:39, p. 1523, n. 12.
7. i. e., of rewards and graces in the hereafter.
8. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 38:32, p. 1468, n. 4.
9. أبقى ***'abqâ*** = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 28:60, p. 1253, n. 11).
10. يجتنبون ***yajtanibûna*** = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanabû* at 39:17, p. 1487, n. 5).
11. كبائر ***kabâ'ir*** (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities. See at 4:30, p. 253, n. 12.
12. i. e., adulteries and fornication. فواحش ***fawâḥish*** (pl.; s. فاحشة *fâḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See at 7:33, p. 476, n. 6).

وَٱلَّذِينَ ٱسْتَجَابُوا	38. And who respond[1]
لِرَبِّهِمْ	to their Lord
وَأَقَامُوا ٱلصَّلَوٰةَ	and duly perform the prayer,
وَأَمْرُهُمْ	and whose affair[2] is
شُورَىٰ	mutual consultation[3]
بَيْنَهُمْ	amongst them,
وَمِمَّا رَزَقْنَٰهُمْ	and out of what We provide
يُنفِقُونَ ﴿٣٨﴾	for them they spend.[4]
وَٱلَّذِينَ	39. And who,
إِذَآ أَصَابَهُمُ	when there afflicts[5] them
ٱلْبَغْىُ	the oppression,[6]
هُمْ يَنتَصِرُونَ ﴿٣٩﴾	they defend themselves.[7]
وَجَزَٰٓؤُا	40. And the retribution[8]
سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا	for an evil is an evil like it;
فَمَنْ عَفَا	but whoever forgives[9]
وَأَصْلَحَ	and effects a reconciliation[10]
فَأَجْرُهُۥ عَلَى ٱللَّهِ	his reward is on Allah.
إِنَّهُۥ لَا يُحِبُّ	Verily He likes[11] not
ٱلظَّٰلِمِينَ ﴿٤٠﴾	the transgressors.
وَلَمَنِ	41. And surely he who
ٱنتَصَرَ	defends himself

1. i. e., believe in monotheism (*tawhîd*) and obey His injunctions. استجابوا ***istajâbû*** = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See at 35:14. p. 1395, n. 10).

2. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 41:12, p. 1543, n. 10.

3. i. e., they run their affairs by mutual consultation. شورى ***shûrâ*** = consultation, deliberation, taking counsel. See *shâwir* at 3:159, p. 218, n. 9.

4. i. e., in paying *zakâ* and spending in approved charities. ينفقون ***yunfiqûna*** = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 32:16, p. 1329, n. 5).

5. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 42:30, p. 1572, n. 12).

6. بغى ***baghy*** = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

7. i. e., they do not submit to wrong and injustice and defend themselves. ينتصرون *yanṭasirûna* = they help themselves, be helped, defend themselves, be victorious (v. iii. m. pl. impfct. from *intasara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See at 26:93, p. 1179, n. 3).

8. It is reminded that retribution should not be more than the wrong done. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 39:34, p. 1493, n. 5).

9. عفا ***'afâ*** = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw/'afâ'*. See at 9:43, p. 596, n. 7).

10. اصلح ***'aṣlaḥa*** = he reformed, made good, made amends, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah/ ṣalâḥiyah*], to be good, right).

11. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 30:45, p. 1305, n. 4).

بَعْدَ ظُلْمِهِۦ after a wrong done to him,
فَأُو۟لَٰٓئِكَ such ones,
مَا عَلَيْهِم there lies not against them
مِّن سَبِيلٍ ﴿٤١﴾ any suit.[1]

إِنَّمَا ٱلسَّبِيلُ 42. The suit lies but
عَلَى ٱلَّذِينَ يَظْلِمُونَ against those who do wrong[2]
ٱلنَّاسَ وَيَبْغُونَ to people and commit outrage[3]
فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ in the earth without right.[4]
أُو۟لَٰٓئِكَ لَهُمْ Such people shall have
عَذَابٌ أَلِيمٌ ﴿٤٢﴾ a punishment most painful.[5]

وَلَمَن 43. And indeed he who
صَبَرَ وَغَفَرَ bears calmly[6] and forgives,[7]
إِنَّ ذَٰلِكَ لَمِنْ that surely is of the
عَزْمِ ٱلْأُمُورِ ﴿٤٣﴾ definitive[8] of affairs.[9]

Section (*Rukû'*) 5

وَمَن 44. And whomsoever
يُضْلِلِ ٱللَّهُ Allah makes go astray[10]
فَمَا لَهُۥ مِن وَلِىٍّ he shall have no guardian[11]
مِّنۢ بَعْدِهِۦ ۗ after Him.
وَتَرَى And you will see

1. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course, course of legal action, suit. See at 33:4, p. 1335, n. 11.

2. يظلمون ***yaẓlimûna*** = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:10, p. 1292, n. 1).

3. يبغون ***yabghûna*** = they commit outrage, oppress, wrong (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghaw* at 42:27, p. 1571 n. 12).

4. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.

5. ألـيم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 42:21, p. 1569, n. 5).

6. صبر ***ṣabara*** = he bore calmly, had patience, persevered (v. iii. m. s. past from *ṣabr*, to be patient. See *yaṣbirû* at 41:24, p. 1548, n. 4).

7. غفر ***ghafara*** = he forgave, pardoned (v. iii. m. s. past from *ghafr /maghfirah ghufrân*, to forgive. See 36:27, p. 1415, n. 4).

8. عزم ***'ajm*** = determination, resolution, decision, firm will, resolute, definitive. See at 31:17, p. 1316, n. 13.

9. i. e., this is of matters definitively enjoined and are desired to be abided by. أمور ***'umûr*** (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 22:76, p. 1073, n. 4.

10. i. e., because of his unbelief and wrong-doing. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 40:33, p. 1521, n. 6).

11. ولي ***walîy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:28, p. 1572, n. 8.

ٱلظَّٰلِمِينَ	the transgressors
لَمَّا رَأَوُا۟ ٱلْعَذَابَ	when they saw the punishment
يَقُولُونَ	saying:
هَلْ إِلَىٰ مَرَدٍّ	"Is there to a return[1]
مِّن سَبِيلٍ ﴿٤٤﴾	any way?"
وَتَرَىٰهُمْ	45. And you will see them
يُعْرَضُونَ عَلَيْهَا	laid[2] on it
خَٰشِعِينَ مِنَ ٱلذُّلِّ	humble[3] in disgrace[4]
يَنظُرُونَ	and looking[5]
مِن طَرْفٍ خَفِىٍّ	with a glance[6] concealed.[7]
وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟	And those who believe will
إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ	say: "Verily the losers[8] are
خَسِرُوٓا۟ أَنفُسَهُمْ	they who lost[9] themselves
وَأَهْلِيهِمْ	and their families
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Judgement.
أَلَآ إِنَّ ٱلظَّٰلِمِينَ	Oh yes, the transgressors will
فِى عَذَابٍ مُّقِيمٍ ﴿٤٥﴾	be in a punishment to last."[10]
وَمَا كَانَ لَهُم	46. And they will not have
مِّنْ أَوْلِيَآءَ	any guardian-friends[11]
يَنصُرُونَهُم	helping[12] them
مِّن دُونِ ٱللَّهِ	against Allah.[13]

1. i. e., return to the worldly life for doing good deeds and making amends for past sins. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 40:43, p. 1325, n. 4.
2. i. e., put on the fire of hell. يعرضون ***yu'raḍûna*** = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from *'araḍa/'aruḍa* [*'arḍ*], to become visible, to be wide. See at 40:46, p. 1526, n. 1).
3. خاشعين ***khâshi'în*** (m. pl.; acc./ gen. of *khâshi'ûn*, sing. *khâshi'*) = the submissive/ humble ones, humble (active participle from *khasha'a* [*khushû'*], to be submissive, humble. See at 33:35, p. 1349, n. 7).
4. ذل ***dhull*** = lowliness, humility, ignominy, disgrace, humbleness, meekness. See at 17:111, p. 909, n. 11.
5. ينظرون ***yanẓurûna*** = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 39:68, p. 1505, n. 5).
6. طرف ***ṭarf*** = glance, look, eye. See at 38:53, p. 1472, n. 10.
7. i. e., out of fear and disgrace. خفي ***khafîy*** = secret, unseen, invisible, concealed. See at 19:3, p. 950, n. 5.
8. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 41:25, p. 1549, n. 1).
9. خسروا ***khasirû*** = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr /khasâr/ khasârah/ khusrân*], to lose. See n. 8 above; and also see at 23:102, p. 1100, n. 5).
10. مقيم ***muqîm*** = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from *'aqâma*, form IV of *qâma* [*qiyâm/ qawmah*], to get up. See at 15:76, p. 823, n. 2).
11. اولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:6, p. 1561, n. 9.
12. ينصرون ***yanṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:81, p. 1261, n. 8).
13. i. e., against Allah's punishment.

وَمَن	And whoever
يُضْلِلِ ٱللَّهُ	Allah makes go astray,[1]
فَمَا لَهُۥ مِن سَبِيلٍ ﴿٤٦﴾	he will not have any way.[2]
ٱسْتَجِيبُوا۟ لِرَبِّكُم	47. Respond[3] to your Lord
مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ	before that there comes a day
لَّا مَرَدَّ لَهُۥ	no repulsion[4] is there for it,
مِنَ ٱللَّهِ ۚ	from Allah.
مَا لَكُم مِّن مَّلْجَإٍ	You shall have no refuge[5]
يَوْمَئِذٍ وَمَا لَكُم	that day nor shall you have
مِّن نَّكِيرٍ ﴿٤٧﴾	any way to disavow.[6]
فَإِنْ أَعْرَضُوا۟	48. So if they turn away,[7]
فَمَآ أَرْسَلْنَٰكَ	then We have sent you not
عَلَيْهِمْ حَفِيظًا ۖ	over them as a guard.[8]
إِنْ عَلَيْكَ	Your duty is naught
إِلَّا ٱلْبَلَٰغُ ۗ	but to convey.[9]
وَإِنَّآ إِذَآ	And indeed when We
أَذَقْنَا ٱلْإِنسَٰنَ	make man taste[10]
مِنَّا رَحْمَةً	mercy from Us
فَرِحَ بِهَا ۖ	he rejoices[11] at it;
وَإِن تُصِبْهُمْ	but if there befalls them
سَيِّئَةٌۢ بِمَا	any evil[12] because of what

1. i. e., because of his unbelief and wrong-doing. يضلل ***yuḍlil*** (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 42:44, p. 1576, n. 10).

2. i. e., to the truth. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course, course of legal action, suit. See at 42:41, p. 1576, n. 1.

3. i. e., by believing in His Oneness (*tawhîd*) and abiding by His guidance. استجيبوا *istajîbû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 8:24, p. 554, n. 10).

4. مرد ***maradd*** = place of return, return, repulsion, resistance. See at 42:44, p. 1577, n. 1.

5. ملجأ ***malja'*** = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/lujû'*], to take refuge. See at 9:118, p. 629, n. 11.

6. نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 35:26, p. 1399, n. 2.

7. i. e., from the truth and the guidance. أعرضوا ***'a'raḍû*** = they turned away, averted, evaded (v. iii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 41:13, p. 1544, n. 1).

8. حفيظ ***ḥafîẓ*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 42:6, p. 1561, n. 10).

9. بلاغ ***balâgh*** (pl. *balâghât*) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 24:54, p. 1128, n. 12.

10. أذقنا ***'adhaqnâ*** = we made (someone) taste, gave taste (v. i. pl. past from *'adhâqa*, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 41:50, p. 1558, n. 1).

11. فرح ***fariḥa*** = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farḥ*, to be glad. See at 9:81, p. 612, n. 7).

12. سيئة ***sayyi'ah*** (pl. سيئات *sayyi'ât*) = sin, bad deed, evil, distress. See at 41:34, p. 1551, n. 10.

قَدَّمَتْ أَيْدِيهِمْ their hands had advanced,[1]
فَإِنَّ ٱلْإِنسَٰنَ then indeed man is
كَفُورٌ ﴿٤٨﴾ extremely ungrateful.[2]

لِلَّهِ 49. To Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ the dominion of the heavens
وَٱلْأَرْضِ and the earth.
يَخْلُقُ He creates[3]
مَا يَشَآءُ whatever He will.
يَهَبُ He bestows[4]
لِمَن يَشَآءُ on whomsoever He wills
إِنَٰثًا وَيَهَبُ females[5] and bestows
لِمَن يَشَآءُ on whomsoever He wills
ٱلذُّكُورَ ﴿٤٩﴾ the males.[6]

أَوْ يُزَوِّجُهُمْ 50. Or He couples[7] them
ذُكْرَانًا وَإِنَٰثًا males and females.
وَيَجْعَلُ And He makes[8]
مَن يَشَآءُ عَقِيمًا whomsoever He wills barren.[9]
إِنَّهُۥ عَلِيمٌ Verily He is All-Knowing,
قَدِيرٌ ﴿٥٠﴾ Omnipotent.[10]

وَمَا كَانَ ۞ 51. And it is not
لِبَشَرٍ for a human being[10]

1. i. e., of sins. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 28:47, p. 1248, n. 11).

2. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 35:36, p. 1403, n. 4).

3. يخلق ***yakhluqu*** = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaqa* [*khalq*], to create. See at 7:191, p. 540, n. 5).

4. يهب ***yahabu*** = he bestows, grants, gifts (v. iii. m. s. impfct. from *wahaba* [*wahb*], to give, to donate. See *wahabnâ* at 38:43, p. 1470, n. 8).

5. اناث ***'inâth*** (pl.; s. *'unthâ*) = females. See at 37:150, p. 1453, n. 6.

6. ذكور ***dhukûr*** = (pl.; s. ذكر *dhakar*) = males. See at 6:139, p. 450, n. 7.

7. يزوج ***yuzawwiju***= he couples, pairs, doubles, gives in marriage (v. iii. m. s. impfct. from *zawwaja,* form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 33:37, p. 1351, n. 6.

8. يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 10:100, p. 673, n. 2).

9. عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 22:55, p. 1065, n. 10).

10. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 42:29, p. 1572, n. 11.

11. i. e., it neither behoves a human being nor is it necessary for him. بشر ***bashar*** = man, human being. See at 41:6, p. 1541, n. 8.

أَن يُكَلِّمَهُ ٱللَّهُ that Allah speak[1] to him
إِلَّا وَحْيًا except by communication[2]
أَوْ مِن وَرَآئِ حِجَابٍ or from behind a veil[3]
أَوْ يُرْسِلَ رَسُولًا or He sends a messenger[4]
فَيُوحِيَ and he communicates[5]
بِإِذْنِهِۦ by His leave[6]
مَا يَشَآءُ what He wills.
إِنَّهُۥ عَلِيٌّ Verily He is All-Exalted,
حَكِيمٌ ﴿٥١﴾ All-Wise.

وَكَذَٰلِكَ 52. And thus
أَوْحَيْنَآ إِلَيْكَ We have communicated to you
رُوحًا مِّنْ أَمْرِنَا a spirit[7] of Our command.
مَا كُنتَ تَدْرِى You did not use to know[8]
مَا ٱلْكِتَٰبُ what the Book is
وَلَا ٱلْإِيمَٰنُ nor the faith;[9]
وَلَٰكِن جَعَلْنَٰهُ نُورًا but We have made it a light[10]
نَّهْدِى بِهِۦ wherewith We guide[11]
مَن نَّشَآءُ whomsoever We will
مِنْ عِبَادِنَا of Our servants.
وَإِنَّكَ لَتَهْدِىٓ And you indeed do guide[12]
إِلَىٰ صِرَٰطٍ to a way[13]
مُّسْتَقِيمٍ ﴿٥٢﴾ right and straight.[14]

1. i. e., in a direct address face to face. يكلم ***yukallima***(*u*) = he speaks, talks, addresses (v. iii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tukallima* at 19:10, p. 952, n. 10).
2. The word وحي ***waḥy*** bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means, such as true dreams of the Prophets as was the case with Prophet Ibrâhîm, peace be on him. Some of these means are indicated in this *'âyah* and at 2:92, 16:2, 16:102 and 26:193. See also *Bukhârî*, nos. 2-4.
3. As was the case with Allah's address to Mûsâ, peace be on him. حجاب ***ḥijâb*** (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 41:5, p. 1541, n. 7.
4. i. e. an angel messenger, Jibrîl.
5. i. e., the angel messenger communicates by Allah's leave and direction. يوحي ***yûḥî*** = he prompts, communicates, inspires (v. iii. m. s. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 42:3, p. 1560, n. 2.
6. اذن ***'idhn*** (pl. اذون *'udhûn* / اذونات *'udhûnât*) = leave, permission. See at 40:78, p. 1537, n. 1).
7. i. e., the Qur'ân. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *wahy*, Jibrîl. See at 40:46, p. 1514, n. 12.
8. i. e., previously to the receipt of the Qur'ânic *wahy*. تدرى ***tadrî*** = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See *yudrî* at 42:7, 1567, n. 6).
9. i. e., the rules of *'îmân* and of *shari'ah* in detail.
10. i. e., made the Qur'ân a light of guidance.
11. نهدى ***nahdî*** = we guide, show the way (v. i. pl. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).
12. The address is to the Prophet, peace and blessings of Allah be on him, assuring him that he guides by Allah's leave to the straight path, Islam.
13. i. e., Islâm. صراط ***ṣirâṭ*** = way, path, road. See at 38:22, p. 1464, n. 11.
14. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 37:118, p. 1449, n. 3).

صِرَٰطِ ٱللَّهِ 53. The way of Allah

ٱلَّذِى لَهُۥ to Whom belongs

مَا فِى ٱلسَّمَٰوَٰتِ all that is the heavens

وَمَا فِى ٱلْأَرْضِ ۗ and all that is in the earth.

أَلَآ إِلَى ٱللَّهِ تَصِيرُ Oh yes, to Allah will end up[1]

ٱلْأُمُورُ ﴿٥٣﴾ all affairs.[2]

1. تصير ***taṣîru*** = she becomes, gets to the point, comes to, arrives at, ends up (v. iii. f. s. impfct. from *ṣâra* [*ṣayr/ṣayrûrah/maṣîr*], to become, to arrive. See *marîr* at 40:3, p. 1510, n. 1).

2. i. e., all affairs and deeds of His creatures and He will judge and requite them accordingly. أمور ***'umûr*** (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 42:43, p. 1576, n. 9.

43: *SÛRAT AL-ZUKHRUF* (THE ORNAMENT)
Makkan: 89 *'âyahs*

This is another Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith — *tawḥîd* (monotheism), *waḥy* and the truth of the Qur'ân, *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah has sent down the Qur'ân and it is preserved in the Mother of the Book (*al-Lawḥ al-maḥfûẓ*). It is then pointed out that Allah created the heavens and the earth and all things and beings that exist. It is He Who has created the pairs in all living beings and it is He Who provides for all; and we all have to return to Him. Yet man sets partners with Him and attributes sons and daughters to Him. The *sûrah* particularly dispels the wrong notion of the pre-Islamic Arabs that the angels were Allah's daughters. Similarly polytheism and the worship of idols are disapproved and it is emphasized that Prophet Ibrâhîm, whom the Arabs considered as their progenitor, preached against the worship of idols and the objects of nature. It also gives a reply to the misgivings of the then Arabs as to why the Qur'ân was not sent down on someone wealthy and influential among them. It is pointed out that worldly wealth, power and grandeur are not the criteria for greatness and righteousness in the sight of Allah and that He selects for His special favour of Messengership whomsoever He wills. Also the unreasonableness of the unbelievers' opposition to the truth of the Qur'ân is illustrated by a reference to the story of Fir'aun and Mûsa, peace be on him. The fallacy of worshipping 'Îsâ, peace be on him, as a god is also mentioned and it is pointed out that he was only a chosen servant of Allah. Towards the end of the *sûrah* mention is made of some aspects of the respective positions of the believers and the unbelievers in the hereafter. The *sûrah* is named *al-zukhruf* (The ornament) with reference to its *'âyah* 35 which points out that the ornament of this worldly life is only temporary while the life of the hereafter is permanent for the godfearing (*muttaqîn*).

سُورَةُ الزُّخْرُف

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ① 1. *Hâ-Mîm.*[1]

وَٱلْكِتَٰبِ ٱلْمُبِينِ 2.By the Book most explicit.[2]

②

إِنَّا جَعَلْنَٰهُ 3. Verily We have made[3] it

قُرْءَٰنًا عَرَبِيًّا a Qur'ân in Arabic

لَّعَلَّكُمْ تَعْقِلُونَ that you may understand.[4]

③

وَإِنَّهُۥ 4. And verily it is

فِىٓ أُمِّ ٱلْكِتَٰبِ in the Mother of Book[5]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., this Qur'ân which is clear and explicit both in text and meaning. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 39:115, p. 1486, n. 12).

3. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 41:44, p. 1555, n. 3).

4. i. e,. you may understand, reflect and accept the guidance contained therein. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 37:138, p. 1451, n. 10).

5. i. e., *al-Lawḥ al-Maḥfûẓ*.

لَدَيْنَا with Us,
لَعَلِيٌّ indeed exalted,[1]
حَكِيمٌ ﴿٤﴾ full of wisdom.[2]

أَفَنَضْرِبُ عَنكُمُ 5. Shall We then strike[3] off you
ٱلذِّكْرَ صَفْحًا the reminder[4] in a turning
أَن كُنتُمْ قَوْمًا away[5] because you are a people
مُّسْرِفِينَ ﴿٥﴾ committing excesses.[6]

وَكَمْ أَرْسَلْنَا 6. And how many We sent
مِن نَّبِيٍّ of a Prophet
فِى ٱلْأَوَّلِينَ ﴿٦﴾ among the people of old!

وَمَا يَأْتِيهِم 7. And there came not to them
مِّن نَّبِيٍّ إِلَّا كَانُوا any Prophet but they used to
بِهِۦ يَسْتَهْزِءُونَ ﴿٧﴾ mock[7] at him.

فَأَهْلَكْنَآ 8. So We destroyed[8]
أَشَدَّ مِنْهُم those stronger[9] than they
بَطْشًا in might;[10]
وَمَضَىٰ and there has passed
مَثَلُ ٱلْأَوَّلِينَ the instance[11] of those of old.
﴿٨﴾

1. علي ***'alīy*** = high, lofty, elevated, sublime, exalted, All-Exalted. See at 42:4, p. 1561, n. 1.

2. i. e., full of wise and right instructions and guidance. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

3. نضرب ***naḍribu*** = we beat, strike, hit, (v. i. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. See *ḍarabnâ* at 29:43, p. 1280, n. 16).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 41:41, p. 1554, n. 4.

5. صفح ***ṣafḥ*** = pardon. *ḍaraba 'anhu ṣafḥan* is an idiom meaning: to turn away from, ignore or pass over him. See *iṣfaḥ* at 15:85, p. 824, n. 12.

6. i. e., persisting in unbelief and evil deeds. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 40:43, p. 1525, n. 5).

7. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 40:83, p. 1539, n. 2).

8. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 38:3, p. 1459, n. 5).

9. i. e., stronger than the Makkan unbelievers. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (elative of *shadîd*). See at 41:15, p. 1545, n. 1.

10. بطش ***baṭsh*** = power, might, strength, force, valour. See *yabṭisha* at 28:19, p. 1237, n. 11.

11. i. e., the instance of retribution inflicted on those of old because of their disbelief and intransigence.

وَلَئِن سَأَلْتَهُم	9. And indeed if you ask them
مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ	who created the heavens
وَٱلْأَرْضَ لَيَقُولُنَّ	and the earth they will say:
خَلَقَهُنَّ	"There created these the
ٱلْعَزِيزُ ٱلْعَلِيمُ ﴿٩﴾	All-Mighty,[1] the All-Knowing.[2]
ٱلَّذِى جَعَلَ لَكُمُ	10. He Who has made for you
ٱلْأَرْضَ مَهْدًا	the earth a cradle[3]
وَجَعَلَ لَكُمْ فِيهَا	and has made for you therein
سُبُلًا لَّعَلَّكُمْ	routes[4] that you may
تَهْتَدُونَ ﴿١٠﴾	find way.[5]
وَٱلَّذِى نَزَّلَ	11. And He Who sends down[6]
مِنَ ٱلسَّمَآءِ مَآءًۢ	from the sky water[7]
بِقَدَرٍ	in a measure.[8]
فَأَنشَرْنَا بِهِۦ	Thus We bring to life[9] therewith
بَلْدَةً مَّيْتًا	a dead land.[10]
كَذَٰلِكَ تُخْرَجُونَ	Likewise you will be brought out.[11]
﴿١١﴾	
وَٱلَّذِى خَلَقَ	12. And He Who has created
ٱلْأَزْوَٰجَ كُلَّهَا	the kinds[12] all of them
وَجَعَلَ لَكُم	and has made for you
مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ	of the ships[13] and the livestock

1. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:19, p. 1568, n. 6.
2. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 20:53, p. 1429, n. 2.
3. i. e., suitable for residing and resting. مهد *mahd* (pl. مهود *muhûd*) = cradle. See at 20:53, p. 986, n. 10.
4. سبل *subul* (pl.; s. *sabîl*) = ways, routes, roads, means. See at 21:31, p. 1020, n. 9.
5. i. e., for getting to different destinations. تهتدون *tahtadûna* = you (all) receive guidance, are on the right track, find way (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hidâyah/ hudan/ hady*], to lead, to guide. See at 16:15, p. 832, n. 4).
6. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 29:63, p. 1287, n. 7).
7. i. e., rain.
8. i.. e., the measure needed by the creatures. قدر *qadar* = measure, quantity, destiny. See at 42:27, p. 1572, n. 2.
9. أنشرنا *'ansharnâ* = we spread out, unfolded, published, resurrected (v. i. pl. past from *'anshara*, form IV of *nashara* [*nashr/ nushûr*], to spread out, to resurrect. See *yanshuru* at 42:28, p. 1572, n. 7).
10. i. e., a barren and unproductive land. بلدة *baldah* = town, city, village, land, community. See at 34:15, p. 1373, n. 9.
11. i. e., on the Day of Resurrection. تخرجون *tukhrajûna* = you are brought out, produced (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûuj*] to go out. See at 30:19, p. 1295, n. 10).
12. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds. See at 40:8, p. 1512, n. 4.
13. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 40:80, p. 1537, n. 11.

مَا تَرْكَبُونَ ﴿١٢﴾ what you ride on.[1]

لِتَسْتَوُۥا 13. That you may take position[2]

عَلَىٰ ظُهُورِهِۦ on the backs[3] thereof

ثُمَّ تَذْكُرُوا and then remember[4]

نِعْمَةَ رَبِّكُمْ the grace of your Lord

إِذَا ٱسْتَوَيْتُمْ when you have taken position

عَلَيْهِ وَتَقُولُوا on them and say:

سُبْحَٰنَ ٱلَّذِى "Sacrosanct[5] is He Who has

سَخَّرَ لَنَا هَٰذَا brought this to service[6] for us

وَمَا كُنَّا لَهُۥ and we are not for this

مُقْرِنِينَ ﴿١٣﴾ the ones to put under yoke."[7]

وَإِنَّآ إِلَىٰ رَبِّنَا 14. "And indeed we are to our

لَمُنقَلِبُونَ ﴿١٤﴾ Lord going to be turned over."[8]

وَجَعَلُوا لَهُۥ 15. And they set for him

مِنْ عِبَادِهِۦ from among His servants

جُزْءًا a portion.[9]

إِنَّ ٱلْإِنسَٰنَ Indeed man is

لَكَفُورٌ مُّبِينٌ ﴿١٥﴾ very ungrateful, blatantly.

Section (*Rukû'*) 2

أَمِ ٱتَّخَذَ 16. Or has He taken

1. تركبون ***tarkabûna*** = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. See *tarkabû* at 40:79, p. 1537, n. 7).

2. تستووا ***tastawû*** (*na*) = you equalize, are at par, take position (v. ii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yastawûna* 32:18, p. 1329, n. 9).

3. ظهور ***ẓuhûr*** (sing. ظهر *ẓahr*) = backs, rears, rear sides, loins, spines. See at 21:39, p. 1023, n. 2).

4. تذكروا ***tadhkurû***(*na*)= you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by a hidden *'an*. See *tadhkurûna* at See at 40:44, p. 1525, n. 7).

5. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means: to declare sanctity, to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 39:4, p. 1481, n. 10.

6. سخر ***sakhkhara*** = he brought to submission, subjected, subdued, brought to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 39:5, p. 1482, n. 3).

7. مقرنين ***muqrinîn*** (pl.; acc./gen. of *muqrinûn*; s. *muqrin*) = those combining, linking, putting under yoke (act. participle from *'aqrana*, form IV of *qarana* [*qarn*], to connect, link, yoke. See *muqarranîn* at 38:38, p. 1469, n. 9).

8. i. e., after resurrection. منقلبون ***munqalibûn*** (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See at 26:150, p. 1172, n. 4).

9. i. e., they set sons and daughters for Allah.

مِمَّا يَخْلُقُ out of what He has created
بَنَاتٍ daughters
وَأَصْفَىٰكُم and has singled you out[1]
بِالْبَنِينَ ﴿١٦﴾ to have sons?

وَإِذَا بُشِّرَ 17. And if news is given[2] to
أَحَدُهُم بِمَا one of them of that which he
ضَرَبَ لِلرَّحْمَٰنِ strikes[3] for the Most Merciful
مَثَلًا a simile,[4]
ظَلَّ وَجْهُهُ مُسْوَدًّا his face becomes[5] blackened[6]
وَهُوَ كَظِيمٌ ﴿١٧﴾ and he is depressed.[7]

أَوَمَن يُنَشَّأُ 18. Is then the one brought up[8]
فِي الْحِلْيَةِ in adornment,[9]
وَهُوَ فِي الْخِصَامِ and he is in disputation[10]
غَيْرُ مُبِينٍ ﴿١٨﴾ unclear?

وَجَعَلُوا الْمَلَائِكَةَ 19. And they set the angels,
الَّذِينَ هُمْ عِبَادُ who are the servants of the
الرَّحْمَٰنِ إِنَاثًا Most Merciful, females?[11]
أَشَهِدُوا Did they witness[12]
خَلْقَهُمْ their creation?
سَتُكْتَبُ Written down will be

1. This and the following *'âyah* expose the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters. أصفى *'aṣfâ* = he selected, chose, singled out (v. iii. m. s. past in form IV of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See at 17:40, p. 885, n. 7).

2. بشر ***bushshira*** = he was given glad tidings, was given news, was informed (v. iii. m. s. past passive from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See *bashshir* at 41:4, p. 1541, n. 1).

3. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *ḍarb*, to beat. See at 30:28, p. 1298, n. 9).

4. i. e., their saying that He has daughters. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 39:27, p. 1491, n. 7.

5. ظل ***ẓalla*** = he or it became, continued, remained, ceased not, (v. iii. m. s. past from *ẓall/ẓulûl*, to be, to continue. See *yaẓlalna* at 42:33, p. 1573, n. 9).

6. i. e., he becomes unhappy. مسود ***muswadd*** = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *muswaddah* at 39:60, p. 1502, n. 8).

7. كظيم ***kaẓîm*** = one who suppresses anger/grief, depressed (act. participle in the scale of *fa'îl* from *kaẓama* [*kaẓm/kuẓûm*], to suppress, conceal. See at 16:58, p. 846, n. 1).

8. i. e., do you then attribute to Allah the one who is brought up in adornment, etc. ينشأ ***yunashsha'u*** = he is brought up, reared up, made to grow (v. iii. m. s. impfct. passive from *nashsha'a*, form II of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 36:79, p. 1428, n. 4).

9. حلية ***ḥilyah*** (s.; pl. *ḥilan*) = ornament, decoration . See at 35:12, p. 1394, n. 11.

10. خصام ***khiṣâm*** = controversy, disputation, feud, quarrel, altercation. See at 2:204, p. 99, n. 4.

11. اناث ***'inâth*** (pl.; s. *'unthâ*) = females. See at 42:49, p. 1579, n. 5.

12. شهدوا ***shahidû*** = they bore witness, witnessed, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 3: 86, p. 190, n. 1).

شَهَٰدَتُهُمْ their testimony[1]

وَيُسْـَٔلُونَ ﴿١٩﴾ and they will be questioned.[2]

وَقَالُوا۟ 20. And they say:

لَوْ شَآءَ ٱلرَّحْمَٰنُ "If the Most Merciful willed,

مَا عَبَدْنَٰهُم we would not have worshipped[3]

مَّا لَهُم them." They do not have

بِذَٰلِكَ مِنْ عِلْمٍ of it any knowledge.

إِنْ هُمْ إِلَّا يَخْرُصُونَ The do naught but tell lies.[4]

﴿٢٠﴾

أَمْ ءَاتَيْنَٰهُمْ 21. Or have We given them

كِتَٰبًا مِّن قَبْلِهِۦ a book before it

فَهُم بِهِۦ so they are to it

مُسْتَمْسِكُونَ ﴿٢١﴾ holding fast?[5]

بَلْ قَالُوٓا۟ 22. Nay, they say:

إِنَّا وَجَدْنَآ "Indeed We found[6]

ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ our fathers on a religion[7]

وَإِنَّا and indeed we are

عَلَىٰٓ ءَاثَٰرِهِم by their footsteps[8]

مُّهْتَدُونَ ﴿٢٢﴾ guided aright."[9]

وَكَذَٰلِكَ مَآ أَرْسَلْنَا 23. And thus We sent[10] not

1. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 39:46, p. 1497, n. 9.

2. i. e., on the Day of Judgement. يسألون ***yus'alûna*** = the are asked, enquired, questioned (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *la yus'alunna* at 29:13, p. 1269, n. 7).

3. This argument of the unbelievers is invalid; for Allah has already warned against the grave sin of setting partners with Him through all His Prophets and Messengers. عبدنا ***'abadnâ*** = we worshipped (v. i. pl. past from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See *lâ ta'budû* at 41:14, p. 1544, n. 6). at 39:2, p. 1480, n. 4).

4. يخرصون ***yakhruṣûna*** = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharaṣa* [*kharṣ*], to guess, to tell an untruth. See at 10:66, p. 661, n. 5).

5. مستمسكون ***mustamsikûn*** (pl.; s. *mustamsik*) = those who hold fast, grasp, grab, clutch, seize, (act. participle from *istamsaka,* form X of *masaka* [*mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

6. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 31:21, p. 1318, n. 4).

7. أمة ***'ummah*** (pl. امم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 42:8, p. 1562, n. 9.

8. اثار ***'âthâr*** (pl.; s. اثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:82, p. 1538, n. 8.

9. Adherence to the religion of the ancestors has ever been an argument of the polytheists in defence of their religion. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ,* form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 36:21, p. 1414, n. 4).

10. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 41:16, p. 1545, n. 4).

مِن قَبْلِكَ فِي قَرْيَةٍ before you in a habitation[1]

مِّن نَّذِيرٍ إِلَّا any warner[2] except

قَالَ مُتْرَفُوهَا there said its affluent ones:[3]

إِنَّا وَجَدْنَا آبَاءَنَا "Indeed we found our fathers

عَلَىٰ أُمَّةٍ وَإِنَّا on a religion and indeed we

عَلَىٰ آثَارِهِم are by their footsteps

مُّقْتَدُونَ ﴿٢٣﴾ guided."[4]

۞ قَالَ أَوَلَوْ 24. He said: "Even if

جِئْتُكُمْ I have come to you

بِأَهْدَىٰ with a better guide[5]

مِمَّا وَجَدتُّمْ than what you found[6]

عَلَيْهِ آبَاءَكُمْ your fathers on?"

قَالُوا إِنَّا They said: "Indeed we are

بِمَا أُرْسِلْتُم بِهِ in what you have beent sent

كَافِرُونَ ﴿٢٤﴾ with disbelievers."[7]

فَانتَقَمْنَا 25. So We inflicted retribution[8]

مِنْهُمْ on them.

فَانظُرْ كَيْفَ كَانَ Then see,[9] how was

عَاقِبَةُ الْمُكَذِّبِينَ the end[10] of the disbelievers.[11]

﴿٢٥﴾

Section (*Rukû'*) 3

وَإِذْ قَالَ إِبْرَاهِيمُ 26. And when Ibrâhîm said

1. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 36:13, p. 1412, n. 3.

2. i. e., a Messenger or Prophet giving warning against unbelief and Allah's retribution for that. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 41:4, p. 1541, n. 2.

3. مترفو ***mutrafû***(*n*): (pl.; s. *mutraf* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See at 34:34, p. 1381, n. 4).

4. مقتدون ***muqtadûn*** (pl.; s,. *muqtadin*) = emulators, followers, those that are guided (act. participle from *iqtadâ*, form VIII of *qadâ*, [*qadw/ qadan/ qadâwah*], to be tasty. See *iqtadih* at 6:90, p. ٥٠٦, n. 5).

5. أهدى ***'ahdâ*** = more in the right, better guided, better guide (elative of *hâdin*). See at 28:49, p. 1249, n. 6.

6. وجدتم ***wajadtum*** = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 9:5, p. 578, n. 7).

7. كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 41:14, p. 1544, n. 10).

8. انتقمنا ***intaqamnâ*** = we revenged, took vengeance, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 30:47, p. 1306, n. 1).

9. انظر ***unzur*** = you see, look at, consider (v. ii. m. s. imperative from *nazara* [*nazar/ manzar*], to see. See at 37:102, p. 1446, n. 7).

10. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:82, p. 1538, n. 5.

11. The allusion is to the ruins of the previous disbelieving nations. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:11, p. 395, n. 8).

لِأَبِيهِ وَقَوْمِهِۦٓ to his father and his people:

إِنَّنِى بَرَآءٌ "Indeed I am innocent[1] of

مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ what you worship."[2]

إِلَّا ٱلَّذِى 27. "Except Him Who

فَطَرَنِى created[3] me.

فَإِنَّهُۥ سَيَهْدِينِ ﴿٢٧﴾ And verily He will guide[4] me."

وَجَعَلَهَا كَلِمَةًۢ 28. And he made it a word[5]

بَاقِيَةً enduring[6]

فِى عَقِبِهِۦ among his posterity[7]

لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ that they might return.[8]

بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ 29.Nay,I gave these to enjoy[9]

وَءَابَآءَهُمْ and their fathers

حَتَّىٰ جَآءَهُمُ till there has come to them

ٱلْحَقُّ وَرَسُولٌ the truth[10] and a Messenger[11]

مُّبِينٌ ﴿٢٩﴾ making clear.[12]

وَلَمَّا جَآءَهُمُ ٱلْحَقُّ 30. And when the truth came

قَالُوا to them they said:

هَٰذَا سِحْرٌ وَإِنَّا "This is sorcery[13] and indeed

بِهِۦ كَٰفِرُونَ ﴿٣٠﴾ we are in it disbelievers."

1. براء ***barâ'*** = exempt, free, innocent. See *barî'* at 26:216, p. 697, n. 5.

2. i. e., of all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 37:161, p. 1455, n. 1).

3. فطر ***faṭara*** = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 36:22, p. 1414, n. 5).

4. ***yahdîni*** (*yahdî+nî*) : يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).

5. i. e., the *kalimah* of *tawhîd* (لا اله الا الله).

6. باقية ***bâqiyyah*** (f. s.; pl. *bâqiyyât;* m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See *bâqiyyât* at 18:46, p. 928, n. 2).

7. عقب ***'aqib*** (s.; pl. *'a'qâb*) = heel, end, that which follows subsequently, offspring, progeny, posterity. See *'a'qâb* at 23:66, p. 1091, n. 6.

8. i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:67, p. 1425, n. 3).

9. i. e., gave the unbelievers to enjoy their worldly life. متعت ***matta'tu*** = I made (someone) enjoy, gave to enjoy, furnished (v. i. s. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See *matta'nâ* at 37:148, p.1453, n. 4).

10. i. e., the Qur'ân containing the true guidance.

11. i. e., the Messenger Muhammad, peace and blessings of Allah be on him.

12. i. e., making clear everything for guidance. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 43:2, p. 1582, n. 1).

13. The immediate reference is to what the Makkan unbelievers said. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 37:15, p. 1432, n. 15.

وَقَالُوا۟	31. And they say:
لَوْلَا نُزِّلَ	"Why was not sent down[1]
هَٰذَا ٱلْقُرْءَانُ عَلَىٰ	this Qur'ân on
رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ	a man of the two habitaions,[2]
عَظِيمٍ ﴿٣١﴾	a great one?"[3]
أَهُمْ يَقْسِمُونَ	32. Do they distribute[4]
رَحْمَتَ رَبِّكَ	the mercy of your Lord?
نَحْنُ قَسَمْنَا	We do distribute
بَيْنَهُم	amongst them
مَّعِيشَتَهُمْ	their livelihood[5]
فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا	in the worldly life;
وَرَفَعْنَا بَعْضَهُمْ	and we raise[6] some of them
فَوْقَ بَعْضٍ دَرَجَٰتٍ	above others in ranks[7]
لِّيَتَّخِذَ بَعْضُهُم	that some of them may take[8]
بَعْضًا سُخْرِيًّا	others in service.[9]
وَرَحْمَتُ رَبِّكَ	But the mercy[10] of your Lord
خَيْرٌ مِّمَّا	is better[11] than what
يَجْمَعُونَ ﴿٣٢﴾	they accumulate.[12]
وَلَوْلَآ أَن	33. And were it not that
يَكُونَ ٱلنَّاسُ	mankind would become
أُمَّةً وَٰحِدَةً	one community[13]

1. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 25:32, p. 1147, n. 8).
2. i. e., Makka and Tâ'if. قريتين *qaryatayn* (dual; s. *qaryah*) = two habitations, towns, villages, hamlets. See *qaryah* at 43:23, p. 1588, n. 1.
3. The Makkan unbelievers laboured under the wrong notion that a Messenger of Allah should be from among the wealthy and great leaders of society. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).
4. The unbelievers do not distribute the office of a Messenger, which is a special mercy of Allah. يقسمون ***yaqsimûna*** = they distribute, deal out, divide, partrition (v. iii. m. pl. impfct. from *qasama* [*qasm*], to divide. See *'aqsamû* at 35:42, p. 1405, n. 10).
5. معيشة ***ma'îshah*** (s.; pl. *ma'âyish*) = life, way of living, subsistence, means of living, livelihood. See *ma'âyish* at 20:124, p. 1007, n. 10.
6. رفعنا ***rafa'nâ*** = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 19:56, p. 965, n. 2).
7. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 40:15, p. 1514, n. 10).
8. يتخذ ***yattakhidha(u)*** = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 25:57, p. 1155, n. 5).
9. سخرى ***sukhrîy*** = service, labour, target of ridicule. See *sakhkhara* at 43:13, p. 1585, n. 6.
10. i. e., the special mercy of Prophethood as well as rewrads in the hereafter.
11. خير ***khayr*** = good /better/ best, charity, wealth, property, affluence. See at 42:36, p. 1574, n. 8.
12. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون ***yajma'ûna*** = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 10:58, p. 658, n. 3).
13. i. e., of unbelievers.

لَجَعَلْنَا We would surely have set[1]
لِمَن يَكْفُرُ for those that disbelieve
بِالرَّحْمَٰنِ in the Most Merciful
لِبُيُوتِهِمْ at their houses[2]
سُقُفًا مِّن فِضَّةٍ roofs[3] of silver[4]
وَمَعَارِجَ عَلَيْهَا and elevators[5] on which
يَظْهَرُونَ ﴿٣٣﴾ they would acsend.[6]

وَلِبُيُوتِهِمْ 34. And at their houses
أَبْوَابًا وَسُرُرًا doors[7] and couches[8] on
عَلَيْهَا يَتَّكِئُونَ which they would recline.[9]
﴿٣٤﴾

وَزُخْرُفًا 35. And ornament of gold;[10]
وَإِن كُلُّ ذَٰلِكَ لَمَّا and all these are naught but
مَتَاعُ enjoyment[11]
الْحَيَاةِ الدُّنْيَا of the wordly life.
وَالْآخِرَةُ And the herefater
عِندَ رَبِّكَ with your Lord
لِلْمُتَّقِينَ ﴿٣٥﴾ is for the righteous.[12]

Section (*Rukû'*) 4

وَمَن 36. And whoever
يَعْشُ becomes night-blind[13]
عَن ذِكْرِ to the reminder[14]

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:3, p. 1582, n. 3).
2. بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 33:53, p. 1358, n. 3.
3. سقف ***suquf*** (pl.; s. *saqf*) = roofs, ceilings. See *saqf* at 21:32, p. 1021, n. 1.
4. فضة ***fiḍḍah*** = silver. See at 3:14, p. 159, n. 14.
5. معارج ***ma'ârij*** (pl.; s. *mi'râj*) = ladders, stairs, elevators (noun of instrument from *'araja* [*'urûj*], to ascend, to go up. See *ya'ruju* at 34:2, p. 1368, n. 1).
6. يظهروا ***yaẓharûna***= they become visible, appear, overcome, ascend, mount (v. iii. m. pl. impfct. from *ẓahara* [*ẓuhûr*], to be visible, clear.
7. أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, sections. See at 40:76, p. 1536, n. 2.
8. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 37:44, p. 1437, n. 7.
9. يتكؤون ***yattaki'ûna*** = they recline, rest (v. iii. m. pl. impfct. from *ittaka'a*, form VIII of *waka'a*. See *muttaki'în* at 38:51, p. 1472, n. 7).
10. زخرف ***zukhruf*** (s.; pl. *zakhârif*) = ornament, ornament of gold, decoration, embellishment, finery, adornment. See at 17:93, p. 903, n. 3.
11. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 42:36, p. 1574, n. 6.
12. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 39:57, p. 1501, n. 10).
13. يعش ***ya'shu(û)*** = he becomes dim-sighted, night-blind (v. iii. m. s. impfct. from *'ashâ/ 'ashiya* [*'ashw/'ashn*], to be dim-sighted, night-blind).
14. i. e., the Qur'ân. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:5, p. 1583, n. 4.

ٱلرَّحۡمَٰنِ	of the Most Merciful
نُقَيِّضۡ لَهُۥ شَيۡطَٰنٗا	We destine[1] for him a Satan
فَهُوَ لَهُۥ قَرِينٞ ٣٦	so he becoms his comrade.[2]
وَإِنَّهُمۡ	37. And indeed they[3]
لَيَصُدُّونَهُمۡ	prevent[4] them[5]
عَنِ ٱلسَّبِيلِ	from the way,[6]
وَيَحۡسَبُونَ أَنَّهُم	and they think[7] that they are
مُّهۡتَدُونَ ٣٧	guided aright.[8]
حَتَّىٰٓ إِذَا جَآءَنَا	38. Till when he comes to Us
قَالَ يَٰلَيۡتَ	he says: "Would that there
بَيۡنِي وَبَيۡنَكَ	was between me and you the
بُعۡدَ ٱلۡمَشۡرِقَيۡنِ	distance[9] of the two easts."[10]
فَبِئۡسَ ٱلۡقَرِينُ ٣٨	So evil is the comrade.
وَلَن يَنفَعَكُمُ	39.And it shall avail[11] you not
ٱلۡيَوۡمَ إِذ ظَّلَمۡتُمۡ	today as you did wrong
أَنَّكُمۡ فِي ٱلۡعَذَابِ	that your are in the punishment
مُشۡتَرِكُونَ ٣٩	partners.[12]
أَفَأَنتَ	40. Can you then
تُسۡمِعُ ٱلصُّمَّ	make the deaf hear[13]

1. نقيض ***nuqayyiḍ***(*u*) = we destine, ordain (v. i. pl. impfct. from *qayyaḍa*, form II of *qâḍa* [*qayḍ*], to break, to cleave. The final *waw* is dropped for the verb is conclusion of a conditional clause).

2. قرين ***qarîn*** (s.; pl. قرناء *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse. See at 4:38, p. 258, n. 1.

3. i. e., Satans.

4. يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 22:25, p. 1053, n. 14).

5. i. e., those who turn away from the Qur'ân.

6. i. e., the way of the truth – *tawhîd* and Islam.

سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 42:46, p. 1578, n. 2.

7. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 33:20, p. 1342, n. 7).

8. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 43:22, p. 1587, n. 9).

9. بعد ***bu'd*** (s.; pl. *'ab'âd*) = distance, remoteness. See at 23:44, p. 1086, n. 11.

10. i. e., the east and the west. The doubling of the term (*mashriq*) is used to intensify the sense of distance. See (Ibn Kathîr, VII, p. 215).

11. ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:16, p. 1340, n. 11).

12. مشتركون ***mushtarikûn*** (pl.; s. *mushtarik*) = those sharing, taking part, being partners, (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See at 37:33, p. 1435, n. 12).

13. تسمع ***tusmi'u*** = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 30:52, p. 1307, n. 9).

أَوَتَهْدِى ٱلْعُمْىَ — and show way to the blind[1]
وَمَن كَانَ فِى — or the one who is in
ضَلَٰلٍ مُّبِينٍ ﴿٤٠﴾ — an error[2] quite obvious?[3]

فَإِمَّا نَذْهَبَنَّ بِكَ — 41. So even if We take you
فَإِنَّا مِنْهُم — away[4] We shall surely on
مُّنتَقِمُونَ ﴿٤١﴾ — them inflict retribution.[5]

أَوْ نُرِيَنَّكَ — 42. Or We shall surely show[6]
ٱلَّذِى — you that which
وَعَدْنَٰهُمْ — We have promised[7] them;
فَإِنَّا عَلَيْهِم — for We indeed are over them
مُّقْتَدِرُونَ ﴿٤٢﴾ — All-capable.[8]

فَٱسْتَمْسِكْ — 43. So hold fast[9]
بِٱلَّذِىٓ — by that which
أُوحِىَ إِلَيْكَ — is communicated[10] to you.
إِنَّكَ عَلَىٰ صِرَٰطٍ — You indeed are on a way
مُّسْتَقِيمٍ ﴿٤٣﴾ — right and straight.[11]

وَإِنَّهُۥ — 44. And it is indeed
لَذِكْرٌ لَّكَ — a reminder for you
وَلِقَوْمِكَ — and for your people.
وَسَوْفَ تُسْـَٔلُونَ ﴿٤٤﴾ — And you shall be questioned.

1. i. e., the blind to the truth and unwilling to see it. عمى ***'umy*** (sing. *'a'mâ*) = blind. See at 30:52, p. 1307, n. 14).

2. ضلال ***ḍalâl*** = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 42:18, p. 1568, n. 1.

3. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 43:29, p. 1589, n. 11).

4. نذهبن ***nadhhabanna***= we surely go [followed by the preposition *bi* the verb means to take away] (v. i. pl. impfct. emphatic from *dhahaba* [*dhihâb /madh-hab*], to go. See *la nadh-habanna* at 17:86, p. 901, n. 3).

5. منتقمون ***muntaqimûn*** (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 32:22, p. 1331, n. 2).

6. نرين ***nuriyanna*** = we show, make (someone) see (v. i. pl. emphatic impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see at 40:77, p. 1536, n. 8).

7. i. e., of disgrace and punishment.

8. مقتدرون ***muqtadirûn*** (pl.; s. *muqtadir*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ mawdurah*], to ordain, to measure, to have power. See *qadîr* at 42:50, p. 1579, n. 10).

9. استمسك ***istamsik*** = take/get hold of, hold fast, grasp, seize, (v. ii. m. s. imperative from *istamsaka*, form X of *masaka* [*mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

10. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 39:65, p. 1504, n. 1).

11. The address is to the Prophet, peace and blessings of Allah be on him. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 42:52, p. 1580, n. 14).

وَسْـَٔلْ	45. And ask[1]
مَنْ أَرْسَلْنَا	those whom We had sent[2]
مِن قَبْلِكَ	before you
مِن رُّسُلِنَآ	of Our Messengers:[3]
أَجَعَلْنَا	Did We appoint[4]
مِن دُونِ ٱلرَّحْمَٰنِ	besides the Most Merciul
ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾	gods[5] to be worshipped?[6]

Section (*Rukû'*) 5

وَلَقَدْ أَرْسَلْنَا	46. And indeed We had sent
مُوسَىٰ بِـَٔايَٰتِنَآ	Mûsâ with Our signs[7]
إِلَىٰ فِرْعَوْنَ	to Fir'aun
وَمَلَإِيْهِۦ فَقَالَ	and his chiefs[8] and he said:
إِنِّى رَسُولُ	"Indeed I am the Messenger
رَبِّ ٱلْعَٰلَمِينَ ﴿٤٦﴾	of the Lord of all beings."[9]
فَلَمَّا جَآءَهُم	47. But when he brought to
بِـَٔايَٰتِنَآ	them Our signs
إِذَا هُم مِّنْهَا	lo, they were at them
يَضْحَكُونَ ﴿٤٧﴾	laughing.[10]
وَمَا نُرِيهِم	48. And We showed[11] them not
مِّنْ ءَايَةٍ إِلَّا هِىَ	of a sign but it was

1. اسأل ***is'al*** = ask, enquire, question (v. ii. m. s. imperative from *sa'ala* [*su'âl/ mas'alah/ tas'âl*], to ask. See *'as'alu* at 42:23, p. 1570, n. 3).

2. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 43:23, p. 1587, n. 10).

3. i. e., the followers of those Messengers who have a knowledge of their teachings.

4. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:33, p. 1591, n. 1).

5. آلهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 36:74, p. 1427. n. 1.

6. Allah sent the same message of monotheism through all His Messengers. None of them advised the worship of gods other than Allah. تعبدون ***tu'badûna*** = they (fem.) are worshipped, served (v. iii. f. pl. impfct. passive from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 43:26, p. 1589, n. 2).

7. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 41:37, p. 1552, n. 10.

8. ملأ ***mala'*** = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:69, p. 1475, n. 8).

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

10. يضحكون ***yaḍ-ḥakûna*** = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *taḍḥakûna* at 23:110, p. 1102, n. 4).

11.

11. نرى ***nurî*** = we show (v. i. pl. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *nuriyanna* at 43:42, p. 1593, n. 6).

أَكْبَرُ مِنْ أُخْتِهَا greater than its cognate.[1]
وَأَخَذْنَاهُم And We seized[2] them
بِالْعَذَابِ with the punishment,
لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾ might be they would return.[3]

وَقَالُوا 49. And they said:
يَا أَيُّهَ السَّاحِرُ "O you the magician,[4]
ادْعُ لَنَا رَبَّكَ pray[5] for us to your Lord
بِمَا عَهِدَ by what He has committed[6]
عِندَكَ إِنَّنَا to you. We shall indeed
لَمُهْتَدُونَ ﴿٤٩﴾ receive guidance."[7]

فَلَمَّا كَشَفْنَا 50. But when We removed[8]
عَنْهُمُ الْعَذَابَ from them the punishment
إِذَا هُمْ يَنكُثُونَ lo, they were violating.[9]
﴿٥٠﴾

وَنَادَىٰ فِرْعَوْنُ 51. And Fir'aun made a call[10]
فِي قَوْمِهِ among his people.
قَالَ يَا قَوْمِ He said: "O my people,
أَلَيْسَ لِي is it not mine
مُلْكُ مِصْرَ the dominion of Egypt,
وَهَٰذِهِ الْأَنْهَارُ and these rivers
تَجْرِي مِن تَحْتِي flowing[11] below me?

1. i. e., the one shown previously. أخت ***'ukht*** (s. ; pl. *'akhawât*) = sister, cognate, counterpart. See *'akhawât* at 33:55, p. 1360, n. 2.

2. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 29:40, p. 1279, n. 2).

3. i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 43:28, p. 1589, n. 7).

4. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥhâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 38:4, p. 1460, n. 3).

5. Seized with punishment they asked Mûsâ, peace be on him, to pray to Allah for removing the punishment. ادع ***ud'u*** = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â'*], to call, to summon. See at 42:15, p. 1566, n. 2).

6. i. e., by your position of being His Messenger and His promise of responding to your prayer. عهد ***'ahida*** (*'ilâ*) = he assigned, committed, commissioned, entrusted, charged. delegated (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See at 7:134, p. 514, n. 5).

7. مهتدون ***muhtadûn*** (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 43:37, p. 1592, n. 8).

8. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 23:75, p. 1093, n. 8).

9. i. e., they were violating their promise to be guided. ينكثون ***yankuthûna*** = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate. See at 7:135, p. 514, n. 10).

10. نادى ***nâdâ*** = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 38:41, p. 1470, n. 1).

11. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 39:20, p. 1488, n. 7).

أَفَلَا تُبْصِرُونَ ﴿٥١﴾	Do you not then see?"[1]
أَمْ أَنَا۠ خَيْرٌ	52. "Or am I not better
مِّنْ هَٰذَا ٱلَّذِى هُوَ	than this one who is
مَهِينٌ	despicable[2]
وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾	and can hardly express clearly.[3]
فَلَوْلَآ أُلْقِىَ	53. "Then why are not cast[4]
عَلَيْهِ	upon him
أَسْوِرَةٌ مِّن ذَهَبٍ	bracelets[5] of gold
أَوْ جَآءَ مَعَهُ	or there come with him
ٱلْمَلَٰٓئِكَةُ	the angels
مُقْتَرِنِينَ ﴿٥٣﴾	as associates?"[6]
فَٱسْتَخَفَّ	54. Thus he carried away[7]
قَوْمَهُۥ	his people
فَأَطَاعُوهُ	and they obeyed[8] him.
إِنَّهُمْ كَانُوا۟ قَوْمًا	Indeed they were a people
فَٰسِقِينَ ﴿٥٤﴾	defiantly sinful.[9]
فَلَمَّآ ءَاسَفُونَا	55. So when they angered[10]
ٱنتَقَمْنَا	Us We inflicted retribution[11]
مِنْهُمْ فَأَغْرَقْنَٰهُمْ	on them and drowned[12] them
أَجْمَعِينَ ﴿٥٥﴾	all together.

1. i. e., my power and position? تبصرون *tubṣirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 28:72, p. 1257, n. 8).

2. مهين ***mahîn*** = despicable, weak, mean, paltry, little. See at 32:8, p. 1326, n. 8.

3. يبين ***yubînu*** = he makes clear, expresses clearly, explains, clarifies (v. iii. m. s. impfct. from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See *mubîn* at 43:40, p. 1593, n. 3).

4. ألقى ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 27:29, p. 1211, n. 1).

5. i. e., why is he not made a rich man. أسورة ***'aswirah*** (pl., s. *siwâr*) = bracelets, bangles, armlets. See *'asâwira* at 35:33, p. 1402, n. 1.

6. مقترنين ***muqtarinîn*** (pl.; acc./gen. of *muqtarinûn*; s. *muqtarin*) = companions, associates, entourage (act. participle from *iqtarana* {to be connected}, form VIII of *qarana* [*qarn*, to join, link, connect, associate. See *qarîn* 43:36, p. 1592, n. 2.

7. استخف ***istakhaffa*** = he deemed light, took lightly, disdained, carried away (v. iii. m. s. past in form X of *khaffa*, to be light. See *yastakhifanna* at 30:60, p. 1390, n. 9).

8. أطاعوا ***'aṭâ'û*** = they obeyed, complied with (v. iii. m. pl. past from *'aṭâ'a* , form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭâ'a* at 4:80, p. 276, n. 11).

9. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 21:74, p. 1032, n. 7).

10. i. e., by defying the guidance and disobeying thre Messenger. عاسفوا ***'âsafû*** = they angered, enraged, (v. iii. m. pl. past from *'âsafa*, form IV of *'asifa* [*'asaf*], to be sorry, regret).

11. انتقمنا ***intaqamnâ*** = we revenged, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 43:25, p. 1588, n. 8).

12. أغرقنا ***'aghraqnâ*** = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 37:82, p. 1443, n. 4).

فَجَعَلْنَٰهُمْ 56. And We made[1] them
سَلَفًا وَمَثَلًا a precedent[2] and an example[3]
لِّلْءَاخِرِينَ ﴿٥٦﴾ for subsequent generations.[4]

Section (*Rukû'*) 6

وَلَمَّا ضُرِبَ ۞ 57. And when struck[5] was the
ٱبْنُ مَرْيَمَ مَثَلًا son of Mary as an example[6]
إِذَا قَوْمُكَ مِنْهُ lo, your people do about him
يَصِدُّونَ ﴿٥٧﴾ raise a hue and cry.[7]

وَقَالُوٓا۟ 58. And they say:
ءَأَٰلِهَتُنَا خَيْرٌ "Are our deities[8] better
أَمْ هُوَ of is he?"
مَا ضَرَبُوهُ لَكَ They cite him not to you
إِلَّا جَدَلًۢا but by way of disputation.[9]
بَلْ هُمْ قَوْمٌ Nay, they are a people
خَصِمُونَ ﴿٥٨﴾ absorbed in quarrelling.[10]

إِنْ هُوَ 59. He is naught
إِلَّا عَبْدٌ but a servant
أَنْعَمْنَا عَلَيْهِ We bestowed favour[11] on
وَجَعَلْنَٰهُ مَثَلًا and made him an example
لِّبَنِىٓ إِسْرَٰٓءِيلَ for the Children of Isrâ'îl.
﴿٥٩﴾

1. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:45, p. 1594, n. 4).

2. سلف ***salaf*** (pl.; s. *sâlif*) = predecessors, forefathers, forebears, precedent (act. participle from *salafa* [*salaf*], to precede, to be bygone. See *'aslafta* at 10:30, p. 648, n. 12.

3. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:17, p. 1586, n. 4.

4. ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations, others. See at 37:129, p. 1450, n. 9.

5. ضرب ***ḍuriba*** = he or it was struck, hit, beaten (v. iii. m. s. past passive from *ḍaraba* [*ḍarb*], to beat. See at 22:73, p. 1071, n. 12.

6. i. e., of how entities other than Allah were being worshipped.

7. i. e., the Makkan polytheists raised a hue and cry in support of their worship of the idols by pointing out the practice of the Christian, the Jews and others of worshipping 'Îsâ (peace be on him), 'Uzayr and of the angels. (Ibn Kathîr, VII, p. 220). يصدون ***yaṣiddûna*** = they raise a hue and cry, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 43:37, p. 1592, n. 4).

8. ءالهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 43:45, p. 1594. n. 5.

9. جدال ***jîdâl*** = quarrel, quarrelling, dispute, debate. See at 11:32, p. 689, n. 6.

10. خصمون ***khaṣîmûn*** (pl.; s. *khaṣîm*) = quarrelling people, absorbed in quarrelling, litigants, disputants. See *yakhtaṣîmûna* at 39:31, p. 1492, n. 5.

11. أنعمنا ***'an'amnâ*** = we bestowed grace, favoured, blessed (v. i. pl. past from *'an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 41:51, p. 1558, n. 11).

وَلَوْ نَشَآءُ 60. And were We to will,
لَجَعَلْنَا We would have made
مِنكُم مَّلَٰٓئِكَةً in lieu of you angels
فِى ٱلْأَرْضِ يَخْلُفُونَ in the earth succeeding.[1]
٦٠

وَإِنَّهُۥ 61. And indeed he will be an
لَعِلْمٌ لِّلسَّاعَةِ information[2] about the Hour.[3]
فَلَا تَمْتَرُنَّ So let you have no doubt[4]
بِهَا وَٱتَّبِعُونِ about it[5] and follow[6] me.
هَٰذَا صِرَٰطٌ This is a way
مُّسْتَقِيمٌ ٦١ right and straight.[7]

وَلَا يَصُدَّنَّكُمُ 62. And let there not hinder[8]
ٱلشَّيْطَٰنُ you Satan.
إِنَّهُۥ لَكُمْ Verily he is for you
عَدُوٌّ مُّبِينٌ ٦٢ an enemy[9] open and clear.[10]

وَلَمَّا جَآءَ عِيسَىٰ 63. And when 'Îsâ came
بِٱلْبَيِّنَٰتِ with the clear evidences[11]
قَالَ قَدْ جِئْتُكُم he said: "I have come to you
بِٱلْحِكْمَةِ with the wisdom[12]
وَلِأُبَيِّنَ لَكُم and that I may clarify[13] to you
بَعْضَ ٱلَّذِى some of that which

1. i. e., succeeding you on the earth; also succeeding one generation the other. يخلفون ***yakhlufûna*** = they come after, follow, succeed, take the place of (v. iii. m. pl. impfct. from *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *khalafa* at 19:59, p. 966, n. 1).

2. علم ***'ilm*** (s.; pl. *'ulûm*) = knowledge, information, cognition. See *ya'lamu* at 34:2, p. 1368, n. 4.

3. i. e., his coming will be an indication of the approach of the Hour of Resurrection.

4. لا تمترن ***lâ tamtarunna*** = let you not doubt, you must not doubt (v. ii. m. s. imperative {prohibition} from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See *yamtarûna* at 19:34, p. 959, n. 2).

5. i. e., about the coming of the Hour.

6. أتبعوا ***ittabi'û*** = you (all) follow, obey (v. ii. m. pl. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 40:38, p. 1523, n. 9).

7. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 43:43, p. 1593, n. 11).

8. لا يصدن ***lâ yuṣaddanna*** = let him not hinder/ prevent/ bar/ turn away/debar/restrain (v. iii. m. s. emphatic imperative {prohibition} from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 43:37, p. 1592, n. 4).

9. عدو ***'adûw*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 36:60, p. 1423, n. 6.

10. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:40, p. 1593, n. 3).

11. بينات ***bayyinât*** (f. pl.; sing. *bayyinah;* m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:40, p. 1405, n. 3).

12. i. e., as a Prophet with the message of Allah. حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 33:34, p. 1348, n. 10).

13. أبين ***'ubayyina***(*u*) = I make clear, explain, elucidate (v. i. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubînu* at 43:52, p. 1596, n. 3).

تَخْتَلِفُونَ فِيهِ you disagree[1] in.
فَاتَّقُوا اللَّهَ So beware[2] of Allah
وَأَطِيعُونِ ﴿٦٣﴾ and obey[3] me.

إِنَّ اللَّهَ هُوَ 64. Verily Allah, He is
رَبِّي وَرَبُّكُمْ my Lord and your Lord.
فَاعْبُدُوهُ So you worship[4] Him.
هَٰذَا صِرَاطٌ This is a way
مُّسْتَقِيمٌ ﴿٦٤﴾ right and straight.

فَاخْتَلَفَ 65. But there disagreed
الْأَحْزَابُ the parties[5]
مِن بَيْنِهِمْ from among them.
فَوَيْلٌ لِّلَّذِينَ So woe[6] to those who
ظَلَمُوا transgress[7]
مِنْ عَذَابِ on account of the punishment
يَوْمٍ أَلِيمٍ ﴿٦٥﴾ of a day most painful.[8]

هَلْ يَنظُرُونَ 66. Do they wait[9] for aught
إِلَّا السَّاعَةَ but the Hour
أَن تَأْتِيَهُم that it should come on them
بَغْتَةً all of a sudden[10]
وَهُمْ لَا يَشْعُرُونَ and they realize[11] not?
﴿٦٦﴾

1. i. e., matters of the *dîn*. تختلفون ***takhtalifûna*** = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 22:69, p. 1070, n. 2).

2. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 39:16, p. 1487, n. 4).

3. ***'aṭî'ûni*** (*'aṭî'û+nî*) : أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*taw'*], to obey. See at 26:179, p. 1193, n. 3).

4. 'Îsâ, peace be on him, never asked people to worship him. He asked them to worship Allah Alone. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 29:56, p. 1285, n. 8).

5. i. e., they disagreed about the teachings of 'Îsâ, peace be on him. أحزاب ***'aḥzâb*** (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 40:30, p. 1520, n. 9.

6. ويل ***wayl*** = woe, distress, the deepest depth of ruin and degradation. See at 14:3, p. 786, n. 1.

7. i. e., set partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 39:51, p. 1499, n. 11).

8. أليم ***'alîm*** = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 42:42, p. 1576, n. 5).

9. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

10. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 39:55, p. 1501, n. 4.

11. يشعرون ***yash'urûna*** = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to realize, to know. See at 39:25, p. 1491, n. 1).

ٱلْأَخِلَّآءُ يَوْمَئِذٍ	67. The friends[1] on that day
بَعْضُهُمْ لِبَعْضٍ	will be one to another
عَدُوٌّ	an enemy,[2]
إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾	except the righteous.[3]
	Section (*Rukû'*) 7
يَٰعِبَادِ	68. "O My servants,[4]
لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ	no fear is on you today
وَلَآ أَنتُمْ تَحْزَنُونَ	nor shall you grieve[5] —
﴿٦٨﴾	
ٱلَّذِينَ ءَامَنُوا۟	69. "Who believed
بِـَٔايَٰتِنَا وَكَانُوا۟	in Our signs[6] and had been
مُسْلِمِينَ ﴿٦٩﴾	Muslims."
ٱدْخُلُوا۟ ٱلْجَنَّةَ	70. "Enter[7] the garden,
أَنتُمْ وَأَزْوَٰجُكُمْ	*you and your consorts.*[8]
تُحْبَرُونَ ﴿٧٠﴾	You shall be made happy."[9]
يُطَافُ عَلَيْهِم	71. Passed round[10] them
بِصِحَافٍ مِّن ذَهَبٍ	will be platters[11] of gold
وَأَكْوَابٍ ۖ وَفِيهَا	and cups;[12] and therein will
مَا تَشْتَهِيهِ ٱلْأَنفُسُ	be all that the selves desire[13]
وَتَلَذُّ ٱلْأَعْيُنُ ۖ	and the eyes relish;[14]

1. أخلاء ***'akhillâ'*** (pl.; s. *khalîl*) = friends, intimate friends. See *khalîl* at 25:28, p. 1146, n. 6.
2. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 43:62, p. 1598, n. 9.
3. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* {to be on one's guard], form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 39:33, p. 1493, n. 3.
4. i. e., the righteous will be addressed thus. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 42:23, p. 1570, n. 2).
5. تحزنون ***taḥzanûna*** = you grieve, become sad (v. ii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See *yaḥzanûna* at 39:61, p. 1503, n. 2).
6. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 43:46, p. 1594, n. 7.
7. ادخلوا ***udkhulû*** = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 40:76, p. 1536, n. 1).
8. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 43:12, p. 1584, n. 12.
9. تحبرون ***tuḥbarûna*** = you are made happy, gladdened, delighted (v. ii. m. pl. impfct. passive from *ḥabara* [*ḥabr*], to gladden, make happy. See *yuḥbarûna* at 30:15, p. 1294, n. 5).
10. يطاف ***yuṭâfu*** = he or it is taken round (v. iii. m. s. impfct. passive from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *tawwâfûn* at 24:58, p. 1131, n. 3).
11. i. e., with delicious foods on. صحاف ***ṣiḥâf*** (pl.; s. *ṣaḥfah*) = dishes, bowls, platters.
12. i. e., full of suitable drinks. أكواب ***'akwâb*** (pl.; s. *kûb*) = cups, drinking glass, tumblers.
13. تشتهي ***tashtahî*** = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 41:31, p. 1551, n. 1).
14. تلذ ***taladhdhu*** = she relishes, finds delicious/ pleasant (v. iii. f. s. impfct. from *ladhdha* [*ladhâdh/ ladhâdhah*], to be sweet, pleasant).

وَأَنتُمْ فِيهَا and you will be therein
خَٰلِدُونَ ﴿٧١﴾ abiding for ever.[1]

وَتِلْكَ ٱلْجَنَّةُ 72. And this is the paradise
ٱلَّتِىٓ which
أُورِثْتُمُوهَا you have been made to inherit[2]
بِمَا كُنتُمْ تَعْمَلُونَ for what you used to do.[3]
﴿٧٢﴾

لَكُمْ فِيهَا 73. You will have therein
فَٰكِهَةٌ كَثِيرَةٌ fruits[4] in profusion[5]
مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ of which you will eat.[6]

إِنَّ ٱلْمُجْرِمِينَ 74. Verily the sinful[7] will be
فِى عَذَابِ جَهَنَّمَ in the punishment of hell
خَٰلِدُونَ ﴿٧٤﴾ abiding for ever.

لَا يُفَتَّرُ 75.No mitigation will be made[8]
عَنْهُمْ in respect of them
وَهُمْ فِيهِ and they will be therein
مُبْلِسُونَ ﴿٧٥﴾ in despair.[9]

وَمَا ظَلَمْنَٰهُمْ 76. We wronged[10] them not,
وَلَٰكِن كَانُوا۟ هُمُ but they had been the ones
ٱلظَّٰلِمِينَ ﴿٧٦﴾ committing wrongs.[11]

1. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 23:103, p. 1100, n. 6).

2. أورثتم ***'ûrith-tum*** = you were made to inherit (v. ii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 7:43, p. 481, n. 12).

3. تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 36:54, p. 1422, n. 5).

4. فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits. See at 37:42, p. 1437, n. 4.

5. i. e., all types of good and delicious fruits and in great quantities. كثيرة ***kathîrah*** (f.; m. *kathîr*) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 20:33, p. 982, n. 3.

6. تاكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 37:91, p. 1444, n. 8).

7. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).

8. i. e., in the punishment. يفتر ***yufattaru*** = he or it is mitigated, abated, subsided, eased (v. iii. m. s. impfct. passive from *fattara*, form II of *fatara* [*futûr*], to abate, subside. See *yafturûna* at 21:20, p. 1017, n. 7).

9. i. e., of getting any relief. مبلسين ***mubilisîn*** (pl.; acc/gen. of *mublisûn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *mublisîn* at 30:49, p. 1306, n. 13).

10. ظلمنا ***ẓalamnâ*** = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 11:101, p. 714, n. 1).

11. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 40:52, p. 1528, n. 2).

وَنَادَوْا	77. And they will call out:[1]
يَٰمَٰلِكُ	"O Malik,[2]
لِيَقْضِ عَلَيْنَا	let there do away with[3] us
رَبُّكَ ۖ	your Lord."
قَالَ إِنَّكُم	He will say: "You indeed are
مَّٰكِثُونَ ﴿٧٧﴾	going to stay on."[4]
لَقَدْ جِئْنَٰكُم	78. We had indeed brought
بِٱلْحَقِّ	to you the truth;[5]
وَلَٰكِنَّ أَكْثَرَكُمْ	but most of you were
لِلْحَقِّ	of the truth
كَٰرِهُونَ ﴿٧٨﴾	disdainful.[6]
أَمْ أَبْرَمُوٓا	79. Or have they settled[7]
أَمْرًا	an affair?[8]
فَإِنَّا	Then We indeed are
مُبْرِمُونَ ﴿٧٩﴾	going to settle.[9]
أَمْ يَحْسَبُونَ	80. Or do they think[10] that
أَنَّا لَا نَسْمَعُ سِرَّهُمْ	We hear not their secret[11]
وَنَجْوَىٰهُم ۚ	and their confidential talk?[12]
بَلَىٰ وَرُسُلُنَا	O yes, and Our messengers[13]
لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾	with them do write down.[14]

1. نادوا ***nâdû*** = they summoned, called out, (v. iii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdûna* at 41:44, p. 1555, n. 13).
2. i. e., the angel in charge of hell.
3. ليقض ***li yaqdi*** = let him decree, decide, judge, execute, fulfill, terminate, conclude (v. iii. m. s. imperative from *qaḍâ'*, to conclude. Followed by *'alâ* the verb means: to do away with, finish off, to put an end to. See *qadâ* at 41:12, p. 1543, n. 8).
4. ماكثون ***mâkithûn*** (pl.; s. *mâkith*) = those who stay on /abide/remain/live/reside. Active participle from *makatha* [*makth/mukûth*], to remain, reside. See *mâkithîn* at 18:3, p. 911, n. 4).
5. i. e., the truth of *tawhîd* through the Prophets and Messengers. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.
6. كارهون ***kârihûn*** (pl.; s. *kârih*) = unwilling, reluctant, averse, hateful, disdainful (act. participle from *kariha* [*karh /kurh /karâhah/karâhiyah*], to detest, dislike). See at 11:28, p. 688, n. 3.
7. أبرموا ***'abramû*** = they concluded, settled, confirmed, ratified (v. iii. m. pl. past from *'abrama*, form IV of *barama* [*barm*], to shape, to settle, to twist).
8. i. e., have the enemies of the truth settled a plan and concluded an intrigue against it? أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 42:38, p. 1575, n. 2.
9. i. e., foil their intrigue by Our plans. مبرمون ***mubrimûn*** (pl.; s. *mubrim*) = those who settle, conclude, confirm, ratify (act. participle from *'abrama*. See n. 7 above).
10. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 43:37, p. 1592, n. 7).
11. سر ***sirr*** (s.; pl. اسرار *'asrâr*) = secret, hidden thing. See at 25:5, p. 1139, n. 8.
12. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation, See at 21:2, p. 1013, n. 3.
13. i. e., the angels appointed for the purpose.
14. i. e., all that they do and plan to do.

قُلْ إِن كَانَ 81. Say: "If there is for
لِلرَّحْمَٰنِ وَلَدٌ the Most Merciful a son,
فَأَنَا أَوَّلُ then I shall be the first of
الْعَابِدِينَ ﴿٨١﴾ the worshippers."[1]

سُبْحَانَ رَبِّ 82. Sacrosanct[2] is the Lord
السَّمَاوَاتِ وَالْأَرْضِ of the heavens and the earth,
رَبِّ الْعَرْشِ the Lord of the Throne,[3]
عَمَّا يَصِفُونَ ﴿٨٢﴾ from what they ascribe.[4]

فَذَرْهُمْ 83. So let them alone[5] to
يَخُوضُوا وَيَلْعَبُوا be engrossed[6] and play[7]
حَتَّىٰ يُلَاقُوا يَوْمَهُمُ till they confront[8] their day[9]
الَّذِي which
يُوعَدُونَ ﴿٨٣﴾ they have been promised.[10]

وَهُوَ الَّذِي 84. And He it is Who is
فِي السَّمَاءِ إِلَٰهٌ in the heaven the God
وَفِي الْأَرْضِ إِلَٰهٌ and in the earth the God;[11]
وَهُوَ الْحَكِيمُ and He is the All-Wise,
الْعَلِيمُ ﴿٨٤﴾ the All-Knowing.

وَتَبَارَكَ الَّذِي 85. And Blessed is He

1. i. e., there is no son or daughter of Allah as the polytheists presume. عابدين ***'âbidîn*** (pl.; acc./gen. of *'âbidûn*; s. *'âbid*) = worshippers, adorers, worshipful, subservient (act. participle from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 23:47, p. 1087, n. 5).

2. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 43:13, p. 1585, n. 5.

3. عرش ***'arsh*** = throne. See at 59:75, p. 1508, n. 4. See at 40:7, p. 1511, n. 6.

4. i. e., of sons and daughters. يصفون ***yaṣifûna*** = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*], to describe, to praise. See at 37:180, p. 1457, n. 11).

5. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 23:54, p. 1089, n. 1).

6. i. e., engrossed in their error. يخوضوا ***yakhuḍû***(*na*) = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped for a hidden *'an* before the verb. See at 4:140, p. 307, n. 1).

7. i. e., in their worldly life. يلعبوا ***yal'abû***(*na*) = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *yal'abûna* at 7:98, p. 504, n. 4).

8. يلاقوا ***yulâqû*** (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied *'an* in *hattâ* coming before the verb. See *mulâqû* at 11:29, p. 688, n. 6).

9. i. e., the Day of Judgement.

10. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 26:206, p. 1197, n. 7).

11. i. e., He Alone is deserving of worship everywhere in the entire universe.

لَهُۥ	to Whom belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion[1] of the heavens
وَٱلْأَرْضِ	and the earth
وَمَا بَيْنَهُمَا	and all that is between them;
وَعِندَهُۥ	and with Him is
عِلْمُ ٱلسَّاعَةِ	the knowledge[2] of the Hour;
وَإِلَيْهِ	and to Him
تُرْجَعُونَ ﴿٨٥﴾	you shall be returned.[3]
وَلَا يَمْلِكُ	86. And there possess[4] not
ٱلَّذِينَ يَدْعُونَ	those that they invoke[5]
مِن دُونِهِ	in lieu of Him
ٱلشَّفَٰعَةَ	any power of intercession[6]
إِلَّا مَن شَهِدَ	except those that testify[7]
بِٱلْحَقِّ	to the truth[8]
وَهُمْ يَعْلَمُونَ ﴿٨٦﴾	and they know.[9]
وَلَئِن سَأَلْتَهُم	87. And if you ask[10] them
مَّنْ خَلَقَهُمْ	who created them
لَيَقُولُنَّ ٱللَّهُ	they will surely say: "Allah".
فَأَنَّىٰ	Then how
يُؤْفَكُونَ ﴿٨٧﴾	are they deluded?[11]

1. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 40:29, p. 1519, n.11.
2. i. e., He Alone has the knowledge of the time when the Resurrection and Judgement will take place, and He Alone will cause them to happen.
3. i. e., after resurrection, for judgement and requital. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 41:21, p. 1547, n. 5).
4. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 34:42, p. 1383, n. 10).
5. i. e., of imaginary gods and goddesses. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 41:48, p. 1557, n. 7).
6. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 39:44, p. 1497, n. 1.
7. i. e., except such one as testifies to the Oneness of Allah and whom Allah gives leave to intercede. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 41: 20, p. 1546, n. 11).
8. i. e., the truth of *tawhîd* and of the Prophethood of Muhammad, peace and blessings of Allah be on him. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.
9. i. e., they are fully aware of what they testify. يعلمون ***ya'lamûna*** = they know, are aware (v. iii. m. pl. impfct. from *'alima*[*'ilm*], to know, be aware of. See at 39:26, p. 1491, n. 5).
10. سألت ***sa'alta*** = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 31:25, p. 1319, n. 8).
11. The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation and say that these will intercede for them. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 5:75, p. 367, n. 8).

وَقِيلِهِۦ 88. And his saying:[1]

يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ "O my Lord, indeed these are

قَوْمٌ a people

لَّا يُؤْمِنُونَ ﴿٨٨﴾ who do not believe."

فَٱصْفَحْ عَنْهُمْ 89. So forbear[2] with them

وَقُلْ سَلَٰمٌ and say "Peace".

فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾ But soon they shall know.

1. i. e., the complaint of the Prophet Muhammad, peace and blessings of Allah be on him, about his unbelieving people to Allah.

2. i. e., pass over the ridicule and opposition of the unbelievers. اصفح *iṣfaḥ* = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *ṣafaḥa* [*ṣafḥ*], to forbear, overlook, broaden, flatten. See at 15:85, p. 824, n. 12).

44. *Sûrat al-Dukhân* (The Smoke)

Makkan: 59 *'âyahs*

This is another Makkan *Sûrah* which deals with the fundamentals of the faith, namely, *tawḥîd* (montheism), the truth of the Qur'ân and *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that Allah sent down the Qur'ân in a "Blessed Night" (i. e. *laylat al-qadr)* and that there is none worthy of worship except He and that He gives life and causes death and He is the Lord of all, present and past generations (*'âyah* 8). It then refers to the attitude of the polytheists and unbelievers to the Qur'ân and its message. In this context the story of the attitude of Fir'aun and his people to the truth delivered to them and their ultimate punishment by Allah is related. Reference is then made specially to the Makkan unbelievers' attitude to Resurrection and the life in the hereafter. The *surâh* ends by reiterating that Resurrection and the life in the hereafter are true and by pointing out the positions respectively of the sinful and the righteous therein.

The *sûrah* is named *al-dukhân* (the smoke) which is mentioned in its *'âyah* 10 and which Allah sent as a therat and punishment for the unbelievers of Makka.

سُورَةُ الدُّخَانِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾ 1. *Ḥâ-Mîm.*[1]

وَٱلْكِتَٰبِ 2. By the Book[2]

ٱلْمُبِينِ ﴿٢﴾ most clear.[3]

إِنَّآ أَنزَلْنَٰهُ 3. Verily We sent it down[4]

فِى لَيْلَةٍ مُّبَٰرَكَةٍ in a night full of blessings.[5]

إِنَّا كُنَّا We indeed have been

مُنذِرِينَ ﴿٣﴾ giving warnings.[6]

فِيهَا يُفْرَقُ 4. Therein is distinguished[6]

كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ every matter of wisdom.[7]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.
2. i. e., the Qur'ân.
3. i. e., most clear in text, meaning and teachings.
4. i. e., sent down the Book, the Qur'ân.
5. i. e., in the Night of *al-qadr* (see *sûrah* 97). مباركة ***mubâarakah*** (f.; mas. *mubârak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 24:61, p. 1134, n. 2).
6. i. e., by sending Messengers and Scriptures. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 37:72, p. 1441, n. 12).
7. i. e., in that night. يفرق ***yufraqu*** = he or it is separated, distinguished (v. iii. m. s. impfct. passive from *faraqa* [*farq/furqân*], to separate, to distinguish. See *tafarraqû* at 42:14, p. 1565, n. 6).
8. i. e., every matter decreed by Divine Wisdom for the creatures (see the next *'âyah*). حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom, (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

أَمْرًا مِّنْ عِندِنَآ 5. As a decree[1] from Us.

إِنَّا كُنَّا مُرْسِلِينَ ۝٥ Indeed We use to send out.[2]

رَحْمَةً مِّن رَّبِّكَ 6. As a mercy[3] from your Lord.

إِنَّهُۥ هُوَ Verily He is the

ٱلسَّمِيعُ ٱلْعَلِيمُ ۝٦ All-Hearing,[4] the All-Knowing.[5]

رَبِّ ٱلسَّمَٰوَٰتِ 7. Lord of the heavens

وَٱلْأَرْضِ and the earth

وَمَا بَيْنَهُمَآ and all that is between them;

إِن كُنتُم مُّوقِنِينَ if you are firm believers.[6]

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لَآ إِلَٰهَ إِلَّا هُوَ 8. There is no deity[7] but He.

يُحْىِۦ He gives life[8]

وَيُمِيتُ and causes to die[9] —

رَبُّكُمْ وَرَبُّ Lord of you all and Lord of

ءَابَآئِكُمُ ٱلْأَوَّلِينَ your fathers of old.

۝٨

بَلْ هُمْ فِى شَكٍّ 9. Nay, they are in doubt,[10]

يَلْعَبُونَ ۝٩ making fun.[11]

فَٱرْتَقِبْ 10. So be on the watch[12]

يَوْمَ تَأْتِى ٱلسَّمَآءُ for a day the sky will bring

1. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 43:78, p. 1602, n. 8.

2. i. e., the Messengers and *wahy* for the guidance of mankind . مرسلين ***mursilîn*** (accusative /genitive of *mursilûn*, sing. *mursil*) = those who send, send out, senders (act. participle from *'arsala* , form IV of *rasila* [*rasal*], to be long and flowing. See at 28:45, p. 1248, n. 1).

3. i. e., the sending of Messengers and scriptures is Allah's mercy to His created beings.

4. i. e., of all that is uttered or sounded, openly or secretly. سميع ***samî'*** = one who hears, All-Hearing (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 31:28, p. 1320, n. 13.

5. i. e., of all events and deeds, open or secret. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 43:9, p. 1584, n. 2.

6. موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*)= those believing with certitude, firmly convinced, firm believers, those who are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 26:24, p. 1167, n.6).

7. i. e., there is none worthy of worship. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship . See at 4:87, p. 279, n. 11.

8. يحى ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 42:9, p. 1563, n. 1).

9. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 40:68, p. 1534, n. 2).

10. i. e., about Resurrection and Judgement.

11. i. e., with the truth. يلعبون ***yal'abûna*** = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 7:98, p. 504, n. 4).

12. ارتقب ***irtaqib*** = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See *irtaqibû* at 11:93, p. 711, n. 12).

بِدُخَانٍ مُّبِينٍ ﴿١٠﴾ a smoke[1] quite manifest.[2]

يَغْشَى ٱلنَّاسَ 11. It will overwhelm[3] men.

هَٰذَا عَذَابٌ This will be a punishment

أَلِيمٌ ﴿١١﴾ most anguishing.[4]

رَبَّنَا 12. "Our Lord,

ٱكْشِفْ عَنَّا remove[5] from us

ٱلْعَذَابَ the punishment.

إِنَّا مُؤْمِنُونَ ﴿١٢﴾ Indeed we are unbelievers."

أَنَّىٰ لَهُمُ 13. How could avail them

ٱلذِّكْرَىٰ the recollection,[6]

وَقَدْ جَآءَهُمْ and already there has come

رَسُولٌ to them a Messenger[7]

مُّبِينٌ ﴿١٣﴾ making clear.

ثُمَّ تَوَلَّوْا 14. Then they turned away[8]

عَنْهُ وَقَالُوا from him and said:

مُعَلَّمٌ مَّجْنُونٌ ﴿١٤﴾ "A tutored person,[9] mad!"[10]

إِنَّا كَاشِفُوا 15. Verily We are going

ٱلْعَذَابِ to remove the punishment

1. The reference is to the punishment of draught and smoke which was sent down on the unbelieving Makkans for a time (see Ibn Kathîr, VII, pp. 232-233). دخان ***dukhân*** (s.; pl. *'adkhinah*) = smoke, fume, vapour. See at 41:11, p. 1543, n. 4.

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:62, p. 1598, n. 10).

3. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [*ghashy/ ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

4. أليم ***'alîm*** = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 43:65, p. 1599, n. 8).

5. i. e., they will say, "Our Lord remove...". اكشف ***ikshif*** = remove, lift, disclose, expose (v. ii. m. s. imperative from *kashafa* [*kashf*], to remove. See *kashafnâ* at 43:50, p. 1595, n. 8).

6. i. e, remembering the admonition. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

7. i. e., Muhammad, peace and blessings of Allah be on him.

8. تولوا ***tawallaw*** = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 37:90, p. 1414, n. 5).

9. The Makkan unbelievers alleged that the Prophet, peace and blessings of Allah be on him, had been tutored by some persons to produce the Qur'ân. معلم ***mu'allam*** (s.; pl. *mu'allamûn*) = one who is taught, tutored, instructed (passive participle from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allamnâ* at 21:80, p. 1034, n. 4).

10. The Makkan unbelievers also alleged that the Propohet, peace and blessings of Allah be on him, had gone mad or was possessed by *jinn*. [See also 34:46, p. 1386 and 37:36, p. 1436]. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 37:36, p. 1436, n. 5).

قَلِيلًا a little.

إِنَّكُمْ عَآئِدُونَ ﴿١٥﴾ You will indeed relapse.[1]

يَوْمَ نَبْطِشُ 16. The day We shall seize[2]

ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ the greatest seizure —

إِنَّا Verily We shall

مُنتَقِمُونَ ﴿١٦﴾ inflict retribution.[3]

وَلَقَدْ فَتَنَّا ۞ 17.And indeed We had tried[4]

قَبْلَهُمْ before them

قَوْمَ فِرْعَوْنَ the people of Fir'aun

وَجَآءَهُمْ and there had come to them

رَسُولٌ كَرِيمٌ ﴿١٧﴾ a Messenger[5] most noble.[6]

أَنْ أَدُّوٓا۟ إِلَىَّ 18. "That you deliver[7] to me

عِبَادَ ٱللَّهِ the servants[8] of Allah.

إِنِّى لَكُمْ I am indeed to you a

رَسُولٌ أَمِينٌ ﴿١٨﴾ Messenger worthy of trust."[9]

وَأَن لَّا تَعْلُوا۟ 19. "And that you wax not

عَلَى ٱللَّهِ high[10] against Allah.

إِنِّىٓ ءَاتِيكُم Indeed I have come to you

بِسُلْطَٰنٍ مُّبِينٍ ﴿١٩﴾ with an authority[11] most clear."

1. i. e., into unbelief and disobedience. عائدون ***'â'idûn*** (pl.; s. *'â'id*) = those that return, revert, relapse, fall back (act. participle from *'âda* عاد [*'awd /'awdah*], to return. See *'âda* at 36:39, p. 1418, n. 5). at 5:95, p. 377, n. 10).

2. i. e., on the Day of Judgement. نبطش ***nabṭishu*** = we seize, grasp, take hold of, catch (v. i. pl. impfct. from *baṭasha* [*baṭsh*], to seize, to attack with violence. See *yabṭisha* at 28:19, p. 1237, n. 11).

3. منتقمون ***muntaqimûn*** (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 43:41, p. 1593, n. 5).

4. فتنا ***fatannâ*** = we tried, put on trial, tested (v. i. pl. past from *fatana [fatn/ futûn*], to turn away, to put to trial. See at 38:34, p. 1468, n. 12).

5. i. e., Mûsâ, peace be on him.

6. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., he said to them. أدوا ***'addû*** = you (all) deliver, pay up, fulfil, carry out (v. ii. m. pl. imperative from *'addâ*, form II [*ta'diyah*] of *'adâ* [*'uduww/'ady*], to go, to proceed. See *tu'addû* at 4:50, p. 266, n. 6.

8. i. e., the Children of Isrâ'îl who were being oppressed by Fir'aun. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 43:68, p. 1600, n. 4).

9. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 28:26, p. 1240, n. 10).

10. i. e., be not arrogant. لا تعلوا ***lâ ta'lû*** = be not high, do not rise / go up/ ascend/ wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. imperative {prohibition} from *'alâ* [*'ulûw*], to go up, rise. See *'alâ* at 28:4, p. 1231, n. 8).

11. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

وَإِنِّي عُذْتُ 20. "And indeed I seek refuge[1]
بِرَبِّي وَرَبِّكُمْ with my Lord and your Lord
أَن تَرْجُمُونِ ﴿٢٠﴾ that you might stone me."[2]

وَإِن لَّمْ تُؤْمِنُوا لِي 21. "And if you believe me not,
فَاعْتَزِلُونِ ﴿٢١﴾ then keep away from me."[3]

فَدَعَا 22. Then he prayed[4]
رَبَّهُ أَنَّ هَٰؤُلَاءِ to his Lord that these are
قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ a people committing sins.[5]

فَأَسْرِ 23. "So set out[6]
بِعِبَادِي لَيْلًا with my servants by night.
إِنَّكُم مُّتَّبَعُونَ Indeed you will be pursued."[7]
﴿٢٣﴾

وَاتْرُكِ 24. "And leave[8] the
الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ sea quietly.[9] Indeed they are
جُندٌ مُّغْرَقُونَ ﴿٢٤﴾ a host[10] to be drowned."[11]

كَمْ تَرَكُوا 25. How many they left
مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ of gardens and springs;

وَزُرُوعٍ 26. And corn-fields

1. عذت ***'udhtu*** = I took refuge, sought protection (v. i. s. past from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 40:27, p. 1518, n. 11).

2. i. e., stone me to death. ***tarjumûni*** (*tarjumû+nî*) : ترجموا ***tarjumû***(*na*) = you (all) stone, damn (v. ii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *la narjumanna* at 36:18, p. 1413, n. 5).

3. i. e., leave me alone. ***i'tazilûni***(*i'tazilû+nî*) : اعتزلوا ***i'tazilû*** = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII of *'azala* [*'azl*], to set aside, to isolate. See at 2:222, p. 109, n. 6).

4. i. e, when they disbelieved him he prayed to his Lord for help. دعا ***da'â*** = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See at 41:33, p. 1551, n. 5).

5. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 36:59, p. 1423, n. 3).

6. i. e. Allah directed him. أسر ***'asri*** = you set out, travel, depart by night (v. ii. m. s. imperative from *'asrâ*, form IV of *sarâ* [*suran/ sarayân/ masran*], to travel/ set out by night. See at 26:52, p. 1172, n. 10).

7. متبعون ***muttaba'ûn*** = those who are followed, pursued ones (passive participle from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 26:52, p. 1172, n. 12).

8. اترك ***utruk*** = leave, abandon, give up, forsake (v. ii. m. s. imperative from *taraka* [*tark*], to leave. See *taraknâ* at 37:129, p. 1450, n. 9.

9. i. e., as it is. رهو ***rahw*** = quiet, still, calm, tranquil.

10. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, host. See at 38:11, p. 1461, n. 9.

11. مغرقون ***mughraqûn*** (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 23:27, p. 1082, n.9).

وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ and a station[1] quite noble.

وَنَعْمَةٍ 27. And a life of ease[2]

كَانُوا۟ فِيهَا wherein they had been

فَٰكِهِينَ ﴿٢٧﴾ cheerful.[3]

كَذَٰلِكَ 28. Such was it.

وَأَوْرَثْنَٰهَا And We made heirs[4] to these

قَوْمًا ءَاخَرِينَ ﴿٢٨﴾ another people.

فَمَا بَكَتْ 29. And there shed not tears[5]

عَلَيْهِمُ over them

ٱلسَّمَآءُ وَٱلْأَرْضُ the sky and the earth

وَمَا كَانُوا۟ مُنظَرِينَ ﴿٢٩﴾ nor were they given respite.[6]

Section (*Rukû'*) 2

وَلَقَدْ نَجَّيْنَا 30. And We indeed rescued[7]

بَنِىٓ إِسْرَٰٓءِيلَ the Children of Isrâ'îl

مِنَ ٱلْعَذَابِ from the punishment

ٱلْمُهِينِ ﴿٣٠﴾ most humiliating[8]—

مِن فِرْعَوْنَ ۚ 31. From Fir'aun.

إِنَّهُۥ كَانَ عَالِيًا Indeed he was outstanding[9]

مِنَ ٱلْمُسْرِفِينَ ﴿٣١﴾ of those transgressing.[10]

1. i. e., habitat. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 37:164, p. 1455, n. 14).

2. نعمة ***na'mah*** = comfort, ease, life of ease, prosperity, amenity.

3. فاكهين ***fâkihîn***(pl.; acc./gen. of *fâkihûn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive).

4. أورثنا ***'awrathnâ*** = we made over, made (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 40:53, p. 1528, n. 17).

5. بكت ***bakat*** = she wept, cried, shed tears (v. iii. f. s. past from *bakâ* [*bukâ'/bukan*], to cry. See *yabkûna* at 17:109, p. 909, n. 1).

6. منظرين ***munẓarîn*** (pl.; acc./gen. of *munẓarûn*, s. *munẓar*) = those given respite (passive participle from *'anẓara*, form IV of *naẓara* [*naẓar/manẓar*], to see, to look expectantly. See at 15:36, p. 815, n. 4).

7. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 41:18, p. 1546, n. 5).

8. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 34:14, p. 1373, n. 6).

9. عال ***'âlin*** = high, tall, outstanding, arrogant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See *'âlîn* at 38:75, p. 1477, n. 5).

10. i. e., persisting in unbelief and evil deeds. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 43:5, p. 1583, n. 6).

وَلَقَدِ ٱخْتَرْنَٰهُمْ 32. And We had chosen[1] them[2]
عَلَىٰ عِلْمٍ on knowledge[3]
عَلَى ٱلْعَٰلَمِينَ ﴿٣٢﴾ over all the beings.[4]

وَءَاتَيْنَٰهُم 33. And We had given them
مِّنَ ٱلْءَايَٰتِ مَا فِيهِ of the signs[5] wherein was
بَلَٰٓؤٌا۟ مُّبِينٌ ﴿٣٣﴾ a trial[6] quite manifest.[7]

إِنَّ هَٰٓؤُلَآءِ 34. Verily these people[8]
لَيَقُولُونَ ﴿٣٤﴾ do say:

إِنْ هِىَ إِلَّا 35. "There is naught but
مَوْتَتُنَا ٱلْأُولَىٰ our first death;
وَمَا نَحْنُ and we are not
بِمُنشَرِينَ ﴿٣٥﴾ going to be resurrected."[9]

فَأْتُوا۟ 36. "Then bring [10]
بِـَٔابَآئِنَآ our fathers,
إِن كُنتُمْ صَٰدِقِينَ if you are truthful."[11]
﴿٣٦﴾

أَهُمْ خَيْرٌ 37. Are they better[12]
أَمْ قَوْمُ تُبَّعٍ or the people of Tubba' [13]
وَٱلَّذِينَ مِن قَبْلِهِمْ and those before them?

1. اخترنا **ikhtarnâ** = we selected, chose, picked, elected (v. i. pl. past from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).
2. i. e., the Children of Isrâ'îl.
3. i. e., knowing about them and their condition.
4. i. e., of their time. عالمين **'âlamîn** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

5. i. e., miracles at the hand of Mûsâ, peace be on him. أيات **'âyât** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 43:69, p. 1600, n. 6.

6. بلاء **balâ'** = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 37:106, p. 1447, n. 3).

7. مبين **mubîn** = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 44:10, p. 1608, n. 2).

8. i. e., the unbelievers; particularly of Makka to whom the Qur'ân was immediately addressed.
9. منشرين **munsharîn**(pl.; acc./gen. of *munsharûn*; s. *munshar*) = those resurrected, raised, brought up, spread out (passive participle from *'anshara*, form IV of *nashara* [*nashr/nushûr*], to spread out, to resurrect. See *'ansharnâ* at 43:11, p. 1584, n.9).
10. i. e., bring back our dead fathers. ائتوا **i'tû** = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*], to come. See *yu'tûna* at 41:7 p. 1542, n. 1).

11. i. e., if your are truthful in saying that there will be resurrection. صادقين **ṣâdiqîn** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 36:48, p. 1420, n. 8).
12. خير **khayr** = good /better/ best, charity, wealth, property, affluence. See at 43:32, p. 1590, n. 11.
13. The name of an ancient people or a ruling dynasty in Yaman.

أَهْلَكْنَٰهُمْ We did destroy[1] them.

إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ﴿٣٧﴾ Indeed they were sinful.[2]

وَمَا خَلَقْنَا 38.And We have created[3] not

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

لَٰعِبِينَ ﴿٣٨﴾ making fun.[4]

مَا خَلَقْنَٰهُمَآ 39.We did not create them

إِلَّا بِٱلْحَقِّ except for just cause;[5]

وَلَٰكِنَّ أَكْثَرَهُمْ but most of them

لَا يَعْلَمُونَ ﴿٣٩﴾ do not know.[6]

إِنَّ يَوْمَ ٱلْفَصْلِ 40. Verily the Day of Decision[7]

مِيقَٰتُهُمْ is the appointed time[8] of

أَجْمَعِينَ ﴿٤٠﴾ them, one and all.[9]

يَوْمَ لَا يُغْنِى 41. That day there shall avail[10]

مَوْلًى عَن مَّوْلًى not any friend[11] for a friend

شَيْـًٔا whatsoever,

وَلَا هُمْ يُنصَرُونَ nor shall they be helped.[12]

﴿٤١﴾

إِلَّا مَن 42. Except the one that

1. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 43:8, p. 1583, n. 8).

2. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 43:74, p. 1601, n. 7).

3. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 23:115, p. 1103, n. 2).

4. لاعبين ***lâ'ibîn*** (pl.; acc./gen. of *lâ'ibûn*; s. *lâ'ib*) = players, those that make fun (act. participle from *la'iba* [*lu'b/ li'b/ la'ib /tal'âb*], to play, to have fun. See at 21:55, p. 1027, n. 8).

5. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.

6. يعلمون ***ya'lamûna*** = they know, are aware (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of. See at 43:86, p. 1604, n. 9).

7. i. e., the Day of Judgement. فصل ***faṣl*** = parting, section, decision. See at 38:20, p. 1463, n. 11.

8. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 26:38, p. 1169, n. 9.

9. أجمعين ***'ajma'în*** (pl.; acc./gen. of *'ajma'ûn* ; s. *'ajma'*) = all, one and all, whole, entire. See at 32:13, p. 1328, n. 5.

10. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 24:32, p. 1118, n. 7).

11. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 22:13, p. 1049, n. 12.

12. i. e., none shall be able to help them. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 41:16, p. 1545, n. 11).

رَّحِمَ ٱللَّهُ Allah has mercy on.
إِنَّهُۥ هُوَ ٱلْعَزِيزُ Verily He is the All-Mighty,[1]
ٱلرَّحِيمُ ﴿٤٢﴾ the All-Merciful.

Section (*Rukû'*) 3

إِنَّ شَجَرَتَ 43. Indeed the tree of
ٱلزَّقُّومِ ﴿٤٣﴾ Zaqqûm,[2]

طَعَامُ 44. Will be the food[3]
ٱلْأَثِيمِ ﴿٤٤﴾ of the sinful.[4]

كَٱلْمُهْلِ 45. Like molten brass[5]
يَغْلِى فِى ٱلْبُطُونِ ﴿٤٥﴾ it will boil[6] in the bellies.[7]

كَغَلْىِ 46. Like the boiling of
ٱلْحَمِيمِ ﴿٤٦﴾ the hot water.[8]

خُذُوهُ 47. "Seize[9] him,
فَٱعْتِلُوهُ إِلَىٰ then carry[10] him towards the
سَوَآءِ ٱلْجَحِيمِ ﴿٤٧﴾ midst of the blazing fire."[11]

ثُمَّ صُبُّوا 48. "Then pour[12]
فَوْقَ رَأْسِهِۦ over his head
مِنْ عَذَابِ some punishment

1. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 43:9, p. 1584, n. 1.

2. A specially vicious tree in hell, as described in 37:65, p. 1440.

3. طعام *ṭa'âm* (s.; pl. أطعمة *aṭ'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

4. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 26:222, p. 1200, n. 4).

5. مهل ***muhl*** = molten metal, molten brass. See at 18:29, p. 922, n. 6.

6. يغلى ***yaghlî*** = it boils, bubbles up (v. iii. m. s. impfct. from *ghalâ* [*ghaly/ghalyân*], to boil).

7. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 39:6, p. 1482, n. 12.

8. حميم ***ḥamîm*** = hot water , close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 41:34, p. 1552, n. 3.

9. i. e., it will be said to the angel sentinels. خذوا ***khudhû*** = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 9:5, p. 578, n. 8).

10. اعتلوا ***i'tilû*** = you (all) carry, port (v. ii. m. pl. imperative from *'atala* [*'atl*], to carry).

11. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 37:97, p. 1445, n. 6.

12. صبوا ***ṣubbû*** = you (all) pour, pour forth (v. ii. m. . pl. imperative from *ṣabba* [*ṣabb*], to pour, pour forth. See *yuṣabbu* at 22:19, p. 1052, n. 5).

ٱلْحَمِيمِ ﴿٤٨﴾	of the boiling water."
ذُقْ	49. "Have the taste;[1]
إِنَّكَ أَنتَ ٱلْعَزِيزُ	indeed you were mighty,[2]
ٱلْكَرِيمُ ﴿٤٩﴾	held in esteem."[3]
إِنَّ هَٰذَا	50. "Verily this is
مَا كُنتُم بِهِۦ	what you used to
تَمْتَرُونَ ﴿٥٠﴾	entertain doubt about."[4]
إِنَّ ٱلْمُتَّقِينَ	51. Verily the righteous[5]
فِى مَقَامٍ	will be in a place[6]
أَمِينٍ ﴿٥١﴾	safe and secure.[7]
فِى جَنَّٰتٍ	52. Amidst gardens
وَعُيُونٍ ﴿٥٢﴾	and springs.[8]
يَلْبَسُونَ	54. They will be wearing[9]
مِن سُندُسٍ	of silk
وَإِسْتَبْرَقٍ	and brocade,
مُّتَقَٰبِلِينَ ﴿٥٣﴾	facing one another.[10]
كَذَٰلِكَ	55. Such will it be.

1. ذق ***dhuq***= taste, have the taste (v. ii. m. s. impertaive from *dhâqa* [*dhawq/ madhâq*], to taste. See *dhûqû* at 39:24, p. 1490, n. 12).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:42, p. 1614, n. 1.

3. كريم ***karîm*** = noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 33:31, p. 1347, n. 5).

4. تمترون ***tamtarûna*** = you (all) harbour/ entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See at 6:2, p. 392, n. 5).

5. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 43:35, p. 1551, n. 12).

6. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

7. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, honest, safe, secure (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 28:26, p. 1240, n. 10).

8. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 36:34, p. 1417, n. 6).

9. يلبسون ***yalbasûna*** = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubs*], to wear. See at 18:31, p. 923, n. 3).

10. i. e., sitting on couches. متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 37:44, p. 1437, n. 8).

وَزَوَّجْنَٰهُم and We shall pair[1] them with
بِحُورٍ عِينٍ ﴿٥٤﴾ ḥûr[2] attractively wide eyed.[3]

يَدْعُونَ فِيهَا 55. They will ask[4] therein
بِكُلِّ فَٰكِهَةٍ for every kind of fruit,[5]
ءَامِنِينَ ﴿٥٥﴾ being in peace and security.[6]

لَا يَذُوقُونَ 56. They will taste[7] not
فِيهَا ٱلْمَوْتَ therein death,
إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ except the first death;[8]
وَوَقَىٰهُمْ and He will save[8] them
عَذَابَ from the punishment of
ٱلْجَحِيمِ ﴿٥٦﴾ the blazing fire.[10]

فَضْلًا 57. As a grace[11]
مِّن رَّبِّكَ from your Lord.
ذَٰلِكَ هُوَ ٱلْفَوْزُ That is the success[12]
ٱلْعَظِيمُ ﴿٥٧﴾ most magificent.[13]

فَإِنَّمَا 58. So indeed
يَسَّرْنَٰهُ We have but made it easy[14]
بِلِسَانِكَ in your tongue
لَعَلَّهُمْ يَتَذَكَّرُونَ so that they may take heed.[15]
﴿٥٨﴾

1. زوجنا ***zawwajnâ*** = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 33:37, p. 1351, n. 6.

2. حور ***ḥûr*** (f. pl.; s. *hûrîyah*) = exquisitely beautiful damsels of paradise.

3. عين *'în* (f. pl;, s. *'aynâ'*) = attractively wide eyed. See at 37:48, p. 1438, n. 5.

4. يدعون ***yad'ûna*** = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 43:86, p. 1604, n. 5).

5. فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit.

6. عامنين ***'âminîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 28:31, p. 1243, n. 3).

7. يذوقون ***yadhûqûna*** = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See *dhuq* at 44:49, p. 1615, n. 1.

8. i. e., death at the end of their worldly life.

9. وقى ***waqâ*** = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See at 40: 45, p. 1525, n. 10).

10. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 44:47, p. 1614, n. 11.

11. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 42:26, p. 1571, n. 9.

12. i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز ***fawz*** = success, triumph, victory, achievement. See at 40:9, p. 1512, n. 8.

13. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 43:31, p. 1590, n. 3).

14. i. e., made the Qur'ân easy. يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 19:97, p. 975, n. 3).

15. يتذكرون ***yatadhakkarûna*** = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 39:27, p. 1491, n. 8).

فَٱرْتَقِبْ 59. So wait and watch.[1]

إِنَّهُم مُّرْتَقِبُونَ ﴿٥٩﴾ Indeed they are watching.[2]

1. i. e., wait and watch for Allah's mercy and help. ارتقب ***irtaqib*** = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See at 44:10, p. 1607, n. 12).

2. i. e., waiting and watching for their turn to overcome you. مرتقبون ***murtaqibûn*** (pl.; s. *murtaqib*) = those who wait, anticipate, watch (act. participle from *irtaqaba*. See n. 1 above).

45. *SÛRAT AL-JÂTHIYAH* (THE DOWN ON THE KNEES)
Makkan: 37 *'âyahs*

This is a Makkan *sûrah* (except its *'âyah* 14 which is Madinan). It deals mainly with belief in Allah and His Absolute Oneness (*tawḥîd*) together with the themes of the truth of the Qur'ân, the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that the sending down of the Qur'ân is from Allah and that the heavens, the earth, the creation of man and all other living and moving beings, the alternation of day and night, the sending down of the rain and the enlivening of the earth thereby, the movement of the air, and how Allah has reduced everything to service and to the benefit of His creatures, all point to their Creator and Lord Allah and His Powers. It then refers to the attitude of the unbelievers to the Qur'ân, its message and the Messenger, particularly their disbelief in Resurrection and the life after death. It then stresses that Resurrection is true and that everyone will be requited according to one's deeds. "Say, Allah gives life to you and will cause you to die, then He will gather you towards the Day of Judgement in which there is no doubt; but most men do not know... And you will see every nation bowing down on the knees (i. e., submitting — *jâthiyah*), and being called towards their record." (*'âyahs* 26-28). The *sûrah* is named *al-jâthiyah* with reference to these *'âyahs*.

سُورَةُ الجَاثِيَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ﴿١﴾ 1. *Ḥâ-Mîm.*[1]

تَنزِيلُ 2. The sending down[2]

ٱلْكِتَٰبِ مِنَ ٱللَّهِ of the Book[3] is from Allah,

ٱلْعَزِيزِ the All-Mighty,[4] the

ٱلْحَكِيمِ ﴿٢﴾ All-Wise.[5]

إِنَّ فِى ٱلسَّمَٰوَٰتِ 3. Verily in the heavens

وَٱلْأَرْضِ and the earth

لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ are signs[6] for the believers.

وَفِى خَلْقِكُمْ 4. And in your creation[7]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 40:2, p. 1509, n. 2.

3 i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah. It is no composition of the Prophet's or of anyone else, as the unbelievers allege.

4. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:49, p. 1615, n. 2.

5. i. e., in His deeds and commandments. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. The earth, the heavens, the entire creation and the creatures point to the existence, Lordship and Omnipotence of Allah. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 43:69, p. 1600, n. 6.

7. خلق ***khalq*** = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

وَمَا يَبُثُّ and all that He scatters abroad[1]
مِن دَآبَّةٍ of moving creatures[2]
ءَايَٰتٌ لِّقَوْمٍ are signs for people
يُوقِنُونَ ﴿٤﴾ that believe with certitude.[3]

وَٱخْتِلَٰفِ 5. And in the alternation[4]
ٱلَّيْلِ وَٱلنَّهَارِ of the night and the day
وَمَآ أَنزَلَ ٱللَّهُ and what Allah sends down
مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ from the sky of provision[5]
فَأَحْيَا بِهِ and gives life[6] therewith
ٱلْأَرْضَ بَعْدَ مَوْتِهَا to the earth after it is dead,[7]
وَتَصْرِيفِ ٱلرِّيَٰحِ and in the dispatch[8] of winds
ءَايَٰتٌ لِّقَوْمٍ are signs for people
يَعْقِلُونَ ﴿٥﴾ that understand.[9]

تِلْكَ ءَايَٰتُ 6. These are the signs of
ٱللَّهِ نَتْلُوهَا Allah that We recite[10]
عَلَيْكَ بِٱلْحَقِّ to you in truth.
فَبِأَىِّ حَدِيثٍ Then in which speech[11]
بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ after Allah's and His signs
يُؤْمِنُونَ ﴿٦﴾ will they believe?

وَيْلٌ لِّكُلِّ 7. Woe to every arch-liar[12]
أَفَّاكٍ أَثِيمٍ ﴿٧﴾ engrossed in sins[13]—

1. يبث ***yabuththu*** = he spreads, scatters abroad, disseminates (v.iii. m. s. past from *baththa* [*bath*], to scatter. See *baththa* at 42:29, p. 1572, n. 9).

2. دابة ***dâbbah*** (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 42:29, p. 1572, n. 10.

3. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 32:24, p. 1331, n.10).

4. اختلاف ***ikhtilâf*** = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khalafa* [*khalf*], to come after, to follow. See at 30:22, p. 1296, n. 8).

5. i. e., rain water. رزق ***rizq*** (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 20:131, p. 1010, n. 1).

6. i. e., makes it productive. أحيا ***'ahyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 41:39, p. 1553, n. 10).

7. i. e., dry and barren.

8. تصريف ***taṣrîf*** = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [*ṣarf*], to turn, to divert. See at 2:164, p. 77, n. 8).

9. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

10. نتلو ***natlû*** = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [*tilâwah*], to recite. See at 28:3, p. 1231, n. 5).

11. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, account. See at 39:23, p. 1489, n. 12.

12. أفاك ***'affâk*** = arch liar, calumniator, fabricator (act. participle in the intensive scale of *fa''âl* from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See at 26:222, p. 1200, n. 3).

13. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 44:44, p. 1614, n. 4).

يَسْمَعُ ءَايَٰتِ ٱللَّهِ	8. Who hears[1] Allah's signs[2]
تُتْلَىٰ عَلَيْهِ	rcited to him,
ثُمَّ يُصِرُّ مُسْتَكْبِرًا	then persists[3] in arrogance[4]
كَأَن لَّمْ يَسْمَعْهَا	as if he heard them not.
فَبَشِّرْهُ	So give him the good news[5]
بِعَذَابٍ أَلِيمٍ ﴿٨﴾	of a punishment very painful.
وَإِذَا عَلِمَ	9. And if he comes to know
مِنْ ءَايَٰتِنَا شَيْـًٔا	of Our signs anything
ٱتَّخَذَهَا هُزُوًا	he takes[6] it in jest.[7]
أُو۟لَٰٓئِكَ لَهُمْ	Such people will have
عَذَابٌ مُّهِينٌ ﴿٩﴾	a punishment very debasing.[8]
مِّن وَرَآئِهِمْ	10. Close on their heels[9]
جَهَنَّمُ	is hell;
وَلَا يُغْنِى عَنْهُم	and there will avail[10] them not
مَّا كَسَبُوا۟ شَيْـًٔا	what they earn[11] whatsoever,
وَلَا مَا ٱتَّخَذُوا۟	nor those that they take
مِن دُونِ ٱللَّهِ	in lieu of Allah
أَوْلِيَآءَ	as guardian-friends;[12]
وَلَهُمْ	and they will have
عَذَابٌ عَظِيمٌ ﴿١٠﴾	a punishment very grave.

1. يسمع ***yasma'u*** = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 21:45, p. 1025, n. 3).

2. i. e., texts of the Qur'ân.

آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:3, p. 1618, n. 6.

3. يصر ***yuṣirru*** = he persists, insists (v. iii. m. s. impfct. from *'aṣarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. See *yuṣirrû* at 3:135, p. 208, n. 8).

4. مستكبر ***mustakbir*** = arrogant, haughty, proud, one in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See at 31:7, p. 1312, n. 11).

5. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 41:4, p. 1541, n. 1).

6. اتخذ ***ittakhadha*** = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 25:43, p. 1151, n. 4).

7. هزوا ***huzuwan*** (هزؤ ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 31:6, p. 1312, n. 8.

8. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 44:30, p. 1611, n. 8).

9. وراء ***warâ'*** = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 23:100, p. 1099, n. 7.

10. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 44:41, p. 1613, n. 10).

11. i. e., of wealth, power and influence. كسبوا ***kasabû*** = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:34, p. 1574, n. 2).

12. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:46, p. 1577, n. 11.

هَٰذَا هُدًى ۖ 11. This is guidance.[1]

وَالَّذِينَ كَفَرُوا And those who disbelieve[2]

بِآيَاتِ رَبِّهِمْ in the signs of their Lord,

لَهُمْ عَذَابٌ they shall have the torment

مِّن رِّجْزٍ of a retribution[3]

أَلِيمٌ ﴿١١﴾ most agonizing.[4]

Section (*Rukû'*) 2

اللَّهُ الَّذِي ۝ 12. Allah is He Who has

سَخَّرَ لَكُمُ reduced to service[5] for you

الْبَحْرَ لِتَجْرِيَ الْفُلْكُ the sea that ships may go on[6]

فِيهِ بِأَمْرِهِ therein by His command

وَلِتَبْتَغُوا and that you may seek[7]

مِن فَضْلِهِ of His bounty[8] and that you

وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ may express gratitude.[9]

وَسَخَّرَ 13. And He has reduced to

لَكُم service for you

مَّا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth,

جَمِيعًا مِّنْهُ all from Him.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ Verily therein are signs[10]

لِّقَوْمٍ يَتَفَكَّرُونَ for people that reflect.[11]

﴿١٣﴾

1. i. e., this Qur'ân. هدى ***hudan*** = guidance. See at 20:123, p. 1007, n. 4.

2. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 40:22, p. 1517, n. 4).

3. رجز ***rijz*** = retribution, punishment, scourge, dirt, filth. See at 34:5, p. 1369, n. 4.

4. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 44:11, p. 1608, n. 8).

5. سخر ***sakhkhara*** = he brought to submission, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 43:13, p. 1585, n. 6).

6. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 43:51, p. 1595, n. 11).

7. i. e., by carrying on sea-borne trade. تبتغوا ***tabtaghû***[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, to desire. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb; See at 35:12, p. 1394, n 14).

8. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 44:57, p. 1616, n. 11.

9. i. e., by obeying and worshipping Him Alone. تشكرون ***tashkurûna*** = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 32: 9, p. 1326, n. 15).

10. i. e., signs pointing to the existence of Allah, His Lordship, Power of sustaining and maintaining, and His Omnipotence.

11. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 39:42, p.1496, n. 11).

قُل لِّلَّذِينَ ءَامَنُوا	14. Say to those who believe
يَغْفِرُوا لِلَّذِينَ	that they forgive[1] those who
لَا يَرْجُونَ	do not look forward to[2]
أَيَّامَ اللَّهِ	the days of Allah,[3]
لِيَجْزِيَ قَوْمًا	that He may requite[4] a people
بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾	for what they use to acquire.[5]
مَّنْ عَمِلَ صَالِحًا	15. Whoever acts rightly,[6]
فَلِنَفْسِهِۦ	it is for himself;
وَمَنْ أَسَآءَ	and whoever does an evil,[7]
فَعَلَيْهَا	it is against himself.
ثُمَّ إِلَىٰ رَبِّكُمْ	Then to your Lord
تُرْجَعُونَ ﴿١٥﴾	you shall all be returned.[8]
وَلَقَدْ ءَاتَيْنَا	16. And We had given
بَنِيٓ إِسْرَٰٓءِيلَ	the Children of Isrâ'îl
ٱلْكِتَٰبَ وَٱلْحُكْمَ	the Book and judgement
وَٱلنُّبُوَّةَ	and Prophethood;
وَرَزَقْنَٰهُم	and gave them provision
مِّنَ ٱلطَّيِّبَٰتِ	of the good things[9]
وَفَضَّلْنَٰهُمْ	and favoured[10] them
عَلَى ٱلْعَٰلَمِينَ ﴿١٦﴾	over all the beings.[11]

1. i. e., the oppression and troubles given by the unbelievers. This instruction was given before the permission given for *jihâd* (fighting back). يغفروا ***yaghfirû*** (*na*) = they forgive, pardon (v. iii. m. pl. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The terminal *nûn* is dropped because of a hidden *'an* before the verb. See *yaghfiru* at 39:53, p. 1500, n. 7).

2. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 35:29, p. 1400, n. 8).

3. i. e., the Days of Resurrection, Judgement and recompense.

4. يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*جزاء jazâ'*], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 39:35, p. 1493, n. 9).

5. i. e., of sins and displeasure of Allah, as well as of merits and His pleasure. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 40:82, p. 1538, n. 10).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 41:46, p. 1556, n. 7).

7. أساء ***'asâ'a*** = he did evil, committed foulness (v. iii. m. s. past in form IV of *sâ'a* [*saw*], to be bad/foul/evil. See at 41:46, p. 1556, n. 9).

8. i. e., after resurrection, for judgement and requital. ترجعون ***turja'ûna*** = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 43:85, p. 1604, n. 3).

9. طيبات ***ṭayyibât*** (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 40:64, p. 1532, n. 7.

10. فضلنا ***faḍḍalnâ*** = we gave precedence, preferred, favoured {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl /fuḍûl*], to excel, surpass, to be in excess. See at 17:70, p. 896, n. 10).

11. i. e., of their time.

وَءَاتَيْنَٰهُم 17. And We gave them
بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ clear proofs[1] of the matter;[2]
فَمَا ٱخْتَلَفُوٓا۟ إِلَّا and they disagreed[3] not but
مِنۢ بَعْدِ مَا جَآءَهُمُ after there had come to them
ٱلْعِلْمُ the knowledge,
بَغْيًۢا out of transgression[4]
بَيْنَهُمْ ۚ among themselves.
إِنَّ رَبَّكَ Verily your Lord
يَقْضِى بَيْنَهُمْ shall decide[5] between them
يَوْمَ ٱلْقِيَٰمَةِ on the Day of Judgement
فِيمَا كَانُوا۟ regarding what they use to
فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ disagree in.

ثُمَّ جَعَلْنَٰكَ 18. Therefater We have set[6]
عَلَىٰ شَرِيعَةٍ you on a code of law[7]
مِّنَ ٱلْأَمْرِ about the matter.[8]
فَٱتَّبِعْهَا So follow[9] it
وَلَا تَتَّبِعْ and do not follow
أَهْوَآءَ ٱلَّذِينَ the whims[10] of those who
لَا يَعْلَمُونَ ﴿١٨﴾ do not know.

إِنَّهُمْ لَن 19. Verily they shall not
يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ avail[11] you against Allah
شَيْـًٔا ۚ whatsover;

1. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:66, p.1533, n. 2).

2. i. e., of the *dîn*, in the Scripture (*Tawrâh*), explaining the lawful and unlawful relating to all matters.

3. i. e., they disagreed about the teachings of the *Tawrâh*. اختلفوا ***ikhtalafû*** = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 16:64, p. 847, n. 9).

4. بغى ***baghy*** = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

5. يقضى ***yaqḍî*** = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 40:20, p. 1516, n. 4).

6. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:56, p. 1597, n. 1).

7. شريعة ***sharî'ah***= law, code of Islamic law.

8. i. e., about the matter of the *dîn*. أمر ***'amr*** (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 44:5, p. 1607, n. 1.

9. اتبع ***ittabi'*** = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 33:2, p. 1334, n. 5).

10. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

11. i. e., the unbelievers and polytheists will not avail. يغنوا ***yughnûna*** = they suffice, make free from want, enrich, make rich, avail, help (v. iii. m. pl. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See *yughnî* at 45:10, p. 1620, n. 10).

وَإِنَّ ٱلظَّٰلِمِينَ and indeed the transgressors[1]
بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ are one to another friends;[2]
وَٱللَّهُ وَلِيُّ and Allah is the Guardian-
ٱلْمُتَّقِينَ ﴿١٩﴾ Protector of the righteous.[3]

هَٰذَا بَصَٰٓئِرُ 20. This is enlightenment[4]
لِلنَّاسِ for mankind,
وَهُدًى وَرَحْمَةٌ and guidance and mercy
لِّقَوْمٍ for people
يُوقِنُونَ ﴿٢٠﴾ that believe with certitude.[5]

أَمْ حَسِبَ ٱلَّذِينَ 21. Or do there think[6] those
ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ who commit[7] the evil deeds[8]
أَن نَّجْعَلَهُمْ that We shall set[9] them
كَٱلَّذِينَ ءَامَنُوا۟ like those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds,
سَوَآءً مَّحْيَاهُمْ on a par[10] in their life
وَمَمَاتُهُمْ and in their death?
سَآءَ مَا يَحْكُمُونَ Bad is what they judge.[11]
﴿٢١﴾

Section (*Rukû'*) 3

وَخَلَقَ ٱللَّهُ 22. And Allah created
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth

1. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

2. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 45:10, p. 1620, n. 12.

3. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 44:51, p. 1615, n. 5).

4. i. e., this Qur'ân is enlightenment. بصائر ***baṣâ'ir*** (pl.; s. *baṣîrah*) = enlightenment, insight, perspicacity. See at 28:43, p. 1247, n. 3.

5. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 45:4, p. 1619, n.3).

6. حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 29:4, p. 1266, n. 4).

7. اجترحوا ***ijtarahû*** = they committed [a crime/an outrage] (v. iii. m. pl. past from *ijtaraha*, form VIII of *jaraha* [*jarh*], to wound, to injure. See *jarahtum* at 6:61, p. 415, n. 3).

8. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 42:25, p. 1571, n. 5.

9. نجعل ***naj'ala***(*u*) = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 19:21, p. 955, n. 9).

10. سواء ***sawâ'*** = straight, even, equal, same, alike, on a par. See at 36:10, p.1411, n. 1.

11. يحكمون ***yuḥkumûna*** = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 29:4, p. 1266, n. 8).

بِٱلْحَقِّ	with the truth,[1]
وَلِتُجْزَىٰ	and that requited[2] might be
كُلُّ نَفْسٍ	every individual
بِمَا كَسَبَتْ	for what he acquires[3]
وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾	and they shall not be wronged.
أَفَرَءَيْتَ مَنِ	23. Do you then see the one
ٱتَّخَذَ إِلَٰهَهُۥ	who takes[4] as his god
هَوَىٰهُ	his whims,[5]
وَأَضَلَّهُ ٱللَّهُ	and Allah makes him go astray[6]
عَلَىٰ عِلْمٍ	against knowledge
وَخَتَمَ عَلَىٰ	and puts a seal[7] on
سَمْعِهِۦ وَقَلْبِهِۦ	his hearing[8] and his heart
وَجَعَلَ عَلَىٰ بَصَرِهِۦ	and sets over his sight[9]
غِشَٰوَةً	a cover?[10]
فَمَن يَهْدِيهِ	So who can guide him
مِنۢ بَعْدِ ٱللَّهِ	after Allah?
أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾	Will you not then take heed?[11]
وَقَالُوا۟ مَا هِىَ	24. And they say: "There is
إِلَّا حَيَاتُنَا ٱلدُّنْيَا	naught but our worldly life.
نَمُوتُ وَنَحْيَا	We die and live
وَمَا يُهْلِكُنَآ	and nothing destroys[12] us

1. i. e., for right causes and purposes and with just considerations.

2. تجزى ***tujzâ*** = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 40:17, p. 1515, n. 4).

3. i. e., of merits and demerits. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 42:30, p. 1573, n. 5).

4. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 45:9, p. 1620, n. 6).

5. i. e., he is guided by his desires and whims (*Al-Bahr,* IX, p. 422). هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 38:26, p. 1466, n. 5.

6. i. e., because of his following his desires in disregard of the revealed knowledge and guidance. أضل ***'aḍalla*** = he led astray, misled, made go astray (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See at 36:62, p. 1423, n. 10).

7. i. e., makes impervious to the truth. ختم ***khatama*** = he sealed, put a seal, closes (v. iii. m. s. past from *khatm/khitâm,* to seal. See at 2:7, p. 6, n. 4).

8. سمع ***sam'*** = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.

9. بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, sight, vision, glance, look, insight. See at 16:77, p. 852, n. 11.

10. غشاوة ***ghishâwah*** = covering, cover, veil (see at 2:7, p. 6, n. 8). The putting of a seal on the heart and hearing and a veil on the sight means that on account of obstinate unbelief these are rendered incapable of receiving the truth.

11. تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara,* form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 37 :155, p. 1454, n. 3).

12. يهلك ***yuhliku*** = he destroys, annihilates, ruins, (v. iii. m. s. impfct. from *'ahlaka,* form IV of *halaka* [*halk/hulk/tahlukah*], to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

إِلَّا ٱلدَّهْرُ ۚ except time."[1]

وَمَا لَهُم And they do not have

بِذَٰلِكَ مِنْ عِلْمٍ ۖ of that any knowledge.

إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ They do naught but presume.[2]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ 25. And when recited[3] are to

ءَايَٰتُنَا بَيِّنَٰتٍ them Our signs[4] most clear[5]

مَّا كَانَ حُجَّتَهُمْ their argument[6] is nothing

إِلَّآ أَن قَالُوا except that they say:

ٱئْتُوا بِـَٔابَآئِنَآ "Bring[7] our fathers

إِن كُنتُمْ صَٰدِقِينَ if you are truthful."

﴿٢٥﴾

قُلِ ٱللَّهُ يُحْيِيكُمْ 26.Say: Allah gives you life,[8]

ثُمَّ يُمِيتُكُمْ then He will make you die,[9]

ثُمَّ يَجْمَعُكُمْ then He will gather[10] you

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ to the Day of Judgement

لَا رَيْبَ فِيهِ in which there is no doubt;[11]

وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ but most men

لَا يَعْلَمُونَ ﴿٢٦﴾ do not know.[12]

Section (*Rukû'*) 4

وَلِلَّهِ 27. And to Allah belongs

مُلْكُ ٱلسَّمَٰوَٰتِ the dominion[13] of the heavens

وَٱلْأَرْضِ ۚ and the earth.

1. Because of their unbelief in Allah and in the life in the hereafter, the unbelievers think they do not have to bother about anything but the worldly life and that they die only by the process of time.

دهر ***dahr*** (s.; pl. *duhûr*) = time, age, epoch.

2. يظنون ***yaẓunnûna*** = they suppose, conjecture, presume, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

3. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:105, p. 1100, n. 11).

4. i. e., texts of the Qur'ân relating to Resurrection. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:8, p. 1620, n. 2.

5. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:17, p.1623, n. 1).

6. حجة ***ḥujjah*** (s.; p حجج *ḥujaj*) = argument, pretext, pretence, proof, plea. See at 42:15, p. 1566, n. 9.

7. i. e., bring back our dead fathers. ائتوا ***i'tû*** = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*], to come. See at 44:36 p. 1612, n. 10).

8. The fact is that Allah, Who gives life and causes to die, can give life again. يحيي ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 44:8, p. 1607, n. 8).

9. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 44:8, p. 1607, n. 9).

10. يجمع ***yajma'u*** = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from *jama'a* [*jam'*], to gather, to collect. See *yajma'ûna* at 43:32, p. 1590, n. 12).

11. ريب ***rayb*** = doubt, suspicion, misgivings. See at 42:7 p. 1562, n. 5.

12. i. e., that Allah Alone gives life and causes to die and can give life again to the one who is dead.

13. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 43:85, p. 1604, n.1.

وَيَوْمَ	And the day
تَقُومُ ٱلسَّاعَةُ	the Hour shall take place,[1]
يَوْمَئِذٍ يَخْسَرُ	on that day will suffer loss[2]
ٱلْمُبْطِلُونَ ﴿٢٧﴾	the followers of falsehood.[3]
وَتَرَىٰ	28. And you will see
كُلَّ أُمَّةٍ	every people[4]
جَاثِيَةً	down on their knees.[5]
كُلُّ أُمَّةٍ تُدْعَىٰٓ	Every people will be called[6]
إِلَىٰ كِتَٰبِهَا	to their book.[7]
ٱلْيَوْمَ تُجْزَوْنَ	Today you will be requited[8]
مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾	for what you used to do.
هَٰذَا كِتَٰبُنَا يَنطِقُ	29. This Book of Ours speaks[9]
عَلَيْكُم بِٱلْحَقِّ	about you with the truth.
إِنَّا كُنَّا	Indeed We had been
نَسْتَنسِخُ	transcribing[10]
مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾	all that you used to do.
فَأَمَّا ٱلَّذِينَ	30. So as to those who
ءَامَنُوا۟	believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds,[11]
فَيُدْخِلُهُمْ رَبُّهُمْ	their Lord will admit[12] them

1. تقوم ***taqûmu*** = she or it stands, gets up, takes place (v. iii. f. s. impfct. from *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See *taqûma* at 30:25, p. 1297, n. 11.

2. خسر ***khasira*** = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr /khasâr /khasârah /khusrân*. See at 40:85, p. 1539, n. 10).

3. مبطلون ***mubṭilûn*** (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl /baṭlân*], to be null/ false. See at 40:78, p. 1537, n. 5).

4. أمة ***'ummah*** (pl. أمم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 43:22, p. 1587, n. 7.

5. جاثية ***jâthiyah*** (f.; m. *jâthin*) = she that kneels, falling on the knees, is down on the knees (act. partciple from *jathâ* [*juthûw*], to kneel, to bend on the knees).

6. تدعى ***tud'â*** = she is called, summoned, invoked/ invited (v. iii. f. s. impfct. passive from *da'â* [*du'â'*], to call. See *tud'awna* at 40:10, p. 1513, n. 1).

7. i. e., the record of their deeds.

8. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 37:39, p. 1436, n. 9).

9. i. e., the Record of Deeds with Allah. ينطق ***yanṭiqu*** = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 23:62, p. 1090, n. 9).

10. i. e, had these written down. نستنسخ ***nastansikhu*** = we transcribe, copy (v. i. pl. impfct. from *istansakha*, form X of *nasakha* [*naskh*], to delete, to abolish, to abrogate. See *yansakhu* at 22:52, p. 1064, n. 4).

11. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:26, p. 1571, n. 17.

12. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 42:8, p. 1562, n. 10).

فِي رَحْمَتِهِۦ	to His mercy.
ذَٰلِكَ هُوَ ٱلْفَوْزُ	That will be the success[1]
ٱلْمُبِينُ ﴿٣٠﴾	most conspicuous.[2]
وَأَمَّا ٱلَّذِينَ	31. And as for those who
كَفَرُوٓا۟	disbelieved[3] —
أَفَلَمْ تَكُنْ ءَايَٰتِى	"Were not then My signs[4]
تُتْلَىٰ عَلَيْكُمْ	recited[5] to you,
فَٱسْتَكْبَرْتُمْ	but you turned arrogant[6]
وَكُنتُمْ قَوْمًا	and were a people
مُّجْرِمِينَ ﴿٣١﴾	committing sins?"[7]
وَإِذَا قِيلَ	32. And when it was said:
إِنَّ وَعْدَ ٱللَّهِ حَقٌّ	"Verily Allah's promise is true;
وَٱلسَّاعَةُ	and the Hour,[8]
لَا رَيْبَ فِيهَا	there is no doubt[9] about it",
قُلْتُم مَّا نَدْرِى	you said: " We know[10] not
مَّا ٱلسَّاعَةُ	what is the Hour.
إِن نَّظُنُّ	We do not consider[11] it aught
إِلَّا ظَنًّا	but a conjecture
وَمَا نَحْنُ	nor are we
بِمُسْتَيْقِنِينَ ﴿٣٢﴾	firmly convinced."[12]

1. فوز ***fawz*** = success, triumph, victory, achievement. See at 44:57, p. 1616, n. 12.

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, open and clear, conspicuous, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 44:33, p. 1612, n. 7).

3. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 45:11, p. 1621, n. 2).

4. i. e., texts of the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:25, p. 1626, n. 4.

5. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:25, p. 1626, n. 3).

6. استكبرتم ***istakbartum*** = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kubr*/ *kibâr*/ *kabârah*] to become big, great. See *istakbarta* at 39:59, p. 1502, n. 5).

7. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 44:37, p. 1613, n. 2).

8. i. e., the Hour of Resurrection. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

9. ريب ***rayb*** = doubt, suspicion, misgivings. See at 45:26 p. 1626, n. 11.

10. ندرى ***nadrî*** = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See *taddrî* at 42:52, 1580, n. 7).

11. نظن ***nazunnu*** = we think, believe, suppose, consider (v. i. pl. impfct. from *zanna* [*zann*], to think, to suppose. See at 26:186, p. 1194, n. 7).

12. مستيقنين ***mustayqinîn*** (pl.; acc./gen. of *mustayqinû*; s. *mustayqun*) = firmly convinced, are sure (act. participle from *istayqana*, form X of *yaqina* [*yaqn*/*yaqan*], to be sure, to know for certain. See *istayqanat* at 27:14, p. 1206, n. 5).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

33. And clear will[1] be to them the evils[2] of what they did; and there will encircle[3] them what they used to mock at.[4]

وَقِيلَ

34. And it will be said:

الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٣٤﴾

"Today We forget[5] you as you did forget[6] the meeting of this day of yours. And your abode[7] is the fire, and you shall not have any helper."[8]

ذَٰلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

35. This is so because you took[9] Allah's signs in jest[10] and there deceived[11] you the worldly life. So this day they shall not be brought out from there nor will they be allowed to make amends.[12]

فَلِلَّهِ

36. So, to Allah belongs

1. بدا ***badâ*** = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budûw/ badâ'*, to appear, to come to light. See at 39:47, p. 1498, n. 4).

2. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 45:21, p. 1624, n. 8.

3. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 40:83, p. 1539, n. 1).

4. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii, m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 43:7, p. 1583, n. 7).

5. ننسى ***nansâ*** = we forget, become oblivious (v. i. pl. impfct. from *nasiya*[*nasy/nisyân*], to forget. See at 7:51, p. 485, n. 4).

6. نسيتم ***nasîtum*** = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/ nisyân*], to forget. See at 32:14, p. 1328, p. 7).

7. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 32:19, p. 1329, n. 7).

8. ناصرين ***nâṣirîn*** (acc./gen. of *nâṣirûn*, sing. *nâṣir*) = helpers, protectors, assistants (active participle from *naṣara* [*naṣr/ nuṣûr*], to help. See at 29:24, p. 1274, n. 2).

9. اتخذتم ***ittakhadhtum*** = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 29:25, p. 1273, n. 6).

10. هزوا ***huzuwan*** (هزء ***huzu'***) = in jest, in mockery, in ridicule, as a laughing stock. See at 45:9, p. 1620, n. 7.

11. غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 7:51, p. 485, n. 3).

12. i. e., to please Allah by making amends and doing good deeds. يستعتبون ***yusta'tabûna*** = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 30:57, p. 1309, n. 8).

ٱلْحَمْدُ	all the praise,
رَبِّ ٱلسَّمَٰوَٰتِ	Lord of the heavens
وَرَبِّ ٱلْأَرْضِ	and Lord of the earth,
رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾	Lord of all beings.[1]
وَلَهُ ٱلْكِبْرِيَآءُ	37. And His is the Majesty[2]
فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ	in the heavens and the earth;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,[3]
ٱلْحَكِيمُ ﴿٣٧﴾	the All-Wise.[4]

1. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 44:32, p. 1612, n. 4).

2. كبرياء ***kibriyâ'*** = greatness, magnificence, Majesty, pride, arrogance. See at 10:78, p. 665, n. 10.

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:2, p. 1618, n. 4.

4. i. e., in His deeds and commandments. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 45:2, p. 1618, n. 4).

46. *SÛRAT AL-AḤQÂF* (THE WINDING SANDY TRACTS)

Makkan: 35 *'âyahs*

This is a Makkan *sûrah* which deals with *tawḥîd* (monotheism), *risâlah* (the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement and requital. It starts by reiterating that the Qur'ân is sent down by Allah and by denouncing the worship of imaginary gods and goddesses in lieu of Allah. It then points out the attitude of the unbelievers to the Qur'ân and the Messenger of Allah, peace and blessings of Allah be on him, and gives appropriate replies to their assumptions. Along with these mention is made of the two types of human beings, one righteous and obedient to parents and the other not righteous and disobedient. The consequence of unbelief and rejection of the truth is then pointed by a mention of the punishment that awaits the unbelievers in the hereafter and of the punishment that was inflicted on the unbelieving 'Âd people of Prophet Hûd, peace be on him, who inhabited *al-Aḥqâf*, i. e., the winding sandy tracts of the eastern region of Yaman. The *sûrah* is named after this incident of the destruction of the 'Âd people.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حٰمٓ ① 1. *Hâ-Mîm.*[1]

تَنزِيلُ 2. The sending down[2]

ٱلْكِتَٰبِ مِنَ ٱللَّهِ of the Book[3] is from Allah,

ٱلْعَزِيزِ ٱلْحَكِيمِ ② the All-Mighty, the All-Wise.

مَا خَلَقْنَا 3. We have created[4] not

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth

وَمَا بَيْنَهُمَآ and all that is between them

إِلَّا بِٱلْحَقِّ except for the just cause[5]

وَأَجَلٍ مُّسَمًّى ۚ and a term[6] specified.[7]

وَٱلَّذِينَ كَفَرُوا۟ But those who disbelieve do

عَمَّآ أُنذِرُوا۟ from what they are warned[8]

مُعْرِضُونَ ③ turn away.[9]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. تنزيل ***tanzîl*** = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 45:2, p. 1618, n. 2.

3. i. e., the Qur'ân.

4. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 44:38, p. 1613, n. 3).

5. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 44:38, p. 1613, n. 5.

6. i. e., for a term. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date. See at 42:14, p. 1565, n. 10.

7. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 42:14, p. 1565, n. 11).

8. أنذروا ***'undhirû*** = they were warned, cautioned (v. iii. m. pl. past from *'andahra*, form IV of *nadhara* [*nadhr, nudhûr*], to dedicate, to make a vow. See at 18:56, p. 932, n. 9)

9. معرضون ***mu'riḍûn*** (sing. *mu'rid*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

قُلْ أَرَءَيْتُم	4. Say: "Do you see
مَّا تَدْعُونَ	what you invoke[1]
مِن دُونِ ٱللَّهِ	besides Allah?
أَرُونِى مَاذَا	Show me what is that
خَلَقُوا۟ مِنَ ٱلْأَرْضِ	they created[2] of the earth
أَمْ لَهُمْ شِرْكٌ	or do they have any share[3]
فِى ٱلسَّمَٰوَٰتِ	in the heavens?
ٱئْتُونِى بِكِتَٰبٍ	Bring[4] me a book[5]
مِّن قَبْلِ هَٰذَآ	anterior to this
أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ	or any trace[6] of knowledge,[7]
إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾	if you are truthful.[8]
وَمَنْ أَضَلُّ	5. And who is worse astray[9]
مِمَّن يَدْعُوا۟	than the one who invokes
مِن دُونِ ٱللَّهِ	besides Allah
مَن لَّا يَسْتَجِيبُ	those that will respond[10] not
لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ	to him till the day of Judgement
وَهُمْ عَن دُعَآئِهِمْ	and they are of their invocation
غَٰفِلُونَ ﴿٥﴾	unaware?[11]
وَإِذَا حُشِرَ	6. And when gathered[12] will
ٱلنَّاسُ كَانُوا۟	be mankind, they will be
لَهُمْ أَعْدَآءً	for them enemies[13]

1. i. e., worship. تدعون ***tad'ûna*** = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 40:66, p. 1533, n. 1).

2. خلقوا ***khalaqû*** = they created, made, originated (v. iii. m. pl. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 46:3, p. 1631, n. 4).

3. i. e., in the creation and running of the affairs of the heavens. شرك ***shirk*** = to share, partnership, polytheism, idolatry. See at 35:40, p. 1405, n. 1.

4. ائتوا ***i'tû*** = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*], to come. See at 45:25 p. 1626, n. 7).

5. i. e., a book revealed by Allah that supports the worship of other beings than Allah.

6. أثارة ***'athârah*** = track, trace, footstep, vestige, mark, remnant, effect, result. See *'athâr* at 40:82, p. 1538, n. 8.

7. i. e., of revealed knowledge.

8. i. e., in saying that entities other than Allah deserve worship. صادقين ***sâdiqîn*** (pl.; acc./gen. of *sâdiqûn;* s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*], to speak the truth. See at 44:36, p. 1612, n. 7).

9. أضل ***'adallu*** = further astray, worst astray, more misguided (elative of ضال *dâll*). See at 41:52, p. 1559, n. 2.

10. i. e., to the prayers. يستجيب ***yastajîbu*** = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawb*], to travel, to explore. See at 42:26. p. 1571, n. 6).

11. غافلون ***ghâfilûn*** = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 36:6, p. 1410, n. 2).

12. i. e., after Resurrection on the Day of Judgement. حشر ***hushira*** = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *hashara* [*hashr*], to gather. See at 27:17, p. 1207, n. 5).

13. i. e., those imaginary gods whom they used to worship will turn enemies for them. أعداء ***'a'dâ'*** (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 41:28, p. 1549, n. 8.

وَكَانُوا and will
بِعِبَادَتِهِمْ of the worship of them
كَٰفِرِينَ ﴿٦﴾ be disbelieving.[1]

وَإِذَا تُتْلَىٰ عَلَيْهِمْ 7. And if recited[2] are to them
ءَايَٰتُنَا بَيِّنَٰتٍ Our signs[3] quite clear,[4]
قَالَ ٱلَّذِينَ كَفَرُوا those who disbelieve say
لِلْحَقِّ of the truth[5]
لَمَّا جَآءَهُمْ when it has come to them:
هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ "This is sorcery[6] quite clear."

أَمْ يَقُولُونَ 8. Or do they say:
ٱفْتَرَىٰهُ "He has fabricated[7] it"?
قُلْ إِنِ ٱفْتَرَيْتُهُۥ Say: "If I have fabricated it,
فَلَا تَمْلِكُونَ لِى then you have no power[8] for me
مِنَ ٱللَّهِ شَيْـًٔا against Allah whatsoever.
هُوَ أَعْلَمُ بِمَا He knows best of what
تُفِيضُونَ فِيهِ you are spreading[9] about.
كَفَىٰ بِهِۦ Sufficient[10] is He
شَهِيدًۢا as a witness[11]
بَيْنِى وَبَيْنَكُمْ between me and you;
وَهُوَ ٱلْغَفُورُ and He is the Most Forgiving,
ٱلرَّحِيمُ ﴿٨﴾ the Most Merciful.

1. كافرين ***kâfirîn*** (pl.; acc./genitive of *kâfirûn*; s. *kâfir)* = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 40:74, p. 1535, n. 7).

2. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:31, p. 1628, n. 5).

3. i. e., texts of the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:31, p. 1628, n. 4.

4. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:25, p.1626, n. 5).

5. i. e., the Qur'ân and the truth contained in it.

6. The Makkan unbelievers considered the giving out of the Qur'ân by the Prophet, peace and blessings of Allah be on him, sorcery because its text appeared to them unusual and magical and its giving out was quite unthought of on his part. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

7. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 42:24, p. 1570, n. 9).

8. i. e., you cannot be of avail to me against Allah's displeasure and retribution. تملكون ***tamlikûna*** = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 17:100, p. 906, n. 1).

9. i. e., of false rumours about the Qur'ân and the Prophet, peace and blessings of Allah be on him. تفيضون ***tufiḍûna*** = you (all) are engaged, take part, undertake, spread, bruit abroad (v. ii. m. pl. impfct. from *'afâḍa*, form IV of *fâḍa* [*fayḍ/fayḍân*], to flow, overflow, inundate. See at 10:8, p. 659, n. 8).

10. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:39, p. 1352, n. 7).

11. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 34:47, p. 1386, n. 8).

قُلْ مَا كُنتُ بِدْعًا 9. Say: "I am no novelty[1]
مِّنَ الرُّسُلِ of the Messengers,[2]
وَمَا أَدْرِي nor do I know[3]
مَا يُفْعَلُ بِي what will be done with me
وَلَا بِكُمْ or with you.
إِنْ أَتَّبِعُ إِلَّا I follow[4] naught but what
مَا يُوحَىٰ إِلَيَّ is communicated[5] to me;
وَمَا أَنَا إِلَّا nor am I aught but
نَذِيرٌ مُّبِينٌ ۝٩ a warner[6] open and clear."[7]

قُلْ أَرَأَيْتُمْ 10. Say: "Do you see,
إِن كَانَ مِنْ عِندِ اللَّهِ if it is from Allah,
وَكَفَرْتُم بِهِ and you bisbelieve[7] in it
وَشَهِدَ شَاهِدٌ while there testifies[8] a witness
مِّن بَنِي إِسْرَائِيلَ of the Children of Isrâ'îl
عَلَىٰ مِثْلِهِ فَآمَنَ to its likeness[9] and believes
وَاسْتَكْبَرْتُمْ while you turn arrogant?[10]
إِنَّ اللَّهَ لَا يَهْدِي Verily Allah guides[11] not
الْقَوْمَ الظَّالِمِينَ ۝١٠ the people that transgress.[12]

Section (*Rukû'*) 2

وَقَالَ الَّذِينَ 11. And there say those who
كَفَرُوا disbelieve
لِلَّذِينَ آمَنُوا of those who believe:

1. بدع ***bid'*** = new, novel, novelty, unprecedented.
2. i. e., there had been Messengers before.
3. أدرى ***'adrî*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrûna* at 21:109, 1042, n. 9).
4. أتبع ***'attabi'u*** = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 18:66, p. 936, n. 2).
5. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 41:6, p.1641, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).
6. i. e., against Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).
7. i. e, do you see what will happen to you ? كفرتم ***kafartum*** = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufr*], to disbelieve, to cover. See at 41:52, p.1559, n. 1).
8. شهد ***shahida*** = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 43: 86, p. 1604, n. 7).
9. i. e., its likeness to what is in the *Tawrâh* . مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 42:11, p. 1563, n. 11.
10. استكبرتم ***istakbartum*** = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, great. See at 45:31, p. 1628, n. 6).
11. يهدي ***yahdî*** = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide. See at 43:27, p. 1589, n. 4).
12. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

لَوْ كَانَ خَيْرًا "Were it a good thing,
مَّا سَبَقُونَآ they would not have got ahead[1]
إِلَيْهِ ۚ of us to it."
وَإِذْ لَمْ يَهْتَدُوا۟ And as they be not guided[2]
بِهِۦ فَسَيَقُولُونَ by it they will say:
هَٰذَآ إِفْكٌ قَدِيمٌ "This is a lie[3] of old."
﴿١١﴾

وَمِن قَبْلِهِۦ 12. And before this was
كِتَٰبُ مُوسَىٰٓ the Book of Mûsâ
إِمَامًا وَرَحْمَةً ۚ as a guide[4] and mercy;
وَهَٰذَا كِتَٰبٌ and this is a Book
مُّصَدِّقٌ confirming[5]
لِّسَانًا عَرَبِيًّا in Arabic language,
لِّيُنذِرَ that he may warn[6]
ٱلَّذِينَ ظَلَمُوا۟ those who transgress;[7]
وَبُشْرَىٰ and good news[8]
لِلْمُحْسِنِينَ ﴿١٢﴾ for the righteous.

إِنَّ ٱلَّذِينَ قَالُوا۟ 13. Verily those who say:
رَبُّنَا ٱللَّهُ "Our Lord is Allah"
ثُمَّ ٱسْتَقَٰمُوا۟ then remain upright,[9]
فَلَا خَوْفٌ عَلَيْهِمْ no fear will be on them
وَلَا هُمْ يَحْزَنُونَ nor will they grive.[10]
﴿١٣﴾

1. سبقوا ***sabaqû*** = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See at 8:59, p. 568, n. 11).

2. يهتدوا ***yahtadû*** (*na*) = they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide, to show the way. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 18:57, p. 933, n.7).

3. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 37:151, p. 1453, n. 8.

4. i. e., before this Qur'ân there was sent down the Book of Mûsâ (*Tawrâh*) as a guide and mercy. امام ***imâm*** (pl. *a'immah*) = leader, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 36:12, p. 1411, n. 11.

5. i. .e, confirming the teachings of the previous Books. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 35:31, p. 1401, n. 1).

6. ينذر ***yundhira***(*u*) = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'an* in *li* {of motivation} coming before the verb. See at 36:70, p. 1425, n. 12).

7. i. e., set partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 37:122, p. 1434, n. 2).

8. i. e., of rewards and happy life in the hereafter. بشرى ***bushrâ*** = glad tidings, good news. See at 39:17, p. 1487, n. 8.

9. i. e., in their faith and deeds استقاموا ***istaqâmû*** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 41:30, p. 1550, n. 6).

10. i. e., in the hereafter. يحزنون ***yaḥzanûna*** = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 39:61, p. 1503, n. 2).

أُولَٰئِكَ	14. They will be
أَصْحَابُ الْجَنَّةِ	the inmates[1] of the garden
خَالِدِينَ فِيهَا	abiding for ever[2] therein,
جَزَاءً بِمَا	as a reward[3] for what
كَانُوا يَعْمَلُونَ ﴿١٤﴾	they use to do.
وَوَصَّيْنَا	15. And We have enjoined[4]
الْإِنسَانَ بِوَالِدَيْهِ	on man about his parents
إِحْسَانًا	to be good and benevolent.[5]
حَمَلَتْهُ أُمُّهُ	His mother carried[6] him
كُرْهًا	with hardship[7]
وَوَضَعَتْهُ	and delivered[8] him
كُرْهًا	with hardship;
وَحَمْلُهُ	and carrying him
وَفِصَالُهُ	and weaning[9] him
ثَلَاثُونَ شَهْرًا	are thirty months;
حَتَّىٰ إِذَا بَلَغَ	till when he attains[10]
أَشُدَّهُ وَبَلَغَ	his maturity[11] and reaches
أَرْبَعِينَ سَنَةً قَالَ	forty years he says:
رَبِّ أَوْزِعْنِي	"My Lord, give it to my lot[12]
أَنْ أَشْكُرَ	that I express gratitude[13] for
نِعْمَتَكَ الَّتِي	Your grace which
أَنْعَمْتَ عَلَيَّ	You have bestowed on me

1. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).
2. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 40:76, p. 1536, n. 2.
3. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 42:40, p. 1575, n. 8).
4. وصينا *waṣṣaynâ* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 31:14, p. 1315, n. 4).
5. احسان *'iḥsân* = doing good things, being good, charity, benevolence, righteousness. See at 17:23, p. 880, n.5.
6. حملت *ḥamalat* = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 31:14, p. 1315, n. 4).
7. كره *kurh* = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance, hardship. See at 2:216, p. 104, n. 8.
8. وضعت *waḍa'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down. See at 3:36, p. 169, n. 3).
9. فصال *fiṣâl* = weaning, to wean. See at 31:14, p. 1315, n. 6.
10. بلغ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 37:102, p. 1446, n. 3).
11. أشد *'ashudd* = physical maturity, virility. *balagha 'ashuddahu*: he came of age, attained majority. See at 28:14, p. 1235, n. 7.
12. أوزع *'awzi'* = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from *'awza'a*, form IV of *waza'a* [*waz'*], to restrain. See at 27:19, p. 1208, n. 1).
13. أشكر *'ashkura*(*u*) = I express gratitude, give thanks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. The final letter is vowelless because of the particle *'an* coming before the verb. See at 27:19, p. 1208, n. 2).

وَعَلَىٰ وَٰلِدَيَّ and on my parents
وَأَنْ أَعْمَلَ صَٰلِحًا and that I do good deeds
تَرْضَىٰهُ that You be pleased[1] with,
وَأَصْلِحْ لِي and make good[2] for me
فِي ذُرِّيَّتِيٓ in my progeny.[3]
إِنِّي تُبْتُ Indeed I turn in repentance[4]
إِلَيْكَ وَإِنِّي to You and indeed I am
مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾ of the Muslims."

أُو۟لَٰٓئِكَ ٱلَّذِينَ 16. Such are the ones
نَتَقَبَّلُ عَنْهُمْ of whom We shall accept[5]
أَحْسَنَ مَا عَمِلُوا the best[6] of what they do
وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ and pass over[7] their sins.[8]
فِيٓ أَصْحَٰبِ They will be among the
ٱلْجَنَّةِ inmates of the garden —
وَعْدَ ٱلصِّدْقِ ٱلَّذِي a promise of truth which
كَانُوا۟ يُوعَدُونَ ﴿١٦﴾ they have been assured.[9]

وَٱلَّذِي قَالَ 17. But he who says
لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ to his parents: " Fie on you.
أَتَعِدَانِنِيٓ Do you threaten[10] me
أَنْ أُخْرَجَ that I shall be brought out[11]
وَقَدْ خَلَتِ while there have passed away

1. ترضى ***tarḍâ*** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 27:19, p. 1208, n. 5).

2. أصلح ***'aṣliḥ*** = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 7:142, p. 517, n. 9).

3. i. e., make my children good and righteous. ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 37:113, p. 1448, n. 2).

4. تبت ***tubtu***= I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness . See at 7:143, p. 518, n. 7.

5. نتقبل ***nataqabbalu*** = we accept, receive, grant (v. i. pl. impfct. from *taqabbala*, form V of *qabila* [*qabûl/qubûl*], to accept. See *taqabbal* at 14:40, p. 802, n. 4).

6. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 41:33, p.1551, n. 4.

7. نتجاوز ***natajâwazu*** = we pass over, leave behind, exceed, surpass, overstep, disregard, forgo (v. i. pl. impfct. from *tajâwaza*, from VI of *jâza* [*jawâz/majâz*], to pass, to be allowed. See *jâwaznâ* at 18:62, p. 934, n. 12).

8. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 45:33, p. 1629, n. 2.

9. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 43:83, p. 1603, n. 10).

10. تعدان ***ta'idâni*** = you (two) promise, assure, threaten (v. ii. m. dual. impfct. from *w'ada* [*wa'd*], to make a promise. See *ta'idu* at 11:32, p. 689, n. 7. See also n. 9 above).

11. i. e., from the grave. أخرج ***'ukhraj(u)*** = I am ousted, dislodged, brought out, produced (v. i. s. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 14:32, p. 799, n.2).

ٱلْقُرُونُ مِن قَبْلِى	the generations[1] before me?"
وَهُمَا	And the two
يَسْتَغِيثَانِ ٱللَّهَ	pray to Allah for help.[2]
وَيْلَكَ ءَامِنْ	"Woe to you, believe.[3]
إِنَّ وَعْدَ ٱللَّهِ حَقٌّ	Verily Allah's promise is true."
فَيَقُولُ	But he says:
مَا هَٰذَآ إِلَّآ	"This is naught but
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾	legends[4] of the ancients."[5]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	18. They are the ones
حَقَّ عَلَيْهِمُ	on whom becomes due[6] the
ٱلْقَوْلُ فِىٓ أُمَمٍ	word[7] in the group of nations[8]
قَدْ خَلَتْ مِن قَبْلِهِم	that have passed away[9] before
مِّنَ ٱلْجِنِّ وَٱلْإِنسِ	them of *jinn* and men.
إِنَّهُمْ كَانُوا۟	Indeed they will be
خَٰسِرِينَ ﴿١٨﴾	losers.[10]
وَلِكُلٍّ	19. And for everyone
دَرَجَٰتٌ	will be grades[11]
مِّمَّا عَمِلُوا۟	according to what they did
وَلِيُوَفِّيَهُمْ	and that He might repay fully[12]
أَعْمَٰلَهُمْ	for their deeds;
وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾	and they will not be wronged.

1. قرون ***qurûn*** (pl.; s. *qarn*) = generations, centuries, horns. See at 36:30, p. 1416, n. 4

2. يستغيثان ***yastaghîthâni*** = they (two) seek relief, pray for help (v. iii. m. dual. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid. See *istaghâtha* at 28:15, p. 1236, n. 5.

3. i. e., the parents ask their son to believe. ءامن ***'âmin*** = you believe, have faith (v. ii. m. s. imperative from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe, feel safe. See *'âminû* at 4:47, p.262, n. 2).

4. أساطير ***'asâṭîr*** (pl.; s. *'uṣṭûrah*) = legends, myths, fables, tales. See at 27:68, p. 1223, n. 9.

5. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 37:168, p. 1456, n. 2.

6. i. e., because of his persistence in unbelief. and sinning. حق ***ḥaqqa*** = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 39:19, p. 1488, n. 1).

7. i. e., the sentence of punishment. قول ***qawl*** (s.; pl. *'aqwâl*) = word, speech, saying, statement. See at 28:51, p. 1250, n. 6.

8. i. e., the unbelieving and sinful nations. أمم ***'umam*** (pl.; s. أمة *'ummah*) = communities, nations, peoples, generations. See at 35:42, p. 1406, n. 3.

9. خلت ***khalat*** = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulû'/khalâ'*]. See at 40:85, p. 1539, n. 8).

10. خاسرين ***khâsirîn*** (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 41:25, p. 1549, n. 1).

11. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 43:32, p. 1590, n. 7).

12. يوفي ***yuwaffiya*** (***fî***) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. The final letter takes *fathah* for an implied *'an* in *li* (of motivation) coming before the verb. See at 35:30, p. 1400, n. 10).

وَيَوْمَ 20. And on the day
يُعْرَضُ ٱلَّذِينَ laid[1] will be those who
كَفَرُوا۟ عَلَى ٱلنَّارِ disbelieve on the fire.
أَذْهَبْتُمْ "You took away[2]
طَيِّبَٰتِكُمْ your good things
فِى حَيَاتِكُمُ ٱلدُّنْيَا in your worldly life
وَٱسْتَمْتَعْتُم بِهَا and enjoyed[3] it.
فَٱلْيَوْمَ تُجْزَوْنَ So today you are requited[4]
عَذَابَ ٱلْهُونِ with the torment of disgrace[5]
بِمَا كُنتُمْ تَسْتَكْبِرُونَ for you used to turn arrogant[6]
فِى ٱلْأَرْضِ in the land
بِغَيْرِ ٱلْحَقِّ without right
وَبِمَا كُنتُمْ and because you had been
تَفْسُقُونَ ﴿٢٠﴾ sinning defiantly."[7]

Section (*Rukû'*) 3

۞ وَٱذْكُرْ 21. And recall
أَخَا عَادٍ the Brother of 'Âd.[8]
إِذْ أَنذَرَ قَوْمَهُۥ When he warned[9] his people
بِٱلْأَحْقَافِ in the winding sand tracts,[10]
وَقَدْ خَلَتِ and there had gone by
ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ the warners[11] before him
وَمِنْ خَلْفِهِۦٓ and after him,

1. يعرض ***yu'raḍu*** = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from *'araḍa* [*'arḍ*], to be visible. See *'uriḍa* at 38:31, p. 1467, n. 10.

2. i. e., it will be said to them. أذهبتم ***'adh-habtum*** = you removed, caused to go away, took away, eliminated (v. ii. m. pl. past from *'adh-haba*, form IV of *dhahaba* [*dhihâb /madh-hab*], to go. See *'adh-haba* at 35:34, p. 1404, n. 5).

3. استمتعتم ***istamta'tum*** = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10).

4. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 45:28, p. 1627, n. 8).

5. هون ***hûn*** = disgrace, degradation, abasement, ignominy. See at 41:18, p. 1546, n. 3.

6. تستكبرون ***tastakbirûna*** = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 7:48, p. 484, n. 1).

7. تفسقون ***tafsuqûna*** = you turn defiant, sin defiantly, disobeyed, strayed from the right course, rebelled (v. ii. m. pl. impfct. from *fasaqa* [*fisq/fusûq*], to stray from the right course, to renounce obedience. See *fasaqû* at 32:20, p. 81330, n. 1).

8. i. e., Prophet Hûd, peace be on him, who was sent the 'Âd people. The Arabs use to refer to a memeber of a tribe or clan as the brother or sister of that particular tribe or clan.

9. أنذر ***'andhara*** = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See *'andhartu* at 41:13, p. 1544, n. 2).

10. الأحقاف ***al-Aḥqâf*** = the winding sand tracts in southern Arabia. It was the habitat of the 'Âd people.

11. نذر ***nudhur*** (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 10:101, p. 673, n. 7. See also n. 10 above).

أَلَّا تَعْبُدُوٓا۟ that you worship[1] none
إِلَّا ٱللَّهَ except Allah.
إِنِّىٓ أَخَافُ عَلَيْكُمْ Indeed I fear[2] against you
عَذَابَ يَوْمٍ the punishment of a day
عَظِيمٍ ﴿٢١﴾ very grave.[3]

قَالُوٓا۟ 22. They said:
أَجِئْتَنَا "Have you come to us
لِتَأْفِكَنَا that you may divert[4] us
عَنْ ءَالِهَتِنَا from our deities?
فَأْتِنَا Then bring us
بِمَا تَعِدُنَآ what you threaten[5] us with,
إِن كُنتَ if you are
مِنَ ٱلصَّٰدِقِينَ ﴿٢٢﴾ of the truthful."[6]

قَالَ إِنَّمَا ٱلْعِلْمُ 23. He said: "The knowledge[7]
عِندَ ٱللَّهِ is but with Allah;
وَأُبَلِّغُكُم and I convey[8] to you
مَّآ أُرْسِلْتُ بِهِۦ what I have been sent[9] with,
وَلَٰكِنِّىٓ أَرَىٰكُمْ but I see you are a people
قَوْمًا تَجْهَلُونَ ﴿٢٣﴾ *ignoring."*[10]

فَلَمَّا رَأَوْهُ 24. Then when they saw it
عَارِضًا a dense cloud[11]

1. All the Prophets delivered the message of monotheism, that of worshipping Allah Alone. لا تعبدوا ***lâ ta'budû*** = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 41:14, p. 1544, n. 6).

2. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:32, p. 1521, n. 1).

3. عظيم ***'azîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 44:57, p. 1616, n. 13).

4. تأفك ***ta'fika(u)*** = you delude, deceive, beguile, turn away, divert (v. ii. m. s. impfct. from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. The final letter takes *fat-hah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *yu'fakûna* at 43:87, p. 1604, n. 11).

5. i. e., Alla's punishment with which you threaten us. تعد ***ta'idu*** = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 11:32, p. 689, n. 7).

6. صادقين ***sâdiqîn*** (pl.; acc./gen. of *sâdiqûn;* s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*], to speak the truth. See at 46:4, p. 1632, n. 8).

7. i. e., the knowledge of the time when punishment will be given.

8. أبلغ ***'uballighu*** = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*], to reach. See at 7:68, p. 492, n. 1).

9. أرسلت ***'ursiltu*** = I was sent, sent out, despatched, (v. i. s. past passive from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *'ursiltum* at 41:14, p. 1544, n. 9).

10. i. e., ignoring the message and the truth. تجهلون ***tajhalûna*** = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl/jahâlah*], to be ignorant. See at 7:138, p. 516, n. 3.

11. The 'Âd people were destroyed by a devastating tempest. عارض ***'ârid*** = that which appears, becomes visible, dense cloud appearing in the horizon, demonstrator, obstacle, anomalous condition (act. participle from *'arada*[*'ard*], to be visible. See *yu'radu* at 46:20, p. 9, n. 1).

مُّسْتَقْبِلَ أَوْدِيَتِهِمْ	approaching[1] their valleys[2]
قَالُوا هَٰذَا عَارِضٌ	they said: "This is a cloud
مُّمْطِرُنَا ۚ	that will rain[3] on us."
بَلْ هُوَ	Nay, it is what
مَا اسْتَعْجَلْتُم بِهِ ۖ	you had sought to hasten,[4]
رِيحٌ فِيهَا	a wind[5] wherein is
عَذَابٌ أَلِيمٌ ﴿٢٤﴾	a punishment most painful.
تُدَمِّرُ كُلَّ شَيْءٍ	25.It will destroy[6] everything
بِأَمْرِ رَبِّهَا	by the command of its Lord.
فَأَصْبَحُوا	So they became[7] such as
لَا يُرَىٰ	nothing could be seen
إِلَّا مَسَاكِنُهُمْ ۚ	except their dwellings.[8]
كَذَٰلِكَ نَجْزِي	Thus do We requite[9] the
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾	people committing sins.[10]
وَلَقَدْ	26. And indeed We had
مَكَّنَّاهُمْ فِيمَا	establised[11] them in that which
إِن مَّكَّنَّاكُمْ فِيهِ	We have not establised you in
وَجَعَلْنَا لَهُمْ سَمْعًا	and had set for them ears
وَأَبْصَارًا وَأَفْئِدَةً	and sights[12] and hearts;
فَمَا أَغْنَىٰ عَنْهُمْ	but there availed[13] them not
سَمْعُهُمْ	their ears

1. مستقبل ***mustaqbil*** = one or that which approaches, welcomes, receives, faces (act. participle from *staqbala*, form X of *qabila* [*qabûl/qubûl*], to accept, to receive. See *nataqabbalu* at 46:15, p. 1637, n. 5).

2. أودية ***'awdiyah*** (pl.; s. واد *wâdin*) = ravines, river beds, valleys. See at 13:17, p. 771, n. 5.

3. ممطر ***mumṭir*** = that which rains, causes rain, (act. participle from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 27:58, p. 1219, n. 7).

4. استعجلتم ***ista'jaltum*** = you sought to hasten, expedite, hurry (v. ii. m. pl. past from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilûna* at 37:176, p. 1457, n. 3).

5. ريح ***rîḥ*** (s.; pl. *riyâḥ/arwâḥ/aryâḥ/*) = wind, smell, spirit. See at 41:16, p. 1545, n. 5).

6. تدمر ***tudammiru*** = she or it destroys, devastates, annihilates, demolishes (v. iii. f. s. impfct. from *dammara*, form II of *damara*, to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).

7. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 29:37, p. 1278, n. 4).

8. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 27:18, p. 1207, n. 10.

9. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:121, p. 1449, n. 5).

10. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 45:31, p. 1628, n. 7).

11. مكنا ***makkannâ*** = we put in a position, established firmly, strengthened (v. i. pl. past from *makkana*, form II of *makuna* [*makânah*], to be strong. See at 22:41, p. 1060, n. 10).

12. أبصار ***'abṣâr*** (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 41:22, p.1547, n. 9).

13. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

وَلَآ أَبْصَٰرُهُمْ	nor their sights
وَلَآ أَفْـِٔدَتُهُم	nor their hearts[1]
مِّن شَىْءٍ إِذْ كَانُوا۟	whatsoever as they had been
يَجْحَدُونَ	rejecting[2]
بِـَٔايَٰتِ ٱللَّهِ	the signs[3] of Allah;
وَحَاقَ بِهِم	and there encircled[4] them
مَّا كَانُوا۟ بِهِۦ	what they had been
يَسْتَهْزِءُونَ ﴿٢٦﴾	mocking[5] at.

Section (*Rukû'*) 4

وَلَقَدْ	27. And indeed
أَهْلَكْنَا مَا	We have destroyed[6] what is
حَوْلَكُم مِّنَ ٱلْقُرَىٰ	around you of habitations;[7]
وَصَرَّفْنَا ٱلْءَايَٰتِ	and We had spelt out[8] the signs
لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾	so that they might return.[9]
فَلَوْلَا	28. Then why did there not
نَصَرَهُمُ ٱلَّذِينَ	help them those whom
ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ	they took besides Allah
قُرْبَانًا ءَالِهَةً	as approaching[10] gods?
بَل ضَلُّوا۟ عَنْهُمْ	Nay, they strayed from them.
وَذَٰلِكَ إِفْكُهُمْ	And that was their lie[11]
وَمَا كَانُوا۟	and that which they used
يَفْتَرُونَ ﴿٢٨﴾	to fabricate.[12]

1. أفئدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts. See at 32:9, p. 1326, n. 14.

2. يجحدون ***yajḥadûna*** = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jaḥada* [*jaḥd/juḥûd*], to reject, to deny. See at 41:28, p. 1549, n. 11).

3. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 41:44, p. 1555, n. 7.

4. حاق ***ḥâqa*** = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 45:33, p. 1629, n. 3).

5. i. e., the threatened punishment which they had been mocking at. يستهزئون ***yastahzi'ûna*** = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 45:33, p. 1629, n. 4).

6. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 44:37, p. 1613, n. 1).

7. i. e., besides that of the 'Âd, those of Thamûd, the Inhabitants of 'Aykah, the people of Lût, etc. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 42:7, p. 1562, n. 2.

8. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 25:49, p. 1153, n. 4).

9. i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون ***yarji'ûna*** = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 43:48, p. 1595, n. 3).

10. قربان ***qurbân*** = to come near, to bring near, to approach, communion, sacrifice (verbal noun of *qaruba*, to come near. See *yuqarribû* at 39:3, p. 1481, n. 4).

11. افك ***ifk*** (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 46:11, p. 1635, n. 3.

12. يفترون ***yaftarûna*** = they fabricate, make up, invent falsely, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise. See at 29:13 p. 1269, n. 8).

وَإِذْ صَرَفْنَآ	29. And when We despatched[1]
إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ	to you a group[2] of *jinn*
يَسْتَمِعُونَ	listening[3] to
ٱلْقُرْءَانَ	the Qur'ân.
فَلَمَّا حَضَرُوهُ	So when they attended[4] it
قَالُوٓا۟ أَنصِتُوا۟	they said: "Pay rapt attention."[5]
فَلَمَّا قُضِىَ	Then when it was concluded[6]
وَلَّوْا۟ إِلَىٰ قَوْمِهِم	they returned[7] to their people
مُّنذِرِينَ ﴿٢٩﴾	as warners.[8]
قَالُوا۟ يَٰقَوْمَنَآ	30. They said: "O our people,
إِنَّا سَمِعْنَا كِتَٰبًا	indeed we have heard a Book
أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ	sent down after Mûsâ,
مُصَدِّقًا	confirming[9]
لِّمَا بَيْنَ يَدَيْهِ	what was before it.
يَهْدِىٓ إِلَى ٱلْحَقِّ	It guides to the truth
وَإِلَىٰ طَرِيقٍ	and to a way
مُّسْتَقِيمٍ ﴿٣٠﴾	right and straight."
يَٰقَوْمَنَآ أَجِيبُوا۟	31. "O our people, respond[10]
دَاعِىَ ٱللَّهِ	to the summoner[11] of Allah
وَءَامِنُوا۟ بِهِۦ	and believe in him.
يَغْفِرْ لَكُم	He will forgive you

1. This *'âyah* refers to the listening by a group of *jinn* to the recitation of the Qur'ân by the Prophet, peace and blessings of Allah be on him, and their acceptance of Islam. صرفنا ***ṣarrafnâ*** = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, despatched (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 46:27, p. 1642, n. 8).

2. نفر ***nafar*** = band, party, troops, man-power. See at 18:34, p. 924, n. 6.

3. يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 39:18, p. 1487, n. 10).

4. حضروا ***ḥaḍarû*** = the attended, appeared, were present (v. iii. m. pl. past from *ḥaḍara* [*ḥuḍûr*], to be present. See *yaḥḍurû* at 23:98, p. 1099, n.1).

5. أنصتوا ***'anṣitû*** = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken. See at 7:204, p. 544, n. 4).

6. قضى ***quḍiya*** = it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 42:21, p. 1569, n. 3).

7. ولوا ***wallaw*** = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).

8. منذرين ***mundhirîn*** (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 44:3, p. 1606, n. 6).

9. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 46:12, p. 1635, n. 5).

10. أجيبوا ***'ajîbû*** = you (all) respond, answer, give reply (v. ii. m. pl. imperative from *'ajâba* , form IV of *jâba* [*jawb*], to travel, to explore. See *mujîbûn* at 37:75, p. 1442, n. 6).

11. داعى /داع ***dâ'in*** (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*], to call, to summon. See at 33:46, p. 1354, n. 13).

مِّن ذُنُوبِكُمْ	your sins[1]
وَيُجِرْكُم مِّنْ	and will protect[2] you from
عَذَابٍ أَلِيمٍ ﴿٣١﴾	a punishment most painful."[3]
وَمَن لَّا يُجِبْ	32.And he who responds[4] not
دَاعِيَ اللَّهِ	to the summoner of Allah
فَلَيْسَ بِمُعْجِزٍ	cannot frustrate[5]
فِي الْأَرْضِ	in the earth
وَلَيْسَ لَهُ	and he shall not have
مِن دُونِهِ أَوْلِيَاءُ	besides Him any guardians.[6]
أُولَٰئِكَ فِي ضَلَالٍ	Such ones are in an error[7]
مُّبِينٍ ﴿٣٢﴾	most conspicuous.[8]
أَوَلَمْ يَرَوْا	33. Do they not see
أَنَّ اللَّهَ الَّذِي	that Allah Who
خَلَقَ السَّمَاوَاتِ	created the heavens
وَالْأَرْضَ	and the earth
وَلَمْ يَعْيَ	and did not get tired[9]
بِخَلْقِهِنَّ	by creating them
بِقَادِرٍ	is All-Capable
عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ	to give life[10] to the dead?
بَلَىٰ	O yes, He indeed is
إِنَّهُ	over everything Omnipotent.
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾	

1. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 40:11, p. 1513, n. 8.

2. يجر ***yujir*** (*yujîru*) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra*, form IV of *jâra* [*jawr*] , to deviate, to oppress. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *yujîru* at 23:88, p. 1096, n. 5).

3. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 45:11, p. 1621, n. 4).

4. يجب ***yujib*** (*yujîbu*) = he responds, answers, replies (v. iii. m. s. impfct. from *'ajâba*, form IV of *jâba* [*jawb*], to travel. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is in a conditional clause. See *yujîbu* at 27:62 p. 1221, n. 4).

5. i. e., cannot frustrate Allah's grasp and escape. معجز ***mu'jiz*** (s. pl. *mu'jizûn*) = one who incapacitates, invalidates, disables, frustrates, weakens, paralyzes (active participle from *'a'jaza*, from IV of *'ajaza*/*'ajiza* [*'ajz*], to be weak, incapable. See *mu'jizîn* at 42:31, p. 1573, n. 4).

6. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 45:19, p. 1624, n. 2.

7. ضلال ***ḍalâl*** = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 43:40, p. 1593, n.2.

8. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 45:30, p. 1628, n. 2).

9. يعى ***ya'ya*** (يعيا) = he became tired, was fatigued, lost the strength (v. iii. m. s. impfct. from *'ayya* [*'iyy*], to lack the strength. The final *'alif* is dropped because of the particle *lam* coming before the verb).

10. يحيي ***yuḥyia*** (*yî*) = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yuḥyî* at 45:26, p. 1626, n. 8).

وَيَوْمَ يُعْرَضُ	34. And on the day laid[1] will
ٱلَّذِينَ كَفَرُوا۟	be those who disbelieve[2]
عَلَى ٱلنَّارِ	on the fire.
أَلَيْسَ هَٰذَا بِٱلْحَقِّ	"Is it not the truth?"
قَالُوا۟	They will say:
بَلَىٰ وَرَبِّنَا	"Yes, by our Lord."
قَالَ	He will say:
فَذُوقُوا۟ ٱلْعَذَابَ	"Then taste[3] the punishment,
بِمَا كُنتُمْ	because you used to
تَكْفُرُونَ ﴿٣٤﴾	disbelieve."
فَٱصْبِرْ	35. So persevere,[4]
كَمَا صَبَرَ	as did persevere the
أُو۟لُوا۟ ٱلْعَزْمِ	possessors of determination[5]
مِنَ ٱلرُّسُلِ	of the Messengers;
وَلَا تَسْتَعْجِل	and seek not to hasten[6]
لَّهُمْ	for them.
كَأَنَّهُمْ	It will seem to them
يَوْمَ يَرَوْنَ	the day they see[7]
مَا يُوعَدُونَ	what they are promised[8]
لَمْ يَلْبَثُوٓا۟	that they had not lived[9]
إِلَّا سَاعَةً مِّن نَّهَارٍ	except an hour of a day.
بَلَٰغٌ	A notification![10]

1. يعرض ***yu'raḍu*** = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from *'arada* [*'arḍ*], to be visible. See at 46:20, p. 1639, n. 1.

2. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 45:31, p. 1628, n. 3).

3. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 39:24, p. 1490, n. 12).

4. i. e., against the opposition and harassment of the unbelievers and enemies of Islam. This is an advice to the Prophet, peace and blessings of Allah be on him. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:77, p. 1536, n. 7).

5. عزم ***'ajm*** = determination, resolution, decision, firm will, resolute, definitive. See at 42:43, p. 1576, n. 8.

6. i. e., hasten punishment for them. لا تستعجل ***lâ tasta'jil*** = do not seek to hasten, expedite, hurry (v. ii. m. s. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/ 'ajalah*], to hasten. See *lâ tasta'jilû* at 16:1, p. 827, n.3).

7. يرون ***yarawna*** = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see. See at 2:165, p. 78, n. 3).

8. i. e., of the punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 46:16, p. 1637, n. 9).

9. يلبثوا ***yalbathû*** (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* {*labth,lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 10:45, p. 653, n. 10).

10. This is a notification to all. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 36:17, p. 1413, n. 1.

فَهَلْ يُهْلَكُ So will there be destroyed[1]

إِلَّا ٱلْقَوْمُ any except the people

ٱلْفَٰسِقُونَ ﴿٣٥﴾ defiantly sinful?[2]

1. يهلك ***yuhlaku*** = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:47, p. 409, n. 6).

2. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

47. *SÛRAT MUḤAMMAD*

Madinan: 38 *'âyahs*

This is an early Madinan *sûrah* which, like other Madinan *sûrahs,* lays down important rules of *sharî'ah*. Its main theme is fighting in defence of Islam and the Muslims, particularly against the Makkan unbelievers who persecuted the Makkan Muslims and drove them and the Prophet, peace and blessings of Allah be on him, out of it. In this connection it lays down rules regarding *jihâd* in the "Way of Allah", war prisoners and booty, and refers to some unbelieving nations of the past who were destroyed by Allah because of their persistent unbelief and disobedience. It also refers to the character and conduct of the hypocrites (*munâfiqûn*) who attempted to sabotage the nascent Muslim community and state.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

ٱلَّذِينَ كَفَرُوا	1. Those who disbelieve[1]
وَصَدُّوا	and prevent[2]
عَن سَبِيلِ ٱللَّهِ	from the way[3] of Allah
أَضَلَّ	He makes go in vain[4]
أَعْمَٰلَهُمْ ﴿١﴾	their deeds.
وَٱلَّذِينَ ءَامَنُوا	2. And those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do the good deeds[5]
وَءَامَنُوا بِمَا	and believe in what has been
نُزِّلَ عَلَىٰ مُحَمَّدٍ	sent down[6] on Muhammad,
وَهُوَ ٱلْحَقُّ	and it is the truth
مِن رَّبِّهِمْ	from their Lord,
كَفَّرَ عَنْهُمْ	He will obliterate[7] from them
سَيِّـَٔاتِهِمْ وَأَصْلَحَ	their sins and will set right[8]
بَالَهُمْ ﴿٢﴾	their condition.[9]

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 46:34, p. 1645, n. 2).

2. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 16:88, p. 856, n. 9).

3. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 43:37, p. 1592, n. 6.

4. أضل ***'aḍalla*** = he led astray, misled, made go astray, made go in vain (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 36:62, p. 1423, n. 10).

5. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 45:30, p. 1627, n. 11.

6. نزل ***nuzzila*** = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala,* form II of *nazala* [*nuzûl*], to come down. See at 43:31, p. 1590, n. 1).

7. كفر ***kaffara*** = he forgave, he pardoned, remitted, covered, effaced, obliterated, made infidel (v. iii. m. s. past in form II of *kafara* [*kufr*], to cover, to hide. See *yukaffira* at 39:35, p. 1493, n. 7).

8. اصلح ***'aṣlaḥa*** = he reformed, made good, set right, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah/ ṣalâḥiyah*], to be good, right. See at 42:40, p. 1575, n. 10).

9. بال ***bâl*** = state, condition, mind, attention. See at 20:51, 986, n. 5.

ذَٰلِكَ بِأَنَّ	3. That is so because
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve
ٱتَّبَعُوا۟ ٱلْبَٰطِلَ	follow[1] falsehood[2]
وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟	and that those who believe
ٱتَّبَعُوا۟ ٱلْحَقَّ	follow the truth
مِن رَّبِّهِمْ ۚ	from their Lord.
كَذَٰلِكَ يَضْرِبُ ٱللَّهُ	Thus does Allah strike[3]
لِلنَّاسِ أَمْثَٰلَهُمْ ﴿٣﴾	for men their instances.[4]
فَإِذَا لَقِيتُمُ	4. So when you encounter[5]
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve,
فَضَرْبَ ٱلرِّقَابِ	then to strike the necks[6]
حَتَّىٰٓ إِذَآ	till when
أَثْخَنتُمُوهُمْ	you have exhausted[7] them
فَشُدُّوا۟ ٱلْوَثَاقَ	then tighten[8] the bond.[9]
فَإِمَّا مَنًّۢا	Then either to show grace[10]
بَعْدُ وَإِمَّا فِدَآءً	afterwards or to take ransom,[11]
حَتَّىٰ تَضَعَ ٱلْحَرْبُ	till the war[12] lays down[13]
أَوْزَارَهَا ۚ	its loads.[14]
ذَٰلِكَ	This is to be so;
وَلَوْ يَشَآءُ ٱللَّهُ	and if Allah willed
لَٱنتَصَرَ	He could have taken revenge[15]
مِنْهُمْ	on them;

1. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 40:7, p. 1511, n. 11).

2. باطل ***bâtil*** = vain, false, falsehood, unreal (act. participle from *batala* [*butl/ batlân*], to be invalid, false. See at 29:67, p. 1289, n. 5).

3. يضرب ***yadribu*** = he strikes, beats, hits (v. iii. m. s. impfct. from *daraba* [*darb*], to hit. See *yadribûna* at 13:17, p. 772, n. 2).

4. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, instances. See at 29:43, p. 1480, n. 5).

5. i. e., encounter in the battlefield. لقيتم ***laqîtum*** = you (all) met, came across, encounter (v. ii. m. pl. past from *laqiya* [*liqâ'/ luqyân/luqy /luqyah/ luqan*] to meet. See at 8:45, p. 563, n. 10).

6. أعناق ***'a'nâq*** (pl.; s. عنق *'unuq*) = necks. See at 40:71, p. 1534, n. 12.

7. أثخنتم ***'athkhantum*** = you carried havoc, exhausted, weakened, wore out (v. iii. m. s. impfct. from *'athkhana*, form IV of *thakhuna* [*thukhûnah/ thakhânah*], to be thick, intense. See *yuthkhina* at 8:67, p. 572, n. 2).

8. شدوا ***shuddû*** = you (all) make firm, tighten, fasten, harden (v. ii. m. pl. imperative from *sahdda* [*shadd*], to make firm, strengthen, tighten. See *nashuddu* at 28:35, p. 1244, n. 7).

9. i. e., take prisoners. وثاق ***wathâq*** (s.; pl. *wuthuq*) = tie, bond, fetter.

10. من ***mann*** = to show grace, to be kind, favour, benefaction. See at 2:262, p. 137, n. 4.

11. فداء ***fidâ'*** = to redeem, to ransom. See *iftadaw* at 39:47, p. 1498, n. 3.

12. حرب ***harb*** (s. ; pl. *hurûb*) = war, fight, battle, combat. See at 2:279, p. 146, n. 2.

13. i. e., comes to an end. تضع ***tada'u*** = she lays down, gives birth to, puts down (v. iii. f. s. impfct. from *wada'a* [*wad'*], to place, to put down. See at 41:47, p. 1557, n. 1).

14. أوزار ***'awzâr*** (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 20:87, p. 997, n. 2.

15. انتصر ***intasara*** = helped themselves, gained victory, took revenge (v. iii. m. pl. past in form VIII of *nasara* [*nasr /nusûr*], to help. See *yantasirûna* at 42:39, p. 1575, n. 7).

وَلَٰكِن لِّيَبْلُوَا۟ but in order to try[1]
بَعْضَكُم بِبَعْضٍ some of you by the others.
وَٱلَّذِينَ قُتِلُوا۟ And those who are killed
فِى سَبِيلِ ٱللَّهِ in the way[2] of Allah,
فَلَن يُضِلَّ He shall not make go in vain[3]
أَعْمَٰلَهُمْ ﴿٤﴾ their deeds.

سَيَهْدِيهِمْ 5. He will guide them and
وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ set right[4] their condition.[5]

وَيُدْخِلُهُمُ 6. And will admit[6] them into
ٱلْجَنَّةَ the garden
عَرَّفَهَا لَهُمْ ﴿٦﴾ He has specified[7] to them.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 7. O you who believe,
إِن تَنصُرُوا۟ ٱللَّهَ if you help[8] Allah
يَنصُرْكُمْ He will help you
وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ and make firm[9] your feet.[10]

وَٱلَّذِينَ كَفَرُوا۟ 8. And those who disbelieve,
فَتَعْسًا لَّهُمْ theirs shall be ruin[11]
وَأَضَلَّ and He will make go in vain
أَعْمَٰلَهُمْ ﴿٨﴾ their deeds.

1. i. e, try by means of the injunction about *jihâd.* يبلو ***yabluwa***(*lu*) = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fathah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 27:40, p. 1214, n. 4).

2. i. e., for the sake of the *dîn.* سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 47:1, p. 1647, n. 3.

3. يضل ***yuḍilla***(*u*) = he makes go astray, makes go in vain, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. The last letter takes *fatḥah* for the particle *lan* coming before the verb. See at 31:6, p. 1312, n. 5).

4. يصلح ***yuṣliḥu*** = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalâḥ/ṣulûḥ/ maṣlaḥah*], to be good, proper. See at 10:81, p. 666, n. 8).

5. بال ***bâl*** = state, condition, mind, attention. See at 47:2, 1647, n. 9.

6. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 45:30, p. 1627, n. 12).

7. عرف ***'arrafa*** = he defined, specified, made definite, determined, announced, informed, appraised (v. iii. m. s. past in form II of *'arifa* [*ma'rifah/'irfân*], to know. See *i'tarafnâ* at 40:11, p. 1513, n. 7).

8. i. e., the cause of His *dîn.* تنصروا ***tanṣurû*** (*na*) = you help, assist (v. ii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. The terminal *nûn* is dropped because the verb is in a conditional clause. See *yunṣarûna* at 44:41, p. 1613, n. 12).

9. يثبت ***yuthabbit***(*u*) = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabât/ thubût*], to be firm, fixed. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yuthabbitu* at 14:27, p. 797, n. 5).

10. i. e., your stand against your enemies in the fighting. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps. See at 3:147, p. 212, n. 12.

11. تعس ***ta's*** = misery, wretchedness, ruin.

ذَٰلِكَ 9. That will be so

بِأَنَّهُمْ كَرِهُوا because they abhor[1]

مَآ أَنزَلَ ٱللَّهُ what Allah has sent down.[2]

فَأَحْبَطَ أَعْمَٰلَهُمْ So He nullifies[3] their deeds.

۞ ٩

۞ أَفَلَمْ يَسِيرُوا 10. Do they not travel[4]

فِى ٱلْأَرْضِ in the land

فَيَنظُرُوا۟ كَيْفَ كَانَ and see[5] how was

عَٰقِبَةُ ٱلَّذِينَ the end[6] of those who

مِن قَبْلِهِمْ were before them.

دَمَّرَ ٱللَّهُ Allah wrought devastation[7]

عَلَيْهِمْ on them.

وَلِلْكَٰفِرِينَ And for the disbelievers

أَمْثَٰلُهَا ١٠ will be the likes[8] thereof.

ذَٰلِكَ بِأَنَّ ٱللَّهَ 11. That is so because Allah

مَوْلَى is the Guardian-Protector[9]

ٱلَّذِينَ ءَامَنُوا۟ of those who believe

وَأَنَّ ٱلْكَٰفِرِينَ and that the disbelievers

لَا مَوْلَىٰ لَهُمْ ١١ have no guardian-protector.

Section (*Rukû'*) 2

إِنَّ ٱللَّهَ يُدْخِلُ 12. Verily Allah will admit[10]

1. كرهوا ***karihû*** = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 9:81, p. 612, n. 9).

2. i. e., the Qur'ân and the rules of conduct contained therein — Islam. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 42:17, p. 1567, n. 3).

3. أحبط ***'aḥbaṭa*** = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *ḥabaṭa/ḥabiṭa* [*ḥubûṭ*], to come to nothing. See *ḥabiṭat* at 18:105, p. 947, n. 13).

4. i. e., in connection with their trade journeys. يسيروا ***yasîrû***(*na*) = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming bwefore the verb. See at 40:82, p. 1538, n. 4.

5. ينظروا ***yanẓurû***(*na*) = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *lam*. See at 40:82, p. 1538, n. 4).

6. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 43:25, p. 1588, n. 10.

7. دمر ***dammara*** = he wrought devastation, destroyed, demolished, annihilated, ruined (v. iii. m. s. past in form II of *damara* to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).

8. i. e., similar punishments. أمثال ***'amthâl*** (pl.; s. *mathal/mithl*) = likenesses, similarities, instances. See at 47:3, p. 1648, n. 4).

9. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 44:41, p. 1613, n. 11.

10. i. e., against Allah's retribution. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 47:6, p. 1649, n. 6).

ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
جَنَّٰتٍ	in gardens
تَجْرِى مِن تَحْتِهَا	flowing[2] below[3] them
ٱلْأَنْهَٰرُ ۖ	the rivers.
وَٱلَّذِينَ كَفَرُوا۟	And those who disbelieve
يَتَمَتَّعُونَ وَيَأْكُلُونَ	do enjoy[4] and eat
كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ	as the animals[5] eat;
وَٱلنَّارُ	and the fire shall be
مَثْوًى لَّهُمْ ﴿١٢﴾	the abode[6] for them.
وَكَأَيِّن مِّن قَرْيَةٍ	13. And how many a habitat[7]
هِىَ أَشَدُّ قُوَّةً	that was stronger[8] in might
مِّن قَرْيَتِكَ	than your township[9]
ٱلَّتِىٓ أَخْرَجَتْكَ	which has driven you out[10]
أَهْلَكْنَٰهُمْ	did We destroy[11] them,
فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾	and no helper[12] they had.
أَفَمَن كَانَ	14. Is then the one who is
عَلَىٰ بَيِّنَةٍ	on a clear evidence[13]
مِّن رَّبِّهِۦ	from his Lord,
كَمَن	like those
زُيِّنَ لَهُۥ	to whom embellished[14] is

1. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 47:2, p. 1647, n. 5.

2. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 45:12, p. 1621, n. 6).

3. تحت ***taḥt*** = under, below, beneath, underneath. See at 41:29, p. 1550, n. 3.

4. يتمتعون ***yatamatta'ûna*** = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *yatamatt'û* at 29:66, p. 1288, n. 12).

5. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 42:11, p. 1563, n. 9.

6. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 41:24, p. 1548, n. 5.

7. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 43:23, p. 1588, n. 1.

8. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (elative of *shadîd*). See at 43:8, p. 1583, n. 9.

9. i. e., the unbelieving leaders of your township, Makka.

10. أخرجت ***'akhrajat*** = she drove out, expelled, dislodged, brought out, ousted, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *'akhraja* at 20:88, p. 997, n.7).

11. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 46:27, p. 1642, n. 6).

12. ناصر ***nâṣir*** (s.; pl. *nâṣirûn*) = helper, assistant, (act. participle from *naṣara* [*naṣr/ nuṣûr*], to help. See *nâṣirîn* at 16:37, p. 840, n. 2).

13. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 29:36, p.1277, n. 8.

14. زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 40:37, p. 1523, n. 3).

سُوٓءُ عَمَلِهِۦ	the evil of their deed
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ﴿١٤﴾	and they follow[1] their whims?[2]
مَّثَلُ ٱلْجَنَّةِ	15. The simile of the garden
ٱلَّتِى وُعِدَ	which has been promised[3] to
ٱلْمُتَّقُونَ ۖ	the righteous[4] is:
فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ	therein are rivers of water
غَيْرِ ءَاسِنٍ	not brackish[5]
وَأَنْهَٰرٌ مِّن لَّبَنٍ	and rivers of milk
لَّمْ يَتَغَيَّرْ طَعْمُهُۥ	that changes[6] not in taste,[7]
وَأَنْهَٰرٌ مِّنْ خَمْرٍ	and rivers of wine
لَّذَّةٍ لِّلشَّٰرِبِينَ	a delight[8] to drinkers,
وَأَنْهَٰرٌ مِّنْ عَسَلٍ	and rivers of honey[9]
مُّصَفًّى ۖ	clear and pure.[10]
وَلَهُمْ فِيهَا	And they will have therein
مِن كُلِّ ٱلثَّمَرَٰتِ	of every fruits and
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ	forgiveness of their Lord.
كَمَنْ هُوَ	Is it like those who will
خَٰلِدٌ فِى ٱلنَّارِ	dwell for ever[11] in the fire
وَسُقُوا۟	and be given to drink[12]
مَآءً حَمِيمًا	boiling water
فَقَطَّعَ	that will lacerate[13]
أَمْعَآءَهُمْ ﴿١٥﴾	their intestines?[14]

1. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:3, p. 1648, n. 1).

2. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

3. وعد ***wu'ida*** = he or it was promised, pledged, given word (v. iii. m. s. past passive from *wa'd*, to make a promise. See at 25:15, p. 1142, n. 2).

4. متقون ***muttaqûn*** (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqâ* {to be on one's guard}, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect). See at 43:67, p. 1600, n. 3.

5. عاسن ***'âsin*** = brackish (act. participle from *'asana/asina*, to become brackish).

6. يتغير ***yataghayyar(u)*** = he or it changes, becomes different, varies, be modified (v. iii. m. s. impfct. from *taghayyara*, form V of *ghâra* [*ghayrah*], to be jealous. The final letter is vowelless for the particle *lam* coming before the verb. See *yughyyiru* at 13:11, p. 768, n. 3).

7. طعم ***ṭa'm*** (s.; pl. *ṭu'ûm*) = taste, flavour. See *ṭa'âm* at 44:44, p. 1614, n. 3.

8. لذة ***ladhdhah*** (s.; pl. *ladhdhât*) = delight, pleasure, bliss. See *taladhdhu* at 43:71, p. 1600, n. 14).

9. عسل ***'asal*** (s.; pl. *'a'sâl/'usûl*) = honey.

10. مصفى ***muṣaffan*** = pure, purified, clarified (pass. participle from *ṣaffâ*, form II of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*), to become clear. See *istafâ* at 39:4, p. 1481, n. 9).

11. خالد ***khâlid*** (s.; pl. *khâlidûn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulûd*], to live for ever. See at 9:63, p. 604, n. 2.

12. سقوا ***suqû*** = they were given to drink (v. iii. m. pl. past passive from *saqâ* [*saqy*], to give a drink. See *yasqûna* at 28:23, p. 1239, n. 6).

13. قطع ***qaṭṭa'a*** = he cut, lacerated, ripped (v. iii. m. s. past in form II of *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'na* at 12:50, p. 741, n. 2).

14. أمعاء ***'am'â'*** (pl.; s. *mi'an/ma'y/mi'â'*) = intestines, bowels.

وَمِنْهُم 16. And among them are
مَّن يَسْتَمِعُ إِلَيْكَ those who listen[1] to you
حَتَّىٰ إِذَا خَرَجُوا till when they go out[2]
مِنْ عِندِكَ قَالُوا from your presence they say
لِلَّذِينَ أُوتُوا to those who have been given
الْعِلْمَ the knowledge:[3]
مَاذَا قَالَ "What is that he said
آنِفًا just now?"[4]
أُولَٰئِكَ الَّذِينَ Those are they,
طَبَعَ اللَّهُ Allah has put a seal[5]
عَلَىٰ قُلُوبِهِمْ on their hearts
وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾ and they follow[6] their whims.[7]

وَالَّذِينَ 17. And those who
اهْتَدَوْا receive guidance[8]
زَادَهُمْ He increases[9] them
هُدًى in guidance[10]
وَآتَاهُمْ تَقْوَاهُمْ and gives them their piety.[11]
﴿١٧﴾

فَهَلْ يَنظُرُونَ 18. So do they wait[12] for aught
إِلَّا السَّاعَةَ but the Hour[13]
أَن تَأْتِيَهُم that it should come on them
بَغْتَةً all of a sudden?[14]

1. The allusion is to the hypocrites. يستمع ***yastami'u*** = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 6:25, p. 400, n. 3).

2. خرجوا ***kharajû*** = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurûj*], to go out. See at 8:47, p. 564, n. 6).

3. i. e., the knowledge of the Book of Allah.

4. عانف ***'ânif*** = preceding, just now, previous.

5. i. e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع ***ṭaba'a*** = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal. See at 16:108, p. 864, n. 6).

6. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:14, p. 1622, n. 1).

7. And thus fall into unbelief and error. أهواء ***'ahwâ'*** (sing. هوى *hawan*) = desires, fancies, caprices, whims. See at 47:14, p. 1652, n. 2).

8. اهتدوا ***ihtadaw*** = they received guidance, were on the right way, were guided (v. iii. m. pl. past from *ihtadâ*, form VIII of *hadâ* [*hady/ hudan /hidâyah*], to guide. See at 19:76, p. 970, n. 15).

9. زاد ***zâda*** = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd/ ziyâdah*, to be more. See at 35:42, p. 1406, n. 4).

10. i. e., strengthens their faith and helps them in remaining on the right path.

11. تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 22:37, p. 1059, n. 4.

12. i. e., do the unbelievers wait? ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

13. i. e., the Hour of Resurrection. ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

14. بغتة ***baghtatan*** (*baghtah* surprise) = all of a sudden, by surprise. See at 43:66, p. 1599, n. 10.

فَقَدْ جَآءَ	But already there have come
أَشْرَاطُهَا	its portents.[1]
فَأَنَّىٰ لَهُمْ	So how will it avail[2] them
إِذَا جَآءَتْهُمْ	when it has come to them
ذِكْرَىٰهُمْ ﴿١٨﴾	their remembering?[3]
فَٱعْلَمْ	19. Know therefore
أَنَّهُۥ لَآ إِلَٰهَ	that there is no deity[4]
إِلَّا ٱللَّهُ	except Allah;
وَٱسْتَغْفِرْ	and ask forgiveness[5]
لِذَنۢبِكَ	for your sin,[6]
وَلِلْمُؤْمِنِينَ	and for the believing men
وَٱلْمُؤْمِنَٰتِ	and for the believing women.
وَٱللَّهُ يَعْلَمُ	And Allah knows
مُتَقَلَّبَكُمْ	your movement[7]
وَمَثْوَىٰكُمْ ﴿١٩﴾	and your resting place.[8]
	Section (*Rukû'*) 3
وَيَقُولُ ٱلَّذِينَ	20. And there say those who
ءَامَنُوا۟ لَوْلَا	believe: "Why is there not
نُزِّلَتْ سُورَةٌ	sent down[9] a *sûrah*?"
فَإِذَآ أُنزِلَتْ	But when there is sent down
سُورَةٌ مُّحْكَمَةٌ	a *sûrah* clear and precise[10]
وَذُكِرَ فِيهَا	and mention is made[11] therein

1. أشراط ***'ashrâṭ*** (pl.; s. *sharaṭ*) = portents, signs.

2. أنى ***'annâ*** = whence, wherefrom, how, when. (*'annâ lahum*: how will it avail them).See at 35:3, p. 1390, n. 8).

3. i. their remembering the admonition and believing after the Hour has come will not avail them. ذكرى ***dhikrâ*** = recollection, remembering, memory, reminder. See at 40:54, p. 1528, n. 8.

4. i. e., there is none worthy of worship. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship . See at 44:8, p. 1607, n. 7.

5. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:55, p. 1528, n. 12).

6. ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 26:14, p. 1164, n. 9.

7. i. e., your conduct and deeds in this world. متقلب ***mutaqallab*** = time or place of movement, turning about (noun of place or time from *taqallub* [fluctuation, variation, turning about, moving about], verbal noun in form V of *qalaba* [*qalb*], to turn, turn around. See *taqallub* at 40:4, p. 1510, n. 5).

8. i. e., your final destination and state in the hereafter. مثوى ***mathwan*** (s.; pl. مثاو *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 47:12, p. 1651, n. 6.

9. نزلت ***nuzzilat*** = she or it was sent down, descended (v. iii. f. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nuzzila* at 47:2, p. 1647, n. 6).

10. محكمة ***muḥakamah*** (f. s.; pl. *muḥkamât*) = clear, exact, precise, firm, made perfect (passive participle from *'aḥkama* (to make firm, to do properly), form IV of *ḥakama* [*ḥukm*], to pass judgement. See *muḥkamât* at 3:7, p. 156, n. 3).

11. i. e., ordained. ذكر ***dhukira*** = he or it was mentioned, talked about, remembered (v. iii. m. s. past passive from *dhakara* [[*dhikr/ tadhkâr*], to remember, to mention. See *yatadhakkarûna* at 44:58, p. 1616, n. 15).

ٱلْقِتَالُ	of fighting,[1]
رَأَيْتَ ٱلَّذِينَ	you see those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[2]
يَنظُرُونَ إِلَيْكَ نَظَرَ	looking at you with a glance[3] of
ٱلْمَغْشِىِّ عَلَيْهِ	one on whom is the swoon[4]
مِنَ ٱلْمَوْتِ ۖ	of death.
فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾	But it was better[5] for them –
طَاعَةٌ	21. Obedience [6]
وَقَوْلٌ مَّعْرُوفٌ ۚ	and fair[7] words.
فَإِذَا عَزَمَ	So when decided became[8]
ٱلْأَمْرُ	the matter,[9]
فَلَوْ صَدَقُوا	then if they were true[10] to
ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ	Allah it was better for them.
﴿٢١﴾	
فَهَلْ عَسَيْتُمْ	22. So would you then,
إِن تَوَلَّيْتُمْ	if you took charge,[11]
أَن تُفْسِدُوا	that you would make mischief[12]
فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا	in the land and cut off[13]
أَرْحَامَكُمْ ﴿٢٢﴾	your ties of kinship?[14]
أُو۟لَٰٓئِكَ ٱلَّذِينَ	23. Those are they
لَعَنَهُمُ ٱللَّهُ	whom Allah has cursed

1. قتال ***qitâl*** = fighting, battle, fight, struggle. See *yuqâtilûna* at 22:39, p. 1059, n. 12.

2. i. e., the disease of doubt and hypocrisy. مرض ***maraḍ*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 33:60, p. 1362, n. 4.

3. نظرة ***naẓrah*** (s.; pl. *naẓarât*) = look, glance, view. See *yanẓurûna* at 43:66, p. 1599, n. 9.

4. مغشى ***maghshîy*** = one on whom is swoon, unconscious, fainted (pass. participle from *ghashiya* [*ghashy/ ghushy*], to faint. See *yaghshâ* at 44:11, p. 1608, n. 3).

5. أولى ***'awlâ*** = closer, more entitled,, better suited, more appropriate, worthier (elative of *walîy*, near, close, patron friend. See at 33:6, p. 1336, n. 8).

6. i. e., obedience to Allah and His Messenger. طاعة ***ṭâ'ah*** = obedience. See at 4:81, p. 276, n. 14.

7. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah* (pass. participle from *'arafa/'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 33:6, p. 1337, n. 4).

8. عزم ***'aẓama*** = he took a decision, resolved, determined, made up your mind, (v. iii. m. s. past from *'aẓm/'aẓîmah*, to resolve See *'aẓamta* at 3:159, p. 218, n. 10).

9. i. e., when the command to fight came from Allah.

10. i. e., in their belief and deed.

11. تولّيتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 10:72, p. 663, n. 10).

12. تفسدوا ***tufsidû*** (*na*) = you (all) make mischief, cause disorder, spoil (v. ii. m. pl. impfct. from *'afsada*, form IV of *fasada* [*fasâd/ fusûd*), to be bad. The terminal *nûn* is dropped for the particle *'an* coming before the verb. See *yufsidûna* at 27:48, p. 1217, n. 3).

13. تقطعوا ***tuqaṭṭi'û*** (*na*) = you cut, sever (v. ii. m. pl. impfct. from *qaṭṭa'a*, form II of *qaṭa'a* to cut. See *qaṭṭa'a* at 47:15, p. 1652, n. 13).

14. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, ties of kinship. blood relationships. See at 33:6, p. 1336, n.11.

فَأَصَمَّهُمْ and made them deaf[1]

وَأَعْمَىٰٓ أَبْصَـٰرَهُمْ and has blinded[2] their eyes.[3]

۝٢٣

أَفَلَا يَتَدَبَّرُونَ 24. Do they not reflect[4] about

ٱلْقُرْءَانَ the Qur'ân

أَمْ عَلَىٰ قُلُوبٍ or are on the hearts

أَقْفَالُهَآ ۝٢٤ the locks[5] thereof?

إِنَّ ٱلَّذِينَ 25. Verily those who

ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِهِم retreat[6] on their backs[7]

مِّنۢ بَعْدِ مَا تَبَيَّنَ after that clear had become[8]

لَهُمُ ٱلْهُدَى to them the guidance,

ٱلشَّيْطَـٰنُ سَوَّلَ لَهُمْ Satan enticed[9] them

وَأَمْلَىٰ لَهُمْ ۝٢٥ and dictated[10] to them.

ذَٰلِكَ بِأَنَّهُمْ 26. That was so because

قَالُوا۟ لِلَّذِينَ they said to those who

كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ detested[11] what Allah had sent

سَنُطِيعُكُمْ down: "We shall obey[12] you

فِى بَعْضِ ٱلْأَمْرِ in some part of the matter".

وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ But Allah knows their secrets.

۝٢٦

فَكَيْفَ إِذَا 27. Then how will it be when

1. i. e., made them incapable of understanding what they heard. أصم *'aṣamma* = he made deaf, deafened (v. iii. m. s. past in form IV of *ṣamma* [*ṣamm/ṣamam*], to be deaf. See *ṣammû* at 5:71, p. 365, n. 8).

2. i. e., made them unable to see the truth. أعمى *'a'mâ* = he made blind, blinded (v. iii. m. s. past in form IV of *'amiya* [*'aman*], to be blind. See *'amiyat* at 28:66, p. 1256, n. 19).

3. أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 46:26, p.1641, n. 12).

4. يتدبرون *yatadabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. See at 4:82, p. 277, n. 8).

5. اقفال *'aqfâl* (pl.; s. *qufl*) = locks, padlocks, bolts.

6. i. e., relapse into unbelief. ارتدوا *irtaddû* = they reverted, returned, relapsed, retreated, went back (v. iii. m. pl. past from *irtadda*, form VIII of *radda* [*radd*], to send back. See *irtadda* at 12:96, p. 757, n. 6).

7. أدبار *'adbâr* (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear. See at 33:15, p. 1340, n. 8.

8. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:38, p. 1278, n.8).

9. سول *sawwala* = seduced, enticed (v. iii. m. s. past in form II of *sawila* [*sawl*], to become loose, soft. See *sawwalat* at 20:96, p. 999, n. 14).

10. i. e., their wrong course of conduct. أملى *'amlâ* = he dictated, gave respite, rein to (v. i. s. past. in form IV of *malâ* [*malw*], to race, to walk briskly. See at 22:44, p. 1061, n. 10).

11. i. e., the hypocrites said to the Jews who detested what Allah had sent down. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 47:9, p. 1650, n. 1).

12. نطيع *nuṭî'u* = we obey, comply with (v. i. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See *'aṭâ'û* at 43:54, p. 1596, n. 8).

تَوَفَّتْهُمُ	there will take them fully[1]
ٱلْمَلَٰٓئِكَةُ	the angels
يَضْرِبُونَ	striking[2] at
وُجُوهَهُمْ	their faces[3]
﴿٢٧﴾ وَأَدْبَٰرَهُمْ	and their backs?
ذَٰلِكَ بِأَنَّهُمُ	28. That is so because they
ٱتَّبَعُوا۟	follow[4]
مَآ أَسْخَطَ ٱللَّهَ	what angers[5] Allah
وَكَرِهُوا۟ رِضْوَٰنَهُۥ	and detest[6] His pleasure.
فَأَحْبَطَ أَعْمَٰلَهُمْ	So He nullifies[7] their deeds.
﴿٢٨﴾	
	Section (*Rukû'*) 4
أَمْ حَسِبَ ٱلَّذِينَ	29. Or do there think[8] those
فِى قُلُوبِهِم مَّرَضٌ	in whose hearts is a disease[9]
أَن لَّن يُخْرِجَ ٱللَّهُ	that Allah will not expose[10]
﴿٢٩﴾ أَضْغَٰنَهُمْ	their rancour?[11]
وَلَوْ نَشَآءُ	30. And were We to will,
لَأَرَيْنَٰكَهُمْ	We could have shown[12] them to you
فَلَعَرَفْتَهُم	and you would have known
بِسِيمَٰهُمْ	them by their marks;[13]
وَلَتَعْرِفَنَّهُمْ	but you will surely know them
فِى لَحْنِ ٱلْقَوْلِ	in the tone[14] of talk.

1. i. e., will put them to death. توفت ***tawaffat*** = she took fully, causes to die, (v. iii. f. s. past from *tawaffâ*, form V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *tatawaffâ* at 16:33, p. 837, n. 10).

2. يضربون ***yaḍribûna*** = they strike, beat, hit (v. iii. m. pl impfct. from *ḍaraba* [*ḍarb*], to beat. See *naḍribu* at 43:5, p. 1583, n. 3.

3. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 33:66, p. 1364, n. 1).

4. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:16, p. 1653, n. 7).

5. أسخط ***'askhaṭa*** = he angered, enraged, embittered, exasperated, displeased (v. iii. m. s. past in form IV of *sakhiṭa* [*sakhaṭ*], to be angry. See *yaskhaṭûna* at 9:58, p. 602, n. 4.

6. كرهوا ***karihû*** = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 47:26, p. 1656, n. 11).

7. أحبط ***'aḥbaṭa*** = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *ḥabaṭa/habiṭa* [*ḥubûṭ*], to come to nothing. See at 47:9, p. 1650, n. 3).

8. حسب ***ḥasiba*** = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 45:21, p. 1624, n. 6).

9. i. e., of hypocrisy and doubt.

10. يخرج ***yukhrija***(*u*) = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:43, p. 1353, n. 6).

11. أضغان ***'aḍghân*** (pl.; s. *ḍighn*) = rancour, spite, malice, malevolence.,

12. أرينا ***'araynâ***= we showed, (v. i. pl. past from *arâ* form IV of *ra'â* [*ra'y/ru'yah*], see *nuriyanna* at 43:42, p. 1593, n. 6).

13. سيما ***sîmâ*** (s.; pl. *siyam*) = mark, sign, characteristic. See at 7:46, p. 483, n. 5.

14. لحن ***laḥn*** (s.; pl. *'alḥân*) = tone, melody.

وَأَطِيعُوا۟ ٱلرَّسُولَ and obey the Messenger
وَلَا تُبْطِلُوٓا۟ and do not nullify[1]
أَعْمَٰلَكُمْ ﴿٣٣﴾ your deeds.

إِنَّ ٱلَّذِينَ 34. Verily those who
كَفَرُوا۟ وَصَدُّوا۟ disbelieve and prevent[2]
عَن سَبِيلِ ٱللَّهِ from the way of Allah,
ثُمَّ مَاتُوا۟ وَهُمْ then die[3] while they are
كُفَّارٌ unbelievers,[4]
فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ Allah will not forgive[5] them.
﴿٣٤﴾

فَلَا تَهِنُوا۟ 35. So do not feel small[6]
وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ and ask[7] for peace
وَأَنتُمُ ٱلْأَعْلَوْنَ while you are the superiors[8]
وَٱللَّهُ مَعَكُمْ and Allah is with you,[9]
وَلَن يَتِرَكُمْ and He shall not decrease[10] you
أَعْمَٰلَكُمْ ﴿٣٥﴾ in your deeds.

إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا 36. The worldly life is but
لَعِبٌ وَلَهْوٌ a play[11] and a diversion;[12]
وَإِن تُؤْمِنُوا۟ and if you believe
وَتَتَّقُوا۟ and fear Allah[13]
يُؤْتِكُمْ أُجُورَكُمْ He will give you your rewards

1. . e., by disobedience. لا تبطلوا ***lâ tubṭilû*** = you (all) do not nullify, render void, annul, make ineffective (v. ii. m. pl. imperative from *'abṭala*, form IV of *baṭala* [*buṭl/baṭlân*], to be null, void, invalid. See at 2:264, p. 137, n. 14).

2. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:32, p. 1658, n. 6).

3. ماتوا ***mâtû*** = they died (v. iii. m. pl. past from *mâta* [*mawt*], to die. See at 7:84, p. 614, n. 2).

4. كفار ***kuffâr*** (sing. *kâfir*) = unbelievers, infidels, ungrateful ones (act. participle from *kafara* [*kufr*], to cover. See at 2:109, p. 52, n. 1).

5. يغفر ***yaghfira***(*u*) = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 26:82, p.1177, n. 6).

6. i. e., in confronting those who fight you. لا تهنوا ***lâ tahinû*** = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [*hawn*], to be easy, be of little importance. See at 3:139, p. 209, n. 10).

7. i. e., and do not ask for peace. تدعوا ***tad'û***(*na*) = you (all) call, ask, invoke, invite (v. ii. m. pl. imperative (prohibition, being conjunctive to the previous prohibition) from *da'â* [*du'â'*], to call, to summon. See *lâ tad'û* at 25:14, p. 1141, n. 12).

8. أعلون ***'a'lawna*** (pl.; sing. أعلى ***'a'lâ***) = higher ones, superiors. See at 3:139, p. 209, n. 12.

9. i. e., Allah's mercy and help are with you.

10. يتر ***yatira***(*u*) = he decreases, depreciates, harms, wrongs (v. iii. m. s. impfct. from *watara* [*watr*], to wrong, to decrease).

11. لعب ***la'ib*** (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 29:64, p. 1288, n. 1.

12. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 31:6, p. 1312, n. 3.

13. تتقوا ***tattaqû***(*na*) = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* (*waqy /wiqâyah*), to guard. The terminal *nûn* is dropped because the verb is in a conditional clause, being conjunctive to a previous verb preceded by *'in*. See at 8:28, p. 556, n. 6).

وَٱللَّهُ يَعْلَمُ And Allah knows
أَعْمَٰلَكُمْ ﴿٣٠﴾ your deeds.

وَلَنَبْلُوَنَّكُمْ 31. And surely We shall try[1]
حَتَّىٰ نَعْلَمَ you till We know[2]
ٱلْمُجَٰهِدِينَ مِنكُمْ the fighters[3] among you
وَٱلصَّٰبِرِينَ and the persevering ones,[4]
وَنَبْلُوَا۟ and We put to test
أَخْبَارَكُمْ ﴿٣١﴾ the facts about you.[5]

إِنَّ ٱلَّذِينَ 32. Verily those who
كَفَرُوا۟ وَصَدُّوا۟ disbelieve and prevent[6]
عَن سَبِيلِ ٱللَّهِ from the way[7] of Allah
وَشَآقُّوا۟ ٱلرَّسُولَ and oppose[8] the Messenger
مِنۢ بَعْدِ مَا تَبَيَّنَ after that clear has become[9]
لَهُمُ ٱلْهُدَىٰ to them the guidance,
لَن يَضُرُّوا۟ ٱللَّهَ they will not harm[10] Allah
شَيْـًٔا whatsoever
وَسَيُحْبِطُ and He will make go in vain[11]
أَعْمَٰلَهُمْ ﴿٣٢﴾ their deeds.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ 33. O you who believe,
أَطِيعُوا۟ ٱللَّهَ obey[12] Allah

1. لنبلون ***la nabluwanna*** = we shall surely test, try, put to test ((v. i. pl. impfct. emphatic from *balâ* [*balw/balâ'*], to test, to try. See at 2:154, p. 73, n. 6).

2. i. e., make known; for Allah knows everything open or secret.

3. مجاهدين ***mujâhidîn*** (pl.; acc./gen. of *mujâhidûn; s. mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).

4. i. e., against odds and difficulties. صابرين ***ṣâbirîn*** (pl.;acc./gen. of *ṣâbirûn*; s. *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*], patience, forbearance. See at 33:35, p. 1349, n. 5).

5. أخبار ***'akhbâr*** (pl.; s. *khabar*) = news, information, stories, facts.

6. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:1, p. 1647, n. 2).

7. i. e., His *dîn – tawḥîd* and Islam. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 40:37, p. 1523, n. 6.

8. شاقوا ***shâqqû*** = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/ mashaqqah*], to be hard, also to split. See at 8:13, p. 551, n. 5).

9. تبين ***tabayyana*** = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 47:25, p. 1656, n.8).

10. يضروا ***yaḍurrû***(*na*) = they harm, damage injure, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *taḍurrûna* at 11 : 57, p. 698, n.9).

11. يحبط ***yuḥbiṭu***= he makes go in vain, frustrates, nullifies (v. iii. m. s. impfct. from *'aḥbaṭa*, form IV of *ḥabaṭa/ḥabiṭa* [*ḥubût*], to come to nothing. See *'aḥbaṭa* at 47:28, p. 1657, n. 7).

12. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 43:63, p. 1599, n. 3).

وَلَا يَسْـَٔلَكُمْ	and He will not ask of you
أَمْوَٰلَكُمْ ﴿٣٦﴾	your wealth.
إِن يَسْـَٔلْكُمُوهَا	37. Were He to ask you of it
فَيُحْفِكُمْ	and importune[1] you,
تَبْخَلُوا۟	you will be stingy[2]
وَيُخْرِجْ	and He will expose[3]
أَضْغَٰنَكُمْ ﴿٣٧﴾	your malevolence.[4]
هَٰٓأَنتُمْ هَٰٓؤُلَآءِ	38. Lo, you are those who
تُدْعَوْنَ لِتُنفِقُوا۟	are called upon[5] to spend[6]
فِى سَبِيلِ ٱللَّهِ	in the way of Allah;
فَمِنكُم مَّن	yet among you are those
يَبْخَلُ	that act miserly;
وَمَن يَبْخَلْ	and whoever is miserly
فَإِنَّمَا يَبْخَلُ	he but becomes miserly
عَن نَّفْسِهِۦ	about himself;
وَٱللَّهُ ٱلْغَنِىُّ	but Allah is Above want[7]
وَأَنتُمُ ٱلْفُقَرَآءُ	while you are the needy;[8]
وَإِن تَتَوَلَّوْا۟	and if you turn away[9]
يَسْتَبْدِلْ قَوْمًا	He will substitute[10] a people
غَيْرَكُمْ ثُمَّ	other than you, then
لَا يَكُونُوٓا۟	they will not be
أَمْثَٰلَكُم ﴿٣٨﴾	your likes.

1. يحف ***yuḥfi***(*ī*) = he insists, presses, importunes (v. iii. m. s. impfct. from *'ahfâ*, form IV of *ḥafiya* [*ḥafâ'/ḥafy*], to be familiar, to receive kindly. The final *yâ'* is dropped because the verb is in a conditional clause, being conjunctive to the previous verb preceded by *'in*. See *ḥafiy* at 7:187, p. 538, n. 8).

2. تبخلوا ***tabkhalû***(*na*) = you become miserly, stingy, niggardly (v. ii. m. pl. impfct. from *bakhila* [*bakhal /bukhl*], to be niggardly. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See *bakhalû* at 9:75, p. 610, n. 11).

3. يخرج ***yukhrij***(*u*)= he brings out, produces, expels, drives out, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See *yukhriju* at 40:67, p. 1533, n. 8).

4. أضغان ***'aḍghân*** (pl.; s. *ḍighn*) = rancour, spite, malice, malevolence. See at 47:29, p. 1657, n. 11.

5. تدعون ***tud'awna*** = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See at 40:10, p. 1513, n. 1).

6. تنفقوا ***tunfiqû***(*na*) = you (all) spend, expend. disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because of an implied *'an* in *li* (of motivation) coming before the verb. See at 8:60, p. 569, n. 6).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 39:7, p. 1483, n. 5.

8. i. e., everyone is in need of Allah's grace and help. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See at 35:15, p. 1396, n. 1.

9. تتولوا ***tatawallaw***(*na*) = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. See *tawallaytum* at 47:22, p. 1655, n. 11).

10. يستبدل ***yastabdil***(*u*) = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See at 9:39, p. 594, n. 4).

48. *SÛRAT AL-FATḤ* (THE VICTORY)

Madinan: 29 *'âyahs*

This is a Madinan *sûrah* which was revealed shortly after the conclusion of the Treaty of al-Ḥudaybiyah in 6 Hijrî between the Prophet, peace and blessings of Allah be on him, and the Makkan leaders and which it calls "The Conspicuous Victory" (*al-fatḥ al-mubîn*) because it led in fact to the conquest of Makka and the acceptance of Islam by all its population. The *sûrah* is named with reference to this treaty. It also refers to the *jihâd* of the Muslims, particularly the *Bay'at al-Riḍwân* which took place before the conclusion of the treaty, whereby the Muslims pledged themselves to fight till death in the way of Allah. The *sûrah* refers also to the hypocrites and the Bedouin tribes who lagged behind and did not go out for *jihâd* and exposes their character. Further, it refers to the conquest of Khaybar, the dream of the Prophet, peace and blessings of Allah be on him, about the conquest of Makka and the entry of the Muslims therein in happiness and safety. The *sûrah* ends with an eulogy for the Prophet, peace and blessings of Allah be on him, and his companions, may Allah be pleased with them.

سُورَةُ الفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۝١

1. Verily We have given victory[1] to you, a victory quite conspicuous.[2]

لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۝٢

2. That Allah may forgive you of whatever has preceded[3] of your sin and whatever may come later;[4] and complete[5] His favour on you and guide you to a way right and straight.

وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ۝٣

3. And that Allah may help you an overwhelming[6] help.

1. The allusion is to the Treaty of Ḥudaybiyah in 6 Hijrî which led to the conquest of Makka. فتحنا ***fataḥnâ*** = we opened, disclosed, gave victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 23:77, p. 1094, n. 2).

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 46:32, p. 1644, n. 8).

3. تقدم ***taqaddama*** = he or it preceded, went before, approached, moved forward (v. iii. m. s. past in form V of *qadama/qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamat* at 42:48, p. 1578, n. 1).

4. تأخر ***ta'akhkhara*** = he delayed, lagged behind, came later, (v. iii. m. s. past in form V from the root *'akhr*. See at 2:203, p. 98, n. 7).

5. يتم ***yutimma***(*u*) = he completes, makes full (v. iii. m. s. impfct. from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. The last letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by an implied *'an* in *li* of motivation. See at 9:32, p. 580, n. 6).

6. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:37, p. 1630, n. 3.

هُوَ ٱلَّذِىٓ 4. He it is Who
أَنزَلَ ٱلسَّكِينَةَ sent down tranquillity[1]
فِى قُلُوبِ ٱلْمُؤْمِنِينَ in the hearts of the believers
لِيَزْدَادُوٓا۟ إِيمَٰنًا that they may grow[2] in faith
مَّعَ إِيمَٰنِهِمْ ۗ along with their faith.[3]
وَلِلَّهِ And to Allah belong
جُنُودُ ٱلسَّمَٰوَٰتِ the hosts[4] of the heavens
وَٱلْأَرْضِ ۚ and the earth;
وَكَانَ ٱللَّهُ عَلِيمًا and Allah is All-Knowing[5]
حَكِيمًا ﴿٤﴾ All-Wise.[6]

لِّيُدْخِلَ 5. That He may admit[7]
ٱلْمُؤْمِنِينَ the believing men
وَٱلْمُؤْمِنَٰتِ and the believing women
جَنَّٰتٍ تَجْرِى into gardens flowing[8]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ beneath[9] them the rivers,
خَٰلِدِينَ فِيهَا abiding for ever[10] therein;
وَيُكَفِّرَ and that He may obliterate[11]
عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ from them their sins.
وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ And that is to Allah
فَوْزًا عَظِيمًا ﴿٥﴾ a success[12] most magnificent.

وَيُعَذِّبَ 6. And that He may punish

1. i. e., on the occasion of the Treaty of Ḥudaybiyah. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

2. يزدادوا ***yazdâdû***(*na*) = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied *'an* in *li* of motivation coming before the verb. See at 3:178, p. 225, n. 5).

3. i. e., they may increase in their faith and follow the injunctions of Allah and His Messengers with firm conviction.

4. i. e., of angels, jinn, thunder, lightning and all the forces of nature are under His command wherewith He may help whom He will and may punish whom He will. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 33:9, p. 1338, n. 2).

5. i. e., of the deeds, affairs and matters of well-being of His creation.

6. i. e., in His creation, it management and in His ordainments.

7. يدخل ***yudkhila*** (*u*) = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. The last letter takes *fathah* for the reason stated at n. 2 above. See at 5:84, p. 371. n. 10).

8. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 47:12, p. 1651, n. 2).

9. تحت ***taḥt*** = under, below, beneath, underneath. See at 47:12, p. 1651, n. 3.

10. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 46:14, p. 1636, n. 2.

11. يكفر ***yukaffira***(*u*) = he forgives, he pardons, grants remission, remits, covers, effaces, obliterates, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by an implied *'an* [see n. 7 above]. See at 39:35, p. 1493, n. 7).

12. فوز ***fawz*** = success, triumph, victory, achievement. See at 45:30, p. 1628, n. 1.

ٱلْمُنَٰفِقِينَ	the hypocrite men[1]
وَٱلْمُنَٰفِقَٰتِ	and the hypocrite women,
وَٱلْمُشْرِكِينَ	and the polytheist men[2]
وَٱلْمُشْرِكَٰتِ	and the polytheist women —
ٱلظَّآنِّينَ بِٱللَّهِ	the conjecturers[3] about Allah
ظَنَّ ٱلسَّوْءِ	the conjecture of evil[4] —
عَلَيْهِمْ	on them shall be
دَآئِرَةُ ٱلسَّوْءِ	the circle[5] of evil;[6]
وَغَضِبَ ٱللَّهُ	and Allah's wrath[7] shall fall
عَلَيْهِمْ	on them;
وَلَعَنَهُمْ	and He has cursed[8] them
وَأَعَدَّ لَهُمْ	and has made ready[9] for
جَهَنَّمَ	them hell; and
وَسَآءَتْ مَصِيرًا ۝٦	evil is[10] it as a destination.[11]
وَلِلَّهِ جُنُودُ	7. And Allah's are the hosts
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ	of the heavens and the earth;
وَكَانَ ٱللَّهُ عَزِيزًا	and Allah is All-Mighty,
حَكِيمًا ۝٧	All-Wise.
إِنَّآ أَرْسَلْنَٰكَ	8. Verily We have sent you
شَٰهِدًا	as a witness[12] and as
وَمُبَشِّرًا	a conveyer of good tidings[13]

1. منافقين ***munâfiqîn*** (m. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 33:73, p. 1366, n. 2).

2. مشركين ***mushrikîn*** (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 40:84, p. 1539, n. 5).

3. ظانين ***ẓânnîn*** (pl. acc./gen. of *ẓânnûn*; s. *ẓânn*)) = conjecturers, supposers, thinkers (act. participle from *ẓanna* [ظن *ẓann*], to think, to suppose. See *ẓannû* at 41:48, p. 1557, n. 8).

4. i. e., they thought that Allah will not help the Muslims. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 25:40, p. 1150, n. 4.

5. دائرة ***dâ'irah*** (s.; pl. *dawâ'ir*) = round, circle, circuit. See at 5:52, p. 356, n. 5.

6. i. e., the evil of Allah's punishment.

7. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 5:61, p. 360, n. 2).

8. لعن ***la'ana*** = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:64, p. 1363, n. 7).

9. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 33:63, p. 1363, n. 8).

10. ساءت ***sâ'at*** = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See at 18:29, p. 922, n. 9).

11. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).

12. i. e., of Allah's forgiveness and reward for the righteous. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2.

13. i. e., against the *'ummah* that the message has been delivered to them. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 33:45, p. 1354, n. 1.

وَنَذِيرًا ﴿٨﴾ and as a warner.[1]

لِّتُؤْمِنُوا 9. That you may believe
بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger
وَتُعَزِّرُوهُ and support[2] Him
وَتُوَقِّرُوهُ and rerverence[3] Him
وَتُسَبِّحُوهُ and declare His sanctity[4]
بُكْرَةً وَأَصِيلًا morning and evening.
﴿٩﴾

إِنَّ الَّذِينَ 10. Verily those who
يُبَايِعُونَكَ pledge allegiance[5] to you
إِنَّمَا يُبَايِعُونَ do but pledge allegiance
اللَّهَ to Allah,
يَدُ اللَّهِ the Hand of Allah is
فَوْقَ أَيْدِيهِمْ on their hands.
فَمَن نَّكَثَ So whoever violates[6]
فَإِنَّمَا يَنكُثُ he but violates
عَلَىٰ نَفْسِهِ against himself;
وَمَنْ أَوْفَىٰ and whoever fulfils[7] that
بِمَا عَاهَدَ عَلَيْهُ on which he has made the
اللَّهَ covenant[8] with Allah,
فَسَيُؤْتِيهِ He will give him a
أَجْرًا عَظِيمًا ﴿١٠﴾ reward[9] most magnificent.[10]

1. i. e., against Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr*/ *nudhûr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).

2. i. e., by supporting and helping the cause of His *dîn*. تعزروا ***tu'azzirû*** (*na*) = you suppport and help (v. ii. m. pl. impfct. from *'azzara*, form II of *'azara* [*'azr*], to censure, to prevent. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by an implied *'ân* in *li* of motivation coming before it).

3. توقروا ***tuwaqqirû*** (*na*) = you reverence, respect, honour, sedate (v. ii. m. pl. impfct. from *waqqara*, form II of *waqara* [*waqr*], to break, to settle. The terminal nûn is dropped for the reason stated in n. 2 above. See *waqr* at 41:44, p. 1555, n. 11).

4. تسبحوا ***tusabbiḥû*** (*na*) = you sing the glory, proclaim the sanctity, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ*/ *sibâḥah*] to swim, to float. The terminal *nûn* is dropped for the reason stated in n. 2 above. See *yusabbiḥûna* at 41:38, p. 1553, n. 2).

5. The allusion is to the *bay'at al-ridwân* at Ḥudaybiyah. يبايعون ***yubâyi'ûna*** = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'*/*mabî'*], to sell. See *bâya'tum* at 9:111, p. 626, n. 6).

6. i. e., violates the pledge and does not act according to it. نكث ***nakatha*** = he broke, violated, infringed (v. iii. m. s. past from *nakth*, to break, to violate. See *nakathû* at 9:12, p. 581, n. 4).

7. أوفى ***'awfâ*** = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafâ* [*wafâ'*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

8. عاهد ***'âhada*** = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *'ahida* [*'ahd*] to know, to commit]. See at 9:74, p. 610, n. 8).

9. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 42:23, p. 1570, n. 4).

10. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 46:21, p. 1640, n. 3.

Section (*Rukû'*) 2

سَيَقُولُ لَكَ 11. There will say to you

ٱلْمُخَلَّفُونَ those that lagged behind[1]

مِنَ ٱلْأَعْرَابِ of the bedouins:[2]

شَغَلَتْنَآ "There preoccupied[3] us

أَمْوَٰلُنَا our properties

وَأَهْلُونَا and our families.

فَٱسْتَغْفِرْ لَنَا ۚ So ask forgiveness[4] for us."

يَقُولُونَ بِأَلْسِنَتِهِم They say with their tongues[5]

مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ what is not in their hearts.

قُلْ فَمَن يَمْلِكُ لَكُم Say: "Who can then avail[6] you

مِّنَ ٱللَّهِ شَيْـًٔا against Allah anything

إِنْ أَرَادَ بِكُمْ if He intends[7] to you

ضَرًّا أَوْ أَرَادَ بِكُمْ any harm[8] or intends to you

نَفْعًا ۚ any benefit?"[9]

بَلْ كَانَ ٱللَّهُ Nay, but Allah is

بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ of what you do All-Aware.[10]

بَلْ ظَنَنتُمْ 12. Nay, but you thought[11]

أَن لَّن يَنقَلِبَ that there never will return[12]

ٱلرَّسُولُ the Messenger

وَٱلْمُؤْمِنُونَ and the believers

إِلَىٰٓ أَهْلِيهِمْ أَبَدًا to their people ever;

1. i. e., those hypocrite bedouin tribes who did not accompany the Prophet on his campaign to Ḥudaybiyah. مخلفون ***mukhallafûn*** (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khallafa*, form II of *khalafa* [*khalf/ khilâfah*], to come after, to follow, to succeed. See *khalafa* at 19:59, p. 966, n. 1).

2. أعراب ***'a'râb*** (pl.; s. *'arabī*) = bedouins, desert Arabs. See at 33:20, p. 1342, n. 11.

3. شغلت ***shaghalat*** = she or it occupied, preoccupied, kept busy (v. iii. f. s. past from *shaghala* [*shaghl/shughl*], to occupy, to keep busy. See *shughul* at 36:55, p. 1422, n. 7).

4. استغفر ***istaghfir*** = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 47:19, p. 1654, n. 5).

5. ألسنة ***'alsinah*** (pl.; sing. لسان *lisân*) = tongues, languages. See at 33:19, p. 1342, n. 3.

6. يملك ***yamliku*** = he possesses, holds, dominates, owns, has power [has power for you = i. e., can avail you] (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 43:86, p. 1604, n. 4).

7. أراد ***'arâda*** = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 39:38, p. 1494, n. 10).

8. ضر ***ḍarr*** = harm, damage, injury, distress. See at 25:3, p. 1138, n. 6.

9. نفع ***naf'*** = benefit, use, usefulness, profit. See at 34:42, p. 1384, n. 1.

10. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 42:27, p. 1572, n. 3.

11. ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 41:22, p. 1547, n. 11).

12. i. e., you thought they will be destroyed by their enemies. ينقلب ***yanqaliba*** (*u*)= he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. The final letter takes *fatḥah* because of the particle *lan* coming before the verb. See *yanqalib* at 22:11, p. 1049, n. 2).

وَزُيِّنَ ذَٰلِكَ	and that was made charming[1]
فِي قُلُوبِكُمْ	in your hearts[2]
وَظَنَنتُمْ	and you assumed[3]
ظَنَّ ٱلسَّوْءِ	a thought of evil;[4]
وَكُنتُمْ قَوْمًۢا	and you are a people
بُورًا ﴿١٢﴾	doomed to ruin.[5]
وَمَن لَّمْ يُؤْمِنۢ	13. And whoever believes not
بِٱللَّهِ وَرَسُولِهِۦ	in Allah and His Messenger,
فَإِنَّآ أَعْتَدْنَا	then indeed We have got ready[6]
لِلْكَٰفِرِينَ	for the unbelievers
سَعِيرًا ﴿١٣﴾	a blazing furnace.[7]
وَلِلَّهِ	14. And to Allah belongs
مُلْكُ ٱلسَّمَٰوَٰتِ	the dominion[8] of the heavens
وَٱلْأَرْضِ	and the earth.
يَغْفِرُ	He forgives[9]
لِمَن يَشَآءُ	whomsoever[10] He will
وَيُعَذِّبُ	and punishes[11]
مَن يَشَآءُ	whomsoever He will.
وَكَانَ ٱللَّهُ غَفُورًا	And Allah is Most Forgiving,
رَّحِيمًا ﴿١٤﴾	Most Merciful.

1. زين ***zuyyina*** = he or it was embellished, beautified, ornamented, adorned, decorated, made charming (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 47:14, p. 1651, n. 14).

2. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 30:59, p.1310, n. 5.

3. ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 48:12, p. 1665, n. 11).

4. سوء ***saw'*** = to be bad, evil, foul, wicked. See at 48:6, p. 1663, n. 4.

5. بور ***bûr*** = wasteland, fallow, allowed to perish, doomed to ruin. See at 25:15, p. 1107, n. 7.

6. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 33:31, p. 1347, n. 4).

7. i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 42:7, p. 1562, n. 7.

8. i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 45:27, p. 1626, n.13.

9. يغفر ***yaghfiru*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. See at 39:53, p. 1500, n. 7).

10. i. e., of those who repentantly seek His forgiveness.

11. يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhiba* at 33:73, p. 1366, n. 1).

سَيَقُولُ 15. There will say
ٱلْمُخَلَّفُونَ those that lagged behind[1]
إِذَا ٱنطَلَقْتُمْ when you set out[2]
إِلَىٰ مَغَانِمَ towards the booties[3]
لِتَأْخُذُوهَا in order to capture[4] them:
ذَرُونَا نَتَّبِعْكُمْ "Let[5] us follow[6] you."
يُرِيدُونَ They intend
أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ to change[7] Allah's word.
قُل لَّن تَتَّبِعُونَا Say: "You shall not follow us.
كَذَٰلِكُمْ قَالَ Thus has said
ٱللَّهُ مِن قَبْلُ Allah before."
فَسَيَقُولُونَ بَلْ Then they will say: "Nay, but
تَحْسُدُونَنَا you envy[8] us."
بَل كَانُوا۟ Nay, but they are wont
لَا يَفْقَهُونَ not to understand[9]
إِلَّا قَلِيلًا ﴿١٥﴾ except a little.

قُل لِّلْمُخَلَّفِينَ 16. Say to those that lagged
مِنَ ٱلْأَعْرَابِ behind of the bedouins:
سَتُدْعَوْنَ "You will be called[10]
إِلَىٰ قَوْمٍ أُو۟لِى to a people possessing
بَأْسٍ شَدِيدٍ intrepedity[11] very tough.
تُقَٰتِلُونَهُمْ You will fight them

1. مخلفون ***mukhallafûn*** (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khallafa*, form II of *khalafa* [*khalf/ khilâfah*], to come after, to follow, to succeed. See at 48:11, p. 1665, n. 1).

2. انطلقتم ***inṭalaqtum*** = departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *ṭalaqa/ ṭaluqa* [*ṭalâq/ ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqa* at 38:6, p. 1460, n. 6).

3. i. e., the booties of Khaybar. مغانم ***maghânim*** (pl.; s. *maghnam*) = booties, spoils, gains, profits.

4. تأخذوا ***ta'khudhû***(*na*) = you (all) take, receive, seige, capture (v. ii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped for an implied *'an* in *li* of motivation coming before the verb. See at 2:229, p. 112, n. 13).

5. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 11:64, p. 701, n. 6).

6. نتبع ***nattabi'***(*u*)= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 28:57, p. 1252, n. 2).

7. يبدلوا ***yubaddilû***(*na*) = they change, alter, modify, exchange, replace, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yubaddila* at 40:26, p. 1518, n. 9).

8. تحسدون ***taḥsudûna*** = you (all) envy, grudge, (v. ii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *yaḥsudûna* at 4:53, p. 264, n. 7).

9. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 18:93, p. 944, n. 2.

10. تدعون ***tud'awna*** = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See at 47:38, p. 1660, n. 5).

11. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

أَوْ يُسْلِمُونَ	or they will surrender.[1]
فَإِن تُطِيعُوا	So if you obey,[2]
يُؤْتِكُمُ اللَّهُ	Allah will give you
أَجْرًا حَسَنًا	a reward[3] very handsome,[4]
وَإِن تَتَوَلَّوْا	but if you turn back[5]
كَمَا تَوَلَّيْتُم مِّن قَبْلُ	as you did turn back before,
يُعَذِّبْكُمْ	He will punish[6] you with
عَذَابًا أَلِيمًا ﴿١٦﴾	a punishment most painful.[7]
لَّيْسَ	17. There is not
عَلَى الْأَعْمَىٰ حَرَجٌ	on the blind[8] any sin[9]
وَلَا عَلَى الْأَعْرَجِ	nor on the lame[10]
حَرَجٌ	any sin
وَلَا عَلَى الْمَرِيضِ	nor on the sick[11]
حَرَجٌ	any sin.
وَمَن يُطِعِ اللَّهَ	And whoever obeys Allah
وَرَسُولَهُ	and His Messenger
يُدْخِلْهُ جَنَّاتٍ	He will admit[12] him in gardens
تَجْرِي مِن تَحْتِهَا	flowing below them
الْأَنْهَارُ	the rivers;
وَمَن يَتَوَلَّ	and whoever turns back
يُعَذِّبْهُ	He will punish him with
عَذَابًا أَلِيمًا ﴿١٧﴾	a punishment most painful.

1. يسلمون ***yuslimûna*** = they surrender, submit themselves, resign themselves (v. iii. pl. impfct. from *'aslama*, from IV of *salima* [*salâmah /salâm*], to be safe, secure. See *tuslimûna* at 16:81, p. 854, n. 14).

2. تطيعوا ***tuṭî'û***(*na*) = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 3:149, p. 213, n. 1.

3 أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

4. حسن ***ḥasan*** (s.; pl. *ḥisân*) = beautiful, handsome, lovely, pretty. See *'aḥsana* at 46:16, p. 1637, n. 6.

5. تتولوا ***tatawallaw***(*na*) = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. the terminal *nûn* is dropped for the verb is in a conditional clause preceded by *'in*. See at 47:38, p. 1660, n. 9).

6. يعذب ***yu'adhdhib***(*u*) = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause . See at 17:54, p. 890, n. 1).

7. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 46:31, p. 1644, n. 3).

8. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind. See at 40:58, p. 1530, n. 2.

9. حرج ***ḥaraj*** = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:50, p. 1356, n. 9.

10. أعرج ***'a'raj*** (s.; pl. *'urj/'urjân*) = lame, limping. See at 24:61, p. 1132, n. 11.

11. مريض ***marîḍ*** (s. ; pl. *marḍâ*) = sick, ailing, diseased, unwell, indisposed. See at 24:61, p. 1132, n. 12.

12. يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts,(v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless because the verb is the conclusion of a conditional clause. See at 4:13, p. 244, n. 6).

Section (*Rukû'*) 3

لَّقَدْ رَضِيَ ٱللَّهُ ۞ 18. Indeed Allah was pleased[1]
عَنِ ٱلْمُؤْمِنِينَ إِذْ about the believers when
يُبَايِعُونَكَ they pledged allegiance[2] to
تَحْتَ ٱلشَّجَرَةِ you under the tree
فَعَلِمَ and He knew
مَا فِي قُلُوبِهِمْ what was in their hearts;[3]
فَأَنزَلَ ٱلسَّكِينَةَ so He sent down tranquillity[4]
عَلَيْهِمْ وَأَثَٰبَهُمْ upon them and rewarded[5]
فَتْحًا قَرِيبًا ﴿١٨﴾ them with a victory[6] close by.[7]

وَمَغَانِمَ كَثِيرَةً 19. And spoils[8] in abundance
يَأْخُذُونَهَا ۗ that they will capture.[9]
وَكَانَ ٱللَّهُ عَزِيزًا And Allah is All-Mighty,
حَكِيمًا ﴿١٩﴾ All-Wise.

وَعَدَكُمُ ٱللَّهُ 20. Allah has promised[10] you
مَغَانِمَ كَثِيرَةً spoils in plenty
تَأْخُذُونَهَا that you will capture
فَعَجَّلَ لَكُمْ and has hastened[11] for you
هَٰذِهِ وَكَفَّ these and has restrained[12]
أَيْدِيَ ٱلنَّاسِ عَنكُمْ the hands[13] of men[14] from you
وَلِتَكُونَ and in order that these[15] may be

1. رضى ***raḍiya*** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 20:109, p. 1003, n. 4).
2. The reference is to the *bay'at al-ridwân* at Hudaybiyah. يبايعون ***yubâyi'ûna*** = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See at 48:10, p. 1664, n. 5).
3. i. e., of faith and sincerity. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 48:12, p.1666, n. 2.
4. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 48:4, p. 1662, n. 1.
5. أثاب ***'athâba*** = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See at 5:85, p. 372, n. 1).
6. فتح ***fatḥ*** (s., pl. فتوح *futûḥ/فتوحات futûḥât*) = decision, opening, victory, final decree. See at 32:28, p.1332, n. 11.
7. i. e., the victory of Khaybar. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 42:17, p. 1567, n. 7.
8. مغانم ***maghânim*** (pl.; s. *maghnam*) = booties, spoils, gains, profits. See at 48:15, p. 1667, n. 3.
9. يأخذون ***yakhudhûna*** = they take, seize, capture (v. iii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. See *ya'khudhû* at 40:5, p. 1510, n. 9).
10. وعد ***wa'ada*** = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 36:52, p. 1421, n. 9).
11. عجل ***'ajjala*** = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of *'ajila* [*'ajal/'ajalah*], to hurry. See at 18:58, p. 933, n. 10).
12. كف ***kaffa*** = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 5: 11, p. 333, n. 8).
13. أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:45, p. 1471, n. 5.
14. i. e., the men of Khaybar who surrendered without a fight, and the hypocrites at Madina who could not do any harm to the Muslims.
15. i. e., the victory, the spoils and the inability of the enemies to fight the Muslims.

ءَايَةً لِّلْمُؤْمِنِينَ	a sign[1] for the believers
وَيَهْدِيَكُمْ	and that He may guide you to
صِرَٰطًا مُّسْتَقِيمًا	a way right[2] and straight.[3]
﴿٢٠﴾	
وَأُخْرَىٰ	21. And others[4]
لَمْ تَقْدِرُوا۟	you have not the power[5]
عَلَيْهَا	over them;
قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ	Allah has encircled[6] them;
وَكَانَ ٱللَّهُ	and Allah is
عَلَىٰ كُلِّ شَىْءٍ	over everything
قَدِيرًا ﴿٢١﴾	Omnipotent.
وَلَوْ قَٰتَلَكُمُ	22. And if there fight[7] you
ٱلَّذِينَ كَفَرُوا۟	those who disbelieve they
لَوَلَّوُا۟ ٱلْأَدْبَٰرَ	will surely turn[8] their backs;
ثُمَّ لَا يَجِدُونَ	then they shall not find[9]
وَلِيًّا	any guardian-protector[10]
وَلَا نَصِيرًا ﴿٢٢﴾	nor any helper.[11]
سُنَّةَ ٱللَّهِ	23. As the practice[12] of Allah
ٱلَّتِى قَدْ خَلَتْ	which has already passed
مِن قَبْلُ ۖ	before;
وَلَن تَجِدَ	and you shall not find

1. i. e., a sign of Allah's help and Power. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 36:33, p. 1416, n. 7.

2. صراط ***sirât*** = way, path, road. See at 42:52, p. 1580, n. 13.

3. مستقيم ***mustaqîm*** = straight, upright, erect, correct, right, proper (active participle from *istaqâma,* form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 43:61, p. 1598, n. 7).

4. i. e., Allah promises other victories and spoils.

5. تقدروا ***taqdirû***[*na*] = you (all) have power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara /qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 5:34, p. 345, n. 8).

6. i. e., in His Power. أحاط ***'aḥâṭa*** = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *ḥâṭa* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to protect, to encircle. See at 18:29, p. 922, n.2).

7. قاتل ***qâtala*** = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See at 3:146, p. 212, n. 1).

8. ولوا ***wallaw*** = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ,* form II of *waliya*, to follow, to lie next, to be near. See at 46:29, p. 1643, n. 7).

9. يجدون ***yajidûna*** = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 33: 17, p. 1341, n. 3).

10. ولي ***walîy*** (s.; pl. أولياء *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:44, p. 1576, n. 11.

11. نصير ***naṣîr*** = (s.; pl. نصراء *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *naṣara* [*naṣr /nuṣûr*], to help. See at 42:31, p. 1573, n. 5).

12. i. e., such has been the practice of Allah regarding the opponents of the truth. سنة ***sunnah*** (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 40:85, p. 1539, n. 7).

لِسُنَّةَ ٱللَّهِ in the practice of Allah
تَبۡدِيلًا ﴿٢٣﴾ any alteration.[1]

وَهُوَ ٱلَّذِى 24. And He it is Who
كَفَّ أَيۡدِيَهُمۡ restrained[2] their hands[3]
عَنكُمۡ from you
وَأَيۡدِيَكُمۡ عَنۡهُم and your hands from them
بِبَطۡنِ مَكَّةَ in the inner part[4] of Makka
مِنۢ بَعۡدِ أَنۡ after that
أَظۡفَرَكُمۡ he had granted you victory[5]
عَلَيۡهِمۡۚ over them.
وَكَانَ ٱللَّهُ And Allah is
بِمَا تَعۡمَلُونَ بَصِيرًا of what you do All-Seeing.[6]
﴿٢٤﴾

هُمُ ٱلَّذِينَ 25. They are the ones who
كَفَرُواْ disbelieved[7]
وَصَدُّوكُمۡ and barred[8] you
عَنِ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ from the Sacred Mosque[9]
وَٱلۡهَدۡىَ while the sacrifical animals[10]
مَعۡكُوفًا أَن يَبۡلُغَ were detained[11] from reaching[12]
مَحِلَّهُۥۚ the place of sacrifice[13] thereof.
وَلَوۡلَا And had there not been
رِجَالٞ مُّؤۡمِنُونَ believing men

1. تبديل ***tabdīl*** = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 35:43, p. 1406, n. 12).
2. كف ***kaffa*** = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 48: 20, p. 1669, n. 12).
3. أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority, influence. See at 48:20, p. 1669, n. 13.
4. i. e., on the occasion of the conquest of Makka. بطن (s.; pl. *butûn*) = belly, stomach, abdomen, womb, inner part. See *butûn* at 24:45, p. 1125, n. 9.
5. أظفر ***'azfara***= he granted victory, made triumphant/victorious (v. iii. m. s. past in form IV of *ẓafira* [*ẓafar*], to be victorious/successful).
6. i. e., of all deeds and events, open or secret. بصير ***baṣîr*** = one who sees/observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 42: 27, p. 1572, n. 4.
7. The reference is to the unbelievers of Makka before their acceptance of Islam. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 47:1, p. 1647, n. 1).
8. i. e., particularly in the year of the treaty of Ḥudaybiyah. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:34, p. 1659, n. 2).
9. i. e., the Ka'ba.
10. هدى ***hady*** = what is offered as sacrifice, sacrificial animals. See at 5:97, p.378, n. 7.
11. معكوف ***ma'kuf*** = detained, held back, restrained, kept (pass. participle from *'akafa* [*'akf*], to hold back).
12. يبلغ ***yablugha(u)*** = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The final letter takes *fathah* for the particle *'an* coming before the verb. See at 13:14, p. 769, n. 11).
13. محل ***maḥill*** = the place of sacrifice. See at 22:33, p. 1057, n. 7.

وَنِسَآءٌ مُّؤْمِنَٰتٌ	and believing women[1]
لَّمْ تَعْلَمُوهُمْ أَن	whom you knew not, that
تَطَـُٔوهُمْ	you would have trampled[2] them
فَتُصِيبَكُم	so there would have afflicted[3]
مِّنْهُم	you on account of them
مَّعَرَّةٌۢ	a stigma[4]
بِغَيْرِ عِلْمٍ	without knowing —[5]
لِّيُدْخِلَ ٱللَّهُ	that Allah may admit
فِى رَحْمَتِهِۦ مَن يَشَآءُ	to His mercy whom He will.
لَوْ تَزَيَّلُوا	If they had got separated[6]
لَعَذَّبْنَا	We would have punished[7]
ٱلَّذِينَ كَفَرُوا	those who disbelieved
مِنْهُمْ عَذَابًا	of them with a punishment
أَلِيمًا ﴿٢٥﴾	most painful.[8]
إِذْ جَعَلَ	26. When there had set[9]
ٱلَّذِينَ كَفَرُوا	those who disbelieved
فِى قُلُوبِهِمُ	in their hearts
ٱلْحَمِيَّةَ	the heat of rage,[10]
حَمِيَّةَ ٱلْجَٰهِلِيَّةِ	the heat of ignorance,[11]
فَأَنزَلَ ٱللَّهُ	then Allah had sent down
سَكِينَتَهُۥ	His tranquillity[12]
عَلَىٰ رَسُولِهِۦ	on His Messenger

1. i. e., among the unbelievers of Makka, concealing their faith for fear of oppression by the latter.

2. تطئوا ***taṭ'û(na)*** = you trample, tread underfoot (v. ii. m. pl. impfct. from *waṭi'a* [*waṭ'*], to trample, to have sexual intercourse. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yaṭa'ûna* at 9:120, p 631, n.1).

3. تصيب ***tuṣîba(u)*** = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / saybûbah*], to hit the mark, to be right. The final letter takes *fatḥah* because the verb is conjunctive to a previous verb governed by the particle *'an*. See at 28:47, p. 1248, n. 10).

4. معرة ***ma'arrah*** = stain, stigma, disgrace, blemish.

5. The conclusion of the condition is kept silent, which is: We would not have restrained your hands from them while entering Makka.

6. تزيلوا ***tazayyalû*** = they got separated; were distinguished (v. iii. m. pl. past from *tazayyala*, form V of *zâla* [*zayl/zawl*], to disappear, to vanish. See *zayyalnâ* at 10:28, p. 648, n. 6).

7. عذبنا ***'adhdhabnâ*** = we punished, chastised, tormented (v. i. pl. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 48:14, p. 1666, n. 11).

8. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 48:16, p. 1668, n. 7).

9. i. e., at the time of writing the Treaty of Hudaybiyah when they refused to have "Messenger of Allah" written after the name of the Prophet, pace and blessings of Allah be on him. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 42: 11, p. 1563, n. 7).

10. حمية ***ḥamiyyah*** = heat of excitement, temperament, rage, fury.

11. جاهلية ***jâhiliyyah*** = state of ignorance, pre-Islamic paganism. See at 33:33, p. 1348, n. 2.

12. سكينة ***sakînah*** (pl. *sakâ'in*) = peace of mind, tranquillity. See at 48:18, p. 1669, n. 4.

وَعَلَى ٱلْمُؤْمِنِينَ	and on the believers,
وَأَلْزَمَهُمْ	and had made them adhere[1]
كَلِمَةَ ٱلتَّقْوَىٰ	to the word of piety,[2]
وَكَانُوٓا۟	and they were
أَحَقَّ بِهَا	the most deserving[3] of it
وَأَهْلَهَا ۚ	and worthy[4] of it.
وَكَانَ ٱللَّهُ	And Allah is
بِكُلِّ شَىْءٍ عَلِيمًا	of everything All-Knowing.
﴿٢٦﴾	

Section (*Rukû'*) 4

لَّقَدْ صَدَقَ ٱللَّهُ	27. Indeed Allah will prove
رَسُولَهُ	true[5] to His Messenger
ٱلرُّءْيَا بِٱلْحَقِّ ۖ	the dream[6] in fact.
لَتَدْخُلُنَّ	Surely you will enter[7]
ٱلْمَسْجِدَ ٱلْحَرَامَ	the Sacred Mosque,
إِن شَآءَ ٱللَّهُ	if Allah wills,
ءَامِنِينَ	safe and secure,[8]
مُحَلِّقِينَ رُءُوسَكُمْ	shaving[9] your heads
وَمُقَصِّرِينَ	and making the hair short,[10]
لَا تَخَافُونَ ۖ	having no fear.[11]
فَعَلِمَ	For He knew
مَا لَمْ تَعْلَمُوا۟	what you did not know,
فَجَعَلَ	and He set

1. ألزم *'alzama* = he forced, compelled, imposed, obligated, made to stick/adhere, attached (v. iii. m. s. past in form IV of *lazima* [*luzûm*], to cling, to stick, to be incumbent. See *'alzamnâ* at 17:13, p. 877, n. 1).

2. i. e., to the word of *tawhîd* — لا اله الا الله. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 47:17, p. 1653, n. 11.

3. أحق *'aḥaqq* = more/most entitled. more/most deserving. See at 10:35, p. 650, n. 7.

4. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 38:43, p. 1470, n. 9.

5. صدق *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 39:74, p. 1507, n. 9).

6. The Messenger of Allah, peace and blessings of Allah be on him, saw a dream that he was entering the Ka'ba Mosque along with his companions. رؤيا ***ru'yâ*** (s. ; pl. *ru'an*) = dream, vision. See at 37:105, p. 1446, n. 14.

7. لتدخلن ***la tadkhukunna*** = you will surely enter, go in (v. ii. m. s. impfct. emphatic from *dakhala* [(*dukhûl*), to enter, to go in. See *la nudkhilanna* at 29:8, p. 1267, n. 12).

8. عامنين ***'âminîn*** (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 44:55, p. 1616, n. 6).

9. محلقين ***muḥalliqîn*** (pl. acc./gen. of *muḥalliqûn*; s. *muḥalliq*) = those having a shave [of head or face] (act. participle from *hallaqa*, form II of *ḥalaqa* [*ḥalq*], to shave. See *lâ taḥliqû* at 2:196, p. 94, n. 6).

10. مقصرين ***muqaṣṣirîn*** (pl. acc/gen. of *muqaṣṣirûn*; s. *muqaṣṣir*) = those that make short, shorten, reduce [the hair, etc.] (act. participle from *qaṣṣara*, form II of *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*] become short, to fall short. See *qâṣirât* at 38:52, p. 1472, n. 9).

11. تخافون ***takhâfûna*** = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf /makhâfah / khîfah*] , to fear. See at 30:28, p. 1299, n. 1).

مِن دُونِ ذَٰلِكَ	before[1] that
فَتْحًا قَرِيبًا ﴿٢٧﴾	a victory[2] close by.[3]
هُوَ ٱلَّذِىٓ أَرْسَلَ	28. He it is Who has sent[4]
رَسُولَهُۥ	His Messenger
بِٱلْهُدَىٰ	with the guidance
وَدِينِ ٱلْحَقِّ	and the religion of the truth,
لِيُظْهِرَهُۥ	in order to make it prevail[5]
عَلَى ٱلدِّينِ كُلِّهِۦ	over all the faiths.
وَكَفَىٰ بِٱللَّهِ	And Sufficient[6] is Allah
شَهِيدًا ﴿٢٨﴾	as a Witness.[7]
مُّحَمَّدٌ	29. Muḥammad is
رَّسُولُ ٱللَّهِ	the Messenger of Allah;
وَٱلَّذِينَ مَعَهُۥٓ	and those who are with him
أَشِدَّآءُ عَلَى ٱلْكُفَّارِ	are stern[8] upon the unbelievers,
رُحَمَآءُ بَيْنَهُمْ	kind[9] amongst themselves.
تَرَىٰهُمْ رُكَّعًا	You see them bowing down[10]
سُجَّدًا	and prostrating themselves,
يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ	seeking[11] grace from Allah
وَرِضْوَٰنًا	and Pleasure.
سِيمَاهُمْ	Their distinctive marks[12] are
فِى وُجُوهِهِم	in their faces

1. دون ***dûna*** = below, under, without, more than. من دون *min dûni* = without, with the exclusion of, instead of, besides, before, in advance of. See at 34:41, p. 1383, n. 9.

2. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:18, p.1669, n. 6.

3. i. e., the victory of Khaybar. قريب ***qarîb*** = near, proximate, not far away, close by, Ever Near. See at 48:18, p. 1669, n. 7.

4. أرسل ***'arsala*** = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 35:9, p. 1392, n. 7).

5. يظهر ***yuẓhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. The final letter takes *fatḥah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 40:27, p. 1518, n. 10).

6. كفى ***kafâ*** = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 46:9, p. 1633, n. 10).

7. i. e., that you are His Messenger. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 41:53, p. 1559, n. 10).

8. أشداء ***'ashiddâ'*** (pl.; s. *shadîd*) = most severe, stern, rigorous, hard, harsh, strong. See *shadîd* at 42:26, p. 1571, n. 10).

9. رحماء ***ruḥamâ'*** (pl.; s. *raḥîm*) = kind, compassionate, merciful (act. participle in the scale of *fa'îl* from *raḥima* [[*raḥmah* / *marḥamah*], to have mercy. See *râḥimîn* at 23:118, p. 1104, n. 4).

10. ركع ***rukka'*** (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See at 22:27, p. 1054, n. 12.

11. يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 24:33, p. 1118, n. 11).

12. سيما ***sîmâ*** = marks, distinctive marks.

مِّنْ أَثَرِ ٱلسُّجُودِ ۚ	from the trace[1] of prostration.
ذَٰلِكَ مَثَلُهُمْ	This is their model[2]
فِى ٱلتَّوْرَىٰةِ ۚ	in the *Tawrâh*;
وَمَثَلُهُمْ	and their model
فِى ٱلْإِنجِيلِ	in the *Injîl* is
كَزَرْعٍ أَخْرَجَ	like a seed[3] that produces[4]
شَطْـَٔهُۥ فَـَٔازَرَهُۥ	its spout[5] and strengthens[6] it,
فَٱسْتَغْلَظَ	then it becomes thick[7] and
فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ	stands erect[8] on its stem,[9]
يُعْجِبُ ٱلزُّرَّاعَ	impressing[10] the farmers;[11]
لِيَغِيظَ	in order that He may enrage[12]
بِهِمُ ٱلْكُفَّارَ ۗ	by them the disbelievers.
وَعَدَ ٱللَّهُ ٱلَّذِينَ	Allah promises those who
ءَامَنُوا۟	believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[13]
مِنْهُم	from among them
مَّغْفِرَةً وَأَجْرًا	forgiveness and a reward
عَظِيمًۢا ﴿٢٩﴾	most magnificent.

1. أثر ***'athar*** (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See at 20:84, p. 995, n. 11.

2. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.

3. زرع ***zar'*** (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 39:21, p. 1488, n. 12.

4. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 9:40, p. 594, n.6).

5. شطء ***shaṭ'*** (s.; pl. *'ashtâ'*) = spout, shoot.

6. آزر ***'âzara*** = he strengthened, made strong (v. iii. m. s. past in form IV of *'azara*[*'azr*], to surround, to strengthen).

7. استغلظ ***istaghlaẓa*** = he or it became thick/ rugged (v. iii. m. s. past in form X of *ghaluẓa/ ghalaẓa*[*ghilâẓ/ghilẓah/ghilâẓah*], to become thick. See *ghalîẓ* at 41:50, p. 1558, n. 10).

8. استوى ***istawâ*** = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 41:11, p. 1543, n. 3).

9. سوق ***sûq*** (pl.; s. *sâq*) = thigh, leg, trunk, stem. See at 38:33, p. 1468, n. 10.

10. يعجب ***yu'jibu*** = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to marvel. See at 2:204, p. 99, n. 1).

11. زراع ***zurrâ'*** (pl.; s. *zâri'*) = sowers, peasants, farmers, (act. participle from *zara'a* [*zar'*], to sow, to spread. See *zar'* at n.3 above).

12. يغيظ ***yaghîẓa(u)*** = he angers, enrages, vexes, infuriates, exasperates (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. The final letter takes *fatḥah* because of a hidden *'an* in *li* of motivation coming before the verb. See *yaghîẓu* at 22:15, p. 61050, n. 13).

13. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 47:12, p. 1651, n. 1.

49. *SÛRAT AL-ḤUJURÂT* (The Chambers)
Madinan: 18 *'âyahs*

This is a Madinan *sûrah*. It is a short *sûrah;* but it is full of important rules of manners and etiquette. It starts by directing that no decision should be made nor any opinion on any matter be expressed in advance of Allah's and His Messenger's. Then it directs that Muslims should not carry on conversations in raised voices in the presence of the Messenger of Allah, peace and blessings of Allah be on him, and should address him with due respect and courtesy. Next it deals with a very important matter of social harmony and peace, namely, not to lend ear to gossips and rumours and to ascertain the truth before jumping to a conclusion on any information given by a person of doubtful integrity. It then directs the Muslims to settle their differences and quarrels mutually and reminds that they are brethren. Another equally important teaching given in the *sûrah* is that no group of people should ridicule another group of people, males or females, nor defame one another. Further it is advised not to surmise or entertain unnecessary suspicion about any matter, not to spy on or backbite anyone. It also emphasizes that races, tribes and nations are made by Allah so that they may know one another and that real honour and merit lie in righteousness and fear of Allah, not in birth, race or colour. The *sûrah* ends by indicating the qualities of a true believer and by stressing that the act of believing is for one's own benefit not a favour done to Allah and His Messenger.

The *sûrah* is called *al-ḥujurât* (The Chambers) with reference to its fifth *'âyah* wherein Muslims were advised not to call the Messenger of Allah, peace and blessings of Allah be on him, from behind his dwelling chambers but to wait for him till he came out.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا
1. O you who believe,

لَا تُقَدِّمُوا
do not push forward[1]

بَيْنَ يَدَيِ اللَّهِ
in the presence of Allah

وَرَسُولِهِ
and his Messenger,

وَاتَّقُوا اللَّهَ
and beware[2] of Allah.

إِنَّ اللَّهَ سَمِيعٌ
Verily Allah is All-Hearing,

عَلِيمٌ ﴿١﴾
All-Knowing.[3]

يَا أَيُّهَا الَّذِينَ آمَنُوا
2. O you who believe,

لَا تَرْفَعُوا أَصْوَاتَكُمْ
do not raise[4] your voices[5]

1. i. e., in word and deed, nor pass judgement on any matter except in accordance with the injunctions of the Qur'ân and *sunnah*. لا تقدموا ***lâ tuqaddimû*** = you (all) do not advance/ send in advance/ push forward (v. ii. m. pl. imperative [prohibition] from *qaddama*, form II of *qadama* [*qudûm*], to precede. See *tuqaddimû* at 2:110, p. 52, n. 10).

2. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 43:63, p. 1599, n. 2).

3. i. e., of your words, deeds and thoughts, open or secret.

4. لا ترفعوا ***lâ tarfa'û*** = you (all) do not raise/make high/lift up (v. ii. m. pl. imperative [prohibition] from *rafa'a* [*raf'*], to raise, to lift up. See *rafa'nâ* 43:32, p. 1590, n. 6).

5. i. e., while talking to or addressing the Messenger of Allah, peace and blessings of Allah be on him. This is an important instruction regarding the manner and etiquette of speaking to superiors and in assemblies. أصوات ***'aṣwât*** (pl.; s. *ṣawt*) = voices, sounds. See at 31:19, p. 1317, n. 10.

فَوْقَ صَوْتِ ٱلنَّبِيِّ	above[1] the voice of the Prophet
وَلَا تَجْهَرُوا۟ لَهُۥ	nor shout[2] to him
بِٱلْقَوْلِ	in the talk
كَجَهْرِ بَعْضِكُمْ	as the shouting of some of
لِبَعْضٍ	you to the others;
أَن تَحْبَطَ	lest futile should become[3]
أَعْمَٰلُكُمْ	your deeds
وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾	and you realize[4] not.
إِنَّ ٱلَّذِينَ	3. Verily those who
يَغُضُّونَ أَصْوَٰتَهُمْ	lower[5] their voices
عِندَ	in the presence of
رَسُولِ ٱللَّهِ	the Messenger of Allah,
أُو۟لَٰٓئِكَ ٱلَّذِينَ	they are the ones
ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ	Allah has tested[6] their hearts
لِلتَّقْوَىٰ	for righteousness.[7]
لَهُم مَّغْفِرَةٌ	For them is forgiveness
وَأَجْرٌ عَظِيمٌ ﴿٣﴾	and a reward[8] very great.[9]
إِنَّ ٱلَّذِينَ يُنَادُونَكَ	4. Verily those who call you[10]
مِن وَرَآءِ ٱلْحُجُرَٰتِ	from behind[11] the chambers,[12]
أَكْثَرُهُمْ	most of them
لَا يَعْقِلُونَ ﴿٤﴾	do not undertsand.[13]

1. فوق ***fawq*** = above, over, on top. See at 33:10, p. 1338, n. 6.

2. لا تجهروا ***lâ tajharû*** = do not shout/ make loud/ public (v. ii. m. pl. imperative {prohibition} from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *lâ tajhar* at 17:110, p. 909, n. 5).

3. تحبط ***taḥbaṭa*** = she or it falls through, miscarries, goes in vain, is futile, is of no avail (v. iii. f. s. past from *ḥabaṭa* [*ḥubûṭ*], to come to nothing. The final letter takes *fatḥah* because of the particle *'an* coming before the verb. See *yuḥbiṭu* at 47:32, p. 1658, n. 11).

4. تشعرون ***tash'urûna*** = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See at 39:55, p. 1501, n. 5).

5. يغضون ***yaghuḍḍûna*** = they lower, cast down (v. iii. m. pl. imperative from *ghaḍḍa* [*ghaḍḍ/ghaḍâḍah*], to lower, cast down. See *ughḍuḍ* at 31:19, p. 1317, n. 8).

6. امتحن ***imtaḥana*** = he tried, tested, examined (v. iii. m. s. past in form VIII of *maḥana* [*maḥn*], to try, to test).

7. تقوى ***taqwâ*** = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 48:25, p. 1673, n. 2.

8. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

9. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 48:10, p. 1664, n. 10.

10. The allusion is to certain bedouin Arabs.

ينادون ***yunâdûna*** = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 43:51, p. 1595, n. 10).

11. وراء ***warâ'*** = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 45:10, p. 1620, n. 9.

12. حجرات ***ḥujurât*** (pl.; s. *ḥujrah*) = rooms, chambers, compartments.

13. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 45:5, p. 1619, n. 9).

وَلَوْ أَنَّهُمْ صَبَرُوا	5. And had they been patient[1]
حَتَّىٰ تَخْرُجَ إِلَيْهِمْ	till you came out[2] to them
لَكَانَ	it would have been
خَيْرًا لَّهُمْ ۚ	better[3] for them.
وَاللَّهُ غَفُورٌ	And Allah is Most Forgiving,
رَّحِيمٌ ﴿٥﴾	Most Merciful.
يَا أَيُّهَا الَّذِينَ آمَنُوا	6. O you who believe,
إِن جَاءَكُمْ	if there comes to you
فَاسِقٌ بِنَبَإٍ	a sinful person[4] with a news,[5]
فَتَبَيَّنُوا	ascertain the fact[6],
أَن تُصِيبُوا قَوْمًا	lest you should hit[7] a people
بِجَهَالَةٍ	in ignorance
فَتُصْبِحُوا	then become[8]
عَلَىٰ مَا فَعَلْتُمْ	on what you have done
نَادِمِينَ ﴿٦﴾	repentant.[9]
وَاعْلَمُوا أَنَّ فِيكُمْ	7. And know that amidst you
رَسُولَ اللَّهِ ۚ	is the Messenger of Allah.
لَوْ يُطِيعُكُمْ	If he were to obey[10] you
فِي كَثِيرٍ مِّنَ الْأَمْرِ	in most of the matter,
لَعَنِتُّمْ	you will be in distress;[11]
وَلَٰكِنَّ اللَّهَ	but Allah

1. صبروا ***ṣabarû*** = they were patient, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 41:35, p. 1552, n. 5).

2. تخرج ***takhruja***(*u*) = you come out, go out, leave (v. ii. m. s. impfct. from *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb. See *takhrujûna* at 30:25, p. 1297 n. 14).

3. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 44:37, p. 1612, n. 12.

4. فاسق ***fâsiq*** (s.; pl. *fâsiqûn*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 32:18, p. 1329, n. 8).

5. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, information, intelligence. See at 38:88, p. 1479, n. 6.

6. تبينوا ***tabayyanû*** = you (all) make sure, make clear, ascertain the fact (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at 4:94, p. 285, n. 2).

7. تصيبوا ***tuṣîbû*** (*na*) = you (all) hit, reach, afflict, befall (v. ii. m. pl. impfct. from *'aṣâba*, form IV of *ṣâba* [*ṣawb / ṣaybûbah*], to hit the mark, to be right. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *tuṣîba* at 48:25, p. 1672, n. 3).

8. تصبحوا ***tuṣbiḥû***(*na*) = you (all) enter into the morning, become in the morning, become (v. ii. m. pl. impfct. from *'asbaha*, form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle *'an*. See *tuṣbiḥûna* at 30:17, p. 1295, n. 3.

9. نادمين ***nâdimîn*** (acc./gen. of *nâdimûn;* s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent. See at 26:157, p. 1189, n. 9).

10. يطيع ***yuṭî'u*** = he obeys, complies with (v. iii. m. s. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* (*ṭaw'*), to obey. See *yuṭî'* at 33:71, p. 1365, n. 5.

11. عنتم ***'anittum*** = you suffered adversely, were in distress, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See at 9:128, p. 634, n. 6).

حَبَّبَ إِلَيْكُمُ	endeared[1] to you
ٱلْإِيمَٰنَ	the faith
وَزَيَّنَهُۥ فِى قُلُوبِكُمْ	and adorned[2] it in your hearts,
وَكَرَّهَ إِلَيْكُمُ	and made repugnant[3] to you
ٱلْكُفْرَ وَٱلْفُسُوقَ	unbelief, outrage[4]
وَٱلْعِصْيَانَ ۚ	and disobedience.[5]
أُو۟لَٰٓئِكَ هُمُ	Such are the ones
ٱلرَّٰشِدُونَ ﴿٧﴾	rightly guided.[6]
فَضْلًا مِّنَ ٱللَّهِ	8. As a grace[7] from Allah,
وَنِعْمَةً ۚ	and as a favour.
وَٱللَّهُ عَلِيمٌ	And Allah is All-Knowing,
حَكِيمٌ ﴿٨﴾	All-Wise.
وَإِن طَآئِفَتَانِ	9. And if two groups[8]
مِنَ ٱلْمُؤْمِنِينَ	of the believers
ٱقْتَتَلُوا۟	fight amongst themselves,[9]
فَأَصْلِحُوا۟	make reconciliation[10]
بَيْنَهُمَا ۖ	between the two.
فَإِنۢ بَغَتْ إِحْدَىٰهُمَا	So if one of them commits
عَلَى ٱلْأُخْرَىٰ	outrage[11] on the other,
فَقَٰتِلُوا۟ ٱلَّتِى	then fight[12] the one
تَبْغِى	that commits the outrage

1. حبب ***ḥabbaba*** = he made dear/ attractive/ loveable, endeared (v. iii. m. s. past in form II of *ḥabba* [*ḥubb*], to love. See *istaḥabbû* at 41:17, p. 1545, n. 12).

2. زين ***zayyana*** = he embellished, decorated, ornamented, beautified, made charming, adorned (v. iii. m. s. past in form II of *zâna* [*zayn*], to decorate, adorn. See at 29:38, p. 1278, n. 10).

3. كره ***karraha*** = he made repugnant/ detestable, disliking /abhorrent (v. iii. m. s. past in form II of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See *kariha* at 40:14, p. 1514, n. 8).

4. فسوق ***fusûq*** = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.

5. عصيان ***'iṣyân*** = disobedience, insubordination, rebellion. See *'aṣaytu* at 39:13, p. 1486, n. 5.

6. راشدون ***râshidûn*** (pl.; s. *râshid*) = those rightly guided, following the right way, reasonable, of full legal age (act. participle from *rashada* [*rushd*], to be on the right way, to be mature. See *rushd* at 21:51, p. 1026, n. 11).

7. i. e., the above mentioned qualities are given as a grace from Allah. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 45:12, p. 1621, n. 8.

8. طائفتان ***ṭâ'ifatân*** (dual; s. *ṭâ'ifah*; pl. *tawâ'if*) = two parts/ portions/ groups/ bands. See *tâ'ifah* at 33:13, p. 1339, n. 5.

9. اقتتلوا ***iqtatalû*** = they fought amongst themselves (v. iii. m. pl. past from *iqtatala*, form VIII of *qatala* [*qatl*], to kill. See at 2:253p. 130, n. 1).

10. أصلحوا ***'aṣliḥû*** = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa/ṣaluḥa*[*ṣalâḥ/ṣulûḥ/maṣlaḥah/ ṣalâḥiyah*], to be good, right. See *ṣâliḥât* at 48:29, p. 1675, n. 13).

11. بغت ***baghat*** = she committed outrage, outraged, oppressed, wronged (v. iii. f. s. past from *baghâ* [*baghy*], to wrong, oppress. See *baghaw* at 42:27, p. 1571, n. 12).

12. قاتلوا ***qâtilû*** = you (all) fight, wage war (v. ii. m. pl. imperative from *qâtala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:123, p. 632, n. 5).

حَتَّىٰ تَفِيٓءَ until it returns[1]
إِلَىٰٓ أَمۡرِ ٱللَّهِۚ to the command of Allah.
فَإِن فَآءَتۡ Then if it returns,
فَأَصۡلِحُواْ بَيۡنَهُمَا make peace[2] between the two
بِٱلۡعَدۡلِ with justice[3]
وَأَقۡسِطُوٓاْۖ and deal equitably.[4]
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves
ٱلۡمُقۡسِطِينَ ٩ just persons.[5]

إِنَّمَا ٱلۡمُؤۡمِنُونَ 10. The believers are but
إِخۡوَةٞ brethren.[6]
فَأَصۡلِحُواْ So make peace
بَيۡنَ أَخَوَيۡكُمۡۚ between your two brethren;
وَٱتَّقُواْ ٱللَّهَ and beware[7] of Allah that
لَعَلَّكُمۡ تُرۡحَمُونَ ١٠ you may have mercy on you.[8]

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ 11. O you who believe,
لَا يَسۡخَرۡ there must not mock[9]
قَوۡمٞ مِّن قَوۡمٍ one people at another.
عَسَىٰٓ أَن يَكُونُواْ خَيۡرٗا Maybe they are better[10]
مِّنۡهُمۡ than those;
وَلَا نِسَآءٞ nor must any women

1. تفيء ***tafî'a*** (*u*) = she returns, turns herself, inclines (v. iii. m. s. impfct. from *fâ'a* [*fay'*], to return, to shift from west to east. The final letter takes *fathah* because of an implied *'an* in *hattâ* coming before the verb. See *yatafayya'u* at 16:48, p. 843, n. 4).

2. أصلحوا ***'aṣlîḥû*** = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ṣulûḥ/maṣlaḥah/ṣalâḥiyah*], to be good, right. See at 49:9, p. 1679, n. 10).

3. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:90, p. 857, n. 9).

4. أقسطوا ***'aqsiṭû*** = deal equitably/ impartially/ justly (v. ii. m. pl. imperative from *'aqsaṭa*, form IV of *qasaṭa* [*qasṭ/qisṭ/qusûṭ*], to act justly. See *tuqsiṭû* at 4:3, p. 237, n. 6).

5. مقسطين ***muqsiṭîn*** = just, equitable, doers of justice (active participle from *'aqsaṭa*, form IV of *qasaṭa* [*qasṭ/qisṭ/qusûṭ*], to act justly. See at 5:42, p. 350, n. 3).

6. اخوة ***'ikhwah*** (pl.; s. *'akh*) = brothers, brethren. See *ikhwân* at 33:55, p. 1360, n. 1.

7. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:1, p. 1646, n. 2).

8. ترحمون ***turḥamûna*** = you (all) are bestowed mercy on (v. ii. m. pl. impfct. passive from *raḥima* [*raḥmah / marḥamah*], to have mercy. See at 36:46, p. 1419, n. 10).

9. لا يسخر ***lâ yaskhar*** = he must not make fun, let him not ridicule/ mock/ deride (v. iii. m. s. imperative {prohibition} from *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See *sâkhirîn* at 39:56, p. 1501, n. 8).

10. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 49:5, p. 1678, n. 3.

مِّن نِّسَآءٍ at other women.
عَسَىٰٓ أَن يَكُنَّ خَيْرًا Maybe that they are better
مِّنْهُنَّ than those.
وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ And defame[1] not one another,
وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ nor insult[2] by nicknames.[3]
بِئْسَ ٱلِٱسْمُ How bad is the name[4]
ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ "outrage"[5] after the believing!
وَمَن لَّمْ يَتُبْ And those that repent[6] not,
فَأُو۟لَٰٓئِكَ هُمُ they are the ones
ٱلظَّٰلِمُونَ ﴿١١﴾ the transgressors.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 12. O you who believe,
ٱجْتَنِبُوا۟ refrain[7] from
كَثِيرًا مِّنَ ٱلظَّنِّ most surmising.[8]
إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ Indeed some surmising is sin.
وَلَا تَجَسَّسُوا۟ And do not spy,[9]
وَلَا يَغْتَب بَّعْضُكُم nor backbite[10] some of you
بَعْضًا the others.
أَيُحِبُّ أَحَدُكُمْ Will one of you like
أَن يَأْكُلَ لَحْمَ to eat the flesh
أَخِيهِ مَيْتًا of his brother when dead?
فَكَرِهْتُمُوهُ But you hate[11] it.
وَٱتَّقُوا۟ ٱللَّهَ And beware[12] of Allah.

1. لا تلمزوا ***lâ talmizû*** = do not defame, vilify, slander, libel (v. ii. m. pl. imperative {prohibition} from *lamaza* [*lamz*], to vilify, slander. See *yalmizûna* at 9:79, p. 611, n. 9).

2. تنابزوا ***lâ tanâbazû*** = do not insult by calling names (v. ii. m. pl. imperative {prohibition} from *tanâbaza*, form VI of *nabaza* [*nabz*], to give insulting names).

3. ألقاب ***'alqâb*** (pl.; s. *laqab*) = nicknames, titles.

4. اسم ***ism*** (s.; pl. *'asmâ'*) = name, apellation.

5. i. e., how bad is the outrage of mocking at one another, defaming and insulting by nicknames! فسوق ***fusûq*** = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.

6. يتب ***yatub*** (*yatûbu*) = he forgives, he turns to, turns in forgiveness, returns in repentance (v. iii. m. s. impfct. from *tâba* [*tawb/ tawbah / matâb*], to turn. The final letter is vowelless and hence the medial *waw* is dropped because of the particle *lam* coming before the verb. See *tâbû* at 40:7, p. 1511, n. 10).

7. اجتنبوا ***ijtanibû*** = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 22:30, p. 1056, n. 5).

8. ظن ***ẓann*** (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 37:87, p. 1444, n. 1).

9. i. e., on one another. لا تجسسوا ***lâ tajassasû*** = do not spy, pry on (v. ii. m. pl. imperative {prohibition} from *tajassasa*, form V of *jassa* [*jass/majassah*], to touch, probe, spy).

10. لا يغتب ***lâ yaghtab*** = he must not/ley him not backbite, slander, calumniate (v. iii. m. s. imperative from *ightâba*, form VIII of *ghâba* [*ghayb/ghaybah/ghiyâb/ghaybûbah/maghîb*], to be absent. See *ghayb* at 39:46, p. 1497, n. 8).

11. كرهتم ***karihtum*** = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh/kurh/karâhiyah*], to dislike, to detest. See at 4:19, p. 247, n. 8).

12. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:10, p. 1680, n. 7).

إِنَّ ٱللَّهَ تَوَّابٌ Verily is Allah Oft-Forgiving,
رَّحِيمٌ ﴿١٢﴾ Most Merciful.

يَٰٓأَيُّهَا ٱلنَّاسُ 13. O mankind,
إِنَّا خَلَقْنَٰكُم indeed We have created[1] you
مِّن ذَكَرٍ وَأُنثَىٰ from a male[2] and a female[3]
وَجَعَلْنَٰكُمْ and have made[4] you
شُعُوبًا وَقَبَآئِلَ peoples[5] and tribes[6] that
لِتَعَارَفُوٓا۟ you may know one another.[7]
إِنَّ أَكْرَمَكُمْ Verily the most honourable[8]
عِندَ ٱللَّهِ in the sight of Allah is
أَتْقَىٰكُمْ the one most righteous[9] of you.
إِنَّ ٱللَّهَ عَلِيمٌ Verily Allah is All-Knowing,
خَبِيرٌ ﴿١٣﴾ All-Aware.[10]

قَالَتِ ٱلْأَعْرَابُ 14. The bedouins say:
ءَامَنَّا "We believe."
قُل لَّمْ تُؤْمِنُوا۟ Say: "You have not believed;
وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا but say:'We have surrendered';[11]
وَلَمَّا يَدْخُلِ and there has not yet entered
ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ the faith in your hearts.
وَإِن تُطِيعُوا۟ ٱللَّهَ And if you obey[12] Allah
وَرَسُولَهُۥ and His Messenger

1. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 46:3, p. 1631, n. 4).

2. ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 40:40, p. 1524, n. 5.

3. i. e., initially from Adam and Hawwâ', and then from father and mother. So all men are basically equal. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 40:40, p. 1524, n. 6.

4. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 45:18, p. 1623, n. 6).

5. شعوب ***shu'ûb*** (pl.; s. *sha'b*) = peoples, folks, nations, races.

6. قبائل ***qabâ'il*** (pl.; s. *qabîlah*) = tribes.

7. تعارفوا ***ta'ârafû*** (originally *tata'ârafûna*) = you (all) know one another, become acquainted with one another (v. ii. m. pl. impfct. from *ta'ârafa*, form VI of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. The terminal *nûn* is dropped for a hidden *'an* in *li* of motivation coming before the verb. See *yata'ârafûna* at 10:45, p. 653, n. 11).

8. أكرم ***'akram*** = more/most honourable, esteemed, noble, generous (elative of *karîm*, (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See *karîm* at 44:49, p. 1615, n. 3).

9. i. e., honour and distinction is by righteousness and moral quality, not by birth, race or nationality. أتقى ***'atqâ*** = more/most righteous, godfearing, pious (elative of *taqîy*). See *ittaqû* at 49:12, p. 1681, n. 12.

10. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 48:11, p. 1665, n. 10).

11. أسلمنا ***'aslamnâ*** = we surrendered, submitted, gave ourselves up (v. i. pl. past from *'aslama*, form IV of [*salâmah/salâm*], to be safe, secure. See *'aslamâ* at 37:103, p. 1446, n. 9).

13. تطيعوا ***tuṭî'û(na)*** = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 48:16, p. 1668, n. 2.

لَا يَلِتْكُم He will not discount[1]
مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا from your deeds anything.
إِنَّ ٱللَّهَ Verily Allah is
غَفُورٌ Most Forgiving,
رَّحِيمٌ ﴿١٤﴾ Most Merciful.

إِنَّمَا ٱلْمُؤْمِنُونَ 15. The believers are but
ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ those who believe in Allah
وَرَسُولِهِۦ and His Messenger
ثُمَّ لَمْ يَرْتَابُوا۟ and thereafter do not doubt[2]
وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ and fight[3] with their wealth[4]
وَأَنفُسِهِمْ and persons[5]
فِى سَبِيلِ ٱللَّهِ in the way[6] of Allah.
أُو۟لَٰٓئِكَ هُمُ Such ones are
ٱلصَّٰدِقُونَ ﴿١٥﴾ the truthful.[7]

قُلْ أَتُعَلِّمُونَ 16. Say: "Do you inform[8]
ٱللَّهَ بِدِينِكُمْ Allah about your religion,[9]
وَٱللَّهُ يَعْلَمُ while Allah knows
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth?"
وَٱللَّهُ بِكُلِّ شَىْءٍ And Allah is of everything
عَلِيمٌ ﴿١٦﴾ All-Knowing.[10]

1. يلت ***yalît*** (*yalîtu*) = he diminishes, discounts (v. iii. m. s. impfct. from *lâta* [*layt*], to diminish. The final letter is vowelless [hence the medial *yâ'* is dropped] because the verb is conclusion of a conditional clause) .

2. i. e., do not vacillate in their faith. يرتابوا ***yartâbû*** (*na*) = they entertain doubts, doubt, are sceptical, are in doubt, suspect, have misgivings (v. iii. m. pl. past from *irtâba* form VIII (ارتياب *irtiyâb*) of *râba* (*rayb*), to doubt, to suspect. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *irtâbû* at 24:50, p. 1127, n. 2).

3. جاهدوا ***jâhadû*** = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:69, p. 1289, n. 11).

4. i. e., help the cause of fighting in the way of Allah with their wealth. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 34:35, p. 1381, n. 7.

5. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس ***'anfus*** (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 39:42, p. 1496, n. 5.

6. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 47:32, p. 1658, n. 7.

7. i. e., in their belief. صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 15:64, p. 820, n. 4).

8. The address is to the bedouin Arabs and such others who outwardly professed the faith but inwardly entertained doubts. تعلمون ***tu'allimûna*** = you (all) teach, instruct, educate, inform (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 5:4, p. 328, n. 12).

9. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 42:21, p. 1568, n. 12.

10. i. e., of all events, words, deeds and thoughts of His creatures, open or secret. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 44:6, p. 1607, n. 5.

يَمُنُّونَ	17.They think they do favour[1]
عَلَيْكَ	to you
أَنْ أَسْلَمُوا۟	that they enbraced Islam.[2]
قُل لَّا تَمُنُّوا۟	Say: "You bestow no favour on
عَلَىَّ إِسْلَٰمَكُم	me by your embracing Islam.[3]
بَلِ ٱللَّهُ يَمُنُّ	Nay, Allah bestows favour
عَلَيْكُمْ أَنْ هَدَىٰكُمْ	on you that He has guided[4]
لِلْإِيمَٰنِ	you to the faith,
إِن كُنتُمْ صَٰدِقِينَ	if you are truthful.[5]
﴿١٧﴾	
إِنَّ ٱللَّهَ يَعْلَمُ	18. Verily Allah knows
غَيْبَ ٱلسَّمَٰوَٰتِ	the unseen[6] of the heavens
وَٱلْأَرْضِ ۚ	and the earth.
وَٱللَّهُ بَصِيرٌۢ	And Allah is All-Seeing[7]
بِمَا تَعْمَلُونَ ﴿١٨﴾	of what you do.

1. يمنون ***yamunnûna*** = they bestow grace, grace, favour, (v. iii. m. s. impfct. from *manna* [*mann*], to be kind, gracious. See *yamunnu* at 12:90, p. 755, n. 10).

2. أسلموا ***aslamû*** = they surrendered, submitted, gave themselves up, embraced Islam (v. iii. m. pl. past from *'aslama*, form IV of *salima* [*salâmah/ salâm*], to be safe, secure. See *'aslamnâ* at 49:14, p. 1672, n. 12).

3. For the benefit of your faith is for you.

4. هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 39:57, p. 1501, n. 9).

5. i. e., in your profession of the faith. صادقين ***sâdiqîn*** (pl.; acc./gen. of *sâdiqûn;* s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*], to speak the truth. See at 46:22, p. 1640, n. 6).

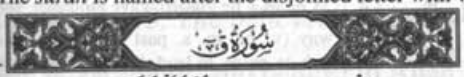
6. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 39:46, p. 1497, n. 8.

7. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 48: 24, p. 1671, n. 4.

50. *SÛRAT QÂF*
Makkan: 45 *'âyahs*

This is a Makkan *sûrah* which, like the other Makkan *sûrahs,* deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), the Messengership (*risâlah*) of Muḥammad, peace and blessings of Allah be on him, Resurrection and the life after death. The main emphasis of the *sûrah* is, however, on Resurrection and the attitude of the unbelievers to it. It brings home this theme by referring to Allah's creation of the heavens and the earth and all that exists and also His providing for the creatures in various ways. In this connection reference is also made to what happened to the unbelieving nations of the past. It ends by mentioning some circumstances of death, Resurrection and the Day of Judgement.

The *sûrah* is named after the disjointed letter with which it starts.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قٓ 1. *Qâf.*[1]

وَٱلْقُرْءَانِ ٱلْمَجِيدِ By the Qur'ân, most glorious.[2]

١

بَلْ عَجِبُوٓا 2. Nay, they wonder[3]

أَن جَآءَهُم that there has come to them

مُّنذِرٌ مِّنْهُمْ a warner[4] from among them.

فَقَالَ ٱلْكَٰفِرُونَ So the unbelievers say:

هَٰذَا شَىْءٌ عَجِيبٌ "This is a thing very strange."[5]

٢

3. "Is it that when we are dead

أَءِذَا مِتْنَا and become dust?[6]

وَكُنَّا تُرَابًا

ذَٰلِكَ رَجْعٌۢ بَعِيدٌ That is a return[7] quite remote."[8]

٣

قَدْ عَلِمْنَا 4. We already know

مَا تَنقُصُ ٱلْأَرْضُ what the earth diminishes[9]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. مجيد ***majîd*** = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'îl* from *majada/majuda* [*majd/majâdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

3. عجبوا ***'ajibû*** = they wondered, were surprised/ astonished (v. iii. m. pl. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See at 38:4, p. 1460, n. 1).

4. منذر ***mundhir*** = warner, one who warns (act. participle from *'andhara,* to warn, form IV of *nadhara,* [*nadhr /nudhûr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

5. i. e., the unbelievers expressed surprise at the rise of a warner from among them and at the idea of Resurrection and Judgement.

6. i. e., shall we be raised after we have become dead and dust? تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

7. رجع ***raj'*** = return, coming back. See *yarji'ûna* at 46:27, p. 1642, n.9.

8. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 42:18, p. 1568, n. 2).

9. تنقص ***tanquṣu*** = she or it diminishes, reduces, lessens, decreases (v. iii. f. s. impfct. from *naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *yunqaṣu* at 35:11, p. 1394, n. 1).

مِنْهُمْ	of them;
وَعِندَنَا كِتَٰبٌ	and with Us is a Book
حَفِيظٌ ﴿٤﴾	preserving.[1]
بَلْ كَذَّبُوا۟	5. Nay, they disbelieve[2]
بِٱلْحَقِّ	the truth
لَمَّا جَآءَهُمْ	when it has come to them.
فَهُمْ فِىٓ أَمْرٍ	So they are in a state
مَّرِيجٍ ﴿٥﴾	confused and disturbed.[3]
أَفَلَمْ يَنظُرُوٓا۟ إِلَى	6. Do they not look at
ٱلسَّمَآءِ فَوْقَهُمْ	the sky above them
كَيْفَ بَنَيْنَٰهَا	how We have set it up
وَزَيَّنَّٰهَا	and adorned[4] it
وَمَا لَهَا مِن فُرُوجٍ	and it has no breaches?[5]
﴿٦﴾	
وَٱلْأَرْضَ	7. And the earth,
مَدَدْنَٰهَا	We have spread[6] it out
وَأَلْقَيْنَا فِيهَا	and have cast[7] therein
رَوَٰسِىَ	high and firm mountains,[8]
وَأَنۢبَتْنَا فِيهَا مِن	and have grown[9] therein of
كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾	every sort[10] quite delightful.[11]

1. i. e., in which everything is recorded and preserved. حفيظ ***ḥafîz*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiza* [*ḥifz*], to preserve, to guard. See at 42:48, p. 1578, n. 18).

2. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:70, p. 1534, n. 7).

3. مريج ***marîj*** = confused and disturbed, confounded (act. participle in the scale of *fa'îl* from *maraja* [*marj/murûj*], to rise, to let loose, to mix. See *maraja* at 25:53, p. 1154, n. 1).

4. زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 41:12, p. 1543, n. 11).

5. فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures, breaches. See at 33:35, p. 1349, n. 12.

6. The earth, though spherical, is made habitable by being planed and spread out (See *Al-Tafsîr al-Kabîr*, XIX, 179). مددنا ***madadnâ*** = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from *madda* from *madd*, to extend. See at 15:19, p. 811, n. 4).

7. ألقينا ***'alqaynâ*** = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 38:34, p. 1468, n. 13).

8. رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 41:10, p. 1542, n. 10.

9. أنبتنا ***'anbatnâ*** = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 31:10, p. 1313, n. 12).

10. زوج ***zawj*** (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 39:6, p. 1482, n. 9.

11. بهيج ***bahîj*** = delightful, joyful, splendid, magnificent, beautiful (act. partciple in the scale of *fa'îl* from *bahaja/bahuja*, to be happy, to be beautiful. See *bahjah* at 27:60, p. 1220, n.

تَبْصِرَةً وَذِكْرَىٰ 8. As an insight[1] and reminder[2]
لِكُلِّ عَبْدٍ for every servant
مُّنِيبٍ ﴿٨﴾ turning in repentance.[3]

وَنَزَّلْنَا 9. And We send down
مِنَ السَّمَاءِ from the sky
مَاءً مُّبَارَكًا water full of blessings,[4]
فَأَنبَتْنَا بِهِ جَنَّاتٍ then grow therewith gardens
وَحَبَّ الْحَصِيدِ ﴿٩﴾ and cereal[5] of harvest.[6]

وَالنَّخْلَ بَاسِقَاتٍ 10. And date palm[7] tall[8]
لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾ having spadix[9] in layers.[10]

رِّزْقًا 11. As provision
لِّلْعِبَادِ for the servants.
وَأَحْيَيْنَا بِهِ And We give life[11] therewith
بَلْدَةً مَّيْتًا to a land dead and barren.
كَذَٰلِكَ Likewise will be
الْخُرُوجُ ﴿١١﴾ the coming out.[12]

كَذَّبَتْ قَبْلَهُمْ 12. Disbelieved before them
قَوْمُ نُوحٍ the people of Nûḥ and
وَأَصْحَابُ الرَّسِّ the inahabitants[13] of al-Rass[14]
وَثَمُودُ ﴿١٢﴾ and the Thamûd.

1. تبصرة ***tabṣirah*** = insight, enlightenment, instruction. See *baṣîr* at 49:18, p. 1684, n. 7.

2. i. e., reminder of the Power and Omnipotence of the Creator, Allah, and of the inevitability of return to Him. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

3. i. e., to Allah, for forgiveness and mercy. منيب ***munîb*** = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

4. مبارك ***mubârak*** = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 23:29, p. 1083, n. 2).

5. حب ***ḥabb*** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. حصيد ***ḥaṣîd*** = mown, reaped, harvested, harvest, crop (act. participle from *hasada* [*hasd/hasâd/hisâd*], to harvest, to reap. See at 21:15, p. 1016, n. 6).

7. نخل ***nakhl*** = date palm. See at 26:148, p. 1188, n. 1.

8. باسقات ***bâsiqât*** (f. pl.; s. *bâsiqah;* m. *bâsiq*) = tall. towering.

9. طلع ***ṭal'*** = spadix or inflorescence of the palm tree, pollen, spathe. See at 37:65, p. 1440, n. 14.

10. نضيد ***naḍîd*** = in layers, arranged one above the other (pass. participle in the scale of *fa'îl* from *naḍada* [*naḍd*], to pile up. See *mandûd* at 11:82, p. 707, n. 9).

11. i. e., make lively by vegetation. أحيينا ***'aḥyaynâ*** = brought to life, gave life (v. i. pl. past from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:33, p. 1416, n. 9).

12. i. .e, of the dead on the Day of Resurrection.

13. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).

14. A remnant of the Thamûd people.

وَعَادٌ وَفِرْعَوْنُ وَ	13. And 'Âd and Fir'awn
إِخْوَٰنُ لُوطٍ ﴿١٣﴾	and the brethren[1] of Lût.
وَأَصْحَٰبُ	14. And the inhabitants
ٱلْأَيْكَةِ	of the Wood[2]
وَقَوْمُ تُبَّعٍ	and the people of Tubba'.[3]
كُلٌّ كَذَّبَ	Each disbelieved[4]
ٱلرُّسُلَ	the Messengers.
فَحَقَّ وَعِيدِ ﴿١٤﴾	So there came true[5] My threats.[6]
أَفَعَيِينَا	15. Are We then tired[7]
بِٱلْخَلْقِ	with the creation
ٱلْأَوَّلِ	in the first instance?[8]
بَلْ هُمْ فِى لَبْسٍ	Nay, they are in confusion[9]
مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾	about the creation anew.[10]

Section (*Rukû'*) 2

وَلَقَدْ خَلَقْنَا	16. And indeed We have
ٱلْإِنسَٰنَ وَنَعْلَمُ	created man and We know
مَا تُوَسْوِسُ بِهِۦ	wherewith there tempts[11] him
نَفْسُهُۥ	his self;
وَنَحْنُ أَقْرَبُ إِلَيْهِ	and We are nearer[12] to him
مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾	than the jugular vein.[13]

1. In Arabic the tribe of a particular person is generally referred to as his brethren, and vice-versa. اخوان *'ikhwân* (pl.; sing. اخ *'akh*) = brothers, brethren. See at 33:55, p. 1360, n. 1.
2. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أيكة *'aykah* = wood, forest, thicket, jungle. See at 38:13, p. 1462, n. 4.
3. The name of an ancient people or a ruling dynasty in Yaman. See at 44:37, p. 1612, n. 13.
4. كذب *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 34:45, p. 1385, n. 4).
5. حق *ḥaqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 46:18, p. 1638, n. 6).
6. i. e., the punishment with which they had been threatened was inflicted on them. وعيد *wa'îd* (originally *wa'îdî*) : *wa'îdî* = threats, promises. See at 14:14, p. 792, n. 5.
7. عينا *'ayîna* = we became tired, was fatigued, lost the strength (v. i. pl. past from *'ayya* [عى *'iyy*], to lack the strength. See *ya'ya* at 46:33, p. 1644, n. 10).
8. i. e., do the unbelievers then think that We are tired by creating in the first instance so that We cannot create again?
9. لبس *labs* = confusion, perplexity, uncertainty, tangle, muddle. See *yalbasûna* at 44:54, p. 1615, n. 9.
10. i. e., about the Resurrection. جديد *jadîd* (s.; pl. *judud/judad*) = new, novel. See at 35:16, p. 1396, n. 5.
11. توسوس *tuwaswisu* = she whispers, tempts with wicked suggestions (v. iii. f. s. impfct. from *waswasa* at 20:120, p. 1006, n. 1).
12. أقرب *'aqrab* = closer, closest, nearer, nearest, more/most likely (elative of *qarîb*. See at 18:81, p. 940, n. 12).
13. حبل *ḥabl* (pl. *ḥibâl/'aḥbul/'aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew. حبل الوريد *ḥabl al-warîd* = jugular vein. See *habl* at 3:103, p. 196, n. 5.

حِكْمَةٌۢ بَٰلِغَةٌ	5. A wisdom[1] most perfect;[2]
فَمَا تُغْنِ	but there avail[3] not
ٱلنُّذُرُ ﴿٥﴾	the warners.[4]
فَتَوَلَّ عَنْهُمْ	6. So turn away[5] from them.
يَوْمَ يَدْعُ ٱلدَّاعِ	On the day the caller will call
إِلَىٰ شَىْءٍ نُّكُرٍ	to a thing most terrible.[6]
﴿٦﴾	
خُشَّعًا أَبْصَٰرُهُمْ	7. Their eyes humbled,[7]
يَخْرُجُونَ	they will come out
مِنَ ٱلْأَجْدَاثِ	of the graves[8]
كَأَنَّهُمْ جَرَادٌ	as if they are locusts[9]
مُّنتَشِرٌ ﴿٧﴾	spreading abroad.[10]
مُّهْطِعِينَ	8. Running in haste[11]
إِلَى ٱلدَّاعِ	towards the caller.
يَقُولُ ٱلْكَٰفِرُونَ	The unbelievers will say:
هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾	"This is a day most hard."[12]
كَذَّبَتْ قَبْلَهُمْ	9. Disbelieved before them
قَوْمُ نُوحٍ	the people of Nûḥ.
فَكَذَّبُوا	So they cried lies to
عَبْدَنَا وَقَالُوا	Our servant and said:

1. i. e., this Qur'ân contains the most perfect wisdom and guidance. حكمة ***ḥikmah*** (pl. *ḥikam*) = wisdom, sagacity. See at 43:63, p. 1598, n. 12).

2. بالغة ***bâlighah*** = she or that which attains, reaches, is major, intense, perfect, profound, far-reaching (active participle from *balagha* [*bulûgh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

3. i. e., there avail not the unbelievers the warnings of the warners. تغن ***tughni***(*ī*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 36:23, p. 1414, n. 9).

4. نذر ***nudhur*** (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

5. i. e., let them alone for sometime. تول *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 51:54, p. 1705, n. 5).

6. i. e., on the Day of Judgement all will be called to account for their deeds and it will be a terrible situation. نكر ***nukur*** (s.; pl. *'ankâr*) = disagreeable, detestable, terrible, not recognized (i. e., unprecedented).

7. خشع ***khushsha'*** (pl.; s. *khâshi'*) = submissive, humbled (act. participle from *khasha'a* [*khushû'*], to be submissive, humble. See *khâshi'ah* at 41:39, p. 1553, n. 5).

8. أجداث ***'ajdâth*** (pl.; s. *jadath*) = graves, tombs. See at 36:51, p. 1421, n. 6.

9. جراد ***jarâd*** = locusts. See at 7:133, p. 513, n. 9.

10. منتشر ***muntashir*** (s.; pl. *muntashirûn*) = he or that which spreads abroad, is scattered, dispersed (act. participle from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *intashirû* at 33:53, p. 1358, n. 9).

11. مهطعين ***muhṭi'în*** (pl.; acc./gen. of *muhṭi'ûn*; s. *muhṭi'*) = those who protrude their necks in running, rushing, running in haste (act. participle from *'ahṭa'a*, to protrude or outstretch the neck. See at 14:43, p. 803, n. 1).

12. عسر ***'asir*** = hard, most hard, difficult, trying. See *'asîr* at 25:26, p. 1146, n. 1.

إِذْ يَتَلَقَّى 17. Lo, there receive[1]
ٱلْمُتَلَقِّيَانِ the two receivers[2]
عَنِ ٱلْيَمِينِ from the right[3]
وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾ and from the left,[4] sitting.[5]

مَّا يَلْفِظُ مِن قَوْلٍ 18. He utters[6] not of a word
إِلَّا لَدَيْهِ but there is by him
رَقِيبٌ عَتِيدٌ ﴿١٨﴾ an overseer[7] quite ready.[8]

وَجَآءَتْ 19. And there shall come
سَكْرَةُ ٱلْمَوْتِ the agony[9] of death
بِٱلْحَقِّ in truth.
ذَٰلِكَ مَا كُنتَ That is what you use to
مِنْهُ تَحِيدُ ﴿١٩﴾ turn away[10] from.

وَنُفِخَ 20.And blown shall be[11]
فِى ٱلصُّورِ the Trumpet.[12]
ذَٰلِكَ That will be the
يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾ Day of the Threats.[13]

وَجَآءَتْ 21. And there shall come
كُلُّ نَفْسٍ every person;
مَّعَهَا سَآئِقٌ with him will be one driving[14]
وَشَهِيدٌ ﴿٢١﴾ and a witness.[15]

1. يتلقى ***yatalaqqâ*** = he receives, accepte (v. iii. m. s. impfct. from *talaqqâ*, form V of *laqiya* [*liqâ' /luqyân /luqan /luqy /luqyah*] to meet with. See *talaqqâ* at 2:37, p. 19, n. 12).

2. i. e., two specially appointed angels. متلقيان ***muatlaqqiyân*** (dual; s. *mtalaqqin;* pl. *matalqqûn*) = two receivers (act. participle from *talaqqâ*. See n. 1 above).

3. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 37:28, p. 1435, n. 2.

4. شمال ***shimâl*** = north, left hand, left side, left.

5. i. e., each sitting on one side. قعيد ***qa'îd*** = one who sits down, sitting, infirm (act. particple in the scale of *fa'îl* from *qa'ada* [*qu'ûd*], to sit down. See *qawâ'id* at 2:127, p. 60, n. 10).

6. يلفظ ***yalfiẓu*** = he speaks, utters, articlulates, pronounces, spits out (v. iii. m. s. impfct. from *lafaẓa* [*lafẓ*], to emit, to speak, to spit out).

7. رقيب ***raqîb*** = Ever-Watchful, vigilant, overseer, supervisor (active participle in the scale of *fa'îl* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 33:52, p. 1358, n. 1).

8. i. e., ready to record. عتيد ***'atîd*** = ready, prepared (pass. partciple from *'atada* [*'atâd*], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).

9. سكرة ***sakrah*** (f. s., pl. *sakarât*) = intoxication, agony. See *sakarât* 15:72, p. 822, n. 4.

10. تحيد ***tahîdu*** = you deviate, depart, avoid, turn away (v. ii. m. s. impfct. from *hâda* [*hayd/ huyûd/ haydân/ mahîd*], to deviate, to avoid).

11. نفخ ***nufikha*** = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 39:68, p. 1505, n. 1).

12. i. e., for the Resurrection. This will be the second blowing of the Trumpet . صور ***ṣûr*** = horn, bugle, trumpet. See at 39:68, p. 1505, n. 2.

13. i. e., the Day of Resurrection about which threats are given. وعيد ***wa'îd*** = threats, promises. See at 50:14, p. 1688, n. 6.

14. i. e., an angel will be driving them to the judgement arena. سائق ***sâ'iq*** = one who drives, urges on, pilots (act. participle from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *sûq* at 48:29, p. 1675, n. 9).

15. i. e., another angel as witness.

لَقَدْ كُنتَ	22. "You had indeed been
فِي غَفْلَةٍ مِّنْ هَٰذَا	in indifference[1] to this.
فَكَشَفْنَا	So We have removed[2]
عَنكَ غِطَاءَكَ	from you your covering.[3]
فَبَصَرُكَ الْيَوْمَ	Hence your sight[4] today is
حَدِيدٌ ﴿٢٢﴾	sharp."[5]
وَقَالَ	23. And there will say
قَرِينُهُ	his companion:[6]
هَٰذَا مَا لَدَيَّ	"This is what I have with me
عَتِيدٌ ﴿٢٣﴾	ready."[7]
أَلْقِيَا	24. "You two throw[8]
فِي جَهَنَّمَ	in hell
كُلَّ كَفَّارٍ	everyone infidel,[9]
عَنِيدٍ ﴿٢٤﴾	stubbornly defiant."[10]
مَّنَّاعٍ لِّلْخَيْرِ	25. "Preventer[11] of the good,
مُّعْتَدٍ مُّرِيبٍ ﴿٢٥﴾	transgressor,[12] skeptic."[13]
الَّذِي جَعَلَ مَعَ اللَّهِ	26. He who set with Allah
إِلَٰهًا آخَرَ	another god.
فَأَلْقِيَاهُ	So you two throw him

1. غفلة ***ghaflah*** = negligence, indifference, carelessness, inadvertence. See at 28:15, p. 1236, n. 1.

2. كشفنا ***kashafnâ*** = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 43:50, p. 1595, n. 8).

3. غطاء ***ghiṭâ'*** (s.; pl. *'aghtiyah*) = cover, covering, wrap, wrapping, envelop, lid. See at 18:100, p. 946, n. 9.

4. بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, sight, vision, glance, look, insight. See at 45:23, p. 1625, n. 9.

5. حديد ***ḥadîd*** (s.; pl. *ḥadâ'id/ḥidâd*) = iron, ironware, sharp. See at 17:50, p. 888, n. 11.

6. i. e., the angel accompanying as witness. قرين ***qarîn*** (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

7. i. e., the record of his deeds. عتيد ***'atîd*** = ready, prepared (pass. participle from *'atada* [*'atâd*], to be ready. See at 50:18, p. 1689, n. 7).

8. i. e., Allah will say to the two angels. ألقيا ***'alqiyâ*** = you (two) throw, fling, cast, deliver (v. ii. m. dual imperative from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqû* at 37:97, p. 1415, n. 5).

9. كفار ***kaffâr*** = infidel, unbeliever. See *kuffâr* at 47:34, p. 1659, n. 4.

10. عنيد ***'anîd*** = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 14:515, p. 792, n. 9).

11. مناع ***mannâ'*** = one who prevents, forbids, defends, resists, bars, blocks (act. participle in the scale of *fa''âl* from *mana'a* [*man'*], to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

12. معتد ***mu'tadin*** (s.; pl. *mu'tadûn*) = transgressor, aggressor, assailant (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 10:74, p. 664, n. 9).

13. مريب ***murîb*** (s.; pl. *murîbûn*) = one who arouses suspicion/misgivings, startler (act. participle from *'arâba*, form IV of *râba* [*rayb*], to disquiet, doubt. See *murtâb* at 40:35, p. 1522, n. 3).

فِي ٱلْعَذَابِ in the punishment
ٱلشَّدِيدِ ﴿٢٦﴾ most rigorous.[1]

قَالَ ﴿٢٧﴾ 27. There will say
قَرِينُهُۥ رَبَّنَا his comrade:[2] "Our Lord,
مَآ أَطْغَيْتُهُۥ I did not make him transgress,[3]
وَلَٰكِن كَانَ فِي ضَلَٰلٍۭ but he was astray[4]
بَعِيدٍ ﴿٢٧﴾ far away."[5]

قَالَ 28. He will say:
لَا تَخْتَصِمُوا "Do not quarrel[6]
لَدَيَّ in My Presence; and
وَقَدْ قَدَّمْتُ إِلَيْكُم I had given you in advance[7]
بِٱلْوَعِيدِ ﴿٢٨﴾ the threats."

مَا يُبَدَّلُ 29. "Altered[8] shall not be
ٱلْقَوْلُ لَدَيَّ the sentence on My part,
وَمَآ أَنَا۠ بِظَلَّٰمٍ nor am I unjust[9]
لِّلْعَبِيدِ ﴿٢٩﴾ to the servants."[10]

Section (*Rukû'*) 3

يَوْمَ نَقُولُ 30. On the day We shall say
لِجَهَنَّمَ to hell:

1. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:26, p. 1567, n. 2).

2. i. e., his evil comrade in the worldly life, Satan. قرين ***qarîn*** (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

3. أطغيت ***'atghaytu*** = I made (someone) transgress/exceed all bounds/rebel (v. i. s. past from *'aṭghâ*, form IV of *ṭaghâ* [*ṭaghan/ṭughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

4. ضلال ***ḍalâl*** = error, straying from the right path. ***fî ḍalâl*** = in error, astray, in vain. See at 46:32, p. 1644, n. 7.

5. i. e., from the right course and the truth. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:3, p. 1685, n. 8).

6. i. e., Allah will say to them. لا تختصموا ***lâ takhtaṣimû*** = You (all) do not quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. imperative {prohibition} from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/ khiṣâm/ khuṣûmah*], to defeat in argument. See *takhtaṣimûna* at 39:31, p. 1492, n. 5).

7. قدمت ***qaddamtu*** = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

8. يبدل ***yubaddalu***= he or it is exchanged, changed, altered, replaced, substituted (v. iii. m. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *yubaddilû* at 48:15, p. 1667, n. 7).

9. ظلام ***ẓallâm***= unjust, oppressor, evildoer (act. participle in the scale of *fa''âl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 41:46, p. 1556, n. 11).

10. عبيد ***'abîd*** (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See at 22:10, p. 1048, n. 10.

هَلِ ٱمْتَلَأْتِ "Have you become full?"[1]

وَتَقُولُ And she will say:

هَلْ مِن مَّزِيدٍ ﴿٣٠﴾ "Is there any more?"[2]

وَأُزْلِفَتِ 31. And brought near[3] will be

ٱلْجَنَّةُ لِلْمُتَّقِينَ paradise for the righteous,[4]

غَيْرَ بَعِيدٍ ﴿٣١﴾ not far away.[5]

هَٰذَا مَا 32. "This is what

تُوعَدُونَ you were promised[6] —

لِكُلِّ أَوَّابٍ for everyone oft-returning,[7]

حَفِيظٍ ﴿٣٢﴾ attentive."[8]

مَّنْ خَشِيَ 33. "Who feared[9] the

ٱلرَّحْمَٰنَ بِٱلْغَيْبِ Most Merciful in the unseen,

وَجَآءَ بِقَلْبٍ and came with a heart

مُّنِيبٍ ﴿٣٣﴾ turning in repentance."[10]

ٱدْخُلُوهَا 34. "Enter you all in it

بِسَلَٰمٍ in peace."

ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ﴿٣٤﴾ This is the Day of Eternity.[11]

لَهُم 35. They shall have

1. امتلأت ***imtala'ti***= you (fem.) became full, filled yourself (v. iii. f. s. past from *imtala'a*, form VIII of *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See *la 'amla'anna* at 38:85, p. 1478, n. 7).

2. مزيد ***mazîd*** = excess, more, additional (verbal noun of *jâda*; also passive participle from *zâda*. See *zâda* at 47:17, p. 1653, n. 9).

3. أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See *'azlafnâ* at 26:90, p. 1178, n. 8).

4. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 45:19, p. 1624, n. 3).

5. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:27, p. 1691, n. 5).

6. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to promise. See at 41:30, p. 1550, n. 11).

7. أواب ***'awwâb*** (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the scale of *fa''âl* from *'âba* [*'awb/ 'awbah/ 'iyâb*], to return. See at 38:44, p. 1471, n. 3).

8. i. e., to the injunctions of the Qur'ân and *sunnah*. حفيظ ***ḥafîẓ*** = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *ḥafiẓa* [*ḥifẓ*], to preserve, to guard. See at 42:48, p. 1578, n. 18).

9. خشي ***khashiya*** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 36:11, p. 1411, n. 5).

10. منيب ***munîb*** = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 50:8, p. 1687, n. 2).

11. خلود ***khulûd*** = to last for ever, to be everlasting/ eternal (verbal noun of *khalada*. See *khâlidîn* at 48:5, p. 1662, n. 10.

مَا يَشَآءُونَ فِيهَا all that they desire[1] therein;
وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ and with Us will be more.[2]

وَكَمْ 36. And how many
أَهْلَكْنَا قَبْلَهُم We destroyed[3] before them
مِّن قَرْنٍ of a generation[4]
هُمْ أَشَدُّ مِنْهُم who were stronger[5] than they
بَطْشًا im might[6]
فَنَقَّبُوا and they had penetrated[7]
فِي الْبِلَادِ into the land.
هَلْ Was there
مِن مَّحِيصٍ ﴿٣٦﴾ any palce of escape?[8]

إِنَّ فِي ذَٰلِكَ 37. Verily therein is
لَذِكْرَىٰ a reminder[9]
لِمَن كَانَ لَهُ قَلْبٌ for anyone that has a heart[10]
أَوْ أَلْقَى السَّمْعَ or casts[11] ear to
وَهُوَ شَهِيدٌ ﴿٣٧﴾ and he is heedful.[12]

وَلَقَدْ خَلَقْنَا 38. And indeed We created
السَّمَاوَاتِ وَالْأَرْضَ the heavens and the earth
وَمَا بَيْنَهُمَا and all that is between them
فِي سِتَّةِ أَيَّامٍ in six days,
وَمَا مَسَّنَا and there touched[13] Us not

1. يشاءون ***yashâ'ûna*** = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 42:22, p. 1569, n. 13).
2. مزيد ***majîd*** = excess, more, additional (verbal noun of *jâda*; also passive participle from *zâda*. See at 50:35, p. 1693, n. 2).
3. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 47:13, p. 1651, n. 11).
4. i. e., because of their unbelief and persistent sinning. قرن ***qarn*** (s.; pl. قرون *qurûn*) = generation, century, horn. See at 38:3, p. 1459, n. 6.
5. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:46, p. 1526, n. 5.
6. بطش ***baṭsh*** = power, might, strength, force, valour. See at 43:8, p. 1583, n. 10.
7. i. e., by travels, settlement and building. ***naqqabû*** = they penetrated, drilled, examined thoroughly, travelled (v. iii. m. pl. past from *naqqaba*, form II of *naqaba* [*naqb*], to bore, pierce. See *naqb* at 18:97, p. 945, n. 7).
8. i. e., from death and Allah's retribution? محيص ***maḥîṣ*** = escape, flight, place of retreat, sanctuary (verbal noun of, also noun of place from *hâsa*, [*ḥayṣ/ ḥayṣah/maḥîṣ*], to escape, to flee.See at 41:48, p. 1557, n. 9).
9. i. e., reminder of Allah's Power and of the inevitability of return to Him. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 50:8, p. 1687, n. 2.
10. i. e., to understand and realize.
11. i. e., lends ear to the admonitions and listens carefully. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 31:10, p. 1313, n. 7).
12. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 48:28, p. 1674, n. 17).
13. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 39:49, p. 1498, n. 10).

مِن لُّغُوبٍ ﴿٣٨﴾ any weariness.[1]

فَٱصۡبِرۡ 39. So have patience[2]
عَلَىٰ مَا يَقُولُونَ over what they say,[3]
وَسَبِّحۡ and declare sanctity[4]
بِحَمۡدِ رَبِّكَ with the praise of your Lord
قَبۡلَ طُلُوعِ ٱلشَّمۡسِ before the rise[5] of the sun
وَقَبۡلَ ٱلۡغُرُوبِ ﴿٣٩﴾ and before the sunset.[6]

وَمِنَ ٱلَّيۡلِ 40. And in part of the night[7]
فَسَبِّحۡهُ declare His sanctity,
وَأَدۡبَٰرَ and in the wake[8]
ٱلسُّجُودِ ﴿٤٠﴾ of prostrations.

وَٱسۡتَمِعۡ يَوۡمَ 41. And listen[9] on the day
يُنَادِ ٱلۡمُنَادِ there will call[10] the caller[11]
مِن مَّكَانٖ قَرِيبٖ ﴿٤١﴾ from a place quite near.

يَوۡمَ يَسۡمَعُونَ 42. On the day they will hear
ٱلصَّيۡحَةَ the thunderous blast[12]
بِٱلۡحَقِّۚ in truth.
ذَٰلِكَ يَوۡمُ That will be the day of
ٱلۡخُرُوجِ ﴿٤٢﴾ the coming out.[13]

1. So, it is not at all difficult on Allah's part to resurrect and create anew. لغوب ***lughûb*** = exhaustion, weariness. See at 35:35, p. 1402, n. 13.

2. The address is to the Prophet, pace and blessings of Allah be on him, and through him to the believers. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

3. i. e., what the unbelievers say in respect of the Qur'ân and its message.

4. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 40:55, p. 1529, n. 1).

5. i. e., at dawn (*fajr*). طلوع ***ṭulû'*** = to rise, ascend. See at 20:130, p. 1009, n. 7.

6. i. e., the late afternoon (*'asr*) prayer. غروب ***ghurûb*** = setting, sunset. See at 18:17, p. 915, n. 8.

7. i. e., *magrib*, *'ishâ'* and *tahajjud* prayers.

8. i. e., after completing the prayers. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear, in the wake. See at 47:24, p. 1656, n. 7.

9. استمع ***istami'*** = listen, hear, pay attention (v. ii. m. s. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'û* at 22:73, p. 1071, n. 13).

10. ينادى ***yunâdî*** = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 41:47, p. 1557, n. 2).

11. i. e., the angel Isrâfîl. on the occasion of Resurrection. منادى ***munâdin*** = summoner, caller (active participle from *nâda*, form III of *nadâ*, [*nadw*], to call. See at 3:193, p. 232, n. 1).

12. i. e., the blowing in the trumpet by Isrâfîl. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 38:15, p. 1462, n. 10).

13. i. e., i. e., the coming into existence alive out of the dead on the Day of Resurrection. خروج ***khurûj*** = going out, coming out, departure (verbal noun of *kharaja*. See *yukhriju* at 47:37, p. 1660, n. 3).

إِنَّا نَحْنُ 43. Verily it is We Who
نُحْيِۦ وَنُمِيتُ give life[1] and cause to die;[2]
وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾ and to Us is the destination.[3]

يَوْمَ 44. On the Day
تَشَقَّقُ ٱلْأَرْضُ rent asunder[4] will be the earth
عَنْهُمْ سِرَاعًا off them in haste.[5]
ذَٰلِكَ حَشْرٌ That will be the assembling[6]
عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ on Our part quite easy.[7]

نَّحْنُ أَعْلَمُ 45. We do know best[8]
بِمَا يَقُولُونَ what they say,
وَمَآ أَنتَ عَلَيْهِم and you are not over them
بِجَبَّارٍ a compeller.[9]
فَذَكِّرْ So remind[10]
بِٱلْقُرْءَانِ by means of the Qur'ân
مَن يَخَافُ those that fear[11]
وَعِيدِ ﴿٤٥﴾ My threats.[12]

1. نحيي ***nuḥyî*** = we give life, animate, enliven (v. i. pl. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:12, p. 1411, n. 7).

2. So, it is nothing unusual for Him to resurrect the dead. نميت ***numîtu*** = we cause to die, put to death (v. i. pl. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 15:23, p. 812, n. 6).

3. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 48:7, p. 1663, n. 11).

4. تشقق ***tashaqqaqu*** (originally *tatashaqqaqu*) = she gets split, is rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqaqa*, form V of *shaqqa* [*shaqq*], to split, cleave. See at 25:25, p. 1145, n. 11).

5. So the dead will come out alive from the earth. ***sirâ'*** (pl.; s. *sarî'*)= those in haste. ***sirâ'an*** = in haste, quickly, in a hurry.

6. حشر ***ḥashr*** = to gather, assemble, rally (verbal noun of *ḥashara*. See *ḥushira* at 46:6, p. 1632, n. 12.

7. يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 29:19, p. 1271, n. 8.

8. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 29:32, p. 1276, n. 5).

9. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller (act. participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to set, to restore, to force. See at 28:19, p. 1237, n. 12).

10. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 14:5, p. 787, n. 5).

11. يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 27:10, p. 1204, n. 2).

12. ***wa'îdi*** (originally *wa'îdî*) = وعيد ***wa'îd*** = threats, promises. See at 50:20, p. 1689, n. 13.

51. *SÛRAT AL-DHÂRIYÂT* (THE SCATTERING WINDS)
Makkan: 60 *'âyahs*

This is an early Makkan *sûrah*. It deals with the fundamentals of the faith, mainly *tawhîd* (monotheism), Resurrection, Judgement and the life in the hereafter. It starts by emphasizing that the Resurrection and Judgement shall take place. Next it refers to the unbelievers who disbelieve in the Qur'ân and the Resurrection and their condition in the hereafter. In contrast the condition of the believers and the righteous is then mentioned. It then refers to the heavens and the earth and all that exist as signs of Allah's Power of creation and His Lordship and Absolute Oneness. In this context reference is made to some of the Messengers whom Allah had sent with the message of monotheism and worship of Allah Alone and how the previous nations had been destroyed because of their unbelief and persistent disobedience to Allah.

سُورَةُ الذَّارِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالذَّارِيَاتِ ذَرْوًا ﴿١﴾

1. By the scattering winds[1] blowing away;

فَالْحَامِلَاتِ وِقْرًا ﴿٢﴾

2. And the carriers[2] of heavy load;[3]

فَالْجَارِيَاتِ يُسْرًا ﴿٣﴾

3. And those that move on[4] at ease;[5]

فَالْمُقَسِّمَاتِ أَمْرًا ﴿٤﴾

4. And the distributors[6] by command;[7]

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

5. Verily what you are promised[8] is true.

1. ذاريات ***dhâriyât*** (f. pl.; s. *dhâriyah*) = scattering winds, scatterers, dispersers, those that blow away/carry off (act. participle from *dharâ* [*dharw*], to scatter, to blow away. See *tadhrû* at 18:45, p. 927, n. 13).

2. i. e., the clouds. حاملات ***hamilât*** (f. pl; s. *hâmilât*; m. *hâmil*) = those who carry, carriers, bearers (act. participle from *hamala*. See *hâmilîn* at 29:12, p. 1269, n. 3).

3. وقر ***wiqr*** = heavy load, burden.

4. i. e., the ships. جاريات ***jâriyât*** (f. pl.; s. *jâriyah*) = those that move on/flow [ships] (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See *jawârin* at 42:32, p. 1573, n. 6).

5. يسر ***yusr*** = ease, facility. See at 18:88, p. 943, n. 2.

6. i. e., the angels who distribute Allah's assignments and graces among the creatures. مقسمات ***muqassimât*** (f. pl.; s. *muqassimah*) = distributors, dividers, those that parcel out/break up (act. participle from *qassama*, form II of *qasama* [*qasm*], to divide. See *yaqsimûna* at 43:32, p. 1590, n. 4).

7. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 45:18, p. 1623, n. 8.

8. i. e., the Resurrection and Judgement. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to promise. See at 50:32, p. 1692, n. 6).

وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ﴿٦﴾ 6. And verily the Judgement[1] shall take place.[2]

وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ﴿٧﴾ 7. By the sky full of routes.[3]

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ 8. Indeed you are in a talk quite divergent.[4]

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾ 9. Deluded[5] from it is the one who is deluded.

قُتِلَ ٱلْخَرَّٰصُونَ ﴿١٠﴾ 10. Doomed are the liars.[6]

ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾ 11. Those that are in heedlessness[7] distracted.[8]

يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾ 12. They ask: "When[9] is the day of Judgement?

يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾ 13. The day they shall be on the fire put to trial.[10]

1. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 49:16, p. 1683, n. 9.

2. واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 42:22, p. 1569, n. 9).

3. حبك ***ḥubuk*** (p.; s. *ḥabîkah*) = routes, ways, paths, orbits of the celestial bodies.

4. i. e., you express divergent opinions and make contradictory statements about the Qur'ân and the Prophet, peace and blessings of Allah be on him. Thus sometimes you say he is a poet, sometimes you say he is possessed; again you say he has fabricated the Qur'ân, then you say someone else has composed it for him, and the like. مختلف ***mukhtalif*** = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 39:21, p. 1488, n. 13).

5. i. e., deluded from the Qur'ân are by such talks those who are deluded. يؤفك ***yu'faku*** = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from *'afaka*. See at 40:63, p. 1531, n. 8 above).

6. خراصون ***kharrâṣûn*** (pl.; s. *kharrâṣ*) = liars, surmisers, conjecturers (act. participle in the scale of *fa''âl* from *kharaṣa* [*kharṣ*], to guess, to tell an untruth. See *yakhruṣûna* 43:20, p. 1587, n. 4).

7. غمرة ***ghamrah*** (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, heedlessness, hardship, pangs. See at 23:54, p. 1089, n. 2.

8. ساهون ***sâhûn*** (pl.; s. *sâhin*) = unmindful, heedless, inattentive, distracted, negligent (act. participle from *sahâ* [*sahw/suhûw*], to overlook, to forget).

9. أيان ***'ayyân***= when, at what time. See at 16:21, p. 833, n. 5.

10. يفتنون ***yuftanûna*** = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/futûn*], to turn away, to put to trial. See at 29:2, p. 1265, n. 4).

ذُوقُوا۟ فِتْنَتَكُمْ 14. "Taste[1] your trial.[2]
هَٰذَا ٱلَّذِى كُنتُم بِهِۦ This is what you had been
تَسْتَعْجِلُونَ ﴿١٤﴾ wishing to hasten."[3]

إِنَّ ٱلْمُتَّقِينَ 15. Verily the righteous[4]
فِى جَنَّٰتٍ shall be amidst gardens
وَعُيُونٍ ﴿١٥﴾ and springs.[5]

ءَاخِذِينَ 16. Receiving[6]
مَآ ءَاتَىٰهُمْ all that there will give[7] them
رَبُّهُمْ their Lord.
إِنَّهُمْ كَانُوا۟ Indeed they had been
قَبْلَ ذَٰلِكَ مُحْسِنِينَ before that doing good deeds.[8]
﴿١٦﴾

كَانُوا۟ 17. The had been
قَلِيلًا مِّنَ ٱلَّيْلِ for very little of the night
مَا يَهْجَعُونَ ﴿١٧﴾ that they slept.[9]

وَبِٱلْأَسْحَارِ 18. And by the pre-dawn
هُمْ hours[10] they had been
يَسْتَغْفِرُونَ ﴿١٨﴾ praying for forgiveness.[11]

وَفِىٓ أَمْوَٰلِهِمْ 19. And in their properties

1. i. e., it will be said to them. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 46:34, p. 1646, n. 3).

2. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 39:49, p. 1499, n. 4.

3. تستعجلون ***tasta'jilûna*** = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See at 27:72, p. 1224, n. 6).

4. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 50:31, p. 1692, n. 4).

5. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 44:52, p. 1615, n. 8).

6. ءاخذين ***'âkhidhîn*** (pl. acc./gen. of *'âkhidûn*; s. *'âkhidh*) = those who take, seize, receive (act. participle from *'akhadha* (*'akhdh*], to take. See *'âkhidh* 11:56, p. 698, n. 2).

7. ءاتى ***'âtâ*** = he or it came, gave, brought, afforded (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come, bring, give. See at 28:46, p. 1258, n. 6).

8. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do good/ right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 39:58, p. 1502, n. 2).

9. يهجعون ***yahja'ûna*** = they sleep peacefully (at night, become quiet (v. iii. m. pl. impfct. from *haja'a* [*hujû'*], to sleep peacefully, to calm down).

10. أسحار ***'as-ḥâr*** (sing. سحر *saḥar*) = time before daybreak, pre-dawn hours. See at 3:17, p. 161, n. 5).

11. i. e., *tahajjud* prayers. يستغفرون ***yastaghfirûna*** = they pray for forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:7, p. 1511, n. 8).

حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾

was a right[1] for the beggar[2] and the deprived.[3]

وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

20. And in the earth are signs for the firm believers.[4]

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

21. And in your selves. Will you not then see?[5]

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

22. And in the heaven is your provision[6] and what you are promised.[7]

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾

23. So, by the Lord of the heaven and the earth, verily it is true,[8] like[9] that you do speak.[10]

Section (*Rukû'*) 2

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾

24. Has there come to you the account[11] of the guests of Ibrâhim, the honoured ones?[12]

1. i. e., they regularly paid *zakâh* and *sadaqah*.

حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 44:38, p. 1613, n. 5.

2. سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, petitioner, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *sâ'ilîn* at 41:10, p. 1543, n. 2).

3. محروم ***maḥrûm*** (s.; pl. *maḥrumûn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess).

4. موقنين ***mûqinîn*** (pl.; acc./gen. of *mûqinûn*, s. *mûqin*) = those believing with certitude, firmly convinced, firm believers, those who are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 44:7, p. 1607, n.6).

5. تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*basar*], to see. See at 43:51, p. 1596, n. 1).

6. i. e., the means for your provision, such as rain, sunshine, air, oxygen, etc. رزق ***rizq*** (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 45:5, p. 1619, n. 5).

7. i. e., of rewards and punishment, recorded in *al-lawh al-mahfûz*. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*} [*wa'd*], to promise. See at 51:5, p. 1696, n. 8).

8. i. e., the Resurrection, Judgement, rewards and punishment are true.

9. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 46:10, p. 1634, n. 9.

10. تنطقون ***tanṭiqûna*** = you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 37:92, p. 1444, n. 19).

11. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, account. See at 45:6, p. 1619, n. 11.

12. مكرمون ***mukramûn*** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See at 37:42, p. 1437, n. 5).

إِذْ دَخَلُوا عَلَيْهِ ٢٥ 25. When they entered[1] on
فَقَالُوا سَلَامًا him and said: "Salâm",
قَالَ سَلَامٌ he said "Salâm ...
قَوْمٌ مُنْكَرُونَ ٢٥ a people unknown!"[2]

فَرَاغَ ٢٦ 26. Then he slipped away[3]
إِلَىٰ أَهْلِهِ فَجَاءَ to his family and came
بِعِجْلٍ سَمِينٍ ٢٦ with a calf[4] fleshy and fatty.[5]

فَقَرَّبَهُ ٢٧ 27. Then he brought it near[6]
إِلَيْهِمْ قَالَ to them saying:
أَلَا تَأْكُلُونَ ٢٧ "Will you not eat.?"[7]

فَأَوْجَسَ ٢٨ 28. Then he got apprehensive[8]
مِنْهُمْ خِيفَةً of them in fear.
قَالُوا لَا تَخَفْ They said: "Do not be afraid"
وَبَشَّرُوهُ and gave him the good news[9] of
بِغُلَامٍ عَلِيمٍ ٢٨ a son well informed.

فَأَقْبَلَتِ ٢٩ 29. Then there came forward[10]
امْرَأَتُهُ فِي صَرَّةٍ his wife crying[11]
فَصَكَّتْ وَجْهَهَا and beat her[12] face
وَقَالَتْ عَجُوزٌ and said: "An old woman,
عَقِيمٌ ٢٩ barren."[13]

1. دخلوا ***dakhalû*** = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dukhûl*], to enter. See at 15:52, p. 818, n. 2).

2. Ibrâhîm, peace be on him, could not recognize them because they were angels in the form of human beings. منكرون ***munkarûn*** (pl.; s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 15:61, p. 820, n. 1.

3. راغ ***râgha*** = he went away, furtively turned away, slipped away (v. iii. m. s. past from *rawgh*, to go away, to go out of the way).

4. i. e., a roasted calf. عجل ***'ijl*** (s.; pl. *'ujûl/'ijalah*) = calf. See at 20:88, p. 997, n. 8.

5. سمين ***samîn*** (s.; pl. *simân*) = fat, fleshy, obese. See *simân* at 12:43, p. 718, n. 7).

6. قرب ***qarraba*** = he brought near, made someone/ something close, approximated, advanced (v. iii. m. s. past *in* form II of *qaruba* [*qurb/ maqrabah*], to be near. See *qarrabnâ* at 19:52, p. 964, n. 3).

7. تأكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 43:73, p. 1601, n. 6).

8. Because they did not partake of the food. أوجس ***'awjasa*** = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs /wajasân*], to be afraid, worried. *'awjasa khîfatan* is an idiom meaning " had a sense of fear, became apprehensive". See at 20:67, p. 990, n. 10).

9. بشروا ***bashsharû*** = they gave good news (v. iii. m. pl. past from *bashshara*, form II of *bashara/ bashira* [*bishr/bushr*], to be happy. See *bashsharnâ* at 37:112, p. 1447, n. 11).

10. أقبلت ***'aqbalat*** = she came forward, turned to, approached, advanced (v. iii. f. s. past in from IV of *qabila* [*qabûl/qubûl*), to accept. See *'aqbala* at 37:50, p. 1438, n. 7).

11. صرة ***ṣarrah*** = yell, sharp cry.

12. صكت ***ṣakkat*** = she beat, struck, shut (v. iii. f. s. past from *ṣakka* [*ṣakk*], to beat, to strike).

13. عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 42:50, p. 1579, n. 9).

قَالُوا۟ كَذَٰلِكِ 30. They said: "Even so,
قَالَ رَبُّكِ says your Lord.
إِنَّهُۥ هُوَ ٱلْحَكِيمُ Verily He is the All-Wise,[1]
ٱلْعَلِيمُ ﴿٣٠﴾ the All-Knowing."[2]

PART (*JUZ'*) 27

قَالَ فَمَا ۞ 31. He said: "Then what is
خَطْبُكُمْ the matter[3] with you,
أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾ O you the Messengers?"

قَالُوٓا۟ إِنَّآ 32. They said: "Indeed we
أُرْسِلْنَآ إِلَىٰ قَوْمٍ have been sent[4] to a people
مُّجْرِمِينَ ﴿٣٢﴾ committing sins."[5]

لِنُرْسِلَ عَلَيْهِمْ 33. "That we discharge[6] on
حِجَارَةً مِّن طِينٍ ﴿٣٣﴾ them stones[7] of clay."[8]

مُّسَوَّمَةً عِندَ رَبِّكَ 34. "Marked[9] with your Lord
لِلْمُسْرِفِينَ ﴿٣٤﴾ for the transgressors."[10]

فَأَخْرَجْنَا 35. So We brought out
مَن كَانَ فِيهَا whoever was therein
مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾ of the believers.

1. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 45:37, p. 1630, n. 4).

2. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.

3. خطب ***khaṭb*** (s.; pl. *khuṭûb*) = matter, affair, conditions, circumstances, situation, concern. See at 28:23, p. 1239, n. 8.

4. أرسلنا ***'ursilnâ*** = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See at 15:58, p. 819, n. 5).

5. i. e., the sinful people of Prophet Lûṭ, peace be on him. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 46:25, p. 1641, n. 10).

6. نرسل ***nursila***(*u*) = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fathah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nursilu* at 6:48, p. 409, n. 8).

7. i. e., of hardened clay. حجارة ***ḥijârah*** (pl.; sing. *ḥajar*) = stones. See at 17:50, p. 888, n. 10.

8. طين ***ṭîn*** = clay, soil. See at 38:71, p. 1476, n. 3.

9. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271). مسومة ***musawwamah*** = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand. See at 11:83, p. 707, n. 10).

10. i. e., persisting in unbelief and evil deeds. مسرفين ***musrifîn*** (pl; acc./gen. of *musrifûn;* s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 44:31, p. 1611, n. 10).

فَأَوْجَدْنَا فِيهَا 36. But We found[1] not therein
غَيْرَ بَيْتٍ except one household
مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾ of the Muslims.[2]

وَتَرَكْنَا فِيهَآ 37. And We left[3] therein
ءَايَةً لِّلَّذِينَ a sign for those who
يَخَافُونَ ٱلْعَذَابَ fear[4] the punishment
ٱلْأَلِيمَ ﴿٣٧﴾ most painful.[5]

وَفِى مُوسَىٰٓ 38. And in Mûsa,
إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ when We sent him to Fir'aun
بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ with an authority[6] quite clear.[7]

فَتَوَلَّىٰ 39. But he turned away[8]
بِرُكْنِهِۦ وَقَالَ with his force and said:
سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ "A sorcerer[9] or an insane."[10]

فَأَخَذْنَٰهُ 40. So We seized him
وَجُنُودَهُۥ and his hosts[11]
فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ and hurled[12] them in the sea[13]
وَهُوَ مُلِيمٌ ﴿٤٠﴾ and he was to blame.[14]

وَفِى عَادٍ 41. And in 'Âd,

1. وجدنا ***wajadnâ*** = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 43:22, p. 1587, n. 6).
2. i. e., the household of Lût, peace be on him.
3. i. e., in the ruins as a result of the punishment inflicted. تركنا ***taraknâ*** = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:129, p. 1450, n. 9.
4. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 24:50, p. 1127, n. 3).
5. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 48:25, p. 1672, n. 8).
6. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 44:19, p. 1609, n. 11.
7. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 46:32, p. 1644, n. 8).
8. تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 28:24, p. 1239, n. 11).
9. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 40:24, p. 1517, n. 12).
10. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 44:14, p. 1608, n. 10).
11. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 48:4, p. 1662, n. 4).
12. i. e., drowned them. نبذنا ***nabadhnâ*** = we threw, hurled (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See at 37:145, p. 1452, n. 9).
13. يم ***yamm*** (s.; pl. *yamûm*) = open sea, river. See at 28:40, p. 1246, n. 7.
14. مليم ***mulîm*** = one deserving blame, balmeworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

إِذْ أَرْسَلْنَا عَلَيْهِمُ when We sent[1] against them
الرِّيحَ الْعَقِيمَ ﴿٤١﴾ the wind[2] most barren.[3]

مَا تَذَرُ مِن شَيْءٍ 42. It spared[4] not anything
أَتَتْ عَلَيْهِ إِلَّا that it came upon but
جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾ made it as if decomposed.[5]

وَفِي ثَمُودَ 43. And in Thamûd,
إِذْ قِيلَ لَهُمْ when it was said to them:
تَمَتَّعُوا "Enjoy yourselves[6]
حَتَّىٰ حِينٍ ﴿٤٣﴾ till a time."

فَعَتَوْا 44. But they hurled defiance[7]
عَنْ أَمْرِ at the command
رَبِّهِمْ of their Lord.
فَأَخَذَتْهُمُ So there seized[8] them
الصَّاعِقَةُ the thunderbolt[9]
وَهُمْ يَنظُرُونَ ﴿٤٤﴾ and they were gazing.[10]

فَمَا اسْتَطَاعُوا 45. And they were not able[11]
مِن قِيَامٍ to stand up[12]
وَمَا كَانُوا nor could they
مُنتَصِرِينَ ﴿٤٥﴾ help themselves.[13]

1. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 43:25, p. 1594, n. 2).

2. ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See at 30:51, p. 1307, n. 6.

3. i. e., a dry and devastating wind. عقيم ***'aqîm*** = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 51:29, p. 1700, n. 13).

4. تذر ***tadharu*** = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See at 7:127, p. 511, n. 3).

5. رميم ***ramîm*** = rotten, decayed, decomposed. See at 36:78, p. 1428, n. 3.

6. تمتعوا ***tamatta'û*** = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 30:34, p. 1301, n. 5).

7. عتوا ***'ataw*** = they turned insolent, turned defiant, hurled defiance (v. iii. m. pl. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent).

8. أخذت ***'akhadhat*** = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See at 29:37, p. 1278, n. 2).

9. صاعقة ***ṣâ'iqah*** (s.; pl. *ṣawa'iq*) = thunderbolt, bolt of lightning. See at 41:18, p. 1516, n. 2.

10. ينظرون ***yanẓurûna*** = they look gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

11. استطاعوا ***istaṭâ'û*** = they were able to, were capable of (v. iii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 36:67, p. 1425, n. 2).

12. قيام ***qiyâm*** = subsistence, means of support, standing, standing up, rising, existence. See at 39:68, p. 1505, n. 4.

13. منتصرين ***muntaṣirîn*** (pl.; acc./ gen. of *muntaṣirûn;*s. *muntaṣir*) = victorious, triumphant, those who help themselves (act. participle from *intaṣara*, form VIII of *naṣara* [*naṣr/nuṣûr*], to help, to assist. See at 28:81, 1261, n. 10).

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾

46. And in the people of Nûh before. Verily they were a people defiantly sinful.[1]

Section (*Rukû'*) 3

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

47. And the heaven, We have set[2] it up with power;[3] and verily We are expanding.[4]

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾

48. And the earth, We have spread[5] it; and how excellent are We to spread out![6]

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

49. And of everything We have created pairs.[7] Maybe that you take heed.[8]

فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

50. So flee[9] to Allah. Verily I am to you from Him a warner[10] open and clear.

1. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 43:54 p. 1596, n. 9).

2. بنينا ***banaynâ*** = we built, set up, founded, constructed (v. i. pl. past from *banâ* [*binâ'/ bunyân*], to build. See *ibni* at 40:36, p. 1522, n. 10.

3. أيد ***'aydin*** (sing. *yad*) = hands, power, strength, control, authority. See at 38:45, p. 1471, n. 5.

4. This is a very significant *'âyah* in view of the modern scientific discovery that the sky is ever in the process of expanding! موسعون ***mûsi'ûn*** (pl.; s. *mûsi'*) = those who expand, are in the process of expanding/extending, rich (act. participle from *'awsa'a*, form IV of *wasi'a* [*wasâ'h/ sa'h*], to be wide. See *wasi'ta* at 40:7, p. 1511, n. 9).

5. فرشنا ***farashnâ*** = we spread , spread out, paved (v. i. pl. past from *farasha* [*farsh/firâsh*], to spread. See *farsh* at 6:142, p. 452, n. 3).

6. ماهدون ***mâhidûn*** (pl.; s. *mâhid*) = those who spread out, prepare bed (act participle from *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

7. This is another very significant *'âyah* which modern science acknowledges. زوجين *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 23:27, p. 1082, n. 5.

8. تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 45:23, p. 1625, n. 11).

9. i. e., from unbelief and disobedience and hence the punishment of Allah to His Mercy. ففروا ***firrû*** = you (all) flee, run away (v. ii. m. pl. imperative from *farra* [*firâr/mafarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).

10. i. e., against Allah's displeasure and retribution. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 48:8, p. 1664, n. 1).

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا آخَرَ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥١﴾

51. And set not with Allah another god. Indeed I am to you from Him a warner open and clear.

كَذَٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾

52. Likewise there came not to those before them any Messenger but they said: "A sorcerer[1] or an insane."[2]

أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

53. Did they make a bequest[3] of that? Nay, they are a people transgressing.[4]

فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ ﴿٥٤﴾

54. So turn away[5] from them, and you are not to blame.[6]

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

55. And remind,[7] for indeed the reminding does benefit[8] the believers.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا

56. And I created not the *jinn* and mankind but

1. ساحر ***sâḥir*** (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 51:39, p. 1702, n. 9).

2. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:39, p. 1702, n. 10).

3. i. e., did the previous generation of unbelievers make a behest to the succeeding generation of unbelievers to disbelieve and abuse the Messengers? تواصوا ***tawâṣaw*** = they made a bequest/behest, enjoined (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See *waṣṣaynâ* at 46:15, p. 1636, n. 4).

4. طاغون *ṭâghûn* (pl.; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭâghîn* at 38:55, 1473, n. 2).

5. i. e., let them alone for sometime. تول ***tawalla*** = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:178, p. 1457, n. 8).

6. ملوم ***malûm*** = blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See at 17:29, p. 885, n. 5).

7. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 50:45, p. 1695, n. 10).

8. تنفع ***tanfa'u*** = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 34:23, p. 1376, n. 8).

لِيَعۡبُدُونِ ﴿٥٦﴾	that they should worship Me.
مَآ أُرِيدُ مِنۡهُم	57. I desire[1] not from them
مِّن رِّزۡقٖ	any provision
وَمَآ أُرِيدُ أَن	nor do I wish that
يُطۡعِمُونِ ﴿٥٧﴾	they should give Me food.[2]
إِنَّ ٱللَّهَ	58. Verily Allah is
هُوَ ٱلرَّزَّاقُ	the All-Provider,[3]
ذُو ٱلۡقُوَّةِ	the Owner of Power,
ٱلۡمَتِينُ ﴿٥٨﴾	Most Firm.[4]
فَإِنَّ	59. So indeed there is
لِلَّذِينَ ظَلَمُواْ	for those who transgress[5]
ذَنُوبٗا مِّثۡلَ ذَنُوبِ	a portion[6] like the portion
أَصۡحَٰبِهِمۡ	of their comrades.[7]
فَلَا	So let them not
يَسۡتَعۡجِلُونِ ﴿٥٩﴾	ask Me to hasten.[8]
فَوَيۡلٞ لِّلَّذِينَ	60. Then woe to those who
كَفَرُواْ	disbelieve
مِن يَوۡمِهِمُ	on account of their Day[9]
ٱلَّذِي يُوعَدُونَ ﴿٦٠﴾	which they are promised.[10]

1. أريد *'urîdu* = I desire, intend (v. i. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 28:28, p. 1241, n. 4).

2. يطعمون *yuṭ'imûnî* (originally *yuṭ'imûna+nî*) : *yuṭ'imû* = they feed, give food (v. iii. m. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'aṭ'ama* at 36:47, p. 1420, n. 4).

3. رزاق *razzâq* = All-Provider, feeder, one who provides/ gives food, means of subsistence (act. participle in the scale of *fa''âl* from *razaqa* [*rizq*], to provide with the means of subsistence. See *razaqnâ* at 35:29, p. 1400, n. 5.

4. متين *matîn* = solid, firm, Most Firm (act. participle in the scale of *fa'îl* from *matana* [*matânah*], to be firm. See at 7:183, p. 537, n. 3).

5. i. e., set partners with Allah. ظلموا *ẓalamû* = they did wrong/injustice, transgressed, commited *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 46:12, p. 1635, n. 7).

6. i. e., of punishment. ذنوب *dhanûb* = portion.

7. i. e., those like them of the preceding peoples. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 40:43, p. 1525, n. 6).

8. i. e., to hasten the punishment (as they used to do by way of disbelief and challenge). لا يستعجلون *lâ yasta'jilûnî* (originally *lâ yasta'jilûnî*) = لا *lâ yasta'jilû* = let them not ask to hasten, they must not seek to hasten (v. iii. m. pl. imperative {prohibition} from *ista'jala*, form X of *'ajila* [*'ajal/ 'ajalah*], to hasten. See *lâ tasta'jil* at 46:35, p. 1645, n.6).

9. i. e., the Day of Resurrection and Judgement.

10. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 46:35, p. 1645, n. 8).

52. *SÛRAT AL-ṬÛR* (THE MOUNT)

Makkan: 49 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith, namely, *tawḥîd*, Resurrection, Judgement, rewards, punishment and the Messengership of Muhammad, peace and blessings of Allah be on him.

It starts with an abjuration by five things emphasizing the inevitability of Resurrection and Judgement. Then it refers to the condition of the unbelievers in the hereafter and the punishment that awaits them. In contrast, the condition of the believers and the righteous, and the rewards that await them, are then mentioned. Next it speaks about the Messengership of Muḥammad, peace and blessings of Allah be on him, and gives appropriate replies to the assumptions and allegations of the unbelievers about it. The *sûrah* ends by denouncing the polytheists' worship of idols and imaginary gods and goddesses , their intransigence and the severity of their punishment in the hereafter.

The *sûrah* is named *Al-Ṭur* (The Mount Sinai), which was the scene of the receipt of Allah's revelation by Prophet Mûsâ, peace be on him, and with an abjuration by which the *sûrah* starts.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالطُّورِ ① 1. By the Mount.[1]

وَكِتَابٍ مَّسْطُورٍ ② 2. By a Book[2] written down[3]

فِي رَقٍّ مَّنشُورٍ ③ 3. In a parchment[4] unrolled.[5]

وَالْبَيْتِ الْمَعْمُورِ ④ 4. By the House Populated.[6]

وَالسَّقْفِ الْمَرْفُوعِ ⑤ 5. By the roof[7] elevated.[8]

وَالْبَحْرِ الْمَسْجُورِ ⑥ 6. By the sea fired up.[9]

إِنَّ عَذَابَ 7. Verily the punishment

1. i. e., the Mount Sinai on which Mûsâ, peace be on him, received Allah's *why*. طور *ṭûr* = mountain, Mount Sinai. See at 28:46, p. 1248, n. 2.

2. i. e., the Qur'ân.

3. مسطور ***masṭûr*** = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 33:6, p. 1337, n. 5).

4. رق ***raqq*** = thin hide to write on, parchment.

5. منشور ***manshûr*** = spread out, unfolded, unrolled, opened, published (pass. participle from *nashara* [*nashr*], to spread out, to unroll. See at 17:13, p. 877, n. 6).

6. ***al-Bayt al-Ma'mûr*** (House Populated) is a House in the heaven which is visited each day by a new group of 70 thousand angels. معمور ***ma'mûr*** = inhabited, populated (pass. participle from *'amara* [*'amr/ 'umr/ 'amârah*], to inhabit, to populate, to build, to make prosperous).

7. i. e., the sky. سقف ***saqf*** (s.; pl. *suqûf/ suquf/ 'asquf*) = roof, ceiling. See at 21:32, p. 1021, n. 1.

8. مرفوع ***marfû'*** = raised, elevated, made high (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See *lâ tarfa'û* at 49:2, p. 1676, n. 4).

9. On the Day of Resurrection the seas will be transformed into oceans of fire (see 81:6). مسجور ***masjûr*** = flared up, fired up, ignited, heated (pass. participle from *sajara*, to fire up. See *yusjarûna* at 40:72, p. 1535, n. 2.).

رَبِّكَ of your Lord
لَوَٰقِعٌ ﴿٧﴾ shall surely take place.[1]

مَّا لَهُۥ 8. There is not for it
مِن دَافِعٍ ﴿٨﴾ anyone to ward off.[2]

يَوْمَ تَمُورُ ٱلسَّمَآءُ 9.The day the sky will swing[3]
مَوْرًا ﴿٩﴾ to and fro.

وَتَسِيرُ ٱلْجِبَالُ 10.And the mountain will flow[4]
سَيْرًا ﴿١٠﴾ in a motion.

فَوَيْلٌ يَوْمَئِذٍ 11. So woe[5] that day
لِّلْمُكَذِّبِينَ ﴿١١﴾ to the disbelievers.[6]

ٱلَّذِينَ هُمْ فِى خَوْضٍ 12. Who are in a venture[7]
يَلْعَبُونَ ﴿١٢﴾ having fun.[8]

يَوْمَ 13. That day
يُدَعُّونَ they shall be thrust[9]
إِلَىٰ نَارِ جَهَنَّمَ to the fire of hell
دَعًّا ﴿١٣﴾ in a violent push.

1. واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 51:6, p. 1697, n. 2).

2. دافع ***dâfi'*** (s.; pl. *dâfi'ûn*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf'*], to push, push away. See *idfa'* at 41:34, p. 1551, n. 11).

3. تمور ***tamûru*** = she swings, sways, moves to and fro (v. iii. f. s. impfct. from *mâra* [*mawr*], to swing, to move to and fro, to move side to side).

4. On the Day of Resurrection the mountains will be set in motion and will flow in speed (see 78:20 & 81:3). تسير ***tasîru***= she travels, flows, moves on, goes about (v. iii. f. s. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. See *yasîrû* at 47:10, p. 1650, n. 4).

5. ويل ***wayl*** = woe, distress, the deepest depth of ruin and degradation. See at 43:65, p. 1599, n. 6.

6. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 43:25, p. 1588, n. 11).

7. i. e., in a venture of falsehood. خوض ***khawḍ*** = venture, plunge, rushing in. See at 6:91, p. 428, n. 7).

8. i. e., are indifferent to the truth which they take in jest and ridicule. يلعبون ***yal'abûna*** = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 44:9, p. 1607, n. 11).

9. يدعون ***yuda''ûna*** = they are thrust, violently pushed (v. iii. m. pl. impfct. passive from *da''a* [*da''*], to thrust, to push violently and disdainfully).

هَٰذِهِ ٱلنَّارُ 14. This is the fire
ٱلَّتِي كُنتُم بِهَا in which you used to
تُكَذِّبُونَ ﴿١٤﴾ disbelieve.[1]

أَفَسِحْرٌ هَٰذَآ 15. Is it then a sorcery[2]
أَمْ أَنتُمْ لَا تُبْصِرُونَ or that you see not?[3]
﴿١٥﴾

ٱصْلَوْهَا 16. Broil[4] in it;
فَٱصْبِرُوٓا then whether you be patient[5]
أَوْ لَا تَصْبِرُوا or do not be patient,
سَوَآءٌ عَلَيْكُمْ it is the same[6] on you.
إِنَّمَا تُجْزَوْنَ You are but requited[7] for
مَا كُنتُمْ تَعْمَلُونَ what you used to do.
﴿١٦﴾

إِنَّ ٱلْمُتَّقِينَ 17. Verily the righteous[8]
فِى جَنَّٰتٍ وَنَعِيمٍ will be in gardens and bliss.[9]
﴿١٧﴾

فَٰكِهِينَ بِمَآ 18. Enjoying[10] at all that
ءَاتَىٰهُمْ رَبُّهُمْ there will give them their Lord;
وَوَقَىٰهُمْ and there will protect them
رَبُّهُمْ their Lord
عَذَابَ from the punishment
ٱلْجَحِيمِ ﴿١٨﴾ of the blazing fire.

1. i. e., it will be said to them that this is the hell which you used to disbelieve. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 37:21, p. 1433, n. 10).

2. This will be said by way of reproach because the unbelievers considered the Messengers, the miracles and the Qur'ân as sorcery. سحر ***sihr*** (pl. *ashâr*) = sorcery, magic. See at 46:8, p. 1633, n. 6.

3. تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 51:21, p. 1699, n. 5).

4. اصلوا ***iṣlaw*** = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 36:64, p. 1424, n. 2).

5. اصبروا ***iṣbirû*** = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 38:6, p. 1460, n. 9).

6. i. e., the punishment will neither be mitigated nor terminated. سواء ***sawâ'*** = straight, even, equal, same, alike, on a par. See at 45:21, p.1624, n. 10.

7. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 46:20, p. 1639, n. 4).

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 51:15, p. 1698, n. 4).

9. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 37:43, p. 1437, n. 6.

10. فاكهين ***fâkihîn***(pl.; acc./gen. of *fâkihûn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive. See at 44:27, p. 1611, n. 3).

كُلُوا۟ وَٱشْرَبُوا۟ 19. "Eat and drink
هَنِيٓـًٔۢا in ease and well-being[1]
بِمَا كُنتُمْ تَعْمَلُونَ for what you used to do."
۝١٩

مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ 20. Reclining[2] on couches[3]
مَّصْفُوفَةٍ ۖ arranged in rows.[4]
وَزَوَّجْنَـٰهُم And We will marry[5] them
بِحُورٍ to *hûr*[6]
عِينٍ ۝٢٠ with eyes attractively wide.[7]

وَٱلَّذِينَ ءَامَنُوا۟ 21. And those who believe,
وَٱتَّبَعَتْهُمْ and there follow[8] them
ذُرِّيَّتُهُم بِإِيمَـٰنٍ their progeny[9] in faith,
أَلْحَقْنَا بِهِمْ We shall join[10] with them[11]
ذُرِّيَّتَهُمْ their progeny
وَمَآ أَلَتْنَـٰهُم and shall not detract[12] from
مِّنْ عَمَلِهِم مِّن شَىْءٍ them of their deed anything.
كُلُّ ٱمْرِئٍۭ Every person is
بِمَا كَسَبَ for what he earns[13]
رَهِينٌ ۝٢١ responsible.[14]

وَأَمْدَدْنَـٰهُم 22. And We shall provide[15]
بِفَـٰكِهَةٍ وَلَحْمٍ them with fruit and meat

1. هنيء ***hanî'*** = ease, well-being,. See at 4:4, p. 238, n. 5.
2. متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn* ; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 38:51, p. 1472, n. 7).
3. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 43:34, p. 1591, n. 8.
4. مصفوفة ***maṣfûfah*** (f.) = arranged in rows, lined up, set in ranks (pass. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up, classify, compose. See *ṣâffûn* at 37:165, p. 1455, n. 7).
5. زوجنا ***zawwajnâ*** = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 44:54, p. 1616, n. 1.
6. حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = beautiful damsels of paradise. See at 44:54, p. 1616, n. 2.
7. عين *'în* (f. pl;, s. *'aynâ'*) = attractively wide eyed. See at 44:54, p. 1616, n. 3.
8. اتبعت ***ittaba'at*** = she followed, pursued (v. iii. f. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *ittaba'û* at 47:28, p. 1657, n. 4).
9. ذرية ***dhurriyah*** (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 46:15, p. 1637, n. 3).
10. ألحقنا ***'alḥaqnâ*** = we attached, appended, joined, united (v. i. pl. past from *'alḥaqa*, form IV of *laḥiqa* [*laḥq/laḥâq*], to catch up with, to join. See *'alḥaqtum* at 34:27, p. 1378, n. 1).
11. i. e., in the *jannah*.
12. ألتنا ***'alatnâ*** = we detracted, diminished, decreased, reduced (v. i. pl. impfct. from *'alâta*, form IV of *lâta* [*layt*], to diminish).
13. كسب ***kasaba*** = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 45:22, p. 1625, n. 3).
14. رهين ***rahîn*** = held in pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [*rahn*], to pawn, to mortgage. See *rihân* at 2:283, p. 150, n. 3).
15. أمددنا ***'amdadnâ*** = we aided, helped, assisted, supported, provided, (v. i. pl. past from *'amadda*, form IV of *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

مِمَّا يَشْتَهُونَ ﴿٢٢﴾ such as they long for.[1]

يَتَنَٰزَعُونَ 23. They will take over from

فِيهَا كَأْسًا one another[2] therein a cup[3]

لَّا لَغْوٌ فِيهَا wherein is no talking nonsense[4]

وَلَا تَأْثِيمٌ ﴿٢٣﴾ nor any cause for sinning.[5]

وَيَطُوفُ عَلَيْهِمْ ﴿٢٤﴾ 24. And there will go round[6]

غِلْمَانٌ لَّهُمْ them young servants[7] for

كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ them as if pearls[8] well-kept.[9]

﴿٢٤﴾

وَأَقْبَلَ 25. And they will turn[10]

بَعْضُهُمْ عَلَىٰ بَعْضٍ one to another

يَتَسَآءَلُونَ ﴿٢٥﴾ making enquiries.[11]

قَالُوٓا 26. They will say:

إِنَّا كُنَّا قَبْلُ "Indeed we had been before

فِىٓ أَهْلِنَا amidst our families

مُشْفِقِينَ ﴿٢٦﴾ full of apprehension."[12]

فَمَنَّ ٱللَّهُ 27. "But Allah has graced[13]

عَلَيْنَا وَوَقَىٰنَا on us and has saved us from

عَذَابَ ٱلسَّمُومِ the punishment of heat storm.[14]

﴿٢٧﴾

1. يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 34:54, p. 1388, n. 5).

2. يتنازعون ***yatanâza'ûna*** = they dispute, wrangle, contest, take over from one another (v. iii. m. pl. impfct. from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 18:21, p. 918, n. 5).

3. i. e., full if a special kind of drink.

4. i. e., will not intoxicate. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 28:55, p. 1251, n. 9.

5. تأثيم ***ta'thîm*** = to cause sin, offence, sin, crime.

6. يطوف ***yaṭûfu*** = he goes round, circumambulates, (v. iii. m. s. impfct. from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *yuṭâfu* at 43:71, p. 1600, n. 10).

7. غلمان ***ghilmân*** (pl.; s. *ghulâm*) = boys, youths, servants, waiters. See *ghulâm* at 37:101, p. 1446, n. 1.

8. لولو ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 35:33, p. 1402, n. 2.

9. مكنون ***maknûn*** = covered, sheltered, hidden, well-kept (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 37:49, p. 1438, n. 6).

10. أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabûl/qubûl*), to accept. See at 37:50, p. 1438, n. 7).

11. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 37:50, p. 1438, n. 8).

12. مشفقين ***mushfiqîn*** (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:22, p. 1569, n. 7).

13. من ***manna*** = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See at 28:83, p. 1262, n. 1.

14. i. e., hell. سموم ***samûm*** = heat storm, hot sand storm, hot wind.

إِنَّا كُنَّا 28. "Indeed we had been
مِن قَبْلُ نَدْعُوهُ afore invoking[1] Him.
إِنَّهُۥ هُوَ ٱلْبَرُّ Verily He is the Beneficent,[2]
ٱلرَّحِيمُ ﴿٢٨﴾ the Most Merciful."

Section (*Rukû'*) 2

فَذَكِّرْ 29. Therefore remind;[3]
فَمَآ أَنتَ for you are not
بِنِعْمَتِ رَبِّكَ by the grace of your Lord
بِكَاهِنٍ any soothsayer[4]
وَلَا مَجْنُونٍ ﴿٢٩﴾ nor one possessed.[5]

أَمْ يَقُولُونَ شَاعِرٌ 30. Or do they say: "A poet,
نَّتَرَبَّصُ بِهِۦ we await[6] for him
رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾ the vicissitude[7] of fate?"[8]

قُلْ تَرَبَّصُوا۟ 31. Say: "Await,[9]
فَإِنِّى مَعَكُم indeed I am along with you
مِّنَ ٱلْمُتَرَبِّصِينَ of those awaiting."[10]
﴿٣١﴾

أَمْ تَأْمُرُهُمْ 32. Or do there bid them
أَحْلَٰمُهُم بِهَٰذَآ their insights[11] to this[12] or are
أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ they a people transgressing?[13]

1. ندعوا ***nad'û*** = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:71, p. 896, n. 6).

2. بر ***barr*** (s.; pl. *'abrâr*) = dutiful, upright, kind, Most Kind, land. See at 30:42, n. 1303, n. 10.

3. The address is to the Prophet, peace and blessings of Allah be on him. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 51:55, p. 1705, n. 7).

4. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one pssessed by *jinn* or a poet. This and the following *'âyah* gives a reply to such allegations. كاهن ***kâhin*** (s.; pl. *kuhhân/ kahanah)* = soothsayer, diviner, fortuneteller (act. participle from *kahana* [*kahânah*], to foretell).

5. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:52, p. 1705, n. 5).

6. نتربص ***natarabbaṣu***= we wait, lie in wait, wait and watch, await (v. i. pl. impfct.from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣû* at 23:25, p. 1081, n. 7).

7. ريب ***rayb*** = doubt, suspicion, misgivings. See at 45:32 p. 1628, n. 9.

8. منون ***manûn*** = fate, destiny, death. *rayb al-manûn* is an idiom meaning: vicissitude of fate.

9. تربصوا ***tarabbaṣû*** = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*. See n. 6 above).

10. متربصين ***mutarabbiṣîn*** (pl. acc./gen./ of *mutarabbiṣûn*, s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 6 above).

11. أحلام ***'aḥlâm*** (pl.; s. *hilm*) = reason, intelligence, insight, gentleness, patience. See at 21:5, p. 1013, n. 8.

12. i. e., to saying that a person is mad, a soothsayer and a poet at the same time!

13. طاغون ***ṭâghûn*** (pl.; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 51:53, p. 1705, n. 4).

أَمْ يَقُولُونَ 33. Or do they say:

تَقَوَّلَهُۥ "He has fabricated[1] it"?

بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾ Nay; they believe not.

فَلْيَأْتُوا 34. Then let them come up

بِحَدِيثٍ مِّثْلِهِۦٓ with a discourse[2] like it,

إِن كَانُوا صَٰدِقِينَ if they are truthful.[3]

﴿٣٤﴾

أَمْ خُلِقُوا 35. Or were they created[4]

مِنْ غَيْرِ شَىْءٍ out of nothing[5]

أَمْ هُمُ ٱلْخَٰلِقُونَ or are they the creators?[6]

﴿٣٥﴾

أَمْ خَلَقُوا 36. Or did they create

ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ the heavens and the earth?

بَل لَّا يُوقِنُونَ ﴿٣٦﴾ Nay, they are not sure.[7]

أَمْ عِندَهُمْ 37. Or are there with them

خَزَآئِنُ رَبِّكَ the treasuries[8] of your Lord

أَمْ هُمُ ٱلْمُصَيْطِرُونَ or are they the controllers?[9]

﴿٣٧﴾

أَمْ لَهُمْ سُلَّمٌ 38. Or do they have a ladder[10]

يَسْتَمِعُونَ فِيهِ they hear[11] in it?

فَلْيَأْتِ Then let there come up

1. تقول ***taqawwala*** = he fabricated a lie, bargained, made a deal, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See *qawl* at 46:18, p. 1638, n. 7).

2. حديث ***ḥadîth*** (s.; pl. احاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 51:24, p. 1699, n. 11.

3. i. e., if they are truthful in saying that the Prophet, peace and blessings of Allah be on him, has fabricated it. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 49:17, p. 1684, n. 5).

4. خلقوا ***khuliqû*** = they were created, made, originated (v. iii. m. pl. past passive from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 49:13, p. 1682, n. 1).

5. i. e., without any Creator.

6. i. e., did they create themselves?

7. يوقنون ***yûqinûna*** = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 45:20, p. 1624, n.5).

8. i. e., of the graces and provisions, so that they can bestow and distribute as they like. خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 38:9, p. 1461, n. 4.

9. مصيطرون ***muṣayṭirûn*** (pl.; s. *muṣayṭir*) = rulers, overlords, controllers, sovereigns (act. participle from *sayṭara* , to dominate, to control).

10. سلم ***sullam*** (s.; pl. *salâlim/salâlîm)* = ladder, staircase, stairs, instrument to go up.

11. i. e., wherewith they go up in the heaven and hear the conversation of the angels and what is communicated to them by Allah. يستمعون ***yastami'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 46:29, p. 1643, n. 3).

مُّسْتَمِعُهُم	their listener[1]
بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾	with an authority[2] quite clear.[3]
أَمْ لَهُ ٱلْبَنَٰتُ	39. Or has He the daughters
وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾	and you have the sons?
أَمْ تَسْـَٔلُهُمْ	40. Or do you ask of them
أَجْرًا فَهُم	a remuneration[4] so they are
مِّن مَّغْرَمٍ	out of a liability[5]
مُّثْقَلُونَ ﴿٤٠﴾	weighed down?[6]
أَمْ عِندَهُمُ	41. Or is there with them
ٱلْغَيْبُ	the unseen,[7]
فَهُمْ يَكْتُبُونَ ﴿٤١﴾	so they write down?[8]
أَمْ يُرِيدُونَ	42. Or do they intend[9]
كَيْدًا	a trick?[10]
فَٱلَّذِينَ كَفَرُوا۟	But those who disbelieve will
هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾	be the ones caught in the trick.[11]
أَمْ لَهُمْ إِلَٰهٌ	43. Or do they have a god
غَيْرُ ٱللَّهِ	other than Allah?
سُبْحَٰنَ ٱللَّهِ	Sacrosanct[12] is Allah

1. مستمع ***mustami'*** (s.; pl. *mustami'ûn*) = one who hears, listens, listener (act participle from *istama'a* form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *mustami'ûn* at 25:15, p. 1165, n. 4).

2. i. e., in support of their beliefs in many gods and goddesses. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 51:38, p. 1702, n. 6.

3. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 51:38, p. 1702, n. 7).

4. i. e., for the work of calling them to the truth and the *dîn* of Allah. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 49:3, p. 1677, n. 8).

5. مغرم ***maghram*** (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation. See at 9:98, p. 619, n. 10.

6. مثقلون ***muthqalûn*** (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqula* (*thiql/thaqâlah*), to be heavy. See *muthqalah* at 35:18, p. 1396, n. 10).

7. i. e., the knowledge of the unseen. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 49:18, p. 1684, n. 6.

8. i. e., what is going to happen to men.

9. يريدون ***yurîdûna*** = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 33:13, p. 1339, n. 12).

10. كيد ***kayd*** = scheme, plot, plan, stratagem, trick, contrivance. See at 40:37, p. 1523, n. 7.

11. مكيدون ***makîdûn*** (pl.; s. *makîd*) = those caught in a trick, entrapped, schemed against (pass. participle from *kâda* [*kayd*], to contrive, to set a strategy. See *kidnâ* at 12:76, p. 750, n. 4).

12. سبحان ***Subḥân*** is derived from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 43:81, p. 1603, n. 2.

عَمَّا يُشْرِكُونَ ﴿٤٣﴾ from what they associate.[1]

وَإِن يَرَوْا كِسْفًا 44. And if they see pieces[2]

مِّنَ السَّمَاءِ سَاقِطًا from the sky falling down[3]

يَقُولُوا سَحَابٌ they will say: "Clouds[4]

مَّرْكُومٌ ﴿٤٤﴾ piled up."[5]

فَذَرْهُمْ 45. So let them alone[6]

حَتَّىٰ يُلَاقُوا till they confront[7]

يَوْمَهُمُ الَّذِي فِيهِ the day of theirs in which

يُصْعَقُونَ ﴿٤٥﴾ they will be thunderstruck.[8]

يَوْمَ لَا يُغْنِي 46. The day there shall avail[9]

عَنْهُمْ كَيْدُهُمْ them not their plotting

شَيْئًا whatsoever

وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ nor shall they be helped.[10]

وَإِنَّ 47. And verily there will be

لِلَّذِينَ ظَلَمُوا for those who trasngress[11]

عَذَابًا دُونَ ذَٰلِكَ a punishment besides that;

وَلَٰكِنَّ أَكْثَرَهُمْ but most of them

لَا يَعْلَمُونَ ﴿٤٧﴾ do not know.

1. i. e., with Allah. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 30:40, p. 1303, n. 8).

2. كسف ***kisf*** (pl.; s. *kisfah*) = fragments, pieces. See at 34:9, p. 1370, n. 12.

3. i. e., as a punishment. ساقط ***sâqiṭ***= that which falls, fallen (act. participle from *saqaṭa*[[*suqûṭ/ masqaṭ*], to fall. See *nusqita* at 34:9, p. 1370, n. 11).

4. i. e., out of their intense disbelief and disobedience. سحاب ***saḥâb*** = clouds. See at 30:48, p. 1306, n. 7.

5. مركوم ***markûm*** = piled up, heaped up (pass. participle from *rakama* [*rakm*], to pile up. See *yarkuma* at 8:37, p. 560, n. 1).

6. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 43:83, 1603, n. 5).

7. يلاقوا ***yulâqû*** (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied *'an* in *hattâ* coming before the verb. See at 43:83, p. 1603, n. 8).

8. i. e., on the Day of Resurrection and Judgement. يصعقون ***yuṣ'aqûna*** = they are thunderstruck, made unconscious (v. iii. m. pl. impfct. passive from *ṣa'iqa* [*ṣa'aq/ṣa'qah*], to be thunderstruck, lose consciousness. See *ṣa'iqa* at 39:68, p. 1505, n. 3.

9. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 45:10, p. 1620, n. 10).

10. i. e., against the punishment of Allah. ينصرون ***yunṣarûna*** = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 44:41, p. 1613, n. 12).

11. i. e., set partners with Allah. ظلموا ***ẓalamû*** = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm.*] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 51:59, p. 1706, n. 5).

وَٱصۡبِرۡ 48. And be patient[1]
لِحُكۡمِ رَبِّكَ for the decree[2] of your Lord.
فَإِنَّكَ So indeed you are
بِأَعۡيُنِنَا before Our Eyes.[3]
وَسَبِّحۡ And declare sanctity[4]
بِحَمۡدِ رَبِّكَ with the praise of your Lord
حِينَ تَقُومُ ﴿٤٨﴾ when you get up.[5]

وَمِنَ ٱلَّيۡلِ 49. And in part of the night
فَسَبِّحۡهُ proclaim His sanctity;
وَإِدۡبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾ and at the retreat[6] of the stars.[7]

1. i. e., against the allegations, opposition and enmity of the unbelievers and enemies of Islam. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 46:35, p. 1645, n. 4).

2. حكم ***ḥukm*** (pl. احكام *'aḥkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 42:10, p. 1562, n. 3.

3. i. e., under Our constant observation, attention and care. أعين ***'a'yun*** (f. ; pl.; s. *'ayn*) = eyes. See at 40:19, p. 1516, n. 2).

4. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 50:39, p. 1694, n. 4).

5. i. e., for prayer and from sleep. تقوم ***taqûmu*** = you stand, get up, take place (v. ii. m. s. impfct. from *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See at 45:27, p. 1627, n. 1.

6. ادبار ***idbâr*** = retreat, turning one's back, to slip away (verbal noun in form IV of *dabara* [*dubûr*], to tun one's back. See *mudbirîn* at 40:33, p. 1521, n. 4).

7. i. e., early in the morning. نجوم ***nujûm*** (pl.; s. *najm*) = starts. See at 37:88, p. 1444, n. 3.

53. *SÛRAT AL-NAJM* (THE STAR)
Makkan: 62 *'âyahs*

This is a Makkan *sûrah*. It deals with *waḥy*, *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, rewards and punishment. It starts with an emphasis on the truth of the *risâlah* and that what Muḥammad, peace and blessings of Allah be on him, gave out was no utterance out of his own imagination but *waḥy* communicated to him by the angel Jibril. It is further emphasized that the Prophet, peace and blessings of Allah be on him, once saw this angel in his actual form appearing in the horizon and again during the *mi'râj* near *sidrat al-muntahâ*, which is the farthest point in the heaven up to which anything or being can reach.

Next the *sûrah* refers to the mistake and folly of worshipping the false and imaginary gods and goddesses and of the notion of Allah's having daughters or sons. It is stressed that Allah is the Creator of everything and being and His is the absolute sovereignty and Lordship over the heavens, the earth and all that exists. Mention is then made of the Resurrection and Judgement and that each person will be individually responsible and accountable for his deeds.

The *sûrah* is named *al-Najm* (The Star) with reference to its first *'âyah* in which an adjuration is made by the star.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلنَّجْمِ 1. By the star[1]

إِذَا هَوَىٰ ① when it sinks.[2]

مَا ضَلَّ 2. There has strayed not

صَاحِبُكُمْ your companion[4]

وَمَا غَوَىٰ ② nor has he erred.[5]

وَمَا يَنطِقُ 3. Nor does he speak[6]

عَنِ ٱلْهَوَىٰ ③ out of fancy.

إِنْ هُوَ إِلَّا وَحْيٌ 4. It is naught hut *waḥy*

يُوحَىٰ ④ communicated.[7]

1. نجم ***najm*** (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 16:16, p. 832, n. 6.

2. هوى *hawâ* = he or it sunk, dropped (v. iii. m. s. past from *huwîy*, to drop).

3. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 17:67, p. 895, n. 1).

4. i. e., the Prophet, peace and blessings of Allah be on him. The Makkan unbelievers thought that he had gone astray and that the Qur'ânic *waḥy* was his talk out of his own mind. This and the succeeding *'âyahs* give reply to those allegations.

5. غوى ***ghawâ*** = he went astray, erred (v. iii. m. s. past from *ghayy/ghawâyah*, to go astray. See at 20:121, p. 1006, n. 12).

6. ينطق ***yanṭiqu*** = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 45:29, p. 1627, n. 9).

7. يوحى ***yûḥâ*** = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 41:6, p.1641, n. 9. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

عَلَّمَهُۥ	5. There instructed[1] him
شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾	the one strong in powers.[2]
ذُو	6. Possessing
مِرَّةٍ	mental and physical fitness.[3]
فَٱسْتَوَىٰ ﴿٦﴾	Then he became upright.[4]
وَهُوَ	7. And he was
بِٱلْأُفُقِ ٱلْأَعْلَىٰ ﴿٧﴾	in the highest horizon.[5]
ثُمَّ دَنَا	8. Then he came closer[6]
فَتَدَلَّىٰ ﴿٨﴾	and descended.[7]
فَكَانَ	9. And was at
قَابَ قَوْسَيْنِ	a distance of two bow-lengths[8]
أَوْ أَدْنَىٰ ﴿٩﴾	or nearer.[9]
فَأَوْحَىٰٓ	10. So He communicated[10]
إِلَىٰ عَبْدِهِۦ	to His servant
مَآ أَوْحَىٰ ﴿١٠﴾	what He communicated.
مَا كَذَبَ	11. There lied[11] not
ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾	the heart[12] what he saw.

1. i. e., recited and communicated to him. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 26:49, p. 1171, n. 11).
2. i. e., the angel Jibrîl, peace be on him.
3. مرة ***mirrah*** = mental and physical fitness, sharp and strong intellect.
4. i. e., in the horizon, as stated in the next *'âyah*. This and in the succeeding *'âyahs* up to *'âyah* 18 describe the Prophet's seeing the angel Jibril, peace be on him, in his actual form once in the horizon an again during the *mi'râj*. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 13:2, p. 763, n. 7).
5. أفق ***'ufuq*** (s.; pl. *'âfâq*) = horizon, range of vision.
6. دنى ***danâ*** = he came closer, drew nearer (v. iii. m. s. past from *dunûw/danâwah*, to come near, to be close. See *dâniyah* at 6:99, p. 433, n. 4).
7. تدلى ***tadallâ***= he descended, became lowered/suspended, dangled (v. iii. m. s. past in form V from the root *dalw*. See *'adlâ* at 12:19, p. 728, n. 3.
8. قاب ***qâb*** = the distance between the middle and end of a bow. قوسين ***qawsayn*** (dual, acc./gen. of *qaws*; pl. *'aqwâs*) = bow. ***qâb qawsayn*** is an idiom meaning: very near).
9. أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of دان *dânin*. See at 33:51, p. 1357, n. 5.
10. i. e., thus Allah had the *wahy* delivered to the Prophet, peace and blessings of Allah be on him. أوحى *'awḥâ* = he communicated, ordered (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See at 41:12, p. 1543, n. 9).
11. i. e., the seeing of Jibrîl, peace be on him, was physically true and not just an illusion. كذب ***kadhaba*** = he lied, deceived, deluded (v. iii. m. s. past from *kidhb /kadhib /kadhbah / kidhbah*, to lie. See at 39:32, p. 1492, n. 7.)
12. فواد ***fu'âd*** (s.; pl. *'af'idah*) = heart. See *'af'idah* at 28:10, p. 1234, n. 4.

أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

12. Will you then argue[1] with him over what he saw?

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

13. And indeed he saw him at another descent.[2]

عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾

14. Near the Lot Tree[3] at the utmost limit.[4]

عِندَهَا جَنَّةُ ٱلْمَأْوَىٰ ﴿١٥﴾

15. Near it is the Garden of Abode.[5]

إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

16. When there covered[6] the Lot-Tree what covered it.

مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

17. The eye swereved[7] not nor did it transgress.[8]

لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰ ﴿١٨﴾

18. He had indeed seen of the signs[9] of his Lord the greatest ones.[10]

1. تمارون ***tumârûna*** = you wrangle, dispute, argue (v. ii. m. pl. impfct. from *mârâ*, form III of *marâ* [*maran*], to stroke the udder of the she camel. See *yumârûna* at 42:18, p. 1567, n. 10).

2. i. e., the Prophet, peace and blessings of Allah be on him, saw Jibrîl, peace be on him, in his real form at his coming down again on the occasion of the *mi'râj*. نزلة ***najlah*** = descent, arrival, stopping.

3. سدرة ***sidrah*** = lot tree, lotus tree. See *sidr* at 34:16, p. 1574, n. 5.

4. i. e., the utmost limit in the seventh heaven which anything or being ascending from the earth is allowed to reach. منتهى ***muntahan*** = terminated, finished, highest degree, utmost limit (pass. participle from *intahâ* , form VIII of *nahâ* [*nahy/nahw*], to forbid. See *nuhîtu* at 40:66, p. 1532, n. 12).

5. It is the name of a paradise. ماوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 45:34, p. 1629, n. 7).

6. i. e., Allah's *Nûr* (see Ibn Kathîr, VII, p. 428). يغشى ***yaghshâ*** = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [*ghashy/ ghishâwah*], to cover. See at 44:11, p. 1608, n. 3).

7. i. e., he did not look right and left. زاغ ***zâgha*** = he swerved, deviated, turned aside (v. iii. m. s. past from *zawgh/zawghân*, to deviate, swerve.

8. i. e., nor did he look beyond the permitted limit and object. طغى ***ṭaghâ*** = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *ṭaghan/ṭughyân*, to exceed all bounds. See at 20:24, 981, n. 1).

9. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 46:26, p. 1642, n. 3.

10. كبرى ***kubrâ*** (f.; m. *'akbar*) = greatest, biggest, largest, most enormous (elative of *kabîr*, big, great. See *'akbar* at 40:10, p. 1512, n. 12).

أَفَرَءَيْتُمُ	19. Do you see
ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾	al-Lât[1] and al-'Uzzâ?
وَمَنَوٰةَ	20. And Manât,
ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾	the third, the other one?[2]
أَلَكُمُ ٱلذَّكَرُ	21. Are yours the males[3]
وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾	and His the females?[4]
تِلْكَ إِذًا قِسْمَةٌ	22. That then is a division[5]
ضِيزَىٰٓ ﴿٢٢﴾	most unfair![6]
إِنْ هِىَ إِلَّآ	23. These[7] are naught but
أَسْمَآءٌ سَمَّيْتُمُوهَآ	names you have designated,[8]
أَنتُمْ وَءَابَآؤُكُم	you and your fathers.
مَّآ أَنزَلَ ٱللَّهُ	Allah has not sent[9] down
بِهَا مِن سُلْطَٰنٍ	about them any authority.[10]
إِن يَتَّبِعُونَ	They follow[11] naught
إِلَّا ٱلظَّنَّ	but conjecture[12]
وَمَا تَهْوَى ٱلْأَنفُسُ	and what the selves desire,[13]
وَلَقَدْ	though indeed
جَآءَهُم	there has come to them[14]
مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾	*from their Lord the guidance.*

1. Al-Lat, al-'Uzzâ and Manât are the names of three goddesses that the Makkan and other Arab unbelievers used to worship and think that they were Allah's daughters, though they themselves hated daughters. This and the succeeding four *'âyahs* point out their mistake and folly in worshipping their imaginary gods and goddesses.

2. أخرى ***'ukhrâ*** (f. s.; m. *'âkhar*; pl. *'ukhrayât/'ukhar*) = other, the other one.

3. i. e., you love to have male children only and yet you attribute daughters to Allah? ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 49:13, p. 1682, n. 2.

4. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 49:13, p. 1682, n. 3.

5. قسمة ***qismah*** = division, allotment, apportionment. See at 4:8, p. 240, n. 2.

6. ضيزى ***ḍîzâ*** = unjust, most unfair.

7. i. e., the imaginary gods and goddesses.

8. سميتم ***sammaytum*** = you designated, named, called, nominated (v. ii. pl. past from *sammâ*, form II of *samâ* [*sumûw/samâ'*], to be high. See at 12:40, p. 736, n. 8).

9. أنزل ***'anzala*** = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 47:9, p. 1650, n. 2).

10. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

11. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 39:18, p. 1487, n. 12).

12. ظن ***ẓann*** (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 49:12, p. 1681, n. 8).

13. i. e., what their selves like. تهوى ***tahwâ*** = she or it desires, fancies (v. iii. f. s. impfct from *hawiya* [*hawan*], to desire. See at 5:70, p. 365, n. 2).

14. *i. e., through the Prophet Muḥammad, peace and blessings of Allah be on him.*

أَمْ لِلْإِنسَٰنِ 24. Or is there for man
مَا تَمَنَّىٰ ﴿٢٤﴾ what he wishes?[1]

فَلِلَّهِ 25. But to Allah belong
ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾ the Last[2] and the First.[3]

Section (*Rukû'*) 2

وَكَم مِّن مَّلَكٍ 26. And how many an angel[4]
فِى ٱلسَّمَٰوَٰتِ in the heavens
لَا تُغْنِى there avails not[5]
شَفَٰعَتُهُمْ شَيْـًٔا their intercession[6] whatsoever
إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ except after that Allah gives
ٱللَّهُ لِمَن يَشَآءُ leave[7] to whomsoever He will
وَيَرْضَىٰٓ ﴿٢٦﴾ and is pleased with.[8]

إِنَّ ٱلَّذِينَ 27. Verily those who
لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ believe not in the hereafter
لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ do name[9] the angels
تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾ the naming[10] of females.

وَمَا لَهُم 28. But they do not have
بِهِۦ مِنْ عِلْمٍ about it any knowledge.
إِن يَتَّبِعُونَ They follow[11] naught

1. i. e., expects from the intercession of the gods and goddesses they wrongly worship? تمنى ***tamannâ*** = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [*manw/ many*], to put to test, tempt. See at 22:52, p. 1064, n. 1).

2. i. e., to Allah Alone belong all matters relating to the life in the hereafter and in this world. There is no partner of Him in any of the matters and affairs, including the act of intercession on behalf of anyone. الآخرة ***al-'âkhirah*** = the last, the end, the hereafter, the afterlife. See at 16:30, p. 836, n. 10.

3. i. e., the worldly life. الأولى ***al-'ûlâ*** (f.; m. *'awwal*) = the first, the foremost. See *'awwalûn* at 37:71, p. 1441, n. 9).

4. ملك ***malak*** (s.; pl. *malâ'ikah*) = angel. See *malâ'ikah* at 41:14, p. 1544, n. 7).

5. تغنى ***tughnî*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 10:101, p. 673, n. 6).

6. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 43:86, p. 1604, n. 6.

7. يأذن ***ya'dhana***(*u*) = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina* [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden *'an* in *hattâ* coming before the verb. See at 53:26, p. 1721, n. 7).

8. يرضى ***yarḍâ*** = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See at 39:7, p. 1483, n. 6).

9. يسمون ***yusammûna*** = they designate, name, call, nominate (v. iii. m. pl. impfct. from *sammâ*, form II of *samâ* [*sumûw/samâ'*], to be high. See *sammaytum* at 53:23, p. 1720, n. 8).

10. تسمية ***tasmiyah*** = naming, to name, to designate, to nominate (verbal noun in form II of *samâ*. See n. 9 above).

11. يتبعون ***yattabi'ûna*** = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 53:23, p. 1720, n. 11).

إِلَّا ٱلظَّنَّ but conjecture;[1]
وَإِنَّ ٱلظَّنَّ but indeed conjecture
لَا يُغْنِى مِنَ ٱلْحَقِّ avails not[2] against the truth
شَيْـًٔا ﴿٢٨﴾ whatsoever.

فَأَعْرِضْ عَن 29. Therefore refrain[3] from
مَّن تَوَلَّىٰ anyone that turns away[4]
عَن ذِكْرِنَا from Our Reminder[5]
وَلَمْ يُرِدْ إِلَّا and desires[6] not but
ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٢٩﴾ the worldly life.

ذَٰلِكَ مَبْلَغُهُم 30. That is their amount[7]
مِّنَ ٱلْعِلْمِ of knowledge.
إِنَّ رَبَّكَ هُوَ أَعْلَمُ Your Lord is Best Aware
بِمَن ضَلَّ of the one who strays away[8]
عَن سَبِيلِهِۦ from His way,[9]
وَهُوَ أَعْلَمُ and He is Best Aware
بِمَنِ of the one
ٱهْتَدَىٰ ﴿٣٠﴾ who receives guidance.[10]

وَلِلَّهِ 31. And to Allah belongs
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth;

1. ظن ***ẓann*** (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 53:28, p. 1720, n. 12).

2. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 52:46, p. 1715, n. 9).

3. أعرض ***'a'riḍ*** = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa /'aruḍa* [*'arḍ*], to be wide, to become visible. See at 32: 30, p. 1333, n. 2).

4. تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 51:39, p. 1702, n. 8).

5. i. e., from the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:36, p. 1591, n. 14.

6. يرد ***yurid*** (*yurîdu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless {and so the medial *yâ'* is dropped} because of the particle *lam* coming before the verb. See at 22:25, p. 1054, n. 4).

7. مبلغ ***mablagh*** = amount, extent, range, scope, sum total.

8. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 53:2, p. 1717, n. 3).

9. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 49:15, p. 1683, n. 6.

10. اهتدى ***ihtadâ*** = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 39:41, p. 1495, n. 12).

لِيَجْزِيَ ٱلَّذِينَ that He may requite[1] those
أَسَـٰٓـُٔوا۟ بِمَا عَمِلُوا۟ who do evil[2] for what they do
وَيَجْزِيَ ٱلَّذِينَ and reward those who
أَحْسَنُوا۟ do good deeds[3]
بِٱلْحُسْنَى ﴿٣١﴾ with the best.[4]

ٱلَّذِينَ يَجْتَنِبُونَ 32. Those who refrain[5] from
كَبَـٰٓئِرَ ٱلْإِثْمِ the enormities[6] of sin
وَٱلْفَوَٰحِشَ and adulteries[7]
إِلَّا ٱللَّمَمَ except the trivilaities.[8]
إِنَّ رَبَّكَ Verily your Lord is
وَٰسِعُ ٱلْمَغْفِرَةِ All-Abounding[9] in forgiveness.
هُوَ أَعْلَمُ بِكُمْ He is Best Aware of you
إِذْ أَنشَأَكُم when He created[10] you
مِّنَ ٱلْأَرْضِ from the earth and
وَإِذْ أَنتُمْ أَجِنَّةٌ when you were embryos[11]
فِى بُطُونِ in the wombs of
أُمَّهَـٰتِكُمْ your mothers.
فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ So declare not purity[12] about yourselves.
هُوَ أَعْلَمُ He is Best Aware of
بِمَنِ ٱتَّقَىٰ ﴿٣٢﴾ anyone who is on his guard.[14]

1. يجزى ***yajziya***(*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جزاء *jazâ'*], to reward. The final letter takes *fatḥah* for a hidden *'an* in *li* (of motivation) coming before the verb. See at 45:14, p. 1622, n. 4).

2. أساؤوا ***'asâ'û*** = they did evil, committed foulness (v. iii. m. pl. past from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asa'tum* at 30:10, p. 1293, n. 3).

3. أحسنوا ***'aḥsanû*** = they did good, performed well, acted rightly (v. iii. m. pl. past from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome. See at 39:10, p. 1485, n. 5).

4. i. e., paradise. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 41:50, p. 1558, n. 7.

5. يجتنبون ***yajtanibûna*** = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 4).

6. كبائر ***kabâ'ir*** (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities, monstrosities. See at 42:37, p. 1574, n. 11.

7. فواحش ***fawâḥish*** (pl.; s. فاحشة *fâḥishah*) = vile deeds, atrocious sins, adulteries, fornication. See at 42:37, p. 1574, n. 12).

8. لمم ***lamam*** = trivilaities, minor sins .

9. واسع ***wâsi'*** = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 24:32, p. 1118, n. 8).

10. أنشأ ***'ansha'a*** = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 36:79, p. 1428, n. 4).

11. أجنة ***'ajinnah*** (pl.; s. *janîn*) = embryos, foetuses.

12. لا تزكوا ***lâ tuzakkû*** = do not declare purity, justify (v. ii. m. pl. imperative {prohibition} from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow. See *tazakkâ* at 35:18, p. 1397, n. 5).

13. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 7:35, p. 477, n. 4).

Section (*Rukû'*) 3

أَفَرَءَيْتَ 33. Do you see

٣٣ ٱلَّذِى تَوَلَّىٰ the one that turns away?[1]

وَأَعْطَىٰ قَلِيلًا 34. And gives[2] a little

٣٤ وَأَكْدَىٰٓ and cuts off?[3]

أَعِندَهُۥ 35. Does he have

عِلْمُ ٱلْغَيْبِ the knowledge of the unseen[4]

٣٥ فَهُوَ يَرَىٰٓ so he sees?[5]

أَمْ لَمْ يُنَبَّأْ 36. Or is he not informed[6]

بِمَا فِى of what is[7] in

٣٦ صُحُفِ مُوسَىٰ the scriptures[8] of Mûsâ?

وَإِبْرَٰهِيمَ 37. And of Ibrâhîm

٣٧ ٱلَّذِى وَفَّىٰٓ who fulfilled?[9]

أَلَّا تَزِرُ 38. That there shall carry[10] not

وَازِرَةٌ any burdened[11] one

٣٨ وِزْرَ أُخْرَىٰ the load[12] of another?[12]

وَأَن لَّيْسَ 39. And that there is not

1. i. e., from the truth and from obeying Allah and His Messenger. تولى ***tawallâ*** = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 53:29, p. 1722, n. 4).

2. i. e. gives a little of his wealth in charity. أعطى ***'a'ṭâ*** = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root *'aṭw*, to give. See *yu'ṭû* at 9:59, p. 602, n. 3).

3. اكدى ***'akdâ*** = he skimped, stinted, became stingy, stops, cuts off (v.iii. m. s. past in form IV of *kadâ* (*kady*), to give little, to skimp).

4. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 52:41, p. 1714, n. 7.

5. i. e., what will happen to him and his property?

6. ينبأ ***yunabba'*** = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 39:7, p. 1483, n. 11).

7. i. e., about the commandments of Allah, about individual accountability on the Day of Judgement and that everyone shall be rquited for what he acquires (see *'âyahs* 38 and 39 below).

8. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, papers, books, scriptures. See at 20:133, p. 1010, n. 11.

9. i. e., his mission and what he was commanded.

وفى ***waffâ*** = he paid in full, fulfilled (v. iii. m. s. impfct. in form II of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See *nuwaffî* at 11:15, p. 683, n. 1).

10. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877 and 39:7, p. 1483. تزر ***taziru*** = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 39:7, p. 1483, n. 7).

11. وازرة ***wâzirah*** (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 10 above, and at 39:7, p. 1483, n. 8.

12. i. e., the load of sins. وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 39:7, p. 1483, n. 9. See also ns. 10 and 11 above.

13. أخرى ***'ukhrâ*** (f. s.; m. *'âkhar*; pl. *'ukhrayât*/*'ukhar*) = other, the other one, another. See at 53:20, p. 1720, n. 2.

لِلْإِنسَٰنِ إِلَّا
مَا سَعَىٰ ﴿٣٩﴾
for man aught but
what he strives[1] for.

وَأَنَّ سَعْيَهُۥ
سَوْفَ يُرَىٰ ﴿٤٠﴾
40. And that his effort
shall be looked into.[2]

ثُمَّ يُجْزَىٰهُ
ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾
41. Then he will be requited[3]
for it the fullest[4] requital.

وَأَنَّ إِلَىٰ رَبِّكَ
ٱلْمُنتَهَىٰ ﴿٤٢﴾
42. And that to your Lord
is the final destination.[5]

وَأَنَّهُۥ هُوَ
أَضْحَكَ
وَأَبْكَىٰ ﴿٤٣﴾
43. And that He it is Who
causes to laugh[6]
and causes to weep.[7]

وَأَنَّهُۥ هُوَ
أَمَاتَ وَأَحْيَا ﴿٤٤﴾
44. And that it is He Who
causes to die [8] and gives life.[9]

وَأَنَّهُۥ خَلَقَ
ٱلزَّوْجَيْنِ
ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾
45. And that He creates
both of a pair,[10]
the male[11] and the female.[12]

1. سعى ***sa'â*** = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 17:19, p. 879, n. 4).

2. i. e., in the hereafter and then requited accordingly. يرى ***yurâ*** = he or it is seen, looked into (v. iii. m. s. impfct. passive from *ra'â* [*ra'y/ru'yah*], to see. See *yarawna* at 46:35, p. 1645, n. 7).

3. يجزى ***yujzâ*** = he is rewarded, recompensed, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [جزاء *jazâ'*], to reward. See *yajziya* at 53:31, p. 1723, n. 1).

4. أوفى ***'awfâ*** = fuller, fullest, more faithful, most faithful (elative of *wâfin*, act. participle from *wafâ* [*wafâ'*], to be perfect, to live up to. See at 9:111, p. 626, n. 3).

5. منتهى ***muntahan*** = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:14, p. 1719, n. 4).

6. أضحك ***'aḍ-ḥaka*** = he caused to laugh, made someone laugh (v. iii. m. s. past in form IV of *ḍaḥika* [*ḍaḥk/ ḍiḥk/ ḍaḥik*], to laugh. See *yaḍ-ḥakûna* at 43:47, p. 1594, n. 4). 10.

7. i. e., He creates and gives happiness and sorrow. أبكى ***'abkâ*** = he caused to weep, made someone cry (v. iii. m. s. past in form IV of *bakâ* [*bukâ'/bukan*], to cry. See *bakat* at 44:29, p. 1611, n. 5).

8. أمات ***'amâta*** = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See *numîtu* at 50:43, p. 1695, n. 2).

9. أحيا ***'aḥyâ*** = he gave life, revivified, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 45:5, p. 1619, n. 6).

10. زوجين ***zawjayn*** (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 51:49, p. 1704, n. 7.

11. ذكر ***dhakar*** (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 53:21, p. 1720, n. 3.

12. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 53:21, p. 1720, n. 4.

مِن نُّطْفَةٍ 46. From a drop[1]
إِذَا تُمْنَىٰ ﴿٤٦﴾ when it is emitted.[2]

وَأَنَّ عَلَيْهِ 47. And that upon Him is
ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾ the other origination.[3]

وَأَنَّهُۥ هُوَ 48. And that He it is Who
أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ enriches[4] and makes happy.[5]

وَأَنَّهُۥ هُوَ 49. And that He it is Who
رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾ is the Lord of the Sirius.[6]

وَأَنَّهُۥٓ أَهْلَكَ 50. And that He destroyed[7]
عَادًا ٱلْأُولَىٰ ﴿٥٠﴾ the 'Âd the first.[8]

وَثَمُودَا 51. And the Thamûd
فَمَآ أَبْقَىٰ ﴿٥١﴾ and did not spare.[9]

وَقَوْمَ نُوحٍ 52. And the people of Nûh
مِّن قَبْلُ previously.
إِنَّهُمْ كَانُوا۟ هُمْ Verily they it is who were
أَظْلَمَ the most unjust[10]
وَأَطْغَىٰ ﴿٥٢﴾ and the most transgressing.[11]

1. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 40:67, p. 1533, n. 6.

2. تمنى ***tumnâ*** = she or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive from *'amnâ*, form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tamnnâ* at 53:24, p. 1721, n. 1).

3. i. e., He will create again and resurrect as He creates in the first instance. نشأة ***nash'ah*** = growing up, rise, birth, formation, origination, genesis (verbal noun of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a* at 53:32, p. 1723, n. 10).

4. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

5. أقنى ***'aqnâ*** = he satisfies, makes happy, contents (v. iii. m. s. past in form IV of *qanâ* [*qanw/ qunûw/ qunwah/ qunwân*], to possess, to acquire).

6. The name of a star which the pagan Arabs used to worship.

7. أهلك ***'ahlaka*** = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 28:78, p. 1260, n. 2).

8. i. e., of antiquity. الأولى ***al-'ûlâ*** (f.; m. *'awwal*) = the first, the foremost. See *'awwalûn* at 37:71, p. 1441, n. 9).

9. أبقى ***'abqâ*** = he made (someone/something) stay, retained, left over, spared (v. iii. m. s. past in form IV of *baqiya* [*baqâ'*], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

10. أظلم ***'aẓlamu*** = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 39:32, p. 1492, n. 6).

11. أطغى ***'aṭghâ*** = more/most transgressing, oppressive, tyrannical (elative of *ṭâghin*, act. participle of طغى ***ṭaghâ*** [*ṭaghan/ ṭughyân*] to exceed all bounds. See *ṭaghâ* at 53:17, p. 1719, n. 8).

وَٱلْمُؤْتَفِكَةَ 53. And the upturned lands[1]

أَهْوَىٰ ﴿٥٣﴾ He did overthrow.[2]

فَغَشَّىٰهَا 54. So there covered[3] them

مَا غَشَّىٰ ﴿٥٤﴾ what did cover.[4]

فَبِأَيِّ ءَالَآءِ 55. Then in which bounties[5]

رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ of your Lord you do doubt?[6]

هَٰذَا نَذِيرٌ 56. This is a warner[7]

مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰ ﴿٥٦﴾ of the warners of old.[8]

أَزِفَتِ 57. There has drawn near[9]

ٱلْآزِفَةُ ﴿٥٧﴾ the Approaching One.[10]

لَيْسَ لَهَا 58. There is not for it

مِن دُونِ ٱللَّهِ besides Allah

كَاشِفَةٌ ﴿٥٨﴾ anyone to remove.[11]

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ 59. Is it then at this discourse[12]

تَعْجَبُونَ ﴿٥٩﴾ you are astonished?[13]

وَتَضْحَكُونَ 60. And laugh[14] at

1. i. e., the land of Prophet Lut, peace be on him. مؤتفكة ***mu'tafikât*** (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

2. أهوى ***'ahwâ*** = he overthrew, tumbled, dropped (v. iii. m. s. past in form IV of *hawâ* [*huwîy*], to drop. See *hawâ* at 53:1, p. 1717, n. 2).

3. غشي ***ghashshâ*** = he or it covered, wrapped, enveloped (v. iii. m. s. past in form II of *ghashiya* [*ghashâwah*], to cover. See *ghashiya* at 31:32, p. 1322, n. 4).

4. i. e., of punishment and ruin.

5. ءالاء ***'alâ'*** (pl.; s. *ilan*) = benefits, blessings, graces, bounties.

6. تتمارى ***tatamârâ*** = you doubt, have misgivings, be sceptical (v. ii. m. s. impfct from *tamârâ*, form VI from *miryah/ muryah*, doubt, dispute. See *tamtarûna* at 44:50, p. 1615, n. 4).

7. i. e., the Prophet Muḥammad, peace and blessings of Allah be on him. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 51:50, p. 1704, n. 10).

8. i. e., belonging to the class of previous Messengers and Prophets, peace be on them.

9. أزفت ***'azifat*** = she came near, approached (v. iii. f. s. past from *'azifa* [*'azaf/'uzûf*], to come near).

10. i. e., the Day of Resurrection.

11. i. e., delay or avert it. كاشفة ***kâshifah*** (f., m. *kâshif*; pl. *kâshifûn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

12. i. e., this Qur'ân. حديث ***ḥadîth*** (s.; pl. أحاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 52:34, p. 1713, n. 2.

13. تعجبون ***ta'jabûna*** = you are amazed, astonished, express surprise, wonder (v. ii. m. pl. impfct. from *'ajiba* [*'ajab*], to wonder, to be astonished. See *'ajibû* at 50:2, p. 1685, n. 3).

14. i. e., in sarcasm and derision. تضحكون ***taḍ-ḥakûna*** = you laugh, smile (v. ii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 23:110, p. 1102, n. 4).

وَلَا تَبْكُونَ ﴿٦٠﴾ and do not weep?[1]

وَأَنتُمْ 61. While you are

سَٰمِدُونَ ﴿٦١﴾ proudly unmindful?[2]

فَٱسْجُدُوا۟ 62. So prostrate yourselves[3]

لِلَّهِ وَٱعْبُدُوا۟ ﴿٦٢﴾ to Allah and worship.[4]**

1. تبكون ***tabkûna*** = you weep, cry (v. ii. m. pl. impfct. from *bakâ* [*bukâ'/bukan*], to cry. See *yabkûna* at 17:109, p. 909, n. 1).

2. سامدون ***sâmidûn*** (pl.; s. *sâmid*) = those who raise their heads proudly, be negligent , unmindful (act. participle from *samada* [*sumûd*], to raise one's head proudly, to be unmindful).

3. اسجدوا ***usjudû*** = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 25:60, p. 1156, n. 2).

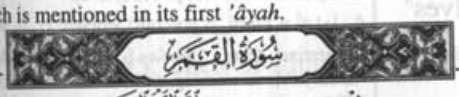
4. أعبدوا ***u'budû*** = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyah*], to worship, to serve. See at 43:64, p. 1599, n. 4)

** **one should prostrate oneself to Allah on reading this *'âyah*.**

54. *SÛRAT AL-QAMAR* (THE MOON)

This is a Makkan *sûrah* which deals with the fundamentals of the faith, specially belief in the Resurrection, Judgement, rewards and punishments. It starts with a reference to the miracle of the splitting of the moon which Allah caused to happen as the unbelievers asked for a miracle. Then a reference is made to the attitude of the unbelievers and the horrible situation on the Day of Resurrection. It is then pointed out how many a nation of the past disbelieved and rejected the message of guidance delivered to them and how Allah's wrath and punishment befell them. This is interspersed with a call to be benefited by the teachings and guidance of the Qur'ân.

The *sûrah* is named *al-Qamar* (The Moon) with reference to the miracle of the splitting of the moon which is mentioned in its first *'âyah*.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾

1. Close has come[1] the Hour and split[2] was the moon.

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾

2. And if they see a sign they turn away[3] and say: " A sorcery persistent."[4]

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ﴿٣﴾

3. And they disbelieve and follow[5] their whims; but every matter will be settled.[6]

وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾

4. And indeed there has come to them of the tidings wherein is a deterrent.[7]

1. اقتربت ***iqtarabat*** = she or it came near, approached, came close (v. iii. f. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near. See *iqtaraba* at 21:97, p. 1039, n. 5).

2. The Makkan unbelievers asked for a miracle. So Allah caused the moon to be cleft asunder into two parts for a while (See *Bukhârî*, nos. 3868-3871 and 4864-4868; *Muslim*, nos. 2800-2803). انشق ***inshaqqa*** = he or it was split, cleft asunder (v. iii. m. s. past in form VII of *shaqqa* [*shaqq*], to split, cleave. See *tanshaqqu* at 19:90, p. 973, n. 11).

3. يعرضوا ***yu'riḍû***(*na*) = they turn away, avert, evade (v. iii. m. pl. impfct. from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See *'a'radû* at 42:48, p. 1578, n. 7).

4. مستمر ***mustamirr*** = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marra* [*marr/murûr/mamarr*], to pass. See *tamurrûna* at 37:137, p. 1451, n. 8).

5. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 47:28, p. 1657, n. 4).

6. i. e., on the Day of Judgement مستقر ***mustaqirr*** = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down. See at 27:40, p. 1214, n. 3).

7. مزدجر ***muzdajar*** = deterrent, restraint, check (passive participle from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain, to deter).

مَجۡنُونٞ "One gone off his head",[1]

وَٱزۡدُجِرَ ۝٩ and he was forcibly prevented.[2]

فَدَعَا رَبَّهُۥٓ 10.Then he prayed His Lord:

أَنِّي مَغۡلُوبٞ "Indeed I am overpowered,[3]

فَٱنتَصِرۡ ۝١٠ so help."[4]

فَفَتَحۡنَآ 11. So We opened[5]

أَبۡوَٰبَ ٱلسَّمَآءِ the gates of the heaven

بِمَآءٖ with water

مُّنۡهَمِرٖ ۝١١ falling in torrential downpour.[6]

وَفَجَّرۡنَا ٱلۡأَرۡضَ 12. And We burst[7] the earth

عُيُونٗا with springs[8]

فَٱلۡتَقَى ٱلۡمَآءُ and the water met[9] on

عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ ۝١٢ a matter[10] already decreed.[11]

وَحَمَلۡنَٰهُ عَلَىٰ 13. And We carried[12] him on

ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ ۝١٣ a vessel of planks[13] and nails.[14]

تَجۡرِي بِأَعۡيُنِنَا 14. Moving under Our Eyes

جَزَآءٗ لِّمَن as a reward for the one

كَانَ كُفِرَ ۝١٤ who had been disbelieved.

1. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 52:29, p. 1712, n. 5).

2. i. e., from preaching the turth. ازدجر ***uzdujira*** = he was restrained, deterred, forcibly prevented (v. iii. m. s. past passive from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain. See *muzdajar* at 54:4, p. 1729, n. 7).

3. مغلوب ***maghlûb*** (s.; pl. *maghlûbûn*) = overpowered, overwhelmed, defeated, vanquished, subdued (pass. participle from *ghalaba* [*ghalb/ghalbah*], to defeat, to subdue. See *taghlibûna* at 41:26, p. 1549, n. 4).

4. انتصر ***intaṣir*** = help, give victory (v. ii. m. s. imperative from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See *intaṣara* at 47:4, p. 1648, n. 15).

5. فتحنا ***fataḥnâ*** = we opened, disclosed, gave victory (v. i. pl. past from *fataḥa* [*fatḥ*], to open. See at 48:1, p. 1661, n. 1).

6. منهمر ***munhamir*** = falling heavily, in torrential downpour (act. participle from *inhamara*, form VII of *hamara* [*hamr*], to pour out).

7. فجرنا ***fajjarnâ*** = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See at 36:34, p. 1417, n. 5).

8. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 51:15, p. 1698, n. 5).

9. i. e., the water from the sky and the earth met. التقى ***iltaqa*** = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 8:41, p. 561, n. 10).

10. i. e., on the destruction of the people of Nûḥ.

11. قدر ***qudira*** = he or it was ordained, decreed, decided (v. iii. m. s. past passive from *qadara* [*qadr*], to decree, to ordain. See *qaddara* at 41:10, p. 1542, n. 12).

12. حملنا ***ḥamalnâ*** = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See at 19:58, p. 965, n. 4).

13. ألواح ***'alwâḥ*** (pl.; s. لوح *lawḥ*) = boards, tablets, planks. See at 7:154, p. 523, n. 3.

14. دسر ***dusur*** (pl.; s. *dassâr*) = nails.

وَلَقَد تَّرَكْنَٰهَآ 15. And indeed We have left
ءَايَةً فَهَلْ it as a sign.[1] So is there
مِن مُّدَّكِرٍ ﴿١٥﴾ anyone to take heed?[2]

فَكَيْفَ كَانَ 16. How then were
عَذَابِى My punishment
وَنُذُرِ ﴿١٦﴾ and My warnings?[3]

وَلَقَدْ 17. And indeed
يَسَّرْنَا We have made easy[4] the
ٱلْقُرْءَانَ لِلذِّكْرِ Qur'ân for remembrance.[5]
فَهَلْ So is there
مِن مُّدَّكِرٍ ﴿١٧﴾ anyone to take heed?

كَذَّبَتْ عَادٌ 18. Disbelieved[6] the 'Âd .
فَكَيْفَ كَانَ عَذَابِى So how were My punishment
وَنُذُرِ ﴿١٨﴾ and My warnings?

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ 19. Verily We sent[7] on them
رِيحًا صَرْصَرًا a wind[8] furiously roaring[9]
فِى يَوْمِ on a day
نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ calamitous[10] in continuity.[11]

1. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle. See at 26:190, p. 1195, n. 3.

2. مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See *yatadhakkaru* at 39:9, p. 1485, n. 2).

3. i. e., how terrible were my punishment and warnings for those who disbleived and disobeyed! نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

4. يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 44:58, p. 1616, n. 14).

5. i. e., to understand and remember. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

6. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

7. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 51:41, p. 1703, n. 1).

8. ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See at 51:41, p. 1703, n. 3.

9. صرصر ***ṣarṣar*** = violently noisy and cold, furiously roaring.

10. نحس ***naḥs*** = calamitous, disastrous, ominous, ill-fated. See *nahisât* at 41:16, p. 1545, n. 7.

11. مستمر ***mustamirr*** = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marra* [*marr/murûr/mamarr*], to pass. See at 54:2, p. 1729, n. 4).

تَنزِعُ ٱلنَّاسَ 20. Taking away[1] men
كَأَنَّهُمْ أَعْجَازُ as if they were stumps[2] of
نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ date palm[3] uprooted.[4]

فَكَيْفَ كَانَ 21. How then were
عَذَابِي My punishment
وَنُذُرِ ﴿٢١﴾ and My warnings?[5]

وَلَقَدْ 22. And indeed
يَسَّرْنَا We have made easy[6] the
ٱلْقُرْءَانَ لِلذِّكْرِ Qur'ân for remembrance.[7]
فَهَلْ So is there
مِن مُّدَّكِرٍ ﴿٢٢﴾ anyone to take heed?[8]

Section (*Rukû'*) 2

كَذَّبَتْ ثَمُودُ 23.Disbelieved[9] the Thamûd
بِٱلنُّذُرِ ﴿٢٣﴾ in the warnings.

فَقَالُوٓاْ 24. And they said:
أَبَشَرًا مِّنَّا "Is it a man[10] from among us,
وَٰحِدًا a lone one,
نَّتَّبِعُهُۥٓ whom we should follow?[11]
إِنَّآ إِذًا We should then be

1. تنزع ***tanzi'u*** = she wrests, snatches, takes away, removes, divests, deprives (v. iii. f. s. impfct. from *naza'a* [*naz'*], to take away. See at 3:26, p. 165, n. 3).

2. أعجاز ***'a'jâz*** (pl. s. *'ajuz*) = stumps, roots.

3. نخل ***nakhl*** = date palm. See at 50:10, p. 1687, n. 7.

4. منقعر ***munqa'ir*** = uprooted, eradicated, weeded out, extracted, pulled up (act. participle from *inqa'ara*, form VII of *'qa'ara* [*qa'ârah*], to be deep).

5. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

6. يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:17, p. 1732, n. 4).

7. i. e., to understand and remember. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:17, p. 1732, n. 5.

8. مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

9. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 54:18, p. 1732, n. 6).

10. بشر ***bashar*** = man, human being. See at 42:51, p. 1579, n. 11.

11. نتبع ***nattabi'u***= we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *nattabi'* at 48:15, p. 1667, n. 6).

لَفِى ضَلَٰلٍ	indeed in error[1]
وَسُعُرٍ ﴿٢٤﴾	and madness.[2]
أَءُلْقِىَ	25. Has there been cast[3]
ٱلذِّكْرُ	the reminder[4]
عَلَيْهِ مِنۢ بَيْنِنَا	on him of all of us?
بَلْ هُوَ كَذَّابٌ أَشِرٌ	Nay, he is a liar,[5] an arrogant.[6]
﴿٢٥﴾	
سَيَعْلَمُونَ	26. They shall know
غَدًا	tomorrow[7]
مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ	who is the liar, the arrogant.
﴿٢٦﴾	
إِنَّا مُرْسِلُوا۟	27. Verily We are going to
ٱلنَّاقَةِ	send[8] the she-camel
فِتْنَةً لَّهُمْ	as a trial for them.
فَٱرْتَقِبْهُمْ	So watch[9] them
وَٱصْطَبِرْ ﴿٢٧﴾	and persevere.[10]
وَنَبِّئْهُمْ	28. And inform[11] them
أَنَّ ٱلْمَآءَ	that the water is
قِسْمَةٌۢ بَيْنَهُمْ	an allotment[12] between them.
كُلُّ شِرْبٍ	Each drinking is
مُّحْتَضَرٌ ﴿٢٨﴾	by turn.[13]

1. ضلال ***ḍalâl*** = error, straying from the right path. ***fî ḍalâl*** = in error, astray, in vain. See at 50:27, p. 1691, n. 4.

2. سعر ***su'ur*** = madness, insanity, frenzy.

3. ألقى ***'ulqiya*** = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 43:53, p. 1596, n. 4).

4. i. e., the scripture.

5. كذاب ***kadhdhâb*** = a liar, untruthful (act. participle in the intensive scale of *fa''âl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:28, p. 1519, n. 10).

6. أشر ***'ashirr*** = arrogant, insolent, exuberant.

7. i. e., on the day Allah's punishment befalls them. غد ***ghad*** = tomorrow, the following day, sometime in the future.

8. The Thamûd people demanded of their Prophet, Ṣâliḥ, peace be on him, to produce a she-camel out of the stone. So in response to his prayer Allah produced a she-camel out of the stone (Al-Ṭabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436; and VII, p. 454. See also 7:73, p. 494, n. 8). مرسلوا ***mursilû*** (*n*) = those who send, are going to send, senders (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The terminal *nûn* is dropped for the genitive construction. See *mursilîn* 28:45, p. 1248, n. 1).

9. ارتقب ***irtaqib*** = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See at 44:59, p. 1617, n. 1).

10. اصطبر ***iṣṭabir*** = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See at 20:132, p. 1010, n. 5).

11. نبىء ***nabbi'*** = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 15:49, p. 817, n. 10).

12. قسمة ***qismah*** = division, allotment, apportionment. See at 53:22, p. 1720, n. 5.

13. محتضر ***muḥtaḍar*** = one or that which is presented by turn (pass. participle from *iḥtaḍara*, form VIII of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥaḍarûn* at 37:158, p. 1454, n. 7).

فَنَادَوْا 29. But they called[1]
صَاحِبَهُمْ their companion[2]
فَتَعَاطَىٰ and he took over[3]
فَعَقَرَ ﴿٢٩﴾ and hamstrung.[4]

فَكَيْفَ كَانَ 30. How then were
عَذَابِي My punishment
وَنُذُرِ ﴿٣٠﴾ and My warnings?[5]

إِنَّا أَرْسَلْنَا 31. Verily We sent
عَلَيْهِمْ صَيْحَةً وَاحِدَةً on them a single thunderous
فَكَانُوا blast[6] and they became
كَهَشِيمِ like the dry-stalks[7]
ٱلْمُحْتَظِرِ ﴿٣١﴾ of the hedge-maker.[8]

وَلَقَدْ 32. And indeed
يَسَّرْنَا We have made easy[9] the
ٱلْقُرْءَانَ لِلذِّكْرِ Qur'ân for remembrance.[10]
فَهَلْ So is there
مِن مُّدَّكِرٍ ﴿٣٢﴾ anyone to take heed?[11]

كَذَّبَتْ 33. Disbelieved
قَوْمُ لُوطٍ the people of Lût
بِٱلنُّذُرِ ﴿٣٣﴾ the warnings.

1. نادوا ***nâdaw*** = they summoned, called, called out, (v. iii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdûna* at 49:4, p. 1677, n. 10).

2. i. e., their slaughterer. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah*)= companion, comrade, friend. See at 34:46, p. 1386, n. 1.

3. i. e., he took over the camel and a knife. تعاطى ***ta'âṭâ*** = he took, took over, assumed, undertook, (v. iii. m. s. past in form VI from the root *'aṭw*, to give. See *'a'ṭâ* at 53:34, p. 1724, n. 2).

4. i. e., slaughtered her; although they were asked not do any harm to her. So Allah punished them. عقر ***'aqara*** = he wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'uqr/'aqr/'aqârah*, to be barren. See *'aqarû* at 26:157, p. 1189, n. 7).

5. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

6. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 50:42, p. 1494, n. 12).

7. هشيم ***hashîm*** = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'îl* from *hashama* [*hashm*], to destroy, to smash. See at 18:45, p. 927, n. 12).

8. محتظر ***muḥtaẓir*** = hedge-maker, fence-maker (act.participle from *iḥtaẓara*, form VIII of *ḥaẓara* [*ḥaẓr* حظر], to fence in, to hedge, to prohibit. See *maḥzûr* at 17:20, p. 879, n. 9).

9. يسرنا ***yassarnâ*** = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:22, p. 1733, n. 6).

10. i. e., to understand and remember.

11. مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ 34. Verily We sent on them
حَاصِبًا a hail-storm,[1]
إِلَّآ ءَالَ لُوطٖۖ except the family of Lût.
نَجَّيۡنَٰهُم We saved[2] them
بِسَحَرٖ ٣٤ by the pre-dawn hour.[3]

نِّعۡمَةٗ مِّنۡ عِندِنَاۚ 35. As a garce from Us.
كَذَٰلِكَ نَجۡزِي Thus do We reward[4] the one
مَن شَكَرَ ٣٥ who expresses gratitude.[5]

وَلَقَدۡ أَنذَرَهُم 36. He had indeed warned[6]
بَطۡشَتَنَا them of Our seizure[7]
فَتَمَارَوۡاْ but they entertained doubts[8]
بِٱلنُّذُرِ ٣٦ about the warnings.[9]

وَلَقَدۡ 37. And they had indeed
رَٰوَدُوهُ sought to lure[10] him
عَن ضَيۡفِهِۦ from his guests.
فَطَمَسۡنَآ أَعۡيُنَهُمۡ So We effaced[11] their eyes.
فَذُوقُواْ عَذَابِي "Then taste[12] My punishment
وَنُذُرِ ٣٧ and My warnings."

وَلَقَدۡ صَبَّحَهُم 38. And indeed there befell[13] them

1. حاصب *ḥâṣib* = hail-storm, violent tornado, devastating cyclone. See at 29:40, p. 1279, n. 4.

2. نجينا ***najjaynâ*** = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 44:30, p. 1611, n. 7).

3. سحر ***saḥar*** (s.; pl. *'as-ḥâr*) = pre-dawn hour.

4. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:131, p. 1450, n.10).

5. شكر ***shakara*** = he expressed gratitude, gave thanks, thanked (v. iii. m. s. past from *shukr/ shukrân*, to thank, express gratitude. See *tashkurûna* at 45: 12, p. 1621, n. 9).

6. i. e., Lût, peace be on him, had warned. أنذر ***'andhara*** = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [*nadhr/ nudhûr*], to dedicate. See at 46:21, p. 1639, n. 9).

7. i. e., severe punishment. بطشة ***baṭshah*** = seizure, impact. See *baṭsh* at 50:36, p. 1693, n. 6.

8. تماروا ***tamâraw*** = they entertained doubts, had misgivings (v. iii. m. pl. past from *tamârâ*, form VI from *miryah/ muryah*, doubt, dispute. See *tatamârâ* at 53:55, p. 1727, n. 5).

9. نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:30, p. 1735, n. 5).

10. i. e., they attempted to make him surrender his guests to them for homosexual enjoyment. راودوا ***râwadû*** = they sought to lure, tempt, seduce, entice, win (v. iii. m. pl. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

11. i. e., made them blind. طمسنا ***ṭamasnâ*** = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

12. i. e., it was said to them. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 51:14, p. 1698, n. 1).

13. صبح ***ṣabbaḥa*** = he or it came in the morning, befell (v. iii. m. s. past in form II of *ṣabaḥa* [*ṣabḥ*], to offer a morning draught. See *tuṣbiḥû* at 49:6, p. 1678, n. 8).

بُكْرَةً early in the mornning[1]

عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ a punishment to endure.[2]

فَذُوقُوا۟ عَذَابِى 39."Then taste My punishment

وَنُذُرِ ﴿٣٩﴾ and My warnings."[3]

وَلَقَدْ 40. And indeed

يَسَّرْنَا We have made easy[4] the

ٱلْقُرْءَانَ لِلذِّكْرِ Qur'ân for remembrance.[5]

فَهَلْ So is there

مِن مُّدَّكِرٍ ﴿٤٠﴾ anyone to take heed?[6]

Section (*Rukû'*) 3

وَلَقَدْ جَآءَ 41. And there indeed came

ءَالَ فِرْعَوْنَ to the people of Fir'aun

ٱلنُّذُرُ ﴿٤١﴾ the warnings.

كَذَّبُوا۟ 42. They disbelieved[7]

بِـَٔايَـٰتِنَا كُلِّهَا in Our signs[8] all of them.

فَأَخَذْنَـٰهُمْ So We seized[9] them the

أَخْذَ عَزِيزٍ seizure of an All-Mighty,[10]

مُّقْتَدِرٍ ﴿٤٢﴾ All-Capable.[11]

1. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 33:42, p. 1335, n. 2.

2. مستقر ***mustaqirr*** = that which is settled, is firmly established, stable, stationary, abiding, lasting, enduring (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down. See at 27:40, p. 1214, n. 3).

3. (***nudhuri***; originally *nudhurî*) : نذر ***nudhur*** (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:336, p. 1736, n. 9).

4. يسرنا ***yassarnâ*** = we eased, made easy, smoothed, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:32, p. 1735, n. 9).

5. i. e., to understand and remember.

6. مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:32, p. 1735, n. 11).

7. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 50:5, p. 1686, n. 2).

8. i. e., the miracles that Allah caused to happen at thee hand of Mûsâ, peace be on him. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 53:18, p. 1719, n. 9.

9. i. e., punished them by drowning them in the sea. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 43:48, p. 1595, n. 2).

10. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 48:3, p. 1661, n. 6.

11. مقتدر ***muqtadir*** (s.; pl. *muqtadirûn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See *muqtadirûn* at 43:42, p. 1593, n. 8).

أَكُفَّارُكُمْ 43. Are the unbelievers of you
خَيْرٌ مِّنْ أُولَٰئِكُمْ better than those people[1]
أَمْ لَكُم بَرَاءَةٌ or have you an exoneration[2]
فِي الزُّبُرِ ﴿٤٣﴾ in the scriptures?[3]

أَمْ يَقُولُونَ 44. Or do they say:
نَحْنُ جَمِيعٌ "We shall in a body
مُّنتَصِرٌ ﴿٤٤﴾ be victorious?"[4]

سَيُهْزَمُ 45. Routed shall be[5]
الْجَمْعُ the multitude[6]
وَيُوَلُّونَ الدُّبُرَ ﴿٤٥﴾ and they shall turn[7] the backs.[8]

بَلِ السَّاعَةُ 46. Nay, the Hour[9] is
مَوْعِدُهُمْ their appointed time;[10]
وَالسَّاعَةُ and the Hour is more
أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾ calamitious[11] and more bitter.[12]

إِنَّ الْمُجْرِمِينَ 47. Indeed the sinful[13] are
فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾ in error and insanity.[14]

يَوْمَ 48. The day
يُسْحَبُونَ they shall be dragged[15]
فِي النَّارِ عَلَىٰ وُجُوهِهِمْ into the fire on their faces.

1. i. e., the people punished previously.
2. براءة ***barâ'ah*** = discharge, absolution, acquittal, exoneration. See at 9:1, p. 576, n. 1).
3. زبر ***zubur*** (pl.; s, *zabûr*) = scriptures, books. See at 26:196, p. 1196, n. 4.
4. منتصر ***muntaṣir*** = victorious, triumphant, one who helps oneself (act. participle from *intaṣara*, form VIII of *naṣara* [*naṣr/nuṣûr*], to help. See at 18:43, p. 927, n. 3).
5. يهزم ***yuhzamu*** = he is routed, defeated, vanquished, (v. iii. m. s. impfct. passive from *hazama* [*hazm*], to put to flight. See *mahzûm* at 38:11, p. 1461, n. 10).
6. This is a prophesy about the defeat of the Makkan unbelievers. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation, multitude. See at 42:7, p. 1562, n. 4.
7. يولون ***yuwallûna*** = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. See at 33:15, p. 1340, n. 8).
8. دبر ***dubur*** (s.; pl. *'adbâr*) = back, rear, backside, hindpart. See at 12:26, p. 731, n. 9.
9. i. e., the Hour of Resurrection . ساعة ***sâ'ah*** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 47:18, p. 1653, n. 13.
10. موعد ***maw'id*** (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/ place. See at 20:97, p. 1000, n. 2.
11. أدهى ***'adhâ*** = more calamitous, more grievous, more disastrous (elative of *dâhin*, act. participle of *dahiya* [*dahâ'*], to be clever, to strike, befall).
12. أمر ***'amarr*** = more bitter, stronger (elative of *marîr*, act. participle in the scale of *fa'îl* from *marra* [*marârah*], to be bitter).
13. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 51:32, p. 1702, n. 5).
14. سعر ***su'ur*** = madness, insanity, frenzy. See at 54:24, p. 1734, n. 2.
15. يسحبون ***yusḥabûna*** = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *saḥaba* [*saḥb*], to drag, to trail on the ground. See at 30:48, p. 1306, n. 7).

ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ "Taste[1] the touch[2] of *saqar*".[3]

إِنَّا كُلَّ شَىْءٍ 49. Verily everything

خَلَقْنَٰهُ We created[4]

بِقَدَرٍ ﴿٤٩﴾ according to measure.[5]

وَمَآ أَمْرُنَآ 50.And Our Command is not

إِلَّا وَٰحِدَةٌ but once,

كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾ like the twinkling[6] of an eye.[7]

وَلَقَدْ 51. And indeed

أَهْلَكْنَآ We had destroyed[8]

أَشْيَاعَكُمْ the partisans[9] of yours.

فَهَلْ So is there

مِن مُّدَّكِرٍ ﴿٥١﴾ anyone to take heed?[10]

وَكُلُّ شَىْءٍ فَعَلُوهُ 52. And everything they do

فِى ٱلزُّبُرِ ﴿٥٢﴾ is in the books.[11]

وَكُلُّ صَغِيرٍ 53. And everything small

وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾ and big is written down.[12]

إِنَّ ٱلْمُتَّقِينَ 54. Verily the righteous[13]

1. i. e., it was said to them. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 54:37, p. 1736, n. 12).

2. i. e., the torment. مسس ***mass*** = touch, attack.

3. سقر ***saqar*** = name of a hell.

4. خلقنا ***khalaqnâ*** = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 49:13, p. 1682, n. 1).

5. قدر ***qadar*** = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

6. لمح ***lamḥ*** = quick glance, twinkling. See at 16:77, p. 852, n. 10.

7. i. e., when Allah intends to do or create anything He commands only once and it happens and comes into being at once. بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, eye-sight, vision, glance, look, insight. See at 50:22, p. 1690, n. 4.

8. أهلكنا ***'ahlaknâ*** = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 50:36, p. 1693, n. 3).

9. i. e., your likes in disbelief and disobedience. أشياع ***'ashyâ'*** (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See at 34:54, p. 1388, n. 6.

10. مدكر ***muddakir*** (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:40, p. 1737, n. 6).

11. i. e., the books of deeds. زبر ***zubur*** (pl.; s, *zabûr*) = scriptures, books. See at 54:43, p. 1738, n. 3.

12. مستطر ***mustaṭar*** = written down, recorded (pass.participle from *istaṭara*, form VII of *saṭara* [*saṭr*], to draw lines, to write. See *masṭûr* at 52:2, p. 1607, n. 3).

13. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 52:17, p. 1709, n. 8).

فِي جَنَّٰتٍ will be in gardens[1]

وَنَهَرٍ ﴿٥٤﴾ and rivers.[2]

فِي مَقْعَدِ 55. In a position[3] of

صِدْقٍ truthfulness

عِندَ مَلِيكٍ مُّقْتَدِرٍ near a King All-Competent.[5]

﴿٥٥﴾

1. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 36:34, p. 1417, n. 2.
2. i. e., in paradise. *nahar* (s.; pl. *anhur/ anhâr/ nuhûr*) = river, stream.
3. مقعد ***maq'ad*** (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down. See at 9:81, p. 612, n. 8).
4. صدق ***şidq*** = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6. See at 39:32, p. 1492, n. 9.
5. مقتدر ***muqtadir*** (s.; pl. *muqtadirûn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See at 54:42, p. 1737, n. 11).

55. *SÛRAT AL-RAḤMÂN* (THE MOST COMPASSIONATE)

Makkan: 78 *'âyahs*

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, especially *waḥy* and the Qur'ân, Allah's innumerable favours upon man and all His creatures, the hereafter, Judgement, rewards and punishment. It starts with an emphasis that Allah has sent down and taught the Qur'ân, which is His most important favour on man. It then draws attention to His creation and many other favours, interspersed with the challenge: "Then which of the favours of your Lord you two (man and *jinn*) deny?". This challenge is repeated 31 times in the *sûrah*. It is named *al-Raḥmân* after the first *'âyah* which is Allah's most distinguished attribute and which is the main theme of the *sûrah*.

سُورَةُ الرَّحْمَٰنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

١ الرَّحْمَٰنُ 1. The Most Compassionate.[1]

٢ عَلَّمَ الْقُرْآنَ 2. He has taught[2] the Qur'ân.

٣ خَلَقَ الْإِنسَانَ 3. He has created[3] man.

٤ عَلَّمَهُ 4. He has taught him

٤ الْبَيَانَ speech.[4]

٥ الشَّمْسُ وَالْقَمَرُ 5. The sun and the moon

٥ بِحُسْبَانٍ are on computation.[5]

٦ وَالنَّجْمُ 6. And the stars[6] and the

٦ وَالشَّجَرُ يَسْجُدَانِ trees prostrate themselves.[7]

1. الرحمن ***al-Raḥmân*** and الرحيم ***al-Raḥîm*** are both derived from *raḥmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. See 1:1, p. 1. n. 1.

2. i. e., by communicating it and by making it easy to understand and remember. Allah's most important mercy and favour is the sending down and teaching of the Qur'ân for the guidance of man and *jinn*. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 53:5, p. 1718, n. 1).

3. He is the Creator of man and everything and being; there is no other creator. This in itself is a great mercy; and many other items of mercy are mentioned hereinafter. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 41:21, p. 1547, n. 3).

4. This is another important grace of Allah whereby man can express what comes into his mind. بيان ***bayân*** = speech, expression, statement, declaration, communiqué. See at 3:138, p. 209, n. 5. i. e., they are created by Allah and their functions are strictly in accordance with Allah's setting and computation. They are therefore never to be worshipped; but their Creator Alone is to be worshipped. حسبان ***ḥusbân*** = reckoning, calculation computation, accounting, thunderbolts. See at 18:40, p. 926, n. 1.

6. نجم ***najm*** (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 53:1, p. 1717, n. 1.

7. i. e., they prostrate themselves to their Creator and Lord, Allah. So they must not be worshipped.

وَٱلسَّمَآءَ رَفَعَهَا 7. And the sky He raised,[1]
وَوَضَعَ ٱلْمِيزَانَ and He set[2] the balance.[3]
۞ ٧

أَلَّا تَطْغَوْا 8. That you transgess[4] not
فِى ٱلْمِيزَانِ ۞ ٨ in the balance.

وَأَقِيمُوا۟ ٱلْوَزْنَ 9. And establish[5] weighing[6]
بِٱلْقِسْطِ with equity[7]
وَلَا تُخْسِرُوا۟ and cause no loss[8]
ٱلْمِيزَانَ ۞ ٩ in the balance.

وَٱلْأَرْضَ 10. And the earth
وَضَعَهَا لِلْأَنَامِ He has laid for the creatures.[9]
۞ ١٠

فِيهَا فَٰكِهَةٌ 11. Therein are fruits
وَٱلنَّخْلُ and date palms[10]
ذَاتُ ٱلْأَكْمَامِ ۞ ١١ having date-sheaths.[11]

وَٱلْحَبُّ 12. And the corn
ذُو ٱلْعَصْفِ with stalks and leaves[12]
وَٱلرَّيْحَانُ ۞ ١٢ and aromatic plants.[13]

فَبِأَىِّ ءَالَآءِ 13. Then which bounties[14] of

1. i. e., He created and raised. رفع ***rafa'a*** = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 13:2, p. 763, n. 5).

2. وضع ***waḍa'a*** = he set, set up, set down, laid, laid down, placed, erected, produced delivered, gave birth to (v. iii. m. s. past from *waḍ'*, to lay, to put down. See *waḍa'at* at 46:15, p. 1636, n. 8).

3. i. e., balance in everything and being — in their body and constitution, in all objects of nature, in the heavenly bodies and in their relations to one another. ميزان *mîzân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 42:17, p. 1567, n. 5).

4. تطغوا ***tatghaw(na)*** = you (all) exceed the limits, transgress (v. ii. m. pl. impfct. from *taghâ* [*ṭughyân*], to exceed the limits. The terminal nûn is dropped for the particle *'an* coming before the verb. See *lâ taṭghaw* at 20:81, p. 995, n. 3).

5. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyûm*], to stand up. See at 42:13, p. 1564, n. 8).

6. وزن ***wazn***= weighing, weight, balance, balancing.

7. قسط ***qisṭ*** = justice, equity, fairness. See at 21:47, p. 1025, n.10).

8. i. e., give not less in weight and measure. لا تخسروا ***lâ tukhsirû*** = cause no loss, do not reduce, do not make deficient, (v. ii. m. pl. imperative (prohibition) from *'akhsara*, form IV of *khasira* [*khusr/ khasâr /khasârah /khusrân*], to suffer loss. See at 40:85, p. 1539, n. 10).

9. أنام ***'anâm*** = creatures.

10. نخل ***nakhl*** = date palm. See at 54:20, p. 1733, n. 3.

11. أكمام ***'akmâm*** (pl.; s. *kumm*) = covers, sheaths, date-sheaths.

12. عصف ***'aṣf*** = stalks and leaves of grain, storming, blowing.

13. These are all created and given by Allah. ريحان ***rayḥân*** = aromatic plants.

14. آلاء ***'alâ'*** (pl.; s. *ilan*) = benefits, blessings, graces, bounties. See at 53:55, p. 1727, n. 5.

رَبِّكُمَا تُكَذِّبَانِ your Lord you two[1] deny?[2]

(١٣)

خَلَقَ ٱلْإِنسَٰنَ 14. He created man

مِن صَلْصَٰلٍ from clattering clay[3]

كَٱلْفَخَّارِ (١٤) like the earthenware.[4]

وَخَلَقَ ٱلْجَآنَّ 15. And He created *jinn*[5]

مِن مَّارِجٍ from the smokeless flame[6]

مِّن نَّارٍ (١٥) of fire.

فَبِأَيِّ ءَالَآءِ 16.Then which bounties[7]

رَبِّكُمَا تُكَذِّبَانِ (١٦) of your Lord you two deny?

رَبُّ 17. Lord of

ٱلْمَشْرِقَيْنِ the two rising places[8]

وَرَبُّ and Lord of

ٱلْمَغْرِبَيْنِ (١٧) the two setting places.[9]

فَبِأَيِّ ءَالَآءِ 18.Then in which bounties of

رَبِّكُمَا تُكَذِّبَانِ (١٨) your Lord you two disbelieve?

مَرَجَ 19. He has let loose[10] the

ٱلْبَحْرَيْنِ يَلْتَقِيَانِ (١٩) two seas[11] meeting each other.[12]

1. i. e., you the two races of man and *jinn*.

2. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

3. i. e., in the first instance. صلصال ***ṣalṣâl*** = dry or burnt clay that clatters, clattering clay. See at 15:32, p. 814, n. 3.

4. فخار ***fakhkhâr*** = burnt clay, earthenware, pottery.

5. جان ***jânn*** = *jinn*.

6. i. e., in the first instance. مارج ***mârij*** = rising flame, smokeless flame (act. participle from *maraja* [*marj/murûj*], to let loose, to jumble. See *maraja* at 25:53, p. 1154, n. 1).

7. الاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:13, p. 1742, n. 14.

8. i. e., of the sun in summer and the winter; or with reference to the sun and the moon. مشرقين ***mashriqayn*** (dual, acc./gen. of *mashriqân*; s. *mashriq;* pl. *mashâriq*)) = tow rising places, two easts, the points of sun-rise (noun of place from *sharaqa* [*sharq/ shurûq*], to rise, to radiate. See *mashâriq* at 26:60, p. 1173, n. 11).

9. i. e., of the summer and the winter; or with reference to the sun and the moon. مغربين ***maghribayn*** (dual, acc./gen. of *maghriban*; s. *maghrib*; pl. *maghârib*) = two setting places, two wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2.

10. مرج ***maraja*** = he let loose, jumbled (v. iii. m. s. past from *marj/murûj*, to let loose, to jumble. See at 25:53, p. 1154, n. 1).

11. Such as the two seas near Bahrayn. The description applies also to the rivers meeting the seas. See 25:53, p. 1154. بحرين ***baḥrayn*** (dual; acc./gen. of *baḥrân*; s. *baḥr;* pl. *biḥâr/ abḥâr/ buḥûr/ abḥur*) = two seas. See at 27:61, p. 1221, n. 1).

12. يلتقيان ***yaltaqiyâni*** = they (two) meet, meet each other, get together, confront v. iii. m. dual impfct. from *iltaqâ* form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqâ* at 54:12, p. 1731, n. 9).

بَيْنَهُمَا 20. Between the two is a
بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ barrier[1] they transgress[2] not.

فَبِأَيِّ ءَالَآءِ 21. Then which bounties[3] of
رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ your Lord you two deny?[4]

يَخْرُجُ مِنْهُمَا 22. From the two come out[5]
اللُّؤْلُؤُ وَالْمَرْجَانُ pearls[6] and corals.[7]
﴿٢٢﴾

فَبِأَيِّ ءَالَآءِ 23. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ your Lord you two deny?

وَلَهُ الْجَوَارِ 24. And His are the ships[8]
الْمُنشَـَٔاتُ فِي الْبَحْرِ raised[9] in the sea
كَالْأَعْلَامِ ﴿٢٤﴾ like the mountains.[10]

فَبِأَيِّ ءَالَآءِ 25. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾ your Lord you two deny?

Section (*Rukû'*) 2

كُلُّ مَنْ عَلَيْهَا 26. Everyone of those on it[11]
فَانٍ ﴿٢٦﴾ shall persih.[12]

وَيَبْقَىٰ 27. And there abides ever[13]

1. i. e., an invisible barrier. برزخ ***barzakh*** (s.; pl. *barâzikh*) = barrier, bar, gap, partition. See at 25:53, p. 1154, n. 6.
2. i. e., they do not get mingled — the sweet water of the one and the salty water of the other remain apart. يبغيان ***yabghiyâni*** = they (two) transgress, commit outrage, oppress, wrong (v. iii. m. dual impfct. from *baghâ* [*baghy*], to wrong. See *baghâ* at 38:22, p. 1464, n. 7).
3. عالاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:16, p. 1743, n. 7.
4. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:13, p. 1743, n. 2).
5. يخرج ***yakhruju***= he comes out, goes out, leaves, departs (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to go out, to leave. See *yukhrij* at 47:37, p. 1660, n. 3).
6. لولو ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 52:24, p. 1711, n. 8.
7. مرجان ***marjân*** = corals, small pearls.
8. جوار ***jawâr*** (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See at 42:32, p. 1573, n. 6).
9. i. e., raised of sails high as mountains. منشئات ***munsha'ât*** (f. pl.; s. *munsha'ah*; m. *munsha'*) = those that are installed, instituted, established, set up, raised (pass. participle from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'a*at 53:32, p. 1723, n. 10).
10. أعلام ***'a'lâm*** (pl.; s. *'alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains. See at 42:32, p. 1573, n. 7.
11. i. e., on the earth.
12. فان ***fânin*** = that which passes away, ceases to exist, perishes (act. participle from *fanâ* [*fanâ'*], to pass away, to perish.
13. يبقى ***yabqâ*** = he remains, abides, continues to exist (v. iii. m. s. impfct. from *baqqiya* [*baqâ'*], to remain, to stay. See *'abqâ* at 53:51, p. 1726, n. 9).

وَجْهُ رَبِّكَ the Countenance of your Lord
ذُو الْجَلَٰلِ وَالْإِكْرَامِ Full of Glory[1] and Majesty.[2]
﴿٢٧﴾

فَبِأَيِّ آلَاءِ 28. Then which bounties[3] of
رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾ your Lord you two deny?[4]

يَسْأَلُهُ 29. There implores[5] Him
مَن فِي whoever is there in
السَّمَاوَاتِ وَالْأَرْضِ the heavens and the earth.
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ Everyday He is in State.[6]
﴿٢٩﴾

فَبِأَيِّ آلَاءِ 30. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾ your Lord you two deny?

سَنَفْرُغُ لَكُمْ 31. We shall attend[7] to you,
أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ O you the two classes.[8]

فَبِأَيِّ آلَاءِ 32. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾ your Lord you two deny?

يَا مَعْشَرَ 33. O the assembly[9] of
الْجِنِّ وَالْإِنسِ *jinn* and men,
إِنِ اسْتَطَعْتُمْ if you are able[10]
أَن تَنفُذُوا to pass through[11]

1. جلال ***jalâl*** = glory, splendour, sublimity. See *tajallâ* at 7:143, p. 518, n. 2.

2. اكرام ***ikrâm*** = Honour, Majesty.

3. آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:21, p. 1744, n. 3.

4. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:21, p. 1744, n. 4).

5. Everyone is in need of His grace and mercy. He Alone is Above want. يسأل ***yas'alu*** = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 36:21, p. 1414, n. 2).

6. شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 24:62, p. 1134, n. 9.

7. i. e., to take account of your deeds and conduct. نفرغ ***nafrugu*** = we become empty, be vacant/unoccupied (i. e., free to attend to somebody/something), attend, apply ourselves (v. i. pl. impfct. from *faragha/ farigha* [*furûgh/ farâgh*], to be empty. See *fârigh* at 28:10, p. 1224, n. 3).

8. i. e., man and *jinn*. الثقلان ***al-thaqalân*** = the two classes, the two groups, man and *jinn*.

9. معشر ***ma'shar*** (s.; pl. معاشر *ma'âshir*) = assemblage, assembly, company, community, group. See at 6:128, p. 445, n. 4.

10 استطعتم ***istaṭa'tum*** = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *ṭâ'a* [*taw'*], to obey. See at 11:13, p. 682, n. 4).

11. تنفذوا ***tanfudhû*** (*na*) = you pierce, penetrate, pass through, get through (v. ii. m. pl. impfct. from *nafadha* [*nafâdh/nufûdh*], to pierce, to go or pass through. The terminal *nûn* is dropped because of the particle *'an* coming before the verb).

مِنْ أَقْطَارِ السَّمَٰوَٰتِ وَالْأَرْضِ فَانفُذُوا ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

the zones[1] of the heavens and the earth then pass through.[2] You cannot pass through except with sanction.[3]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

34. Then which bounties[4] of your Lord you two deny?[5]

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

35. Discharged[6] on you shall be a flame[7] of fire and molten brass;[8] and you shall not be able to defend yourselves.[9]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

36. Then which bounties of your Lord you two deny?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

37. So when cleft asunder[10] is the sky and it becomes rosy[11] like paint.[12]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

38. Then which bounties of your Lord you two deny?

1. أقطار *'aqṭâr* (pl.; s. *quṭr*) = region, quarter, zones, diameters, boundaries, outskirts. See at 33:14, p. 1340, n. 2.

2. انفذوا ***unfudhû*** = penetrate, pass through (v. ii. m. pl. imperative from *nafadha* [*nafâdh/nufûdh*], to pierce, to go or pass through. See *tanfudhû* at 55:33, p. 1745, n. 11).

3. i. e., by Allah. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

4. آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:28, p. 1745, n. 3.

5. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:28, p. 1745, n. 4).

6. يرسل ***yursalu*** = he or it is dispatched, sent, released, discaharged, poured forth (v. iii. m. s. impfct. passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 54:19, p. 1732, n. 7.

7. شواظ ***shuwâẓ*** = flame, fire.

8. نحاس ***nuḥâs*** = brass, molten brass, copper.

9. تنتصران ***tantaṣirâni*** = you (two) defend yourselves, help yourselves, be helped, be victorious (v. ii. m. dual impfct. from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*], to help. See *yantaṣirûna* at 42:39, p. 1575, n. 7).

10. i. e., on the Day of Resurrection. انشقت ***inshaqqat*** = she or it was split, was cleft asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See *inshaqqa* at 54:1, p. 1729, n. 2).

11. وردة ***wardah*** = rosy, reddish, rose bush.

12. i. e., because of heat دهان ***dihân*** = paint, painting, varnish, cosmetic cream.

فَيَوْمَئِذٍ 39. So on that day
لَّا يُسْـَٔلُ interrogated[1] will not be
عَن ذَنۢبِهِۦٓ about his sin[2]
إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾ any man or *jinn*.

فَبِأَىِّ ءَالَآءِ 40. Then which bounties[3] of
رَبِّكُمَا تُكَذِّبَانِ your Lord you two deny?[4]
﴿٤٠﴾

يُعْرَفُ 41. Recognized[5] will be
ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ the sinful[6] by their marks[7]
فَيُؤْخَذُ and will be seized[8]
بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ by the forelocks[9] and the feet.[10]
﴿٤١﴾

فَبِأَىِّ ءَالَآءِ 42. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ your Lord you two deny?

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى 43. This is hell which
يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ the sinful cried lies to.
﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا 44. They will run[11] between
وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾ it and the hot water[12] boiling.[13]

فَبِأَىِّ ءَالَآءِ 45. Then which bounties of

1. يسأل ***yus'alu*** = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 28:78, p. 1260, n. 6).

2. ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 47:19, p. 1654, n. 6.

3. آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:34, p. 1746, n. 4.

4. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:34, p. 1746, n. 4).

5. يعرف ***yu'rafu*** = he is recognized, known, (v. iii. m. s. impfct. passive from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ta'ârafû* at 49:13, p. 1682, n. 7).

6. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 44:22, p. 1610, n. 5).

7. The faces of the sinful will be black (see 3:106). سيما ***sîmâ*** = marks, distinguishing features, signs.

8. يؤخذ ***yu'khadhu*** = he or it is taken, received, seized (v. iii. m. s. impfct. passive from *'akhadha* [*'akhdh*], to take. See *yu'khadh* at 6:70, p. 419, n. 6).

9. نواصى ***nawâṣî*** (pl.; s. *nâṣiyah*) = forelocks, fore parts of heads. [*'akhadha bi-nâṣiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it"]. See *nâṣiyah* at 11:56, p. 698, n. 3.

10. أقدام ***'aqdâm*** (pl.; sing. *qadam*) = feet, steps. See at 47:7, p. 1649, n. 10.

11. يطوفون ***yaṭûfûna*** = they run, go round, circumambulate, (v. iii. m. pl. impfct. from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *yuṭâfu* at 52:24, p. 1711, n. 6).

12. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 44:46, p. 1614, n. 8.

13. آن ***'ânin*** = boiling, fierce (act. participle from *'anâ* ['*inâ*'], to be time for something].

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ your Lord you two deny?[1]

Section (*Rukû'*) 3

وَلِمَنْ خَافَ 46. But for such as fears[2]

مَقَامَ رَبِّهِۦ the Position[3] of his Lord

جَنَّتَانِ ﴿٤٦﴾ will be two gardens.[4]

فَبِأَيِّ ءَالَآءِ 47. Then which bounties[5] of

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾ your Lord you two deny?

ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾ 48. Posessing branches.[6]

فَبِأَيِّ ءَالَآءِ 49. Then which bounties of

رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾ your Lord you two deny?

فِيهِمَا 50. In the two will be

عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾ two springs[7] flowing.[8]

فَبِأَيِّ ءَالَآءِ 51. Then which bounties of

رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾ your Lord you two deny?

فِيهِمَا مِن 52. In the two will be of

كُلِّ فَٰكِهَةٍ زَوْجَانِ every fruit[9] in pairs.[10]
﴿٥٢﴾

1. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:40, p. 1747, n. 4).

2. خاف ***khâfa*** = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 11:103, p. 714, n.13).

3. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام ***maqâm*** (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

4. جنتان ***jannatân*** (dual; s. *jannah*; pl. *jannât*) = tow gardens.

5. ءالاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:40, p. 1747, n. 3.

6. i. e., the trees of the gardens will have branches giving shades and fruits. أفنان ***'afnân*** (pl.; s. *fann*) = branches, varieties, diversities, specialities.

7. عينان ***'aynân*** (dual; s. *'ayn*; pl. *'uyûn/ 'a'yun*) = two springs, fountains, eyes. See *'uyûn* at 54:12, p. 1731, n. 8).

8. تجريان ***tajriyâni*** = they (two, f.) flow, move, go on, stream, proceed (v. iii. f. dual impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 48:5, p. 1662, n. 8).

9. فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit. See at 44:55, p. 1616, n. 5.

10. زوجان ***zawjân*** (dual of *zawj*; pl. *'azwâj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See *zawjayn* at 53:45, p. 1725, n. 10.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

53. Then which bounties[1] of your Lord you two deny?[2]

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

54. Reclining[3] on couches[4] their linings[5] being of silk brocade;[6] and the fruits[7] of the two gardens will be close by.[8]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

55. Then which bounties of your Lord you two deny?

فِيهِنَّ قَـٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾

56. Therein will be those restraining[9] of glance,[10] there having deflowered[11] them not any man before nor any *jinn*.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

57. Then which bounties of your Lord you two deny?

كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾

58. As if they are rubies[12] and coral.[13]

1. آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:47, p. 1748, n. 5.

2. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:45, p. 1748, n. 1).

3. متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 52:20, p. 1710, n. 2).

4. فرش *furush* (pl.; s, *firâsh*) = couches, cushions, mattresses, beds. See *firâsh* at 2:21, p. 11, n. 7.

5. بطائن ***baṭâ'in*** (pl.; s. *biṭânah*) = insides, inner sides, linings. See *biṭânah* at 3:118, p. 202, n. 7.

6. استبرق ***istabraq*** = brocade, silk brocade. See at 18:31, p. 923, n. 5.

7. جنى ***janan*** = fruits, harvest.

8. دان ***dânin*** = near, close by, within easy reach, low (active participle from *danâ* [*dunûw/ danâwah*], to be near, to be close. See *dâniyah* at 6:99, p. 433, n. 4.

9. i. e., wives. قاصرات ***qâṣirât*** (f. pl.; s. *qâṣirah*) = restricted, confined, those restraining (act. participle from *qaṣura/ qaṣara* [*qiṣar/ qaṣr/ qaṣârah/ quṣûr*] become short, to fall short. See at 38:52, p. 1472, n. 9).

10. i. e., chaste and devoted to their husbands, not looking at others. طرف *ṭarf* = glance, look, eye. See at 42:45, p. 1577, n. 6.

11. يطمث ***yaṭmith(u)*** = he deflowers, strips virginity (v. iii. m. s. impfct. from *ṭamatha/ ṭamitha* [*ṭamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb).

12. i. e., in freshness, beauty and chastity. ياقوت ***yâqût*** = rubies.

13. مرجان ***marjân*** = corals, small pearls. See at 55:22, p. 1744, n. 7.

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

59. Then which bounties[1] of your Lord you two deny?[2]

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾

60. Is the reward[3] for good deeds[4] other than doing good?[5]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

61. Then which bounties of your Lord you two deny?

وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

62. And besides the two[6] will be two gardens.[7]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

63. Then which bounties of your Lord you two deny?

مُدْهَامَّتَانِ ﴿٦٤﴾

64. The two dark-green.[8]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

65. Then which bounties of your Lord you two deny?

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

66. In the two will be two springs[9] gushing forth.[10]

1. آلاء ***'alâ'*** (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:53, p. 1749, n. 1.

2. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:53, p. 1749, n. 2).

3. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 46:14, p. 1636, n. 3).

4. i. e., the doing of good deeds in this worldly life. احسان ***'ihsân*** = doing good things, being good, charity, benevolence, righteousness (verbal noun in form IV of *ḥasuna*[*ḥusn*], to be handsome, nice, good). See at 17:23, p. 880, n. 5.

5. i. e., the doing of good to them in the hereafter in the form of rewarding them with an eternal life in paradise.

6. i. e., besides the two gardens dscribed above there will be two other gardens.

7. جنتان ***jannatân*** (dual; s. *jannah*; pl. *jannât*) = tow gardens. See at 55:46, p. 1748, n. 4.

8. i. e., these two other bgardens will be dark-green. مدهامتان ***mudhâmmatân*** (f. dual; s. *mudhammah*; m. *mudhamm*) = dark green, deep green, black. (passive participle from *idhamma*, form XI of *dahima* [*duhmah*], to be black).

9. عينان ***'aynân*** (dual; s. *'ayn*; pl. *'uyûn/'a'yun*) = two springs, fountains, eyes. See at 55:50, p. 1748, n. 7).

10. نضاختان ***naḍḍakhatân*** (f. dual; s. *naḍḍâkhah*; m. *naḍḍâkh*) = two that gush forth, bursting out (act. particil[le in the scale of *fa''âl* from *naḍakha* [*naḍkh*], to gush forth, coming out forcefully).

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

67. Then which bounties[1] of your Lord you two deny?[2]

فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

68. In the two will be fruits[3] and date palms[4] and pommegranates.[5]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

69. Then which bounties of your Lord you two deny?

فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾

70. Therein will be chaste dames[6] of exquisite beauty.[7]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

71. Then which bounties of your Lord you two deny?

حُورٌ مَّقْصُورَٰتٌ فِي ٱلْخِيَامِ ﴿٧٢﴾

72. *Hûr*[8] guarded[9] in the pavillions.[10]

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

73. Then which bounties of your Lord you two deny?

لَمْ يَطْمِثْهُنَّ

74.There deflowered[11]them not

1. آلاء *'alâ'* (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:59, p. 1750, n. 1.

2. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:59, p. 1750, n. 2).

3. فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit. See at 55:52, p. 1748, n. 9,

4. نخل ***nakhl*** = date palm. See at 55:11, p. 1742, n. 10.

5. رمان ***rummân*** = pomegranates. See at 6:99, p. 433, n. 8.

6. i. e., chaste wives. خيرات ***khayrât*** (pl.; sing. خيرة *khayrah*) = good women, chaste dame, good things / deeds. See at 35:32, p. 1401, n. 10.

7. حسان ***ḥisân*** (f. pl.; s. *ḥasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful.

8. حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = beautiful damsels of paradise. See at 52:20, p. 1710, n. 6.

9. مقصورات ***maqṣûrât*** (f. pl.; s. *maqṣûrah*; m. *maqṣûr*) = guarded, restricted, limited (pass. participle from *qaṣura* [*qiṣar/qaṣr/qaṣârah*], to be short. See *qâṣirât* at 55:56, p. 1749, n. 9).

10. خيام ***khiyâm*** (f. pl.; s. *khîmah*) = tents, pavilions.

11. يطمث ***yaṭmith***(*u*) = he deflowers , strips virginity (v. iii. m. s. impfct. from *ṭamatha/ṭamitha* [*ṭamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb. See at 55:56, p. 1749, n. 11).

إِنسٌ قَبْلَهُمْ any man before them
وَلَا جَآنٌّ ﴿٧٤﴾ nor any *jinn*.

فَبِأَيِّ ءَالَآءِ 75. Then which bounties[1] of
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ your Lord you two deny?[2]

مُتَّكِـِٔينَ عَلَىٰ 76. Reclining[3] on
رَفْرَفٍ خُضْرٍ cushons[4] green[5]
وَعَبْقَرِيٍّ حِسَانٍ and carpets[6] most beautiful.[7]
﴿٧٦﴾

فَبِأَيِّ ءَالَآءِ 77. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾ your Lord you two deny?

تَبَارَكَ 78. Blessed be[8]
ٱسْمُ رَبِّكَ the Name of your Lord
ذِى ٱلْجَلَـٰلِ Full of Glory[9]
وَٱلْإِكْرَامِ ﴿٧٨﴾ and Majesty.[10]

1. آلاء *'alâ'* (pl.; s. الى *ilan*) = benefits, blessings, graces, bounties. See at 55:67, p. 1751, n. 1.

2. تكذبان ***tukadhdhibâni*** = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:67, p. 1751, n. 2).

3. متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:54, p. 1749, n. 3).

4. رفرف ***rafraf*** (s.; pl. *rafârif*) = cushion, pad.

5. خضر ***khuḍr*** (f. pl.; s. *khudrah*) = green, green vegetation. See *'akhdar* at 36:80, p. 1478, n. 6.

6. عبقرى ***'abqarîy*** (s.; pl. *'abqariyûn/ 'abâqirah*) = colourful carpet, multicoloured, genius.

7. حسان ***ḥisân*** (f. pl.; s. *ḥasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful. See at 55:70, p. 1751, n. 7.

8. تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 40: 64, p. 1532, n. 8).

9. جلال ***jalâl*** = glory, splendour, sublimity. See at 55:27, p. 1745, n. 1.

10. اكرام ***ikrâm*** = Honour, Majesty. See at 55:27, p. 1745, n. 2.

56. *SÛRAT AL-WÂQI'AH* (THE INEVITABLE EVENT)

Makkan: 96 *'âyahs*

This is a Makkan *sûrah*. Its main theme is the inevitability of the end of the universe, the Resurrection, Judgement, rewards and punishment. It starts with a reference to the terrible event of the end of the word and the Day of Resurrection and Judgement and then points out that the servants of Allah will on that Day be classified into three categories — those who will be given their records in their right hands, those who will be given their records in their left hands and the foremost and earliest in accepting Islam and in their faith and deeds. Mention is then made of the rewards and blissful life that await respectively the first and the last groups of people. Next a mention is made of the punishment and hard life in the hereafter of the second group, the unbelievers and the sinful. Then attention is drawn to Allah's creation of the universe and everything therein and His provision of the means of livelihood for His creatures, together with an emphasis on the fact that He Who created in the first instance can destroy and recreate at any time at will. The *sûrah* ends by stressing that this Qur'ân is sent down by Him and by once again mentioning the three categories into which His servants will be classified on the Day of Judgement.

The *sûrah* is named *al-Wâqi'ah* (The Inevitable Event) with reference to its first *'âyah* which mentions this event.

سُورَةُ الْوَاقِعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

1. When there shall occur[1] the Inevitable Event.[2]

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

2. There shall not be about its occurrence anyone to delude.[3]

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

3. Lowering,[4] exalting.[5]

إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾

4. When convulsed[6] shall be the earth in a convulsion.

1. وقعت ***waqa'at*** = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. m. f. past from *wuqû'*, to fall. See *waqa'a* at 27:85, p. 1227, n. 8).

2. i. e., the Resurrection. واقعة ***wâqi'ah*** (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above. 1).

3. i. e., when it shall happen no one will be able to deny or disbelieve in it. كاذبة ***kâdhibah*** (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, untruthful, deceptive, one or that which deludes (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

4. i. e., it will humiliate the disbelievers. خافضة ***khâfiḍah*** (f. s.) = she or that lowers, lessens, diminishes (act. participle from *kahafaḍa* [*khafḍ*], to lower, to lessen. See *ikhfid* at 26:215, p. 1199, n. 4).

5. i. e., exalting the position of the righteous. رافعة ***râfi'ah*** (f. s.) = one or that which raises, exalts, lifts ((act. participle from *rafa'a* [*raf'*], to raise. See *râfi'* at 3:55, p. 177, n. 4).

وَبُسَّتِ 5. And crushed[1] will be
٥ ٱلْجِبَالُ بَسًّا the mountains[2] in particles.[3]

فَكَانَتْ هَبَآءً 6. So they will be dust[4]
٦ مُّنۢبَثًّا scattered abroad.[5]

وَكُنتُمْ أَزْوَٰجًا 7. And you shall be in sorts[6]
٧ ثَلَٰثَةً three.

فَأَصْحَٰبُ 8. So there will be "Companions[7]
ٱلْمَيْمَنَةِ of the Right."[8]
مَآ أَصْحَٰبُ What are the "Companions
٨ ٱلْمَيْمَنَةِ of the Right"?[9]

وَأَصْحَٰبُ 9. And the "Companions of
ٱلْمَشْـَٔمَةِ the Left".[10]
مَآ أَصْحَٰبُ What are the "Companions
٩ ٱلْمَشْـَٔمَةِ of the Left"?

وَٱلسَّٰبِقُونَ 10. And the Foremost[11]
١٠ ٱلسَّٰبِقُونَ will be the Foremost.[12]

أُو۟لَٰٓئِكَ 11. They will be the ones

1. بست ***bussat*** = she or it was pounded, grounded, crushed into particles (v. iii. f. s. past passive from *bassa* [*bass*] to ground, crush into particles).

2. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 35:27, p. 1399, n. 9.

3. See 101:5 wherein it is stated that the mountains will be made like fluffy wool.

4. هباء ***habâ'*** (s.; pl. *'ahbâ'*) = fine dust particles floating in the air, fine dust. See at 25:23, p. 1145, n. 6.

5. منبث ***munbaththh*** = scattered, scattered abroad, dispersed, disseminated (pass. participle from *inbaththa*, form VII of *baththa* [*bathth*], to spread, to scatter. See *yabuththu* at 45:4, p. 1619, n. 1).

6. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 43:70, p. 1600, n. 8.

7. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 51:59, p. 1706, n. 7).

8. i. e., those who will be given the records of their deeds in their right hands (see 17:71; 69:19; 84:7). ميمنة ***maymanah*** (f. s.; pl. *mayâmîn*) = *right side, right wing.*

9. The interrogative is for emphasis.

10. i. e., those who will be given their records of deeds in their left hands (see *'âyah* 41 below and 69:35). مشأمة ***mash'amah***= calamity, ill-luck, misfortune, left hand.

11. I. e., those who were the earliest in embracing Islam and who outdo others in the faith and good deeds. سابقون ***sâbiqûn*** (pl.; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, outstrippers, forerunners, foremost ones (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

12. i. e., they will be the foremost in receiving Allah's rewards and distinguished positions in the hereafter. Their status is further described in the succeeding *'âyahs* up to *'âyah* 26.

ٱلْمُقَرَّبُونَ ﴿١١﴾ placed near.[1]

فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾ 12. In the gardens of bliss.[2]

ثُلَّةٌ مِّنَ 13. A band[3] of

ٱلْأَوَّلِينَ ﴿١٣﴾ the first generations.[4]

وَقَلِيلٌ مِّنَ 14. And a few of

ٱلْءَاخِرِينَ ﴿١٤﴾ the later generations.[5]

عَلَىٰ سُرُرٍ 15. On couches[6]

مَّوْضُونَةٍ ﴿١٥﴾ inlaid with precious stones.[7]

مُّتَّكِـِٔينَ عَلَيْهَا 16. Reclining[8] thereon,

مُتَقَـٰبِلِينَ ﴿١٦﴾ facing one another.[9]

يَطُوفُ عَلَيْهِمْ 17. Going round[10] them

وِلْدَٰنٌ will be youths[11]

مُّخَلَّدُونَ ﴿١٧﴾ rendered perpetual.[12]

بِأَكْوَابٍ وَأَبَارِيقَ 18. With cups and jugs[13]

وَكَأْسٍ and a tumbler

مِّن مَّعِينٍ ﴿١٨﴾ from a flowing spring.[14]

1. i. e., near the Throne of Allah. مقربون ***muqarrabûn*** = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 4:322, p. 173, n. 2.

2. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 52:17, p. 1709, n. 9.

3. i. e., a select group. ثلة ***thullah*** (f. s.; pl. *thulal*) = band, group, detachment.

4. i. e., of Muslims. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 27:68, p. 1223, n. 10.

5. i. e., of Muslims. ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations. See at 43:56, p. 1597, n. 4.

6. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 52:20, p. 1710, n. 3.

7. موضونة ***mawḍûnah*** = inlaid, inlaid with gold/precious stones (pass. participle from *waḍana*[*waḍn*], to inlay, insert, to place some upon others).

8. متكين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:76, p. 1752, n. 3).

9. متقابلين ***mutaqâbilîn*** (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 44:54, p. 1615, n. 10).

10. يطوف ***yaṭûfu*** = he goes round, circumambulates, (v. iii. m. s. impfct. from *ṭâfa* [*ṭawf/ ṭawâf/ tawfân*], to go about, to run around. See at 52:24, p. 1711, n. 6).

11. ولدان ***wildân*** (pl.; s. *walîd*) = newborns, youths, young men, sons, boys. See *walîd* at 26:18, p. 1165, n. 8.

12. مخلدون ***mukhalladûn*** (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulûd*], to remain for ever. See *takhludûna* at 26:129, p. 1185, n. 2).

13. أباريق ***'abârîq*** (pl.; s. *ibrîq*) = jugs.

14. i. e., with drink from a flowing spring. معين ***ma'în*** = spring, flowing spring, source of water. See at 37:45, p. 1437, n. 11.

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾

19. No headache will be caused[1] to them from it nor will they be intoxicated.[2]

وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾

20. And with fruit such as they choose.[3]

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

21. And with the meat of fowls[4] such as they desire.[5]

وَحُورٌ عِينٌ ﴿٢٢﴾

22. And *hûr*[6] with attractively wide eyes.[7]

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾

23. As the likes of pearls[8] well-preserved[9]

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

24. As a reward[10] for what they used to do.

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾

25. They will hear[11] not therein any vain talk[12] nor anything causing sin.[13]

1. يصدعون ***yuṣadda'úna*** = headache is caused to them (v. iii. m. pl. impfct. passive from *ṣadda'a*, form II of *ṣada'a* [*ṣafd'*], to split, to cleave asunder. See *yaṣṣadda'ûna* at 30:43, p. 1304, n. 10).

2. ينزفون ***yunzifûna*** = they be exhausted, debilitated, intoxicated (v. iii. m. pl. impfct. from *anzafa*, form IV of *nazafa* [*nazf*], to drain, to exhaust. See *yunzafûna* at 37:47, p. 1438, n. 2).

3. يتخيرون ***yatakhayyarûna*** = they chose, select, pick (v. iii. m. pl. impfct. from *takhayyara*, form V of *khâra* [*khayr*], to choose, to prefer. See *yakhtâru* at 28:69, p. 1256, n. 4).

4. طير ***ṭayr*** (coll. n.; pl. طيور *ṭuyûr*) = bird, birds, fowls. See at 24:41, p. 1123, n. 10.

5. يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 52:22, p. 1711, n. 1).

6. i. e., there will be wives of *hûr*. حور ***ḥûr*** (f. pl.; s. *ḥûrîyah*) = beautiful damsels of paradise. See at 55:72, p. 1751, n. 8.

7. عين *'în* (f. pl;, s. *'aynâ'*) = those with attractively wide eyes. See at 52:20, p. 1710, n. 7.

8. لؤلؤ ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 55:22, p. 1744, n. 6.

9. مكنون ***maknûn*** = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 52:24, p. 1711, n. 9).

10. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 55:60, p. 1750, n. 3).

11. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 46:29, p. 1643, n. 3).

12. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 52:23, p. 1711, n. 3.

13. تأثيم ***ta'thîm*** = to cause sin, offence, crime. See at 52:23, p. 1711, n. 5.

إِلَّا قِيلًا 26. Except the saying:[1]
سَلَٰمًا سَلَٰمًا ﴿٢٦﴾ "Peace , Peace."[2]

وَأَصْحَٰبُ 27. And the "Companions[3]
ٱلْيَمِينِ of the Right"[4]
مَآ أَصْحَٰبُ What are the Companions
ٱلْيَمِينِ ﴿٢٧﴾ of the Right"?[5]

فِى سِدْرٍ 28. They will be amidst lot
مَّخْضُودٍ ﴿٢٨﴾ trees[6] stripped of thorns;[7]

وَطَلْحٍ 29. And banana trees,[8]
مَّنضُودٍ ﴿٢٩﴾ piled one above another;[9]

وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ 30. And shade[10] outstretched;[11]

وَمَآءٍ 31. And water
مَّسْكُوبٍ ﴿٣١﴾ in constant flow;[12]

وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ 32. And fruit in abundance;

لَّا مَقْطُوعَةٍ 33. Neither cut-off [13]
وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ nor out of reach.[14]

1. قيل ***qîl*** = saying, address.

2. i. e., greetings of peace and words free of faults and offence.

3. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:8, p. 1754, n. 7).

4. i. e., those who will be given the record of their deeds in their right hands (see 17:71; 69:19; 84:7). Their position is described in the succeeding *'âyahs* up to *'âyah* 40. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 50:17, p. 1689, n. 3.

5. The interrogative is for emphasis.

6. i. e., in gardens of special type of lot trees without thorns. سدر ***sidr*** (s.; pl. *sidâr*) = lot tree, lotus tree. See at 34:16, p. 1`374, n. 5.

7. مخضود ***makhḍûd*** = that of which the thorns are cut off, stripped of thorns (pass. participle from *khaḍada* [*kahḍd*], to cut of {thorns}, break off).

8. طلح ***ṭalḥ*** (s.; pl. *ṭulûḥ*) = banana, banana tree

9. i. e., with bananas piled one above another. منضود ***manḍûd*** = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up. See at 11;82, p. 707, n. 9).

10. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulûl/'azlâl*)= shade, shadow, shelter. See at 35:21, p.1397, n. 11.

11. ممدود ***mamdûd*** = extended, outstretched, extensive, prolonged (pass. participle from *madda* [*madd*], to extend. See *madadnâ* at 50:7, p. 1686, n. 9).

12. مسكوب ***maskûb*** = poured out, spilled, made to flow, in constant flow (pass. participle from *sakaba* [*sakb*], to pour out).

13. i. e., cut off in supply. مقطوعة ***maqṭû'ah*** (f. s.; pl. *maqṭûât*; m. *maqṭû'*) = cut, cut off, severed (passive participle from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ûna* at 13:25, p. 774, n. 14).

14. ممنوعة ***mamnû'ah*** (f. s., pl. *mamnû'ât*; m. *mamnû'*) = that which is forbidden, prohibited, prevented, held back, barred, out of reach (pass. participle from *mana'a* [*man'*], to prevent. See at 20:92, p. 998, n. 8).

وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ 34. And couches[1] elevated.[2]

إِنَّآ أَنشَأْنَٰهُنَّ 35. Verily We created[3] them[4]
إِنشَآءً ﴿٣٥﴾ in a creation.

فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾ 36. And made[5] them virgins.[6]

عُرُبًا أَتْرَابًا ﴿٣٧﴾ 37.Beloving,[7] of equal age.[8]

لِّأَصْحَٰبِ 38. For the "Companions[9]
ٱلْيَمِينِ ﴿٣٨﴾ of the Right".[10]

Section (*Rukû'*) 2

ثُلَّةٌ مِّنَ 39. A band[11] of
ٱلْأَوَّلِينَ ﴿٣٩﴾ the first generations.[12]

وَثُلَّةٌ مِّنَ 40. And a band of
ٱلْءَاخِرِينَ ﴿٤٠﴾ the later generations.[13]

وَأَصْحَٰبُ 41. And the "Companions
ٱلشِّمَالِ of the Left".[14]
مَآ أَصْحَٰبُ What are the "Compaions
ٱلشِّمَالِ ﴿٤١﴾ of the Left"?

1. فرش *furush* (pl.; s, *firâsh*) = couches, cushions, mattresses, beds. See at 55:54, p. 1749, n. 4.

2. مرفوعة ***marfû'ah*** (s. f.; m. *marfû'*) = raised, elevated, made high (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

3. أنشأنا ***'ansha'nâ*** = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 28:45, p. 1247, n. 9).

4. i. e., the wives of the righteous in paradise.

5. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 49:13, p. 1682, n. 4).

6. أبكار ***'abkâr*** (pl.; s. *bikr*) = virgins, first-borns, new. See *bikr* at 2:68, p. 32, n. 9.

7. عرب ***'urub*** (pl. ; s. عروب *'arûb*) = beloving wives.

8. أتراب ***'atrâb***(pl.; s. ترب *tarb*) = females of equal age with those of their husbands.

9. i. e., the above mentioned rewards will be given to them. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:27, p. 1757, n. 3).

10. i. e., those who will be given the records of their deeds in their right hands (see 17:71; 69:19; 84:7). يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 56:27, p. 1757, n. 8.

11. i. e., such Companions of the Right will consist of a select band from among the first generations and a band of the later genertaions of Muslims. ثلة ***thullah*** (f. s.; pl. *thulal*) = band, group, detachment. See at 56:13, p. 1755, n. 3.

12. i. e., of Muslims. أولون ***'awwalûn*** (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 56:13, p. 1755, n. 4.

13. i. e., of Muslims. ءاخرين ***'âkhirîn*** (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations. See at 56:14, p. 1555, n. 5.

14. i. e., those who will be given their records of deeds in their left hands . شمال ***shimâl*** = north, left hand, left side, left. See at 50:17, p. 1689, n. 4.

فِي سَمُومٍ 42. In heat storm[1] and
وَحَمِيمٍ ﴿٤٢﴾ hot water.[2]

وَظِلٍّ مِّن 43. And in a shade[3] of
يَحْمُومٍ ﴿٤٣﴾ hot and black smoke.[4]

لَّا بَارِدٍ 44. Neither cool[5]
وَلَا كَرِيمٍ ﴿٤٤﴾ nor kind.[6]

إِنَّهُمْ كَانُوا 45. Verily they had been
قَبْلَ ذَٰلِكَ before that
مُتْرَفِينَ ﴿٤٥﴾ living in luxury and affluence.[7]

وَكَانُوا يُصِرُّونَ 46. And had been persisting[8]
عَلَى الْحِنثِ الْعَظِيمِ in the sin[9] most enormous.[10]
﴿٤٦﴾

وَكَانُوا يَقُولُونَ 47. And they used to say:
أَئِذَا مِتْنَا "Is it that when we die and
وَكُنَّا تُرَابًا وَعِظَامًا become dust[11] and bones,[12]
أَإِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ shall we be resurrected?"[13]

أَوَآبَاؤُنَا 48. "And also our fathers
الْأَوَّلُونَ ﴿٤٨﴾ of old?"

1. i. e., they will be in hell. سموم ***samûm*** = heat storm, hot sand storm, hot wind. See at 52:27, p. 1711, n. 14.

2. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 55:44, p. 1747, n. 12.

3. ظل ***zill*** (s.; pl. *ẓilâl/ẓulûl/'aẓlâl*)= shade, shadow, shelter. See at 56:30, p.1757, n. 10.

4. يحموم ***yaḥmûm*** = hot and black smoke, intensely hot, intensely black.

5. بارد ***bârid*** = cool, cold, chilly (act. participle from *barada/baruda*, to be cold, to cool. See at 38:42, p. 1740, n. 7.

6. i. e., relentless. كريم ***karîm*** (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent, kind (act. participle in the scale of *fa'îl* from *karuma* [*karam/karâmah*], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., they had been in their wordly life in luxury and riches disregarding the warnings of the Messengers of Allah. مترفين ***mutrafîn*** (pl.; acc./gen. of *mutrafûn* ; s. *mutraf*) = those made to live in luxury and affluence, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See *mutrafû* at 43:23, p. 1588, n. 3).

8. يصرون ***yuṣirrûna*** = they persist, insist, (v. iii. m. s. impfct. from *'aṣarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. See *yuṣirru* at 45:8, p. 1620, n. 3).

9. حنث ***ḥinth*** (s. *'aḥnâth*) = sin. See *lâ taḥnath* at 38:44, p. 1471, n. 1.

10. such as committing shirk, adultery, fornication and the like. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, enormous, grave. See at 48:10, p. 1664, n. 10.

11. تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 50:3, p. 1685, n. 6.

12. عظام ***'iẓâm*** (pl.; sing. *'aẓm*) = bones. See at 37:54, p. 1439, n. 2.

13. مبعوثون ***mab'ûthûn*** = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 73:16, p. 1433, n. 3).

قُلْ إِنَّ ٱلْأَوَّلِينَ	49. Say: "Verily those of old
وَٱلْآخِرِينَ ﴿٤٩﴾	and those of later times."
لَمَجْمُوعُونَ	50. "Shall all be gathered[1]
إِلَىٰ مِيقَٰتِ	towards the meeting-point[2]
يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾	on a Day Specified."[3]
ثُمَّ إِنَّكُمْ	51. "Then indeed you,
أَيُّهَا ٱلضَّآلُّونَ	O you the misguided[4]
ٱلْمُكَذِّبُونَ ﴿٥١﴾	disbelievers,[5]
لَءَاكِلُونَ مِن	52. "Shall surely eat[6] of
شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾	a Tree of Zaqqûm;"[7]
فَمَالِـُٔونَ مِنْهَا	53. "And then fill[8] therewith
ٱلْبُطُونَ ﴿٥٣﴾	the bellies;"[9]
فَشَٰرِبُونَ	54. "And shall drink[10]
عَلَيْهِ	on top of that
مِنَ ٱلْحَمِيمِ ﴿٥٤﴾	from the hot water";[11]
فَشَٰرِبُونَ	55. "And you will drink like the
شُرْبَ ٱلْهِيمِ ﴿٥٥﴾	drinking of thirsty camels."[12]

1. مجموعون ***majmû'ûn*** (pl.; s. *majmû'*) = those gathered, collected, assembled, herded, mustered ((pass. participle from *jama'a* [*jam'*], to gather. See *majmû'* at 11:103, p. 714, n. 14.

2. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 44:40, p. 1613, n. 8.

3. i. e., the Day of Judgement. معلوم ***ma'lûm*** = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

4. ضالون ***ḍâllûn*** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 15:56, p. 819, n. 2).

5. مكذبون ***mukadhdhibûn*** (pl.; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *mukadhdhibîn* at 52:11, p. 1708, n. 6).

6. آكلون ***'âkilûn*** (pl.; s. *'âkil*) = consumers, eaters, devourers, those who are going to eat (act. participle from *'akl* [*'akl/ma'kal*], to eat. See *'âkilîn* at 23:20, p. 1079, n. 13).

7. A specially vicious tree in hell, as described in 37:65, p. 1440. See at 44:43, p. 1614, n. 2.

8. مالئون ***mâli'ûn*** (pl.; s. *mâli'*) = those who fill, fillers, are going to fill (act. participle from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 37:66, p. 1441, n. 1).

9. بطون ***buṭûn*** (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 44:45, p. 1614, n. 7.

10. شاربون ***shâribûn*** (pl.; s. *shârib*) = those who drink, are going to drink, drinkers (act. participle from *shariba* [*shurb/mashrab*], to drink. See *tashrabûna* at 23:33, p. 1084, n. 6).

11. i. e., as their drink. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:42, p. 1759, n. 2.

12. هيم ***hîm*** (pl.; s. *'ahyam*)= thirsty camels.

هَٰذَا 56. Such will be
نُزُلُهُمْ their entertainment[1]
يَوْمَ ٱلدِّينِ ﴿٥٦﴾ on the Day of Judgement.[2]

نَحْنُ خَلَقْنَٰكُمْ 57. We did create you;
فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾ so why do you believe[3] not?

أَفَرَءَيْتُم 58. Do you then see
مَّا تُمْنُونَ ﴿٥٨﴾ what you ejaculate?[4]

ءَأَنتُمْ تَخْلُقُونَهُۥٓ 59. Is it you who create it[5]
أَمْ نَحْنُ ٱلْخَٰلِقُونَ or are We the Creators?
﴿٥٩﴾

نَحْنُ قَدَّرْنَا 60. We have decreed[6]
بَيْنَكُمُ ٱلْمَوْتَ as between you[7] death and
وَمَا نَحْنُ بِمَسْبُوقِينَ We are not to be forestalled.[8]
﴿٦٠﴾

عَلَىٰٓ أَن نُّبَدِّلَ 61. In that We may alter[9]
أَمْثَٰلَكُمْ وَنُنشِئَكُمْ your images[10] and may create[11]
فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾ you into what you know not.

وَلَقَدْ عَلِمْتُمُ 62. And you already know the
ٱلنَّشْأَةَ ٱلْأُولَىٰ creation in the first instance;

1. نزل ***nuzul*** = hospitality, food and lodge prepared for guest, entertainment. See at 3:198, p. 234, n. 4.

2. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 51:6, p. 1697, n. 1.

3. i. e., in My resurrecting you. تصدقون ***tuṣaddiqûna*** = you believe, confirm, accept as true (v. ii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ sidq*], to speak the truth. See *ṣaddaqta* at 37:105, p. 1446, n. 13).

4. i. e., of sperm. تمنون ***tumnûna*** = you ejaculate, emit, shed (v. ii. m. pl. impfct. from *'amnâ*, form IV of *manâ* [*many*], to try, to tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

5. i. e., do you create the sperms or human beings out of these?

6. قدرنا ***qaddarnâ*** = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 34:18, p. 1374, n. 14).

7. i. e., as commom to you all, irrespective of rich and poor, high and low, man and jinn, and others.

8. i. e., We are not be frustrated. مسبوقين ***masbûqîn*** (pl.; acc./gen. of *masbûqûn*; s, *masbûq*) = those outstripped, outdistanced, forestalled, left behind (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See *sabaqat* at 42:14, p. 1565, n. 9).

9. نبدل ***nubaddila***(*u*) = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-ḥah* for the particle *'an* coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).

10. أمثال ***'amthâl*** (pl.; s. *mathal/ mithl*) = likenesses, similarities, images, kinds, instances. See at 47:10, p. 1650, n. 8).

11. تنشئ ***nunshi'a*** (*u*) = we create, produce, raise, bring into being (v. i. pl. impfct. from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. The final letter takes *fat-ḥah* because the verb is conjunctive to the previous verb governed by the particle *'an*. See *'ansha'nâ* at 56:35, p. 1758, n. 3).

فَلَوْلَا Then why do you not
تَذَكَّرُونَ ﴿٦٢﴾ take heed?[1]

أَفَرَءَيْتُم 63. Do you see
مَّا تَحْرُثُونَ ﴿٦٣﴾ what you cultivate?[2]

ءَأَنتُمْ تَزْرَعُونَهُۥٓ 64. Is it you who grow[3] it
أَمْ نَحْنُ ٱلزَّٰرِعُونَ ﴿٦٤﴾ or are We the Growers?[4]

لَوْ نَشَآءُ 65. Were We to will,
لَجَعَلْنَٰهُ We could have made[5] it
حُطَٰمًا broken pieces[6]
فَظَلْتُمْ so you would cease not[7]
تَفَكَّهُونَ ﴿٦٥﴾ being bewildered.[8]

إِنَّا 66. "Indeed we are
لَمُغْرَمُونَ ﴿٦٦﴾ thrown into debt."[9]

بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾ 67. "Nay, we are deprived."[10]

أَفَرَءَيْتُمُ 68. Do you then see
ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ the water that you drink?[11]
﴿٦٨﴾

ءَأَنتُمْ 69. Is it you who

1. i. e., of Allah's Power of recreating and resurrecting you. تذكرون *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 51:49, p. 1704, n. 8).

2. i. e., cultivate the ground for sowing seeds. تحرثون *taḥruthûna* = you cultivate, till (v. ii. m. pl. impfct. from *ḥaratha* [*ḥarth*], to cultivate, to till.

3. تزرعون *tazra'ûna* = you sow, cultivate, plant, grow, raise (v. ii. m. pl. impfct. from *zara'a* [*zar'*], to sow, to grow, to spread. See at 12:47, p. 719, n. 9).

4. زارعون *zâri'ûn*(pl.; s. *zâri'*) = growers, planters, sowers, spreaders (act. participle from *zara'a*. See. n. 3 above).

5. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 56:36, p. 1758, n. 5).

6. حطام *ḥuṭâm* = broken pieces, crumbled, debris. See at 39:21, p. 1489, n. 3.

7. ظلتم *ẓaltum* = you continued, remained, ceased not, were, (v. ii. m. pl. past from *ẓalla* [*ẓall/ẓulûl*], to be, to continue. See *yaẓlalna* at 42:33, p. 1573, n. 9).

8. تفكهون *tafakkahûna* (originally *tatafakkahûna*) = you wonder, be amused, bewildered, regret (v. ii. m. pl. impfct. from *tafakkaha*, form V of *fakiha* [*fakah/fakâhah*], to be merry, cheerful).

9. i. e., saying: "We are thrown into debt." مغرمون *mughramûn* = those thrown in debt, made to suffer loss (pass. participle from *'aghrama*, form IV of *gharima* [*ghurm/gharâmah/maghram*], to pay debt, to suffer loss. See *maghram* at 52:40, p. 1714, n. 5).

10. محرومون *maḥrûmûn* (pl.; s. *maḥrûm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥrim/ḥirmân*], to deprive, to dispossess. See *mahrûm* at 51:19, p. 1699, n. 3).

11. تشربون *tashrabûna* = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See at 23:33, p. 1084, n. 6).

أَنزَلْتُمُوهُ send[1] it down
مِنَ ٱلْمُزْنِ from the rain clouds[2] or are
أَمْ نَحْنُ ٱلْمُنزِلُونَ ﴿٦٩﴾ We Those Who send down?[3]

لَوْ نَشَآءُ 70. Were We to will
جَعَلْنَٰهُ We could have made it
أُجَاجًا salty.[4]
فَلَوْلَا Then why do you not
تَشْكُرُونَ ﴿٧٠﴾ express gratitude?

أَفَرَءَيْتُمُ ٱلنَّارَ 71. Do you see the fire
ٱلَّتِى تُورُونَ ﴿٧١﴾ that you kindle?[5]

ءَأَنتُمْ 72. Is it you who have
أَنشَأْتُمْ شَجَرَتَهَآ created[6] the tree[7] thereof
أَمْ نَحْنُ ٱلْمُنشِـُٔونَ or are We the Creators?[8]
﴿٧٢﴾

نَحْنُ جَعَلْنَٰهَا 73. We have made it[9]
تَذْكِرَةً وَمَتَٰعًا a reminder[10] and an article of
لِّلْمُقْوِينَ ﴿٧٣﴾ use[11] for the travellers.[12]

فَسَبِّحْ 74. Then decalre sanctity[13]
بِٱسْمِ رَبِّكَ of the Name of your Lord
ٱلْعَظِيمِ ﴿٧٤﴾ the Most Great.

1. أنزلتم ***'anzaltum*** = you sent down, brought down, caused to descend (v. ii. m. s. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, to descend. See *'anzalnâ* at 44:3, p.1606, n. 4).

2. مزن ***muzn*** (pl.; s. *muznah*) = rain clouds.

3. منزلون ***munzilûn*** = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 29:34, p. 1277, n. 2).

4. أجاج ***'ujâj*** = bitter, salty water. See at 35:12, p. 1394, n. 8.

5. i. e., by obeying and worshipping Allah Alone. 6. تورون ***tûrûna*** = you kindle, set fire (v. ii. m. pl. impfct. from *'awrâ*, from IV of *warâ* [*wary*], to kindle. See *tawârat* at 38:32, p. 1468, n. 5).

6. أنشأتم ***'ansha'tum*** = you created, brought into being, raised, caused to grow, produced (v. ii. m. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'nâ* at 56:35, p. 1758, n. 3).

7. Trees not only provide fuel but are the only source through which the balance of oxygen is maintained which enable us to kindle fire. شجرة ***shajarah*** (pl. *shajarât*) = tree. See at 31:27, p. 1320, n. 4.

8. منشئون ***munshi'ûn*** (pl.; s. *munshi'*) = creators, producers, originators (act. participle from *'ansha'a*. See n. 7 above).

9. i. e., fire.

10. i. e., reminder of the fire of hell. تذكرة ***tadhkirah*** = reminder. See at 20:3, p. 976, n. 4.

11. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, article of use, enjoyment. See at 43:35, p. 1591, n. 11.

12. مقوين ***muqwîn***(pl. acc./gen. of *muqwûn*; s. *muqw*) = poor, deserted, travellers (act. participle from *'aqwâ*, form IV of *qawiya* [*qûwah*], to be strong.

13. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 52:48, p. 1716, n. 4).

Section (*Rukû'*) 3

فَلَآ أُقۡسِمُ ۞ 75. So indeed I swear[1]

بِمَوَٰقِعِ ٱلنُّجُومِ ﴿٧٥﴾ by the positions[2] of the stars.[3]

وَإِنَّهُۥ لَقَسَمٞ 76. Verily it is an oath,

لَّوۡ تَعۡلَمُونَ if you knew,

عَظِيمٌ ﴿٧٦﴾ very grave![4]

إِنَّهُۥ لَقُرۡءَانٞ 77. Verily it is the Qur'ân

كَرِيمٞ ﴿٧٧﴾ Most Noble.[5]

فِي كِتَٰبٖ 78. In a Book

مَّكۡنُونٖ ﴿٧٨﴾ well-preserved.[6]

لَّا يَمَسُّهُۥٓ 79. There shall touch[7] it none

إِلَّا ٱلۡمُطَهَّرُونَ ﴿٧٩﴾ but those who be clean.[8]

تَنزِيلٞ مِّن 80. It is a sent-down[9] from

رَّبِّ ٱلۡعَٰلَمِينَ ﴿٨٠﴾ the Lord of all beings.[10]

أَفَبِهَٰذَا ٱلۡحَدِيثِ 81. Is it about this discourse

أَنتُم مُّدۡهِنُونَ ﴿٨١﴾ you be deceptive?[11]

1. ***Lâ*** here is meant for emphasis (see *Al-Baydâwî*, II, p. 467). Allah may swear by anything; but His creatures can swear only by Him. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See *'aqsamû* at 35:42, p. 1405, n. 10).

2. مواقع ***mawâqi'*** (pl.; s. *mawqi'*) = places where something falls, positions, sites, localities, spots (noun of place from *waqa'a* [*wuqû'*], to fall. See *waqa'at* at 56:1, p. 1753, n. 2).

3. نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 52:49, p. 1716, n. 7.

4. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:46, p. 1759, n. 10.

5. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 44:49, p. 1615, n. 3).

6. i. e., in *al-Lawh al-Mahfûz*. مكنون ***maknûn*** = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 56:23, p. 1756, n. 9).

7. The sense here is that of prohibition (*Tafsîr al-Jalâlayn*; *Tafsîr al-Qurtubî*). يمس ***yamassu*** = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîs*], to feel, to touch. See at 35:35, p. 1402, n. 11).

8. i. e., of ceremonial impurity. مطهرون ***muṭahharûn*** (pl.; s. *muṭahhar*) = those who are purified, are made clean, pure ones (pass. participle from *ṭahhara*, form II of *ṭahar/ṭahura* [*ṭuhr/ṭahârah*], to be clean. See *yuṭahhira* at 33:33, p. 1348, n. 7).

9. تنزيل ***tanzîl*** = sending down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 46:2, p. 1631, n. 2.

10. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 43:46, p. 1594, n. 9).

11. i. e., disbelieve. مدهنون ***mudhinûn*** (pl.; s. *mudhin*) = those who be deceptive, dissemble, be pliant (act. participle from *'ad-hana*, form IV of *dahana* [*dahn*], to oil, to anoint).

وَتَجْعَلُونَ رِزْقَكُمْ 82.And make your provision[1]
أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾ that you disbelieve?[2]

فَلَوْلَآ 83. Then why do you not,[3]
إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾ when it reaches[4] the throat?[5]

وَأَنتُمْ حِينَئِذٍ 84. And you at that time
تَنظُرُونَ ﴿٨٤﴾ look on?[6]

وَنَحْنُ أَقْرَبُ 85. And We are nearer[7]
إِلَيْهِ مِنكُمْ to him than you are,
وَلَٰكِن لَّا تُبْصِرُونَ but you see[8] not.
﴿٨٥﴾

فَلَوْلَآ 86. Then why not,
إِن كُنتُمْ غَيْرَ مَدِينِينَ if you are not obligated[9]—
﴿٨٦﴾

تَرْجِعُونَهَآ 87. Return it,[10]
إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾ if you are truthful?[11]

فَأَمَّآ إِن كَانَ 88. So, if he be of
مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾ those to be placed near;[12]

فَرَوْحٌ 89.Then there will be repose[13]

1. i. e., instead of expressing gratitude for the provision Allah gives you, you disbelieve in Him. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 42:12, p. 1564, n. 3.

2. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 52:14, p. 1709, n. 1).

3. i. e., why do you not help?

4. i. e., when the breath of life of the dying person reaches his throat. بلغت ***balaghat*** = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See at 33:10, p. 1338, n. 9).

5. حلقوم ***ḥulqûm*** (s.; pl. *ḥalâqîm*) = throat, larynx.

6. And those of you who are present near the dying person look on helplessly.

7. i. e., in knowledge.

8. تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 52:15, p. 1709, n. 3).

9. i. e., if you are not accountable for your deeds. مدينين ***madînîn*** (pl. acc./gen. of *madînûn*; s. *madîn*) = those judged and requited, obligated, indebted (pass. participle from *adâna*, form IV of *dâna* (*dayn*) to borrow, to take a loan. See *madînûn* at 37:53, p. 1439, n. 3).

10. i. e., put life back to the dying person. ترجعون ***tarji'ûna*** = you return, resume, revert, go back (v. ii. m. pl. impfct. from *raja'a* [*rujû'*], to return. See *yarji'ûna* at 46:27, p. 1642, n. 9).

11. i. e., in your assertion that there will be no resurrection.

12. i. e., of the first category mentioned in *'âyahs* 10-11 above. مقربين ***muqarrabîn*** (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb/ maqrabah*], to be near. See *muqarrabûn* at 56:11, p. 1755, n. 1).

13. i. e., he will have repose and mercy on death. روح ***rawḥ*** = refreshment, repose, comfort, goodness, mercy. See at 12:87, p. 754, n. 8.

وَرَيْحَانٌ and a pleasing atmosphere[1]

وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾ and the Garden of Bliss.[2]

وَأَمَّآ إِن كَانَ مِنْ 90. And if he be of the

أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾ "Companions[3] of the Right";[4]

فَسَلَٰمٌ لَّكَ مِنْ 91. Then, peace[5] to you of the

أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾ "Comapnions of the Right."

وَأَمَّآ إِن كَانَ مِنَ 92. And if he be of the

ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ disbelieving[6] misguided ones,[7]

﴿٩٢﴾

فَنُزُلٌ 93. Then the entertainment[8]

مِّنْ حَمِيمٍ ﴿٩٣﴾ with hot water;[9]

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾ 94. And braosting[10] in hell-fire.

إِنَّ هَٰذَا لَهُوَ حَقُّ 95. Verily this is the truth of

ٱلْيَقِينِ ﴿٩٥﴾ the certainty.[11]

فَسَبِّحْ 96. So declare sanctity[12]

بِٱسْمِ رَبِّكَ of the Name of your Lord

ٱلْعَظِيمِ ﴿٩٦﴾ the Most Great.

1. ريحان ***rayḥân*** = aromatic plants. (i. e. a pleasing atmosphere). See at 55:12, p. 1742, n. 13.

2. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 56:12, p. 1755, n. 2.

3. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:38, p. 1758, n. 9).

4. i. e., those who will be given the record of their deeds in their right hands (see 17:71; 69:19; 84:7). يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 56:38, p. 1758, n. 10.

5. i. e., it will be said to him; and he will have a peaceful life in the hereafter.

6. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 52:11, p. 1708, n. 6).

7. ضالين ***dâllîn*** (pl.; acc./gen. of *ḍâllûn*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 37:69, p. 1411, n. 7).

8. i. e., such ones will have the entertainment. نزل ***nuzul*** = hospitality, food and lodge prepared for guest, entertainment. See at 56:156, p. 1761, n. 1.

9. i. e., as their drink. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:54, p. 1760, n. 11.

10. تصلية ***taṣliyah*** = broasting, broiling, exposure to blazing fire.

11. يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 27:22, p. 1209, n. 5.

12. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 56:74, p. 1763, n. 14).

57. *SÛRAT AL-ḤADÎD* (IRON)
Madinan: 29 *'âyahs*

This is a Madinan sûrah. It deals with three main themes. (a) It emphasizes that the whole universe is Allah's creation. He is the Absolute Owner, Manager and Disposer of everything as He will. (b) It is the duty of every believer to strengthen and hold high the *dîn* of Allah with his person and property. (c) It clearly points out that this worldly life is only a fleeting enjoyment and perishable and that therefore none should be deluded by it and thus fall into the error of disobeying Allah.

The *sûrah* starts by mentioning that everything in the heavens and the earth declares Allah's sanctity and glorifies Him. His is the Sovereignty over the heavens and the earth and He is the All-Powerful, the First without beginning and without any predecessor, and the Last and Everlasting without end, the Evident (*Ẓâhir*) through His signs all over the universe, yet the All-Intrinsic (*Bâṭin*) for none can see Him in this life and He is beyond the senses of His creatures. It then speaks about the three themes indicated above, together with a reference to the condition and characteristics of the believers and the hypocrites.

The *sûrah* is named *al-Ḥadîd* (Iron) with reference to its *'âyah* 25 wherein mention is made of this metal which is one of Allah's special gifts and which is of immense importance and use to man.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ 1.There proclaims the sanctity[1]

لِلَّهِ of Allah

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth.

وَهُوَ الْعَزِيزُ And He is the All-Mighty,[2]

الْحَكِيمُ ﴿١﴾ the All-Wise.[3]

لَهُ مُلْكُ 2. His is the dominion[4]

السَّمَاوَاتِ وَالْأَرْضِ of the heavens and the earth;

يُحْيِي and He gives life[5]

وَيُمِيتُ and causes to die;[6]

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ ﴿٢﴾ Omnipotent.

1. سبح ***sabbiḥ*** = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibâḥah*, to swim, to float. See *sabbiḥ* at 56:96, p. 1766, n. 12).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 54:42, p. 1737, n. 10.

3. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 51:30, p. 1701, n. 1).

4. i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 48:14, p. 1666, n.8.

5. يحيي ***yuḥyî*** = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayîya* [*ḥayah*], to live. See at 45:26, p. 1626, n. 8).

6. يميت ***yumîtu*** = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 45:26, p. 1626, n. 9).

هُوَ ٱلْأَوَّلُ 3. He is the First[1]
وَٱلْآخِرُ and the Last,[2]
وَٱلظَّـٰهِرُ and the All-Manifest[3]
وَٱلْبَاطِنُ ۖ and the All-Intrinsic;[4]
وَهُوَ بِكُلِّ شَىْءٍ and He is of everything
عَلِيمٌ ﴿٣﴾ All-Knowing.[5]

هُوَ ٱلَّذِى خَلَقَ 4. He it is Who created
ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ the Heavens and the earth
فِى سِتَّةِ أَيَّامٍ in six days;
ثُمَّ ٱسْتَوَىٰ then He took position[6]
عَلَى ٱلْعَرْشِ ۚ on the Thone.[7]
يَعْلَمُ مَا He knows whatever
يَلِجُ فِى ٱلْأَرْضِ goes into[8] the earth and
وَمَا يَخْرُجُ مِنْهَا whatever comes out[9] of it,
وَمَا يَنزِلُ and whatever comes down[10]
مِنَ ٱلسَّمَآءِ from the sky and
وَمَا يَعْرُجُ فِيهَا ۖ whatever ascends[11] into it;
وَهُوَ مَعَكُمْ and He is with you[12]
أَيْنَ مَا كُنتُمْ ۚ wherever you be.
وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
بَصِيرٌ ﴿٤﴾ All-Seeing.[13]

1. i. e., He existed without beginning and before everything. There was nothing before Him and He brought everything into being.
2. i. e, He will last for ever after everything is caused to die and come to an end.
3. i. e., through His creation and signs. ظاهر *ẓâhir* = manifest, distinct, visible, apparent, evident, patent, obvious, conspicuous (act. participle from *ẓahara* [*ẓuhûr*], to be visible, perceptible. See at 30:7, p. 1291, n. 8).
4. i. e., beyond the senses of creatures. باطن *bâṭin* = covert, hidden, secret, inner, intrinsic, All-Intrinsic (act. participle from *baṭana* [*baṭn/buṭûn*], to be hidden. See at 6:120, p. 441, n. 10.).
5. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.
6. i. e., in the manner appropriate to His Glory and Majesty. استوى ***istawâ*** = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 53:6, p. 1718, n. 4).
7. عرش ***'arsh*** = throne. See at 43:82, p. 1603, n. 3.
8. يلج ***yalîju*** = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulûj*], to enter. See at 34:2, p. 1368, n. 5.
9. i. e., of plants, water, minerals, lava, etc. يخرج ***yakhruju*** = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 55:22, p. 1744, n. 5).
10. i. e., of rains, hails, meteors, angels, etc. ينزل ***yanzilu*** = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzûl*], to come down. See at 34:2, p. 1368, n. 7).
11. i. e., of angels and deeds of the created beings. يعرج ***ya'ruju*** = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urûj*], to ascend. See at 34:2, p. 1368, n. 1).
12. i. e., in His knowledge.
13. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

لَهُۥ مُلْكُ 5. His is the dominion[1] of
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth;
وَإِلَى ٱللَّهِ تُرْجَعُ and to Allah are returned[2]
ٱلْأُمُورُ ۝٥ all affairs.[3]

يُولِجُ ٱلَّيْلَ 6. He makes the night enter[4]
فِى ٱلنَّهَارِ into the day
وَيُولِجُ ٱلنَّهَارَ and He makes the day enter
فِى ٱلَّيْلِ into the night;[5]
وَهُوَ عَلِيمٌۢ and He is All-Knowing of
بِذَاتِ ٱلصُّدُورِ the secrets of hearts.[6]
۝٦

ءَامِنُوا۟ بِٱللَّهِ 7. Believe[7] in Allah
وَرَسُولِهِۦ and His Messenger;
وَأَنفِقُوا۟ مِمَّا and expend[8] out of what
جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِ He has made[9] you heirs[10] to.
فَٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ So those who believe of you
وَأَنفَقُوا۟ and expend,
لَهُمْ أَجْرٌ they shall have a reward[11]
كَبِيرٌ ۝٧ most magnificent.

وَمَا لَكُمْ 8. And what plea have you
لَا تُؤْمِنُونَ بِٱللَّهِ that you believe not in Allah,

1. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 57:2, p. 1767, n.4.

2. ترجع ***turja'u*** = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [*rujû'*] , to return). See at 35:4, p. 1390, n. 11).

3. i. e., all affairs and deeds of His creatures are referred to Him for judgement and requital. أمور ***'umûr*** (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 42:53, p. 1581, n. 2.

4. يولج ***yûliju*** = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate. See at 35:13, p. 1394, n. 15).

5. i. e., the day and night are made gradually to yield place to each other.

6. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 42:24, p. 1571, n. 1.

7. امنوا ***'âminû*** = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 4:47, p.262, n. 2).

8. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 36:47, p. 1420, n. 2).

9. جعل ***ja'ala*** = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 48: 26, p. 1672, n. 9).

10. i. e., of wealth and properties. مستخلفين ***mustakhlafîn*** (pl.; acc./gen. of *mustakhlafûn*; s. *mustakhlaf*) = those appointed heirs/ successors, those made to succeed (pass. participle from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *layastakhlifanna* at 24:55, p. 1129, n. 2).

11. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 52:40, p. 1740, n. 4).

وَٱلرَّسُولُ	while the Messenger
يَدْعُوكُمْ لِتُؤْمِنُوا۟	calls on[1] you that you believe
بِرَبِّكُمْ	in your Lord,
وَقَدْ أَخَذَ	and He has already taken
مِيثَٰقَكُمْ	your covenant,[2]
إِن كُنتُم مُّؤْمِنِينَ ﴿٨﴾	if you are believers?
هُوَ ٱلَّذِى يُنَزِّلُ	9. He it is Who sends down[3]
عَلَىٰ عَبْدِهِۦٓ	on His servant[4]
ءَايَٰتٍۭ بَيِّنَٰتٍ	signs[5] quite clear[6]
لِّيُخْرِجَكُم	that he may bring you out[7]
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ	of the darkness[8] to the light;[9]
وَإِنَّ ٱللَّهَ بِكُمْ	and verily Allah is to you
لَرَءُوفٌ	Most Affectionate,
رَّحِيمٌ ﴿٩﴾	Most Merciful.
وَمَا لَكُمْ	10. And what plea have you
أَلَّا تُنفِقُوا۟	that you expend[10] not
فِى سَبِيلِ ٱللَّهِ	in the way of Allah,
وَلِلَّهِ مِيرَٰثُ	while Allah's is the heritage[11]
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ	of the heavens and the earth?
لَا يَسْتَوِى مِنكُم	There equalize[12] not of you
مَّنْ أَنفَقَ	those who expended

1. يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 31:21, p. 1318, n. 6).
2. i. e. Allah has taken your covenant that you shall take Him Alone as your Lord and shall worship Him Alone. ميثاق ***mîthâq*** (pl. مواثيق *mawâthîq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).
3. ينزل ***yunazzilu*** = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 42:27, p. 1572, n. 1).
4. i. e., Muaḥammad, peace and blessings of Allah be on him. عبد ***'abd*** (pl. *'abîd/ 'ubdân/ 'ibdân/ 'ibâd*) = slave, serf, servant. See at 19:93, p. 974, n. 4.
5. i. e., the *'âyahs* of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 54:42, p. 1737, n. 8.
6. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 46:8, p.1633, n. 4).
7. يخرج ***yukhrija***(*u*) = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fat-hah* because of an implied *'an* in *li* (of motivation) coming before the verb. See at 47:29, p. 1657, n. 10).
8. i. e., the darkness of unbelief and paganism.
9. i. e., the light of belief and of Islâm.
10. تنفقوا ***tunfiqû***(*na*) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 47:38, p. 1660, n. 6).
11. i. e., Allah will inherit everything; for all owners of all things will die. ميراث ***mîrâth*** (s.; pl. *mawârîth*) = heritage, inheritance, legacy. See at 3:180, p. 226, n. 10.
12. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ before the victory[1] and fought.[2]
أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً Such are greater[3] in rank
مِّنَ ٱلَّذِينَ أَنفَقُوا than those who expended[4]
مِنۢ بَعْدُ وَقَٰتَلُوا۟ afterwards and fought.
وَكُلًّا وَعَدَ ٱللَّهُ But to all Allah has promised
ٱلْحُسْنَىٰ the best.[5]
وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
خَبِيرٌ ﴿١٠﴾ All-Aware.

Section (*Rukû'*) 2

مَّن ذَا ٱلَّذِى 11. Who is the one that
يُقْرِضُ ٱللَّهَ will lend[6] to Allah
قَرْضًا حَسَنًا a handsome[7] loan so
فَيُضَٰعِفَهُۥ لَهُۥ He will redouble[8] it for him,
وَلَهُۥٓ أَجْرٌ and he will have a reward[9]
كَرِيمٌ ﴿١١﴾ quite generous?[10]

يَوْمَ تَرَى 12. On the day you will see
ٱلْمُؤْمِنِينَ the believing men
وَٱلْمُؤْمِنَٰتِ and the believing women,
يَسْعَىٰ نُورُهُم their light running[11]
بَيْنَ أَيْدِيهِمْ in front of them
وَبِأَيْمَٰنِهِم and by their right hands.

1. i. e., the conquest of Makka. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:27, p.1674, n. 2.

2. i. e., fought the unbelievers. قاتل ***qâtala*** = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See at 48:22, p. 1670, n. 7).

3 أعظم ***'a'ẓamu*** = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (elative of *'aẓîm*). See *'aẓîm* at 56:76, p. 1759, n. 4.

4. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 35:29, p. 1400, n. 4).

5. i. e., paradise. حسنى ***ḥusnâ*** (f.; m. *'aḥsan*) the best, most beautiful. See at 18:88, p. 943, n. 1.

6. Lending to Allah means to spend in "fighting in the way of Allah" and for all approved charitable purposes. يقرض ***yuqriḍu*** = he lends, loans (v. iii. m. s. impfct. from *'aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever See at 2:245, p. 123, n. 4).

7. Technically *qarḍ ḥasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن ***ḥasan*** = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 2:245, p. 123, n. 5.

8. i. e., in merits and rewards . يضاعف ***yuḍâ'if***(*u*) = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See *yuḍâ'afu* at 33:30, p. 1346, n. 11).

9. أجر ***'ajr*** (pl. اجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:7, p. 1769, n. 11).

10. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 56:77, p. 1764, n. 5).

11. i. e., proceeding and showing the way. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 28:20, p. 1208, n. 4).

بُشْرَىٰكُمُ ٱلْيَوْمَ	"Good news[1] for you today—
جَنَّٰتٌ تَجْرِى	Gardens flowing[2]
مِن تَحْتِهَا ٱلْأَنْهَٰرُ	below them the rivers,
خَٰلِدِينَ فِيهَا ۚ	abiding for ever[3] therein."
ذَٰلِكَ هُوَ ٱلْفَوْزُ	That is the success[4]
ٱلْعَظِيمُ ﴿١٢﴾	most magnificent.[5]
يَوْمَ يَقُولُ	13. On the day there will say
ٱلْمُنَٰفِقُونَ	the hypocrite men
وَٱلْمُنَٰفِقَٰتُ	and the hypocrite women
لِلَّذِينَ ءَامَنُوا۟	to those who believe:
ٱنظُرُونَا	"Wait[6] for us,
نَقْتَبِسْ	that we may borrow[7]
مِن نُّورِكُمْ	some of your light."
قِيلَ	It will be said:
ٱرْجِعُوا۟ وَرَآءَكُمْ	" Go back[8] to your rear[9]
فَٱلْتَمِسُوا۟ نُورًا	and seek for[10] a light."
فَضُرِبَ	And there will be struck[11]
بَيْنَهُم بِسُورٍ	between them a wall[12]
لَّهُۥ بَابٌۢ	with a gate.
بَاطِنُهُۥ	Its inner side,[13]
فِيهِ ٱلرَّحْمَةُ	therein will be mercy,
وَظَٰهِرُهُۥ مِن قِبَلِهِ	and its outside, by it

1. i. e., they will be given the good news of paradise for them. بشرى ***bushrâ*** = glad tidings, good news. See at 46:12, p. 1635, n. 8.

2. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 48:5, p. 1662, n. 8).

3. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 48:5, p. 1662, n. 10.

4. فوز ***fawz*** = success, triumph, victory, achievement. See at 48:5, p. 1662, n. 12.

5. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:76, p. 1764, n. 4.

6. انظروا ***unẓurû*** = you (all) see, look at, observe, wait (v. ii. m. pl. imperative from *naẓara* [*naẓar/manẓar*], to see. See at 30:42, p. 1304, n. 3).

7. نقتبس ***naqtabis*** (*u*) = we acquire, seek to acquire, derive, adopt, take over, borrow (v. i. pl. impfct. from *iqtabasa*, form VIII of *qabasa* [*qabs*], to derive, to acquire. The final letter is vowelless because the verb is conclusion of a conditional clause. See *qabas* at 27:7, p. 1204, n. 3).

8. ارجعوا ***irji'û*** = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'a* (*rujû'*), to return, go back. See at 33:213, p. 1339, n. 8).

9. وراء ***warâ'*** = rear , after, back , behind, close on (one's) heels. See at 49:4, p. 1677, n. 11.

10. It will be said to them scornfully. التمسوا ***iltamisû*** = you look for, search, seek, solicit (v. ii. m. pl. imperative from *iltamasa*, form VIII of *lamasa* [*lams*], to touch, to feel. See *lamasû* at 6:7, p. 394, n. 2).

11. i. e., set up to separate them. ضرب ***ḍuriba*** = he or it was struck, hit, beaten (v. iii. m. s. past passive from *daraba* [*darb*], to beat. See at 43:57, p. 1597, n. 5.

12. سور ***sûr*** (s.; pl. *aswâr*) = wall, fence, railing.

13. باطن ***bâṭin*** = covert, hidden, secret, inner, inner side, intrinsic, All-Intrinsic (act. participle from *baṭana* [*baṭn/buṭûn*], to be hidden. See at 57:3, p. 1768, n. 4).

ٱلْعَذَابُ ﴿١٣﴾	will be the punishment.
يُنَادُونَهُمْ	14. They will call out[1] to them:
أَلَمْ نَكُن مَّعَكُمْ	"Had we not been with you?"
قَالُوا۟ بَلَىٰ	They will say: "O yes;
وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ	but you beguiled[2] yourselves
وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ	and awaited[3] and had doubts;[4]
وَغَرَّتْكُمُ	and there deluded[5] you
ٱلْأَمَانِىُّ حَتَّىٰ	the fond hopes[6] till
جَآءَ أَمْرُ ٱللَّهِ	there came Allah's decree;[7]
وَغَرَّكُم	and there deceived you
بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾	about Allah the deceiver."[8]
فَٱلْيَوْمَ	15. So today there
لَا يُؤْخَذُ مِنكُمْ	shall not be taken from you
فِدْيَةٌ وَلَا مِنَ	any redemption,[9] nor from
ٱلَّذِينَ كَفَرُوا۟	those who disbelieved.
مَأْوَىٰكُمُ ٱلنَّارُ	Your abode[10] is the fire;
هِىَ مَوْلَىٰكُمْ	it is your friend-companion,[11]
وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾	and evil is the destination.[12]
۞ أَلَمْ يَأْنِ	16. Has not the time come[13]
لِلَّذِينَ ءَامَنُوٓا۟	for those who believe

1. i. e., the hypocrite men and women will call out to the believers. ينادون ***yunâdûna*** = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 49:4, p. 1677, n. 10).

2. فتنتم ***fatantum*** = you tried, tested, tempted, seduced, allured, beguiled (v. ii. m. pl. past passive from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *fatannâ* at 44:17, p. 1609, n. 4).

3. i. e., awaited for a bad turn for the Muslims. تربصتم ***tarabbaṣtum*** = you waited, lay in wait, waited and watched, awaited (v. i. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣû* at 52:31, p. 1712, n. 9).

4. i. e., about Resurrection and Judgement. ارتبتم ***irtabtum*** = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (ارتياب *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 5:106, p. 382, n. 11).

5. غرت ***gharrat*** = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 45:35, p. 1629, n. 11).

6. أمانى ***amânîy*** (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2.

7. i. e., death.

8. i. e., Satan. غرور ***gharûr*** = one or that which deceives, deceptive, arch-deceiver (act. participle in the intensive scale of *fa'ûl* from *gharra*. See n. 5 above. See also at 35:5, p. 191, n. 3).

9. i. e., any atonement and excuse. فدية ***fidyah*** (pl. *fidyât / fidan*) = redemption, ransom. See at 2:196, p. 94, n. 10).

10. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 53:15, p. 1719, n. 5).

11. i. e., proper place. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 47:11, p. 1650, n. 9.

12. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 50:43, p. 1695, n. 3).

13. يأن ***ya'ni*** = the time comes, it is the time, he or it rests (v. iii. m. s. impfct. from *'ânâ* [*'any*], to be time, to draw near.

أَن تَخْشَعَ that submissive becomes[1]
قُلُوبُهُمْ their hearts
لِذِكْرِ ٱللَّهِ to the reminder[2] of Allah and
وَمَا نَزَلَ to what has come down[3]
مِنَ ٱلْحَقِّ of the truth,
وَلَا يَكُونُوا۟ and that they be not
كَٱلَّذِينَ أُوتُوا۟ like those who were given
ٱلْكِتَٰبَ مِن قَبْلُ the Book before[4]
فَطَالَ عَلَيْهِمُ and long became[5] on them
ٱلْأَمَدُ the span of time[6]
فَقَسَتْ قُلُوبُهُمْ so hard became[7] their hearts?
وَكَثِيرٌ مِّنْهُمْ And many of them are
فَٰسِقُونَ ﴿١٦﴾ defiantly sinful.[8]

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ 17. Know that Allah
يُحْىِ ٱلْأَرْضَ gives life to the earth
بَعْدَ مَوْتِهَا after its is dead.
قَدْ بَيَّنَّا We have indeed elucidated[9]
لَكُمُ ٱلْءَايَٰتِ for you the signs,
لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾ maybe that you understand.[10]

إِنَّ ٱلْمُصَّدِّقِينَ 18. Verily the charitable men[11]
وَٱلْمُصَّدِّقَٰتِ and the charitable women

1. تخشع ***takhsha'a*** (*u*) = she becomes humble, submissive, drooped, low, faded (v. iii. f. s. impfct. from *kahsha'a* [*khushû'*], to be submissive, humble. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See *khushû'* at 17:109, p. 909, n. 3).

2. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:25, p. 1734, n. 4.

3. i. e., what has been sent down in the Qur'ân of the truth.

4. i. e., the Jews and the Christians.

5. طال ***ṭâla*** = he or it became long, protracted, lengthened (v. iii. m. s. past from *tawl*, to be long. See at 21:44, p. 1024, n. 9).

6. i. e., after their receipt of the scriptures. أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus. See at 18:12, p. 913, n. 12.

7. i. e., they became neglectful of the teachings of their scriptures and altered and tampered with them. قست ***qasat*** = she or it became hard, harsh, stern, relentless, inexorable (v. iii. f. s. past from *qasâ* [*qaswah/ qasâwah*], to be harsh, stern. See *qâsiyah* at 39:22, p. 1489, n. 8).

8. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 51:46 p. 1704, n. 1).

9. بينا ***bayyannâ*** = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bâna [bayân]*, to be evident. See at 2:159, p. 75, n. 5).

10. تعقلون ***ta'qilûna*** = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 43:3, p. 1582, n. 4).

11. مصدقين ***muṣṣaddiqîn*** [originally متصدقين *mutaṣaddiqîn*] (pl.; acc./gen. of *maṣṣaddiqûn*; s. *muṣṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa*[*ṣadq /ṣidq*], to speak the truth. See at 12:8, p. 755, n. 7).

وَأَقْرَضُوا اللَّهَ and they lend[1] Allah
قَرْضًا حَسَنًا a handsome[2] loan,
يُضَاعَفُ لَهُمْ it will be redoubled[3] for them
وَلَهُمْ أَجْرٌ and they shall have a reward
كَرِيمٌ ﴿١٨﴾ most generous.[4]

وَالَّذِينَ آمَنُوا 19. And those who believe
بِاللَّهِ وَرُسُلِهِ in Allah and His Messenger,
أُولَٰئِكَ هُمُ الصِّدِّيقُونَ they are the arch believers;[5]
وَالشُّهَدَاءُ and the martyrs[6]
عِندَ رَبِّهِمْ in the sight of their Lord,
لَهُمْ أَجْرُهُمْ they shall have their reward
وَنُورُهُمْ and their light.[7]
وَالَّذِينَ كَفَرُوا And those who disbelieve
وَكَذَّبُوا بِآيَاتِنَا and cry lies[8] to Our signs,[9]
أُولَٰئِكَ such ones will be the
أَصْحَابُ الْجَحِيمِ inmates[10] of the blazing fire.
﴿١٩﴾

Section (*Rukû'*) 3

اعْلَمُوا 20. Know that
أَنَّمَا الْحَيَاةُ الدُّنْيَا the worldly life is but
لَعِبٌ وَلَهْوٌ a play[11] and a diversion,[12]
وَزِينَةٌ and a grandeur[13]

1. i. e., spend in "fighting in the way of Allah" and for all approved charitable purposes. أقرضوا ***'aqraḍû*** = he lent, gave a loan (v. iii. m. pl. past from *'aqraḍa*, form IV of *qaraḍa* [*qarḍ*], to cut, to sever See *yuqriḍ* at 57:11, p. 1771, n. 6).

2. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن ***ḥasan*** = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:11, p. 1771, n. 5.

3. i. e., in merits and rewards . يضاعف ***yuḍâ'afu*** = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. See at 33:30, p. 1346, n. 11).

4. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 57:11, p. 1771, n. 8).

5. صديقون ***ṣiddîqûn***(pl.; s. *ṣiddîq*) = strictly veracious, unquestioningly believing ones, arch believers. See *ṣiddîqîn* at 4:69, p. 271, n. 6.

6. شهداء ***shuhadâ'*** (pl.; s. شهيد *shahîd*) = witnesses, martyrs. See at 39:69, p. 1505, n. 9.

7. i. e., in the hereafter; proceeding in front of them and by their right (see *'âyah* 12 above).

8. كذبوا ***kadhdhabû*** = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 36:14, p. 1412, n. 6).

9. i. e., the Qur'ân.

10. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 56:90, p. 1766, n. 3).

11. لعب ***la'ib*** (s.; pl. *al'âb*) = play, game, sport, fun, joke, jest. See at 47:36, p. 1659, n. 11.

12. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 47:36, p. 1659, n. 12.

13. زينة ***zînah*** = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 37:6, p. 1431, n. 4 .

وَتَفَاخُرٌۢ بَيْنَكُمْ	and mutual boasting[1] amongst
وَتَكَاثُرٌ	you and vying for more[2]
فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ	in wealth and children,
كَمَثَلِ غَيْثٍ	as the instance of a rain[3]
أَعْجَبَ ٱلْكُفَّارَ	that impresses[4] the tiller[5]
نَبَاتُهُۥ	its vegetation[6]
ثُمَّ يَهِيجُ	then it withers,[7]
فَتَرَىٰهُ مُصْفَرًّا	so you see it turned yellow,[8]
ثُمَّ يَكُونُ حُطَٰمًا	then it becomes shreds.[9]
وَفِى ٱلْءَاخِرَةِ	And in the hereafter are
عَذَابٌ شَدِيدٌ	punishment very severe
وَمَغْفِرَةٌ مِّنَ ٱللَّهِ	and forgiveness of Allah
وَرِضْوَٰنٌ	and Pleasure;
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ	and the worldly life is naught
إِلَّا مَتَٰعُ	but an enjoyment[10]
ٱلْغُرُورِ ﴿٢٠﴾	of delusion.[11]
سَابِقُوٓا۟ إِلَىٰ	21.Vie with one another[12] for
مَغْفِرَةٍ مِّن رَّبِّكُمْ	the forgiveness of your Lord
وَجَنَّةٍ عَرْضُهَا	and a garden the width[13] of
كَعَرْضِ	which is like the width of
ٱلسَّمَآءِ وَٱلْأَرْضِ	the heaven and the earth,
أُعِدَّتْ لِلَّذِينَ	prepared[14] for those who

1. تفاخر ***tafâkhur*** = to mutually vie in glory, to be proud, to boast (verbal noun in form III of *fakhara* [*fakhr/fakhar/fakhâr*] , to glory, to be proud. See *fakhûr* at 31:18, p. 1317, n. 6.

2. تكاثر ***takâthur*** = to compete for more, to outnumber, to vie in quantity (verbal noun in form III of *kathura* [*kathrah*], to be much, to be more. See *kathurat* at 8:19, p. 553, n. 9).

3. غيث ***ghayth***(s.; pl. *ghuyûth*) = rain, rain in profusion. See at 42:28, p. 1572, n. 5.

4. أعجب ***'a'jaba*** = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 33:52, p. 1357, n. 12).

5. كفار ***kuffâr*** (sing. *kâfir*) = unbelievers, infidels, ungrateful ones, tillers (act. participle from *kafara* [*kufr*], to cover. See at 47:34, p. 1659, n. 4).

6. نبات ***nabât*** = vegetation, plants, vegetable organism . See at 18:45, p. 927, n. 11.

7. يهيج ***yahîju*** = he or it becomes stirred up/agitated, withers (v. iii. m. s. impfct. from *hâja* [*hayj/hayâj/hayajân*], to be stirred).

8. مصفر ***muṣfarr*** = yellow, turned yellow (pass. participle from *aṣfarra*, form IX of *ṣafara/ṣafira* [*ṣafir/ṣafar*], to whistle, to be empty. See at 39:21, p. 1489, n. 2).

9. حطام ***huṭâm*** = broken pieces, shreds, crumbled debris. See at 56:65, p. 1762, n. 6.

10. متاع ***matâ'*** (pl.*'amti'ah*) = goods, wares, necessities of life, chattel, article of use, enjoyment. See at 56:73, p. 1763, n. 12.

11. غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 35:40, p. 1405, n. 6.

12. سابقوا ***sâbiqû*** = you (all) race with one another, try to go ahead of one another, vie with one another (v. ii. m. pl. imperative from *sâbaqa*, form III of *sabaqa* [*sabq*], to be ahead of, to precede. See *sabaqû* at 46:11, p. 1635, n. 1).

13. عرض ***'arḍ*** = breadth, display, exhibition, proposition. See at 18:1000, p. 946, n. 8.

14. أعدت ***'u'iddat*** = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count. See at 3:131, p. 207, n. 5).

ءَامَنُوا۟ بِٱللَّهِ believe in Allah
وَرُسُلِهِۦٓ and His Messengers.
ذَٰلِكَ فَضْلُ ٱللَّهِ That[1] is the bounty[2] of Allah
يُؤْتِيهِ which He gives to
مَن يَشَآءُ ۚ whomsoever He will.
وَٱللَّهُ And Allah is the
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ Lord of immense[3] bounty.
㉑

مَآ أَصَابَ مِن 22. There befalls[4] not of
مُّصِيبَةٍ فِى ٱلْأَرْضِ any calamity[5] in the earth
وَلَا فِىٓ أَنفُسِكُمْ nor to yourselves
إِلَّا فِى كِتَٰبٍ but it is in a Book[6]
مِّن قَبْلِ أَن before that
نَّبْرَأَهَآ ۚ We bring it into being.[7]
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ That is on Allah's part
يَسِيرٌ ㉒ quite easy.[8]

لِّكَيْلَا تَأْسَوْا۟ 23.In order that you grieve[9] not
عَلَىٰ مَا فَاتَكُمْ over what slips off[10] you
وَلَا تَفْرَحُوا۟ nor rejoice[11]
بِمَآ ءَاتَىٰكُمْ ۗ at what comes to you.
وَٱللَّهُ لَا يُحِبُّ And Allah likes not[12]
كُلَّ مُخْتَالٍ everyone self-conceited,[13]
فَخُورٍ ㉓ arrogant.[14]

1. i. e., to be favoured with *jannah*.
2. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 49:8, p. 1679, n. 7.
3. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:11, p. 1772, n. 5.
4. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 42:39, p. 1575, n. 5).
5. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 42:30, p. 1572, n. 5.
6. i. e., *al-Lawḥ al-Maḥfûẓ*.
7. نبرأ ***nabra'a*** (*'u*)= We create, bring into being (v. i. pl. impfct. from *bara'a* [*bar'*], to create. The final letter takes *fat-hah* because of the particle *'an* coming before the verb).
8. يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 50:44, p. 1695, n. 7.
9. تأسوا ***ta'saw***(*na*) = you grieve, be sad, distressed (v. ii. m. pl. impfct. from *'asiya* [*'asan*], to be sad, grieved. The terminal *nûn* is dropped because of the particle *kay* coming before the verb).
10. i. e., of the blessings of worldly life. فات ***fâta*** = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt*/*fawât*, to pass away, slip away. See at 3:153, p. 215, n. 4).
11. تفرحوا ***tafraḥû*** (*na*) = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*faraḥ*], to be glad. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *kay*. See *tafraḥûna* at 40:75, p. 1535, n. 8).
12. لا يحب ***lâ+yuḥibbu*** = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 42:40, p. 1575, n. 11).
13. مختال ***mukhtâl*** = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose. See at 31:18, p. 1317, n. 5).
14. فخور ***fakhûr*** = arrogant, proud, boastful. See at 31:18, p. 1317, n. 6.

ٱلَّذِينَ يَبْخَلُونَ	24. Those who be miserly[1]
وَيَأْمُرُونَ ٱلنَّاسَ	and enjoin[2] on men
بِٱلْبُخْلِ ۗ	to be miserly,
وَمَن يَتَوَلَّ	and who turns away,[3]
فَإِنَّ ٱللَّهَ	then Allah indeed is
هُوَ ٱلْغَنِىُّ	the One Above Want,[4]
ٱلْحَمِيدُ ﴿٢٤﴾	the All-Praiseworthy.
لَقَدْ أَرْسَلْنَا	25. Indeed We had sent[5]
رُسُلَنَا	Our Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences[6]
وَأَنزَلْنَا مَعَهُمُ	and had sent down with them
ٱلْكِتَٰبَ وَٱلْمِيزَانَ	the Book and the balance[7]
لِيَقُومَ ٱلنَّاسُ	that man may establish
بِٱلْقِسْطِ ۖ	justice.[8]
وَأَنزَلْنَا ٱلْحَدِيدَ	And We have sent down iron[9]
فِيهِ بَأْسٌ شَدِيدٌ	wherein is intense strength[10]
وَمَنَٰفِعُ لِلنَّاسِ	and uses[11] for mankind;
وَلِيَعْلَمَ ٱللَّهُ	and that Allah may know
مَن يَنصُرُهُۥ	who helps[12] Him[13]
وَرُسُلَهُۥ	and His Messengers
بِٱلْغَيْبِ ۚ	in the unseen.
إِنَّ ٱللَّهَ قَوِىٌّ	Verily Allah is All-Powerful,
عَزِيزٌ ﴿٢٥﴾	All-Mighty.

1. i. e., in respect of spending in the way of Allah. يبخلون ***yabkhalûna*** = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal /bukhl*], to be niggardly. See at 4:37, p. 257, n. 10).

2. يأمرون ***ya'murûna*** = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* [*'amr*], to order. See at 9:71, p. 608, n. 2).

3. i. e., from helping the cause of Allah and spending in its support. يتول ***yatawalla***(*ā*) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/wal*y] to come near. The final letter *yâ'* is vowelless and hence dropped because the verb is in a conditional clause [preceded by *man*]. See at 9:23, p. 585, n. 12).

4. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 47:38, p. 1660, n. 7.

5. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 54:19, p. 1732, n. 7).

6. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:9, p.1770, n. 6).

7. i. e., rules, rules of judging. ميزان ***mîzân*** (s.; pl. *mawâzîn*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 55:7, p. 1742, n. 3).

8. قسط ***qisṭ*** = justice, equity, fairness. See at 55:9, p. 1742, n. 7).

9. حديد ***ḥadîd*** (s.; pl. *ḥadâ'id/ḥidâd*) = iron, ironware, sharp. See at 50:22, p. 1690, n. 5.

10. i. e., for warfare. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 48:16, p. 1667, n. 11.

11. منافع ***manâfi'*** (sing. *manfa'ah*) = uses, benefits. See at 40:80, p. 1537, n. 8.

12. ينصر ***yanṣuru*** = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 40:29, p. 1520, n. 1).

13. i. e., His *dîn*.

Section (*Rukû'*) 4

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُم مُّهْتَدٍ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿٢٦﴾

26. And indeed We had sent Nûh and Ibrâhîm[1] and set[2] in their progeny[3] prophethood[4] and the Book. Then some of them were in receipt of guidance[5] but many of them were defiantly sinful.[6]

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ

27. Then We sent in succession[7] on their tracks[8] Our Messengers and We followed up by sending 'Îsâ, son of Maryam, and gave him the *Injîl* and set in the hearts of those who followed[9] him compassion[10] and mercy; but monasticism[11] they innovated[12] it. We did not impose[13] it on them, except the seeking[14]

1. i. e., as Messengers.

2. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 56:65, p. 1762, n. 5).

3. ذرية ***dhurriyah*** (pl. *dhurriyât*/ *dharârîy*) = offspring, progeny, children, descendants. See at 52:21, p. 1710, n. 9).

4. نبوة ***nubûwwah*** = Prophethood, prophecy.

5. مهتدى ***muhtadin*** (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 18:10, p. 1634, n. 11).

6. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 46:35, p. 1646, n. 2).

7. قفينا ***qaffaynâ*** = we sent, sent in succession, despatched, followed up (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow someone's tracks. See at 5:46, p. 352, n. 6).

8. آثار ***'âthâr*** (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 43:22, p. 1587, n. 8.

9. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 34:20, p. 1375, n. 11).

10. رأفة ***ra'fah*** = compassion, mercy, pity, kindliness. See at 24:20, p. 1112, n. 2.

11. رهبانية ***rahbânîyah*** = monasticism, monastic order (established by the Christian monks).

12. ابتدعوا ***ibtada'û*** = they innovated, introduced, invented, devised (v. iii. m. pl. past from *ibtada'a*, form VIII of *bada'a* [*bad'*], to introduce, innovate. See *bid'* at 46:9, p. 1634, n. 1.

13. كتبنا ***katabnâ*** = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See at 5:45, p. 351, n. 10).

14. ابتغاء ***ibtighâ'*** = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 30:23, p. 1296, n. 13).

رِضْوَٰنِ ٱللَّهِ of the Pleasure[1] of Allah.
فَمَا رَعَوْهَا But they did not observe[2] it
حَقَّ رِعَايَتِهَا as it ought to be observed.[3]
فَـَٔاتَيْنَا ٱلَّذِينَ So We gave to those who
ءَامَنُوا۟ مِنْهُمْ believed among them
أَجْرَهُمْ their reward;[4]
وَكَثِيرٌ مِّنْهُمْ and many of them are
فَـٰسِقُونَ ﴿٢٧﴾ defiantly sinful.[5]

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 28. O you who believe,
ٱتَّقُوا۟ ٱللَّهَ beware[6] of Allah and
وَءَامِنُوا۟ بِرَسُولِهِۦ believe in His Messenger,
يُؤْتِكُمْ كِفْلَيْنِ He will give you two portions[7]
مِن رَّحْمَتِهِۦ of His Mercy
وَيَجْعَل لَّكُمْ نُورًا and will set[8] for you a light
تَمْشُونَ بِهِۦ you may proceed[9] by it;
وَيَغْفِرْ لَكُمْ and He will forgive you.
وَٱللَّهُ غَفُورٌ And Allah is Most Forgiving,
رَّحِيمٌ ﴿٢٨﴾ Most Merciful.

لِّئَلَّا يَعْلَمَ 29. That there may[10] know
أَهْلُ ٱلْكِتَـٰبِ the People of the Book
أَلَّا يَقْدِرُونَ that they have no power[11]

1. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 9:109, p. 625, n. 1.

2. رعوا ***ra'aw*** = they observed, took care, watched, guarded, heeded (v. iii. m. pl. past from *ra'â* [*ra'y/ri'âyah/mar'an*], to tend, to guard, to take care. See *râ'ûn* at 23:8, p. 1076, n. 12.

3. i. e., they overdid and exceeded the bounds.

4. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:11, p. 1771, n. 7).

5. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:26, p. 1779, n. 6).

6. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

7. i. e., twice the grace. كفلين ***kiflayn*** (dual, acc./gen. of *kiflân*; s. *kifl*) = two shares/ portions/ parts/ equals. See *kifl* at 4:85, p. 279, n. 5.

8. يجعل ***yaj'al(u)*** = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 6:39, p. 416, n. 7).

9. i. e., may receive guidance by it. تمشون ***tamshûna*** = you go along, move along, walk, proceed (v. ii. m. pl. impfct. from *mashâ* [مشى *mashy*], to go on foot, to walk. See *yamshûna* 32:26, p. 1332, n. 3).

10. The expression *'an lâ* (*'allâ*) is additional here. See *Al-Baydâwî*, II, p. 472.

11. يقدرون ***yaqdirûna*** = they have power, are able (v. iii. m. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 14:8, p. 793, n. 7).

عَلَىٰ شَيْءٍ over anything
مِّن فَضْلِ ٱللَّهِ of Allah's bounty;[1]
وَأَنَّ ٱلْفَضْلَ and that the bounty is
بِيَدِ ٱللَّهِ in Allah's hand.
يُؤْتِيهِ He gives it to
مَن يَشَآءُ ۚ whomsoever He will.
وَٱللَّهُ And Allah is the
ذُو ٱلْفَضْلِ ٱلْعَظِيمِ Lord of immense[2] bounty.
٢٩

1. i. e., particularly the bounty of Prophethood, which the People of the Book wrongly claimed as their special prerogative. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:21, p. 1777, n. 2.

2. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:21, p. 1777, n. 3.

58. *SÛRAT AL-MUJÂDILAH* (THE ARGUING LADY)
Madinan: 22 *'ayahs*

This is a Madinan *sûrah* which lays down a number of rules of *sharî'ah* . It starts by referring to the *jâhilî* custom of divorcing a wife by *ẓihâr*, i. e., by the husband's saying to his wife: "You are to me like the back (*ẓahr*) of my mother". The *sûrah* makes this bad custom unlawful and prescribes due atonement for divorcing by *ẓihâr*. The immediate occasion was the case of Khawlah bint Tha'labah (r. a.) whom her husband divorced by *ẓihar*. So she made a complaint against her husband to the Prophet, peace and blessings of Allah be on him, and as he made some argument with her she counter-argued with him and directed her complaint to Allah. The *sûrah* was then revealed. It is named *al-Mujâdilah* (The Arguing Lady) with reference to its first *'âyah* which alludes to this incident.

Next the *sûrah* speaks about the practice of secret scheming and consultations, which the hypocrites and Jews used to indulge in for harming the Muslims. Then it refers to the practice of the Jews in addressing the Prophet, peace and blessings of Allah be on him, in equivocal and derogatory terms. This is followed by a disapproval of the conduct of the hypocrites' in taking the Jews and enemies of the Muslims as friends and allies. The *sûrah* ends by emphasizing that a true believer will not befriend an enemy of Allah and His Messenger, even if such persons were their fathers, sons or brothers.

سُورَةُ المجَادلة

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ 1. Allah has indeed heard[1]

قَوْلَ الَّتِي the saying of her[2] who

تُجَادِلُكَ argues[3] with you

فِي زَوْجِهَا about her husband

وَتَشْتَكِي إِلَى اللَّهِ and complains[4] to Allah.

وَاللَّهُ يَسْمَعُ And Allah hears

تَحَاوُرَكُمَا the discussion[5] of you two.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,

بَصِيرٌ ۝١ All-Seeing.

الَّذِينَ يُظَاهِرُونَ 2. Those who do *ẓihâr*[6]

مِنكُم from among you

1. i. e., responded to. سمع ***sami'a*** = he heard, listened (v. iii. m. s. past from *sam'/ samâ'/ samâ'ah/ masma'*. See at 3:181, p. 227, n. 1).

2. i. e., Khawlah bint Tha'labah (r. a.) whom her husband divorced according to the *jâhilî* custom of *zihâr* (saying: "you are to me like the back of my mother") and she took her case to the Prophet, peace and blessings of Allah be on him, complaining against her husband.

3. تحادل ***tujâdilu*** = she argues, debates, controverts (v. iii. f. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 16:111, p. 865, n. 8).

4. تشتكى ***tashtakî*** = she complains (v. iii. f. s. impfct. from *ishtakâ*, form VIII of *shakâ* [*shakw/shakwâ/shakâh/shikâyah/shakîyah*], to complain.

5. تحاور ***taḥâwur*** = conversation, talk between two or more persons, discussion, debate (verbal noun in form VI of *ḥâra* [*ḥawr*], to return, to recede. See *yuḥâwiru* at 18:37, p. 925, n. 2).

6. يظاهرون ***yuẓâhirûna*** = they do *ẓihâr* (pre-Islamic form of divorce. See n. 2 above), help, assist, support (v. iii. m. pl. impfct. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. The word *ẓihâr* is derived from *ẓahr* meaning back, rear).

مِن نِّسَآئِهِم of their wives,[1]
مَّا هُنَّ أُمَّهَٰتِهِمْ they be not their mothers;
إِنْ أُمَّهَٰتُهُمْ their mothers are none
إِلَّا ٱلَّٰٓـِٔى except those
وَلَدْنَهُمْ that gave them birth[2] to.
وَإِنَّهُمْ لَيَقُولُونَ And indeed they utter
مُنكَرًا مِّنَ ٱلْقَوْلِ the disapproved[3] of saying
وَزُورًا and a falsehood.[4]
وَإِنَّ ٱللَّهَ And verily Allah is Most
لَعَفُوٌّ غَفُورٌ ۝ Excusing,[5] Most Forgiving.[6]

وَٱلَّذِينَ يُظَٰهِرُونَ 3. And those who do *ẓihâr*[7]
مِن نِّسَآئِهِمْ of their wives,
ثُمَّ يَعُودُونَ then go back[8] on
لِمَا قَالُوا۟ what they uttered,
فَتَحْرِيرُ رَقَبَةٍ then to set free[9] a slave[10]
مِّن قَبْلِ before that
أَن يَتَمَآسَّا the two touch each other.[11]
ذَٰلِكُمْ تُوعَظُونَ بِهِۦ This you are advised[12] of.
وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
خَبِيرٌ ۝ All-Aware.

فَمَن لَّمْ يَجِدْ 4. But he that finds[13] not,

1. نساء ***nisâ'*** (sing. *imra'ah*) = women, wives. See at 40:25, p. 1518, n. 3.
2. ولدن ***waladna*** = she gave birth, begot, generated, procreated (v. iii. f. pl. past from*walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget).
3. منكر ***munkar*** (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know, to deny. See at 31:17, p.1316, n. 12).
4. The *'âyah* thus disapproves and forbids the pre-Islamic custom of divorcing a wife by *zihâr*. زور ***zûr*** = lie, falsehood, untruth. See at 25:72, p. 1159, n. 10.
5. عفو ***'afûw*** = Most Excusing (act. participle in the scale of *fa'ûl* from *'afâ* [*'afw/afâ'*],to be effaced, to excuse. See at 22:60, p. 1067, n. 5).
6. غفور ***ghafûr*** = Most forgiving (act. participle in the scale of *fa'ûl* from *ghafara* [*ghafr /maghfirah/ ghufrân*], to forgive. See *ghaffâr* 40:42, p. 1524, n. 14).
7. See n. 4 above and n. 2 on the previous page.
8. i. e., withdraw and desire to take back their wives. يعودون ***ya'ûdûna*** = they go back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).
9. i. e., as atonement. تحرير ***taḥrîr*** = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ ḥarârah*], to be hot. See at 5:89, p. 373, n. 15).
10. رقبة ***raqabah***(s.; pl. *riqâb*) = neck, slave. See *riqâb* at 9:60, p. 602, n. 11.
11. يتماسا ***yatamâssâ***(*ni*) = they two touch each other, be in mutual contact (v. iii. m. dual impfct. from *tamâssa*, form VI of *massa* [*mass/masîs*], to feel, to touch. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yamassu* at 56:79, p. 1764, n. 7).
12. i. e., enjoined. توعظون ***tû'aẓûna*** = you are advised, counselled, admonished, exhorted (v. ii. m. s. impfct. passive from *wa'aẓa* [*wa'ẓ/'iẓah*], to admonish, to exhort. See *yû'aẓûna* at 4:66, p. 270, n. 8).
13. i. e., finds not a slave to set him free.

فَصِيَامُ شَهْرَيْنِ	then to fast two months
مُتَتَابِعَيْنِ	consecutively[1]
مِن قَبْلِ أَن	before that
يَتَمَآسَّا	the two touch each other.
فَمَن لَّمْ يَسْتَطِعْ	But he who is not able[2] to, then
فَإِطْعَامُ سِتِّينَ	to feed[3] sixty
مِسْكِينًا ۚ ذَٰلِكَ	poor persons.[4] This is so
لِتُؤْمِنُوا بِاللَّهِ	that you believe in Allah
وَرَسُولِهِ ۚ	and His Messenger;
وَتِلْكَ	and these are
حُدُودُ اللَّهِ ۗ	the injunctions[5] of Allah;
وَلِلْكَافِرِينَ	and for the unbelievers is
عَذَابٌ أَلِيمٌ ﴿٤﴾	a punishment most painful.[6]
إِنَّ الَّذِينَ يُحَادُّونَ	5. Verily those who oppose[7]
اللَّهَ وَرَسُولَهُ	Allah and His Messenger,
كُبِتُوا	they shall be disgraced[8]
كَمَا كُبِتَ	as were disgraced
الَّذِينَ مِن قَبْلِهِمْ ۚ	those before them.
وَقَدْ أَنزَلْنَا	And We have sent down[9]
آيَاتٍ بَيِّنَاتٍ ۚ	signs[10] most clear.[11]
وَلِلْكَافِرِينَ	And for the disbelievers is
عَذَابٌ مُّهِينٌ ﴿٥﴾	a punishment most debasing.[12]

1. متتابعين ***mutatâbi'ayn*** (dual acc./gen. of *mutatâbi'ân*; s. *mutatâbi'*) = two in succession, one following the other, two consecutive (act. participle from *tatâba'a*, form VI of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 4:92 , p. 283, n. 11).

2. يستطع ***yastaṭi'*** (originally *yastaṭî'u*) = he was able (v. iii. m. s. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. The final letter is vowelless because of the particle *lam* coming before the verb. See at 4:25, p. 250, n. 14).

3. اطعام ***'iṭ'âm*** = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 5:89, p. 373, n. 10).

4. مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 1:177, p. 83, n. 8.

5. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:112, p. 627, n. 2.

6. أليم ***'alîm*** = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 51:37, p. 1702, n. 5).

7. يحادون ***yuḥâddûna*** = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *ḥâdda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuḥâdid* at 9:63, p. 604, n. 1).

8. كبت ***kubita*** = he was disgraced, humiliated, put down, restrained (v. iii. m. s. past passive from *kabata* [*kabt*], to put down, to disgrace).

9. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 41:39, p. 1553, n. 6).

10. i. e., the *'âyahs* of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 57:9, p. 1770, n. 5.

11. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:25, p.1778, n. 6).

12. مهين ***muhîn*** = humiliating, disgraceful, debasing, degrading, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 45:9, p. 1620, n. 8).

يَوْمَ 6. On the day
يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا Allah will resurrect[1] them all
فَيُنَبِّئُهُم and will apprise[2] them
بِمَا عَمِلُوٓا۟ of what they did.
أَحْصَىٰهُ ٱللَّهُ Allah kept an account[3] of that
وَنَسُوهُ while they forgot[4] that.
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ And Allah is over everything
شَهِيدٌ ﴿٦﴾ All-Witnessing.[5]

Section (*Rukû'*) 2

أَلَمْ تَرَ 7. Do you not see[6]
أَنَّ ٱللَّهَ يَعْلَمُ that Allah knows
مَا فِى ٱلسَّمَٰوَٰتِ all that is in the heavens
وَمَا فِى ٱلْأَرْضِ and all that is in the earth.
مَا يَكُونُ مِن There cannot be any
نَّجْوَىٰ ثَلَٰثَةٍ secret conversation[7] of three
إِلَّا هُوَ رَابِعُهُمْ but He is the fourth of them
وَلَا خَمْسَةٍ nor of five
إِلَّا هُوَ سَادِسُهُمْ but He is the sixth of them;
وَلَآ أَدْنَىٰ مِن ذَٰلِكَ nor of less[8] than that
وَلَآ أَكْثَرَ nor of more
إِلَّا هُوَ مَعَهُمْ but He is with them
أَيْنَ مَا كَانُوا۟ wherever they be.

1. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 22:7, p. 1047, n. 10).

2. i. e., Allah will make them know their deeds and will requite them accordingly. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 39:7, p. 1483, n. 11).

3. i. e., in their books of deeds. أحصى ***'ahṣâ*** = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 19:94, p. 974, n. 5).

4. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 38:26, p. 1466, n. 8).

5. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 50:38, p. 1693, n. 12).

6. i. e., realize. ترى ***tara*** (ترى *tarâ*) = you see, look at, think of, consider, know, realize (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See at 2:243, p. 122, n. 5).

7. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, secret conferring, confidential conversation, See at 43:80, p. 1602, n. 12.

8. أدنى ***'adnâ*** = nearer/nearest, closer/closest, lower, less, more appropriate, better suited, nether, viler, vilest. Elative of دان *dânin*. See at 53:9, p. 1718, n. 9.

ثُمَّ يُنَبِّئُهُم	then He will apprise[1] them
بِمَا عَمِلُوا۟	of what they did,
يَوْمَ ٱلْقِيَٰمَةِ	on the Day of Resurrection.
إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ	Verily Allah is of everythig
عَلِيمٌ ۝٧	All-Knowing.[2]
أَلَمْ تَرَ إِلَى ٱلَّذِينَ	8. Do you not see those
نُهُوا۟ عَنِ	who were forbidden[3] from
ٱلنَّجْوَىٰ	secret conferring,[4]
ثُمَّ يَعُودُونَ لِمَا	yet they revert[5] to what
نُهُوا۟ عَنْهُ	they were prohibited from
وَيَتَنَٰجَوْنَ	and they secretly confer[6]
بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ	about sinning[7] and enmity[8]
وَمَعْصِيَتِ	and disobedience[9]
ٱلرَّسُولِ	to the Messenger?
وَإِذَا جَآءُوكَ	And when they come to you
حَيَّوْكَ بِمَا	they greet[10] you with that which
لَمْ يُحَيِّكَ بِهِ ٱللَّهُ	Allah greets you not with.
وَيَقُولُونَ	And they say
فِىٓ أَنفُسِهِمْ	within themselves:
لَوْلَا يُعَذِّبُنَا ٱللَّهُ	"Why does Allah not punish[11]
بِمَا نَقُولُ	us for what we say?"
حَسْبُهُمْ	Sufficient[12] for them will be

1. i. e., Allah will make them know their deeds and will requite them accordingly. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 58:6, p. 1785, n. 2).

2. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 57:3, p. 1768, n. 5.

3. The allusion is to the Jews of Madina. نهوا ***nuhû*** = they were prohibited, forbidden banned, interdicted (v. iii. m. pl. past passive from *nahâ* [*nahy*], to forbid. See *nuhîtu* 40:66, p. 1532, n. 12).

4. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, secret conferring, confidential conversation. See at 58:7, p. 1785, n. 7.

5. يعودون ***ya'ûdûna*** = they go back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See at 58:3, p. 1783, n. 8).

6. يتناجون ***yatnâjawna*** = they whisper to one another, exchange secrets, secretly confer (v. iii. m. pl. impfct. from *tanâjâ*, form VI of *najâ* [*najw/najwan*], to entrust a secret. See *najwâ* at n. 4 above).

7. اثم ***ithm*** (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 33:58, p. 1361, n. 8.

8. عدوان ***'udwân*** = hostility, hostile action, aggression, enmity. See at 28:28, p. 1241, n. 9.

9. معصية ***ma'ṣiyah*** = disobedience, insubordination, rebellion, revolt. See *'iṣyân* at 49:7, p. 1679, n. 5).

10. حيوا ***ḥayyû*** = they greeted, saluted, hailed (v. iii. m. pl. past from *ḥayyâ*, form II of *ḥayîya* [*ḥayâh*], to live. See *ḥuyyîtum* at 4:86, p. 279, n. 7).

11. يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 48:14, p. 1666, n. 11).

12. حسب ***ḥasb*** = reckoning, calculation. *ḥasbuhum* = it suffices them, it is sufficient for them. See at 8:62, p. 570,n. 3.

جَهَنَّمَ يَصْلَوْنَهَا hell they shall broil[1] in; and
فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾ bad will be the destination.[2]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 9. O you who believe,
إِذَا تَنَٰجَيْتُمْ if you confer secretly,[3]
فَلَا تَتَنَٰجَوْا بِٱلْإِثْمِ then confer not for sinning
وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ and enmity and disobedience
ٱلرَّسُولِ to the Messenger
وَتَنَٰجَوْا but confer
بِٱلْبِرِّ وَٱلتَّقْوَىٰ for obedience[4] and piety;[5]
وَٱتَّقُوا۟ ٱللَّهَ and beware[6] of Allah
ٱلَّذِىٓ إِلَيْهِ to Whom
تُحْشَرُونَ ﴿٩﴾ you shall all be rallied.[7]

إِنَّمَا ٱلنَّجْوَىٰ 10. Secret conferring[8] is but
مِنَ ٱلشَّيْطَٰنِ from Satan
لِيَحْزُنَ that he may cause grief[9] to
ٱلَّذِينَ ءَامَنُوا۟ those who believe;
وَلَيْسَ بِضَآرِّهِمْ but he cannot harm[10] them
شَيْـًٔا whatsoever
إِلَّا بِإِذْنِ ٱللَّهِ except by the leave of Allah.
وَعَلَى ٱللَّهِ And on Allah
فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ should rely[11] the believers.
﴿١٠﴾

1. يصلون ***yaṣlawna*** = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulīy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 38:56, p. 1473, n. 5).

2. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 57:15, p. 1773, n. 12).

3. تناجيتم ***tanâjaytum*** = you conferred secretly, had secret conversation, whispered to one another (v. ii. m. pl. past form *tanâjâ*, form VI of *najâ* [*najw/ najwan*], to entrust a secret. See *yatnâjawna* at 58:8, p. 1786, n. 6).

4. بر ***birr*** = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:189, p. 91, n. 4.

5. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 20:132, p. 1010, n. 8.

6. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:12, p. 1681, n. 12).

7. i. e., on the Day of Resurrection and Judgement. تحشرون ***tuḥsharûna*** = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 23:79, p. 1094, n. 13).

8. نجوى ***najwâ*** (s.; pl. نجاوى *najâwâ*) = secret talk, secret conferring, confidential conversation, See at 58:8, p. 1786, n. 4.

9. يحزن ***yaḥzuna*** (*u*) = he makes sad,, causes grief, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*], to make sad. to grieve. The final letter takes *fat-ḥah* because of a hidden *an* in *li* of motivation coming before the verb. See *yahzunu* at 21:103, p. 1040, n. 11).

10. ضار ***ḍârr*** (s.; pl. *ḍârrûn*) = one who does harm, harmful, detrimental, injurious (act. participle from *ḍarra* [*ḍarr*], to harm. See *yaḍurru* at 25:55, p. 1154, n. 14),

11. ليتوكل ***li yatawakkal*** = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 39:38, p. 1495, n. 3).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	11. O you who believe,
إِذَا قِيلَ لَكُمْ	when it is said to you:
تَفَسَّحُوا۟	"Make room[1]
فِى ٱلْمَجَٰلِسِ	in the assemblies",[2]
فَٱفْسَحُوا۟	then make room,
يَفْسَحِ ٱللَّهُ لَكُمْ ۖ	Allah will widen for you.
وَإِذَا قِيلَ ٱنشُزُوا۟	And if it said: "Rise up",[3]
فَٱنشُزُوا۟	then rise up.
يَرْفَعِ ٱللَّهُ	Allah will exalt[4]
ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ	those who believe of you and
وَٱلَّذِينَ أُوتُوا۟	those who were given
ٱلْعِلْمَ دَرَجَٰتٍ ۚ	knowledge in ranks.[5]
وَٱللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
خَبِيرٌ ﴿١١﴾	All-Aware.[6]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	12. O you who believe,
إِذَا نَٰجَيْتُمُ	when you consult in private[7]
ٱلرَّسُولَ	the Messenger,
فَقَدِّمُوا۟ بَيْنَ يَدَىْ	give in advance[8] before
نَجْوَىٰكُمْ	your private consultation
صَدَقَةً ۚ	a charitable gift.[9]
ذَٰلِكَ خَيْرٌ لَّكُمْ	This is the better[10] for you
وَأَطْهَرُ ۚ	and purer.[11]

1. The *'âyah* asks the believers to make room for one another and to accommodate all in the assemblage. تفسحوا ***tafassaḥû*** = you all be wide, roomy, spacious, make room (v. ii. m. pl. imperative from *tafassaḥa*, form V of *fasaḥa* [*fusḥah/fasâḥah*], to be wide, spacious).

2. مجالس ***majâlis*** (pl.; s. *majlis*) = seat, assembly, conference room, meeting place, gathering (noun of place from *jalasa* (*julûs*), to sit down).

3. i. e, to get up from the assembly, or for any other purpose. انشزوا ***unshuzû*** = you (all) rise, rise up, be elevated (v. ii. m. pl. imperative from *nashaza*[*nashz*], to be elevated, to rise).

4. يرفع ***yarfa'(u)*** = he raises, lifts, lifts up, elevates, exalts, makes high (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yarfa'u* at 35:10, p. 1393, n. 6).

5. درجات ***darajât*** (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 46:19, p. 1638, n. 11).

6. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 49:13, p. 1672, n. 10).

7. ناجيتم ***nâjaytum*** = you took into confidence, confidesd to, consulted privately (v. ii. m. pl. past from *nâjâ*, form III of *najâ* [*najw/najwan*], to entrust a secret. See *tanâjaytum* at 58:9, p. 1787, n. 3).

8. قدموا ***qaddimû*** = you (all) send ahead, forward, advance, give in advance (v. ii. m. pl. imperative from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamtu* at 50:28, p. 1691, n. 7).

9. i. e., to the deserving person. صدقة *ṣadaqah* (pl.صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 9:103, p. 622, n. 7.

10. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 49:10, p. 1680, n. 10.

11. i. e., for your hearts and minds. أطهر ***'at-har*** = cleaner, purer, more unblemished (elative of *ṭâhir*). See at 33:53, p. 1357, n. 3.

فَإِن لَّمْ تَجِدُوا but if you find[1] not,
فَإِنَّ ٱللَّهَ then indeed Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١٢﴾ Forgiving, Most Merciful.

ءَأَشْفَقْتُمْ أَن 13. Are you worried[2] that
تُقَدِّمُوا بَيْنَ يَدَىْ you give in advance[3] before
نَجْوَىٰكُمْ your private consultation
صَدَقَٰتٍ charitable gifts?[4]
فَإِذْ لَمْ تَفْعَلُوا So if you do not,
وَتَابَ ٱللَّهُ عَلَيْكُمْ and Allah forgives[5] you,
فَأَقِيمُوا ٱلصَّلَوٰةَ then properly perform[6] the
وَءَاتُوا ٱلزَّكَوٰةَ prayer and pay *zakâh*,[7]
وَأَطِيعُوا ٱللَّهَ and obey[8] Allah
وَرَسُولَهُۥ and His Messenger.
وَٱللَّهُ خَبِيرٌۢ And Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿١٣﴾ of what you do.

Section (*Rukû'*) 3

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 14. Do you not see those
تَوَلَّوْا who take for friends[9]
قَوْمًا a people
غَضِبَ ٱللَّهُ عَلَيْهِم Allah is wrathful[10] on them?
مَّا هُم مِّنكُمْ They are neither of you

1. i. e., find not anything to make a charitable gift of. تجد ***tajid(u)*** = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [*wujûd*], to find. The final letter is vowelless because of the particle *lam* coming before the verb. See *tajidu* at 17:75, p. 898, n. 1).

2. أشفقتم ***'ashfaqtum*** = you were afraid, concerned, apprehensive, anxious, worried, (v. ii. m. pl. past from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See *'ashfaqna* at 33:72, p. 1365, n. 12).

3. تقدموا ***tuqaddimû*** = you (all) advance/ give or send in advance/ push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. See at 2:110, p. 52, n. 10).

4. صدقات ***ṣadaqât*** (pl.; sing. صدقة *sadaqah*) = charitable gifts, alms, voluntary contributions, charities. See at 2:263, p. 137, n. 12.

5. تاب ***tâba*** = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb/ tawbah / matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 28:67, p. 1236, n. 1).

6. أقيموا ***'aqîmû*** = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 55:9, p. 1742, n. 5).

7. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 41:7, p. 1542, n. 2.

8. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 47:33, p. 1658, n. 12).

9. تولوا ***tawallaw*** = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 44:14, p. 1608, n. 8).

10. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 48:6, p. 1663, n. 7).

وَلَا مِنْهُمْ nor of them;[1]
وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ and they swear[2] to a lie
وَهُمْ يَعْلَمُونَ ﴿١٤﴾ while they know.[3]

أَعَدَّ ٱللَّهُ لَهُمْ 15. Allah has got ready[4] for
عَذَابًا شَدِيدًا ۖ them a punishment very severe.
إِنَّهُمْ سَآءَ Bad[5] indeed is
مَا كَانُوا۟ يَعْمَلُونَ ﴿١٥﴾ what they use to do.

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ 16. They take[6] their oaths[7]
جُنَّةً as a shield,[8]
فَصَدُّوا۟ then prevent[9]
عَن سَبِيلِ ٱللَّهِ from the way[10] of Allah.
فَلَهُمْ عَذَابٌ So for them is a punishment
مُّهِينٌ ﴿١٦﴾ most humiliating.[11]

لَّن تُغْنِىَ 17. There shall not avail[12]
عَنْهُمْ أَمْوَٰلُهُمْ them their properties
وَلَآ أَوْلَٰدُهُم nor their children
مِّنَ ٱللَّهِ شَيْـًٔا against Allah whatsoever.
أُو۟لَٰٓئِكَ They will be
أَصْحَٰبُ ٱلنَّارِ ۖ the inmates[13] of the fire.
هُمْ فِيهَا They in there
خَٰلِدُونَ ﴿١٧﴾ shall abide for ever.[14]

1. i. e., the hypocrites belong neither to the Muslims nor to the Jews.

2. i. e., saying that they are Muslims. يحلفون ***yaḥlifûna*** = they swear, make an oath (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/ḥilf*], to swear. See at 9:96, p. 619, n. 1).

3. i. e., they know that they are telling a lie.

4. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 48:6, p. 1663, n. 9).

5. ساء ***sâ'a*** = he or it became foul, bad, evil (v. iii. m. s. past from *sû'/saw'*, to be bad. See at 37:177, p. 1457, n. 6).

6. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 42:9, p. 1562, n. 13).

7. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 35:42, p. 1405, n. 12.

8. i. e., against the wrath and retribution of the Muslims. جنة ***junnah*** (s.; pl. *junan*) = shield, protection, shelter.

9. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 48:25, p. 1671, n. 8).

10. i. e., from Islam, and from spending and fighting in the cause of Islam. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. مهين ***muhîn*** = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 58:5, p. 1784, n. 12).

12. تغنى ***tughnî*** = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be rich. See at 53:26, p. 1721, n. 5).

13. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 57:19, p. 1775, n. 10).

14. خالدون ***khâlidûn*** (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 43:171, p. 1601, n. 14).

يَوْمَ 18. On the Day
يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا Allah will raise them up[1] all
فَيَحْلِفُونَ لَهُۥ and they will swear[2] to Him
كَمَا يَحْلِفُونَ لَكُمْ as they swear to you;
وَيَحْسَبُونَ and they will think[3]
أَنَّهُمْ عَلَىٰ شَىْءٍ that they are on something.[4]
أَلَآ إِنَّهُمْ O yes, they indeed are
هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾ the liars.[5]

ٱسْتَحْوَذَ 19.There has gained mastery[6]
عَلَيْهِمُ ٱلشَّيْطَٰنُ over them Satan.
فَأَنسَىٰهُمْ So he has made them forget[7]
ذِكْرَ ٱللَّهِ the reminder[8] of Allah.
أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ They are the party[9] of Satan.
أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ O yes, the party of Satan,
هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾ they will be the losers.[10]

إِنَّ ٱلَّذِينَ يُحَآدُّونَ 20. Indeed those who oppose[11]
ٱللَّهَ وَرَسُولَهُۥٓ Allah and His Messenger,
أُو۟لَٰٓئِكَ they will be
فِى ٱلْأَذَلِّينَ ﴿٢٠﴾ among the meanest.[12]

كَتَبَ ٱللَّهُ 21. Allah has decreed:

1. يبعث ***yab'athu*** = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 58:6, p. 1785, n. 1).

2. i. e., the hypocrites will swear that they were Muslims. يحلفون ***yahlifûna*** = they swear, make an oath (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 58:14, p. 1790, n. 1).

3. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 43:80, p. 1602, n. 10).

4. i. e., they will think that their false swearing will be of some benefit to them.

5. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 37:152, p. 1453, n. 10).

6. استحوذ ***istaḥwadha*** = he looked after, lorded over, gained mastery, overpowered (v. iii. m. s. past in form X of *ḥâdha* [*ḥawdh*], to urge on, to spur on. See *nastaḥwidh* at 4:141, p. 307, n. 8).

7. أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 18:63, p. 935, n. 6).

8. i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

9. حزب ***ḥizb*** (s.; pl. أحزاب *'aḥzâb*) = party, partisans, group, sect. See at 35:6, p. 1391, n. 7.

10. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 29:52, p. 1284, n. 4).

11. يحادون ***yuḥâddûna*** = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *ḥâdda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuḥâdid* at 9:63, p. 604, n. 1).

12. أذلين ***'adhallîn*** (pl.; acc./gen. of *'adhallûn*; s. *'adhall*) = meanest, lowest, most despicable (elative of *dhalîl*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See *dhallalnâ* at 36:72, p. 1426, n. 6.

لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾

"Surely I shall prevail,[1] I and My Messengers." Verily Allah is All-Powerful,[2] All-Mighty.[3]

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ

22. You shall find not any people who believe in Allah and the Last Day making friendship[4] with those who oppose[5] Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kinsfolk.[6] Such people, He has written in their hearts[7] faith and has strengthened[8] them with a spirit[9] from Him; and He will admit[10] them in gardens[11] flowing[12] below them the rivers;[13]

1. لأغلبن ***la 'aghlibanna*** = I shall surely prevail, be victorious, overcome, overpower, subdue, conquer, vanquish (v. i. s impfct. emphatic from *ghalaba* [*ghalb/ ghalbah*], to conquer, to defeat. See *taghlibûna* at 41:26, p. 1549, n. 4).

2. قوى ***qawîy*** (s.; pl. *aqwiyâ'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya* [*qûwa*], to be strong, powerful. See at 42:19, p. 1568, n. 5).

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 57:1, p. 1767, n. 2.

4. يوادون ***yuwâddûna*** = they make friendship, become friends (v. iii. m. pl. impfct. from *wâdda*, form III of *wadda* [*wadd/ wudd/ widd/ wadâd/ mawaddah*], to love, to like. See *yawaddû* at 33:20, p. 1342, n. 9).

5. حاد ***ḥâdda*** = he opposed, counteracted, acted contrary to (v. iii. m. s. past in form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuḥâddûna* at 58:5, p. 1784, n. 7).

6. عشيرة ***'ashîrah*** (s.; pl. *'ashâ'ir*) = closest relatives, near relations, kinsfolk, clan, tribe. See at 26:214, p. 1199, n. 2.

7. قلوب ***qulûb*** (sing. قلب *qalb*) = hearts, minds. See at 48:18, p.1669, n. 3.

8. أيد ***'ayyada*** = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'âda* [أد *'ayd*], to be strong. See at 9:40, p. 595, n. 2).

9. i. e., with His help and guidance. روح ***rûḥ*** (s., pl. *'arwâḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 42:51, p. 1580, n. 7.

10. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 47:12, p. 1650, n. 10).

11. i. e., paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 54:54, p. 1740, n. 1.

12. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 57:11, p. 1772, n. 2).

13. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 29:58, p. 1286, n.3.

خَٰلِدِينَ فِيهَآ	abiding for ever[1] therein.
رَضِيَ ٱللَّهُ عَنْهُمْ	Allah is pleased[2] with them
وَرَضُوا۟ عَنْهُ	and they are pleased with Him.
أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ	They are the party[3] of Allah.
أَلَآ إِنَّ حِزْبَ ٱللَّهِ	O yes, the party of Allah,
هُمُ	they will be
ٱلْمُفْلِحُونَ ﴿٢٢﴾	the ones successful.[4]

1. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 57:11, p. 1772, n. 3.

2. رضى ***raḍiya*** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 48:18, p. 1669, n. 1).

3. حزب ***ḥizb*** (s.; pl. أحزاب *'aḥzâb*) = party, partisans, group, sect. See at 58:22, p. 1793, n. 3.

4. i. e., in the hereafter. مفلحون ***mufliḥûn*** (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 31:5, p. 1312, n. 1).

59. *SÛRAT AL-ḤASHR* (THE GATHERING)
Madinan: 24 *'âyahs*

This is a Madinan *sûrah*. It starts with an emphasis that all that is in the heavens and the earth declare the sanctity and glory of Allah. Its main theme is the expulsion of the Jewish tribe of Banû al-Naḍîr from Madîna in 4 H. because of their treachery, breach of the treaty with them and their conspiracy with the hypocrites and others for destroying the Muslims. They thought that their strong fortresses, their military strength and their secret alliance with the hypocrites who promised them help will protect them. But Allah frustrated all their calculations and machinations. In this connection the role of the hypocrites is mentioned and rules are laid down for the administration of booty. Reference is then made to the merits and distinctions of the "Emigarnts" (*muhâjirun*) and the "Helpers" (*'anṣâr*). The *sûrah* then draws attention to the Day of Judgement and it ends by menitoning some of the beautiful Names and Attibutes of Allah and by once again emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah.

The *sûrah* is named *al-Hashr* (The Gathering) with reference to its second *'âyah* which mentions the coming of the unbelieving Jews of Banû al-Naḍîr out of their fortresses at the first gathering of them for their expulsion.

سَبَّحَ 1. There declare the sanctity[1]
لِلَّهِ of Allah
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth;
وَهُوَ الْعَزِيزُ and He is the All-Mighty,[2]
الْحَكِيمُ ۝١ the All-Wise.[3]

هُوَ الَّذِي أَخْرَجَ 2. He it is Who brought out[4]
الَّذِينَ كَفَرُوا مِنْ those who disbelieve of the
أَهْلِ الْكِتَابِ People of the Book
مِن دِيَارِهِمْ from their homes[5]
لِأَوَّلِ الْحَشْرِ ۚ at the first of the rallying.[6]
مَا ظَنَنتُمْ You thought[7] not

1. سبح ***sabbiḥ*** = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibâḥah*, to swim, to float. See at 57:1, p. 1767, n. 1).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 58:21, p. 1792, n. 3.

3. i. e., in His deeds, commandments and dispensation.

4. The reference is to the Jewish tribe of Banû al-Naḍîr. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 48:29, p. 1675, n.4).

5. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 33:27, p. 1345, n. 9).

6. i. e., the rallying of them for expulsion. حشر ***ḥashr*** = to gather, assemble, rally (verbal noun of *ḥashara*. See at 50:44, p. 1695, n. 6.

7. ظننتم ***ẓanantum*** = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 48:12, p. 1666, n. 3).

أَن يَخْرُجُوا۟ that they would come out;[1]
وَظَنُّوٓا۟ أَنَّهُم and they thought that
مَّانِعَتُهُمْ there would protect[2] them
حُصُونُهُم their fortresses[3]
مِّنَ ٱللَّهِ against Allah!
فَأَتَىٰهُمُ ٱللَّهُ But Allah came upon them
مِنْ حَيْثُ in such a way
لَمْ يَحْتَسِبُوا۟ they had not anticipated;[4]
وَقَذَفَ فِى قُلُوبِهِمُ and He cast[5] in their hearts
ٱلرُّعْبَ يُخْرِبُونَ panic,[6] so they destroyed[7]
بُيُوتَهُم بِأَيْدِيهِمْ their houses[8] with their hands
وَأَيْدِى ٱلْمُؤْمِنِينَ and the hands of the believers.
فَٱعْتَبِرُوا۟ So learn a lesson,[9]
يَٰٓأُو۟لِى ٱلْأَبْصَٰرِ O you who have sights.

3. And had it not been that
كَتَبَ ٱللَّهُ عَلَيْهِمُ Allah had decreed[10] on them
ٱلْجَلَآءَ exile[11] He would
لَعَذَّبَهُمْ surely have punished[12] them
فِى ٱلدُّنْيَا in this world;
وَلَهُمْ and they shall have
فِى ٱلْءَاخِرَةِ in the hereafter
عَذَابُ ٱلنَّارِ the punishment of the fire.

1. The Muslims did not think that the Jews of Banû al-Naḍîr would come out of their fortresses and surrender. يخرجوا ***yakhrujû***(*na*) = they go/come out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 32:20, p. 1330, n. 3).

2. مانعة ***mânî'ah*** (f.; m. *mânî'*) = she/or it that prevents, protects, forbids, bars, holds back (act. participle from *mana'a* [*man'*], to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

3. حصون ***ḥuṣûn*** (pl.; s. *ḥiṣn*) = fortresses, castles, citadels, strongholds.

4. يحتسبوا ***yaḥtasibû*** (*na*) = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *iḥtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yaḥtasibûna* at 39:47, p. 1498, n. 5).

5. قذف ***qadhafa*** = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhf*, to throw, to cast. See at 33:26, p. 1345, n. 4).

6. رعب ***ru'b*** = terror, panic, fright, alarm. See at 33:26, p. 1345, n. 5.

7. They themselves destroyed their houses before surrendering. يخربون ***yukhribûna*** = they destroy, devastate, demolish, ruin, shatter (v. iii. m. pl. impfct. from *'akhraba*, form IV of *kahraba* [*kahrb*], to destroy, to demolish).

8. بيوت ***buyût*** (pl.; s. *bayt*) = houses, homes. See at 43:33, p. 1591, n. 2.

9. اعتبروا ***i'tabirû*** = you (all) consider, take into account, learn a lesson (v. ii. m. pl. imperative from *i'tabara*, form VII of *'abara* [*'abr/'ubûr*], to cross, to transverse. See *ta'burûna* at 12:43, p. 738, n. 13).

10. كتب ***kataba*** = he wrote, decreed, ordained, made obligatory, imposed (v. iii. m. s. past from *katb /kitâbah*, to write. See at 6:12, p. 395, n. 9).

11. جلاء ***jalâ'*** = exile, evacuation, emigration, departure, clarification.

12. عذب ***'adhdhaba*** = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:26, p. 587, n. 8).

ذَٰلِكَ بِأَنَّهُمْ 4. That is so because they
شَآقُّوا۟ ٱللَّهَ opposed[1] Allah
وَرَسُولَهُۥ ۚ and His Messenger;
وَمَن يُشَآقِّ ٱللَّهَ and whoever opposes Allah,
فَإِنَّ ٱللَّهَ then verily Allah is
شَدِيدُ ٱلْعِقَابِ ﴿٤﴾ severe in retribution.[2]

مَا قَطَعْتُم 5. What you cut down[3]
مِّن لِّينَةٍ of date palms[4]
أَوْ تَرَكْتُمُوهَا or left[5] them
قَآئِمَةً عَلَىٰٓ أُصُولِهَا standing on their roots,[6]
فَبِإِذْنِ ٱللَّهِ that was by Allah's leave
وَلِيُخْزِىَ and that He might debase[7]
ٱلْفَاسِقِينَ ﴿٥﴾ the defiantly sinful.[8]

وَمَآ 6. And all that
أَفَآءَ ٱللَّهُ Allah bestowed as booty[9]
عَلَىٰ رَسُولِهِۦ مِنْهُمْ on His Messenger from them,
فَمَآ أَوْجَفْتُمْ عَلَيْهِ that you had not swept[10] on
مِنْ خَيْلٍ with cavalry[11]
وَلَا رِكَابٍ nor with camelry;[12]
وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ but Allah gives mastery[13]
رُسُلَهُۥ to His Messengers

1. شاقوا ***shâqqû*** = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shaqqa* [*shaqq/ mashaqqah*], to be hard, also to split. See at 47:32, p. 1658, n. 8).

2. عقاب ***'iqâb*** = infliction of punishment, penalty, retribution. See at 41:43, p. 1555, n. 1.

3. قطعتم ***qaṭa'tum*** = you cut, cut down, cut off, severed, broke off (v. ii. m. pl. past from *qaṭa'a* [*qaṭ'*], to cut off. See *taqṭa'ûna* at 29:29, p. 1275, n. 3).

4. i. e. of the besieged Jews of Banû al-Nadîr. لينة ***lînah*** (s.; pl. *liyan*) = all sorts of date palm.

5. تركتم ***taraktum*** = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 6:94, p. 430, n. 5).

6. أصول ***'uṣûl*** (pl.; s. *'aṣl*) = roots, origins, sources. See *'asl* at 37:65, p. 1440, n. 12).

7. يخزى ***yukhziya (zî)*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/ khazan*], to be base, ashamed. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *yukhzî* at 39:40, p. 1495, n. 6).

8. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:16 p. 1774, n. 8).

9. أفاء ***'afâ'a*** = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay'*], to return, to shift from west to east). See at 33:50, p. 1355, n. 10).

10. أوجفتم ***'awjaftum*** = you drove hastily, swept, moved hurriedly, made an expedition, agitated (v. ii. m. pl. past from *'awjafa*, form IV of *wajafa* [*wajf/wujûf/wajîf*], to be agitated).

11. خيل ***khayl*** (s.; pl. خيول *khuyûl*) = horses, horsepower, cavalry. See at 17:64, p. 894, n. 2.

12. ركاب ***rikâb*** (s.; pl. *rukub*) = riding camel, camelry, mount.

13. يسلط ***yusallițu*** = he gives mastery/power, establishes as ruler, imposes (v. iii. m. s. impfct. from *sallaṭa*, form II if *saliṭa* [*salâṭah*], to be strong).

عَلَىٰ مَن يَشَآءُ over whomsoever He will;
وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ and Allah is over everything
قَدِيرٌ ﴿٦﴾ Omnipotent.[1]

مَّآ أَفَآءَ ٱللَّهُ 7. All that Allah bestowed as
عَلَىٰ رَسُولِهِۦ مِنْ booty[2] on His Messenger from
أَهْلِ ٱلْقُرَىٰ the people of the townships[3]
فَلِلَّهِ that is for Allah
وَلِلرَّسُولِ and the Messenger,
وَلِذِى ٱلْقُرْبَىٰ and for the near relations[4]
وَٱلْيَتَٰمَىٰ and the orphans[5]
وَٱلْمَسَٰكِينِ and the poor[6]
وَٱبْنِ ٱلسَّبِيلِ and the stranded traveller;[7]
كَىْ لَا يَكُونَ so that it might not be
دُولَةًۢ بَيْنَ a rotation[8] among
ٱلْأَغْنِيَآءِ مِنكُمْ the rich of you.
وَمَآ ءَاتَىٰكُمُ And whatever there gives[9] you
ٱلرَّسُولُ فَخُذُوهُ the Messenger, take[10] it;
وَمَا نَهَىٰكُمْ and whatever he prohibits[11]
عَنْهُ فَٱنتَهُوا۟ you from, give up;[12]
وَٱتَّقُوا۟ ٱللَّهَ and beware[13] of Allah.
إِنَّ ٱللَّهَ Verily Allah is
شَدِيدُ ٱلْعِقَابِ ﴿٧﴾ severe[14] in retribution.[15]

1. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 42:50, p. 1579, n. 10.

2. أفاء ***'afâ'a*** = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay'*], to return, to shift from west to east). See at 59:6, p. 1796, n. 9).

3. قرى *quran* (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 46:27, p. 1642, n.7.

4. ذى القربى ***dhî al-qurbâ*** = near relations, those close by. See at 16:90, p. 857, n. 11.

5. يتمى ***yatâmâ*** (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.

6. مساكين ***masâkîn*** (sing. *miskîn*) = poor, humble, miserable. See at 18:79, p. 939, n. 1.

7. ابن السبيل ***ibn al-sabîl*** = wayfarer, traveller, stranded traveller. See at 30:38, p. 1302, n. 7.

8. دولة ***dulah*** = rotation, in circulation, circuit, currency. See *nudâwilu* at 3:140, p. 209, n. 16.

9. i. e., of properties or directives. عاتى ***'âtâ*** = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tâh*], to come. See at 2:251, p. 128, n. 3).

10. i. e., accept and abide by. خذوا ***khudhû*** = you (all) take, receive, accept, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 4:79, p. 281, n. 2).

11. نهى ***nahâ*** = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 7:20, p. 471, n. 1).

12. انتهوا ***intahû*** = you (all) refrain, desist, terminate, finish, give up, renounce (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See at 4:171, p. 321, n. 6).

13. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 58:9, p. 1787, n. 13).

14. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/حداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 50:26, p. 1691, n. 1).

15. عقاب ***'iqâb*** = infliction of punishment, penalty, retribution. See at 59:4, p. 1796, n. 3.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ	8. For the poor[1] emigrants
الَّذِينَ أُخْرِجُوا	who were driven out[2]
مِن دِيَارِهِمْ	from their homes[3]
وَأَمْوَالِهِمْ	and properties,
يَبْتَغُونَ	they seeking[4]
فَضْلًا مِّنَ اللَّهِ	the bounty[5] of Allah
وَرِضْوَانًا	and Pleasure;[6]
وَيَنصُرُونَ اللَّهَ	and they help[7] Allah
وَرَسُولَهُ ۚ	and His Messenger.
أُولَٰئِكَ	These people,
هُمُ الصَّادِقُونَ ۝٨	they are the truthful.[8]
وَالَّذِينَ تَبَوَّءُو	9. And those who had settled[9]
الدَّارَ وَالْإِيمَانَ	with the home and the faith
مِن قَبْلِهِمْ	before them,
يُحِبُّونَ مَنْ	loving[10] those who
هَاجَرَ إِلَيْهِمْ	migrated[11] to them,
وَلَا يَجِدُونَ	and they find not
فِي صُدُورِهِمْ	in their hearts
حَاجَةً	any concern[12] for
مِّمَّا أُوتُوا	what they[13] are given,
وَيُؤْثِرُونَ	and give precedence[14]
عَلَىٰ أَنفُسِهِمْ	over themselves,

1. i. e., the booty is also for the poor of the emigrants. فقراء ***fuqarâ'*** (pl.; s. *faqîr*) = the poor, indigent. See at 47:38, p. 1660, n. 8.

2. أخرجوا ***'ukhrijû*** = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 22:40, p. 1060, n. 1).

3. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:2, p. 1794, n. 5).

4. يبتغون ***yabtaghûna*** = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 4:139, p. 306, n. 5.

5. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:29, p. 1781, n. 1.

6. رضوان ***riḍwân*** = pleasure, good will, favour, approval. See at 57:27, p. 1750, n. 1.

7. i. e. His *dîn*. ينصرون ***yunṣurûna*** = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*nasr /nuṣûr*], to help. See at 42:46, p. 1577, n. 12).

8. i. e., in their words and deeds. صادقون ***ṣâdiqûn*** = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 49:15, p. 1683, n. 7).

9. تبوءوا ***tabawwa'û*** = they provided, put up, settled (v. iii. m. pl. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *natabawwa'u* at 39:74, p. 1507, n. 12).

10. يحبون ***yuḥibbûna*** = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 24:19, p. 1111, n. 6).

11. هاجروا ***hâjarû*** = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hijrân*], to emigrate. See at 22:58, p.1066, n. 4).

12. حاجة ***ḥâjah*** (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object, desire, concern. See at 40:40, p. 1537, n. 10.

13. i. e., the emigrants.

14. i. e., give them precedence. يؤثرون ***yu'thirûna*** = they give precedence, prefer, choose, like (v. iii. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *nu'thira* at 20:72, p. 992, n. 6.

وَلَوْ كَانَ بِهِمْ even if there is with them
خَصَاصَةٌ indigence.[1]
وَمَن يُوقَ And whoever is saved[2]
شُحَّ نَفْسِهِۦ of the greed[3] of his self,
فَأُو۟لَٰٓئِكَ هُمُ such people, they will be
ٱلْمُفْلِحُونَ ٩ the ones successful.[4]

وَٱلَّذِينَ جَآءُو۟ 10. And those who come[5]
مِنۢ بَعْدِهِمْ after them,
يَقُولُونَ saying: "Our Lord,
ٱغْفِرْ لَنَا forgive[6] us
وَلِإِخْوَٰنِنَا ٱلَّذِينَ and our brethren[7] who
سَبَقُونَا بِٱلْإِيمَٰنِ preceded[8] us in the faith,
وَلَا تَجْعَلْ and set not[9]
فِى قُلُوبِنَا غِلًّا in our hearts any malice[10]
لِّلَّذِينَ ءَامَنُوا۟ towards those who believe.
رَبَّنَآ إِنَّكَ Our Lord, verily Your are
رَءُوفٌ Most Affectionate,[11]
رَّحِيمٌ ١٠ Most Merciful."

Section (*Rukû'*) 2

أَلَمْ تَرَ إِلَى ٱلَّذِينَ 11. Do you not see those who
نَافَقُوا۟ turn hypocrites[12]

1. خصاصة ***khaṣâṣah*** = poverty, indigence, destitution, privation, want.

2. يوق ***yûqa*** (*qâ*) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from *waqâ* [*waqy/ wiqâyah*], to guard, to preserve. The final *yâ'* is vowelless and so dropped because the verb is in a conditional clause preceded by *man*. See *waqâ* at 44: 56, p. 1616, n. 9).

3. شح ***shuḥḥ*** = greed, avarice, stinginess, covetousness. See at 4:128, p. 301, n. 5.

4. i. e., in the hereafter. مفلحون ***mufliḥûn*** (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward (act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 58:22, p. 1793, n. 4).

5. i. e., join the fold of Islam.

6. اغفر ***ighfir*** = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân / maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).

7. اخوان ***'ikhwân*** (pl.; sing. اخ *'akh*) = brothers, brethren. See at 50:13, p. 1689, n. 1.

8. سبقوا ***sabaqû*** = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See at 46:11, p. 1635, n. 1).

9. لا تجعل ***lâ taj'al*** = do not put/ set/ make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set. See at 23:94, p. 1098, n. 3).

10. غل ***ghill*** = malice, rancour, spite, hatred. See at 15:47, p. 817, n. 3.

11. رءوف ***ra'ûf*** = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa /ra'ufa* [*ra'fah/ ra'âfah*], to show mercy. See at 24:20, p. 1112, n. 2).

12. نافقوا ***nâfaqû*** = they turned hypocrites, dissembled, dissimulated (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See *munâfiqât* at 33:73, p. 1366, n. 3).

يَقُولُونَ لِإِخْوَٰنِهِمُ	saying to their brethren
ٱلَّذِينَ كَفَرُوا۟	who disbelieve[1]
مِنْ أَهْلِ ٱلْكِتَٰبِ	of the People of the Book:
لَئِنْ أُخْرِجْتُمْ	"If you are ousted[2] we will
لَنَخْرُجَنَّ مَعَكُمْ	indeed come out with you
وَلَا نُطِيعُ فِيكُمْ	and will not obey[3] about you
أَحَدًا أَبَدًا	anyone ever;
وَإِن قُوتِلْتُمْ	and if you are fought with,[4]
لَنَنصُرَنَّكُمْ	we will certainly help[5] you."
وَٱللَّهُ يَشْهَدُ	And Allah testifies[6]
إِنَّهُمْ لَكَٰذِبُونَ ﴿١١﴾	that they are indeed liars.[7]
لَئِنْ أُخْرِجُوا۟	12. If those are ousted, they
لَا يَخْرُجُونَ مَعَهُمْ	will not come out with them,
وَلَئِن قُوتِلُوا۟	and if those are fought with,
لَا يَنصُرُونَهُمْ	they will not help them;
وَلَئِن نَّصَرُوهُمْ	and even if they help those,
لَيُوَلُّنَّ ٱلْأَدْبَٰرَ	they shall turn[8] the backs,[9]
ثُمَّ لَا يُنصَرُونَ ﴿١٢﴾	then those will not be helped.
لَأَنتُمْ	13. You surely are
أَشَدُّ رَهْبَةً	severer[10] as a terror[11]
فِى صُدُورِهِم	in their hearts

1. The *'âyah* mentions how the hypocrites made insincere promises to their allies, the Jews. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 48:25, p. 1661, n. 7).

2. أخرجتم ***'ukrijtum*** = you were ousted, driven out, dislodged, expletted (v. ii. m. pl. past passive from *'akhraja*, form IV of *kahraja* [*khurûj*], to go out. See *'ukhrijû* at 27:56, p. 1219, n. 1.

3. نطيع ***nuṭî'u*** = we obey, comply with (v. i. pl. impfct. from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 47:26, p. 1656, n. 12).

4. قوتلتم ***qûtiltum*** = you were faught with, battled against (v. ii. m. pl. past passive from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yuqâtalûna* at 22:39, p. 1059, n. 12).

5. لننصرن ***la nanṣuranna*** = we shall certainly help, assist (v. i. pl. impfct. emphatic from *naṣara naṣara* [*naṣr /nuṣûr*], to help. See *yanṣurûna* at 59:8, p. 1798, n. 7).

6. يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 9:107, p. 624, n. 5).

7. i. e., in their promises to their allies. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 58:18, p. 1591, n. 5).

8. ليولن ***la yuwallunna*** = they will certainly turn, they shall turn, turn away (v. iii. m. pl. impfct. passive from *wallâ*, form II of *waliya*, to lie next. See *yuwallûna* at 54:45, p. 1738, n. 7).

9. i. e., they will retreat leaving their allies in the lurch. أدبار ***'adbâr*** (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear, in the wake. See at 50:40, p. 1694, n. 8.

10. أشد ***ashadd*** = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (elative of *shadîd*). See at 43:8, p. 1583, n. 9.

11. i. e., you are more terrifying to the hypocrites. رهبة ***rahbah*** = terror, panic, fright, alarm, awe. See *rahb* at 28:32, p. 1243, n. 10.

مِّنَ ٱللَّهِ than Allah is.[1]

ذَٰلِكَ بِأَنَّهُمْ That is so because they are

قَوْمٌ لَّا يَفْقَهُونَ a people that understand[2] not.

(١٣)

لَا يُقَٰتِلُونَكُمْ 14. They will not fight[3] you

جَمِيعًا إِلَّا فِى in a body except being in

قُرًى مُّحَصَّنَةٍ habitations[4] fortified[5]

أَوْ مِن وَرَآءِ جُدُرٍۭ or from behind walls.[6]

بَأْسُهُم بَيْنَهُمْ Their animosity[7] among

شَدِيدٌ themselves is intense.

تَحْسَبُهُمْ جَمِيعًا You consider[8] them united

وَقُلُوبُهُمْ شَتَّىٰ but their hearts are divided.[9]

ذَٰلِكَ بِأَنَّهُمْ That is so because they are

قَوْمٌ a people

لَّا يَعْقِلُونَ (١٤) that realize[10] not.

كَمَثَلِ ٱلَّذِينَ 15. Like the instance of

مِن قَبْلِهِمْ those who were before them

قَرِيبًا shortly.[11]

ذَاقُوا They tasted[12] the evil

وَبَالَ أَمْرِهِمْ consequences[13] of their deed.

وَلَهُمْ And they shall have a

عَذَابٌ أَلِيمٌ (١٥) punishment most agonizing.[14]

1. i. e., they are more afraid of you than they are of Allah.

2. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 48:15, p. 1667, n. 9.

3. i. e., the Jews of Banû al-Nadîr will not fight. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 9:11, p. 626, n. 1).

4. قرى ***ḳ ·ran*** (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 59:7, p. 1797, n.3.

5. محصنة ***muḥaṣṣanah*** (f. s.) = fortified, entrenched, made inaccessible (passive participle from *ḥaṣṣana*, form II of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, fortified. See *ḥuṣûn* at 59:2, p. 1725, n. 3).

6. جدر ***judur*** (pl.; s. *jidâr*) = walls, ramparts.

7. بأس ***ba's*** = might, strength, courage, intrepidity, prowess, fighting, enmity, animosity, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 57:25, p. 1778, n. 10.

8. تحسب ***taḥsabu*** = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 25:44, p. 1151, n. 7).

9. شتى ***shattâ*** (pl.; s. *shatît*) = diverse, different, manifold, various, in variety, divided. See at 20:54, p. 987, n. 5.

10. يعقلون ***ya'qilûna*** = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 49:4, p. 1677, n. 13).

11. i. e., the Jews of Banû Qaynuqâ'. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 48:27, p. 1674, n. 3.

12. ذاقوا ***dhâqû*** = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/ dhawâq/ madhâq*], to taste. See at 6:148, p. 455, n. 8).

13. وبال ***wabâl*** = evil consequence, unhealthiness, evil. See at 5:96, p. 377, n. 8.

14. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 58:4, p. 1784, n. 6).

كَمَثَلِ ٱلشَّيْطَٰنِ 16. Like the instance of Satan
إِذْ قَالَ لِلْإِنسَٰنِ when he says to man:
ٱكْفُرْ "Disbelieve".[1]
فَلَمَّا كَفَرَ Then when he disbelieves
قَالَ إِنِّى بَرِىٓءٌ he says: "I am exempt[2]
مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ from you; I fear[3] Allah.
رَبَّ ٱلْعَٰلَمِينَ ﴿١٦﴾ Lord of all beings."[4]

فَكَانَ عَٰقِبَتَهُمَآ 17. So the end[5] of the two[6]
أَنَّهُمَا will be that they will be
فِى ٱلنَّارِ in the fire,
خَٰلِدَيْنِ فِيهَا abiding for ever[7] therein.
وَذَٰلِكَ جَزَٰٓؤُا۟ And that is the requital[8]
ٱلظَّٰلِمِينَ ﴿١٧﴾ of the wrong-doers.[9]

Section (*Rukû'*) 3

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 18. O you who believe,
ٱتَّقُوا۟ ٱللَّهَ beware[10] of Allah,
وَلْتَنظُرْ نَفْسٌ and let every person await[11]
مَّا قَدَّمَتْ what he has advanced[12]
لِغَدٍ ۖ for tomorrow.
وَٱتَّقُوا۟ ٱللَّهَ ۚ And beware of Allah;
إِنَّ ٱللَّهَ خَبِيرٌۢ Verily Allah is All-Aware
بِمَا تَعْمَلُونَ ﴿١٨﴾ of what you do.

1. اكفر ***ukfur*** = you disbelieve, be ungrateful, cover (v. ii. m. s. imperative from *kafara*[*kafr*], to disbelieve, to cover. See *kafarû* at 59:11, p. 1800, n. 1).
2. برىء ***barî'*** (s.; pl. *abriyâ'/ burâ'/ birâ'*) = innocent, guiltless, free, exempt, absolved. See at 26:216, p. 1199, n. 8.
3. أخاف ***'akhâfu*** = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 46:21, p. 1640, n. 2).
4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*, sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 45:36, p. 1630, n. 1).
5. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 47:10, p. 1650, n. 6.
6. i. e., Satan and his follower.
7. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 58:22, p. 1792, n. 1.
8. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 56:24, p. 1756, n. 10).
9. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 46:10, p. 1634, n. 12).
10. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 59:7, p. 1797, n. 13).
11. لتنظر ***li tanẓur*** = let her wait, wait and see, await, see, look, look expectantly (v. iii. f. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 51:44, p. 1703, n. 10).
12. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 19. And be not like those
نَسُوا اللَّهَ who forgot[1] Allah
فَأَنسَاهُمْ so He made them forget[2]
أَنفُسَهُمْ themselves.[3]
أُولَٰئِكَ هُمُ They are the ones
الْفَاسِقُونَ ﴿١٩﴾ defiantly sinful.[4]

لَا يَسْتَوِي 20. There equalize[5] not
أَصْحَابُ النَّارِ the inmates[6] of the fire and
وَأَصْحَابُ الْجَنَّةِ the inmates of the garden.
أَصْحَابُ الْجَنَّةِ The inmates of the garden
هُمُ الْفَائِزُونَ ﴿٢٠﴾ are the ones successful.[7]

لَوْ أَنزَلْنَا هَٰذَا 21. Had We sent down[8] this
الْقُرْآنَ عَلَىٰ جَبَلٍ Qur'ân on a mountain[9]
لَّرَأَيْتَهُ you would have surely seen it
خَاشِعًا stooping in humility,[10]
مُّتَصَدِّعًا cleft asunder[11]
مِّنْ خَشْيَةِ اللَّهِ out of the dread[12] of Allah.
وَتِلْكَ الْأَمْثَالُ And these instances
نَضْرِبُهَا لِلنَّاسِ We strike for men.
لَعَلَّهُمْ يَتَفَكَّرُونَ Maybe that they reflect.[13]
﴿٢١﴾

1. نسوا ***nasû*** = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 58:6, p. 1785, n. 1).

2. أنسى ***'ansâ*** = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 58:19, p. 1791, n. 7).

3. i. e., to neglect doing that which would benefit them in this worldly life and in the hereafter.

4. فاسقون ***fâsiqûn*** (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:27, p. 1780, n. 5).

5. يستوى ***yastawî*** = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 13:16, p. 770, n. 13).

6. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 58:17, p. 1790, n. 13).

7. فائزون ***fâ'izûn*** (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See at 24:52, p. 1128, n. 2).

8. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 58:5, p. 1784, n. 9).

9. جبل ***jabal*** (s.; pl. *jibâl*) = mountain, mountain range. See *jibâl* at 56:5, p. 1754, n. 2.

10. خاشع ***khâshi'*** (s.; pl. *khâshi'ûn*) = the submissive one, humble, stooping in humility (active participle from *khasha'a* [*khushû'*], to be submissive. See *khâshi'ûn* at 23:2, p. 1075, n. 3).

11. متصدع ***mutaṣaddi'*** = that which gets split, is broken into pieces, gets cleft, cracked, torn asunder (act. participle from *taṣadda'a*, form V of *ṣada'* [*ṣad'*], to split, cleave. See *yuṣṣadda'ûna* at 56:19, p. 1756, n. 1).

12. خشية ***khashyah*** = fear, dread. See at 23:57, p. 1089, n. 9.

13. يتفكرون ***yatafakkarûna*** = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 45:13, p.1621, n. 11).

هُوَ ٱللَّهُ ٱلَّذِى 22. He is Allah Who,
لَآ إِلَٰهَ إِلَّا هُوَ there is no deity except He;
عَٰلِمُ the All-Knowing of
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ the unseen and the seen;[1]
هُوَ ٱلرَّحْمَٰنُ He is the All-Compassionate,
ٱلرَّحِيمُ ﴿٢٢﴾ the Most Merciful.

هُوَ ٱللَّهُ ٱلَّذِى 23. He is Allah Who;
لَآ إِلَٰهَ إِلَّا هُوَ there is no deity except He,
ٱلْمَلِكُ ٱلْقُدُّوسُ the King, the All- Holy,[2]
ٱلسَّلَٰمُ the All-Perfect,[3]
ٱلْمُؤْمِنُ the Giver of Security,[4]
ٱلْمُهَيْمِنُ the All-Supervising,[5]
ٱلْعَزِيزُ the All-Mighty,[6]
ٱلْجَبَّارُ the All-Compeller,[7]
ٱلْمُتَكَبِّرُ the All-Sublime.[8]
سُبْحَٰنَ ٱللَّهِ Sacrosnact[9] is Allah
عَمَّا يُشْرِكُونَ from what they associate.[10]
﴿٢٣﴾

هُوَ ٱللَّهُ ٱلْخَٰلِقُ 24. He is Allah the Creator,
ٱلْبَارِئُ the Originator,[11] the
ٱلْمُصَوِّرُ Giver of shape and form.[12]
لَهُ ٱلْأَسْمَآءُ His are the Names

1. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 43:19, p. 1587, n. 1.

2. قدوس ***quddûs*** = the All-Holy, Most Holy.

3. سلام ***salâm*** = peace, security, soundness, perfection, perfect. *al-Salâm* - the All-Perfect.

4. مؤمن ***mu'min*** = believer, one who makes safe, gives security (act participle from *'âmana* [*'îmân*], from IV of *amina* [*'amn/'amân*], to be safe. See *nu'mina* at 34::31, p. 1379, n. 2).

5. مهيمن ***muhaymin*** = one who supervises, superintendent, controller, guardian (act. participle from *haymana*, to guard, to supervise).

6. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:1, p. 1794, n. 2.

7. جبار ***jabbâr*** (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller, the All-Compeller (act. participle in the scale of *fa''âl* from *jabara* [*jabr/jubûr*], to set, to restore, to force. See at 50:45, p. 1695, n. 9).

8. متكبر ***mutakabbir*** (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant, one who becomes great/sublime, the All-Sublime (act. participle from *takabbara*, from V of *kabura/ kabaru* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).

9. سبحان ***Subḥân*** means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 28:68, p. 1256, n. 5.

10. يشركون ***yushrikûna*** = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 52:43, p. 1715, n. 1).

11. بارىء ***bâri'*** = originator, creator (act. participle from *bara'a* [*bar'*], to create. See *nabra'a* at 57:22, p. 1777, n. 7).

12. مصور ***muṣawwir*** = one who gives shape and form, shaper, formulator, maker (act. participle from *ṣawwara*, form II from the root *ṣûrah*, shape. See *ṣawwara* at 40:64, p. 1532, n. 3).

ٱلْحُسْنَىٰ	Most Beautiful.[1]
يُسَبِّحُ لَهُۥ	There declare His sanctity[2]
مَا فِى ٱلسَّمَٰوَٰتِ	all that is in the heavens
وَٱلْأَرْضِ ۖ	and the earth;
وَهُوَ ٱلْعَزِيزُ	and He is the All-Mighty,
ٱلْحَكِيمُ ﴿٢٤﴾	the All-Wise.[3]

1. حسنى ***ḥusnâ*** (f.; m. *'ahsan*) the best, most beautiful. See at 53:31, p. 1723, n. 4.

2. يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:41, p. 1123, n. 8).

3. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 57:1, p. 1768, n. 3).

60. *SÛRAT AL-MUMTAḤANAH* (THE WOMAN TO BE EXAMINED)

Madinan: 13 *'âyahs*

This is a Madinan *sûrah* which, like the other Madinan *sûrahs*, lays down important rules of *sharî'ah*. Its main theme is that love, friendship or hatred should be only for the sake of Allah and His *dîn* and that no friendship and alliance should be made with the enemies of Allah and His *dîn*. In this connection it is reminded that on the Day of Judgement neither worldly friendship nor blood relationships will be of any avail to man. It is also pointed out that the best model is Prophet Ibrâhîm, peace be on him, and his believing followers who completely severed their connection with their polytheist kinsmen and relatives for the sake of the *dîn*. The *sûrah* is named *al-Mumtaḥanah* (The woman to be examined) with reference to its *'âyahs* 10-12 wherein it is asked to test the faith of the women who migrated from Makka to Madina shortly before its conquest, to take their oaths of allegiace and not to force them to return to their unbelieving husbands at Makka. The problems arising out of the new situation are dealt with and rules are laid down to deal with them.

سُورَةُ الْمُمْتَحَنَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا	1. O you who believe,
لَا تَتَّخِذُوا عَدُوِّي	do not take[1] My enemy[2]
وَعَدُوَّكُمْ أَوْلِيَاءَ	and your enemy as friends[3]
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ	flinging[4] towards them love[5]
وَقَدْ كَفَرُوا	while they have disbelieved[6]
بِمَا جَاءَكُم	in what has come to you
مِّنَ الْحَقِّ	of the truth,
يُخْرِجُونَ الرَّسُولَ	driving out[7] the Messenger
وَإِيَّاكُمْ	and yourselves,
أَن تُؤْمِنُوا بِاللَّهِ	because you believe in Allah
رَبِّكُمْ	your Lord,
إِن كُنتُمْ خَرَجْتُمْ	if you have come out
جِهَادًا فِي سَبِيلِي	to fight in My way
وَابْتِغَاءَ مَرْضَاتِي	and to seek[8] My Pleasure.

1. لا تتخذوا ***lâ tattakhidhû*** = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 16:94, p. 859, n. 7).

2. i. .e, enemy of Allah's *dîn* and guidance.

عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 43:67, p. 1600, n. 2.

3. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 46:32, p. 1644, n. 6.

4. تلقون ***tulqûna*** = you throw, fling, offer, cast (v. ii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *'alqaynâ* at 50:7, p. 1686, n. 7).

5. مودة ***mawaddah*** = love, affection, friendship. See at 42:23, p. 1570, n. 5.

6. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 59:11, p. 1800, n. 1).

7. The allusion is to the Makkan unbelievers.

يخرجون ***yukhrijûna*** = they drive out, dislodge, expel, produce (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *'ukhrijtum* at 59:11, p. 1800, n. 2.

8. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 57:27, p. 1779, n. 8).

تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ You confide[1] to them love
وَأَنَا أَعْلَمُ though I am Best Aware
بِمَا أَخْفَيْتُمْ of what you conceal[2]
وَمَا أَعْلَنتُمْ and what you disclose.[3]
وَمَن يَفْعَلْهُ مِنكُمْ And whoever does that of you
فَقَدْ ضَلَّ has indeed gone astray[4]
سَوَاءَ السَّبِيلِ ﴿١﴾ from the right way.

إِن يَثْقَفُوكُمْ 2. If they get hold[5] of you
يَكُونُوا لَكُمْ أَعْدَاءً they will be your enemies[6]
وَيَبْسُطُوا إِلَيْكُمْ and will stretch[7] to you
أَيْدِيَهُمْ وَأَلْسِنَتَهُم their hands and tongues
بِالسُّوءِ with the evil;
وَوَدُّوا and they wish[8]
لَوْ تَكْفُرُونَ ﴿٢﴾ if you would disbelieve.

لَن تَنفَعَكُمْ 3. There shall profit[9] you not
أَرْحَامُكُمْ your blood relations[10]
وَلَا أَوْلَادُكُمْ nor your children
يَوْمَ الْقِيَامَةِ on the Day of Resurrection.
يَفْصِلُ بَيْنَكُمْ He will separate[11] between you.
وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
بَصِيرٌ ﴿٣﴾ All-Seeing.

1. تسرون ***tusirrûna*** = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 16:18, p. 832, n. 10.

2. أخفيتم ***'akhfaytum*** = you concealed, secreted, hid (v. ii. m. pl. past from *'akhfâ*, form IV of *khafiya* [*khafâ'/ khîfah/khufyah*], to be hidden. See *tukhfûna* at 27:25, p. 1210, n. 3).

3. أعلنتم ***'a'lantum*** = you made known, declared, disclosed (v. ii. m. pl. past from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be known, evident. See *yu'linûna* at 36:76, p. 1427, n. 9).

4. ضل ***ḍalla*** = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 53:30, p. 1722, n. 8).

5. i. e., if they gain the upper hand over you. يثقفوا ***yathqafû*** (*na*) = they get, get hold of, find, meet with (v. iii. m. pl. impfct. from *thaqifa* [*thaqf*], to meet, be skilful). The terminal *nûn* is dropped for the verb is in a conditional clause preceded by *'in*. See *thuqifû* at 33:61, p. 1362, n. 10).

6. أعداء ***'a'dâ'*** (pl.; s. عدو *'adûw*) = enemies, foes, adversaries. See at 46:6, p. 1632, n. 13.

7. يبسطوا ***yabsuṭû***(*na*) = they stretch, spread, spread out , expand, extend (v. iii. m. pl. impfct. from *basaṭa* [*basṭ*], to spread. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See at 5:11, p. 333, n. 7).

8. ودوا ***waddû*** = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd /wudd /widd*], to love, like. See at 4:89, p. 280, n. 10).

9. ينفع ***yanfa'a*** (*u*)= he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 43:39, p. 1592, n. 12).

10. أرحام ***'arḥâm*** (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships, kinsfolk. See at 13:8, p. 767, n. 3.

11. يفصل ***yafṣilu*** = he separates, disconnects, disjoins, detaches, divides, segregates, isolates, parts, sets apart, decide (v. iii. m. s. impfct. from *faṣala* [*faṣl*], to separate, to divide. See *faṣl* at 42:21, p. 1569, n. 2).

قَدْ كَانَتْ لَكُمْ	4. Indeed there is for you
أُسْوَةٌ حَسَنَةٌ	an ideal[1] most excellent
فِيٓ إِبْرَٰهِيمَ	in Ibrâhîm
وَٱلَّذِينَ مَعَهُۥٓ	and those with him
إِذْ قَالُوا۟ لِقَوْمِهِمْ	when they said to their people:
إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ	"We are exempt[2] from you
وَمِمَّا تَعْبُدُونَ	and from what you worship[3]
مِن دُونِ ٱللَّهِ	besides Allah.
كَفَرْنَا بِكُمْ	We renounce[4] you
وَبَدَا	and there has come up[5]
بَيْنَنَا وَبَيْنَكُمُ	between us and you
ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ	enmity[6] and aversion[7]
أَبَدًا حَتَّىٰ	for ever[8] until
تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ	you believe in Allah Alone";
إِلَّا قَوْلَ إِبْرَٰهِيمَ	except the saying of Ibrâhîm
لِأَبِيهِ	to his father,[9]
لَأَسْتَغْفِرَنَّ	"I shall surely ask forgiveness[10]
لَكَ وَمَآ أَمْلِكُ	for you, and I have no power[11]
لَكَ مِنَ ٱللَّهِ	for you against Allah
مِن شَىْءٍ	over anything" —
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا	"Our Lord, on You we rely[12]
وَإِلَيْكَ	and to You
أَنَبْنَا	we turn in repentance[13]
وَإِلَيْكَ ٱلْمَصِيرُ ﴿٤﴾	and to You is the destination.[14]

1. أسوة ***'uswah*** = model, ideal, pattern, example. See at 33:21, p. 1343, n. 1.

2. براء ***burâ'*** (pl.; s. *barî'*) = exempt, free, innocent. See *barî'* at 43:26, p. 1589, n. 1.

3. i. e., of all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 43:26, p. 1589, n. 2).

4. كفرنا *kafarnâ* = we disbelieved, denied, became ungrateful, covered, renounced (v. i. pl. past from *kafara* [*kufr*], to cover. See at 40:31, p. 1439, n. 4).

5. بدا ***badâ*** = he or it came to view, became clear/obvious, came to light, came up, appeared (v. iii. m. s. past from *budûw/ badâ'*, to appear, to come to light. See at 45:33, p. 1620, n. 1).

6. عداوة ***'adâwah*** = enmity, hostility, animosity, antagonism. See at 41:34, p. 1552, n. 1.

7. بغضاء ***baghḍâ'*** = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

8. أبد ***abad*** = ever, forever, always, eternity. See at 2:95, p. 45, n. 6.

9. i. e., before it became clear to Ibrâhîm that his father was an enemy of Allah.

10. لأستغفرن ***la 'astaghfiranna*** = I shall surely seek forgiveness, pray for pardon (v. i. s. impfct. emphatic from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *yastaghfirûna* at 51:18, p. 1698, n. 11).

11. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk /mulk /milk*], to take in possession. See at 10:49, p. 655, n. 2).

12. توكلنا ***tawakkalnâ*** = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 7:89, p. 501, n. 3).

13. أنبنا ***'anabnâ*** = we turned in repentance, deputed (v. i. pl. past from *'anâba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See *'anâbû* at 39:17, p. 1487, n. 7).

14. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 58:8, p. 1787, n. 2).

رَبَّنَا لَا تَجْعَلْنَا 5. "Our Lord, make[1] us not
فِتْنَةً a trial[2]
لِّلَّذِينَ كَفَرُوا for those who disbelieve;
وَاغْفِرْ لَنَا رَبَّنَا and forgive us, our Lord.
إِنَّكَ أَنتَ Verily you are the
الْعَزِيزُ الْحَكِيمُ ۝٥ All-Mighty,[3] the All-Wise.[4]

لَقَدْ كَانَ لَكُمْ فِيهِمْ 6. Indeed you have in them
أُسْوَةٌ حَسَنَةٌ an model[5] most excellent,
لِّمَن كَانَ for those that use to
يَرْجُو اللَّهَ look forward to[6] Allah
وَالْيَوْمَ الْآخِرَ and the Last Day.
وَمَن يَتَوَلَّ And whoever turns away,[7]
فَإِنَّ اللَّهَ then indeed Allah,
هُوَ الْغَنِيُّ He is the One Above Want,[8]
الْحَمِيدُ ۝٦ the All--Praiseworthy.

Section (*Rukû'*) 2

عَسَى اللَّهُ أَن يَجْعَلَ ۝ 7. Maybe Allah will make
بَيْنَكُمْ وَبَيْنَ الَّذِينَ between you and those of them
عَادَيْتُم مِّنْهُم whom you treat as enemy[9]
مَّوَدَّةً friendship.[10]
وَاللَّهُ قَدِيرٌ And Allah is Omnipotent;[11]

1. لا تجعل ***lâ taj'al*** = do not put, place, set, make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*] to make, to put. See at 7:47, p. 483, n. 9).

2. i. e., by punishing us or by making the unbelievers prevail over us. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 51:14, p. 1698, n. 2.

3. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:23, p. 1804, n. 6.

4. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 59:24, p. 1805, n. 3).

5. أسوة ***'uswah*** = model, ideal, pattern, example. See at 60:4, p. 1808, n. 1.

6. يرجوا ***yarjû*** = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'/ rajâh/ marjâh*], to hope, to expect. See at 33:21, p. 1343, n. 3).

7. i. e., from His *dîn* and guidance. يتول ***yatawalla(â)*** = he takes as friend-protector, turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'/waly*] to come near. The final *yâ'* is vowelless and hence dropped because the verb is in a conditional clause preceded by *man*. See at 57:24, p. 1778, n. 3).

8. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 57:24, p. 1778, n. 4.

9. عاديتم ***'âdaytum*** = you treated as enemy, were at war with, acted in opposition (v. ii. m. pl. past from *'âdâ*, form III of *'adâ* [*'adw/ 'udûw/ 'adâ'/ 'udwân*], to engage in hostility, to be aggressive, to assail. See *'udwân* at 58:8, p. 1786, n. 8).

10. مودة ***mawaddah*** = love, affection, friendship. See at 60:1, p. 1806, n. 5.

11. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 59:6, p. 1797, n. 1.

وَٱللَّهُ غَفُورٌ and Allah is Most Forgiving,
رَّحِيمٌ ۝٧ Most Merciful.

لَّا يَنْهَىٰكُمُ ٱللَّهُ 8. Allah prohibits[1] you not
عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ about those that fought[2] you not
فِى ٱلدِّينِ in the matter of the *dîn*,[3]
وَلَمْ يُخْرِجُوكُم nor did they drive you out[4]
مِّن دِيَٰرِكُمْ of your homes,[5]
أَن تَبَرُّوهُمْ from being kind[6] to them and
وَتُقْسِطُوٓا۟ إِلَيْهِمْ acting justly[7] towards them.
إِنَّ ٱللَّهَ يُحِبُّ Verily Allah loves
ٱلْمُقْسِطِينَ ۝٨ the just.[8]

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ 9. Allah but prohibits you
عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ about those that fought you
فِى ٱلدِّينِ in the matter of the *dîn*
وَأَخْرَجُوكُم and drove you out
مِّن دِيَٰرِكُمْ of your homes,
وَظَٰهَرُوا۟ and assisted[9]
عَلَىٰٓ إِخْرَاجِكُمْ in driving you out,
أَن تَوَلَّوْهُمْ from taking them as friends.[10]
وَمَن And whoever
يَتَوَلَّهُمْ takes them for friends,
فَأُو۟لَٰٓئِكَ then such people,
هُمُ ٱلظَّٰلِمُونَ ۝٩ they are the wrong-doers.

1. ينهى ***yanhâ*** = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See at 5:62, p. 360, n. 11.

2. يقاتلوا ***yuqâtilû*** (*na*) = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:11, p. 626, n. 1).

3. i. e., *tawhîd* and *Islam*. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 56:56, p. 1761, n. 2.

4. يخرجوا ***yukhrijû***(*na*) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 17:76, p. 898, n. 4).

5. ديار ***diyâr*** (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:8, p. 1798, n. 3).

6. تبروا ***tabarrû*** (*na*) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 2:224, p. 110, n. 11).

7. تقسطوا ***tuqsiṭû***(*na*) = you (all) do justice, treat equally, act justly (v. ii. m. pl. impfct. from *'aqsaṭa*, form IV of *qasaṭa* [*qisṭ*], to be fair, to act justly. See *qisṭ* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 6).

8. مقسطين ***muqsiṭîn*** = just, equitable, doers of justice (active participle from *'aqsaṭa*, form IV of *qasaṭa* [*qasṭ/qisṭ/qusûṭ*], to act justly. See n. 7 above and at 49:9, p. 1680, n. 5).

9. ظاهروا ***ẓâharû*** = they helped, assisted, aided, supported (v. iii. m. pl. past. from *ẓâhara*, form III of *ẓahara* [*ẓuhûr*], to be visible. See at 33:26, p. 1345, n. 2).

10. تولوا ***tawallaw*** (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain, take as frinds/allies (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 11:3, p. 678, n. 6).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟	10. O you who believe,
إِذَا جَآءَكُمُ	if there come to you
ٱلْمُؤْمِنَٰتُ	believing women
مُهَٰجِرَٰتٍ	as emigrants,[1]
فَٱمْتَحِنُوهُنَّ	put them to test.[2]
ٱللَّهُ أَعْلَمُ	Allah is Best Aware
بِإِيمَٰنِهِنَّ	of their faith.
فَإِنْ عَلِمْتُمُوهُنَّ	Then if you know them
مُؤْمِنَٰتٍ	to be believing women
فَلَا تَرْجِعُوهُنَّ	do not send them back[3]
إِلَى ٱلْكُفَّارِ	to the unbelievers.
لَا هُنَّ	Neither are these women
حِلٌّ لَّهُمْ	lawful[4] for them
وَلَا هُمْ يَحِلُّونَ	nor do those men be lawful[5]
لَهُنَّ	for these women.
وَءَاتُوهُم	And give those men
مَّآ أَنفَقُوا۟	what they had spent;[6]
وَلَا جُنَاحَ عَلَيْكُمْ	and no sin[7] is on you that
أَن تَنكِحُوهُنَّ إِذَآ	you marry[8] these women if
ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ	you pay them their dowries.[9]
وَلَا تُمْسِكُوا۟	An do not hold on[10] to
بِعِصَمِ	the marital bonds[11]
ٱلْكَوَافِرِ	with the unbelieving women,[12]

1. مهاجرات ***muhâjirât*** (f. pl.; s. *muhâjirah*; m. *muhâjir*) = female emigrants (act. participle from *hâjara* form III of *hajara* [*hijr / hijrân*], to emigrate. See *muhâjir* at 29:25, p. p. 1274, n. 4.

2. امتحنوا ***imtaḥinû*** = put to test, examine, try (v. ii. m. pl. imperative from *imtaḥana*, form VIII of *maḥana* [*maḥn*], to try, to test. See *imtaḥana* at 49:3, p. 1677, n. 2).

3. لا ترجعوا ***lâ tarji'û*** = do not send back, return, revert (v. ii. m. pl. imperative {prohibition} from *raja'a* [*rujû'*], to return. See *tarji'ûna* at 56:87, p. 1765, n. 10).

4. حل ***ḥill*** = lawful, permissible, free. See at 5:5, p. 329, n.7.

5. يحلون ***yaḥillûna*** = they be lawful, permissible (v. iii. m. pl. impfct. from *ḥalla* [*ḥall/ḥill*], to be allowed. See *yaḥillu* at 33:52, p. 1357, n. 9).

6. i. e., they had given as *mahr* to such women.

7. أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 57:10, p. 1771, n. 4).

8. جناح ***junâḥ*** = sin, misdemeanour, impropriety. See at 33:51, p. 1357, n. 4.

9. تنكحوا ***tankiḥû***(*na*) = you marry, get married (v. ii. m. pl. impfct. from *nakaḥa* [*nikâḥ*], to marry, to get married. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 33:56, p. 1459, n. 6.

10. i. e., *mahr*. أجور ***'ujûr*** (pl.; s. أجر *'ajr*) = rewards, remunerations, dowries, bridal sums. See at 33:50, p. 1355, n. 9.

11. لا تمسكوا ***lâ tumsikû*** = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 2:231, p. 114, n. 13).

12. عصم ***'iṣam*** (pl.; s. *'iṣmah*) = chastity, protection, purity, marital bonds. See *'âṣim* at 40:33, p. 1521, n. 5.

13. كوافر ***kawâfir*** (f. pl. ; s. *kâfirah*; m. *kâfir*) = unbelieving women, women infidels (act. participle from *kafara* [*kufr*], to cover. See *kafarû* at 60:1, p. 1806, n. 6).

وَسْـَٔلُوا۟ مَآ and ask[1] for what
أَنفَقْتُمْ you have expended,[2]
وَلْيَسْـَٔلُوا۟ and let them[3] ask for
مَآ أَنفَقُوا۟ ۚ what they have expended.[4]
ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ This is Allah's decree;[5]
يَحْكُمُ بَيْنَكُمْ ۚ He decides[6] between you;
وَٱللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ ﴿١٠﴾ All-Wise.

وَإِن فَاتَكُمْ 11. And if there has slipped[7]
شَىْءٌ مِّنْ away from you any of your
أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ wives to the unbelievers
فَعَاقَبْتُمْ and you have retaliated,[8]
فَـَٔاتُوا۟ ٱلَّذِينَ then pay to those
ذَهَبَتْ أَزْوَٰجُهُم whose wives[9] have gone
مِّثْلَ مَآ the equivalent[10] of what
أَنفَقُوا۟ ۚ they have spent.[11]
وَٱتَّقُوا۟ ٱللَّهَ And beware[12] of Allah
ٱلَّذِىٓ أَنتُم بِهِۦ in Whom you are
مُؤْمِنُونَ ﴿١١﴾ believers.

يَـٰٓأَيُّهَا ٱلنَّبِىُّ 12. O Prophet,
إِذَا جَآءَكَ if there come to you

1. i. e., ask from the unbelievers. اسألوا *is'alû* = you (all) ask, question, interrogate (v. ii. m. pl. imperative from *sa'ala* [*su'âl*/ *mas'alah*], to ask, to enquire, to implore. See at 21:63, p. 1029, n. 6).

2. i. e., in respect of *mahr*. أنفقتم ***'anfaqtum*** = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 34:39, p. 1382, n. 12).

3. i. e., the unbelievers.

4. i. e., i. e., in respect of *mahr*.

5. حكم ***ḥukm*** (pl. أحكام *'aḥkâm*) = judgement, order, decree, command, authority, rule. See at 12:40, p. 737, n. 3.

6. يحكم ***yaḥkumu*** = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 22:69, p. 1070, n. 1).

5. i. e., after renouncing Islam and refused to return the *mahr* paid to her. فات ***fâta*** = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt*/*fawât*, to pass away, slip away. See at 57:23, p. 1777, n. 10).

8. i. e., you have defeated them and taken booty from them. عاقبتم ***'âqabtum*** = you retaliated, punished, took turns, (v. ii. m. pl. past from *'âqaba*, form III of *'aqaba* [*'aqb*], to follow, to succeed. See *mu'aqqib* at 13:41, p. 782, n. 8).

9. i. e., those of the Muslims whose wives have gone over to the unbelievers.

10. مثل ***mithl*** (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 51:23, p. 1699, n. 9.

11. i. e., in respect of *mahr* paid to their wives.أنفقوا ***'anfaqû*** = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See n. 2 above and at 60:10, p. 1811, n. 6).

12. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy*/*wiqâyah*), to guard, safeguard. See at 59:18, p. 1802, n. 10).

ٱلْمُؤْمِنَٰتُ	the believing women
يُبَايِعْنَكَ	pledging allegiance[1] to you
عَلَىٰٓ أَن لَّا يُشْرِكْنَ	that they shall not associate[2]
بِٱللَّهِ شَيْـًٔا	with Allah anything
وَلَا يَسْرِقْنَ	nor shall commit theft[3]
وَلَا يَزْنِينَ	nor shall commit adultery[4]
وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ	nor shall kill their children
وَلَا يَأْتِينَ	nor shall come up
بِبُهْتَٰنٍ يَفْتَرِينَهُۥ	with a slander[5] they forge[6]
بَيْنَ أَيْدِيهِنَّ	before their hands
وَأَرْجُلِهِنَّ	and their feet
وَلَا يَعْصِينَكَ	nor shall disobey[7] you
فِى مَعْرُوفٍ	in any lawful matter,[8]
فَبَايِعْهُنَّ	then accept their pledge[9] and
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ	seek forgiveness for them.
إِنَّ ٱللَّهَ	Verily Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١٢﴾	Forgiving, Most Merciful.
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا	13. O you who believe,
لَا تَتَوَلَّوْا قَوْمًا	take not for friends[10] a people
غَضِبَ ٱللَّهُ عَلَيْهِمْ	on whom is Allah's wrath.[11]
قَدْ يَئِسُوا	They are despaired[12] of
مِنَ ٱلْءَاخِرَةِ	the hereafter as
كَمَا يَئِسَ ٱلْكُفَّارُ	are despaired the unbelievers
مِنْ أَصْحَٰبِ ٱلْقُبُورِ ﴿١٣﴾	of the inmates of the graves.

1. يبايعن ***yubâ''na*** = they pledge allegiance, take oath of fealty, pay homage (v. iii. f. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See *yubâyi'ûna* at 48:18, p. 1669, n. 2).

2. يشركن ***yushrikna*** = they associate, set partners, give share (v. iii. f. pl. impfct. from *'ashraka* form IV of *sharika* [*shirk/ sharikah*], to share. See *yushrikûna* at 59:23, p. 1804, n. 10).

3. يسرقن ***yasriqna*** = they commit theft, steal (v. iii. f. pl. impfct. from *sariqa* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal. See *yasriq* at 12:76, p. 750, n. 9).

4. يزنين ***yaznîna*** = they commit adultery/ fornication (v. iii. f. pl. impfct. from *zanâ* [*zinan/zinâ'*], to commit adultery/fornication. See *yaznûna* at 25:68, p. 1158, n. 12).

5. بهتان ***buhtân*** = slander, defamation, libel, calumny. See at 33:58, p. 1361, n. 7.

6. يفترين ***yaftarîna*** = they forge, fabricate, falsely make up (v. iii. f. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 46:9, p. 1633, n. 7).

7. يعصين ***ya'ṣîna*** = they disobey, rebel, defy (v. iii. f. pl. impfct. from *'aṣâ*, [*'iṣyân/ ma'ṣiyah*], to disobey, defy. See *'asâytu* at 39:13, p. 1486, n. 5).

8. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah*, lawful (pass. participle from *'arafa /'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 47:21, p. 1655, n. 7).

9. بايع ***bâyi'*** = take oath of fealty, accept pledge of allegiance (v. ii. m. s. imperative from *bâya'a*, form III of *bâ'a*. See n. 1 above).

10. لا تتولوا ***lâ tatawallaw*** = do not turn away, desist, refrain, take for friends (v. ii. m. pl. imperative {prohibition} from *tawallâ*, form V of *waliya*, to be near. See at 11:52, p. 696, n. 10).

11. غضب ***ghaḍiba*** = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See at 58:14, p. 1789, n. 10).

12. يئسوا ***ya'isû*** = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [*ya's/ya'âsah*], to despair, to renounce. See at 29:23, p. 1272, n. 8).

61. *SÛRAT AL-ṢAFF* (THE ROW)

Madinan: 14 *'âyahs*

This is a Madinan *sûrah*. Its main theme is *jihâd* and fighting for the cause and defence of Allah's *dîn* and making sacrifices for its sake. The *sûrah* starts by emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah. It then warns the believers against breach of promises. Next its is stated in *'âyah* 4 that Allah loves those who wage *jihâd* in His cause in a row (*saff*) as if they are a solid structure. The *sûrah* is named *al-ṣaff* (The Row) with reference to this *'âyah*. In this context reference is made to the dealings of the Jews with Prophets Mûsâ and 'Îsâ, peace be on them; and it is specifically mentioned that their scriptures contained the prophecy about the coming of the Prophet Muhammad, peace and blessings of Allah be on him. The *sûrah* ends by one once again pointing out that to take part in *jihâd* in the cause of Allah is the most profitable trade that a believer can make.

سُورَةُ الصَّفِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبَّحَ 1. There declare the sanctity[1]

لِلَّهِ of Allah

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,[2]

الْحَكِيمُ ﴿١﴾ the All-Wise.[3]

يَا أَيُّهَا الَّذِينَ آمَنُوا 2. O you who believe,

لِمَ تَقُولُونَ why do you say

مَا لَا تَفْعَلُونَ ﴿٢﴾ what you do not do?[4]

كَبُرَ مَقْتًا 3. Gravely[5] odious[6] is

عِندَ اللَّهِ أَن تَقُولُوا to Allah that you say

مَا لَا تَفْعَلُونَ ﴿٣﴾ what you do not do.

إِنَّ اللَّهَ يُحِبُّ 4. Verily Allah loves[7]

1. سبح ***sabbiḥ*** = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibâḥah*, to swim, to float. See at 59:1, p. 1794, n. 1).

2. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 60:5, p. 1809, n. 3.

3. i. e., in His deeds, commandments and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 60:5, p. 1809, n. 4).

4. i. e., why do you not keep your promise or act according to what you say.

5. كبر ***kabura*** = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kabârah*, to be big. See at 42:13, p. 1565, n. 1).

6. مقت ***maqt*** = abomination, hateful, aversion, detestation, odious. See at 40:35, p. 1522, n. 6.

7. يحب ***yuḥibbu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love. See at 3:32, p. 168, n. 3).

ٱلَّذِينَ يُقَٰتِلُونَ	those who fight[1]
فِى سَبِيلِهِۦ صَفًّا	in His way[2] in rows[3]
كَأَنَّهُم بُنْيَٰنٌ	as if they are a structure[4]
مَّرْصُوصٌ ﴿٤﴾	solidified.[5]
وَإِذْ قَالَ مُوسَىٰ	5. And when Mûsâ said
لِقَوْمِهِۦ يَٰقَوْمِ	to his people: "O my people,
لِمَ تُؤْذُونَنِى	why do you persecute[6] me
وَقَد تَّعْلَمُونَ	while you indeed know
أَنِّى رَسُولُ	that I am the Messenger of
ٱللَّهِ إِلَيْكُمْ	Allah to you?"
فَلَمَّا زَاغُوٓا	So when they turned aside[7]
أَزَاغَ ٱللَّهُ قُلُوبَهُمْ	Allah diverted[8] their hearts.
وَٱللَّهُ لَا يَهْدِى	And Allah guides not
ٱلْقَوْمَ ٱلْفَٰسِقِينَ ﴿٥﴾	the people defiantly sinful.[9]
وَإِذْ قَالَ	6. And when there said
عِيسَى ٱبْنُ مَرْيَمَ	'Îsâ, son of Mryam:
يَٰبَنِىٓ إِسْرَٰٓءِيلَ	"O Children of Isrâ'îl,
إِنِّى رَسُولُ	I am indeed the Messenger
ٱللَّهِ إِلَيْكُم مُّصَدِّقًا	of Allah to you, confirming[10]
لِّمَا بَيْنَ يَدَىَّ	what was before me
مِنَ ٱلتَّوْرَىٰةِ	of the *Tawrâh*

1. يقاتلون ***yuqâtilûna*** = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See at 59:14, p. 1801, n. 3).

2. i. e., in defence of His *dîn*, Islâm. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 58:16, p. 1790, n. 10.

3. صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, rank, line, file. See *ṣâffûn* at 37:165, p. 1455, n. 7).

4. بنيان ***bunyân*** = building, structure, edifice. See at 16:26, p. 834, n. 12.

5. مرصوص ***marṣûṣ*** = solidified, compressed, pressed together (pass. participle from *raṣṣa* [*raṣṣ*], to press together, to make solid).

6. تؤذونني ***tu'dhûna*** = you hurt, give trouble, annoy, make suffer, persecute (v. ii. m. pl. impfct. from *'âdhâ*, form IV of *'adhiya* [*'adhan*], to be harmed, to suffer. See *tu'dhû* at 33:53, p. 1338, n. 11.

7. i. e., from the truth and the guidance given them. زاغوا ***zâghû*** = they swerved, deviated, turned aside (v. iii. m. pl. past from *zâgha* [*zawgh/zawghân*], to deviate, swerve. See *zâgha* at 53:17, p. 1719, n. 7).

8. أزاغ ***'azâgha*** = he diverted, made deviate/swerve (v. iii. m. s. past in form IV of *zâgha*. See n. 7 above).

9. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 59:5, p. 1796, n. 8).

10. مصدق ***muṣaddiq*** = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 46:30, p. 1643, n. 9).

وَمُبَشِّرًۢا and giving the good news[1]
بِرَسُولٍ of a Messenger
يَأْتِي مِنۢ بَعْدِى who shall come after me,
ٱسْمُهُۥٓ أَحْمَدُ his name being Ahmad.
فَلَمَّا جَآءَهُم But when he came to them
بِٱلْبَيِّنَٰتِ with the clear evidences[2]
قَالُوا۟ هَٰذَا سِحْرٌ they said: "This is a sorcery[3]
مُّبِينٌ ﴿٦﴾ quite obvious."[4]

وَمَنْ 7. And who is
أَظْلَمُ a worse transgressor[5]
مِمَّنِ ٱفْتَرَىٰ than the one who forges[6]
عَلَى ٱللَّهِ ٱلْكَذِبَ against Allah the lie[7]
وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ and he is called[8] to Islam?
وَٱللَّهُ لَا يَهْدِى And Allah guides not the
ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٧﴾ people committing wrong.[9]

يُرِيدُونَ لِيُطْفِـُٔوا۟ 8. They intend to extinguish[10]
نُورَ ٱللَّهِ the light of Allah[11]
بِأَفْوَٰهِهِمْ with their mouths;
وَٱللَّهُ مُتِمُّ but Allah will make full[12]
نُورِهِۦ وَلَوْ His light even though
كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾ there detest[13] the unbelievers.

1. مبشر ***mubashshir*** (s.; pl. *mubshshirûn*) = deliverer of good tidings, he who gives good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 48:8, p. 1663, n. 12.

2. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 58:5, p.1784, n. 11).

3. The allusion is to what the Makkan unbelievers said. سحر ***sihr*** (pl. *asḥâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

4. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 52:38, p. 1714, n. 3).

5. أظلم ***'aẓlamu*** = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *ẓâlim*. See at 53:52, p. 1726, n. 10).

6. افترى ***iftarâ*** = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past in form VIII of *farâ* [*fary*], to cut lengthwise. See at 46:9, p. 1633, n. 7).

7. i. e., saying that He has partners. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 29:68, p. 1281, n. 8.

8. يدعى ***yud'â*** = he is called, summoned, invoked/ invited (v. iii. m. s. impfct. passive from *du'â* [*du'â'*], to call. See *tud'â* at 45:25, p. 1627, n. 5).

9. i. e., the polytheists [see 31:13].

10. يطفئوا ***yutfi'û***(*na*) = they put out, extinguish, blow out (v. iii. m. pl. impfct. from *'atfa'a*, form IV of *ṭafi'a* [طفىء *ṭufû'*), to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 9:32, p. 590, n. 4).

11. i. e., Islam.

12. متم ***mutimm*** (s.; pl. *mutimmûn*) = one who completes, makes full, give perfection (act. participle from *'atamma*, form IV of *tamma*, [*tamâm*], to be completed. See *yutimma* at 48:2, p. 1661, n. 5)., n. 2).

13. كره ***kariha*** = he detested, disliked, abhorred (v. iii. m. s. past from *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

هُوَ ٱلَّذِىٓ أَرْسَلَ 9. He it is Who sent[1]
رَسُولَهُۥ His Messenger
بِٱلْهُدَىٰ with the guidance[2]
وَدِينِ ٱلْحَقِّ and the religion of the truth[3]
لِيُظْهِرَهُۥ to make it prevail[4]
عَلَى ٱلدِّينِ كُلِّهِۦ over all the religions,
وَلَوْ كَرِهَ even though there detest
ٱلْمُشْرِكُونَ ﴿٩﴾ the polytheists.[5]

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا 10. O you who believe,
هَلْ أَدُلُّكُمْ shall I point out[6]
عَلَىٰ تِجَٰرَةٍ تُنجِيكُم to a trade that will save you[7]
مِّنْ عَذَابٍ from a punishment
أَلِيمٍ ﴿١٠﴾ most painful?[8]

تُؤْمِنُونَ بِٱللَّهِ 11. That you believe in Allah
وَرَسُولِهِۦ and His Messenger
وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ and fight[9] in the way of Allah[10]
بِأَمْوَٰلِكُمْ with your properties[11]
وَأَنفُسِكُمْ and your lives.[12]
ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the best[13] for you
إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾ if you are wont to know.

1. أرسل ***'arsala*** = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasal*], to be long and flowing. See at 48:29, p. 1674, n. 4).
2. هدى ***hudan*** = guidance, right way, true religion. See at 41:44, p. 1555, n. 9.
3. i. e., Islam.
4. يظهر ***yuzhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara*[*zuhûr*], to be visible. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 48:28, p. 1674, n. 5).
5. مشركون ***mushrikûn*** (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk*/ *shirkah*/ *sharikah*], to share. See at 16:100, p. 861, n. 8).
6. أدل ***'adullu*** = I show, lead, point out (v. i. s. impfct. from *dalla* [*dalâlah*], to show, to lead. See at 20:40, p. 983, n. 11).
7. تنجى ***tunjî*** = she saves, rescues, brings to safety, delivers (v. iii. f. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw*/ *najâ'*/ *najâh*], to be saved. See *yunjî* at 39:61, p. 1502, n. 10).
8. ألم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 59:15, p. 1801, n. 14).
9. تجاهدون ***tujâhidûna*** = you fight, battle, struggle hard (v. ii. m. pl. impfct. from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 49:15, p. 1683, n. 3).
10. i. e., for the defence, support and advancement of His *dîn*.
11. i. e., help the cause of fighting in the way of Allah with their wealth. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 49:15, p. 1683, n. 4.
12. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس ***'anfus*** (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 49:15, p. 1683, n. 5.
13. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 58:12, p. 1788, n. 10.

يَغْفِرْ لَكُمْ 12. He will forgive you
ذُنُوبَكُمْ your sins[1] and
وَيُدْخِلْكُمْ جَنَّٰتٍ will admit[2] you in gardens
تَجْرِي مِن تَحْتِهَا flowing[3] below them
ٱلْأَنْهَٰرُ the rivers,
وَمَسَٰكِنَ طَيِّبَةً and in dwellings[4] very good[5]
فِى جَنَّٰتِ عَدْنٍ in the Gardens of Eternity.[6]
ذَٰلِكَ ٱلْفَوْزُ That is the success[7]
ٱلْعَظِيمُ ﴿١٢﴾ most magnificent.

وَأُخْرَىٰ 13. And another[8]
تُحِبُّونَهَا you will love[9] —
نَصْرٌ مِّنَ ٱللَّهِ help from Allah
وَفَتْحٌ قَرِيبٌ and a victory[10] quite near.[11]
وَبَشِّرِ And give glad tidings[12]
ٱلْمُؤْمِنِينَ ﴿١٣﴾ to the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 14. O you who believe,
كُونُوٓا۟ أَنصَارَ ٱللَّهِ be the helpers[13] of Allah,
كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ as 'Îsâ son of Maryam said
لِلْحَوَارِيِّۧنَ to the disciples:[14]
مَنْ أَنصَارِىٓ "Who will be my helpers
إِلَى ٱللَّهِ towards Allah?"[15]

1. ذنوب ***dhunûb*** (pl.; sing. *dhanb*) = sins, offences, crimes. See at 46:31, p. 1644, n. 1.
2. يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless because the verb is conclusion of a conditional sentence. See at 48:17, p. 1668, n. 12).
3. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 58:22, p. 1792, n. 12).
4. مساكن ***masâkin*** (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 46:25, p. 1641, n. 8.
5. طيبة ***ṭayyibah*** (pl. طيبات *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 24:61, p. 1134, n. 3).
6. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 40:8, p. 1512, n. 2.
7. فوز ***fawz*** = success, triumph, victory, achievement. See at 57:11, p. 1772, n. 4.
8. i. e., another favour.
9. تحبون ***tuḥibbûna*** = you (all) love (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 7:79, p. 497, n. 1).
10. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:27, p.1674, n. 2.
11. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 59:15, p. 1801, n. 11.
12. i. e., of Allah's help and victory in this world and of *jannah* in the hereafter. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 45:8, p. 1620, n. 5).
13. أنصار ***'anṣâr*** (pl.; s. *nâṣir*) = helpers, partisans, friends. See *nâṣir* at 47:3, p. 1651, n. 12.
14. حواريون ***ḥawâriyyûn*** (pl.; s. *ḥawârîy*) = disciples, followers.
15. i. e., towards attaining the nearness and pleasure of Allah.

قَالَ الْحَوَارِيُّونَ نَحْنُ The disciples said: "We are
أَنصَارُ اللَّهِ the helpers of Allah."
فَآمَنَت طَّائِفَةٌ Then there believed[1] a group[2]
مِّن بَنِي إِسْرَائِيلَ of the Children of Isrâ'îl
وَكَفَرَت طَّائِفَةٌ and disbelieved[3] a group.
فَأَيَّدْنَا الَّذِينَ So We gave support[4] to those
آمَنُوا who believed
عَلَىٰ عَدُوِّهِمْ against their enemy.[5]
فَأَصْبَحُوا ظَاهِرِينَ So they became[6] victorious.[7]

1. آمنت ***'âmanat*** = she believed, had faith (v. iii.f. s. past from *'âmana*, form IV of *'amina* [*'amn*/*'amân*/*'amânah*], to be safe, feel safe. See *'âminû* at 57:7, p.1769, n. 7).

2. طائفة ***ṭâ'ifah*** (f. s.; pl. *ṭawâ'if*) = part, portion, party, group, band, number. See at 33:13, p. 1339, n. 5.

3. كفرت ***kafarat*** = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from *kafara* [*kufr*], to disbelieve, to cover. See at 16:112, p.866, n. 3).

4. أيدنا ***'âyyadnâ*** = we aided, supported, backed, confirmed, corroborated, strengthened (v. i. pl. past from *'ayyada*, form II from *'âda* [*'ayd*], to be strong. See at 2:253, p. 129, n. 6).

5. عدو ***'adûw*** (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 60:1, p. 1806, n. 2.

6. أصبحوا ***'aṣbaḥû*** = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 46:25, p. 1614, n. 7).

7. ظاهرين ***ẓâhirîn*** (pl.; acc./gen. of *ẓâhirûn*; s. *ẓâhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *ẓahara* [*ẓuhûr*], to be visible, to triumph. See at 40:29, p. 1519, n. 12).

62. *SÛRAT AL-JUMU'AH* (FRIDAY)

Madinan: 11 *'âyahs*

This is a Madinan *sûrah*. Its main theme is the Friday congregational prayer. It starts by stating that all that is in the heavens and the earth declare the sanctity and glory of Allah. Next it mentions the *risâlah* of Muḥammad, peace and blessings of Allah be on him, for teaching men the Qur'ân and the rules of *sharî'ah* (*ḥikmah*). Reference is then made to the Jews who, though they were given a scripture which they carry, do not benefit from it by rightly following its teachings but think themselves to be the favoured ones of Allah. It is stressed that they shall be taken back to Allah and asked to account for their conduct and deeds. Finally in its *'âyahs* 9-11 the believers are called upon to hasten to the Friday congregational prayer as soon as the call to it is made, and all types of business and worldly transactions are prohibited after that till the completion of the prayer. The *sûrah* is named after these concluding *'âyahs*.

سُورَةُ الجُمُعَةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ 1. There declare the sanctity[1]
لِلَّهِ of Allah
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth —
الْمَلِكِ الْقُدُّوسِ the King,[2] the All-Holy,[3]
الْعَزِيزِ الْحَكِيمِ ﴿١﴾ the All-Mighty, the All-Wise.

هُوَ الَّذِي بَعَثَ 2. He it is Who raised[4]
فِي الْأُمِّيِّينَ among the unlettered ones[5]
رَسُولًا مِنْهُمْ a Messenger from among them,
يَتْلُوا عَلَيْهِمْ آيَاتِهِ reciting[6] to them His signs[7]
وَيُزَكِّيهِمْ and purifying[8] them
وَيُعَلِّمُهُمُ الْكِتَابَ and teaching them the Book
وَالْحِكْمَةَ and the wisdom.[9]

1. يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 59:24, p. 1805, n. 2).

2. ملك ***malik*** (s.; pl. *mulûk*) = king, monarch, sovereign.

3. قدوس ***quddûs*** = the All-Holy, Most Holy. See at 59:23, p. 1804, n. 2.

4. بعث ***ba'atha*** = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 36:52, p. 1421, n. 6).

5. أميين ***'ummiyyîn*** (acc./gen. of *'ummiyyûn*, pl. of *'ummy*) = unscriptured people, illiterate. See at 3:76, p. 185, n. 1). The reference here is to the Arabs who had not yet received any scripture.

6. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

7. ءايات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

8. i. e., from the filth of *shirk* and sins. يزكي ***yuzakkî*** = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

9. حكمة ***ḥikmah*** (pl. حكم *ḥikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَٰلٍ مُّبِينٍ ﴿٢﴾

And indeed they had been previously in error[1] quite obvious.[2]

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣﴾

3. And to others than they[3] who have not yet joined[4] them. And He is the All-Mighty,[5] the All-Wise.[6]

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٤﴾

4. That is the grace[7] of Allah which He gives to whom He will. And Allah is the Lord of grace most magnificent.[8]

مَثَلُ ٱلَّذِينَ حُمِّلُوا ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ

5. The instance of those who were given charge[9] of the *Tawrâh* then they carried[10] it not, is like the instance of the donkey[11] carrying books.[12] Bad is the instance

1. ضلال *ḍalâl* = error, straying from the right path. *fî ḍalâl* = in error, astray, in vain. See at 54:24, p. 1734, n. 1.

2. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 61:6, p. 1816, n. 4).

3. i. e., the Messenger has been sent for others than the unlettered Arabs.

4. يلحقوا ***yalḥaqû***(*na*) = they join, catch up with, adhere, cling (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥâq*], to join. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 3:170, p. 222, n. 11.

5. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 61:1, p. 1814, n. 2.

6. i. e., in His acts and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 61:1, p. 1814, n. 3).

7. i. e., the grace of Prophethood and scripture. فضل ***fadl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 59:8, p. 1798, n. 5.

8. عظيم ***'aẓîm*** = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:29, p. 1781, n. 2.

9. حملوا ***ḥummilû*** = they were burdened, made to caryy, given the charge (v. iii. m. pl. past passive from *ḥammala*, form II of *ḥamala* [*ḥaml*], to carry. See *ḥummilnâ* at 20:87, p. 997, n. 1).

10. i. e., did not act according it. يحملوا ***yaḥmilû***(*na*) = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 16:25, p. 834, n. 7).

11. حمار ***ḥimâr*** (s.; pl. *ḥamîr/ḥumur*) = donkey, ass. See *ḥamîr* at 31:9, p. 829, n. 10.

12. أسفار ***'asfâr*** (pl.; s. *sifr*) = books, scriptures.

ٱلْقَوْمِ ٱلَّذِينَ	of the people who
كَذَّبُوا۟ بِـَٔايَـٰتِ ٱللَّهِ ۚ	cry lies[1] to the signs[2] of Allah.
وَٱللَّهُ لَا يَهْدِى	And Allah guides not the
ٱلْقَوْمَ ٱلظَّـٰلِمِينَ ﴿٥﴾	people committing wrongs.
قُلْ يَـٰٓأَيُّهَا ٱلَّذِينَ	6. Say: "O you who
هَادُوٓا۟	profess Judaism,[3]
إِن زَعَمْتُمْ أَنَّكُمْ	if you think[4] that you are
أَوْلِيَآءُ لِلَّهِ	friends[5] of Allah
مِن دُونِ ٱلنَّاسِ	in lieu of other men,
فَتَمَنَّوُا۟ ٱلْمَوْتَ	then wish[6] for death
إِن كُنتُمْ صَـٰدِقِينَ ﴿٦﴾	if you are truthful."[7]
وَلَا يَتَمَنَّوْنَهُۥٓ	7. And they shall not wish[8]
أَبَدًۢا بِمَا	for it ever because of what
قَدَّمَتْ أَيْدِيهِمْ ۗ	their hands have advanced.[9]
وَٱللَّهُ عَلِيمٌۢ	And Allah is All-Knowing
بِٱلظَّـٰلِمِينَ ﴿٧﴾	of the transgressors.
قُلْ إِنَّ ٱلْمَوْتَ	8. Say: "Verily the death
ٱلَّذِى تَفِرُّونَ مِنْهُ	which you flee[10] from,
فَإِنَّهُۥ مُلَـٰقِيكُمْ	that shall indeed meet[11] you;
ثُمَّ تُرَدُّونَ	then you shall be sent back[12]

1. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 54:42, p. 1737, n. 7).

2. i. e., the texts of the Qur'ân. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 46:8, p. 1633, n. 3.

3. هادوا ***hâdû*** = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. See at 16:118, p. 868, n. 5.

4. زعمتم ***za'amtum*** = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 34:22, p. 1376, n. 2).

5. أولياء ***'awliyâ'*** (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 60:1, p. 1806, n. 3.

6. تمنوا ***tamannawû*** = you (all) long for, desire, wish, yearn (v. ii. m. pl. imperative from *tamannâ*, form V of *manâ* [*many*], to put to test, tempt, try. See at 2:94, p. 45, n. 3).

7. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 52:34, p. 1713, n. 3).

8. يتمنون ***yatamannawna*** = they wish, desire, long for, yearn (v. iii. m. pl. impfct. from *tamannâ*. See n. 7 above and at 2:95, p. 45, n. 5).

9. i. e., of wrongs and sins. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 22:10, p. 1048, n. 8).

10. تفرون ***tafirrûna*** = you flee, run away (v. ii. m. pl. impfct. form *farra* [*firâr/mafarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).

11. ملاق ***mulâqin*** (s.; pl. *mulâqûn*) = one who meets, is going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See *mulâqû* at 11:29, p. 688, n. 6).

12. تردون ***turaddûna*** = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See at 9:105, p. 623, n. 2).

إِلَىٰ عَٰلِمِ to the One All-Knowing
ٱلْغَيْبِ وَٱلشَّهَٰدَةِ of the unseen and the seen;[1]
فَيُنَبِّئُكُم then He will apprise[2] you
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾ of what you use to do.

Section (*Rukû'*) 2

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 9. O you who believe,
إِذَا نُودِىَ when the call is made[3]
لِلصَّلَوٰةِ for the prayer[4]
مِن يَوْمِ ٱلْجُمُعَةِ on Friday,
فَٱسْعَوْا۟ إِلَىٰ hurry[5] to
ذِكْرِ ٱللَّهِ the remembrance of the Allah
وَذَرُوا۟ ٱلْبَيْعَ and leave[6] the trading.[7]
ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the best for you,
إِن كُنتُمْ تَعْلَمُونَ if you are wont to know.
﴿٩﴾

فَإِذَا قُضِيَتِ 10. So when concluded[8]
ٱلصَّلَوٰةُ is the prayer,
فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ disperse[9] in the land
وَٱبْتَغُوا۟ and seek[10]
مِن فَضْلِ ٱللَّهِ of the bounty[11] of Allah,
وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا and remember Allah much;
لَّعَلَّكُمْ تُفْلِحُونَ maybe that you will succeed.[12]
﴿١٠﴾

1. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 59:22, p. 1804, n. 1.
2. i. e., Allah will make them know their deeds and will requite them accordingly. ينبىء ***yunabbi'u*** = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 58:7, p. 1786, n. 1).
3. نودى ***nûdiya*** = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:30, p. 1242, n. 6).
4. صلوة ***ṣalâh*** (s.; pl. *ṣalawât*) = Islamic prayer (with all its formalities), benediction, blessings (from Allah). See *ṣalâwât* at 2:157, p. 74, n. 2).
5. اسعوا ***is'aw*** = you all hurry, go quickly, run, strive, endeavour (v. ii. m. pl. imperative from *sa'â* [*sa'y*], to move quickly. See *yas'â* at 28:20, p. 1238, n. 4).
6. ذروا ***dharû*** = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 48:15, p.1667, n. 5).
7. بيع ***bay'*** (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 24:37, p. 1121, n. 10.
8. قضيت ***quḍiyat*** = she or it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See *quḍiya* at 46:29, p. 1643, n. 6).
9. انتشروا ***intashirû***= you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See at 33:53, p. 1358, n. 9).
10. ابتغوا ***ibtaghû*** = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 29:17, p. 1270, n. 10).
11. فضل ***faḍl*** (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 62:4, p. 1821, n. 7.
12. تفلحون ***tufliḥûna*** = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* (*falḥ*), to split. See at 24:31, p. 1118, n. 1).

وَإِذَا رَأَوْا	11. And when they[1] see
تِجَٰرَةً أَوْ لَهْوًا	a business[2] or an amusement[3]
ٱنفَضُّوٓا۟ إِلَيْهَا	they disperse[4] towards it
وَتَرَكُوكَ قَآئِمًا	and leave[5] you standing.
قُلْ مَا عِندَ ٱللَّهِ	Say: " What is with Allah
خَيْرٌ مِّنَ ٱللَّهْوِ	is better[6] than the amusement
وَمِنَ ٱلتِّجَٰرَةِ	and the business.
وَٱللَّهُ	And Allah is
خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾	the Best of Providers."[7]

1. i. e., some Muslims.

2. تجارة ***tijârah*** = trade, commerce, business, merchandise.

3. لهو ***lahw*** = fun, play, diversion, distraction, pleasure, amusement. See at 57:20, p. 1775, n. 12.

4. انفضوا ***infaḍḍû*** = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [*fadd*], to break, to scatter. See at 3:159, p. 218, n. 7).

5. تركوا ***tarakû*** = they left, abandoned, gave up, forsook (v. iii. pl. past from *taraka* [*tark*], to leave. See *taraknâ* at 51:37, p. 1702, n. 3.

6. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 61:11, p. 1817, n. 13.

7. رازقين ***râziqîn*** (m. pl. acc./gen. of *râziqûn*; s. *râziq*) = providers (act. participle from *razaqa*, to provide with the means of subsistence. See at 34:39, p. 1383, n. 3).

63. *SÛRAT AL-MUNÂFIQÛN* (THE HYPOCRITES)
Madinan: 11 *'âyahs*

This is a Madinan *sûrah*. As its name indicates, it deals with the character and conduct of the hypocrites (*Munâfiqûn*) who outwardly professed Islam but in their heart of hearts were opposed to it and secretly conspired to destroy Islam and the Muslims. They used their profession of Islam as a shield and then did all that they could to prevent people from accepting Islam, discouraged financial help to the Muslims and conspired to oust the Muslims and the Prophet, peace and blessings of Allah be on him, from Madina. Their plans and manoeuvres are clearly exposed in the *sûrah*. It ends by reminding the Muslims not to be lured by wealth and children from the remembrance of Allah and to spend in the way of Allah before death overtakes them.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ 1. When the hypocrites[1] come
قَالُوا نَشْهَدُ to you they say: "We testify[2]
إِنَّكَ that you indeed are
لَرَسُولُ اللَّهِ the Messenger of Allah."
وَاللَّهُ يَعْلَمُ إِنَّكَ And Allah knows that you
لَرَسُولُهُ indeed are His Messenger;
وَاللَّهُ يَشْهَدُ إِنَّ and Allah testifies, indeed
الْمُنَافِقِينَ لَكَاذِبُونَ the hypocrites are liars.[3]

اتَّخَذُوا أَيْمَانَهُمْ 2. They take[4] their oaths[5]
جُنَّةً as a shield;[6]
فَصَدُّوا then they prevent[7]
عَن سَبِيلِ اللَّهِ from the way[8] of Allah.
إِنَّهُمْ سَاءَ Indeed bad is
مَا كَانُوا يَعْمَلُونَ what they use to do.

1. منافقون ***munâfiqûn*** (pl.; s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish). See at 33:60, p. 1362, n. 3.

2. نشهد ***nash-hadu*** = we testify, bear witness, witness (v. i. pl. impfct. from *shahida* [*shuhûd/ shahâdah*], to witness, to testify. See *tash-hadu* at 36:65, p. 1424, n. 7).

3. i. e., they say what is not in their minds and hearts. كاذبون ***kâdhibûn*** (pl.; sing. كاذب *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 59:11, p. 1800, n. 7).

4. اتخذوا ***ittakhadhû*** = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 58:16, p. 1790, n. 6).

5. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 58:16, p. 1790, n. 7.

6. i. e., against the wrath and retribution of the Muslims. جنة ***junnah*** (s.; pl. *junan*) = shield, protection, shelter. See at 58:16, p. 1790, n. 8.

7. i. e., prevent others. صدوا ***ṣaddû*** = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 58:16, p. 1790, n. 9).

8. i. e., from Islam, and from spending and fighting in the cause of Islam. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 61:4, p. 1815, n. 2.

ذَٰلِكَ بِأَنَّهُمْ 3. That is so because they
ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ believed, then disbelieved.[1]
فَطُبِعَ So a seal has been set[2]
عَلَىٰ قُلُوبِهِمْ on their hearts.
فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾ So they do not understand.[3]

وَإِذَا رَأَيْتَهُمْ 4. And when you see them
تُعْجِبُكَ there impress[4] you
أَجْسَامُهُمْ their appearances[5]
وَإِن يَقُولُوا۟ and if they speak
تَسْمَعْ لِقَوْلِهِمْ you listen[6] to their words.
كَأَنَّهُمْ خُشُبٌ As if they are dry wood pieces[7]
مُّسَنَّدَةٌ propped up;[8]
يَحْسَبُونَ كُلَّ صَيْحَةٍ they think[9] every shout[10]
عَلَيْهِمْ is against them.[11]
هُمُ ٱلْعَدُوُّ They are the enemy;
فَٱحْذَرْهُمْ so beware[12] of them.
قَٰتَلَهُمُ ٱللَّهُ May Allah disgrace them.
أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾ How are they eluded?[13]

وَإِذَا قِيلَ لَهُمْ 5. And if it is said to them:
تَعَالَوْا "Come on, there will seek
يَسْتَغْفِرْ لَكُمْ forgiveness for you
رَسُولُ ٱللَّهِ the Messenger of Allah",

1. i. e., they express their belief but they disbelieve in their hearts.

2. i. e., made impervious to understanding. طبع *ṭubi'a* = he or it is sealed, imprinted, impressed, a seal was set (v. iii. m. s. past passive from *ṭab'*, to impress, to set a seal. See at 9:87, p. 615, n. 3).

3. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 59:13, p. 1801, n. 1.

4. تعجب ***tu'jibu***= she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See *tu'jib* at 9:85, p. 614, n. 4).

5. أجسام *'ajsâm* (pl.; s. *jism*) = bodies, forms, shapes, figures, appearances. See *jism* at 2:247, p. 125, n. 6.

6. i. e., for thier good manner of speech تسمع ***tasma'(u)*** = you hear, listen, pay attention (v. ii. m. s. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The final letter is vowlless because the verb is conclusion of a conditional clause. See *istami'* at 50:41, p. 1694, n. 9).

7. i. e., they are lifeless objects. خشب ***khushub*** (pl.; s. *khashab*) = dry pieces of wood, timbers, lumbars.

8. مسندة ***musannadah*** (f.; m. *musannad*) = propped, up, supported, backed up (pass. participle from *sannada*, form II. of *sanada* [*sunûd*], to support, to rest).

9. يحسبون ***yaḥsabûna*** = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

10. صيحة ***ṣayḥah*** (s.; pl. *ṣayḥât*) = shout, outcry, piercing sound, thunderous blast. See at 54:31, p. 1735, n. 6).

11. i. e., because of their cowardice and consciousness of guilt.

12. احذر ***iḥdhar*** = beware, be on the alert, be cautious (v. ii. m. s. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *iḥdharû* at 5:91, p. 375, n. 4).

13. i. e., from the truth to the untruth. يؤفكون ***yu'fakûna*** = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufûk*], to lie, to deceive. See at 30:55, p. 1308, n. 12).

لَوَّوْا۟ رُءُوسَهُمْ they shake[1] their heads;
وَرَأَيْتَهُمْ يَصُدُّونَ and you see them turn away[2]
وَهُم مُّسْتَكْبِرُونَ being arrogant.[3]
٥

سَوَآءٌ عَلَيْهِمْ 6. It is the same on them
أَسْتَغْفَرْتَ whether you ask forgiveness[4]
لَهُمْ أَمْ لَمْ for them or do not
تَسْتَغْفِرْ لَهُمْ ask forgiveness for them.
لَن يَغْفِرَ ٱللَّهُ لَهُمْ Allah will not forgive[5] them.
إِنَّ ٱللَّهَ لَا يَهْدِى Verily Allah guides not
ٱلْقَوْمَ ٱلْفَٰسِقِينَ the people defiantly sinful.[6]
٦

هُمُ ٱلَّذِينَ يَقُولُونَ 7. They are the ones who say:
لَا تُنفِقُوا۟ عَلَىٰ "Spend not[7] on
مَنْ عِندَ those who are with
رَسُولِ ٱللَّهِ the Messenger of Allah
حَتَّىٰ يَنفَضُّوا۟ till they disperse."[8]
وَلِلَّهِ But to Allah belong
خَزَآئِنُ ٱلسَّمَٰوَٰتِ the treasuries[9] of the heavens
وَٱلْأَرْضِ and the earth;
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ but the hypocrites
لَا يَفْقَهُونَ ٧ do not understand.[10]

1. لووا ***lawwaw*** = they shake, bend, turn, twist, contort, curve (v. iii. m. pl. past from *lawwâ*, form II of *lawâ* [*layy/luwîy/layyân/lawan*], to flex, to curve, to twist. See *talwû* at 4:135, p. 304, n. 4).

2. يصدون ***yaṣuddûna*** = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See at 43:37, p. 1592, n. 4).

3. مستكبرون ***mustakbirûn*** (pl.; s., *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabûrah/kabr*], to become great, to be older. See at 16:22, p. 833, n. 10).

4. استغفرت ***istaghfarta*** = you asked forgiveness, prayed for pardon (v. ii. m. s. past from *istaghfara*, form X of *ghafara* [[*ghafr /maghfirah /ghufrân*], to forgive. See *astaghfiru* at 19:47, p. 962, n. 11).

5. يغفر ***yaghfir(u)*** = he forgives, pardons (v. iii. m. s. impfct. from *ghafara*. The final latter is vowelless because of the particle *lan* coming before the verb. See n. 4 above.

6. فاسقين ***fâsiqîn*** (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 61:5, p. 1815, n. 2).

7. i. e., do not give any financial support. The allusion is specially to the emigrants. لا تنفقوا ***lâ tunfiqû*** = you (all) do not spend, expend (v. ii. m. pl. imperative {prohibition } from *anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. See *'anfaqû* at 60:11, p. 1812, n. 9).

8. ينفضوا ***yanfaḍḍû***(*na*) = they disperse, scatter, go away (v. iii. m. pl. impfct. from *infaḍḍa*, form VII of *faḍḍa* [*faḍḍ*], to break, to scatter. The terminal *nûn* is dropped because of a hidden *'an* in *ḥattâ* coming before the verb. See *infaddû* at 62:11, p. 1824, n. 4).

9. خزائن ***khazâ'in*** (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 52:37, p. 1713, n. 8.

10. يفقهون ***yafqahûna*** = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 63:3, p. 1826, n. 3).

يَقُولُونَ لَئِن رَّجَعْنَآ 8. They say: "If we return[1]
إِلَى ٱلْمَدِينَةِ to Madina
لَيُخْرِجَنَّ there shall surely drive out[2]
ٱلْأَعَزُّ the more honourable ones[3]
مِنْهَا ٱلْأَذَلَّ from there the meaner ones."[4]
وَلِلَّهِ But to Allah belong
ٱلْعِزَّةُ honour and power,[5]
وَلِرَسُولِهِۦ and to His Messenger
وَلِلْمُؤْمِنِينَ and to the Believers;
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ but the hyporites
لَا يَعْلَمُونَ ﴿٨﴾ do not know.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 9. O you who believe,
لَا تُلْهِكُمْ let there beguile[6] you not
أَمْوَٰلُكُمْ your properties[7]
وَلَآ أَوْلَٰدُكُمْ nor your children[8] from
عَن ذِكْرِ ٱللَّهِ the remembrance[9] of Allah.
وَمَن يَفْعَلْ ذَٰلِكَ And those who do that,[10]
فَأُو۟لَٰٓئِكَ such people, they will be
هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾ ones doomed to loss.[11]

وَأَنفِقُوا۟ مِن 10. And sepnd[12] out of what
رَزَقْنَٰكُم We have bestowed on you

1. The allusion is to what the chief of the hypocrites of Madina, Abd Allah ibn 'Ubayy, said during the campaign against Banû al-Mustaliq. رجعنا ***raja'nâ*** = we returned, came back (v. i. pl. past from *raja'a* [رجوع *rujû'*] to come back, return. See *turja'u* at 57:5, p. 1769, n. 2).

2. ليخرجن ***la yukrijanna*** = they will surely drive out, expel, dislodge, bring out, produce (v. iii. m. pl. impfct. emphatic from *'akhraja*, form IV of [*khurûj*], to go out. See at 20:117, p. 1005, n. 4).

3. Meaning the hypocrites themselves. أعز ***'a'azz*** = mightier, stronger, more powerful, more esteemed, more honourable, more beloved (elative of *'azîz*). See at 18:34, p. 924, n. 5.

4. أذل ***'adhallu*** = meaner, meanest, lower, lowest, more/most despicable (elative of *dhalîl*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See *'adhallîn* at 58:20, p. 1791, n. 12.

5. عزة ***'izzah*** = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:82, p. 1478, n. 3.

6. لا تله ***lâ tulhi*** = let not/there must not beguile, divert, distracts, deflect (v. iii. f. s. imperative {prohibition} from *'alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *tulhî* at 24:37, p. 1121, n. 9).

7. أموال ***'amwâl*** (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 61:11, p. 1817, n. 11.

8. أولاد ***'awlâd*** (sing. *walad*) = children, offspring, descendants. See at 2:233, p. 116, n. 5.

9. i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 58:19, p. 1791, n. 8.

10. i. e., he who is so beguiled.

11. خاسرون ***khâsirûn*** (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 58:19, p. 1791, n. 10).

12. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 57:7, p. 1769, n. 8).

مِّن قَبْلِ أَن يَأْتِيَ before that there comes
أَحَدَكُمُ ٱلْمَوْتُ to anyone of you death
فَيَقُولَ رَبِّ and then he says: "My Lord,
لَوْلَآ أَخَّرْتَنِيٓ "Why not defer[1] me
إِلَىٰٓ أَجَلٍ قَرِيبٍ till a date[2] very near,[3]
فَأَصَّدَّقَ so I can give in charity[4]
وَأَكُن and be
مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ of the righteous".[5]

وَلَن يُؤَخِّرَ ٱللَّهُ 11. But Allah will not defer[6]
نَفْسًا إِذَا جَآءَ anyone when there comes
أَجَلُهَا ۚ his appointed time.
وَٱللَّهُ خَبِيرٌۢ And Allah is All-Aware[7]
بِمَا تَعْمَلُونَ ﴿١١﴾ of what you do.[8]

1. أخرت ***'akhkharta*** = you delayed, deferred, put off, postponed (v. ii. m. s. past from *'akhkhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

2. أجل ***'ajal*** (pl. *'âjâl*) = appointed time, term, date. See at 46:3, p. 1631, n. 6.

3. i. e., for a short time. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 61:13, p. 1818, n. 11.

4. أصدق ***'aṣṣaddaqa***(*u*) (originally أتصدق *'ataṣaddaqa*) = I give in charity, make charitable gifts,(v. i. s. impfct from *tasaddaqa*, form V. of *sadaqa*[*sadq /sidq*], to speak the truth. The final letter takes *fat-hah* because of the causal *fâ'* coming before the verb. See *mussaddiqîn* at 57:18, p. 1774, n. 11),

5. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 37:100, p. 1445, n. 13).

6. يؤخر ***yu'akhkhira*** (*u*) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See n. 1 above; and at 14:10, p. 790, n. 5.

7. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 58:11, p. 1788, n. 6).

8. تعملون ***ta'malûna*** = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 43:72, p. 1601, n. 3).

64. *SÛRAT AL-TAGHÂBUN* (MUTUAL GAIN AND LOSS)

Madinan: 18 *'âyahs*

This is an early Madinan *sûrah* which deals with the fundamentals of the faith, particularly *risâlah*, i. e., Allah's having sent His Messnegers for the guidance of man, and Resurrection and the Day of Judgment. It draws attention to the fate of the previous peoples who disbelieved and were in consequence punished. It calls upon man to believe in Allah and to obey Him and His Messenger, and emphasies that those who believe and do the good deeds shall have their rewards on the Day of Judgement and those who disbleive and disobey Allah's commandments will have due punishment. It further calls upon the bleievers to spend in the way of Allah and not to be diverted by families and children from the remebrance of Allah. The *sûrah* is named *al-Taghâbun* (Mutual gain and loss) with reference to its *'âayah* 9 which speaks about the day of Resrrection and which is called *yawm al-taghâbun* (the day of mutual gain and loss) because some people will gain and some people will lose on that day.

سُورَةُ التَّغَابُنِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

1.There declares the sanctity[1] of Allah all that is in the heavens and all that is in the earth. His is the dominion[2] and His is all the praise;[3] and He is over everything Omnipotent.[4]

هُوَ الَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾

2. He it is Who created[5] you; then some of you are unbelievers and some of you are believers. And Allah is of what you do All-Seeing[6]

1. يسبح ***yusabbiḥu*** = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaḥa,* form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 62:1, p. 1821, n. 2).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 57:5, p. 1769, n. 1.

3. حمد ***ḥamd*** = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 40:55, p. 1529, n. 2.

4. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 60:7, p. 1809, n. 11.

5. He is the Creator of man and everything and being; there is no other creator. So to Him Alone is due all worship. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 55:3, p. 1741, n. 3).

6. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 57: 4, p. 1768, n. 13.

خَلَقَ ٱلسَّمَٰوَٰتِ 3. He has created the heavens
وَٱلْأَرْضَ بِٱلْحَقِّ and the earth with the truth,[1]
وَصَوَّرَكُمْ and has shaped[2] you and
فَأَحْسَنَ صُوَرَكُمْ has perfected[3] your figures.[4]
وَإِلَيْهِ ٱلْمَصِيرُ ﴿٣﴾ And to Him is the destination.[5]

يَعْلَمُ مَا فِي 4. He knows all that is in
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ the heavens and the earth;
وَيَعْلَمُ and He knows
مَا تُسِرُّونَ all that you conceal[6] and
وَمَا تُعْلِنُونَ ۚ all that you disclose.[7]
وَٱللَّهُ عَلِيمٌ And Allah is All-Knowing
بِذَاتِ ٱلصُّدُورِ ﴿٤﴾ of the secrets of the hearts.[8]

أَلَمْ يَأْتِكُمْ 5. Has there not come to you
نَبَؤُا۟ ٱلَّذِينَ the information[9] of those
كَفَرُوا۟ مِن قَبْلُ who disbleived afore,
فَذَاقُوا۟ so they tasted[10] the evil
وَبَالَ أَمْرِهِمْ consequences[11] of their deed?
وَلَهُمْ And they will have
عَذَابٌ أَلِيمٌ ﴿٥﴾ a punishment most painful.[12]

ذَٰلِكَ بِأَنَّهُۥ 6. That was so because

1. i. e., for a just purpose and cause. حق *ḥaqq* = right, truth, liability, justice, just cause. بالحق ***bi al-ḥaqq***= truly, in truth, actually, rightly, properly, with the truth. See at 51:19, p. 1699, n. 1.

2. صور *ṣawwara* = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 40:64, p. 1532, n. 3).

3. أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 46:16, p. 1337, n. 6).

4. صور *ṣuwar* (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, images, copies. See at 40:64, p. 1532, n. 5.

5. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 60:4, p. 1808, n. 14).

6. تسرون ***tusirrûna*** = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 60:1, p. 1807, n. 1.

7. تعلنون ***tu'linûna*** = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be or become known, evident. See at 28:69, p. 1256, n. 10).

8. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-sudûr* = that which possesses the hearts, secrets of the hearts. See at 57:6, p. 1769, n. 6.

9. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, information, intelligence. See at 49:6, p. 1678, n. 5.

10. ذاقوا ***dhâqû*** = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See at 59:15, p. 1801, n. 12).

11. وبال ***wabâl*** = evil consequence, unhealthiness, evil. See at 59:15, p. 1801, n. 13.

12. i. e., in the hereafter. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 61:10, p. 1817, n. 8).

كَانَتْ تَّأْتِيهِمْ	there used to come to them
رُسُلُهُم	their Messengers
بِٱلْبَيِّنَٰتِ	with the clear evidences[1]
فَقَالُوٓا۟	but they said:
أَبَشَرٌ	"Is it human beings[2]
يَهْدُونَنَا	that will guide[3] us?"
فَكَفَرُوا۟	So they disbelieved[4]
وَتَوَلَّوا۟	and turned away.[5]
وَّٱسْتَغْنَى ٱللَّهُ	But Allah is in no need;[6]
وَٱللَّهُ غَنِىٌّ	and Allah is Above Want,[7]
حَمِيدٌ ﴿٦﴾	All-Praiseworthy.[8]
زَعَمَ ٱلَّذِينَ	7. There suppose[9] those
كَفَرُوٓا۟ أَن	who disbelieve that
لَّن يُبْعَثُوا۟	they shall not be resurrected.[10]
قُلْ بَلَىٰ وَرَبِّى	Say: "O yes, by My Lord;
لَتُبْعَثُنَّ	you shall surely be resurrected
ثُمَّ لَتُنَبَّؤُنَّ	then shall indeed be apprised[11]
بِمَا عَمِلْتُمْ	of what you did.
وَذَٰلِكَ عَلَى ٱللَّهِ	And this is on Allah's part
يَسِيرٌ ﴿٧﴾	easy.[12]
فَـَٔامِنُوا۟ بِٱللَّهِ	8. So believe in Allah

1. بينات ***bayyinât*** (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 61:6, p.1816, n. 2).

2. بشر ***bashar*** = man, human being. See at 54:24, p. 1733, n. 10.

3. يهدون ***yahdûna*** = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See at 32:24, p. 1331, n. 7).

4. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 60:1, p. 1806, n. 6).

5. i. e., from the truth and the guidance. تولوا ***tawallaw*** = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 58:14, p. 1789, n. 9).

6. استغنى ***istaghnâ*** = he became in no need, had no need, was able to spare, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See *yughnî* at 53:28, p. 1722, n.2).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني ***ghanîy*** (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 60:6, p. 1809, n. 8.

8. حميد ***ḥamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 35:15, p. 1396, n. 3.

9. زعم ***za'ama*** = he thought, supposed, claimed, presumed, believed (v. iii. m. s. past from *za'm*, to claim, to suppose. See *za'amtum* at 62:6, p. 1822, n. 5).

10. يبعثوا ***yub'athû*** (*na*) = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 27:65, p. 1222, n. 13).

11. لتنبؤن ***la tunabba'unna*** = you shall surely be apprised, informed,, advised, notified (v. ii. m. pl. impfct. passive emphatic from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

12. يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 57:22, p. 1777, n. 8.

وَرَسُولِهِۦ and His Messenger,

وَٱلنُّورِ ٱلَّذِىٓ and the light[1] which

أَنزَلْنَا ۚ We have sent down.[2]

وَٱللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

خَبِيرٌ ﴿٨﴾ All-Aware.[3]

يَوْمَ يَجْمَعُكُمْ 9. The day He will gather[4] you

لِيَوْمِ ٱلْجَمْعِ for the Day of Gathering.

ذَٰلِكَ يَوْمُ That will be the day

ٱلتَّغَابُنِ ۗ of mutual gain and loss.[5]

وَمَن يُؤْمِنۢ بِٱللَّهِ And whoever believes in Allah

وَيَعْمَلْ صَٰلِحًا and acts rightly[6]

يُكَفِّرْ عَنْهُ He will efface[7] from him

سَيِّـَٔاتِهِۦ his sins[8] and

وَيُدْخِلْهُ جَنَّٰتٍ will admit[9] him in gardens

تَجْرِى مِن تَحْتِهَا flowing below them

ٱلْأَنْهَٰرُ the rivers,

خَٰلِدِينَ فِيهَآ abiding[10] therein for ever.

ذَٰلِكَ ٱلْفَوْزُ That is the success[11]

ٱلْعَظِيمُ ﴿٩﴾ most magnificent.

وَٱلَّذِينَ 10. And those who

كَفَرُوا۟ disbelieve

1. i. e., the Qur'ân and the guidance contained in it. نور ***nûr*** (s.; pl. *'anwâr*) = light, illumination. See at 5:44, p. 350. n. 8.

2. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 59:21, p. 1803, n. 8).

3. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 63:11, p. 1829, n. 7).

4. يجمع ***yajma'u*** = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 45:26, p. 1626, n. 10).

5. This is so called because on that day some persons who had everthing in the world will be total losers, while some others, who had nothing in the world, will gain everything. تغابن ***taghâbun*** = mutual gain and loss, mutual duping or overreaching (verbal noun in form VI of *ghabana* [*ghabn*], to dupe, to overreach).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح ***ṣâliḥ*** = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right. See at 45:15, p. 1622, n. 6).

7. يكفر ***yukaffir***(*u*) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 8:29, p. 556, n. 8).

8. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 46:16, p. 1637, n. 8.

9. يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless for the reason stated at n. 7 above. See at 61:12, p. 1818, n. 2).

10. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 59:17, p. 1802, n. 7.

11. فوز ***fawz*** = success, triumph, victory, achievement. See at 61:12, p. 1818, n. 7.

وَكَذَّبُوا۟ بِـَٔايَـٰتِنَآ and cry lies[1] to Our signs,[2]
أُو۟لَـٰٓئِكَ they will be
أَصْحَـٰبُ ٱلنَّارِ the inmates[3] of the fire,
خَـٰلِدِينَ فِيهَا abiding for ever in there;
وَبِئْسَ ٱلْمَصِيرُ and bad is the destination.[4]
١٠

Section (*Rukû'*) 2

مَآ أَصَابَ 11. There befalls[5] not
مِن مُّصِيبَةٍ any calamity[6]
إِلَّا بِإِذْنِ ٱللَّهِ except by the leave[7] of Allah;
وَمَن يُؤْمِنۢ and whoever believes
بِٱللَّهِ يَهْدِ قَلْبَهُۥ in Allah He guides his heart.
وَٱللَّهُ بِكُلِّ شَىْءٍ And Allah is of everything
عَلِيمٌ ١١ All-Knowing.

وَأَطِيعُوا۟ ٱللَّهَ 12. And obey[8] Allah
وَأَطِيعُوا۟ ٱلرَّسُولَ and obey the Messenger;
فَإِن تَوَلَّيْتُمْ but if you turn away,[9]
فَإِنَّمَا عَلَىٰ رَسُولِنَا then upon Our Messenger is
ٱلْبَلَـٰغُ ٱلْمُبِينُ ١٢ but to convey[10] openly.[11]

ٱللَّهُ لَآ إِلَـٰهَ 13. Allah, there is no deity[12]
إِلَّا هُوَ except He.

1. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 62:5, p. 1822, n. 1).

2. i. e., the texts of the Qur'ân . أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 62:5, p. 1622, n. 2.

3. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 59:20, p. 1803, n. 6).

4. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 64:3, p. 1831, n. 5).

5. أصاب ***'aṣâba*** = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 57:22, p. 1777, n. 4).

6. مصيبة ***muṣîbah*** (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 57:22, p. 1777, n. 5.

7. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission. See at 40:78, p. 1537, n. 1).

8. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 58:8, p. 1789, n. 8).

9. توليتم ***tawallaytum*** = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 47:22, p. 1655, n. 11).

10. بلاغ ***balâgh*** (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 46:35, p. 1645, n. 10.

11. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 62:2, p. 1821, n. 2).

12. i. e., none worthy to be worshipped. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship . See at 47:19, p. 1654, n. 4.

وَعَلَى ٱللَّهِ And upon Allah
فَلْيَتَوَكَّلِ should rely[1]
ٱلْمُؤْمِنُونَ ﴿١٣﴾ the believers.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا 14. O you who believe,
إِنَّ مِنْ أَزْوَٰجِكُمْ verily among your spouses[2]
وَأَوْلَٰدِكُمْ and your children
عَدُوًّا لَّكُمْ are enemies[3] of yours.
فَٱحْذَرُوهُمْ So beware[4] of them;
وَإِن تَعْفُوا۟ but if you excuse[5]
وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ and forbear[6] and forgive[7]
فَإِنَّ ٱللَّهَ then verily Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١٤﴾ Forgiving, Most Merciful.

إِنَّمَآ أَمْوَٰلُكُمْ 15. Verily your properties
وَأَوْلَٰدُكُمْ and your children are but
فِتْنَةٌ a trial;[8]
وَٱللَّهُ عِندَهُۥٓ and Allah, with Him is
أَجْرٌ عَظِيمٌ ﴿١٥﴾ a reward most magificent.

فَٱتَّقُوا۟ ٱللَّهَ 16. So beware[9] of Allah
مَا ٱسْتَطَعْتُمْ as much as you are able to;[10]
وَٱسْمَعُوا۟ وَأَطِيعُوا۟ and listen and obey;

1. لیتوکل ***li yatawakkal*** = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 58:10, p. 1787, n. 11).

2. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 56:7, p. 1754, n. 6.

3. عدو ***'adûw*** (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 61:14, p. 1819, n. 5.

4. i. e., be cautious against disobeying Allah and His Messenger for their sake. احذروا ***ihdharû*** = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See at 5:91, p. 375, n. 4).

5. i. e., their faults and wrongs. تعفوا ***ta'fû***(*na*) = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *'afâ* [*'afw/afâ'*],to be effaced. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 4:149, p. 311, n. 3).

6. تصفحوا ***tasfahû***(*na*) = you forbear, leave alone, overlook, pass over (v. ii. m. pl. impfct. from *safaha* [*safh*], to forbear, overlook, broaden, flatten. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is in a conditional clause. See *isfah* at 43:89, p. 1605, n. 2).

7. تغفروا ***taghfirû***(*na*) = you forgive, pardon (v. iii. m. s. impfct. from *ghafara* [*ghafr/ maghfirah /ghufrân*], to forgive. The terminal *nûn* is dropped for the reason stated in n.6 above. See *yaghfir* at 63:6, p. 1827, n. 5.

8. i. e., in respect of whether you place obedience to Allah and His Messenger above your love for children and properties and observe the rights of others in the latter. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 60:5, p. 1809, n. 2.

9. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 60:11, p. 1812, n. 10).

10. استطعتم ***istata'tum*** = you were able to, capable of, you could (v. ii. m. pl. past from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 55:33, p. 1745, n. 10).

وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

and spend[1] for the good of yourselves. And whoever is saved[2] of the greed[3] of his self, they will be the ones successful.[4]

إِن تُقْرِضُوا ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

17. If you lend[5] Allah a handsome loan He will redouble[6] it for you and will forgive you; and Allah is Most Appreciative,[7] Most Forbearing,[8]

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

18. The All-Knowing of the unseen and the seen,[9] the All-Mighty, the All-Wise.[10]

1. i. e., in the way of Allah. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 63:10, p. 1828, n. 12).

2. يوق ***yûqa*** (*qâ*) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from waqâ [*waqy/ wiqâyah*], to guard, to preserve. The final *yâ'* is dropped because the verb is in a conditional clause preceded by *man*. See at 59: 9, p. 1799 n. 2).

3. شح ***shuḥḥ*** = greed, avarice, stinginess, covetousness. See at 59:9, p. 1799, n. 3.

4. i. e., in the hereafter. مفلحون ***muflihûn*** (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 59:9, p. 1799, n. 4).

5. Giving loans to Allah means to spend in His way. تقرضوا ***tuqriḍû***(*na*) = you lend, give loans (v. ii. m. pl. impfct. from *'aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever. The terminal *nûn* is dropped because the verb is in a conditional clause. See *yuqriḍu* at 57:211, p. 1771, n. 6).

6. i. e., in merits and rewards . يضاعف ***yuḍâ'if***(u) = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III of *ḍa'afa* [*ḍa'f*], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yuḍâ'afu* at 33:30, p. 1346, n. 11).

7. i. e., of the good deeds of His servants. شكور ***shakûur*** = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of *fa'ûl* from *shakara* [*shukr/ shukrân*], to thank. See at 35:34, p. 1402, n. 7).

8. حليم ***ḥalîm*** = forbearing, Most Forbearing, most clement. See at 37:101, p. 1446, n. 2.

9. شهادة ***shahâdah*** = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 62:8, p. 1823, n. 1.

10. i. e., in His acts and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 62:3, p. 1821, n. 6).

65. *SÛRAT AL-ṬALÂQ* (DIVORCE)
Madinan: 12 *'âyahs*

This is a Madinan *sûrah*. As its name indicates, it lays down the rules regarding permissible and equitable method of divorce and deals with the questions of the waiting period (*'iddah)* for the divorced wife, her residence and cost of maintenance during that period, the suckling and maintenance of babies and other related matters. The *sûrah* warns against transgressing the rulings of Allah and ends by reminding the believers to be afraid of Allah in all circumstances.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ	1. O Prophet,
إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ	if you divorce[1] the wives,
فَطَلِّقُوهُنَّ	divorce them
لِعِدَّتِهِنَّ	for their prescribed period[2]
وَأَحْصُوا۟ ٱلْعِدَّةَ	and count[3] the period;
وَٱتَّقُوا۟ ٱللَّهَ	and beware[4] of Allah,
رَبَّكُمْ	your Lord.
لَا تُخْرِجُوهُنَّ	Oust them not[5]
مِنۢ بُيُوتِهِنَّ	from their houses
وَلَا يَخْرُجْنَ	nor shall the go away
إِلَّآ أَن يَأْتِينَ	except in case they commit
بِفَٰحِشَةٍ مُّبَيِّنَةٍ	a scandal[6] quite obvious.[7]
وَتِلْكَ حُدُودُ	And these are the rulings[8]
ٱللَّهِ	of Allah;
وَمَن يَتَعَدَّ	and whoever transgresses[9]
حُدُودَ ٱللَّهِ	the rulings of Allah
فَقَدْ ظَلَمَ نَفْسَهُۥ	he indeed wrongs himslef.

1. طلقتم ***ṭallaqtum*** = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa*, form II of *ṭalaqa* [*ṭulûq/ṭalâq*], to be free. See at 33:49, p. 1355, n. 1).

2. i. e., before of the onset of monthly period. عدة ***'iddah*** = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

3. أحصوا ***'aḥṣû*** = you all count, keep an account (v. ii. m. pl. imperative from *'aḥṣâ*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See *'ahsâ* at 58:6, p. 1785, n. 3).

4. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 64:16, p. 1835, n. 9).

5. لا تخرجوا ***lâ tukhrijû*** = do not oust, drive out, dislodge, bring out (v. ii. m. pl. imperative {prohibition}, from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *yukhrijûna* 60:1, p. 1806, n. 7).

6. فاحشة ***fâḥishah*** s.; (pl. فواحش *fawâḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 33:30, p. 1346, n. 9.

7. مبينة ***mubayyinah*** (f. s.; pl. *mubayyinât*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 33:30, p. 1346, n. 9.

8. حدود ***ḥudûd*** (pl.; sing. *ḥadd*) = edges, boundaries, bounds, limits, Allah's rulings/ injunctions/ orders. See at 58:4, p. 1784, n. 5.

9. يتعد ***yata'adda(â)*** = he transgresses, oversteps, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of *'adâ* [*'adw*], to run, to speed. The final *yâ'* is vowelless and hence dropped for the verb is in a conditional clause.

لَا تَدۡرِي You do not know,[1]
لَعَلَّ ٱللَّهَ يُحۡدِثُ maybe Allah will bring about[2]
بَعۡدَ ذَٰلِكَ أَمۡرٗا ۝١ after that an event.[3]

فَإِذَا بَلَغۡنَ 2. Then when they reach[4]
أَجَلَهُنَّ their appointed term,
فَأَمۡسِكُوهُنَّ retain[5] them
بِمَعۡرُوفٍ in a good manner[6]
أَوۡ فَارِقُوهُنَّ or part[7] with them
بِمَعۡرُوفٖ in a good manner;
وَأَشۡهِدُواْ and take as witnesses[8]
ذَوَيۡ عَدۡلٖ مِّنكُمۡ two impartial men[9] of you
وَأَقِيمُواْ ٱلشَّهَٰدَةَ and tender the testimony
لِلَّهِۚ for the sake of Allah.
ذَٰلِكُمۡ That is
يُوعَظُ بِهِۦ wherewith is exhorted[10]
مَن كَانَ يُؤۡمِنُ he that is wont to believe
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ in Allah and the Last Day.
وَمَن يَتَّقِ ٱللَّهَ And whoever fears[11] Allah
يَجۡعَل لَّهُۥ He will make for him
مَخۡرَجٗا ۝٢ a way out.[12]

وَيَرۡزُقۡهُ 3. And will give him provision

1. تدرى ***tadrî*** = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See at 42:52, p. 1580, n. 8).

2. يحدث ***yuḥdithu*** = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *aḥdatha*, form IV of *ḥadatha* [*ḥudûth*], to happen, to occur. See at 20:113, p. 1004, n. 6).

3. i. e., a reconciliation and reunion.

4. i. e., about to finish. بلغن ***balaghna*** = they (fem.) mature, bring to completion, attain majority, reach (v. iii. f. pl. past from *balagha* [*bulûgh*], to reach. See at 2:232, p. 115, n. 8).

5. أمسكوا ***'amsikû*** = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 4:15, p. 245, n. 5).

6. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *sharî'ah*, lawful (pass. participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 60:12, p. 1813, n. 8).

7. فارقوا ***fâriqû*** = be separated, part with, leave, quit (v. ii. m. pl. imperative from *fâraqa*, form III of *faraqa* [*farq /furqân*], to separate, divide, distinguish. See *farraqû* at 30:32, p. 1300, n. 5).

8. أشهدوا ***'ash-hidû*** = you (all) bear witness, call someone to witness, take as wirnesses (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 4:6, p. 239, n. 9).

9. عدل ***'adl*** = impartiality, equity, justice, fairness, equivalence. *dhawâ/dhaway 'adl* = two impartial men. See at 49:9, p. 1680, n. 3).

10. i. e., enjoined. يوعظ ***yû'azu*** = he is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aẓa* [*wa'ẓ/'iẓah*], to admonish, to exhort. See at 2:232, p. 115, n. 13).

11. يتق ***yattaqi(ī)*** = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 24:52, p. 1128, n. 1).

12. مخرج ***makhraj*** (s.; pl. *makhârij*)= exit, way out, outlet, escape (noun of time/place from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See *mukhrij* at 9:64, p. 604, n. 9).

مِنْ حَيْثُ in such a manner[1]

لَا يَحْتَسِبُ he cannot anticipate.[2]

وَمَن يَتَوَكَّلْ عَلَى اللَّهِ And whoever relies[3] on Allah

فَهُوَ حَسْبُهُ He siffices[4] him.

إِنَّ اللَّهَ بَالِغُ Verily Allah attains[5]

أَمْرِهِ His purpose.

قَدْ جَعَلَ اللَّهُ Indeed Allah has set

لِكُلِّ شَيْءٍ قَدْرًا for everything a measure.

وَاللَّائِي يَئِسْنَ 4. And those who have no

مِنَ الْمَحِيضِ hope[6] of menstruation[7]

مِن نِّسَائِكُمْ of your women,

إِنِ ارْتَبْتُمْ if you have doubts,[8]

فَعِدَّتُهُنَّ then their prescribed period[9]

ثَلَاثَةُ أَشْهُرٍ is three months,

وَاللَّائِي and for those who

لَمْ يَحِضْنَ have not yet menstruated;[10]

وَأُولَاتُ الْأَحْمَالِ and the pregnant wemen,[11]

أَجَلُهُنَّ their term is

أَن يَضَعْنَ till they lay down[12]

حَمْلَهُنَّ their burden.

وَمَن يَتَّقِ اللَّهَ And whoever fears Allah

يَجْعَل لَّهُ He will set for him

1. حيث ***haythu*** = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner. See at 7:27, p. 474, n. 1).

2. يحتسب ***yaḥtasibu*** = he anticipates, takes into account, takes into consideration (v. iii. m. s. impfct. from *iḥtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *yaḥtasibûna* at 25:44, p. 1151, n. 7).

3. يتوكل ***yatawakkal***(*u*) = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 8:49, p. 565, n. 12).

4. حسب ***ḥasb*** = reckoning, calculation. ***ḥasbuhu*** = he or it suffices him, is sufficient for him. See at 58:8, p. 1786, n. 12.

5. بالغ ***bâligh*** = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See at 5:95, p. 377, n. 4).

6. يئسن ***ya'isna*** = they despaired, had no hope, gave up hope (v. iii. f. pl. past from *ya'isa* [*ya's/ya'âsah*], to give up hope, to renounce. See *ya'isû* at 60:13, p. 1813, n. 12).

7. محيض ***maḥîḍ*** = menstruation, monthly period. See at 2:222, p. 109, n. 5.

8. i. e., about the rule in such a case. ارتبتم ***irtabtum*** = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (ارتياب) *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 57:14, p. 1773, n. 4).

9. عدة ***'iddah*** = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

10. يحضن ***yaḥiḍna*** = they (f.) menstruate, have a monthly period (v. iii. f. pl. impfct. from *ḥâḍat* [*ḥayḍ/maḥîḍ/maḥâḍ*], to menstruate. See n. 7 above.

11. أحمال ***'aḥmâl*** (pl.; s. *ḥiml/ḥaml*) = loads, burdens. *'âlat al-'aḥmâl* = carrying women, pregnant women. See *ḥâmilât* at 51:2, p. 1696, n. 2.

12. i. e., deliver the babies. يضعن ***yaḍa'na*** = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. See at 24:60, p. 1132, n. 4).

مِنْ أَمْرِهِۦ يُسْرًا ﴿٤﴾ in his affair ease.

ذَٰلِكَ أَمْرُ ٱللَّهِ 5. This is Allah's command
أَنزَلَهُۥٓ which He has sent down
إِلَيْكُمْ to you.
وَمَن يَتَّقِ ٱللَّهَ And whoever fears[1] Allah
يُكَفِّرْ عَنْهُ He will efface[2] from him
سَيِّـَٔاتِهِۦ وَيُعْظِمْ his sins and will enlarge[3]
لَهُۥٓ أَجْرًا ﴿٥﴾ for him in reward.

أَسْكِنُوهُنَّ 6. Lodge[4] them
مِنْ حَيْثُ سَكَنتُم in the manner you reside
مِّن وُجْدِكُمْ according to your means,[5]
وَلَا تُضَآرُّوهُنَّ and prejudice them not[6]
لِتُضَيِّقُوا۟ عَلَيْهِنَّ for making it hard[7] on them;
وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ and if they are pregnant
فَأَنفِقُوا۟ عَلَيْهِنَّ spend[8] on them
حَتَّىٰ يَضَعْنَ till they lay down
حَمْلَهُنَّ their burden.
فَإِنْ أَرْضَعْنَ لَكُمْ Then if they suckle[9] for you
فَـَٔاتُوهُنَّ then pay them
أُجُورَهُنَّ their remunerations.
وَأْتَمِرُوا۟ And have consultations[10]

1. يتق ***yattaqi***(*ī*) = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqā*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. The final *yâ'* is vowelless and hence dropped because the verb is in a conditional clause. See at 65:2, p. 1838, n. 12).

2. يكفر ***yukaffir***(*u*) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. See at 8:29, p. 556, n. 8).

3. يعظم ***yu'aẓẓim*** (*u*) = he enlarges, makes big/hard, venerates, holds high in esteem (v. iii. m. s. impfct. from *'aẓẓama*, form II of *'aẓuma* [*'iẓam/'aẓâmah*], to be big, large. The final letter is vowelless for the reason stated in n. 3 above. See at 22:30, p. 1056, n. 1).

4. أسكنوا ***'askinû*** = you lodge, provide residence, settle, make (someone) inhabit (v. ii. m. pl. imperative from *'askana*, form IV of *sakana* [*sukûn*], to be calm, still. See *yuskin* at 42:33, p. 1573, n. 8).

5. وجد ***wujd*** = means, material circumstances.

6. i. e., in the matter of residence. لا تضاروا ***tuḍârrû*** = do not harm, injure, damage, coerce, prejudice (v. ii. m. pl. imperative [prohibition] from *ḍârra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *yuḍârru* at 2:282, p. 149, n.10).

7. تضيقوا ***tuḍayyiqû***(*na*) = you make hard, narrow, straiten, constrain (v. ii. m. pl. impfct. from *ḍayyaqa*, form II of *ḍâqa* [*ḍayq/ḍîq*], to be narrow. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yaḍîqu* at 26:97, p. 826, n. 8).

8. أنفقوا ***'anfiqû*** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 64:16, p. 1836, n. 1).

9. i. e., suckle the baby. أرضعن ***'arḍa'na*** = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed. See at 4:23, p. 249, n. 1).

10. ائتمروا ***i'tamirû*** - have consultations, confer, deliberate, take counsel, plot (v. ii. m. pl. imperative from *i'tamara*, form VIII of *'amara* [*amr*], to order, command. See *ya'tamirûna* at 28:20, p. 1238, n. 6).

بَيْنَكُم between you[1]

بِمَعْرُوفٍ in the approved manner,[2]

وَإِن تَعَاسَرْتُمْ and if you mutually find hard[3]

فَسَتُرْضِعُ لَهُۥٓ then there shall suckle[4] for

أُخْرَىٰ ٦ him another lady.

لِيُنفِقْ 7. Let there expend[4]

ذُو سَعَةٍ a person of affluence[5]

مِّن سَعَتِهِۦ out of his affluence;

وَمَن قُدِرَ عَلَيْهِ and he on whom is limited[6]

رِزْقُهُۥ his provision,[7]

فَلْيُنفِقْ مِمَّآ he shall spend[8] out of what

ءَاتَىٰهُ ٱللَّهُ Allah has given him.

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا Allah burdens[9] not anyone

إِلَّا مَآ ءَاتَىٰهَا except as He has given him.

سَيَجْعَلُ ٱللَّهُ Allah will set

بَعْدَ عُسْرٍ يُسْرًا ٧ after difficulty[10] ease.[11]

Section (*Rukû'*) 2

وَكَأَيِّن مِّن قَرْيَةٍ 8. And how many a habitat[12]

عَتَتْ hurled defiance[13]

عَنْ أَمْرِ رَبِّهَا at the command of its Lord

وَرُسُلِهِۦ and His Messengers;

1. i. e., regarding the breast-feeding of the baby.

2. معروف ***ma'rûf*** = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *sharî'ah*, lawful (pass. participle from *'arafa/ 'arifa* [*ma'rifah / 'irfân*], to know, to recognize. See at 65:2, p. 1838, n. 7).

3. تعاسرتم ***ta'âsartum*** = you mutually find hard/difficult (v. ii. m. pl. impfct. from *ta'âsara*, form VI of *'asura* [*'usr/'usur*], to be difficult, hard. See *'asir* at 54:8, p. 1730, n. 12).

4. ترضع ***turḍi'u*** = she suckles, breast-feeds, gives suck (v. iii. f. s. impfct. from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍâ'ah/riḍâ'*], to breast-feed. See *'arḍa'na* at 65:6, p. 1840, n. 9).

5. سعة ***sa'ah*** = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence. See at 2:247, p. 125, n. 3.

6. قدر ***qudira*** = he or it was limited, measured decreed, (v. iii. m. s. past passive from *qadara* [*qudrah/maqdurah/qadr*], to have strength, to ordain. See at 54:12, p. 1731, n. 11).

7. رزق ***rizq*** (pl. ارزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 51:22, p. 1699, n.6).

8. لينفق ***li yunfiq*** = let him/he shall spend, expend, disburse (v. iii. m. s. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See *'anfiqû* at 65:6, p. 1840, n. 8).

9. يكلف ***yukallifu*** = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklîf*) of *kalifa* [*kalaf*], to be fond of, to be bent. See at 2:286, p. 152, n. 6).

10. عسر ***'usr*** = hardship, difficulty, distress. See at 18:74, p. 938, n. 2.

11. يسر ***yusr*** = ease, facility. See at 51:3, p. 1696, n. 5.

12. قرية ***qaryah*** (s.; pl. قرى *quran*) = habitation, habitat, town, village, hamlet. See at 47:13, p. 1651, n. 7.

13. عتت ***'atat*** = she or it turned insolent, turned defiant, hurled defiance (v. iii. f. s. past from *'atâ* [*'utûw/'utîy/'itîy*], to be insolent. See *'ataw* at 51:44, p. 1703, n. 7).

فَحَاسَبْنَٰهَا so We called it to account[1]
حِسَابًا شَدِيدًا in a strict accounting
وَعَذَّبْنَٰهَا and chastised them with a
عَذَابًا نُّكْرًا ﴿٨﴾ punishment unprecedented.[2]

فَذَاقَتْ 9. So it tasted[3] the evil
وَبَالَ أَمْرِهَا consequence[4] of its affair;
وَكَانَ عَٰقِبَةُ أَمْرِهَا and the end-result[5] of its affair
خُسْرًا ﴿٩﴾ was loss.[6]

أَعَدَّ ٱللَّهُ 10. Allah has made ready[7]
لَهُمْ عَذَابًا for them a punishment
شَدِيدًا very severe.
فَٱتَّقُوا۟ ٱللَّهَ So beware[8] of Allah,
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ O possessors of intelligence[9]
ٱلَّذِينَ ءَامَنُوا۟ who believe.
قَدْ أَنزَلَ ٱللَّهُ Allah has indeed sent down
إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ to you a reminder.[10]

رَّسُولًا يَتْلُوا۟ 11. A Messenger reciting[11] to
عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ you the signs of Allah
مُبَيِّنَٰتٍ quite manifest,[12]
لِّيُخْرِجَ that he may bring out[13]

1. حاسبنا ***ḥâsabnâ*** = we called to account, held responsible, made answerable (v. i. pl. past from *ḥâsaba*, form III of *ḥasaba* [*ḥasb/ ḥisâb/ ḥisbân/ ḥusbân*], to count, to calculate. See *yuḥâsibu* at 2:284, p. 1151, n. 4).

2. نكر ***nukr*** = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:87, p. 942, n. 11.

3. ذاقت ***dhâqat*** = she tasted (v. iii. f. s. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhâqû* at 64:5, p. 1831, n. 10).

4. وبال ***wabâl*** = evil consequence, unhealthiness, evil. See at 64:5, p. 1831, n. 11.

5. عاقبة ***'âqibah*** (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, end result. See at 59:16, p. 1802, n. 5.

6. خسر ***khusr*** = loss, damage.

7. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 58:15, p. 1790, n. 4).

8. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 65:1, p. 1837, n. 4).

9. ألباب ***'albâb*** (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 40:54, p. 1528, n. 9).

10. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 63:9, p. 1828, n. 9.

11. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 62:2, p. 1820, n. 6).

12. i. e., explaining everything. مبينات ***mubayyinât*** (pl.; s. مبينة *mubayyinah*) manifest, that which makes clear (active participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:46, p. 1125, n. 10).

13. يخرج ***yukhrija***(*u*) = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 57:9, p. 1770, n. 7.

ٱلَّذِينَ ءَامَنُوا۟	those who believe
وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ	and do the good deeds[1]
مِنَ ٱلظُّلُمَٰتِ	from the darkness[2]
إِلَى ٱلنُّورِ ۚ	to the light.[3]
وَمَن يُؤْمِنۢ	And whoever believes
بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا	in Allah and acts rightly
يُدْخِلْهُ جَنَّٰتٍ	He will admit[4] him in gardens
تَجْرِى مِن تَحْتِهَا	flowing[5] below them
ٱلْأَنْهَٰرُ	the rivers,[6]
خَٰلِدِينَ فِيهَآ أَبَدًا ۖ	abiding[7] therein for ever.
قَدْ أَحْسَنَ ٱللَّهُ	Indeed Allah has perfected[8]
لَهُۥ رِزْقًا ﴿١١﴾	for him a provision.[9]
ٱللَّهُ ٱلَّذِى خَلَقَ	12. Allah is He Who created
سَبْعَ سَمَٰوَٰتٍ	seven heavens and of the
وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ	earth the equivalent[10] thereof.
يَتَنَزَّلُ ٱلْأَمْرُ	The Command descends[11]
بَيْنَهُنَّ	between them
لِتَعْلَمُوٓا۟	so that you may know
أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ	that Allah is over everything
قَدِيرٌ ۙ وَأَنَّ ٱللَّهَ	Omnipotent and that Allah
قَدْ أَحَاطَ	indeed encompasses[12]
بِكُلِّ شَىْءٍ عِلْمًا ﴿١٢﴾	everything in knowledge.

1. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 48:29, p. 1675, n. 13.

2. i. e., of disbelief and ignorance. ظلمات ***ẓulumât*** (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 33:43, p. 1453, n. 7.

3. i. e., the light of *'îmân* and Islam.

4. يدخل ***yudkhil***(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless for the verb is conclusion of a conditional clause. See at 64:9, p. 1833, n. 9).

5. تحرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 61:12, p. 1818, n. 3).

6. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 58:22, p. 1792, n.13.

7. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 59:17, p. 1802, n. 7.

8. أحسن ***'aḥsana*** = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasuna* [*husn*], to be good. See at 64:3, p. 1831, n. 3).

9. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 56:82, p. 1765, n. 1.

10. i. e., a similar number of earths. مثل ***mithl*** (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 60:1, p. 1812, n. 8.

11. i. e., for the running and management of all affairs of the heavens and the earth. يتنزل ***yatanazzalu*** = he decsends, gets down, lowers herself, gives up (v. iii. m. s. impfct. from *tanazzala,* form V of *nazala* [*nuzûl*], to come down, get down. See *tatanazzalu* at 41:30, p. 1550, n. 7).

12. أحاط ***'aḥâṭa*** = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *ḥâta* [*ḥawt/ḥîtah/ḥiyâtah*], to guard, to encircle. See at 18:29, p. 922, n.2).

66. *SÛRAT AL-TAḤRÎM* (THE PROHIBITION)
Madinan: 12 *'âyahs*

This is a Madinan *sûrah*. It relates to the household of the Prophet, peace and blessings of Allah be on him, and his wives, the Mothers of the believers, may Allah be pleased with them. It refers to some matters that cropped up in his relationship with his wives that are likely to crop up in any Muslim household. The *sûrah* deals with these matters and thus provide guidance for the building up and continuance of healthy and happy families. The *sûrah* is named *al-Taḥrîm* (The Prohibition) with reference to its first *'âyah* which alludes to the Prophet's having temporarily suspended his relationship with one of his wives.

سُورَةُ التَّحْرِيمِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلنَّبِيُّ	1. O Prophet,
لِمَ تُحَرِّمُ	why do you abstain[1] from
مَآ أَحَلَّ ٱللَّهُ	what Allah has made lawful
لَكَ ۖ تَبْتَغِي	for you, seeking[2]
مَرْضَاتَ أَزْوَٰجِكَ ۚ	the pleasure[3] of your wives?
وَٱللَّهُ	And Allah is Most
غَفُورٌ رَّحِيمٌ ﴿١﴾	Forgiving, Most Merciful.
قَدْ فَرَضَ ٱللَّهُ	2.Allah has indeed ordained[4]
لَكُمْ تَحِلَّةَ	for you the absolution[5] of
أَيْمَٰنِكُمْ ۚ	your oaths.[6]
وَٱللَّهُ	And Allah is
مَوْلَىٰكُمْ ۖ	your Guardian-Protector,[7]
وَهُوَ ٱلْعَلِيمُ	and He is the All-Knowing,[8]
ٱلْحَكِيمُ ﴿٢﴾	the All-Wise.[9]

1. تحرم ***tuḥarrimu*** = you prohibit, forbid, proscribe, make unlawful, make inviolate, declare sacred, taboo, abstain, refrain (v. iii. m. s. past in form II of *ḥaruma/ ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).

2. تبتغي ***tabtaghî*** = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See *tabtaghiya* at 6:35, p. 404, n. 12.

3. مرضات ***marḍât*** = pleasure, satisfaction, gratification. See at 2:265, p. 138, n. 12.

4. فرض ***faraḍa*** = he made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. iii. m. s. past from *farḍ*, to decree, to appoint. See *faraḍnâ* at 24:1, p. 1105, n. 3.

5. تحلة ***taḥillah*** = absolution, expiation, atonement.

6. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, oaths. See at 63:2, p. 1825, n. 5.

7. مولى ***mawlâ*** = Patron-Protector, Guardian-Protector, Sovereign, companion, friend. See at 57:15, p. 1773, n. 11.

8. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. عليم ***'alîm*** (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 51:30, p. 1701, n. 2.

9. i. e., in His acts and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 64:18, p. 1836, n. 10).

وَإِذْ أَسَرَّ النَّبِيُّ	3. And when the Prophet con-
إِلَىٰ بَعْضِ	fided[1] to someone
أَزْوَاجِهِۦ حَدِيثًا	of his wives[2] a talk[3]
فَلَمَّا نَبَّأَتْ بِهِۦ	and then she made it known[4]
وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ	and Allah disclosed[5] it to him,
عَرَّفَ بَعْضَهُۥ	he specified[5] part of it
وَأَعْرَضَ عَنۢ بَعْضٍ	and evaded[6] part of it.
فَلَمَّا نَبَّأَهَا بِهِۦ	Then when he told her of it,
قَالَتْ	she said:
مَنْ أَنۢبَأَكَ هَٰذَا	"Who informed[7] you of this?"
قَالَ	He said:
نَبَّأَنِىَ	"There has informed me the
ٱلْعَلِيمُ ٱلْخَبِيرُ ۝٣	All-Knowing, the All-Aware."[8]
إِن تَتُوبَآ	4. If you two turn in
إِلَى ٱللَّهِ	repentance[9] to Allah —
فَقَدْ صَغَتْ قُلُوبُكُمَا	and your hearts incline[10] —
وَإِن تَظَٰهَرَا	but if you help each other[11]
عَلَيْهِ فَإِنَّ ٱللَّهَ	against him, then verily Allah,
هُوَ مَوْلَىٰهُ	He is his Guardian-Protector,
وَجِبْرِيلُ وَصَٰلِحُ	and Jibrîl and the righteous[12]
ٱلْمُؤْمِنِينَ	of the believers,
وَٱلْمَلَٰٓئِكَةُ	and the angels,

1. أسر ***'asarra*** = he hid, concealed, secreted, suppressed, confided (v. iii. m. s. past in form IV of *sarra* [*surûr / tasirrah/ masarrah*], to make happy. See at 13:10, p. 767, n. 10).

2. i. e., to Hafsah, may Allah be pleased with her.

3. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 53:59, p. 1727, n. 12.

4. i. e., to 'Â'ishah, may Allah be pleased with her. نبأت ***nabba'at*** = she made known, apprised, informed, notified, advised (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

5. i. e., to Hafsah, may Allah be pleased with her.

6. i. e., in consideration to her. أعرض ***'a'raḍa*** = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 41:51, p. 1558, n. 12).

7. أنبأ ***'anba'a*** = he informed, notified, told, made know, communicated (v. iii. m. s. past in form IV of *naba'a*. See n 3 above).

8. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 64:8, p. 1833, n. 3).

9. تتوبا ***tatûbâ*** = you (two f.) turn in repentance, seek forgiveness (v. ii. f. dual impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. See *yatub* at 49:11, p. 1681, n. 6).

10. صغت ***ṣaghat*** = she inclined, leaned to (v. iii. f. s. past from *ṣaghâ* [*ṣaghw/ ṣughûw*], to incline, to lean to. See *taṣghâ* at 6:113, p. 439, n. 1).

11. تظاهرا ***taẓâharâ*** (originally *taṭaẓâharâni*) = you two (f.) support each other, assist each other, help each other (v. ii. f. dual impfct. from *taẓâhara*, form VI of *ẓahara* [*ẓuhûr*], to be visible. See *ẓâharû* at 60:9, p. 1810, n. 9).

12. صالح ***ṣâliḥ*** = good, right, proper, righteous (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahaḥ*], to be good, right. See at 64:9, p. 1833, n. 6).

بَعْدَ ذَٰلِكَ	furthermore,
ظَهِيرٌ ﴿٤﴾	are helpers.[1]
عَسَىٰ رَبُّهُۥٓ	5. Maybe his Lord,
إِن طَلَّقَكُنَّ	if he divorces you all,
أَن يُبْدِلَهُۥٓ	that He will give him instead[2]
أَزْوَٰجًا خَيْرًا مِّنكُنَّ	wives better than you—
مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ	Muslim women, believers,
قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ	devoutly obedient,[3] contrite,[4]
عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ	worshipping, oft-fasting,[5]
ثَيِّبَٰتٍ	previously married women[6]
وَأَبْكَارًا ﴿٥﴾	and virgins.[7]
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا	6. O you who believe,
قُوٓا۟ أَنفُسَكُمْ	save[8] yourselves
وَأَهْلِيكُمْ نَارًا	and your families from a fire
وَقُودُهَا	of which the fuel[9] is
ٱلنَّاسُ وَٱلْحِجَارَةُ	men and stones,[10]
عَلَيْهَا مَلَٰٓئِكَةٌ	over it are angels[11]
غِلَاظٌ شِدَادٌ	stern[12] and strict.[13]
لَّا يَعْصُونَ ٱللَّهَ	They disobey[14] not Allah
مَآ أَمَرَهُمْ	in what He commands them
وَيَفْعَلُونَ	and they do
مَا يُؤْمَرُونَ ﴿٦﴾	what they are commanded.

1. ظهير *ẓahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'îl* from *ẓahara* [*ẓuhûr*], to appear, to overcome. See at 34:22, p.1376, n. 7).

2. يبدل ***yubdila***(*u*) = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).

3. قانتات ***qânitât*** (f. pl.; s. *qânitah*, m. *qânit*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunût*], to be obedient). See at 4:35, p. 255, n.9).

4. تائبات ***tâ'ibât*** (f. pl.; s. *tâ'ibah*; m. *tâ'ib*) = repentant, penitent, contrite (act. participle from *tâba* [*tawb/ tawbah / matâb*], to turn in repentance/mercy. See *tâ'ibûna* at 9:112, p. 626, n. 9).

5. سائحات ***sâ'iḥât*** (f. pl.; s. *sâ'iḥah*; m. *sâ'ih*) = oft-fasting, itinerant, sticking to mosques (act. participle from *sâḥa* [*sayḥ /sayḥân/siyâḥah*], to flow, to travel. See *sâ'iḥîn* at 9:112, 626, n. 11).

6. ثيبات ***thayyibât*** (pl.; s. *thayyib*) = previously married women, widows, divorcees.

7. أبكار ***'abkâr*** (pl.; s. *bikr*) = virgins, first-borns, new. See at 56:36, p. 1758, n. 6.

8. قوا ***qû*** =(you all) save, protect, guard (v. ii. m. pl. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See *qi* at 40:9, p. 1512, n. 6).

9. وقود ***waqûd*** = fuel, that which keeps fire burning. See at 3:10, p. 158, n. 1.

10. حجارة ***ḥijârah*** (sing. *ḥajar*) = stones. See at 51:33, p. 1702, n. 7.

11. i. e., put in charge of these are angels.

12. غلاظ ***ghilâẓ*** (pl.; s. *ghalîẓ*) = sacred, inviolable, solid, tough, harsh, severe, dire. See *ghalîz* at 41:50, p. 1558, n. 10.

13. شداد ***shidâd*** (pl.; s. *shadîd*) = strict, hard, severe, stern, difficult. See *shadîd* at 12:47, 740, n. 12).

14. يعصون ***ya'ṣûna*** = they disobey, rebel, defy (v. iii. m. pl. impfct. from *'aṣâ*, [*'iṣyân/ ma'ṣiyah*], to disobey, defy. See *ya'ṣîna* at 60:12, p. 1813, n. 7).

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ 7. O you who disbelieved,[1]
لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ make no excuses[2] today.
إِنَّمَا تُجْزَوْنَ You are but requited[3] for
مَا كُنتُمْ تَعْمَلُونَ ۝٧ what you used to do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ 8. O you who believe,
تُوبُوٓا۟ إِلَى ٱللَّهِ turn in repentance[4] to Allah
تَوْبَةً نَّصُوحًا repenting sincerely[5].
عَسَىٰ رَبُّكُمْ أَن Maybe that your Lord will
يُكَفِّرَ عَنكُمْ efface[6] from you
سَيِّـَٔاتِكُمْ your sins[7]
وَيُدْخِلَكُمْ and will admit[8] you
جَنَّٰتٍ تَجْرِى into gardens flowing
مِن تَحْتِهَا ٱلْأَنْهَٰرُ below them the rivers.
يَوْمَ On the day
لَا يُخْزِى ٱللَّهُ Allah will not disgrace[9]
ٱلنَّبِىَّ وَٱلَّذِينَ the Prophet and those who
ءَامَنُوا۟ مَعَهُۥ believe with him.
نُورُهُمْ يَسْعَىٰ Their light will run[10]
بَيْنَ أَيْدِيهِمْ in front of them
وَبِأَيْمَٰنِهِمْ and by their right.[11]
يَقُولُونَ رَبَّنَآ They will say: "Our Lord,
أَتْمِمْ لَنَا نُورَنَا make full[12] for us our light

1. It will be said on the Day of Judgement.

2. لا تعتذروا ***lâ ta'tadhirû*** = you (all) do not make excuses, do not apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:94, p. 618, n. 1).

3. تجزون ***tujzawna*** = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 52:16, p. 1709, n. 7).

4. توبوا ***tûbû*** = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:90, p. 710, n. 9).

5. نصوح ***nasûḥ*** = sincere, loyal, faithful.

6. يكفر ***yukaffira***(*u*) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yukaffir* at 65:5, p. 1840, n. 2).

7. سيئات ***sayyi'ât*** (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 64:9, p. 1833, n. 8.

8. يدخل ***yudkhila***(*u*) = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because the verb is conjunctive to the previous verb governed by the particle *'an*. See *yudkhil* at 64:9, p. 1833, n. 9).

9. يخزى ***yukhzî*** = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 39:40, p. 1495, n. 6).

10. يسعى ***yas'â*** = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 57:12, p. 1771, n. 11).

11. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 66:2, p. 1844, n. 6.

12. أتمم ***'atmim*** = make full, complete (v. ii. m. s. imperative from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See *mutimm* at 61:8, p. 1816, n. 12).

وَٱغْفِرْ لَنَآ	and forgive[1] us.
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ	Verily you are over everything
قَدِيرٌ ﴿٨﴾	Omnipotent.[2]
يَٰٓأَيُّهَا ٱلنَّبِىُّ	9. O Prophet,
جَٰهِدِ ٱلْكُفَّارَ	fight[3] the unbelievers
وَٱلْمُنَٰفِقِينَ	and the hypocrites[4]
وَٱغْلُظْ عَلَيْهِمْ	and be strict[5] on them;
وَمَأْوَىٰهُمْ جَهَنَّمُ	and their abode[6] will be hell;
وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾	and evil is the destination.[7]
ضَرَبَ ٱللَّهُ مَثَلًا	10. Allah strikes[8] an instance
لِّلَّذِينَ كَفَرُوا۟	for those who disbelieve
ٱمْرَأَتَ نُوحٍ	of the wife of Nûh
وَٱمْرَأَتَ لُوطٍ	and the wife of Lût.
كَانَتَا تَحْتَ	The two had been under
عَبْدَيْنِ مِنْ عِبَادِنَا	two of Our servants,[9]
صَٰلِحَيْنِ	two righteous ones;[10]
فَخَانَتَاهُمَا	but they betrayed[11] the two;
فَلَمْ يُغْنِيَا عَنْهُمَا	so the two availed[12] them not
مِنَ ٱللَّهِ شَيْـًٔا	against Allah anything; and
وَقِيلَ ٱدْخُلَا	it was said: "Enter you two
ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ	the fire with those entering."
﴿١٠﴾	

1. اغفر ***ighfir*** = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr /ghufrân /maghfirah*], to forgive. See at 28:17, p. 1236, n. 10).

2. قدير ***qadîr*** = Omnipotent, All-Powerful. See at 64:1, p. 1830, n. 4.

3. جاهد ***jâhid*** = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See at 25:52, p. 1163, n. 12).

4. منافقين ***munâfiqîn*** (m. pl. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See at 48:6, p. 1663, n. 1).

5. اغلظ ***ughluẓ*** = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluẓa / ghalaẓa* [*ghilaẓ/ ghilẓah/ ghilâẓah*], to be rough, rude. See at 9:73, p. 609, n. 5).

6. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 57:15, p. 1773, n. 5).

7. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 64:10, p. 1834, n. 4).

8. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 43:17, p. 1586, n. 3).

9. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 44:18, p. 1609, n. 8).

10. صالحين ***ṣâliḥayn*** (dual, acc./gen. of *ṣâliḥân*; s. *sâlih*) = two righteous/ virtuous ones (act. participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See *ṣâliḥîn* at 63:10, p. 1829, n. 5).

11. i. e., they disbelieved and disobeyed Allah and His Messengers. خانتا ***khânatâ*** = the two (f.) betrayed, became disloyal/treacherous (v. iii. f. dual past from *khâna* [*khawn/khiyânah*], to betray. See *lâ takhûnû* at 8:26, p. 556, n. 1).

12. يغنيا ***yughniyâ***(*ni*) = they two avail, suffice, make free from want, enrich, help (v. iii. m. dual impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See *yughnî* at 53:6, p. 1832, n. 7).

وَضَرَبَ ٱللَّهُ 11. And Allah strikes[1]
مَثَلًا an instance[2]
لِّلَّذِينَ ءَامَنُوا۟ for those who believe
ٱمْرَأَتَ فِرْعَوْنَ of the wife of Fir'awn,
إِذْ قَالَتْ رَبِّ when she said: My Lord,
ٱبْنِ لِى عِندَكَ build[3] for me near You
بَيْتًا فِى ٱلْجَنَّةِ a house in the garden
وَنَجِّنِى مِن فِرْعَوْنَ and save[4] me from Fir'awn
وَعَمَلِهِۦ and his deed,
وَنَجِّنِى مِنَ ٱلْقَوْمِ and save me from the people
ٱلظَّٰلِمِينَ ﴿١١﴾ that transgress.[5]

وَمَرْيَمَ ٱبْنَتَ 12. And of Mryam, daughter
عِمْرَٰنَ of 'Imrân,
ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا who guarded[6] her chastity;
فَنَفَخْنَا فِيهِ and We breathed[7] into it
مِن رُّوحِنَا of Our spirit of life;[8]
وَصَدَّقَتْ and she believed[9]
بِكَلِمَٰتِ رَبِّهَا in the Words of her Lord
وَكُتُبِهِۦ and His Books;
وَكَانَتْ and she was
مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾ of those devoutly obedient.[10]

1. ضرب ***ḍaraba*** = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 66:10, p. 1848, n. 8).

2. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.

3. ابن ***ibni*** = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See at 40:36, p. 1522, n. 10.

4. نج ***najji*** = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [*najw/najâ'/ najâh*], to be saved, to escape. See at 28:21, p. 1238, n. 10).

5. i. e., particularly the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 59:17, p. 1802, n. 9).

6. أحصنت ***'aḥṣanat*** = he guarded, fortified (v. iii. f. s. past from *'aḥṣana*, form IV of *ḥaṣuna* [*ḥaṣânah*], to be inaccessible, chaste. See *tuḥṣina* at 21:91, p. 1037, n. 13).

7. نفخنا ***nafakhnâ*** = we breathed, blew, inflated (v. i. pl. past from *nakfakha nafakha* [*nafkh*], to blow. See at 21:91, p. 1037, n. 14).

8. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 58:22, p. 1792, n. 9.

9. صدقت ***ṣaddaqat*** = she believed, he proved true, verified, substantiated, confirmed, accepted as true (v. iii. m. f. past in from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See *ṣaddaqa* at 39:33, p. 1493, n. 2).

10. قانتين ***qânitîn*** (pl.; accusative/genitive of *qânitûn*; s. *qânit*) = devoutly dutiful/obedient, submissive (active participle from *qanata* [*qunût*], to be obedient, to be devout). See at 33:35, p. 1849, n. 10).

67. *SÛRAT AL-MULK* (THE DOMINION)
Makkan: 30 *'âyahs*

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, mainly the Oneness, Power and Glory of Allah and the theme of Resurrection, Judgement, reward and punishment in the hereafter. It starts with an emphasis that Blessed is Allah in Whose Hand is the Dominion of the heavens and the earth. Life and death are His creation and He is over everything Omnipotent. The *sûrah* is named after this first *'ayah*. Indeed the whole *sûrah* deals with Allah's Power and Dominion over everything, draws attention to His wonderful creation and how He provides for everything and being, and stresses the inevitability of the Resurrection, Judgement, reward and punishment.

سُورَةُ الْمُلْكِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَارَكَ 1. Blessed[1] is He

الَّذِي بِيَدِهِ in Whose Hand is

الْمُلْكُ the dominion;[2]

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ ﴿١﴾ Omnipotent.[3]

الَّذِي خَلَقَ 2. He Who created

الْمَوْتَ وَالْحَيَاةَ death and life

لِيَبْلُوَكُمْ that He might test[4] you

أَيُّكُمْ أَحْسَنُ as to who of you is the best[5]

عَمَلًا in deed.

وَهُوَ الْعَزِيزُ And He is the All-Mighty,[6]

الْغَفُورُ ﴿٢﴾ the Most Forgiving.

الَّذِي خَلَقَ 3. He Who created

سَبْعَ سَمَاوَاتٍ seven heavens,

1. تبارك ***tabâraka*** = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 55: 78, p. 1752, n. 8).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 64:1, p. 1830, n. 2.

3. قدير ***qadîr*** = Omnipotent, All-Powerful, All-Capable (act. participle in the intensive scale of *fa'îl* from *qadara* [*qadr/ qadar/ qudrah/ maqdurah/ maqdarah/ maqdirah*], to ordain, to measure, to have power. See at 66:8, p. 1848, n. 2).

4. يبلو ***yabluwa***(*lu*) = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ'*], to test, to try. The final letter takes *fat-hah* because of a hidden *'an* in *li* (*lâm* of motivation) coming before the verb. See at 47:4, p. 1649, n. 1).

5. Allah gives life and death not without purpose, but to test His creatures by their deeds. أحسن ***'aḥsan*** = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:53, p.889, n. 10.

6. عزيز ***'azîz*** = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 62:3, p. 1821, n. 5.

طِبَاقًا one above another.[1]

مَّا تَرَىٰ فِي خَلْقِ You cannot see in the creation

ٱلرَّحْمَٰنِ of the All-Compassionate

مِن تَفَٰوُتٍ any disharmony.[2]

فَٱرْجِعِ ٱلْبَصَرَ Then turn[3] the eye,

هَلْ تَرَىٰ مِن فُطُورٍ ۝٣ can you see any fissures?[4]

ثُمَّ ٱرْجِعِ ٱلْبَصَرَ 4. Then turn the eye

كَرَّتَيْنِ again and again;[5]

يَنقَلِبْ إِلَيْكَ there will turn back[6] to you

ٱلْبَصَرُ خَاسِئًا the eye enfeebled[7]

وَهُوَ حَسِيرٌ ۝٤ and it will be exhausted.[8]

وَلَقَدْ 5. And We have indeed

زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا adorned[9] the nearest[10] heaven

بِمَصَٰبِيحَ with lamps[11]

وَجَعَلْنَٰهَا and have set them

رُجُومًا لِّلشَّيَٰطِينِ as missiles[12] for Satans;

وَأَعْتَدْنَا and We have prepared[13]

لَهُمْ عَذَابَ for them the punishment

ٱلسَّعِيرِ ۝٥ of the blazing furnace.[14]

وَلِلَّذِينَ 6. And for those who

1. طباق ***ṭibâq*** = in conformity with, corresponding to, one above another.

2. تفاوت ***tafâwut*** = disparity, dissimilarity, disharmony (verbal noun in form VI of *fâta* [*fawt/fawât*], to pass away, to vanish. See *fâta* at 60:11, p. 1812, n. 5.

3. ارجع ***irji'*** = you go back, return, send back, turn (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See at 32:12, p. 1327, n. 9).

4. فطور ***fuṭûr*** (pl.; s. *faṭr*) = fissures, cleavages, ruptures.

5. كرتين ***karratayn*** (dual, acc./gen. of *karratân*; s. *karrah*) = twice, again and again, two recurrences, two turns . See *karrah* at 26:102, p. 1120, n. 6.

6. ينقلب ***yanqalib(u)*** = he truns round, turns, turns about, turn back (v. iii. m. s. impfct. from *inqalaba inqalaba*, form VII of *qalaba* [*qalb*], to turn around. . The final letter is vowelless (*sâkin*) because the verb is conclusion of a conditional clause. See at 3:144, p. 211, n. 4).

7. خاسىء ***khâsi'*** = feeble, enfeebled, weak, languid, outcast, rejected, driven away (act. participle from *khasa'a* [*khas'*], to chase away. See *khâsi'în* at 7:166, p. 530, n. 7).

8. حسير ***ḥasîr*** = exhausted, weary, tired, fatigued (act. participle in the scale of *fa'îl* from *ḥasara* [*ḥusûr*], to be tired. See *yastaḥsirûna* at 21:19, p. 1017, n. 5).

9. زينا ***zayyannâ*** = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 50:6, p. 1686, n. 7).

10. دنيا ***dunyâ*** (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See at 37:6, p. 1431, n. 3.

11. i. e., stars. مصابيح ***maṣâbîḥ*** (pl.; s. *miṣbâḥ*) = lamps, lights. See at 41:12, p. 1543, n. 12.

12. رجوم ***rujûm*** (pl. ; s. *rajm*) = missiles. See *rajm* at 18:22, p. 919, n. 1.

13. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 48:13, p. 1666, n. 6).

14. i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 48:13, p. 1666, n. 7.

كَفَرُوا۟ بِرَبِّهِمْ disbelieve[1] in their Lord
عَذَابُ جَهَنَّمَ is the punishment of hell;
وَبِئْسَ ٱلْمَصِيرُ ٦ and bad[2] is the destination.[3]

إِذَآ أُلْقُوا۟ فِيهَا 7. When they will be flung[4]
سَمِعُوا۟ لَهَا شَهِيقًا into it they will hear its sighs[5]
وَهِىَ تَفُورُ ٧ and it will be flaring up;[6]

تَكَادُ تَمَيَّزُ 8. Almost bursting[7]
مِنَ ٱلْغَيْظِ out of rage.[8]
كُلَّمَآ أُلْقِىَ Every time there is flung
فِيهَا فَوْجٌ into it a band[9]
سَأَلَهُمْ خَزَنَتُهَآ its stewards[10] will ask them:
أَلَمْ يَأْتِكُمْ "Did you not come to you
نَذِيرٌ ٨ any warner?"[11]

قَالُوا۟ بَلَىٰ 9. They will say: "O yes,
قَدْ جَآءَنَا نَذِيرٌ there did come to us a warner,
فَكَذَّبْنَا but we disbelieved[12] and said:
مَا نَزَّلَ ٱللَّهُ Allah has not sent down[13]
مِن شَىْءٍ anything;
إِنْ أَنتُمْ إِلَّا you are naught but
فِى ضَلَٰلٍ كَبِيرٍ ٩ in an error[14] quite enormous."

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 64:6, p. 1832, n. 4).

2. بئس ***bi's*** = evil, wretched, bad. See at 40:76, p. 1536, n. 4.

3. مصير ***maṣîr*** = destination, place at which one arrives, destiny. See at 66:9, p. 1848, n. 7).

4. ألقوا ***'ulqû*** = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 25:13, p. 1141, n. 7).

5. شهيق ***shahîq*** = sobbing, sighing, inhalation, braying (of a donkey). See at 11:106, p.715, n. 10.

6. تفور ***tafûru*** = she flares up, boils, bubbles, gushes forth, bursts (v. iii. f. s. impfct. from *fâra* [*fawr/fawrân*], to flare up, to boil,. See *fâra* at 23:27, p. 1082, n. 1).

7. تميز ***tammayzu*** (originally *tatamayyazu*) = she bursts, becomes separated/distinguished (v. iii. f. s. impfct. from *tamayyaza*, form V of *mâza* [*mayz*], to separate. See *imtâzû* at 36:59, p. 1423, n. 2).

8. غيظ ***ghayẓ*** = rage, wrath, anger, fury. See at 33:25, p. 1344, n. 9.

9. فوج ***fawj*** (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment. See at 38:59, p. 1473, n. 13.

10. خزنة ***khazanah*** (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store. See at 40:49, p. 1527, n. 1).

11. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 53:56, p. 1727, n. 17).

12. كذبنا ***kadhdhabnâ*** = we disbelieved, cried lies to, regarded as false (v. i. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *kadhdhabû* at 57:19, p. 1775, n. 8).

13. نزل ***nazzala*** = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 43:11, p. 1584, n. 6).

14. ضلال ***ḍalâl*** = error, straying from the right path. See at 62:2, p. 1821, n. 1.

وَقَالُوا 10. And they will say:
لَوْ كُنَّا نَسْمَعُ "Had we listened[1]
أَوْ نَعْقِلُ or exercised reason,[2]
مَا كُنَّا we would not have been
فِي أَصْحَابِ among the inmates[3]
السَّعِيرِ ﴿١٠﴾ of the balzing furnace."

فَاعْتَرَفُوا 11. Thus will they confess[4]
بِذَنبِهِمْ their sin.
فَسُحْقًا So away[5] with the
لِّأَصْحَابِ inmates of the blazing fire.
السَّعِيرِ ﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ 12. Verily those who fear[6]
رَبَّهُم بِالْغَيْبِ their Lord in the unseen[7]
لَهُم مَّغْفِرَةٌ they will have forgiveness[8]
وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ and a reward[9] very great.[10]

وَأَسِرُّوا 13. And whether you conceal[11]
قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ your saying or disclose[12] it,
إِنَّهُ عَلِيمٌ verily He is All-Knowing
بِذَاتِ الصُّدُورِ ﴿١٣﴾ of the secrets of the hearts.[13]

أَلَا يَعْلَمُ 14. Should he not know

1. نسمع ***nasma'u*** = we hear, listen, pay attention (v. i. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *tasma'* at 63:4, p. 1826, n. 6).

2. نعقل ***na'qilu*** = we exercise reason, understand, realize, comprehend (v. i. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See *ta'qilûna* at 57:17, p. 1774, n. 11).

3. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 64:10, p. 1834, n. 3).

4. اعترفوا ***i'tarafû*** = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/'irfân*], to know, to recognize. See at 9:102, p. 621, n. 14).

5. سحق ***suḥq*** = distance, remoteness. *suḥqan lahu* = away with him.

6. يخشون ***yakhshawna*** = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/ khashyah*], to fear, to dread). See at 39:23, p. 1490, n. 3).

7. غيب ***ghayb*** (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 53:35, p. 1724, n. 4.

8. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 35:7, p. 1391, n. 13.

9. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:27, p. 1780, n. 4).

10. كبير ***kabîr*** = big, great, enormous, grave thing, All-Great. See at 35:7, p. 1391, n.14.

11. أسروا ***'asirrû*** = you conceal, secrete, hide, keep confidential (v. ii. m. pl. imperative from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *tusirrûna* at 64:4, p. 1831, n. 6).

12. اجهروا ***ijharû*** = you shout/ make loud/ public, disclose (v. ii. m. pl. imperative from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *lâ tajharû* at 49:2, p. 1677, n. 2).

13. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 64:4, p. 1831, n. 8.

مَنْ خَلَقَ Who created,
وَهُوَ ٱللَّطِيفُ and He is the All-Subtle,[1]
ٱلْخَبِيرُ ﴿١٤﴾ the All-Aware?[2]

Section (*Rukû'*) 2

هُوَ ٱلَّذِى جَعَلَ 15. He it is Who made for
لَكُمُ ٱلْأَرْضَ ذَلُولًا you the earth docile.[3]
فَٱمْشُوا۟ فِى مَنَاكِبِهَا So walk[4] through its flanks[5]
وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ and eat of His provision.[6]
وَإِلَيْهِ And to Him will be
ٱلنُّشُورُ ﴿١٥﴾ the resurrection.[7]

ءَأَمِنتُم 16. Do you feel secure[8] of
مَّن فِى ٱلسَّمَآءِ the One in the Heaven
أَن يَخْسِفَ بِكُمُ that He may sink[9] with you
ٱلْأَرْضَ فَإِذَا the earth and then
هِىَ تَمُورُ ﴿١٦﴾ it will quake?[10]

أَمْ أَمِنتُم 17. Or do you feel secure
مَّن فِى ٱلسَّمَآءِ of the One in the Heaven
أَن يُرْسِلَ that He may send down[11]
عَلَيْكُمْ حَاصِبًا on you a hail-storm[12]
فَسَتَعْلَمُونَ so you shall know
كَيْفَ نَذِيرِ ﴿١٧﴾ how My warning is?[13]

1. لطيف ***laṭîf*** = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'îl* from *laṭafa/laṭufa* [*luṭf/laṭâfah*], to be kind and friendly, to be fine, delicate. See at 42:19, p. 1568, n. 3).

2. خبير ***khabîr*** = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 66:3, p. 1845, n. 8).

3. ذلول ***dhalûl*** (s.; pl. *dhulal*) = docile, tamed, trained. See at 2:71, p. 33, n. 7.

4. امشوا ***imshû*** = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashâ* [مشى *mashy*], to go on foot, to walk. See at 38:6, p. 1460, n. 8).

5. مناكب ***manâkib*** (pl.; s. *mankib*) = flanks, shoulders, uplands, highlands (noun of place from *nakaba* [*nukûb*], to deviate, to swerve. See *nâkibûn* at 23:74, p. 1093, n. 9.)

6. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

7. نشور ***nushûr*** = resurrection, restoration to life. See at 35:9, p. 1392, n. 13.

8. أمنتم ***'amintum*** = you (all) became safe, were/felt secure (v. ii. m. pl. past from *'amina* [*'amn/amân*], to be safe. See at 2:196, p. 94, n. 13).

9. i. e., He may cause the earth to collapse and sink with you. يخسف ***yakhsifa***(*u*) = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasf/khusûf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).

10. تمور ***tamûru*** = she moves to and fro, moves from side to side, quakes (v. iii. f. s. impfct. from *mâra* [*mawr*], to move from side to side).

11. يرسل ***yursila***(*u*) = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 30:46, p. 1305, n. 5).

12. حاصب ***ḥâṣib*** = hail-storm, violent tornado, devastating cyclone. See at 54:34, p. 1736, n. 1.

13. نذير ***nadhîr*** (pl. *nudhur*) = warner, warning. See at 67:9, p. 1852, n. 11.

وَلَقَدْ كَذَّبَ 18. And disbelieved[1] indeed
ٱلَّذِينَ مِن قَبْلِهِمْ those before them.
فَكَيْفَ كَانَ Then how was
نَكِيرِ ﴿١٨﴾ My disapproval ?[2]

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ 19. Do they not see the birds[3]
فَوْقَهُمْ صَٰٓفَّٰتٍ above them unfolding wings[4]
وَيَقْبِضْنَ and holding?[5]
مَا يُمْسِكُهُنَّ There retains[6] them none
إِلَّا ٱلرَّحْمَٰنُ but the All-Compassionate.
إِنَّهُۥ بِكُلِّ شَىْءٍۭ Verily He is of everything
بَصِيرٌ ﴿١٩﴾ All-Seeing.[7]

أَمَّنْ هَٰذَا ٱلَّذِى 20. Or who is the one that is
هُوَ جُندٌ لَّكُمْ an army[8] for you
يَنصُرُكُم مِّن دُونِ that can help[9] you besides
ٱلرَّحْمَٰنِ the All-Compassionate?
إِنِ ٱلْكَٰفِرُونَ The disbelievers are
إِلَّا فِى غُرُورٍ ﴿٢٠﴾ in naught but delusion.[10]

أَمَّنْ هَٰذَا ٱلَّذِى 21. Or who is the one that
يَرْزُقُكُمْ can give you provision[11]
إِنْ أَمْسَكَ رِزْقَهُۥ if He withholds[12] His provision?

1. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 50:15, p. 1688, n. 4).

2. i. e., My retribution. ***nakîri*** (originally *nakîr+ī*) : نكير ***nakîr*** = denial, disapproval, disavowal, disapprobation, rejection. See at 67:18, p. 1855, n. 2.

3. طير ***ṭayr*** (coll. n.; pl. طيور *tuyûr*) = bird, birds, fowls. See at 56:21, p. 1756, n. 4.

4. صافات ***ṣâffât*** (f. pl.; s. *ṣâffah*; m. *Ṣâff*) those ranged in ranks, those lined up, those unfodling their wings (act. participle from *ṣaffa* [*ṣaff*], to line up. to set in a row).

5. i. e., folding the wings. يقبضن ***yaqbiḍna*** = they (f) hold, grasp, grip (v. iii. f. pl. impfct. from *qabaḍa* [*qabḍ*], to seize. See *qabaḍnâ* at 25:46, p. 1152, n. 3).

6. i. e., in the sky. يمسك ***yumsiku*** = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 39:42, p. 1496, n. 7).

7. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 64:2, p. 1830, n. 6.

8. جند ***jund*** (s.; pl. *junûd/ajnâd*) = army, host. See at 44:24, p. 1610, n. 10.

9. ينصر ***yanṣuru*** = he helps, assists (v. iii. m. s. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *yanṣurûna* at 59:8, p. 1798, n. 7).

10. غرور ***ghurûr*** = delusion, deception, deceit, conceit, vanities. See at 57:20, p. 1776, n. 11.

11. يرزق ***yarzuqu*** = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa* [*razq*], to provide, bestow. See at 42:19, p. 1568, n. 4).

12. أمسك ***'amsaka*** = he retained, held, withheld, grasped (v. iii. m. s. past in form IV of *masaka* [*mask*], to hold, to grab. See n. 6 above).

بَل لَّجُّوا۟ فِى عُتُوٍّ Nay, they persist[1] in insolence[2]
وَنُفُورٍ ﴿٢١﴾ and aversion.[3]

أَفَمَن يَمْشِى 22. Is the one who walks[4]
مُكِبًّا عَلَىٰ وَجْهِهِۦٓ upside down[5] on his face
أَهْدَىٰٓ the better guided[6] or
أَمَّن يَمْشِى سَوِيًّا the one who walks upright[7]
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ on a way straight and right?[8]

قُلْ هُوَ ٱلَّذِىٓ 23. Say: "He it is Who
أَنشَأَكُمْ brought you into being[9]
وَجَعَلَ لَكُمُ and set for you
ٱلسَّمْعَ وَٱلْأَبْصَٰرَ the hearing and the sights
وَٱلْأَفْـِٔدَةَ and the hearts.
قَلِيلًا مَّا Little is that
تَشْكُرُونَ ﴿٢٣﴾ you express gratitude."[10]

قُلْ هُوَ ٱلَّذِى 24. Say: "He it is Who has
ذَرَأَكُمْ فِى ٱلْأَرْضِ scattered[11] you in the earth;
وَإِلَيْهِ and to Him
تُحْشَرُونَ ﴿٢٤﴾ you shall all be gathered."[12]

وَيَقُولُونَ 25. And they say:

1. لجوا *lajjû* = they persisted, became obstinate/ stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/lajâj/lajâjah*], to persist, to be stubborn. See at 23:75, p. 1093, n. 10).

2. عتو *'utûw* = recalcitrance, disobedience, insolence, audacity. See at 25:21, p. 1144, n. 2.

3. نفور *nufûr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 35:42, p. 1406, n. 5.

4. يمشى *yamshî* = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashâ* [*mashy*], to go on foot, to walk. See at 25:7, p. 1139, n. 11).

5. مكب *mukibb* = one who throws oneself down, becomes upside down, bends down, leans (act. participle from *'akabba*, form IV of *kabba* [*kabb*], to turn upside down, to prostrate. See *kubbat* at 27:90, p. 1229, n. 5).

6. أهدى *'ahdâ* = more in the right, better guided, better guide (elative of *hâdin*). See at 35:42, p. 1406, n. 2.

7. سوي *sawîy* (s.; pl. *'aswiyâ'*) = straight, upright, correct, proper, sound, even. See at 20:135, p. 1011, n. 9.

8. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 48:20, p. 1670, n. 3).

9. أنشأ *'ansha'a* = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nashu'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See at 53:32, p. 1723, n. 10).

10. i. e., by obeying and worshipping Him Alone. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 45: 12, p. 1621, n. 9).

11. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 23:79, p. 1094, n. 12).

12. i. e., on the Day of Resurrection and Judgement. تحشرون *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather. See at 58:9, p. 1787, n. 7).

مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

"When will this promise[1] be, if you are truthful?"[2]

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

26. Say: "The knowledge[3] is but with Allah, and I am but a warner[4] open and clear."[5]

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾

27. But when they will see it approaching,[6] distressed[7] will be the faces[8] of those who disbelieve and it will be said: "This is what you had been clamouring[9] for."

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

28. Say: "Do you see, if Allah destroys[10] me and those with me, or bestows mercy[11] on us, then who is to protect[12] the disbelievers from a punishment most painful?"[13]

1. i. e., the promised thing, the Resurrection. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 40:55, p. 1528, n. 11.

2. i. e., in what you say about the Resurrection. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 62:6, p. 1822, n. 7).

3. i. e., the knowledge of its time of occurrence.

4. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 67:9, p. 1852, n. 11).

5. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 64:12, p. 1834, n. 11).

6. زلفة ***zulfah*** = near, approaching. See *'uzlifat* at 50:31, p. 1178, n. 8.

7. سيئت ***sî'at*** = she was distressed, worried, saddened, made gloomy, (v. iii. f. s. past passive from ساء *sâ'a* [*sû'/saw'*], to be bad. See *sî'a* at 29:33, p. 1276, n. 9).

8. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 47:27, p. 1657, n. 3).

9. تدعون ***tadda'ûna*** = you (all) ask for, claim, maintain, allege, clamour for (v. ii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â'*], to call, to summon. See at 41:31, p. 1551, n. 2).

10. أهلك ***'ahlaka*** = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 53:50, p. 1726, n. 7).

11. رحم ***raḥima*** = he graced, had mercy on, bestowed mercy, spared, let off (v. iii. m. s. from *rahmah/marhamah.* See at 6:16, p. 397, n. 5).

12. يجير ***yujîru*** = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra,* form IV of *jâra* [*jawr*] , to deviate, to oppress. See at 23:88, p. 1096, n. 5).

13. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 64:5, p. 1831, n. 12).

قُلْ هُوَ 29. Say: "He is
ٱلرَّحْمَٰنُ the All-Compassionate,
ءَامَنَّا بِهِۦ we believe in Him
وَعَلَيْهِ تَوَكَّلْنَا and on Him we rely.[1]
فَسَتَعْلَمُونَ So you shall know
مَنْ هُوَ فِى ضَلَٰلٍ who is in an error[2]
مُّبِينٍ ﴿٢٩﴾ quite obvious."

قُلْ أَرَءَيْتُمْ 30. Say: "Do you see,
إِنْ أَصْبَحَ مَآؤُكُمْ if your water becomes[3]
غَوْرًا deeply underground,[4]
فَمَن يَأْتِيكُم then who will bring you
بِمَآءٍ مَّعِينٍ ﴿٣٠﴾ water in flowing spring?"[5]

1. توكلنا ***tawakkalnâ*** = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/ wukûl*], to entrust. See at 60:4, p. 1808, n. 12).

2. ضلال ***ḍalâl*** = error, straying from the right path. See at 67:10, p. 1852, n. 14.

3. أصبح ***'aṣbaḥa*** = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 28:18, p. 1237, n. 4).

4. i. e., if it goes deeply underground. غور ***ghawr*** (s.; pl. *'aghwâr*)= deeply underground, subterranean, bottom, depression. See at 18:41, 926, n. 5.

5. i. e., who will bring water to run withing your easy reach? معين ***ma'în*** = spring, flowing spring, source of water, running forth. See at 56:18, p. 1755, n. 14.

68. *SÛRAT AL-QALAM* (THE PEN)

Makkan: 52 *'âyahs*

This is an early Makkan *sûrah* which brings home the theme of *risâlah* or Messengership of Muhammad, peace and blessings of Allah be on him, and the truth of the Qur'ân. It also deals with the attitude of the unbelievers to these two matters and illustrates their position by the instance of the owners of a garden which was destroyed because of their unbelief and disregard of Allah. It also points out that punishment for the unbelievers will be more severe in the hereafter while the believers and the righteous will be blessed with the paradise of bliss. The *sûrah* also asks the Prophet, peace and blessings of Allah be on him, to go on preaching the truth disregarding the opposition and ridicule of the unbelievers.

The *sûrah* is named *al-Qalam* (The Pen) with reference to its first *'âyah* wherein Allah swears by the pen to emphasize that the Prophet, peace and blessings of Allah be on him, is not one gone off his head as the unbelievers alleged.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

نٓ 1. *Nûn*,[1]

وَٱلْقَلَمِ by the pen[2]

وَمَا يَسْطُرُونَ ﴿١﴾ and what they write.[3]

مَآ أَنتَ 2. You are not,

بِنِعْمَةِ رَبِّكَ by the grace[4] of your Lord,

بِمَجْنُونٍ ﴿٢﴾ one gone off his head.[5]

وَإِنَّ لَكَ 3. And verily for you

لَأَجْرًا will be a reward

غَيْرَ مَمْنُونٍ ﴿٣﴾ without cessation.[6]

وَإِنَّكَ لَعَلَىٰ 4. And indeed you are on

خُلُقٍ عَظِيمٍ ﴿٤﴾ a character[7] most lofty.[8]

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. Allah may swear by anything of His creation; but His servants may swear only by Him.

3. i. e., men and angels write for various purposes. يسطرون ***yasṭurûna*** = they write, draw lines (v. iii. m. pl. impfct. from *saṭara* [*saṭr*], to draw lines. See *masṭûr* at 52:2, p. 1607, n. 3).

4. نعمة ***ni'mah*** (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 39:49, p. 1499, n. 2.

5. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ân. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 54:9, p. 1731, n. 1).

6. i. e., it will neither be exhausted nor stopped. ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 41:8, p. 1542, n. 6).

7. The address is to the Prophet, peace and blessings of Allah be on him. خلق ***khuluq***(s.; pl. *'akhlâq*) = character, nature, disposition, way. See at 26:137, p. 1186, n. 4.

8. عظيم ***'aẓîm*** = great, most lofty, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 62:5, p. 1821, n. 8.

فَسَتُبۡصِرُ 5. So you will see[1]
وَيُبۡصِرُونَ ۝٥ and they will see,

بِأَيِّيكُمُ ٱلۡمَفۡتُونُ ۝٦ 6. Who of you is the insane.[2]

إِنَّ رَبَّكَ 7. Verily your Lord,
هُوَ أَعۡلَمُ He is the Best Aware[3]
بِمَن ضَلَّ of who has gone astray
عَن سَبِيلِهِۦ from His way[4]
وَهُوَ أَعۡلَمُ and He is the Best Aware of
بِٱلۡمُهۡتَدِينَ ۝٧ those in receipt of guidance.[5]

فَلَا تُطِعِ 8. So obey not[6]
ٱلۡمُكَذِّبِينَ ۝٨ the disbelievers.

وَدُّواْ لَوۡ 9. They wish[7] if you be
تُدۡهِنُ فَيُدۡهِنُونَ pliant[8] they will be pliant.
۝٩

وَلَا تُطِعۡ كُلَّ 10. And obey not every oft-
حَلَّافٖ مَّهِينٍ ۝١٠ swearer,[9] a despicable one;[10]

هَمَّازٖ مَّشَّآءِۭ 11. A slanderer[11] going
بِنَمِيمٖ ۝١١ round[12] with a calumny;[13]

1. تبصر ***tubṣiru*** = you see, see through, understand, (v. ii. m. s. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See *tubṣirûna* at 56:85, p. 1765, n. 8).

2. مفتون ***maftun*** = one tempted, fascinated, charmed, insane, maniac, mad (pass. participle from *fatana* [*fatn /futûn*], to put to trial, to tempt. See *fatantum* at 57:14, p. 1773, n. 2).

3. أعلم ***'a'lamu*** = better-knowing, best aware (elative of *'âlim*, active participle from *'alima* [*'ilm*], to know. See at 50:45, p. 1695, n. 8).

4. i. e., His *dîn* — *tawhîd* and Islâm. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 63:2, p. 1825, n. 8.

5. مهتدين ***muhtadîn*** (acc. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 28:57, p. 1252, n. 1).

6. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 33:48, p. 1354, n. 9).

7. ودوا ***waddû*** = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [*wadd /wudd /widd*], to love, like. See at 60:2, p. 1807, n. 8).

8. i. e., compromise in the matter of the *dîn*. تدهن ***tudhinu*** = you oil, anoint, flatter, be pliant (v. ii. m. s. impfct. from *adhana*, form IV of *dahana* [*dahn*], to oil, to anoint. See *dihân* at 55:37, p. 174, n. 12.

9. حلاف ***ḥallâf*** = oft-swearer, one who habitually makes promises (act. participle in the intensive scale of *fa''âl* from *ḥalafa* [*ḥalf/ḥilf*], to swear. See *yaḥlifûna* at 58:18, p. 1791, n. 2).

10. مهين ***mahîn*** = despicable, weak, mean, paltry, little. See at 43:52, p. 1596, n. 2.

11. هماز ***hammâz*** = slanderer, backbiter (act. participle in the intensive scale of *fa''âl* from *hamaza* [*hamz*], to goad on).

12. مشاء ***mashshâ'*** = one who goes round, walker (act. participle in the scale of *fa''âl* from *mashâ* [*mashy*], to walk, to go on foot).

13. نميم ***namîm*** (s.; pl. *namâ'im*) = calumny, slander, defamation.

مَنَّاعٍ لِّلْخَيْرِ 12. A hinderer[1] of the good,
مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ a transgressor,[2] sinful.[3]

عُتُلٍّ 13. Relentless,[4]
بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ moreover a base-born.[5]

أَن كَانَ 14. Because he is
ذَا مَالٍ وَبَنِينَ ﴿١٤﴾ owner of wealth and sons.

إِذَا تُتْلَىٰ عَلَيْهِ 15. When recited[6] to him
آيَاتُنَا قَالَ are Our signs he says:
أَسَاطِيرُ الْأَوَّلِينَ "Legends[7] of the ancients."
﴿١٥﴾

سَنَسِمُهُ 16. We shall brand[8] him
عَلَى الْخُرْطُومِ ﴿١٦﴾ on the nozzle.[9]

إِنَّا بَلَوْنَاهُمْ 17. We have indeed tried[10]
كَمَا بَلَوْنَا them[11] as We tried
أَصْحَابَ الْجَنَّةِ the owners of the garden
إِذْ أَقْسَمُوا when they swore[12] that
لَيَصْرِمُنَّهَا they shall surely harvest[13] it
مُصْبِحِينَ ﴿١٧﴾ rising in the morning;

وَلَا يَسْتَثْنُونَ ﴿١٨﴾ 18. And they excepted not.[14]

1. مناع ***mannâ'*** = one who prevents, forbids, defends, resists, bars, hinders (act. participle in the scale of *fa''âl* from *mana'a* [*man'*], to prevent. See at 50:25, p. 1690, n. 11).

2. معتد ***mu'tadin*** (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [*'adw/ 'udûw/ 'adâ'/ 'udwân*], to attack, to assail. See *'âdaytum* at 60:8, p. 1809, n. 9).

3. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 45:7, p. 1619, n. 13).

4. عتل ***'utull*** = cruel, relentless, stubborn.

5. The allusion is to Al-Walîd ibn Mughîrah, one of the Makkan unbelieving leaders (*Tafsîr al-Jalâlayn*). زنيم ***zanîm*** = base-born, bastard, of reputed father.

6. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:105, p. 1100, n. 11).

7. أساطير ***'asâṭîr*** (pl.; s. *'uṣṭûrah*) = legends, myths, fables, tales. See at 46:17, p. 1638, n. 4.

8. نسم ***nasimu*** = we brand, stamp, mark (v. i. pl. impfct. from *wasama* [*wasm/simah*], to brand. See *mutawassimîn* at 15:75, p. 822, n. 13.

9. خرطوم ***khurtûm*** (s.; pl. *kharâṭîm*) = trunk, nozzle.

10. بلونا ***balawnâ*** = we tried, put to test (v. i. pl. past from *balâ [balw / balâ']*, to test, to try. See at 7:168, p. 531, n. 3).

11. The allusion is to the unbelieving Makkans.

12. أقسموا ***'aqsamû*** = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 35:42, p. 1405, n. 10).

13. ليصرمن ***la yaṣrimunna*** = they shall surely cut off, sever, harvest (v. iii. m. pl. impfct. emphatic from *ṣarama* [*ṣarm/ṣurm*], to cut off, to sever.

14. i. e., they did not say *in shâ' Allah*, if Allah wills. يستثنون ***yastathnûna*** = they make exception, except, exclude (v. iii. m. pl. impfct. from *istathnâ*, form X of *thanâ* [*thany*], to double. See *yathnûna* at 11:5, p. 678, n. 9).

فَطَافَ عَلَيْهَا 19. So there went round[1] it
طَآئِفٌ مِّن رَّبِّكَ an itinerant[2] from your Lord
وَهُمْ نَآئِمُونَ ﴿١٩﴾ while they were asleep.

فَأَصْبَحَتْ 20. Hence it became
كَالصَّرِيمِ ﴿٢٠﴾ like a ground burnt black.[3]

فَتَنَادَوْا 21. Then they called one
مُصْبِحِينَ ﴿٢١﴾ another[4] rising in the morning.[5]

أَنِ ٱغْدُوا۟ 22. That: "You proceed[6] early
عَلَىٰ حَرْثِكُمْ to your tilth[7]
إِن كُنتُمْ صَٰرِمِينَ ﴿٢٢﴾ if you are to reap the fruits."[8]

فَٱنطَلَقُوا۟ 23. So they set out[9]
وَهُمْ يَتَخَٰفَتُونَ ﴿٢٣﴾ and they were whispering:[10]

أَن لَّا يَدْخُلَنَّهَا 24. That: "Let there enter not
ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ﴿٢٤﴾ today on you any poor man."[11]

وَغَدَوْا۟ 25. And they went early
عَلَىٰ حَرْدٍ with a resolve,[12]
قَٰدِرِينَ ﴿٢٥﴾ having power.[13]

1. طاف *ṭâfa* = he went round, circumambulated, moved about (v. iii. m. s. past from *ṭawf/ ṭawâf/ ṭawfân*, to go about, to run around. See *yaṭûfu* at 56:17, p. 1755, n. 10).

2. i. e., a devastating hot wind. طائف *ṭâ'if* (s.; pl. *ṭâ'ifûn*) = an itinerant, a roving one, one making circuit (act. participle from *ṭâfa*. See n. 1 above).

3. صريم *ṣarîm* = a field of which the fruits have been cut off and reaped, a ground covered by black sands, a ground burnt black.

4. تنادوا *tanâdaw* = they called one another, they assembled (v. iii. m. pl. past from *tanâdâ*, form VI of *nadâ* [*nadw*], to call, to assemble. See at 28:30, p. 1242, n. 6).

5. مصبحين *muṣbihîn* (pl.; acc./gen. of *muṣbihûn*; s. *muṣbih*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*], to be in the morning. See at 37:137, p. 1451, n. 8).

6. اغدوا *ughdû* = you (all) proceed early, go early in the morning (v. ii. m. pl. imperative from *ghadâ* [*ghudûw/ ghadw/ ghadwah*], to go/ come/ be early in the morning).

7. حرث *ḥarth* = tillage, cultivation, tilth, crops. See at 42:20, p. 1568, n. 8.

8. صارمين *ṣârimîn* (pl.; acc./gen. of *ṣârimûn*; s. *ṣârim*) = those who cut off, cutters, those who reap or harvest (act. participle from *sarama* [*ṣarm/ṣurm*], to cut off, to sever. See *la yaṣrimunna* at 68:17, p. 1861, n. 13).

9. انطلقوا *inṭalaqû* = they set out, departed, set out, proceeded, burst out [shouting] (v. iii. m. pl. past from *inṭalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqtum* at 48:15, p. 1667, n. 2).

10. يتخافتون *yatakhâfatûna* = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhâtafa*, form VIII of *khafata* [*khufût*], to become inaudible, to mutter. See at 20:103, p. 1001, n. 12).

11. i. e., to ask of the crops.

12. حرد *ḥard* = resolve, strong intention.

13. قادرين *qâdirîn* (pl.; acc./gen. of *qâdirûn*; s. *qâdir*) = capable, those who have power, (act. participle from *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See at 23:95, p. 1098, n. 7).

فَلَمَّا رَأَوْهَا 26. But when they saw it
قَالُوٓا إِنَّا they said: "Indeed we
لَضَآلُّونَ ﴿٢٦﴾ have lost our way."[1]

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ 27. "Nay, we are deprived."[2]

قَالَ أَوْسَطُهُمْ 28. The best[3] of them said:
أَلَمْ أَقُل لَّكُمْ "Did I not tell you,
لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ why not glorify Allah?"[4]

قَالُوا 29. They said:
سُبْحَانَ رَبِّنَآ "Sacrosanct[5] is our Lord.
إِنَّا كُنَّا Indeed we have been
ظَٰلِمِينَ ﴿٢٩﴾ transgressors."[6]

فَأَقْبَلَ 30. So they turned[7]
بَعْضُهُمْ عَلَىٰ بَعْضٍ one to another
يَتَلَٰوَمُونَ ﴿٣٠﴾ blaming one another.[8]

قَالُوا يَٰوَيْلَنَآ 31. They said: "Woe to us;
إِنَّا كُنَّا طَٰغِينَ ﴿٣١﴾ we indeed have been disloyal."[9]

عَسَىٰ رَبُّنَآ 32. "Hopefully, our Lord will

1. i. e., they could not at first recognize their garden by seeing its condition. ضالون ***ḍâllûn*** (sing. ضال *ḍâll*) = those gone astray, those that have lost way, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 56:51:56, p. 81760, n. 4).

2. محرومون ***maḥrûmûn*** (pl.; s. *maḥrûm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess. See *maḥrûm* at 51:19, p. 1699, n. 3).

3. أوسط ***'awsaṭ*** (s.; pl. *'awâsiṭ*) = middle, average, central [i. e., best], (elative of *wasîṭ/wasaṭ*). See at 5:89, p. 373, n. 12.

4. تسبحون ***tusabbiḥûna*** = you declare sanctity of Allah, glorify Allah, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *tusabbiḥû* at 48:9, p. 1664, n. 4).

5. سبحان ***Subḥân*** is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 52:43, p. 1714, n. 12.

6. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 42:21, p. 1569, n. 4).

7. أقبل ***'aqbala*** = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabûl/qubûl*), to accept. See at 52:25, p. 1711, n. 10).

8. يتلاومون ***yatalâwamûna*** = they blame one another, mutually blame/censure/rebuke (v. iii. m. pl. impfct. from *talâwama*. form VI of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ talûmû* at 14:22, p. 795, n. 5).

9. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 38:55, 1473, n. 2).

أَن يُبْدِلَنَا give us in exchange[1]
خَيْرًا مِّنْهَا one better[2] than it.
إِنَّا إِلَىٰ رَبِّنَا Verily to our Lord
رَاغِبُونَ ﴿٣٢﴾ we turn in hope."[3]

كَذَٰلِكَ الْعَذَابُ ۖ 33. Such is the punishment;
وَلَعَذَابُ and indeed the punishment
الْآخِرَةِ أَكْبَرُ ۚ of the hereafter is graver;[4]
لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ if they are wont to know.

Section (*Rukû'*) 2

إِنَّ لِلْمُتَّقِينَ 34. Verily for the righteous[5]
عِندَ رَبِّهِمْ are with their Lord
جَنَّاتِ النَّعِيمِ ﴿٣٤﴾ gardens[6] of bliss.[7]

أَفَنَجْعَلُ 35. Shall We make[8] the
الْمُسْلِمِينَ كَالْمُجْرِمِينَ Muslims like the sinful?[9]
﴿٣٥﴾

مَا لَكُمْ 36. What is the matter with
كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ you, how do you judge?[10]

أَمْ لَكُمْ كِتَابٌ 37. Or do you have a book
فِيهِ تَدْرُسُونَ ﴿٣٧﴾ wherein you learn:[11]

1. يبدل ***yubdila***(*u*) = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See at 66:5, p. 1846, n. 2).

2. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 62:11, p. 1824, n. 6.

3. راغبون ***râghibûn*** (pl.; s. *râghib*) = desirous, those desiring, hoping, turning in hope, wishing (act. participle from *raghaba* [*raghbah/raghab*], to desire, to wish. See at 9:59, p. 602, n. 6).

4. أكبر ***akbar*** = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 40:10, p. 1512, n. 12).

5. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 54:54, p. 1739, n. 13).

6. i. e., paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 58:22, p. 1792, n. 11.

7. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 56:89, p. 1766, n. 2.

8. نجعل ***naj'alu*** = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. See *naj'ala* at 45:21, p. 1624, n. 9).

9. This is in reply to the unbelievers' assertion that they shall get the same position of wealth and influence in the hereafter as they have in this life.
مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 43:74, p. 1601, n. 7).

10. تحكمون ***taḥkumûna*** = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 37:154, p. 1454, n. 2).

11. تدرسون ***tadrusûna*** = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study. See at 3:79, p. 187, n. 3).

إِنَّ لَكُمْ فِيهِ 38.That you indeed have in it
لَمَا تَخَيَّرُونَ ﴿٣٨﴾ whatever you select?[1]

أَمْ لَكُمْ أَيْمَانٌ 39. Or do you have oaths[2]
عَلَيْنَا بَالِغَةٌ إِلَىٰ against Us perfect[3] till
يَوْمِ الْقِيَامَةِ the Day of Resurrection
إِنَّ لَكُمْ that you indeed will have
لَمَا تَحْكُمُونَ ﴿٣٩﴾ whatever you decide?[4]

سَلْهُمْ أَيُّهُم 40. Ask them: Who of them
بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ is for that a surety?[5]

أَمْ لَهُمْ شُرَكَاءُ 41. Or do they have partners?[6]
فَلْيَأْتُوا Then let them bring
بِشُرَكَائِهِمْ their partners,
إِن كَانُوا صَادِقِينَ ﴿٤١﴾ if they are truthful.[7]

يَوْمَ يُكْشَفُ 42. The day uncovered will
عَن سَاقٍ وَيُدْعَوْنَ be[8] One Leg[9] and they will be
إِلَى السُّجُودِ called to[10] prostrate themselves
فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ but they shall not be able[11] to.

خَاشِعَةً 43. Downcast[12] will be
أَبْصَارُهُمْ their eyes;

1. تخيرون ***takhayyarûna*** (originally *tatakhayyarûna*) = you choose, select, elect, pick (v. ii. m. pl. impfct. from *takhayyara* , form V of *khâra* [*khayr*], to choose, to prefer. See *yatakhayyarûna* at 56:20, p. 1756, n. 3).

2. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 66:8, p. 1847, n. 11.

3. بالغة ***bâlighah*** (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulûgh*], to reach. See at 6:149, p. 456, n. 2).

4. تحكمون ***taḥkumûna*** = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 68:36, p. 1864, n. 10).

5. زعيم ***za'îm*** (s.; pl. *zu'amâ'*) = leader, guarantor, surety (act. participle in the scale of *fa'îl* from *za'ama* [*za'm*], to allege, to maintain. See *za'amtum* at 62:6, p. 1822, n. 5).

6. i. e., their supposed gods and goddesses. شركاء ***shurakâ'*** (pl.; s. *sharîk*) partners, sharers, associates (act. participle in the scale of *fa'îl* from *shariaka* [*shirk*], to share, to be a partner. See at 42:21, p. 1568, n. 10).

7. i. e., in their claim that their gods and goddesses will help them. صادقين ***ṣâdiqîn*** (pl.; acc./gen. of *ṣâdiqûn;* s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 67:25, p. 1857, n. 2).

8. يكشف ***yukshafu*** = he or it is uncovered, disclosed, exposed, removed (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *yakshifu* at 27:62, p. 1221, n. 6).

9. i. e., of Allah. ساق ***sâq*** (s. ; pl. *sûq/sîqân*) = leg, side, thigh, trunk.

10. يدعون ***yud'awna*** = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [*du'â'*], to call. See at 3:23, p. 163, n. 10).

11. يستطيعون ***yastaṭî'ûna*** = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See at 36:75, p. 1427, n. 3).

12. خاشعة ***khâshi'ah*** = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 41:39, p. 1553, n. 5).

تَرْهَقُهُمْ there will overtake[1] them
ذِلَّةٌ ignominy.[2]
وَقَدْ كَانُوا۟ And indeed they used to be
يُدْعَوْنَ إِلَى ٱلسُّجُودِ called to prostrate themselves
وَهُمْ سَٰلِمُونَ ﴿٤٣﴾ while they were perfect.[3]

فَذَرْنِى 44. Then let Me Alone[4]
وَمَن يُكَذِّبُ and those that disbelive[5]
بِهَٰذَا ٱلْحَدِيثِ in this discourse.[6]
سَنَسْتَدْرِجُهُم We shall gradually deal[7] with
مِّنْ حَيْثُ them in such a manner
لَا يَعْلَمُونَ ﴿٤٤﴾ they will not know.

وَأُمْلِى لَهُمْ 45. And I respite[8] them.
إِنَّ كَيْدِى مَتِينٌ ﴿٤٥﴾ Verily My plan[9] is firm.[10]

أَمْ تَسْـَٔلُهُمْ 46. Or do you ask of them
أَجْرًا a remuneration[11] so they are
فَهُم مِّن مَّغْرَمٍ out of an obligation[12]
مُّثْقَلُونَ ﴿٤٦﴾ weighed down?[13]

أَمْ عِندَهُمُ 47. Or is there with them
ٱلْغَيْبُ the unseen
فَهُمْ يَكْتُبُونَ ﴿٤٧﴾ so they write down?[14]

1. ترهق ***tarhaqu*** = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 10:27, p. 647, n. 9).
2. ذلة ***dhillah*** = disgrace, ignominy, debasement, lowness, depravity. See at 10:26, p. 647, n. 3.
3. ***sâlimûn*** (pl.; s. *sâlim*) = safe, unblemished, flawless, safe and sound, healthy, perfect, regular (act. participle from *salima* [*salâmah/salâm*], to be safe and sound).
4. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 52:45, 1715, n. 6).
5. يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 27:83, p. 1227, n. 4).
6. i. e., the Qur'ân . حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 66:3, p. 1845, n. 3.
7. نستدرج ***nastadriju*** = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durûj*], to move, to approach gradually. See at 7:182, p. 536, n. 10).
8. أملى ***'umlî*** = I respite, give rein to, give indulgence (v. i. s. impfct. from *'amlâ*, form IV of *malâ* [*malw*], to race, to walk briskly. See at 7:183, p. 537, n. 2).
9. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 52:42, p. 1714, n. 9.
10. متين ***matîn*** = solid, firm (act. participle in the scale of *fa'îl* from *matana* [*matânah*], to be firm. See at 51:58, p. 1706, n. 3).
11. i. e., for the work of calling them to the truth.
أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 67:12, p. 1853, n. 9).
12. مغرم ***maghram*** (s.; pl. مغارم *maghârim*) = fine, loss, damage, financial obligation. See at 52:40, p. 1714, n. 5.
13. مثقلون ***muthqalûn*** (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqula* (*thiql/thaqâlah*), to be heavy. See at 52:40, p. 1714, n. 6).
14. i. e., what is going to happen to men.

فَٱصۡبِرۡ 48. So have patience[1]
لِحُكۡمِ رَبِّكَ for the decree[2] of your Lord
وَلَا تَكُن كَصَاحِبِ and be not like the Companion
ٱلۡحُوتِ إِذۡ نَادَىٰ of the Fish[3] – when he cried
وَهُوَ مَكۡظُومٞ ﴿٤٨﴾ out and he was distressed.[4]

لَّوۡلَآ أَن تَدَٰرَكَهُۥ 49. Had not there reached[5]
نِعۡمَةٞ مِّن رَّبِّهِۦ him grace from his Lord
لَنُبِذَ he would have been cast[6]
بِٱلۡعَرَآءِ in the wilderness[7]
وَهُوَ مَذۡمُومٞ ﴿٤٩﴾ being blamed.[8]

فَٱجۡتَبَىٰهُ رَبُّهُۥ 50. Then his Lord selected[9]
فَجَعَلَهُۥ him and made him
مِنَ ٱلصَّٰلِحِينَ ﴿٥٠﴾ of the righteous.

وَإِن يَكَادُ 51. And well-nigh would
ٱلَّذِينَ كَفَرُواْ those who disbelieve
لَيُزۡلِقُونَكَ بِأَبۡصَٰرِهِمۡ dislodge[10] you with their looks
لَمَّا سَمِعُواْ ٱلذِّكۡرَ when they hear the reminder[11]
وَيَقُولُونَ إِنَّهُۥ لَمَجۡنُونٞ ﴿٥١﴾ and say: "He is indeed insane."

وَمَا هُوَ إِلَّا 52. But it is naught but
ذِكۡرٞ لِّلۡعَٰلَمِينَ ﴿٥٢﴾ a reminder for all beings.

1. i. e., against the allegations, opposition and enmity of the unbelievers. اصبر ***isbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *sabara* [*sabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. حكم ***hukm*** (pl. أحكام *'ahkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 52:48, p. 1716, n. 2.

3. i. e., Prophet Yûnus, peace be on him, when he cried out to his Lord impatiently asking for quick punishment of the unbelievers (see 21:87). حوت ***hût*** (s.; pl. *hîtân/ahwât*) = fish, whale, Pisces. See at 18:61, p. 934, n. 10.

4. مكظوم ***makzûm*** = distressed, full of anger/grief (pass. participle from *kazama* [*kazm/kuzûm*], to suppress or conceal [one's anger/feelings]. See *kazîm* at 43:17, p. 1586, n. 7).

5. تدارك ***tadâraka*** = reached and seized one another, went on incessantly, made amends (v. iii. m. s. past in form VI of *daraka* [*darak/ dark*], to attain. See *tudrika* at 36:40, p. 1418, n. 8).

6. i. e., from the belly of the fish. نبذ ***nubidha*** = he or it was thrown, hurled, cast (v. iii. m. s. past passive from *nabadha* [*nabdh*], to hurl. See *nabadhnâ* at 51:40, p. 1702, n. 12).

7. عراء ***'arâ'*** = bare tract , open space, wilderness, nakedness. See at 37:145, p. 1452, n. 10.

8. مذموم ***madhmûm*** = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamm/ madhammah*], to blame. See at 17:19, p. 879, n. 2).

9.. i. e., for Prophethood. اجتبى ***ijtabâ*** = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 22:78, p. 1073, n. 12).

10. The address is to the Prophet Muhammad, peace and blessings of Allah be on him. يزلقون ***yuzliqûna*** = the dislodge, cause to slip (v. iii. m. pl. impfct. from *'azlaqa*, form IV of *zaliqa/ zalaqa* [*zalaq/zalq*], to slip, to glide. See *zalaq* at 18:40, p. 926, n. 4).

11. i. e., the Qur'ân. (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 65:10, p. 1842, n. 10.

69. *SÛRAT AL-ḤÂQQAH* (THE INEVITABLE)

Makkan: 52 *'âyahs*

This is a Makkan *sûrah* which deals with the fundamentals of the faith. Its main emphasis is on three things : the truth of the *risâlah* i. e., Messengership of Muhammad, peace and blessings of Allah be on him, the truth of the Qur'ân as a Book sent down by Allah and the inevitability of Resurrection, Judgement, reward and punishment. These themes are brought home by drawing attention to the fate of the previous nations like the 'Âd, the Thamûd and others who disbelieved their respective Messengers and in the truth of Resurrection and Judgement and were destroyed on account of their unbelief and disobedience to Allah. Mention is then made of the horrors and circumstances of the end of the world and the Resurrection together with a reference to the sufferings and punishment of the sinful in the hereafter and, in contrast, of the reward and blissful life of the faithful and the righteous. The *sûrah* ends by once again emphasizing that the Qur'ân is sent down by Allah, that it is neither a poet's composition nor a soothsayer's utterance, as the unbelievers allege, and further that if the Prophet, peace and blessings of Allah be on him, had himself made up anything and given it out as the Qur'ân, he would have been severely punished by Allah and none could have saved him from His wrath.

The *sûrah* is named *al-Hâqqah* (The Inevitable), i. e., the Resurrection, with reference to its *first 'âyah* which draws attention to it.

سُورَةُ الحَاقَّةِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ 1. The Inevitable.[1]

مَا الْحَاقَّةُ ﴿٢﴾ 2. What is the Inevitable.[2]

وَمَا أَدْرَاكَ 3. And what will make you

مَا الْحَاقَّةُ ﴿٣﴾ know[3] what the Inevitable is?

كَذَّبَتْ 4. There did disbelieve[4]

ثَمُودُ وَعَادٌ the Thamûd and the 'Âd

بِالْقَارِعَةِ ﴿٤﴾ in the calamity.[5]

فَأَمَّا ثَمُودُ 5. Then as for the Thamûd,

1. i. e., the Resurrection and the Day of Judgement. حاقة ***ḥâqqah*** (f.; m. حاق *ḥâqq*)= the inevitable, that which is sure to materialize, the reality [i. e., the Resurrection, because it is inevitable] (act. participle from *ḥaqqa* [*ḥaqq*], to be a fact, real, right. See *ḥaqqa* at 50:14, p. 1688, n. 5).

2. The repetition is for emphasizing its importance and to draw attention to it.

3. أدرى ***'adrâ*** = he informed, let know, notifird, made {someone} know/understand (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, p. 642, n. 2).

4. After drawing attention to the inevitable event and before further describing it, mention is made, by way of cautioning about it, of the fate of those who disbelieved in it. The description of the Resurrection is given at *'âyahs* 13-16 below. كذبت ***kadhdhabat*** = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

5. i. e., the Day of Judgement قارعة ***qâri'ah*** (f. s.; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 13:31, p. 778, n. 1).

فَأُهْلِكُوا they were destroyed[1]
بِالطَّاغِيَةِ ﴿٥﴾ by the thunderous blast.[2]

وَأَمَّا عَادٌ 6. And as for the 'Âd,
فَأُهْلِكُوا they were destroyed by
بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ a wind[3] violent[4] and furious.[5]
﴿٦﴾

سَخَّرَهَا عَلَيْهِمْ 7. He employed[6] it on them
سَبْعَ لَيَالٍ for seven nights and
وَثَمَانِيَةَ أَيَّامٍ حُسُومًا eight days continuously;[7]
فَتَرَى الْقَوْمَ so you could see the people
فِيهَا صَرْعَىٰ in there felled to the ground[8]
كَأَنَّهُمْ أَعْجَازُ as if they were stumps[9]
نَخْلٍ خَاوِيَةٍ ﴿٧﴾ of date palm devastated.[10]

فَهَلْ تَرَىٰ لَهُمْ 8. So do you see of them
مِّنْ بَاقِيَةٍ ﴿٨﴾ any remnant?[11]

وَجَاءَ فِرْعَوْنُ 9. And there committed
وَمَن قَبْلَهُ the Fir'awn and those before
وَالْمُؤْتَفِكَاتُ him and the upturned cities[12]
بِالْخَاطِئَةِ ﴿٩﴾ the sinful deed.

1. أهلكوا ***'uhlikû*** = they were destroyed, annihilated (v. iii. m. pl. past passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 54:51, p. 1739, n. 8).

2. طاغية ***ṭâghiyah*** (f. s.; m. *ṭâghin*) = she that transgresses, exceeds the bounds, is disloyal, [here, thunderous blast](act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 38:55, 1473, n. 2).

3. ريح ***rîḥ*** (s.; pl. *riyâḥ*) = wind, smell, odour. See at 54:19, p. 1732, n. 8.

4. صرصر ***ṣarṣar*** = violently noisy and cold, furiously roaring. See at 54:19, p. 1732, n. 9.

5. عاتية ***'âtiyah*** (f. s.; m. *'âtin*) = defiant, insolent, furious, (act. participle from *'atâ* [*'utûw/ 'utîy/ 'itîy*], to be insolent. See *'atat* at 65:7, p. 1841, n. 13).

6. سخر ***sakhkhara*** = he brought to submission, subjected, subdued, reduced to service/order, employed (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 45:12, p. 1621, n. 5).

7. حسوم ***ḥusûm*** = fatal, gruelling, continuous (for days, months, years).

8. صرعى ***ṣar'â*** (pl.; s. *ṣarî'*) = felled to the ground, insane. crazy (passive partciple in the scale of *fa'îl* from *ṣara'a* [*ṣar'/ṣir'/maṣra'*], to throw down, fell).

9. أعجاز ***'a'jâz*** (pl. s. *'ajuz*) = stumps, roots. See at 54:20, p. 1733, n. 2).

10. خاوية ***khâwiyah*** (f. s.; m. *khawin*) = empty, desolate, completely devastated (act. participle from *khawâ* [*khawâ'/khawan*], to be empty, hungry, desolate).

11. باقية ***bâqiyyah*** (f. s.; pl. *bâqiyyât;* m. *bâqin*) = remaining, remnant, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See at 43:28, p. 1589, n. 6).

12. i. e., the lands of the people of Prophet Lût, peace be on him. مؤتفكات ***mu'tafikât*** (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9.

فَعَصَوْا 10. And they disobeyed[1]
رَسُولَ رَبِّهِمْ the Messenger of their Lord.
فَأَخَذَهُمْ So He seized[2] them with a
أَخْذَةً رَّابِيَةً ﴿١٠﴾ seizure exceedingly severe.[3]

إِنَّا لَمَّا 11. Verily We, when
طَغَى الْمَاءُ the water had overflowed,[4]
حَمَلْنَاكُمْ فِي الْجَارِيَةِ carried[5] you in the ship.[6]
﴿١١﴾

لِنَجْعَلَهَا 12. That We might make it
لَكُمْ تَذْكِرَةً for you a reminder[7]
وَتَعِيَهَا and that there might retain[8] it
أُذُنٌ وَاعِيَةٌ ﴿١٢﴾ the ears that remember.[9]

فَإِذَا نُفِخَ 13. So when blown[10] will be
فِي الصُّورِ the trumpet[11]
نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾ in a single blow;

وَحُمِلَتِ 14. And carried away
الْأَرْضُ will be the earth
وَالْجِبَالُ and the mountains
فَدُكَّتَا and the two will be crushed[12]
دَكَّةً وَاحِدَةً ﴿١٤﴾ in a single crush;

1. عصوا *'aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 26:216, p. 1199, n. 7).

2. i. e., punished them. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 40:22, p. 1517, n. 5).

3. راية *râbiyah* (f. s., pl. *rawâbin*) = increasing, exceedingly severe, hill (act. participle from *rabâ* [*rabâ'/rubâ'*], to increase, to grow. See *'arbâ* at 16:92, p. 858, n. 13).

4. طغى *ṭaghâ* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghaw/ṭughyân*, to exceed all bounds. See at 53:17, p. 1719, n. 8).

5. The reference is to Prophet Nûh, peace be on him, and all those who were saved in the Ark from the deluge. حملنا *ḥamalnâ* = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥaml*], to carry. See at 54:13, p. 1731, n. 12).

6. i. e., the Ark. جارية *jâriyah* (f. s.; pl. *jaârin/jâriyât*) = ship, that which moves on/flows (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See at 55:24, p. 1744, n. 8).

7. i. e., of Allah's punishment for disobedience. تذكرة *tadhkirah* = reminder. See at 56:76, p. 1763, n. 11.

8. تعى *ta'î* = she retains in memory, remembers, knows by heart, holds (v. iii. f. s. impfct. from *wa'â* [*wa'y*], to hold, to retain in memory. See *'aw'iyah* at 12:76, p. 750, n. 2).

9. واعية *wâ'iyah* (f. s.; m. *wâ'in*) = she that remembers, the retaining one (act. participle from *wa'â*. See n. 8 above).

10. This will be the first blowing of the trumpet. نفخ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 50:20, p. 1689, n. 11).

11. صور *ṣûr* = horn, bugle, trumpet. See at 50:20, p. 1689, n. 12.

12. دكا *dukkatâ* = the two (f.) were crushed, pressed down, flattened, devastated (v. iii. f. dual. past passive from *dakka* [*dakk*], to make flat, to demolish. See *dakkâ'* at 18:98, p. 945, n. 12).

فَيَوْمَئِذٍ 15. Then on that day
وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾ shall take place[1] the Event.[2]

وَٱنشَقَّتِ 16. And rent asunder[3] will be
ٱلسَّمَآءُ فَهِىَ the sky so it will be
يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ on that day tottering.[4]

وَٱلْمَلَكُ 17. And the angels will be
عَلَىٰٓ أَرْجَآئِهَا on its fringes[5]
وَيَحْمِلُ and there will carry[6]
عَرْشَ رَبِّكَ the Throne[7] of your Lord
فَوْقَهُمْ يَوْمَئِذٍ above them on that day
ثَمَٰنِيَةٌ ﴿١٧﴾ eight angels.

يَوْمَئِذٍ 18. On that day
تُعْرَضُونَ you will be put up[8]
لَا تَخْفَىٰ and hidden will not remain[9]
مِنكُمْ خَافِيَةٌ ﴿١٨﴾ of you any secret.[10]

فَأَمَّا مَنْ 19. So as for him who
أُوتِىَ كِتَٰبَهُۥ will be given his book[11]
بِيَمِينِهِۦ فَيَقُولُ in his right hand[12] he will say:
هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾ "Here it is, read[13] my book."

1. وقعت ***waqa'at*** = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. f. s. past from *wuqû'*, to fall. See at 56:1, p. 1753, n. 1).

2. i. e., the Resurrection. واقعة ***wâqi'ah*** (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above).

3. انشقت ***inshaqqat*** = she or it was split, was cleft/rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 55:37, p. 1746, n. 10).

4. واهية ***wâhiyah*** (f. s.; m. *wâhin*) = feeble, tottering, brittle, fragile (act. participle from *wahâ* [*wahy*], to be weak, feeble).

5. أرجاء ***'arjâ'*** (pl.; s. *rajâ'*) = sides, fringes, directions, regions.

6. يحمل ***yaḥmilu*** = he bears, carries, takes the load (v. iii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. See at 20:111, p. 1003, n. 11).

7. عرش ***'arsh*** = throne. See at 57:4, p. 1768, n. 7.

8. i. e., for judgement. تعرضون ***tu'raḍûna*** = you (all) are displayed, exposed, submitted, placed/set before, laid, put up (v. iii. m. pl. impfct. passive from *'araḍa*/*'aruḍa* [*'arḍ*], to become visible, to be wide. See *yu'raḍûna* at 42:45, p. 1577, n. 2).

9. تخفى ***takhfâ*** = she or it hides, remains unseen or concealed (v. iii. f. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

10. خافية ***khâfiyah*** (f. s.; m. *khâfin*) = that which remains hidden, concealed; secret, invisible (act. participle from *khafiya*. See n. 9 above).

11. i. e., the record of his deeds.

12. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 56:90, p. 1766, n. 4.

13. اقرؤوا ***iqra'û*** = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See *qara'a* at 26:199, p. 1196, n. 10).

إِنِّي ظَنَنتُ 20. "Indeed I believed[1] that
أَنِّي مُلَاقٍ I was going to encounter[2]
حِسَابِيَهْ ﴿٢٠﴾ my account."

فَهُوَ فِي عِيشَةٍ 21. So he will be in a life[3]
رَّاضِيَةٍ ﴿٢١﴾ most pleasant.[4]

فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ 22. In a garden quite lofty.[5]

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ 23. Its pickings[6] in easy reach.[7]

كُلُوا وَاشْرَبُوا هَنِيئًا 24. Eat and drink at pleasure[8]
بِمَا أَسْلَفْتُمْ for what you had advanced[9]
فِي الْأَيَّامِ الْخَالِيَةِ in days gone.[10]
﴿٢٤﴾

وَأَمَّا مَنْ 25. And as for him
أُوتِيَ كِتَابَهُ who will be given his book
بِشِمَالِهِ فَيَقُولُ in his left hand[11] he will say:
يَا لَيْتَنِي لَمْ أُوتَ "Oh, I wish was not given
كِتَابِيَهْ ﴿٢٥﴾ my book!"

وَلَمْ أَدْرِ 26. "Nor do I know[12]
مَا حِسَابِيَهْ ﴿٢٦﴾ what will be my account."

1. ظننت *ẓanantu* = I thought, assumed, conjectured, supposed, firmly believed (v. i. s. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *ẓanantum* at 59:2, p. 1794, n. 7).

2. ملاق ***mulâqin*** (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See at 62:8, p. 822, n. 11).

3. عيشة ***'îshah*** = to live, to be alive, life (verbal noun of *'âsha*. See *ma'îshah* at 43:32, p. 1590, n. 5)

4. راضية ***râḍiyah*** (f. s., m. *râḍin*) = satisfied, pleasant, agrreeable (act. participle from *radiya* [*ridan/ ridwân/ mardâh*], to be satisfied. See *yardâ* at 53:26, p. 1721, n. 8).

5. عالية ***'âliyah*** (f. s.; m. *'âlin*) = high, tall, outstanding, lofty, arrogant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See *'âlîn* at 44:31, p. 1611, n. 9).

6. قطوف ***quṭûf*** (pl.; s. *qaṭf*) = pickings, fruits, flowers.

7. دانية ***dâniyah***(f.s.; m.; *dânin*) = near, close, within easy reach (act,. partciple from *danâ* [*dunûw/ danâwah*], to be near, to come close. See *dunyâ* at 67:5, p. 1851, n. 10).

8. هنيء ***hanî'*** = ease, pleasure, well-being,. See at 52:19, p. 1710, n. 1.

9. أسلفتم ***'aslaftum*** = you advanced, made (something) go before (v. ii. m. pl. past from *'aslafa*, form IV of *salafa* [*salaf*], to be over. See *'aslafta* at 10:30, p.648, n. 12).

10. خالية ***khâliyah*** (f. s.; m. *khâlin*) = that which is past, passed away, over, gone, empty (act. participle from *khalâ* [*khulû'/khalâ'*], to be empty, to pass away. See *khalat* at 46:18, p. 1638, n. 9).

11. شمال ***shimâl*** = north, left hand, left side, left. See at 56:41, p. 1758, n. 14.

12. أدر ***'adri(ī)*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. The final *yâ'* is dropped because of the particle *lam* coming before the verb). See *'adrî* at 46:9, 1634, n. 3).

يَٰلَيۡتَهَا كَانَتِ ٱلۡقَاضِيَةَ ﴿٢٧﴾
27. "Oh, would that it was my end."[1]

مَآ أَغۡنَىٰ عَنِّي مَالِيَهۡ ﴿٢٨﴾
28. "Of no avail[2] has been to me my wealth!"

هَلَكَ عَنِّي سُلۡطَٰنِيَهۡ ﴿٢٩﴾
29. "Gone[3] from me is my power!"[4]

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾
30. "Seize[5] him and fetter[6] him."

ثُمَّ ٱلۡجَحِيمَ صَلُّوهُ ﴿٣١﴾
31. "Then in the blazing fire broil[7] him."

ثُمَّ فِي سِلۡسِلَةٖ ذَرۡعُهَا سَبۡعُونَ ذِرَاعٗا فَٱسۡلُكُوهُ ﴿٣٢﴾
32. "Then in a chain[8] of which the length[9] is seventy cubits[10] insert[11] him."

إِنَّهُۥ كَانَ لَا يُؤۡمِنُ بِٱللَّهِ ٱلۡعَظِيمِ ﴿٣٣﴾
33. Verily he used not to believe in Allah the All-Great.[12]

1. i. e., the death that I died was the end. قاضية ***qâḍiyah*** (f. s.; m. *qâḍin*) = one or that which concludes, terminates, ends, decrees, decides (act. participle from *qaḍâ* [*qaḍâ'*], to conclude. See *qadâ* at 41:12, p. 1543, n. 8).

2. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:48, p. 1726, n. 4).

3. هلك ***halaka*** = he died, perished, was destroyed/gone (v. iii. m. s. past from *halk/ hulk/ halâk/ tahlukah.* See at 40:34, p. 1521, n. 11).

4. سلطان ***sulṭân*** = authority, power, mandate, rule, sanction. See at 55:33, p. 1746, n. 3.

5. i. e., it will be said to the angel sentinels. خذوا ***khudhû*** = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 44:47, p. 1614, n. 9).

6. غلوا ***ghullû*** = insert, enter, put an iron collar, fetter, shackle (v. ii. m. pl. imperative from *ghalla* [*ghall*], to insert, to put an iron collar. See *'aghlâl* at 40:71, p. 1534, n. 11).

7. صلوا ***ṣallû*** = broil, put in the fire, heat (v. ii. m. pl. imperative from *ṣallâ,* form II of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See *yaṣlawna* at 58:8, p. 1587, n. 1).

8. سلسلة ***silsilah*** (s.; pl. *salâsil*) = chain, series.

9. ذرع ***dhar'*** = length.

10. ذراع ***dhirâ'*** (s.; pl. *'adhru'/dhur'ân*) = cubit, forearm, connecting rod. See *dhirâ'ay* at 18:18, p. 916, n. 8.

11. i. e., insert him in the chain. اسلكوا ***uslukû*** = you insert, enter {in the transitive sense}, follow, behave, travel (v. ii. m. pl. imperative from *salaka* [*salk/sulûk*], to insert, to follow. See *usluk* at 28:32, p. 1243, n. 4).

12. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

وَلَا يَحُضُّ عَلَىٰ 34. Nor did he urge[1] on
طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾ the food[2] of the poor.[3]

فَلَيْسَ لَهُ 35. So there is not for him
ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾ today here any close friend.[4]

وَلَا طَعَامٌ إِلَّا 36. Nor any food except
مِنْ غِسْلِينٍ ﴿٣٦﴾ of wash-waste.[5]

لَّا يَأْكُلُهُۥٓ 37. None will eat of it
إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾ except the sinful.[6]

Section (*Rukû'*) 2

فَلَآ أُقْسِمُ 38. But I swear[7]
بِمَا تُبْصِرُونَ ﴿٣٨﴾ by what you see.[8]

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ 39. And by what you see not.

إِنَّهُۥ لَقَوْلُ 40.That it is indeed a saying
رَسُولٍ كَرِيمٍ ﴿٤٠﴾ of a messenger most noble.[9]

وَمَا هُوَ بِقَوْلِ 41. And it is not the saying
شَاعِرٍ of a poet.[10]
قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ Little is that you believe.

1. يحض ***yaḥuḍḍu*** = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *ḥaḍḍa* [*ḥaḍḍ*], to spur on, incite).

2. i. e., giving food to the poor. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

3. مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 58:4, p. 1784, n. 4.

4. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:93, p. 1766, n. 9.

5. غسلين ***ghislîn*** = body-secretion, wash-waste of wounds.

6. خاطؤون ***khâṭi'ûn*** (pl.; s. *khâṭi'*) = those in error, sinners, sinful, those that are mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khâṭi'în* at 28:8, p. 1233, n. 10).

7. *lâ* here is for emphasis; or to negative what the unbelievers say (See *Al-Baḥr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 56:75, p. 1764, n. 1).

8. تبصرون ***tubṣirûna*** = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 56:85, p. 1765, n. 8).

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 57:18, p. 1775, n. 4).

10. As the unbelievers say. شاعر ***shâ'ir*** (s. ; pl. *shu'arâ'*) = poet. See at 37:36, p. 1436, n. 4.

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

42. Nor the saying of a sooth-sayer.[1] Little is that you take heed.[2]

تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾

43. It is a sent-down[3] from the Lord of all beings.[4]

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾

44. And if he fabricated[5] against us some sayings,[6]

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

45. We would surely have seized him by the right hand.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

46.And then would have cut[7] of him the aorta.[8]

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾

47. Then there will be none of you for him preventing.[9]

وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

48. And it is indeed a reminder[10]for the righteous.[11]

وَإِنَّا لَنَعْلَمُ

49. And verily We know

1. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the previous *'âyah* give a reply to such allegations. كاهن ***kâhin*** (s.; pl. *kuhhân/ kahanah)* = soothsayer, diviner, fortune-teller (act. participle from *kahana* [*kahânah*], to foretell. See at 52:29, p. 1712, n. 4).

2. تذكرون ***tadhakkarûna*** (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 56:62, p. 1762, n. 1).

3. تنزيل ***tanzîl*** = sending down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 56:80, p. 1764, n. 9.

4. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 56:80, p. 1764, n. 10).

5. تقول ***taqawwala*** = he fabricated a lie, bargained, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See at 52:33, p. 1713, n. 1).

6. اقاويل ***'aqâwîl*** (pl.; s. *qawl*) = sayings, utterances. See *qawl* at 46:18, p. 1638, n. 7.

7. قطعنا ***qaṭa'nâ*** = we cut, severed, carved (v. i. pl. past from *qaṭa'a* [*qaṭ'*], to cut. See *qaṭa'tum* at 59:5, p. 1796, n. 4).

8. وتين ***watîn***(s.; pl. *wutun/awtinah*) = aorta, the main arterial vessel that carries blood from the heart.

9. i. e., the punishment of Allah. حاجزين ***ḥâjizîn*** (pl.; acc./gen. of *ḥâjizûn*; s. *ḥâjiz*) = those that prevent, resist, bar, hinder (act, participle from *ḥajaza* [*ḥajz*], to hold back, to restrain, to prevent. See *hâjiz* at 27:61, p. 1221, n. 2).

10. i. e., of Allah's punishment . تذكرة ***tadhkirah*** = reminder. See at 69:12, p. 1870, n. 7.

11. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 68:34, p. 1864, n. 5).

أَنَّ مِنكُم that some of you are

مُّكَذِّبِينَ ﴿٤٩﴾ disbelievers.[1]

وَإِنَّهُۥ 50. And that it will be

لَحَسْرَةٌ a distress[2]

عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾ for the disbelievers.

وَإِنَّهُۥ لَحَقُّ 51. And that it[3] is the truth

ٱلْيَقِينِ ﴿٥١﴾ of certitude.[4]

فَسَبِّحْ 52. Therefore declare the

بِٱسْمِ sanctity[5] of the Name

رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾ of your Lord the All-Great.[6]

1. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 56:92, p. 1766, n. 6).

2. i. e., their disbelieving the Qur'ân will be a matter of regret and grief for the disbelievers in the hereafter when they see the punishment. حسرة ***ḥasrah*** (pl. حسرات *ḥasarât)* = regret, lamentation, grief, sorrow, distress. See at 19:39, p. 960, n. 7).

3. i. e., this Qur'ân is the truth from Allah. It is His words about which there is no doubt.

4. يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 56:95, p. 1766, n. 11.

5. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 56:96, p. 1766, n. 12).

6. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:33, p. 1873, n. 12).

70. *SÛRAT AL-MA'ÂRIJ* (THE WAYS OF ASCENT)

Makkan: 44 *'âyahs*

This is another Makkan *sûrah* . Its main theme is Resurrection, its horror and life in the hereafter, together with a mention of the punishment of the unbelievers and the reward for the believers and the righteous. In this connection reference is made also to the attitude of the unbelievers to the life in the hereafter. The *sûrah* is named *al-Ma'ârij* (Ways of Ascent) with reference to its third *'ayah* wherein mention is made of Allah as the "Lord of the Ways of Ascent".

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَأَلَ سَائِلٌ 1. There asks an enquirer[1]

بِعَذَابٍ about the punishment

وَاقِعٍ ۝١ sure to fall[2]

لِّلْكَافِرِينَ 2. On the unbelievers.

لَيْسَ لَهُ دَافِعٌ ۝٢ There is no defender[3] of it

مِّنَ اللَّهِ 3. Against Allah,

ذِي الْمَعَارِجِ ۝٣ Lord of the Ways of Ascent.[4]

تَعْرُجُ الْمَلَائِكَةُ 4. There ascend[5] the angels[6]

وَالرُّوحُ إِلَيْهِ and Jibrîl[7] to Him

فِي يَوْمٍ in a day

كَانَ مِقْدَارُهُ the extent[8] of which is

خَمْسِينَ أَلْفَ سَنَةٍ fifty thousand years.

۝٤

1. سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, petitioner, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 51:19, p. 1699, n. 2).

2. واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 52:7, p. 1708, n. 1).

3. دافع ***dâfi'*** (s.; pl. *dâfi'ûn*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf'*], to push, push away. See at 52:8, p. 1708, n. 2).

4. معارج ***ma'ârij*** (pl.; s. *mi'râj*) = means/ instruments/ways of ascent, ladders, stairs, elevators (noun of instrument from *'araja* [*'urûj*], to ascend, to go up. See at 34:2, p. 1368, n. 1).

5. تعرج ***ta'ruju*** = she or it goes up, ascends, rises, mounts (v. iii. f. s. impfct. from *'araja* [*'urûj*], to ascend. See n. 4 above and *ya'ruju* at 57:4, p. 1768, n. 11).

6. i. e., to receive Allah's commands and *wahy*. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

7. ***Rûḥ*** is another name for Jibrîl. He is mentioned separately to emphasize his importance as the carrier of *wahy*. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 66:12, p. 1849, n. 8.

8. Here is a clear indication of the relativity of time and space. مقدار ***miqdâr*** (s.; pl. *maqâdîr*) = measure, amount, scale, extent in space and time. See at 32:5, p. 1325, n. 10.

فَٱصۡبِرۡ صَبۡرٗا جَمِيلٗا ٥ 5. So be patient,[1] persevering decently.[2]

إِنَّهُمۡ يَرَوۡنَهُۥ بَعِيدٗا ٦ 6. Verily they see it remote.[3]

وَنَرَىٰهُ قَرِيبٗا ٧ 7. But We see it near.[4]

يَوۡمَ تَكُونُ ٱلسَّمَآءُ كَٱلۡمُهۡلِ ٨ 8. That day the sky shall be like molten brass.[5]

وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ ٩ 9. And the mountains shall be like ruffled wool.[6]

وَلَا يَسۡـَٔلُ حَمِيمٌ حَمِيمٗا ١٠ 10. And there shall enquire[7] not any close friend[8] about a close friend.

يُبَصَّرُونَهُمۡ 11.They will be made to see.[9]

يَوَدُّ ٱلۡمُجۡرِمُ There will wish[10] the sinful[11]

لَوۡ يَفۡتَدِي if he could ransom himself[12]

مِنۡ عَذَابِ from the punishment on that

يَوۡمِئِذِۭ بِبَنِيهِ ١١ day by his sons.

1. i. e., over the opposition and ridiculing of the unbelievers about the Resurrection. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. جميل ***jamîl*** = beautiful, handsome, comely, good, decent. See at 33:49, p. 1355, n. 7.

3. i. e., they think that the Resurrection and punishment are remote and unlikely. بعيد ***ba'îd*** = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:31, p. 1652, n. 5).

4. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 63:10, p. 1829, n. 3.

5. مهل ***muhl*** = molten metal, molten brass. See at 44:45, p. 1514, n. 5.

6. عهن ***'ihn*** = wool, puffed/rufled wool.

7. For everyone will be absorbed in one's affairs. يسأل ***yas'alu*** = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 55:29, p. 1745, n. 5).

8. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 69:35, p. 1874, n. 4.

9. i. e., the friends and relatives will all be made to see one another, but none will be able to help anyone. يبصرون ***yubaṣṣarûna*** = they are made to see/ realize/ comprehend (v. iii. m. pl. impfct passive from *baṣṣara*, form II of *baṣura/baṣira* [بصر *baṣar*], to look, to see. See *yubṣirûna* at 37:175, p. 157, n. 2).

10. يود ***yawaddu*** = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [*wadd/wudd/widd*], to love, to like. See at 15:2, p. 807, n. 5.

11. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 55:41, p. 1747, n. 6).

12. يفتدى ***yaftadî*** = he ransoms himself, redeems himself, sacrifices (v. iii. m. s. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadaw* at 39:47, p. 1498, n. 3).

وَصَٰحِبَتِهِۦ 12. And by his wife[1]

وَأَخِيهِ ﴿١٢﴾ and his brother;

وَفَصِيلَتِهِ 13. And by his kinsmen[2]

ٱلَّتِى تُـْٔوِيهِ ﴿١٣﴾ who shelter[3] him.

وَمَن فِى ٱلْأَرْضِ 14. And by those in the earth

جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾ one and all, then save[4] him.

كَلَّآ 15. By no means.[5]

إِنَّهَا لَظَىٰ ﴿١٥﴾ Verily it will be a blazing fire.[6]

نَزَّاعَةً لِّلشَّوَىٰ ﴿١٦﴾ 16. Pulling off[7] the scalps.[8]

تَدْعُوا۟ مَنْ 17. Summonning[9] all those

أَدْبَرَ وَتَوَلَّىٰ ﴿١٧﴾ who turned back[10] and averted.[11]

وَجَمَعَ فَأَوْعَىٰ ﴿١٨﴾ 18. And amassed and held.[12]

إِنَّ ٱلْإِنسَٰنَ ۞ 19. Verily man

خُلِقَ هَلُوعًا ﴿١٩﴾ has been created impatient.[13]

إِذَا مَسَّهُ 20. If there afflicts him

1. صاحبة ***ṣâḥibah*** (f.; m. *ṣâḥib*) = companion, comrade, wife, follower, owner (act. participle from *ṣaḥiba* [*ṣuḥbah*/ *ṣaḥâbah*/ *ṣiḥbah*], to be a companion. See at 6:101 p. 434, n. 3).

2. فصيلة ***faṣîlah*** (s.; pl. *faṣâ'il*) = genus, species, group, detachment, kinsmen, blood relations.

3. i. e., in this world. تؤوى ***tu'wî*** = she receives, gives shelter, accommodates (v. iii. f. s. impfct. from *'âwâ*, form IV *of 'awâ* [*awy*], to seek shelter. See *'âwaynâ* at 23:50, p. 1087, n. 11).

4. ينجى ***yunjî*** = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw*/ *najâ'*/ *najâh*], to be saved. See at 39:61, p. 1502, n. 10).

5. i. e., no ransoming will avail, nor will close relations or anyone else come forward to help the sinful. See 80:34-37.

6. i. e., the punishment will be a blazing a fire. لظى ***laẓâ*** = blazing fire, blaze, flame, a name for hell.

7. i. e., by its severe heat. نزاعة ***nazzâ'ah*** (f. s.; m. *nazzâ'*) = one or that which pulls out, takes away, extracts, removes, snatches, inclines (act. participle in the intensive scale of *fa''âl* from *naza'a* [*naz'*], to take away, to extract. See *tanzi'u* at 54:20, p. 1733, n. 1).

8. شوى ***shawâ*** (pl.; s. *shawah*) = scalps.

9. تدعوا ***tad'û*** = she calls, asks, invokes, invites, summons (v. iii. f. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 47:35, p. 1659, n. 7).

10. i. e., form the truth. أدبر ***'adbara*** = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See *mudbirîn* at 40:33, p. 1521, n. 4).

11. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'*/*wilâyah*], to be near, to be a friend. See at 53:33, p. 1724, n. 1).

12. i. e., amassed wealth and kept it without paying *zakâh* and the rights of ohters in it. أوعى ***'aw'â*** = he retained, preserved, kept, held (v. iii. m. s. past in form IV of *wa'â* [*wa'y*], to hold, to retain in memory. See *ta'î* at 69:12, p. 1870, n. 8).

13. هلوع ***halû'*** = impatient, restless, anxious, uneasy, despaired (act. participle in the scale of *fa'ûl* from *hali'a* [*hala'*], to be impatient, to despair).

ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾	the evil he is worried.[1]
وَإِذَا مَسَّهُ	21.And if there touches[2] him
ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾	affluence[3] he is niggardly.[4]
إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾	22. Except those who pray;[5]
ٱلَّذِينَ هُمْ عَلَىٰ	23. Those who are on
صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾	their prayers constant.[6]
وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ	24. And those in whose wealth
حَقٌّ مَّعْلُومٌ ﴿٢٤﴾	is a right recognized[7]
لِّلسَّآئِلِ	25. For the beggar[8]
وَٱلْمَحْرُومِ ﴿٢٥﴾	and the deprived.[9]
وَٱلَّذِينَ يُصَدِّقُونَ	26. And those who believe[10]
بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾	in the Day of Requital.[11]
وَٱلَّذِينَ هُم مِّنْ	27. And who are of
عَذَابِ رَبِّهِم	the punishment of their Lord
مُّشْفِقُونَ ﴿٢٧﴾	worried.[12]

1. جزوع ***jazû'*** = restless, worried, apprehensive, uneasy, concerned (act. participle in the scale of *fa'ûl* from *jazi'a* [*jaza'/juzû'*], to be worried, concerned. See *jazi'nâ* at 14:21, p. 794, n. 7).

2. مس ***massa*** = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masîs*, to feel, to touch. See at 50:38, p. 1693, n. 13).

3. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 68:32, p. 1864, n. 2.

4. منوع ***manû'*** = niggardly, one who prevents, prohibits (act. participle in the intensive scale of *fa'ûl from mana'a* [*man'*], to prevent. See *mâni'ah* at 59:2, p. 1795, n. 2).

5. مصلين ***muṣallîn*** (pl.; acc./gen. of *muṣallûn*; s. *muṣallin*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣalla* to perform *ṣalâh*. See *yuṣallûna* at 33:56, p. 1360, n. 7).

6. دائمون ***dâ'imûn*** = constant, incessant, perennial, perpetual, enduring, lasting, continual, eternal (act. participle from *dâma [dawm/dawâm]*, to last. See *dâ'im* at 13:35, p. 780, n. 3).

7. معلوم ***ma'lûm*** = known, determined, fixed, specified, recognized (pass. participle from *'alima* [*'ilm*], to know. See at 38:81, p. 1478, n. 2).

8. سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 70:1, p.1877,n. 1).

9. i. e., deprived of the means of livelihood, destitute. محروم ***maḥrûm*** (s.; pl. *maḥrumûn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess. See at 51:19, p. 1699, n. 3).

10. يصدقون ***yuṣaddiqûna*** = they believe, confirm, accept as true (v. iii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *tuṣaddiqûna* at 56:57, p. 1761, n. 3).

11. i. e., the Day of Judgement. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 60:8, p. 810, n. 3.

12. مشفقون ***mushfiqûn*** (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:18, p. 1567, n. 9).

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

28. Verily the punishment of their Lord is not safe.[1]

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾

29. And those who are regarding their private parts[2] on guard.[3]

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

30. Except for their consorts[4] or whom their right hands[5] own Then they are not to blame.[6]

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

31. But whoever seeks[7] beyond[8] that, such people, they are the transgressors.[9]

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾

32. And those who are of their trusts[10] and covenants[11] keepres.[12]

وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾

33. And those who are in their testimony upright.

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾

34. And who are on their prayers constant.

1. i. e., none can feel safe against it. مأمون ***mâmûn*** = safe, trustworthy, safeguarded, ensured, guaranteed (pass. participle from *'amina* [*'amd/'amân*], to be safe, to feel safe. See *'amintum* at 67:16, p. 1854, n. 8).

2. This is a continuation of the exception started at *'âyah* 22 above, saying that punishment will not befall such people. فروج ***furûj*** (pl.; s. *farj*) = private parts, openings, apertures. See at 33:35, p. 1349, n. 12.

3. حافظون ***ḥâfiẓûn*** (pl.; s. *ḥâfiẓ*) = keepers, preservers, observers, upholders, those who take care, are on guard, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 15:9, p. 809, n. 4).

4. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts . See at 64:14, p. 1835, n. 2.

5. i. e., slave maids. أيمان ***'aymân*** (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 68:38, p. 1865, n. 2.

6. ملومين ***malûmîn*** (pl.; acc./gen. of *malûmûn*; s. *malûm*) = those blamed, who are to blame censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/ malâm/ malâmah*], to blame. See at 23:6, p. 1076, n. 7).

7. أبتغى ***ibtaghâ*** = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ'*], to seek. See at 23:7, p. 1076, n. 8).

8. وراء ***warâ'*** = rear , after, beyond, back , behind, close on (one's) heels. See at 57:13, p. 1772, n. 9.

9. عادون ***'âdûn*** (pl.; s. *'âdin*) aggressors, disobedient ones, inimical, transgressors (act. participle from *'âda*, form III of *'adâ* [*'adw*], to speed. See at 26:166, p. 1191, n. 3).

10. أمانات ***'amânât*** (pl.; s. *'amânah*) = trusts, faithfulness, integrity. See *'amânah* at 2:283, p. 150, n. 8.

11. عهد ***'ahd*** (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow. See at 20:86, p. 996, n. 10.

12. راعون ***râ'ûn*** (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard. See at 23:8, p. 1076, n. 12).

أُولَٰئِكَ 35. Such ones will be
فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ in the gardens honouned.[1]

Section (*Rukû'*) 2

فَمَالِ 36. So what is the matter
الَّذِينَ كَفَرُوا with those who disbelieve
قِبَلَكَ that towards[2] you they
مُهْطِعِينَ ﴿٣٦﴾ run protruding their necks ?[3]

عَنِ الْيَمِينِ 37. By the right[4]
وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ and by the left[5] in crowds?[6]

أَيَطْمَعُ 38. Do there crave[7]
كُلُّ امْرِئٍ مِّنْهُمْ every person[8] of them
أَن يُدْخَلَ that he will be admitted[9] in
جَنَّةَ نَعِيمٍ ﴿٣٨﴾ the garden of bliss?[10]

كَلَّا 39. By no means.
إِنَّا خَلَقْنَاهُم Indeed We have created
مِّمَّا يَعْلَمُونَ ﴿٣٩﴾ them of what they know.

فَلَا أُقْسِمُ بِرَبِّ 40. So I swear[11] by the Lord

1. مكرمون ***mukramûn*** (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See at 51:24, p. 1699, n. 13).

2. The *'âyah* refers to what the Makkan unbelievers used to do when they heard the Prophet, peace and blessings of Allah be on him, reciting the Qur'ân in order to scoff at him. قبل ***qibala*** = before, in the presence of, towards, in the direction of.

3. مهطعين ***muhṭi'îin*** (pl.; acc./gen. of *muhṭi'în*; s. *muhṭi'*) = those who protrude their necks in running, rushing, running in haste (act. participle from *'ahṭa'a*, to protrude or outstretch the neck. See at 54:8, p. 1730, n. 11).

4. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 69:19, p. 1871, n. 12.

5. شمال ***shimâl*** = north, left hand, left side, left. See at 69:25, p. 1872, n. 11.

6. عزين ***'izîn*** (pl. acc./gen of *'izûn*; s. *'izzah*) = crowds, throngs, multitudes.

7. يطمع ***yaṭma'u*** = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See *yaṭma'a* at 33:32, p. 1347, n. 8).

8. i. e., of those unbelievers who thus crowded round the Prophet, peace and blessings of Allah be on him, and boasted that they too would be in paradise because of their social position in this world. امرأ ***imra'*** = a person, a man, human being. See at 19:28, p. 957, n. 9.

9. يدخل ***yudkhala***(*u*) = he is admitted, entered (in the transitive sense), put in, inserted (v. iii. m. s. impfct. passive from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yudkhila* at 66:8, p. 1847, n. 8).

10. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 68:34, p. 1864, n. 7.

11. The *lâ* here is for emphasis; or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 69:38, p. 1874, n. 7).

ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ	the easts[1] and the wests[2] that
إِنَّا لَقَٰدِرُونَ ﴿٤٠﴾	We indeed are Omnipotent.
عَلَىٰٓ أَن نُّبَدِّلَ	41. That We may substitute[3]
خَيْرًا مِّنْهُمْ	a better sort than they and
وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾	We are not to be outsripped.[4]
فَذَرْهُمْ	42. So leave them
يَخُوضُوا۟ وَيَلْعَبُوا۟	be engrossed[5] and play
حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ	till they confront[6] their day
ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾	which they are promised.[7]
يَوْمَ	43. The day
يَخْرُجُونَ	they shall come out
مِنَ ٱلْأَجْدَاثِ	of the graves[8]
سِرَاعًا كَأَنَّهُمْ	in all haste as if they are
إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾	to an idol[9] rushing.[10]
خَٰشِعَةً أَبْصَٰرُهُمْ	44. Their eyes lowered in
تَرْهَقُهُمْ	humility, there will overtake[11]
ذِلَّةٌ	them ignominy.
ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى	That is the day which they
كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾	used to be threatened with.

1. مشارق ***mashâriq*** (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See at 37:5, p. 1431, n. 1).

2. مغارب ***maghârib (pl.; s. maghrib)*** = times or places of sunset, wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2.

3. نبدل ***nubaddila***(*u*) = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 56:61, p. 1761, n. 9).

4. i. e., not to be frustrated. مسبوقين ***masbûqîn*** (pl.; acc./gen. of *masbûqûn*; s, *masbûq*) = those outstripped, outdistanced, forestalled, left behind, (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See at 56:60, p. 1761, n. 8).

5. i. e., in their pursuits. يخوضوا ***yakhuḍû***(*na*) = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped for a hidden *'an* before the verb. See at 4:140, p. 307, n. 1).

6. يلاقوا ***yulâqû*** (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied *'an* in *hattâ* coming before the verb. See at 52:45, p. 1715, n. 7).

7. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 51:60, p. 1706, n. 9).

8. أجداث ***'ajdâth*** (pl.; s. *jadath*) = graves, tombs. See at 54:7, p. 14730, n. 8.

9. As they use to do in this world. نصب ***nuṣub*** (pl.*'anṣâb*) = idol, statue, image.

10. يوفضون ***yûfiḍûna*** = they dash forth, rush (v. iii. m. pl. impfct. from *'awfaḍa*, form IV of *wafaḍa* [*wafḍ*], to run, to hurry).

11. ترهق ***tarhaqu*** = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 68:43, p. 1866, n. 1).

71. *SÛRAT NÛḤ* (NÛḤ)
Makkan: 28 *'âyahs*

This is a Makkan *sûrah* which, like the other Makkan *sûrahs,* deals with the fundamentals of the faith. Its main themes are *risâlah* and *tawḥîd* (monotheism). It points out that Allah has communicated the same message of *tawḥîd* through all His Messengers, and this is illustrated by mentioning how He has created everything and has provided for His creatures and how Prophet Nûh, peace be on him, struggled to bring his people to the right path, how ultimately Allah's punishment befell his unbelieving and disobedient people and how He saved the believers and His Messenger. The *sûrah* is named *Nûḥ* after its first *'âyah* and the story of this Prophet which is dealt with in greater detail in it.

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّآ أَرْسَلْنَا نُوحًا 1. Verily We sent[1] Nûh

إِلَىٰ قَوْمِهِۦٓ أَنْ to his people that

أَنذِرْ قَوْمَكَ you warn[2] your people

مِن قَبْلِ أَن يَأْتِيَهُمْ before there comes to them

عَذَابٌ أَلِيمٌ ﴿١﴾ a punishment most painful.

قَالَ يَٰقَوْمِ 2. He said: O my people

إِنِّى لَكُمْ نَذِيرٌ I am to you a warner[3]

مُّبِينٌ ﴿٢﴾ open and clear.[4]

أَنِ ٱعْبُدُوا۟ ٱللَّهَ 3. "That you worship Allah[5]

وَٱتَّقُوهُ وَأَطِيعُونِ and fear Him[6] and obey[7] me."

﴿٣﴾

يَغْفِرْ لَكُم 4. "He will forgive you

مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ your sins and will defer[8] you

1. i. e., appointed as Messenger. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 57:125, p. 1778, n. 1).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 40:17, p. 1515, n. 7).

3. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 67:26, p. 1857, n. 4).

4. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 67:26, p. 1857, n. 5).

5. i. e., Allah Alone.

6. اتقوا ***ittaqû*** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 65:10, p. 1842, n. 8).

7. أطيعوا ***'aṭî'û*** = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 58:8, p. 1789, n. 8).

8. يؤخر ***yu'akhkhir*** (*u*) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhkhara*, form II from the root *'akhr*. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yu'akhkhira* at 63:11, p. 1829, n. 6).

إِلَىٰٓ أَجَلٍ مُّسَمًّى till a term[1] specified.[2]
إِنَّ أَجَلَ ٱللَّهِ Indeed the term of Allah,
إِذَا جَآءَ when it comes
لَا يُؤَخَّرُ it shall not be deferred,[3]
لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾ if you are wont to know.

قَالَ رَبِّ 5. He said: "My Lord,
إِنِّى دَعَوْتُ قَوْمِى I have called[4] my people
لَيْلًا وَنَهَارًا ﴿٥﴾ day and night."

فَلَمْ يَزِدْهُمْ 6. "But there increased[5] them
دُعَآءِىٓ not my invitation
إِلَّا فِرَارًا ﴿٦﴾ in aught but running away."[6]

وَإِنِّى كُلَّمَا 7. "And indeed whenever I
دَعَوْتُهُمْ called them
لِتَغْفِرَ لَهُمْ that You might forgive[7] them
جَعَلُوٓا۟ أَصَٰبِعَهُمْ they put[8] their fingers[9]
فِىٓ ءَاذَانِهِمْ in their ears[10]
وَٱسْتَغْشَوْا۟ and covered themselves[11]
ثِيَابَهُمْ with their clothes,
وَأَصَرُّوا۟ and they turned obstinate[12]
وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا and boasted[13] in arrogance."
﴿٧﴾

1. اجل *'ajal* (pl. *'âjâl*) = appointed time, term, date. See at 63:10, p. 1829, n. 2.

2. مسمى ***musamman*** (s.; pl. *musammayât*)= specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ'*], to be high. See at 46:3, p. 1631, n. 7).

3. يؤخر ***yu'akhkharu*** = he or it is delayed, postponed, put off, deferred (v. iii. m. s. impfct. passive from *'akhkhara*, form II from the root *'akhr*. *See* yu'akhkhir at 71:4, p. 1884, n. 8).

4. دعوت ***da'awtu*** = I called, invited, summoned (v. i. s. past from *da'â* [*du'â'*], to call. See *tad'û* at 70:17, p. 1879, n. 9).

5. يزد ***yazid*** (*yazîdu*) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter is vowleless (and hence the medial *yâ'* is dropped) because of the particle *lam* coming before the verb. See *yazîdu* See at 42:26, p. 1571, n. 8).

6. i. e., from the truth. فرار ***firâr*** = to flee, fleeing, flight, running away. See at 33:13, p. 1339, n. 13.

7. تغفر ***taghfira***(*u*) = you forgive, pardon (v. ii. m. s. impfct. from *ghafara* [*ghafr /maghfirah ghufrân*], to forgive. The final letter takes *fat-ḥah* for a hidden *an* in *li* of motivation coming before the verb. See *taghfirû* at 64:14, p.1835, n. 7).

8. جعلوا ***ja'alû*** = they set, appointed, placed, put, made (v. iii. m. pl. past from *ja'ala* [*ja'l*] to make, to put. See at 27:34, p. 1212, n. 4).

9. أصابع ***'aṣâbi'*** (pl.; s. *iṣba'* = fingers.

10. i. e., they did not want to listen.

11. استغشوا ***istaghshaw*** = they wrapped themselves, covered themselves (v. iii. m. pl. past from *istaghshâ*, form X of *ghashiya* [*ghishâwah*], to cover. See *yastaghshûna* at 11:5, p. 678, n. 11).

12. أصروا ***'aṣarrû*** = they persisted, insisted, turned obstinate (v. iii. m. pl. past from *'asarra*, form IV of *ṣarra* [*ṣarr/ṣarîr*], to creak, to tie up. See *yuṣirrûna* at 56:46, p. 1759, n. 8).

13. استكبروا ***istakbarû*** = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabûrah/kabr*], to become great, to be older. See at 41:38, p. 1553, n. 1).

ثُمَّ إِنِّي دَعَوْتُهُمْ 8. "Then indeed I called them
جِهَارًا ﴿٨﴾ openly."[1]

ثُمَّ إِنِّي 9. "Moreover I indeed
أَعْلَنتُ لَهُمْ publicised[2] to them
وَأَسْرَرْتُ لَهُمْ and I confided[3] to them
إِسْرَارًا ﴿٩﴾ in confidence."

فَقُلْتُ 10. "And I said: Seek
اسْتَغْفِرُوا رَبَّكُمْ forgiveness[4] of your Lord.
إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ Verily He is Most Forgiving."[5]

يُرْسِلِ السَّمَاءَ 11."He will let flow[6] the sky[7]
عَلَيْكُم مِّدْرَارًا ﴿١١﴾ on you in torrents." [8]

وَيُمْدِدْكُمْ 12. "And will bestow[9] on you
بِأَمْوَالٍ وَبَنِينَ wealth and children and will
وَيَجْعَل لَّكُمْ جَنَّاتٍ provide for you gardens
وَيَجْعَل لَّكُمْ أَنْهَارًا ﴿١٢﴾ and set for you rivers."[10]

مَّا لَكُمْ 13. "What is the matter with
لَا تَرْجُونَ لِلَّهِ you, you expect[11] not of Allah
وَقَارًا ﴿١٣﴾ Majesty and Dignity?[12]

1. جهار ***jihâr*** = publicity, publicness. *jihâran*-= in public, openly. See *tajhar* at 20:7, p. 977, n. 5.

2. i. e., the message. أعلنت ***'a'lantu*** = I made known, declared, disclosed, publicised, made public (v. i. s. past from *'a'lana*, form IV of *'alana/'aluna* [*'alâniyyah*], to be known, evident. See *'a'lantum* at 60:1, p. 1807, n. 3).

3. i. e., I also preached to them confidentially. أسررت ***'asrartu*** = I hid, concealed, secreted, suppressed, confided (v. iii. m. s. past from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *'asarra* at 66:3, p. 1845, n. 1).

4. استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 41:6, p. 1541, n. 11).

5. غفار ***ghaffâr*** = Most Forgiving, Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:42, p. 1524, n. 14).

6. يرسل ***yursila***(*u*) = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yursila* at 67:17, p. 1854, n. 11).

7. This is an idiomatic expression meaning :He will send down rains. The word "sky" is figuratively used for "rains".

8. مدرار ***midrâr*** = showering abundantly, pouring forth, in torrents.

9. يمدد ***yumdid*** (يمد ***yumiddu***) = he helps, supplies, reinforces, extends, spreads, provides, bestows (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. The final letter is vowelless for the reason stated at n. 6 above. See *'amdadnâ* at 52:22, p. 1710, n. 15.

10. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 65:11, p. 1843, n.6.

11. ترجون ***tarjûna*** = you (all) expect, hope for, look forward, from *rajâ* [*rajâ'*], to hope. See at 4:104, p. 291, n. 5).

12. i. e., you do not have proper regard for and fear of Allah's Majesty and Dignity. وقار ***waqâr*** = majesty, dignity, gravity.

وَقَدْ خَلَقَكُمْ 14. "While He has created[1]
أَطْوَارًا ﴿١٤﴾ you in stages?"[2]

أَلَمْ تَرَوْا كَيْفَ 15. "Do you not see how
خَلَقَ اللَّهُ سَبْعَ Allah has created seven
سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ heavens one above another?"[3]

وَجَعَلَ الْقَمَرَ 16. "And has set the moon
فِيهِنَّ نُورًا therein as a light
وَجَعَلَ الشَّمْسَ سِرَاجًا and has made the sun a lamp?"[4]
﴿١٦﴾

وَاللَّهُ أَنْبَتَكُمْ 17. And Allah has caused
مِنَ الْأَرْضِ you to grow[5] from the earth
نَبَاتًا ﴿١٧﴾ in a growth.

ثُمَّ يُعِيدُكُمْ 18. Then He will revert[6] you
فِيهَا وَيُخْرِجُكُمْ into it and will bring you out[7]
إِخْرَاجًا ﴿١٨﴾ in a production.[8]

وَاللَّهُ جَعَلَ لَكُمُ 19 And Allah has made for
الْأَرْضَ بِسَاطًا ﴿١٩﴾ you the earth an expanse.[9]

لِتَسْلُكُوا مِنْهَا 20. That you may travel[10]
سُبُلًا فِجَاجًا ﴿٢٠﴾ therein by ways[11] and passes.[12]

1. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 64:2, p. 1830, n. 5).

2. i. e., in the mother's womb. ***'atwâr*** (pl.; s. *tawr*) = stages, phases, degrees, states, conditions.

3. طباق ***ṭibâq*** = in conformity with, corresponding to, one above another. See at 67:3, p. 1851, n. 1.

4. سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light. See at 33:46, p. 1354, n.5.

5. أنبت ***'anbata*** = he caused to gorw/sprout, germinated, grew (v. iii. m. s. past in form IV of *nabata* [*nabt*], to grow, to sprout. See *'anbatnâ* at 50:7, p. 1686, n. 9).

6. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd/'awdah*], to return. See at 34:49, p. 1386, n. 13).

7. يخرج ***yukhrija***(*u*) = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 40:67, p. 1533, n. 8).

8. اخراج ***'ikhrâj*** = = expulsion, ousting, ouster, driving out, bringing out, production (verbal noun in form IV of *kharaja* [*khurûj*], to go out, to come out. See at 2:240, p. 121, n. 8).

9. بساط ***bisâṭ*** (s.; pl. *'absiṭah/busuṭ*) = carpet, rug, expanse, something spread out.

10. تسلكوا ***taslukû*** (*na*) = you insert, make enter, travel, go through (v. iii. m. pl. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the berb. See *uslukû* at 69:32, p. 73, n. 11).

11. سبل ***subul*** (pl.; s. سبيل *sabîl*) = ways, paths, roads, routes, means. See at 20:53, p. 987, n. 2.

12. فجاج ***fijâj*** (pl.; s. فج *fajj*) mountain passes, ravines, roads between mountains. See at 21:31, p. 1020, n. 8.

Section (*Rukû'*) 2

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾

21. Nûh said: "My Lord, verily they have disobeyed[1] me and followed[2] such ones as there increased[3] them not their wealth and children in aught but loss."[4]

وَمَكَرُوا مَكْرًا كُبَّارًا ﴿٢٢﴾

22. "And they plotted[5] a plot quite big."

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

23. "And they said: You shall not abandon[6] your gods[7] nor shall abandon Wadd nor *Suwa'* nor *Yaghûth* and *Ya'ûq* and *Nasr*."[8]

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

24."And they indeed misled[9] a good many; and you increase not the trangressors[10] in aught but error."

1. عصوا ***'aṣaw*** = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'asâ* [*'iṣyân/ ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 69:10, p. 1870, n. 1).

2. اتبعوا ***ittaba'û*** = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 54:3, p. 1729, n. 5).

3. يزد ***yazid*** (*yazîdu*) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter is vowlless (and hence the medial *yâ'* is dropped) because of the particle *lam* coming before the verb. See at 71:6, p. 1885, n. 5).

4. i. e., they followed their leaders whose wealth and children made them all the more haughty and disobedient, and hence more deserving of the punishment. خسار ***khasâr*** = to incur loss, to lose. See at 35:39, p. 1404, n. 8.

5. مكروا ***makarû*** = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 40:45, p. 1525, n. 12).

6. لا تذرن ***lâ tadharunna*** = you shall not abandon, must not leave (v. ii. m. pl. imperative {prohibition} emphatic from *wadhara* [*wadhr*]. See *dharû* at 62:9, p.1823, n. 6).

7. آلهة ***'âlihah*** (pl.; s. *'ilâh*) = gods, deities, objects of worship. See at 43:58, p. 1597. n. 8.

8. These are names of their principal gods and goddesses.

9. i. e., those leaders of the people of Nûh, peace be on him., misled many. أضلوا ***'aḍallû*** = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to loose one's way. See at 7:38, p. 479, n. 96).

10. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *zalama* [*ẓulm*], to transgress, do wrong. See at 66:11, p. 1849, n. 5).

مِّمَّا خَطِيٓـَٔـٰتِهِمْ 25. On account of their sins[1]
أُغْرِقُوا they were drowned[2] and
فَأُدْخِلُوا نَارًا were then entered into a fire;
فَلَمْ يَجِدُوا لَهُم and they found[3] not for them
مِّن دُونِ ٱللَّهِ أَنصَارًا besides Allah any helpers.
(٢٥)

وَقَالَ نُوحٌ رَّبِّ 26. And Nûh said: "My Lord,
لَا تَذَرْ عَلَى ٱلْأَرْضِ leave not[4] on the earth of the
مِنَ ٱلْكَٰفِرِينَ دَيَّارًا unbelievers a single one."[5]
(٢٦)

إِنَّكَ إِن تَذَرْهُمْ 27. "Verily if you leave them
يُضِلُّوا they will lead astray[6]
عِبَادَكَ Your servants[7]
وَلَا يَلِدُوٓا and shall not procreate[8]
إِلَّا فَاجِرًا كَفَّارًا except a sinful[9] unbeliever."
(٢٧)

رَّبِّ ٱغْفِرْ لِى 28. "My Lord, forgive me
وَلِوَٰلِدَىَّ and my parents
وَلِمَن دَخَلَ بَيْتِىَ and such as enter my house
مُؤْمِنًا as a believer,
وَلِلْمُؤْمِنِينَ and the believing men
وَٱلْمُؤْمِنَٰتِ and the believing women;
وَلَا تَزِدِ and You increase not[10] the
ٱلظَّٰلِمِينَ transgressors in aught
إِلَّا تَبَارًا but ruin.[11]
(٢٨)

1. خطيئات ***khaṭî'ât*** (pl. ; s. *khaṭî'ah*) = sins, faults, mistakes. blunders. See *khaṭî'ah* at 26:82, p. 1177, n. 7).

2. أغرقوا ***'ughriqû*** = they were drowned, sunk (v. iii. m. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 43:55, p. 1596, n. 12).

3. يجدوا ***yajidû***(*na*) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:53, p. 931, n. 8).

4. لا تذر ***lâ tadhar*** = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadharu* [*wadhr*] to leave. See at 21:89, p. 1037. n. 2).

5. ديار ***dayyâr*** = inhabitant, one.

6. يضلوا ***yuḍillû***(*na*) = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause.. See at 10:88, p. 668, n. 7).

7. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 66:10, p. 1848, n. 9).

8. يلدوا ***yalidû***(*na*) = they procreate, beget, generate, give birth (v. iii. m. pl. impfct. from *walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *waladna* at 58:2, p. 1783, n. 2).

9. فاجر ***fâjir*** (s.; pl. *fujjâr*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See *fujjâr* at 38:28, p. 1467, n. 4).

10. لا تزد ***lâ tazid*** = do not increase, augment, give more (v. ii. m. s. imperative {prohibition} from *zâda* [*zayd/ ziyâdah*], to be more. See *yazid* at 71:21, p. 1888, n. 3).

11. تبار ***tabâr*** = ruin, destruction. See *tabbarnâ* at 25:39, p. 1149, n. 12.

72. *SÛRAT AL-JINN* (THE JINN)

Makkan: 28 *'âyahs*

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, namely, *tawḥîd* (monotheism), *risâlah*, i. e., Messengership of Muhammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. These themes are brought home by a reference to the incident, mentioned in its first *'âyah*, of a group of *jinn's* listening to the recitation of the Qur'ân by the Prophet, peace and blessings of Allah be on him, and their having believed and their preaching the message of *tawḥid* to the other *jinn* so some of them became Muslims while others did not. The *sûrah* is named after this fact. In this connection mention is made of the folly of attributing a son or a wife to Allah. It is also mentioned that the higher heavens are protected by Allah by means of stern guards and flaming fires. It is further stressed that Allah does not have any partner, that He Alone is to be worshipped, that the duty of the Messenger, peace and blessings of Allah be on him, is to convey the message and that whoever disobeys Allah and His Messenger for him will be the fire of hell wherein he shall dwell for ever.

سُورَةُ الجِنِّ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ 1. Say:

أُوحِيَ "It has been communicated[1]

إِلَيَّ أَنَّهُ اسْتَمَعَ to me that there listened[2]

نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا a party[3] of *jinn* and they said:

إِنَّا سَمِعْنَا قُرْآنًا We indeed heard a Qur'ân

عَجَبًا ﴿١﴾ quite wonderful."[4]

يَهْدِي إِلَى الرُّشْدِ 2."It guides to the right path.[5]

فَآمَنَّا بِهِ So we have believed in it

وَلَن نُّشْرِكَ and we shall never associate[6]

بِرَبِّنَا أَحَدًا ﴿٢﴾ with our Lord anyone."

وَأَنَّهُ تَعَالَىٰ 3."And that Exalted[7] is

1. أوحى ***'ûḥiya*** = he or it was communicated, (v. iii. m. s. past passive from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. See at 43:43, p. 1593, n. 10). Technically *waḥy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. استمع ***istama'a*** = he listened, heard, paid attention (v. iii. m. s. past in form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'* at 50:41, p. 1694, n. 9).

3. نفر ***nafar*** = band, party, troops, man-power. See at 46:29, p. 1643, n. 2.

4. عجب ***'ajab*** (s.; pl. *'a'jâb*) = wonder, surprise, astonishment, marvel. See at 18:63, p. 935, n. 9.

5. رشد ***rushd*** = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

6. نشرك ***nushrika***(*u*) = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 12:38, p. 736, n. 3).

7. تعالى ***ta'âlâ*** = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alâ* [*'ulûw*], to be high. See at 30:40, p. 1303, n. 7).

جَدُّ رَبِّنَا the Majesty[1] of our Lord.
مَا اتَّخَذَ صَٰحِبَةً He takes[2] neither a wife[3]
وَلَا وَلَدًا ﴿٣﴾ nor a son."

وَأَنَّهُۥ كَانَ يَقُولُ 4. "And that there use to say
سَفِيهُنَا عَلَى ٱللَّهِ the fool[4] of us against Allah
شَطَطًا ﴿٤﴾ an atrocious lie."[5]

وَأَنَّا ظَنَنَّآ 5. "And that we think[6]
أَن لَّن تَقُولَ ٱلْإِنسُ that there shall not say man
وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا or *jinn* against Allah a lie."[7]

وَأَنَّهُۥ كَانَ 6. "And that there are
رِجَالٌ مِّنَ ٱلْإِنسِ individuals[8] of men
يَعُوذُونَ seeking refuge[9]
بِرِجَالٍ مِّنَ ٱلْجِنِّ with individuals of *jinn*
فَزَادُوهُمْ and they increase[10] them
رَهَقًا ﴿٦﴾ in sin and ignorance."[11]

وَأَنَّهُمْ ظَنُّوا 7. "And that they think
كَمَا ظَنَنتُمْ as you think that
أَن لَّن يَبْعَثَ ٱللَّهُ Allah shall not resurrect[12]
أَحَدًا ﴿٧﴾ anyone."

1. جد ***jadd*** = majesty, glory, sublimity, greatness, fortune.

2. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 45:23, p. 1625, n. 4).

3. صاحبة ***ṣâḥibah*** (f.; m. *ṣâḥib*) = companion, comrade, wife, follower, owner (act. participle from *ṣaḥiba* [*ṣuḥbah/ ṣaḥâbah/ ṣiḥbah*], to be a companion. See at 70:12, p. 1879, n. 1).

4. سفيه ***safîh*** (pl. *sufahâ'*) = incompetent, foolish, stupid, silly, insolent. See at 2:282, p. 148, n. 1).

5. Saying that He has taken a wife or son or that He has partners. شطط ***shaṭaṭ*** = excessive, outrageous, atrocious lie, inroard, infringement. See at 18:14, p. 914, n. 5.

6. ظننا ***ẓanannâ*** = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *ẓanantum* at 59:2, p. 1794, n. 7).

7. كذب ***kadhib*** = lie, falsehood, untruth, deceit. See at 61:7, p. 1816, n. 7.

8. رجال ***rijâl*** (pl.; s. *rajul*) = men, persons, individuals, personalities.

9. يعوذون ***ya'ûdhûna*** = they seek refuge, shelter, protection (v. iii. m. pl. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See *'udhtu* at 44:20, p. 1610, n. 1).

10. زادوا ***zâdû*** = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 11:101, p. 714, n. 5).

11. رهق ***rahaq*** = sin, ignorance, folly.

12. يبعث ***yab'atha***(*u*) = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 40:34, p. 1521, n. 12).

وَأَنَّا لَمَسْنَا ٨ 8. "And that we approached[1]
ٱلسَّمَآءَ فَوَجَدْنَٰهَا the heaven and found it
مُلِئَتْ حَرَسًا شَدِيدًا filled[2] with guards[3] very strict
وَشُهُبًا ٨ and blazing missiles."[4]

وَأَنَّا كُنَّا نَقْعُدُ ٩ 9. "And that we used to sit[5]
مِنْهَا مَقَٰعِدَ at seats[6] of it
لِلسَّمْعِ for hearing;[7]
فَمَن يَسْتَمِعِ ٱلْـَٰٔنَ but whoever listens[8] now
يَجِدْ لَهُۥ will find for him blazing
شِهَابًا رَّصَدًا ٩ missiles lying in wait.[9]

وَأَنَّا لَا نَدْرِىٓ ١٠ 10. "And that we know[10] not
أَشَرٌّ أُرِيدَ whether evil is intended
بِمَن فِى ٱلْأَرْضِ for those in the earth
أَمْ أَرَادَ بِهِمْ or there intetnds for them
رَبُّهُمْ رَشَدًا ١٠ their Lord guidance."[11]

وَأَنَّا مِنَّا ١١ 11. "And that from among us
ٱلصَّٰلِحُونَ وَمِنَّا are the righteous[12] and of us
دُونَ ذَٰلِكَ are other than that.
كُنَّا طَرَآئِقَ قِدَدًا ١١ We are on ways[13] diverse."[14]

1. لمسنا ***lamasnâ*** = we touched, handled, perceived, searched, sought, approached (v. iii. m. pl. past from *lamasa* [*lams*], to touch. See *lmasû* at 6:7, p. 394, n. 2).

2. ملئت ***muli'at*** = she or it was filled, occupied (v. iii. f. s. past passive from *mala'a* [*mal'/ mal'ah/ mil'ah*], to fill. See *mâli'ûn* at 56:53, p. 1760, n. 8).

3. حرس ***ḥaras*** (pl.; s. *ḥâris*) = guards, keepers, sentinels (act. participle from *ḥarasa* [*ḥars/ ḥirâsah*], to guard, to watch).

4. شهب ***shuhub*** (pl.; s. *shihâb*) = flames, blazes, blazing missiles, shooting stars. See *shihâb* at 37:10, p. 1432, n. 3.

5. نستمع ***naq'udu*** = we sit, remain, abide, stay (v. i. pl. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. See *taq'udu* at 17:29, p. 882, n. 7).

6. مقاعد ***maqâ'id*** (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down. See at 3:121, p. 204, n. 4).

7. i. e., hearing the news of the high heavens.

8. i. e., attempts to listen. يستمع ***yastami'***(*u*) = he listens, hears, pays attention (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. The final letter is vowelless for the verb is in a conditional clause. See *istama'a* at 72:1, p. 1890, n. 2).

9. رصد ***raṣad*** = lying in wait, in ambush, spy, watchdog. See *'irsâd* at 9:107, p. 624, n. 2.

10. ندرى ***nadrî*** = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See at 45:32, 1628, n. 11).

11. رشد ***rushd*** = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 72:2, p. 1890, n. 5.

12. صالحون ***ṣâliḥûn*** (pl.; s. صالح *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlaḥah*], to be good, right, proper. See at 21:105, p. 1041, n. 11).

13. طرائق ***ṭarâ'iq*** (pl.; s. *ṭarîqah*) = ways, means, methods, systems, procedures. See at 23:15, p. 1078, n. 11.

14. i. e., various groups and factions. قدد ***qidad*** (pl.; s. *qidah*) = different, diverse, divergent.

وَأَنَّا ظَنَنَّآ 12. "And that we believe[1]
أَن لَّن نُّعْجِزَ ٱللَّهَ that we cannot baffle[2] Allah
فِى ٱلْأَرْضِ in the earth
وَلَن نُّعْجِزَهُۥ nor can we baffle Him
هَرَبًا ﴿١٢﴾ by running away."[3]

وَأَنَّا لَمَّا سَمِعْنَا 13."And that when we heard[4]
ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ the guidance[5] we believed in it.
فَمَن يُؤْمِنۢ So whoever believes in his
بِرَبِّهِۦ فَلَا يَخَافُ Lord he will not fear[6]
بَخْسًا any reduction[7]
وَلَا رَهَقًا ﴿١٣﴾ nor any injustice."[8]

وَأَنَّا مِنَّا 14. "And that among us are
ٱلْمُسْلِمُونَ the Muslims
وَمِنَّا ٱلْقَـٰسِطُونَ and of us are the deviants.[9]
فَمَنْ أَسْلَمَ So those who have surrendered,
فَأُو۟لَـٰٓئِكَ such ones have adopted[10]
تَحَرَّوْا۟ رَشَدًا ﴿١٤﴾ the right course."[11]

وَأَمَّا ٱلْقَـٰسِطُونَ 15. "And as for the deviants,
فَكَانُوا۟ لِجَهَنَّمَ they will be for hell
حَطَبًا ﴿١٥﴾ the fuel."[12]

1. ظننا ***ẓanannâ*** = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 72:5, p. 1891, n. 6).

2. i. e., escape Allah's punishment. نعجز ***nu'jiza(u)*** = we frustrate, baffle, disable, incapacitate (v. i. pl. impfct. from *'a'jaza* , form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. The final letter takes *fat-hah* for the particle *lan* coming before the verb. See *yu'jiza* at 35:44, p. 1407, n. 4).

3. هرب ***harab*** = flight, ranning away, escape, desertion (verbal noun of *haraba*, to flee, to run away).

4. سمعنا ***sami'nâ*** = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 24:51, p. 1127, n. 8).

5. i. e., the Qur'ân. Note that at 2:2 (*sûrat al-Baqarah*) the Qur'ân has been described as "guidance" (*hudan*) for the godfearing. هدى ***hudan*** = guidance. See at 45:11, p. 1621, n. 1.

6. يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 50:45, p. 1695, n. 11).

7. i. e., in his good deeds and rewards. بخس ***bakhs*** = reduction, decrease, diminishing, too little, very low. (verbal noun of *bakhasa*, to decrease. See at 12:20, p. 728, n. 8.

8. رهق ***rahaq*** = sin, ignorance, folly, overtaking, injustice. See at 72:6, p. 1891, n. 11.

9. قاسطون ***qâsiṭûn*** (pl.; s. *qâsit*) = deviants, those who act unjustly (act. participle from *qasaṭa* [*qisṭ*], to act justly/unjustly, to deviate. See *muqsiṭîn* at 60:8, p. 1810, n. 8).

10. تحروا ***taḥarraw*** = they pursued, adopted, sought, attended (v. iii. m. pl. past from *taḥarrâ*, form V of *ḥarâ* [*ḥary*], to decrease, to be angry, to proceed).

11. رشد ***rashad*** = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

12. حطب ***ḥaṭab*** (s.; pl. *'aḥṭâb*) = firewood, fuel.

وَأَلَّوِ 16. And that if
ٱسْتَقَٰمُوا۟ they stood upright[1]
عَلَى ٱلطَّرِيقَةِ on the way,[2]
لَأَسْقَيْنَٰهُم We would surely have given
مَّآءً غَدَقًا ﴿١٦﴾ them water[3] in abundance.[4]

لِنَفْتِنَهُمْ 17. That We might try[5] them
فِيهِ ۚ وَمَن therewith. And whoever
يُعْرِضْ عَن turns away[6] from the
ذِكْرِ رَبِّهِۦ reminder[7] of his Lord
يَسْلُكْهُ He will enter[8] him
عَذَابًا صَعَدًا ﴿١٧﴾ in a punishment very severe.[9]

وَأَنَّ ٱلْمَسَٰجِدَ 18. And that the mosques
لِلَّهِ فَلَا تَدْعُوا۟ are for Allah. So invoke not[10]
مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾ with Allah anyone.

وَأَنَّهُۥ لَمَّا 19. And that when
قَامَ عَبْدُ ٱللَّهِ the servant of Allah stood up
يَدْعُوهُ invoking Him
كَادُوا۟ يَكُونُونَ they were about to be
عَلَيْهِ لِبَدًا ﴿١٩﴾ on him crowding.[11]

1. i. e., if they believed and followed the guidance given them. استقاموا ***istaqâmû*** = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 46:13, p. 1635, n. 9).

2. طريقة ***ṭarîqah*** (s.; p. *turuq/tarâ'iq*) = way, mode, manner, conduct, method. See at 20:104, 1002, n. 2.

3. أسقينا ***'asqaynâ*** = we gave to drink, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 15:22, p. 812, n. 3).

4. i. e., would have given them provision in profusion. غدق ***ghadaq*** = abundance, profusion, ample, extensive.

5. نفتن ***naftina*** (*nu*) = we try, test, put to test (v. i. pl. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *fatantum* at 57:14, p. 1773, n. 2).

6. يعرض ***yu'riḍ(u)*** = he turns away, averts, evades (v. iii. m. s. impfct. from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. The final letter is vowelless because the verb is in a conditional clause. See *yu'riḍû* at 54:2, p.1729, n. 3).

7. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 68:51, p. 1867, n. 11.

8. يسلك ***yasluk(u)*** = he enters, inserts, channels, make enter, travel, go through (v. iii. m. s. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. The final letter is vowelless because the verb is conclusion of a conditional clause. See *taslukû* at 71:20, p. 1887, n. 10).

9. صعد ***ṣa'ad*** = very hard, very severe.

10. لا تدعوا ***lâ tad'û*** = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative {prohibition} from *da'â* [*du'â'*], to call, to summon. See at 47:35, p. 1659, n. 7).

11. i. e., the *jinn* were coming to him in crowds, almost one on another. لبد ***libad*** = one upon another, crowd.

Section (*Rukû'*) 2

قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾

20. Say: "I but invoke[1] my Lord and do not associate[2] with Him anyone."

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

21. Say: "Indeed I have no power[3] of doing you any harm nor to get you go aright."[4]

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾

22. Say: "Indeed there shall not protect[5] me against Allah anyone nor shall I find besides Him any asylum."[6]

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾

23. "Except to convey[7] from Allah and His messages."[8] And whoever disobeys[9] Allah and His Messenger he shall indeed have the fire of hell, abiding[10] therein for ever.

1. أدعوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [*du'â'*], to call, to summon. See at 40:41, p. 1524, n. 10).

2. أشرك ***'ushriku*** = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *'ushrika* at 18:38, p. 925, n. 9).

3. أملك ***'amliku*** = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malk /mulk /milk*], to take in possession. See at 60:4, p. 1808, n. 11).

4. رشد ***rashad*** = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

5. يجير ***yujîra(u)*** = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra*, form IV of *jâra* [*jawr*] , to deviate, to oppress. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 23:88, p. 1096, n. 5).

6. ملتحد ***multaḥad*** = place or person to lean to, refuge, asylum (pass. participle from *iltaḥada*, form VIII of *laḥada* [*laḥd*], to dig a grave, to deviate from the right course. See at 18:27, p. 921, n. 1).

7. i. e., I have no power etc. except to convey the messages from Allah. بلاغ ***balâgh*** (pl. *balâghât*) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 42:48, p. 1578, n. 9.

8. رسالات ***risalât*** (pl.; s. *risâlah*) = messages, missions. See at 33:39, p. 1352, n. 5.

9. يعص ***ya'ṣi(sî)*** = he disobeys, defies (v. iii. m. s. impfct. from *'aṣâ* [*'aṣy /ma'ṣiyah /'iṣyân*], to disobey. The last letter *yâ'* is vowelless and hence dropped for the verb is in a conditional clause preceded by *man*. See at 33:36, p. 1350, n. 7).

10. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 65:11, p. 1843, n. 7.

حَتَّىٰٓ إِذَا رَأَوْا	24. Till when they see
مَا يُوعَدُونَ	what they are promised[1]
فَسَيَعْلَمُونَ مَنْ	they will know who is the
أَضْعَفُ نَاصِرًا	weaker[2] in respect of helper[3]
وَأَقَلُّ عَدَدًا ﴿٢٤﴾	and fewer[4] in number.
قُلْ إِنْ أَدْرِي	25. Say: "I know[5] not
أَقَرِيبٌ	whether close by[6] is
مَا تُوعَدُونَ	what you are promised
أَمْ يَجْعَلُ لَهُ رَبِّي	or there sets[7] for it my Lord
أَمَدًا ﴿٢٥﴾	a span of time."[8]
عَالِمُ	26. The All-Knowing
الْغَيْبِ	of the unseen;
فَلَا يُظْهِرُ	and He discloses[9] not
عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾	His unseen to anyone.
إِلَّا مَنِ	27. Except to him whom He
ارْتَضَىٰ	is pleased[10] with
مِن رَّسُولٍ	of a Messenger;
فَإِنَّهُ يَسْلُكُ	and then He sends[11]
مِن بَيْنِ يَدَيْهِ	in front of him
وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾	and behind him sentinels.[12]

1. i. e., of punishment. يوعدون ***yû'adûna*** = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 70:42, p. 1883, n. 7).

2. أضعف ***'aḍ'af*** = weaker, weakest (elative of *ḍa'îf*. See at 19:75, p. 970, n. 12).

3. ناصر ***nâṣir*** = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist]. See *'anṣâr* at 61:14, p. 1818, n. 13).

4. أقل ***'aqall*** = less, fewer, smaller (elative of *qalîl*, few, meagre, small. See at 18:39, p. 925, n. 11).

5. أدرى ***'adrî*** = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See at 46:9, p. 1634, n. 3).

6. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 70:7, p. 1878, n. 4.

7. يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 19:96, p. 975, n. 2).

8. أمد ***'amad*** (pl. *'âmâd*) = span or stretch of time, terminus. See at 57:16, p. 1774, n. 7.

9. يظهر ***yuẓhira***(*u*) = he makes prevail, grants victory, manifests, makes visible, exposes, discloses (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara*[*ẓuhûr*], to be visible. See *yuẓhiru* at 61:9, p. 1817, n. 4).

10. ارتضى ***irtaḍâ*** = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 24:55, p. 1129, n. 5).

11. يسلك ***yasluku***= he enters, inserts, channels, makes/enter/travel/ go through, sends (v. iii. m. s. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. See *yasluk* at 72:18, p. 1894, n. 8.

12. i. e., of angels to keep guard on him. رصد ***raṣad*** = lying in wait, in ambush, spy, sentinel, watchdog. See at 72:9, p. 1892, n. 9.

لِّيَعْلَمَ أَن 28. That He may know[1] that
قَدْ أَبْلَغُوا they indeed have conveyed[2]
رِسَٰلَٰتِ رَبِّهِمْ the messages of their Lord;
وَأَحَاطَ and He encompasses[3]
بِمَا لَدَيْهِمْ what is with them
وَأَحْصَىٰ and keeps an account[4]
كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾ of everything by number.[5]

1. i. e., He may make known; for He knows everything, open and secret. يعلم ***ya'lama***(*u*) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 26:197,p.1196, n. 6).

2. أبلغوا ***'ablaghû*** = they delivered, conveyed, informed, notified (v. iii. m. pl. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'ablaghtu* at 11:57, p. 698, n. 7).

3. i. e., in knowledge. أحاط ***'aḥâṭa*** = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*ḥawṭ/ḥîṭah/ḥiyâṭah*], to guard, to encircle. See at 65:12, p. 1843, n.12).

4. أحصى ***'aḥṣâ*** = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 58:6, p. 1785, n. 3).

5. عدد ***'adad*** (s.; pl. *'a'dâd*) = number. See at 23:112, p. 1102, n. 9.

73. *SÛRAT AL-MUZZAMMIL* [THE ENWRAPPRD]
Makkan: 20 *'âyahs*

This is one of the earliest Makkan *sûrahs*. It is named *al-Muzzammil* with reference to its first *'âyah* wherein the Prophet, peace and blessings of Allah be on him, is affectionately addressed as the one enwrapped in clothes. The main themes of the *sûrah* are *tawḥîd* (monotheism), *risâlah* (Messengership), *waḥy* and the Qur'ân, and the Resurrection. The Prophet, peace and blessings of Allah be on him, is asked to get up and to engage himself in prayers at night and to have patience over the unbelievers' opposition and ridicule. It is emphasized that Allah is the Lord of the east and west, there is no deity except He (*'âyah* 9); that on the day of Resurrection the earth and the mountains will be in violent commotion and the sky will be cleft asunder (*'âyahs* 14 and 18), that a Messenger (i. e., Muḥammad, peace and blessings of Allah be on him) has been sent to be a witness over you (*'âyah* 15) and that if you disbelieve you shall not be able to protect yourself on the day of which the horrors will make the children grey-headed (*'âyah* 17) and that this Qur'ân is a reminder (*'âyah* 19).

سُورَةُ المُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾ 1. O you the enwrapped.[1]

قُمِ ٱلَّيْلَ 2. Stand[2] up by night

إِلَّا قَلِيلًا ﴿٢﴾ except for a little while.

نِّصْفَهُۥٓ 3. A half[3] of it

أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ or make it less[4] by a little.

أَوْ زِدْ عَلَيْهِ 4. Or increase[5] on it

وَرَتِّلِ ٱلْقُرْءَانَ and recite[6] the Qur'ân

تَرْتِيلًا ﴿٤﴾ in distinct recitation.

إِنَّا سَنُلْقِى 5. Verily We shall cast[7]

عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ on you a word quite heavy.[8]

1. مزمل ***muzzammil*** (originally *mutazammil*) = he who covers himself in garments, the enwrapped (act. participle from *tazammala*, form V of *zamala* [*zaml/zamlân*], to raise and carry, to follow. This is an affectionate address made by Allah to His Messenger, peace an blessings of Allah be on him, because, as the authentic report has it, he had himself covered with garments out of fear on coming back home from mount Hirâ' after the receipt of the first *wahy* (see *Bukhârî*, no. 3). The address is appropriate also for one who is in a relaxed state from his work.

2. i. e., stand up in *salâh* (prayer).

3. نصف ***niṣf*** (pl. *nuṣuf*) = half, middle. See at 4:176, p. 324, n. 6.

4. انقص ***unquṣ*** = make less, decrease, reduce, diminish (v. ii. m. s. imperative from *naqaṣa* [*naqaṣa* [*naqṣ/ nuqṣân*], to decrease, diminish. See *tanqaṣu* at 50:4, p. 1685, n. 9).

5. زد ***zid*** = increase, augment, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd/ ziyâdah*], to increase. See 38:61, p. 1474, n. 4).

6. رتل ***rattil*** = recite, phrase (v. ii. m. s. imperative from *rattala*, form II of *ratila* [*ratal*], to be regular, well-ordered. See *rattalnâ* at 25:32, p. 1147, n. 11).

7. نلقى ***nulqî*** = We throw, cast, fling, plunge, deliver (v. iii. m. pl. impfct. from *'alqâ* , form IV of *laqiya* [*liqâ' /luqyân/luqy/luqyah/luqan*], to meet. See at 3:151, p.213, n. 8).

8. i. e., the text and injunctions of the Qur'ân.

إِنَّ نَاشِئَةَ ٱلَّيْلِ 6. Verily the rising up[1] by
هِيَ أَشَدُّ وَطْئًا night is the more effective[2]
وَأَقْوَمُ قِيلًا ۝٦ and the more proper[3] a say.[4]

إِنَّ لَكَ فِي ٱلنَّهَارِ 7. Verily you have in the day
سَبْحًا طَوِيلًا ۝٧ a moving on[5] for long.[6]

وَٱذْكُرِ 8. And remember
ٱسْمَ رَبِّكَ the Name of your Lord and
وَتَبَتَّلْ إِلَيْهِ devote yourself[7] to Him
تَبْتِيلًا ۝٨ in true devotion.[8]

رَّبُّ ٱلْمَشْرِقِ 9. Lord of the east
وَٱلْمَغْرِبِ and the west.
لَآ إِلَٰهَ إِلَّا هُوَ There is no deity except He.
فَٱتَّخِذْهُ So take[9] Him
وَكِيلًا ۝٩ as Guardian-Protector.[10]

وَٱصْبِرْ عَلَىٰ 10. And have patience[11] over
مَا يَقُولُونَ what they say[12]
وَٱهْجُرْهُمْ and avoid[13] them
هَجْرًا جَمِيلًا ۝١٠ in graceful avoidance.

1. i. e., the rising up for prayer at night. ناشئة ***nâshi'ah*** (f. ; m. *nâshi'*) = that which grows, rises, rising one (act. partciple from *nasha'a* [*nash'/ nushû'/ nash'ah*], to rise, to emerge. See *'ansha'tum* at 56:72, p. 1763, n. 7)

2. وطؤ ***waṭ'*** = effect, insertion, to tread, to trample. See *tata'û* at 48:25, p. 1672, n. 2.

3. أقوم ***'aqwamu*** = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawîm*, act. participle in the scale of *fa'îl* from *qâma* [*qawmah/qiyâm*], to get up, to stand erect. See at 17:9, p. 875, n. 9).

4. i. e., prayer; for concentration is better and devotion more intense at night. قيل ***qîl*** = saying, say, address. Se at 56:26, p. 1757, n. 1.

5. i. e., activities. سبح ***sabḥ*** = swimming, to float, to move on, to speed up. See *sabbaḥa* at 61:1, p. 1814, n. 1.

6. So the night time is more suitable for additional prayer. طويل ***ṭawîl*** = long, tall, high (act. participle in the sacale of *fa'îl* from *ṭâla*[*ṭawl*], to be long. See *ṭâla* at 57:16, p. 1774, n. 6).

7. تبتل ***tabattal*** = devote yourself, retire (v. ii. m. s. imperative from *tabattala*, form V of *batala* [*batl*], to cut off, to sever).

8. تبتيل ***tabtîl*** = devotion, retirement (verbal noun in form II of *batala*. See n. 7 above).

9. اتخذ ***ittakhidh***= take, , take for you, take up, assume (v. ii. m. s. impertaive from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *ittakhadha* at 72:3, p. 1891, n. 2).

10. وكيل ***wakîl*** (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian, Guardian-Protector (act. participle in the scale of *fa'îl* from *wakala* [*wakl /wukûl*], to entrust. See at 42:6, p. 1561, n. 11).

11. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 68:48, p. 1867, n. 1).

12. i. e., in derision and ridicule.

13. اهجر ***uhjur*** = emigrate, leave, abandon, avoid, go away (v. ii. m. s. imperative from *hajara* [*hajar /hijrân*], to emigrate. See at 19:46, p. 962, n. 9).

وَذَرْنِي 11. And leave[1] Me
وَٱلْمُكَذِّبِينَ and the Disbelievers,[2]
أُوْلِي ٱلنَّعْمَةِ pssessors of affluence,[3]
وَمَهِّلْهُمْ and respite[4] them
قَلِيلًا ﴿١١﴾ for a little while.

إِنَّ لَدَيْنَآ 12. Verily We have with Us
أَنكَالًا وَجَحِيمًا ﴿١٢﴾ fetters[5] and a blazing fire[6]

وَطَعَامًا ذَا غُصَّةٍ 13. And a food[7] that chokes[8]
وَعَذَابًا أَلِيمًا ﴿١٣﴾ and punishment very painful.

يَوْمَ تَرْجُفُ 14. On a day there will qake[9]
ٱلْأَرْضُ وَٱلْجِبَالُ the earth and the mountains;
وَكَانَتِ ٱلْجِبَالُ and the mountains shall be a
كَثِيبًا مَّهِيلًا ﴿١٤﴾ a dune[10] adrift.[11]

إِنَّآ أَرْسَلْنَآ 15. Verily We have sent [12]
إِلَيْكُمْ رَسُولًا to you a Messenger
شَٰهِدًا عَلَيْكُمْ as a witness[13] over you
كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ as We had sent to Fir'awn
رَسُولًا ﴿١٥﴾ a Messenger.

1. i. e., leave Me to deal with the disbelievers. ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 68:44, p. 1866, n. 4).

2. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 69:49, p. 1876, n. 1).

3. نعمة ***na'mah*** = comfort, ease, life of ease, prosperity, affluence, amenity. See at 44:27, p. 1611, n. 2.

4. مهل ***mahhil*** = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/muhlah*], to be slow, to tarry).

5. أنكال ***'ankâl*** (pl.; s. *nikl*) = fetters, shackles, chains.

6. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 44:56, p. 1616, n. 10.

7. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

8. غصة ***ghuṣṣah*** (s.; pl. *ghuṣṣât*) = that which chokes/ jams/congests, a lump in the throat, mortal distress.

9. ترجف ***tarjufu*** = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See *murjifûn* at 33:60, p. 1362, n. 5).

10. كثيب ***kathîb*** (s.; pl. *'akthibah*) = sandhill, dune.

11. مهيل ***mahîl*** (originally *mahyûl*) = shifting, sliding, adrift, collapsing (pass. participle from *hâla* [*hayl*], to pour, to sprinkle).

12. أرسلنا ***'arsalnâ*** = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 71:1, p. 1884, n. 1).

13. i. e., to testify that the message has been delivered to you. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 48:8, p. 1663, n. 13.

فَعَصَىٰ فِرْعَوْنُ 16. But Fir'awn disobeyed[1]
ٱلرَّسُولَ the Messenger;
فَأَخَذْنَٰهُ so We seized[2] him
أَخْذًا وَبِيلًا ﴿١٦﴾ a siezure very disastrous.[3]

فَكَيْفَ 17. Then how will you
تَتَّقُونَ protect yourselves,[4]
إِن كَفَرْتُمْ if you disbelieve,
يَوْمًا يَجْعَلُ on a day that will make[5]
ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾ the children grey-haired?[6]

ٱلسَّمَآءُ 18. The sky shall
مُنفَطِرٌۢ بِهِۦ split up[7] thereby.
كَانَ وَعْدُهُۥ His promise[8] is bound to be
مَفْعُولًا ﴿١٨﴾ carried out.[9]

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ 19. Verily this is a reminder.[10]
فَمَن شَآءَ So whoever wills,
ٱتَّخَذَ he may take[11]
إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿١٩﴾ towards his Lord a way.[12]

Section (*Rukû'*) 2

إِنَّ رَبَّكَ يَعْلَمُ ۞ 20. Verily your Lord knows
أَنَّكَ تَقُومُ أَدْنَىٰ that you stand[13] for a little less

1. عصي ***'aṣâ*** = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyân/ ma'ṣiyah*, to disobey, to defy. See at 20:121, p. 1006, n. 11)
2. i. e., punished him and his followers by drowning them in the sea. أخذنا ***'akhadhnâ*** = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 54:42, p. 1737, n. 9).
3. وبيل ***wabîl*** = disastrous, calamitious, of evil consequences (act. participle in the intensive scale of *fa'îl* from *wabala* [*wabal/ wabâl/ wabâlah*], to be noxious, unhealthy. See *wabâl* at 65:9, p. 1842, n. 4).
4. تتقون ***tattaqûna*** = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 37:124, p. 1449, n. 9).
5. يجعل ***yaj'alu*** = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 42:50, p. 1579, n. 8).
6. i. e., its horrors will make. شيب ***shîb*** = greyness or whiteness of the hair, old age. See *shayb* at 19:4, p. 951, n. 1).
7. منفطر ***munfaṭir*** = that which splits up, breaks into pieces, is rent asunder, is cleft (act. participle from *infaṭara*, form VII of *faṭara* [*faṭr*], to split, to cleave. See *faṭara* at 43:27, p. 1589, n. 3).
8. i. e., the promise of Resurrection and Judgement. وعد ***wa'd*** (s.; pl. *wu'ûd*) = promise. See at 67:25, p. 1857, n. 1.
9. مفعول ***maf'ûl*** = that which is done, acted upon, performed, carried, object (passive participle from *fa'ala* [*fa'l/fi'l*], to do. See at 33:37, p. 1351, n. 10).
10. تذكرة ***tadhkirah*** = reminder. See at 69:748, p. 1875, n. 10.
11. اتخذ ***ittakhadha*** = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 72:3, p. 1891, n. 2).
12. i. e., accept His *dîn* — *tawhîd* and Islâm. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 68:7, p. 1860, n. 4.
13. i. e., stand in prayer.

مِن ثُلُثَيِ ٱلَّيۡلِ	than two thirds[1] of the night,
وَنِصۡفَهُۥ وَثُلُثَهُۥ	and a half[2] of it and a third of it,
وَطَآئِفَةٞ مِّنَ ٱلَّذِينَ	and a group[3] of those
مَعَكَۚ	with you—
وَٱللَّهُ يُقَدِّرُ	and Allah determines[4]
ٱلَّيۡلَ وَٱلنَّهَارَۚ	the night and the day.
عَلِمَ أَن	He knows that
لَّن تُحۡصُوهُ	you cannot calculate[5] it,
فَتَابَ عَلَيۡكُمۡۖ	so He forgives[6] you.
فَٱقۡرَءُواْ	Therefore recite[7]
مَا تَيَسَّرَ	what becomes easy[8]
مِنَ ٱلۡقُرۡءَانِۚ	of the Qur'ân.
عَلِمَ أَن سَيَكُونُ	He knows that there will be
مِنكُم مَّرۡضَىٰ	some of you sick,[9]
وَءَاخَرُونَ	and others will be
يَضۡرِبُونَ فِي ٱلۡأَرۡضِ	on travel[10]
يَبۡتَغُونَ	seeking[11]
مِن فَضۡلِ ٱللَّهِ	of the bounty of Allah,
وَءَاخَرُونَ يُقَٰتِلُونَ	and others will be fighting
فِي سَبِيلِ ٱللَّهِۖ	in the way of Allah.
فَٱقۡرَءُواْ	So recite
مَا تَيَسَّرَ مِنۡهُۚ	what becomes easy of it;
وَأَقِيمُواْ	and perform regularly

1. ثلثي ***thuluthy***(*n*) {dual, acc./gen/ of *thuluthân*; s. *thuluth*} = two thirds. The terminal *nûn* is dropped because of the genitive construction).
2. نصف ***niṣf*** (pl. *nuṣuf*) = half, middle. See at 73:3, p. 1898, n. 3.
3. طائفة ***ṭâ'ifah*** (pl. طوائف *ṭawâ'if*) = section of people, sect, group. See at 9:123, , p. 632, n. 1).
4. يقدر ***yaqaddiru*** = he determines, decrees, assesses, estimates (v. iii. pl. m. s. impfct. from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 56:60, p. 1761, n. 7).
5. i. e., cannot be precise about the period of prayer during the night. تحصوا ***tuḥṣû*** (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'aḥṣâ*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones) to count. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 16:18, p. 832, n.9).
6. تاب ***tâba*** = returned, turned in repentance, turned in forgiveness (v. iii. m. s. past from *tawb/ tawbah / matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 58:13, p. 1789, n. 5).
7. i. e., recite the Qur'ân in prayer. اقرؤوا ***iqra'û*** = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See at 69:19, p. 1871, n. 13).
8. تيسر ***tayassara*** = he or it became easy, was facilitated, was possible (v. iii. m. s. past in form V of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).
9. مرضى ***marḍâ*** (pl.; s. مريض *marîḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 9:91, p. 616, n. 7).
10. يضربون ***yaḍribûna*** = they strike, beat, hit (v. iii. m. pl impfct. from *ḍaraba* [*ḍarb*], to beat. *ḍaraba fî al-'arḍ* is an idiom meaning "to travel". See *yaḍribûna* at 47:27, p. 1657, n. 2.
11. يبتغون ***yabtaghûna*** = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 48:29, p. 1674, n. 11).

ٱلصَّلَوٰةَ	the prayer[1]
وَءَاتُوا۟ ٱلزَّكَوٰةَ	and pay *zakâh*;[2]
وَأَقْرِضُوا۟ ٱللَّهَ	and lend[3] Allah
قَرْضًا حَسَنًا	a handsome[4] loan.
وَمَا تُقَدِّمُوا۟	And all that you advance[5]
لِأَنفُسِكُم مِّنْ خَيْرٍ	for yourselves of good[6]
تَجِدُوهُ عِندَ ٱللَّهِ	you shall find it with Allah,
هُوَ خَيْرًا وَأَعْظَمَ	it being better and greater[7]
أَجْرًا	as a reward.[8]
وَٱسْتَغْفِرُوا۟	And seek forgiveness[9]
ٱللَّهَ	of Allah.
إِنَّ ٱللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving.
رَّحِيمٌ ﴿٢٠﴾	Most Merciful.

1. صلوة *ṣalâh* = Islamic prayer, prayer; blessings, grace (of Allah); benedictions (of men). See *ṣalawât* at 9:99, p. 620, n. 5.

2. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 58:13, p. 1789, n. 7.

3. i. e., spend in the cause of "fighting in the way of Allah" and for all approved charitable purposes. أقرضوا ***'aqriḍû*** = you (all) lend, give a loan (v. ii. m. pl. imperative from *'aqraḍa*, form IV of *qaraḍa* [*qard*], to cut, to sever See *'aqraḍû* at 57:18, p. 1775, n. 1).

4. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *ḥasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:18, p. 1775, n. 2.

5. تقدموا ***tuqaddimû*** (*na*) = you advance, send forward, push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped because the verb is in a conditional clause. See *tuqaddimû* at 58:13, p. 1789, n. 3).

6. i. e., of good deeds and wealth spent in the way of Allah.

7. أعظم ***'a'ẓamu*** = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (elative of *'aẓîm*). See *'aẓîm* at 57:10, p. 1771, n. 3.

8. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. استغفروا ***istaghfirû*** = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 71:10, p. 1886, n. 4).

74. *SÛRAT AL-MUDDATHTHIR* (THE ONE SHROUDED)
Makkan: 56 *'âyahs*

Like the previous one, this is also an early Makkan *sûrah*, and it similarly addresses the Prophet, peace and blessings of Allah be on him, with the affectionate term *al-Muddaththir*, i. e., the one shrouded in garments. The *sûrah* is named after this first *'âyah*. Its main themes are *risâlah*, i. e., the Messengership of Muhammad, peace and blessings of Allah be on him, the Qur'ân, *tawḥîd* (monotheism) and the Resurrection and the Judgement. It asks the Prophet to get up and preach the message of *tawḥîd* and warn about the Day of Resurrection and Judgement, disregarding the opposition and ridicule of the unbelieving leaders of Makka to whom pointed allusions are made. It also emphasizes the doctrine of individual accountability on the Day of Judgement: "Every individual is responsible for what he earns" (*'âyah* 38); and mentions that the righteous will have a blissful life in paradise while the unbelievers and sinful will suffer in hell. It ends by drawing attention to the life in the hereafter and by once again stressing that this Qur'ân is a reminder (*'âyah* 54).

سُورَةُ المُدَّثِّر

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ﴿١﴾ 1. O you the covered one![1]

قُمْ فَأَنذِرْ ﴿٢﴾ 2. Get up and warn.[2]

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾ 3. And your Lord, glorify.[3]

وَثِيَابَكَ فَطَهِّرْ ﴿٤﴾ 4. And your garments, purify.[4]

وَٱلرُّجْزَ فَٱهْجُرْ ﴿٥﴾ 5. And the filth,[5] abandon.

وَلَا تَمْنُن 6. And bestow no favour[6]

تَسْتَكْثِرُ ﴿٦﴾ seeking to get more.[7]

1. This is also an affectionate address made to the Messenger, peace and blessings of Allah be on him. مدثر ***muddaththir*** (originally *mutadaththir*) = one who covers himself in clothes (act. participle from *tadaththara*, form V of *dathara* [*duthûr*], to be forgotten, effaced, be dusty).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أنذر ***'andhir*** = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 71:1, p. 1884, n. 2).

3. i. e., say: *Allahu Akbar* and that He has neither any equal nor any partner.

4. طهر ***ṭahhir*** = purify, render pure, cleanse (v. ii. m. s. imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭuhr/ṭahârah*], to be clean, pure. See at 22:27, p. 1054, n. 19).

5. i. e., the filth of polytheism. رجز ***rujz*** = dirt, filth, polytheism, punishment. See at 34:5, p. 1369, n. 4.

6. لا تمنن ***lâ tamnun*** = do not bestow favour/ grace (v. ii. m. s. imperative {prohibition} from *manna* [*mann*], to be kind. See *manna* at 52:27, p. 1711, n. 13.

7. تستكثر ***tastakthir(u)*** = you seek to get more, desire to multiply (v. ii. m. s. impfct. from *istakthara*, form X of *kathura* [*kathrah*], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

وَلِرَبِّكَ فَٱصْبِرْ ۝٧ 7. And for the sake of your Lord be patient.[1]

فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ۝٨ 8. Then when blown[2] will the trumpet,[3]

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ 9. That day then will be a day very hard,[4]

عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ۝١٠ 10. On the unbelievers, not easy.[5]

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ۝١١ 11. Leave[6] Me and the one I created a lone figure;[7]

وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ۝١٢ 12. And set[8] for him wealth quite extensive;[9]

وَبَنِينَ شُهُودًا ۝١٣ 13. And sons in attendance.[10]

وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ۝١٤ 14. And arranged[11] for him all the arrangement.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝١٥ 15. Yet he covets[12] that I give more.

1. i. e., over the opposition and enmity of the unbelievers. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. i. e., on the Day of Resurrection. نقر ***nuqira*** = he or it was blown, sounded (v. iii. m. s. past passive from *naqara* [*naqr*], to search, to sound, to beat, to blow).

3. ناقور ***nâqûr*** (s.; pl. *nawâqîr*) = trumpet.

4. عسير ***'asîr*** = very difficult, hard, harsh, tough (act. participle in the intensive scale of *fa'îl* from *'asura/'asira* [*'usr/'usur/'asar*], to be difficult, hard. See at 25:26, p. 1146, n. 1).

5. يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 64:7, p. 1832, n. 12.

6. i. e., leave Me to deal with . ذر ***dhar*** = shun, leave, let alone (v. ii. m. s. imperative from *wadhara /yadharu*, to leave. See at 73:11, 1900, n. 1).

7. i. e., in the womb of his mother, without followers and supporters. The immediate allusion is to al-Walîd ibn al-Mughîrah, an unbelieving Makkan leader and an arch opponent of Islam ; but it applies to any such person. وحيد ***wahîd*** = alone, lone, singular, unique, sole, lonely, only.

8. i. e., granted to him. جعلت ***ja'altu*** = I made, set, appointed, rendered (v. i. s. past from *ja'ala* [*ja'l*], to make, to set. See *ja'alnâ* at 57:26, p. 1779, n. 2).

9. i. e., in abundance. ممدود ***mamdûd*** = extended, outstretched, extensive, prolonged, great (pass. participle from *madda* [*madd*], to extend. See at 56:30, p. 1757, n. 11).

10. شهود ***shuhûd*** (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [*shuhûd/ shahâdah*], to witness, to testify). See at 10:61, p. 659, n. 7.

11. مهدت ***mahhadtu*** = I spread out, prepared, arranged, faciltated, settled, set in order (v. i. s. past from *mahhada*, form II of *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

12. يطمع ***yaṭma'u*** = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See at 70:38, p. 1882, n. 7).

كَلَّآ إِنَّهُۥ كَانَ لِـَٔايَٰتِنَا عَنِيدًا ﴿١٦﴾

16. Never. Verily he is to Our signs[1] obstinately hostile.[2]

سَأُرْهِقُهُۥ صَعُودًا ﴿١٧﴾

17. I shall inflict on[3] him a crushing punishment.[4]

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ﴿١٨﴾

18. Verily he contemplated[5] and formulated.[6]

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

19. So woe to him, how he formulated!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

20. Again, woe to him, how he formulated!

ثُمَّ نَظَرَ ﴿٢١﴾

21. Then he looked.[7]

ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾

22. Then he frowned[8] and eyed malevolently.[9]

ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ﴿٢٣﴾

23. Then he turned back[10] and became proud.[11]

1. i. e., the texts of the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 64:10, p. 1834, n. 2.

2. عنيد ***'anîd*** = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of *fa'îl* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 50:24, p. 1690, n. 10).

3. أرهق ***'urhiqu*** = I inflict on, bring down on, make suffer, bear down (v. i. s. impfct. from *arhaqa*, form IV of *rahaqa* [*rahaq*], to come over, overtake. See *yurhiqa* at 18:80, p. 940, n. 7).

4. صعود ***ṣa'ûd*** = steep hill, hardship, crusahing punishment, rising, ascending. See *yaṣ'adu* at 35:10, p. 1393, n. 4).

5. فكر ***fakkara*** = he thought, thought over, contemplated (v. iii. m. s. past in form II of *fakara* [*fakr*], to reflect, to think over. See *yatafakkarûna* at 59:21, p. 1803, p. 13).

6. i. e., prepared the forms and lines of malpropaganda against the Qur'ân and the Prophet, peace and blessings fo Allah be on him. قدر ***qaddara*** = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 41:10, p. 1542 n. 12).

7. نظر ***naẓara*** = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar*. See at 37:88, p. 1444, n. 2).

8. عبس ***'abasa*** = he frowned, looked sternly, scowled (v. iii. m. s. past from *'abs*/*'ubûs*, to frown, to scowl).

9. بسر ***basara*** = he eyed malevolently, frowned, scowled (v. iii. m. s. past from *busûr*, to scowl, to frown).

10. i. e., form the truth. أدبر ***'adbara*** = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See at 70:17, p. 1879, n. 10).

11. استكبر ***istakbara*** = he turned arrogant, became proud/ haughty, boasted, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr*/ *kibâr*/ *kabârah*] to become big, large, great. See at 38:74, p. 1476, n. 9).

فَقَالَ 24. Then he said:

إِنْ هَٰذَآ إِلَّا سِحْرٌ "This is naught but sorcery[1]

يُؤْثَرُ ﴿٢٤﴾ related."[2]

إِنْ هَٰذَآ إِلَّا 25. "This is naught but

قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾ the saying a human being."[3]

سَأُصْلِيهِ 26. I shall make him burn[4]

سَقَرَ ﴿٢٦﴾ in hell-fire.[5]

وَمَآ أَدْرَىٰكَ 27. And what will inform[6]

مَا سَقَرُ ﴿٢٧﴾ you what hell-fire is?

لَا تُبْقِي 28. It neither spares[7]

وَلَا تَذَرُ ﴿٢٨﴾ nor leaves alone.[8]

لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ 29. Scorching[9] to the skin.

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾ 30. Over it are nineteen.[10]

وَمَا جَعَلْنَآ 31. And We appoint[11] not

أَصْحَٰبَ ٱلنَّارِ the sentinels[12] of the fire

إِلَّا مَلَٰٓئِكَةً anyone but angels;[13]

1. سحر ***siḥr*** (pl. *asḥâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

2. i. e., from those of the olden times. يؤثر ***yu'tharu*** = it is transmitted, related, preferred, chosen, liked, adored (v. iii. m. s. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14].

3. بشر ***bashar*** = man, human being, skin. See at 64:6, p. 1832, n. 2.

4. أصلى ***'uṣlî*** = I fry, broil, roast, set on fire, make [someone] burn (v. i. pl. impfct. from *'aslâ*, form IV of *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast. See *nuṣlî* at 4:56, p. 265, n. 5).

5. سقر ***saqar*** = hell, hell-fire.

6. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, 642, n. 2).

7. تبقى ***tubqî*** = she or it lets stay, spares, retains, leaves over (v. iii. m. s. impfct. from *'abqâ*, form IV of *baqiya* [*baqâ'*], to remain, to continue to be. See *'abqâ* at 53:51, p. 1726, n. 9).

8. i. e., it will not finish one off by burning nor will let anyone alone. تذر ***tadharu*** = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/ yadharu*[*wadhr*] to leave. See at 51:42, p. 1703, n. 8).

9. لواحة ***lawwâḥah*** (f.; m. *lawwâḥ*) = parching, scorching, withering (act. participle in the intensive scale of *fa''âl* from *lâḥa* [*laḥ*], to appear, to loom, to parch, to scorch, to tan).

10. i. e., nineteen sentinels.

11. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 57:26, p. 1779, n. 2).

12. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 58:17, p. 1790, n. 13).

13. See 66:6. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 70:4, p. 1877, n. 6.

وَمَا جَعَلْنَا عِدَّتَهُمْ	nor do We set their number[1]
إِلَّا فِتْنَةً	except as a trial[2]
لِّلَّذِينَ كَفَرُوا	for those who disbelieve,
لِيَسْتَيْقِنَ الَّذِينَ	that sure may be[3] those who
أُوتُوا الْكِتَابَ	were given the Book
وَيَزْدَادَ	and that there may increase[4]
الَّذِينَ آمَنُوا إِيمَانًا	in faith those who believe,
وَلَا يَرْتَابَ الَّذِينَ	and there doubt[5] not those
أُوتُوا الْكِتَابَ	who were given the Book
وَالْمُؤْمِنُونَ	and the believers;
وَلِيَقُولَ	and in order that there say
الَّذِينَ فِي قُلُوبِهِم	those in whose hearts
مَّرَضٌ	is a disease[6]
وَالْكَافِرُونَ	and the disbelievers,
مَاذَا أَرَادَ اللَّهُ	"What does Allah intend[7]
بِهَٰذَا مَثَلًا	by this as an instance?"[8]
كَذَٰلِكَ يُضِلُّ اللَّهُ	Suchwise Allah lets stray[9]
مَن يَشَاءُ	whomsoever He will
وَيَهْدِي مَن يَشَاءُ	and guides whom He will;
وَمَا يَعْلَمُ	and none knows
جُنُودَ رَبِّكَ	the hosts[10] of your Lord
إِلَّا هُوَ	except He. And it is naught
وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾	but a reminder[11] for man.

1. عدة ***'iddah*** = number; legally prescribed waiting period. See at 65:4, p. 1839, n. 9.

2. فتنة ***fitnah*** (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 64:15, p. 1835, n. 8.

3. يستيقن ***yastayqina*** (*u*) = he becomes sure/certain, convinced; ascertains, (v. iii. m. s. impfct. from *istayqana*, from X of *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *mustayqinîn* at 45:32, p. 1628, n. 12).

4. يزداد ***yazdâda*** (*u*) = he increases, grows, compounds (v. iii. m. s. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The final letter takes *fat-hah* for the reason stated at n. 3 above. See *yazdâdû* at 3:178, p. 225, n. 5).

5. يرتاب ***yartâba*** (*u*) = he entertains doubts, doubts, is sceptical, suspects, has misgivings (v. iii. m. s. impfct. from *irtâba* (ارتياب *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. The final letter takes *fat-hah* because the verb is conjunctive to a previous verb governed by a hidden *'an*. See *irtabtum* at 65:4, p. 1839, n. 8).

6. i. e., the disease of doubt and hypocrisy. مرض ***marad*** (pl. *'amrâḍ*) = disease, sickness, ailment, illness, malady. See at 47:20, p. 1655, n. 2.

7. أراد ***'arâda*** = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 36:82, p. 1429, n. 4).

8. مثل ***mathal*** (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 66:11, p. 1849, n. 2.

9. i. e., because of his doubts and unbelief. يضل ***yuḍillu*** = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 40:34, 1522, n. 1).

10. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 51:40, p. 1702, n. 11).

11. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 29:52, p. 1283, n. 6.

Section (*Rukû'*) 2

كَلَّا وَٱلْقَمَرِ ﴿٣٢﴾ 32. Never.[1] By the moon.

وَٱلَّيْلِ 33. And by the night

إِذْ أَدْبَرَ ﴿٣٣﴾ when it retreats.[2]

وَٱلصُّبْحِ 34. And by the dawn

إِذَآ أَسْفَرَ ﴿٣٤﴾ when it brightens up.[3]

إِنَّهَا 35. Verily it is[4]

لَإِحْدَى ٱلْكُبَرِ ﴿٣٥﴾ one of the most calamitous.[5]

نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ 36. A warning[6] to mankind.[7]

لِمَن شَآءَ 37. For anyone who wills

مِنكُمْ أَن يَتَقَدَّمَ of you to go forward[8]

أَوْ يَتَأَخَّرَ ﴿٣٧﴾ or to lag behind.[9]

كُلُّ نَفْسٍ 38. Every individual[10] is

بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ for what it earns[11] a pledge.[12]

إِلَّآ أَصْحَٰبَ 39. Except the companions

ٱلْيَمِينِ ﴿٣٩﴾ of the right.[13]

1. i. e., the Qur'ân and the affair of the Resurrection and Judgement are never as the unbelievers say and think.

2. أدبر *'adbara* = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See at 74:23, p. 1906, n. 10).

3. أسفر *'asfara* = he or it brightens up, shines, glows, unveils, discloses, results (v. iii. m. s. past in form IV of *safara* [*safr/sufûr*], to shine, to remove the veil).

4. i. e., the hell-fire, *saqar*.

5. كبر ***kubar*** = most calamitous, disastrous.

6. نذير ***nadhîr*** (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 67:26, p. 1857, n. 4).

7. بشر ***bashar*** = man, human being, skin. See at 74:25, p. 1907, n. 3.

8. i. e., with belief and good deeds towards Allah. يتقدم ***yataqaddama(u)*** = he goes forward/ before/ahead, proceeds (v. iii. m. s. impfct. from *taqaddama*, form V of *qadama* [*qadm/qudûm*], to precede. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *taqaddama* at 48:2, p. 1661, n. 3).

9. يتأخر ***yata'akhkhara*** (*u*) = he delays, lags behind , comes later, (v. iii. m. s. impfct. from *ta'akhkhara*, form V from the root *'akhr*. The final letter takes *fat-hah* because verb is conjunctive to a prevouis verb governed by *'an*. See *ta'akhkhara* at 48:2, p. 1661, n. 4).

10. This is an emphasis on individual responsibility and accountability. نفس ***nafs*** (s.; pl. *nufûs/'anfus)* = living being, person, individual, nature, self, life, soul. See at 39:6, p. 1482, n. 8.

11. i. e., of merits and demerits. كسبت ***kasabat*** = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 45:22, p. 1625, n. 3).

12. i. e., responsible and accountable. رهينة ***rahînah*** (f. s.; m. *rahîn*) = held in pledge, pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [*rahn*], to pawn, to mortgage. See *rahîn* at 52:21, p. 1710, n. 14)k

13. i. e., those who will be given their record of deeds in their tight hands. See 17:71, 69:19 and 84:7.

فِي جَنَّٰتٍ 40. In gardens[1]

يَتَسَآءَلُونَ ﴿٤٠﴾ they will ask one another[2]

عَنِ ٱلْمُجْرِمِينَ ﴿٤١﴾ 41. About the sinful.

مَا سَلَكَكُمْ 42. "What has passed[3] you

فِي سَقَرَ ﴿٤٢﴾ into the hell-fire?"[4]

قَالُوا۟ 43. They will say:

لَمْ نَكُ مِنَ "We were not of the

ٱلْمُصَلِّينَ ﴿٤٣﴾ performers of prayers."[5]

وَلَمْ نَكُ 44. "Nor were we

نُطْعِمُ ٱلْمِسْكِينَ ﴿٤٤﴾ feeding[6] the poor."[7]

وَكُنَّا 45. "And we used to

نَخُوضُ rush into idle talks[8]

مَعَ ٱلْخَآئِضِينَ ﴿٤٥﴾ with the idle talkers."[9]

وَكُنَّا نُكَذِّبُ 46."And we used to disbelieve[10]

بِيَوْمِ ٱلدِّينِ ﴿٤٦﴾ in the Day of Requital."[11]

حَتَّىٰٓ أَتَىٰنَا 47. "Till there came on us

ٱلْيَقِينُ ﴿٤٧﴾ the certitude.[12]

1. i. e., in paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 68:34, p. 1864, n. 6.

2. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*], to ask. See at 52:25, p. 1711, n. 11).

3. سلك ***salaka*** = he channelled, threaded, passed, inserted, went the way (v. iii. m. s. past from *salk/sulûk* to insert. See at 39:21, p. 1488, n. 10).

4. سقر ***saqar*** = hell, hell-fire. See at 74:26, p. 1907, n. 5.

5. مصلين ***muṣallîn*** (pl.; acc./gen. of *mṣallûn*; s. *muṣallin*) = those who perform *salâh* [Islamic prayer], those who pray (act. participle from *sallâ*, to perform *salâh*. See at 70:22, p. 1880, n. 5).

6. نطعم ***nuṭ'imu*** = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 36:47, p. 1420, n. 3).

7. مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 69:34, p. 1874, n. 3.

8. i. e., used to talk about the vain and false things. نخوض ***nakhûḍu*** = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâḍa* [*khawḍ/khiyâḍ*], to rush, dive into. See at 9:65, p. 605, n. 1).

9. خائضين ***khâ'iḍîn*** (pl. acc./genitive of *khâ'iḍûn*; s. *khâ'iḍ*) = those who rush into idle talks (act. participle from *khâda*. See n. 9 above).

10. نكذب ***nukadhdhibu*** = we disbelieve, regard as false, cry lies to (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *mukadhdhibîn* at 73:11, p. 1900, n. 2).

11. i. e., the Day of Judgement. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 70:26, p. 1880, n. 11.

12. i. e., death. يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 69:51, p. 1876, n. 4.

فَمَا تَنفَعُهُمْ 48. So there will not benefit[1]
شَفَٰعَةُ them the intercession[2]
ٱلشَّٰفِعِينَ ﴿٤٨﴾ of the intercessors.[3]

فَمَا لَهُمْ 49. Then what is the matter
عَنِ ٱلتَّذْكِرَةِ with them that from the
مُعْرِضِينَ ﴿٤٩﴾ reminder[4] they turn away?[5]

كَأَنَّهُمْ حُمُرٌ 50. As if they are donkeys[6]
مُّسْتَنفِرَةٌ ﴿٥٠﴾ frightened,[7]

فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ 51. Fleeing[8] from a lion.[9]

بَلْ يُرِيدُ 52. Nay. There desires[10]
كُلُّ ٱمْرِئٍ مِّنْهُمْ every person of them
أَن يُؤْتَىٰ صُحُفًا that he be given pages[11]
مُّنَشَّرَةً ﴿٥٢﴾ spread out.[12]

كَلَّا بَل لَّا يَخَافُونَ 53. Never. Rather they fear[13]
ٱلْءَاخِرَةَ ﴿٥٣﴾ not the hereafter.

كَلَّآ 54. Not at all.
إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾ Verily it is a reminder.

1. تنفع ***tanfa'u*** = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 51:55, p. 1705, n. 8).

2. شفاعة ***shafâ'ah*** = intercession, advocacy, pleading. See at 53:26, p. 1721, n. 6.

3. شافعين ***shâfi'în*** (pl.; acc./gen. of *shâfi'ûn*; s. *shâfi'*) = intercessors, advocates, mediators (act. participle from *shafa'a* [*shaf'*], to double, subjoin, add, enclose . See at 26:100, p. 1800, n. 3).

4. i. e., the Qur'ân. تذكرة ***tadhkirah*** = reminder. See at 73:19, p. 1901, n. 10.

5. معرضين ***mu'riḍîn*** (acc./gen. of *mu'riḍûn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *'arḍ*], to be broad, wide, to appear. See at 36:46, p. 1420, n. 1).

6. حمر ***ḥumur*** (pl. ; s. *ḥimâr*) = donkeys, asses. See *ḥimâr* at 62:5, p.1821, n. 11.

7. مستنفرة ***mustanfirah*** (s. f.; m. *mustanfir*) = frightened away, called out to go to war (act. participle from *istanfara*, form X of *nafara* [*nafar/ nufûr*], to flee, to run away, to stampede. See *nufûr* at 67:21, p. 1856, n. 3).

8. فرت ***farrat*** = she fled, ran way, escaped (v. iii. f. s. past from *farra* [*firâr/mafarr*], to flee, to run away. See *tafirrûna* at 62:8, p. 1822, n. 11).

9. قسورة ***qaswarah*** = lion, band of hunters.

10. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 42:20, p. 1568, n. 7).

11. i. e., a book. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, papers, books, scriptures. See at 53:36, p. 1724, n. 8.

12. منشرة ***munashsharah*** (s.f.; m. *munashshar*) = that which is spread out, unfolded (pass. participle from *nashshara*, form II of *nashara* [*nashr*], to spread out, to open. See *muntashir* at 54:7, p. 1730, n. 10).

13. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 51:37, p. 1702, n. 4).

فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾

55. So whoever wills, let him bear it in mind.[1]

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

56. And they will not bear in mind except that Allah wills. He is Deserving of fear[2] and the Lord of forgiveness.[3]

1. ذكر ***dhakara*** = he bore in mind, remembered, recalled, mentioned (v. iii. m. s. past from *dhikr/tadhkâr*, to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

2. i. e., He Alone is to be feared تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 58:9, p. 1787, n. 5.

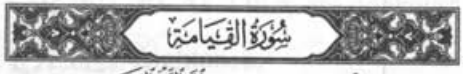
3. i. e., He Alone may forgive sins of His servants. مغفرة ***maghfirah*** = forgiveness, pardon, remission. See at 67:12, p. 1853, n. 8.

75. *SÛRAT AL-QIYÂMAH* (THE RESURRECTION)

Makkan: 40 *'âyahs*

This is a Makkan *sûrah*. Its main themes are the Resurrection, Judgement, reward and punishment, together with the theme of *waḥy*. Its first fifteen *'âyahs* describe the inevitability of the Resurrection and the circumstances and horrors that will attend its occurrence. Next in its *'âyahs* 16-18 a reference is made to the receipt of the Qur'ânic *waḥy* by the Prophet, peace and blessings of Allah be on him, and how he used to move his tongue to repeat the recitation of the Qur'ân made to him by the angel Jibril. He is asked not to do so and is assured that Allah will enable him to remember what was delivered to him. These *'âyahs* very clearly show that what was communicated to the Prophet, peace and blessings of Allah be on him, was in the form of texts, not thoughts or ideas. The remaining *'âyahs* resume the themes of death and Resurrection, pointing out that on the Day of Judgement the servants of Allah will be divided into two groups, one fortunate and happy, having a view of their Lord, and the other unfortunate and unhappy, awaiting the punishment for their deeds.

The *sûrah* is named *al-Qiyâmah* (The Resurrection) with reference to its first *'âyah* and its main theme.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَآ أُقْسِمُ 1. I swear[1]

بِيَوْمِ الْقِيَامَةِ ﴿١﴾ by the Day of Resurrection.[2]

وَلَآ أُقْسِمُ 2. And I swear

بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ by the self that reproaches.[3]

أَيَحْسَبُ الْإِنسَانُ 3. Does man think[4]

أَلَّن نَّجْمَعَ that We shall not assemble

عِظَامَهُ ﴿٣﴾ his bones?[5]

بَلَىٰ قَادِرِينَ 4. O yes; We are All-Capable

عَلَىٰ أَن نُّسَوِّيَ of putting in perfect order[6]

بَنَانَهُ ﴿٤﴾ his fingertips.[7]

1. The *lâ* at the beginning of *'âyahs* 1 and 2 is additional or is for emphasis or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264). أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 70:40, p. 1882, n. 11).

2. قيامة ***qiyâmah*** = Resurrection.

3. i. e., the self that reproaches its owner for disobedience to Allah. لوامة ***lawwâmah*** (f. s.; m. *lawwâm*) = one or that which reproaches, rebukes, blames, censures (act. participle in the intensive scale of *fa''âl* from *lâma* [*lawm/ malâm/malâmah*], to blame, to censure. See *yatalâwamûna* at 68:30, p. 1863, n. 8).

4. يحسب ***yaḥsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 24:39, p. 1122, n. 8).

5. عظام ***'iẓâm*** (pl.; sing. *'azm*) = bones. See at 56:47, p. 1759, n. 12.

6. نسوى ***nusawwiya***(*yī*) = we perfectly shape, make up, smoothe, level, equalize, put in order (v. i. pl. impfct. from *sawwâ*, form II of *sawiya* , to be equal. The final letter takes *fat-hah* because of the particle *'an* coming before the verb.

7. بنان ***banân*** (pl.; s. بنانة *banânah*) = fingertips. See at 8:12, p. 551, n. 4.

بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ۝٥

5. Nay; but man desires[1] to commit sin[2] onward.[3]

يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ۝٦

6. He asks: "When will the Day of Resurrection be?"

فَإِذَا بَرِقَ ٱلْبَصَرُ ۝٧

7. So, when dazzled[4] shall be the eye;[5]

وَخَسَفَ ٱلْقَمَرُ ۝٨

8. And eclipsed[6] will be the moon;

وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ۝٩

9. And merged[7] will be the sun and the moon;

يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ۝١٠

10. Man will say that day: "Whither to flee?"[8]

كَلَّا لَا وَزَرَ ۝١١

11. Not at all. There will be no sanctuary.[9]

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ۝١٢

12. To your Lord will be that Day the abode.[10]

1. يريد ***yuridu*** = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 74:52, p. 1911, n. 10).

2. يفجر ***yafjura***(*u*) = he commits sin, acts immorally (v. iii. m. s. impfct. from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *fâjir* at 71:27, p. 1889, n. 9).

3. i. e., in continuance. أمام ***'amâm*** = in front of, in the presence of, onward, forward, ahead.

4. This and the succeeding *'âyahs* till *'âyah* 13 give some indication of the horrors of the Day of Resurrection. برق ***bariqa*** = dazzled, dazzled by lightning, perplexed, frightened, terrified (v. iii. m. s. past from *baraq*, to be dazzled, frightened).

5. بصر ***baṣar*** (s.; pl. *'abṣâr*) = eye, eye-sight, vision, glance, look, insight. See at 54:50, p. 1739, n. 7.

6. خسف ***khasafa*** = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khasf*/*khusûf*, to sink, to be eclipsed. See at 28:82, p. 1262, n. 2).

7. جمع ***jumi'a*** = he was collected, gathered, assembled, joined, merged (v. iii. m. s. past passive from *jam'*, to gather. See *yajma'u* at 64:9, 1833, n. 4).

8. مفر ***mafarr*** = flight, escape, to run away, place to escape or flee to, refuge (verbal noun of *farra*, to flee; and also noun of place from *farra*. See *farrat* at 74:51, p. 1911, n. 8).

9. وزر ***wazar*** = sanctuary, refuge, shelter, place of protection.

10. مستقر ***mustaqarr*** = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 36:38, p. 1418, n. 2).

يُنَبَّؤُا۟ ٱلْإِنسَٰنُ 13. Apprised[1] will be man
يَوْمَئِذٍ that day
بِمَا قَدَّمَ of what he had advanced[2]
وَأَخَّرَ ﴿١٣﴾ and left behind.[3]

بَلِ ٱلْإِنسَٰنُ 14. Nay; but man will be
عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾ against himself an evidence.[4]

وَلَوْ أَلْقَىٰ 15. Though he will offer[5]
مَعَاذِيرَهُۥ ﴿١٥﴾ his excuses.[6]

لَا تُحَرِّكْ بِهِۦ 16. Move not[7] with it
لِسَانَكَ لِتَعْجَلَ بِهِۦٓ your tongue to hasten[8] with it.
﴿١٦﴾

إِنَّ عَلَيْنَا 17. Verily upon Us is
جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾ its collection and recitation.

فَإِذَا قَرَأْنَٰهُ 18. So when We recite it
فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾ follow[9] its recitation.

ثُمَّ إِنَّ عَلَيْنَا 19. Then verily upon Us is
بَيَانَهُۥ ﴿١٩﴾ its elucidation.

1. ينبأ ***yunabba'*** = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 53:36, p. 1724, n. 6).

2. i. e., for himself of good or bad deeds and merits. قدم ***qaddama*** = he sent ahead, forwarded, advanced (v. iii. m. s. past in form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *yataqaddama* at 74:37, p. 1909, n. 8).

3. Such as *sadaqah jâriyah* or a bad custom or institution. أخر ***'akhkhara*** = he delayed, deferred, put off, postponed, left behind (v. iii. m. s. past in form II from the root *'akhr*. See *'akhkharta* at 63:10, p. 1829, n. 1).

4. Because his limbs will bear witness against him (see 36:65). بصيرة ***baṣîrah***(f. s.; pl. *baṣâ'ir, biṣâr*) = perception, insight, discernment, understanding, evidence, watcher. See at 12:108, p. 761, n. 4.

5. ألقى ***'alqâ*** = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 50:37, p. 1693, n. 11).

6. معاذير ***ma'âdhîr*** (pl.; s. *ma'dhirah*) = excuses. See *ma'dhirah* at 40:52, p. 1528, n. 3).

7. The address is here to the Prophet, peace and blessings of Allah be on him, asking him not to move his tongue in order to hastily memorize what was communicated to him. This is a positive evidence that what was communicated to him of the Qur'ân was in the form of specific texts. تحرك لا ***lâ tuḥarrik*** = do not move, set in motion (v. ii. m. s. imperative {prohibition} from *ḥarraka*, from II of *ḥaraka* [*ḥark*], to move).

8. تعجل ***ta'jala***(*u*) = you hurry/ make haste/ hasten (v. ii. m. s. impfct. from *'ajila* [*'ajal/ 'ajalah*], to hasten. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *lâ tasta'jilû* at 51:59, p. 1706, n. 7).

9. اتبع ***ittabi'*** = follow, obey (v. ii. m. s. imperative from *itttaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 45:18, p. 1623, n. 9).

كَلَّا بَلْ تُحِبُّونَ 20. Not at all;[1] rather you love[2]
ٱلْعَاجِلَةَ ﴿٢٠﴾ the immediate life;[3]

وَتَذَرُونَ 21. And leave aside[4]
ٱلْآخِرَةَ ﴿٢١﴾ the hereafter.

وُجُوهٌ يَوْمَئِذٍ 22. Faces[5] that day will be
نَّاضِرَةٌ ﴿٢٢﴾ resplendant,[6]

إِلَىٰ رَبِّهَا 23. To their Lord
نَاظِرَةٌ ﴿٢٣﴾ casting the glance.[7]

وَوُجُوهٌ يَوْمَئِذٍ 24.And faces that day will be
بَاسِرَةٌ ﴿٢٤﴾ gloomy.[8]

تَظُنُّ أَن 25. Being convinced[9] that
يُفْعَلَ بِهَا to them will be done some
فَاقِرَةٌ ﴿٢٥﴾ spine-breaking calamity.[10]

كَلَّا 26. No, by no means.[11]
إِذَا بَلَغَتِ When it will reach[12]
ٱلتَّرَاقِيَ ﴿٢٦﴾ the collarbones.[13]

1. i. e., it is not at all what you think of the Resurrection. The address is to the unbelievers.

2. تحبون ***tuḥibbûna*** = you (all) love, (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 61:13, p. 1818, n. 9).

3. عاجلة ***'âjilah*** (f.; m. *'âjil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajila* [*'ajal/ 'ajalah*], to harry. See at 17:18, p. 878, n. 11).

4. تذرون ***tadharûna*** = you (all) leave, leave alone, leave aside, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 37:125, p. 1450, n. 1).

5. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 67:27, p. 1857, n. 8).

6. ناضرة ***nâḍirah*** (f.; m. *nâḍir*) = radiant, glowing, resplendant, brilliant, gleaming (act. participle from *naḍara/ naḍira/ naḍura* [*naḍrah/ nuḍûr/ naḍârah*], to be fresh, brilliant, shining).

7. ناظرة ***nâẓirah*** (f.; s, *nâẓir;* pl. *nâẓirûn*) = one who sees, casts glance, looks, waits, waits and sees (act. participle from *naẓara* [*naẓr/ manẓar*], to see, view, look at. See at 27:35, p. 1212, n. 8).

8. باسرة ***bâsirah*** (f. s.; m. *bâsir*) = frowning, scowling, sad, gloomy, dejected (act. participle from *basara* [*busûr*], to scowl, to frown. See *basara* at 74:22, p. 1906, n. 9).

9. تظن ***taẓunnu*** = she thinks, supposes, conjectures; also, firmly believes, is convinced, deems, considers (v. iii. f. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *naẓunnu* at :45, p.1628, n. 11).

10. فاقرة ***fâqirah*** (f. s.; m. *fâqir*) = that which bores, piercing, spine-breaking calamity (act. participle from *faqara* [*faqr*], to bore, to pierce).

11. i. e., by no means be eneamourd of the present life , leaving aside the hereafter.

12. i. e., when the breath of life of the dying person reaches his throat. بلغت ***balaghat*** = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See at 56:83, p. 1765, n. 4).

13. تراق ***tarâqin*** (pl.; s. *tarquwah*) = collarbones.

وَقِيلَ 27. And it will be said:[1]
مَنْ ۜ رَاقٍ ﴿٢٧﴾ "Who can cure?"[2]

وَظَنَّ 28. And he will be sure [3]
أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾ that it is the parting.[4]

وَٱلْتَفَّتِ 29. And interwined[5] will be
ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾ the leg with the leg.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ 30. To your Lord that day
ٱلْمَسَاقُ ﴿٣٠﴾ will be the driving.[6]

Section (*Rukû'*) 2

فَلَا صَدَّقَ 31. So he did not believe[7]
وَلَا صَلَّىٰ ﴿٣١﴾ nor did he pray.

وَلَٰكِن كَذَّبَ 32. But he cried lies to[8]
وَتَوَلَّىٰ ﴿٣٢﴾ and turned away.[9]

ثُمَّ ذَهَبَ 33. Then he went to
إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾ his family self-exulting.[10]

أَوْلَىٰ لَكَ 34. Woe to you,
فَأَوْلَىٰ ﴿٣٤﴾ then woe to you![11]

1. i. e., by those who will be near him.

2. راق ***râqin*** = physician, one who cures (act. participle from *raqâ* [*ruqîy/ruqyah*], to acsend, to charm. See *li yartaqû* at 38:10, p. 1461, n. 7).

3. ظن ***ẓanna*** = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 38:24, p. 1465, n. 6).

4. i. e., from this worldly life. فراق ***firâq*** = parting, separation, farewell, departure. See *farîq*, at 18:78, p. 939, n. 9.

5. i. e., because of the pangs of death. التفت ***iltaffat*** = she got enwrapped, twisted, interwined, tangled, gathered (v. iii. f. s. past from *iltaffa*, form VIII of *laffa* [*laff*], to wrap up, to roll up. See *lafîf* at 17:104, p. 907, n. 10).

6. مساق ***masâq*** = driving, conveying, transporting (verbal noun of *sâqa*, to drive, to urge on. See *sîqa* at 39:73, p. 1507, n. 4).

7. i. e., the disbeliever did not believe. صدق ***ṣaddaqa*** = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 39:33, p. 1493, n. 2).

8. i. e., to the Prophet, peace and blessings of Allah be on him, and to the Qur'ân. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 67:18, p. 1855, n. 1).

9. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 70:17, p. 1879, n. 11).

10. يتمطى ***yatamaṭṭâ*** = he walks, proudly, becomes self-exulting (v. iii. m. s. impfct. from *tamaṭṭâ*, form V of *maṭâ* [*maṭw*], to walk fast, to hurry).

11. أولى ***'awlâ*** = destruction, ruin, woe.

ثُمَّ أَوْلَىٰ لَكَ	35. Again woe to you
فَأَوْلَىٰ ﴿٣٥﴾	and woe to you!
أَيَحْسَبُ ٱلْإِنسَٰنُ	36. Does man think[1]
أَن يُتْرَكَ	that he will be left[2]
سُدًى ﴿٣٦﴾	to no purpose?[3]
أَلَمْ يَكُ نُطْفَةً	37. Was he not a drop[4] of
مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾	sperm[5] emitted.[6]
ثُمَّ كَانَ عَلَقَةً	38.Then he was a sticky clot[7]
فَخَلَقَ	and He created
فَسَوَّىٰ ﴿٣٨﴾	and perfectly shaped.[8]
فَجَعَلَ مِنْهُ	39. Then he made of it
ٱلزَّوْجَيْنِ	the pair,[9]
ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾	male[10] and female.[11]
أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ	40. Is He not All-Capable[12]
عَلَىٰٓ أَن يُحْـِۧيَ ٱلْمَوْتَىٰ ﴿٤٠﴾	of giving life[13] to the dead?

1. يحسب ***yahsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbân/ mahsabah*], to deem, to regard. See at 75:3, p. 1913, n. 4).

2. يترك ***yutraka***(*u*) = he is left, left alone, abandoned, forsaken (v. iii. m. s. impfct. passive from *taraka* [*tark*], to leave. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yutrakû* at 29:2, p. 1265, n. 3).

3. i. e., without accountability, judgement, reward and punishment. سدى ***sudan*** = in vain, useless, futile, to no purpose.

4. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 53:46, p. 1726, n. 1.

5. منى ***manîy*** = sperm, semen.

6. يمنى ***yumnâ*** = he or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive form *'amnâ*, form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

7. i. e., as the next stage in the development. علقة ***'alaqah*** = sticking clot. See at 40:67, p. 1533, n. 7.

8. سوى ***sawwâ*** = he made up, made even, smoothed down, equalized, put on the same level, put in order, perfectly shaped (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *nusawwiya* at 75:4, p. 1913, n. 6).

9. زوجين ***zawjayn*** (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 53:45, p. 1725, n. 10.

10. ذكر ***dhakar*** (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 53:21, p. 1720, n. 3.

11. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 53:45, p. 1725, n. 12.

12. قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

13. يحى ***yuḥyiya*** (*yî*)= he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'aḥyâ*, form IV of *ḥayiya* [*ḥayah*], to live. The final letter takes *fat-ḥah* because of the particle *'an* coming before the verb. See *yuḥyî* at 30:19, p. 1295, n. 9).

76. *SÛRAT AL-'INSÂN* (MAN)

Madinan: 31 *'âyahs*

This is a Madinan *sûrah*. It deals with the life in the hereafter, particularly the rewards and blessings that await for the righteous, and the Qur'ân, emphasizing that Allah sent it down on the Prophet, peace and blessings of Allah be on him (*'âyah* 23) and that it is a reminder, so whoever wills he may take towards his Lord a way (*'âyah* 29). The *sûrah* is named *al-Insân* (Man) with reference to its first *'âyah* which mentions that there was a long time (*dahr*) when he was non-existent. Is is also called *sûrat al-Dahr* (Time) after the same *'âyah*.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

هَلْ أَتَىٰ عَلَى الْإِنسَٰنِ 1. Has there come[1] over man

حِينٌ مِّنَ الدَّهْرِ a period[2] of ages[3]

لَمْ يَكُن شَيْـًٔا he was not a thing

مَّذْكُورًا ﴿١﴾ mentioned?[4]

إِنَّا خَلَقْنَا الْإِنسَٰنَ 2. Verily We created man

مِن نُّطْفَةٍ أَمْشَاجٍ from a drop[5] mingled[6]

نَّبْتَلِيهِ that We may put him to test.[7]

فَجَعَلْنَٰهُ سَمِيعًۢا So We made him hearing[8]

بَصِيرًا ﴿٢﴾ and seeing.[9]

إِنَّا هَدَيْنَٰهُ 3. Indeed We have shown

السَّبِيلَ him the way;[10]

إِمَّا شَاكِرًا whether he be grateful

وَإِمَّا كَفُورًا ﴿٣﴾ or be ungrateful.

إِنَّا أَعْتَدْنَا 4. Verily We have prepared[11]

1. i. e., there has passed before the creation of man.

2. حين ***ḥîn*** (s.; pl. *'aḥyân*) = time, period. See at 21:111, p. 1043, n. 6.

3. دهر ***dahr*** (s.p; pl. *duhûr/adhur*) = long time, epoch, ages.

4. مذكور ***madhkûr*** = mentioned, remembered (pass. participle from *dhakara*[*dhikr/tadhkâr*], to remember, to mention. See *tadhakkarûna* at 69:42, p. 1875, n. 2).

5. نطفة ***nuṭfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 75:37, p. 1918, n. 4.

6. أمشاج ***'amshâj*** (pl.; s. *mashîj*) = mixed, mingled (pass. participle in the scale of *fa'îl* from *mashaja* [*mashj*], to mingle, to mix).

7. نبتليه ***nabtalî*** = we put to test, try (v. i. pl. impfct. from *ibtalâ*, form VIII of *balâ* [*balw / balâ'*], to try. See *ubtuliya* at 33:11, p. 1388, n. 12).

8. سميع ***samî'*** = one who hears, All-Hearing (active participle in the scale of *fa'îl* from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 44:6, p. 1607, n. 4.

9. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

10. i. e., the right way of life, the *dîn* of Islâm. سبيل ***sabîl*** (pl. *subul/asbilah*) = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. أعتدنا ***'a'tadnâ*** = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 67:5, p. 1851, n. 13).

لِلْكَٰفِرِينَ for the unbelievers
سَلَٰسِلَا۟ وَأَغْلَٰلًا chains[1] and fetters[2]
وَسَعِيرًا ﴿٤﴾ and a blazing fire.[3]

إِنَّ ٱلْأَبْرَارَ 5. Verily the righteous[4]
يَشْرَبُونَ مِن كَأْسٍ shall drink[5] of a cup
كَانَ مِزَاجُهَا of which the blend[6] will be
كَافُورًا ﴿٥﴾ of camphor.[7]

عَيْنًا 6. A spring[8]
يَشْرَبُ بِهَا whereat will drink
عِبَادُ ٱللَّهِ the servants of Allah,
يُفَجِّرُونَهَا causing it to gush forth[9]
تَفْجِيرًا ﴿٦﴾ in an eruption.[10]

يُوفُونَ بِٱلنَّذْرِ 7. They fulfil[11] their vows[12]
وَيَخَافُونَ يَوْمًا and they fear[13] a day of which
كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ the evil will be widespread.[14]

وَيُطْعِمُونَ ٱلطَّعَامَ 8. And they give food[15]
عَلَىٰ حُبِّهِۦ out of His love
مِسْكِينًا وَيَتِيمًا to the poor and the orphan
وَأَسِيرًا ﴿٨﴾ and the captive.[16]

1. سلاسل ***salâsil*** (pl.; s. *silsilah*) = chains. See *silsilah* at 69:32, p. 1873, n. 7.

2. أغلال ***'aghlâl*** (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 13:5, p. 765, n. 11.

3. i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 67:5, p. 1851, n. 14.

4. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 3:198, p. 234, n. 6.

5. يشربون ***yashrabûna*** = they drink (v. iii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See *tashrabûna* at 56:68, p. 1762, n. 11).

6. مزاج ***mizâj*** = mixture, blend, temper.

7. كافور ***kâfûr*** = camphor.; or the name of a spring in paradise.

8. عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 34:12, p. 1371, n. 14.

9. يفجرون ***yufajjirûna*** = they cause to gush forth, burst, cause to break up, cause to flow, explode (v. iii. m. pl. impfct. from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *fajjarnâ* at 54:12, p. 1731, n. 7).

10. تفجير ***tafjîr*** = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 9 above).

11. يوفون ***yûfûna*** = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ'*], to fulfil. See at 13:20, p. 773, n. 4).

12. نذر ***nadhr*** (s. ; *nudhûr/nudhûrât*) = vow, solemn pledge, offerings. See at 2:270, p. 141, n. 13.

13. يخافون ***yakhâfûna*** = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 74:53, p. 1911, n. 13).

14. مستطير ***mustatîr*** = scattered, widespread, impending (act. participle from *istatâra*, form X of *târa* [*tayrân*], to fly. See *yatîru* at 6:38, p. 415, n. 11).

15. يطعمو ***yut'imûna*** = they feed, give food (v. iii. m. pl. impfct. from *'at'ama*, form IV of *ta'ima* [*ta'm*], to eat, to taste. See *yut'imû* at 51:57, p. 1706, n. 2).

16. أسير ***'asîr*** (s.; pl. *'usarâ'/'asrâ*) = captive, prisoner of war. See *'usarâ* at 2:85, p. 40, n. 4.

إِنَّمَا نُطْعِمُكُمْ 9. "We but feed[1] you
لِوَجْهِ ٱللَّهِ for the Countenance of Allah.
لَا نُرِيدُ مِنكُمْ We desire[2] not from you
جَزَآءً وَلَا شُكُورًا ﴿٩﴾ any reward,[3] nor gratitude."[4]

إِنَّا نَخَافُ 10. "Indeed we fear[5]
مِن رَّبِّنَا يَوْمًا from our Lord a day
عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ dismal[6] and distressful."[7]

فَوَقَىٰهُمُ ٱللَّهُ 11. So Allah saved[8] them
شَرَّ ذَٰلِكَ ٱلْيَوْمِ from the evil of that day
وَلَقَّىٰهُمْ and granted[9] them
نَضْرَةً وَسُرُورًا ﴿١١﴾ radiance[10] and happiness.[11]

وَجَزَىٰهُم 12. And rewarded them
بِمَا صَبَرُوا۟ because they persevered[12]
جَنَّةً وَحَرِيرًا ﴿١٢﴾ with a garden[13] and silk.

مُّتَّكِـِٔينَ فِيهَا 13. Reclining[14] therein
عَلَى ٱلْأَرَآئِكِ on couches.[15]
لَا يَرَوْنَ فِيهَا They will not see therein
شَمْسًا sun-heat
وَلَا زَمْهَرِيرًا ﴿١٣﴾ nor biting chill.[16]

1. نطعم ***nuṭ'imu*** = we feed, give food, provide sustenance (v. i. pl. impfct. from *'aṭ'ama*, form IV of *ta'ima* [*ṭa'm*], to eat, to taste. See at 74:44, p. 1910, n. 6).

2. نريد ***nurîdu*** = we desire, intend (v. i. pl. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 28:5, p. 1232, n. 7).

3. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 59:17, p. 1802, n. 8).

4. شكور ***shukûr*** = thankfulness, gratefulness, to be grateful, gratitude. See at 25:62, p. 1157, n. 4).

5. نخاف ***nakhafu*** = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from *khâfa* [*khawf*], to fear. See at 20:45, p. 985, n. 1).

6. عبوس ***'abûs*** = dismal, gloomy, stern , dreary, severe (act. participle in the scale of *fa'ûl* from *'abasa* [*'abs//'ubûs*], to frown, to look sternly. See *'abasa* at 74:22, p. 1906, n. 8).

7. قمطرير ***qamṭarîr*** = distressful, extremely trying.

8. وقى ***waqâ*** = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See at 44: 56, p. 1616, n. 9).

9. لقى ***laqqâ*** = he granted, caused to meet/receive, allotted (v. iii. m. s. past in form II of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See *yulaqqâ* at 41:35, p. 1552, n. 4).

10. نضرة ***naḍrah*** = splendour, resplendence, radiance. See *nâḍirah* 75:22, p. 1916, n. 6.

11. سرور ***surûr*** = happiness, joy, delight.

12. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا ***sabarû*** = they bore with patience, persevered (v. iii. m. pl. past from *sabara* [*sabr*], to be patient. See at 49:5, p. 1678, n. 1).

13. i. e., paradise and silken apparels.

14. متكئين ***muttaki'în*** (pl.; acc./gen. of *muttaki'ûn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 56:16, p. 1755, n. 8).

15. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 36:56, p. 1422, n. 11.

16. زمهرير ***zamharîr*** = biting chill, severe frost.

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

14. And close[1] over them
will be its shades;[2]
and lowered[3] will be
its pickings[4] in a lowering.[5]

وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾

15. And taken round[6] them
will be vessels[7] of silver
and tumblers[8] crystal clear;[9]

قَوَارِيرَا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

16. Crystals of silver.
They will measure[10] them
according to measure.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

17. And they will be given to
drink[11] therein a cup
of which the blend[12] will be
ginger.

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

18. Of a spirng therein
named[13] *Salsabîl.*

وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ

19. And there will go round
them youths made eternal.[14]
When you will see them

1. دانية ***dâniyah*** (f. ; m. *dânin*) = close, near, proximate, close by (active participle from *danâ* [*dunûw/ danâwah*], to be near, to be close. See at 6:99, p. 433, n. 4.

2. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 36:56, p. 1422, n. 10.

3. ذللت ***dhullilat*** = she or it was lowered, brought down, subdued, tamed (v. iii. f. s. past passive from *dhallala*, form II of *dhalla* [*dhall/ dhull/ dhalâlah / dhillah/ madhallah*], to be low, humble. See *dhallalnâ* at 36:72, p. 1426 n. 6).

4. قطوف ***quṭûf*** (pl.; s. *qaṭf*) = pickings, fruits, flowers. See at 69:23, p. 1872, n. 6.

5. تذليل ***tadhlîl*** = lowering, bringing down (verbal noun in form II of *dhalla*. See n. 3 above).

6. يطاف ***yuṭâfu*** = he or it is taken round (v. iii. m. s. impfct. passive from *ṭâfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See at 43:71, p. 1600, n. 10).

7 ءانية ***'âniyah*** (f. s.; pl. *'awânin*) = vessel, container, dish.

8. أكواب ***'akwâb*** (pl.; s. *kûb*) = tumblers, drinking glasses, cups).

9. قوارير ***qawârîr*** (pl.; s. *qârûrah*) = long-ncked vessels, crystals.

10. قدروا ***qaddarû*** = they measured, estimated, determined, evaluated, enabled, formulated (v. iii. m. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddara* 74:18, p. 1906, n. 6).

11. يسقون ***yusqawna*** = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

12. مزاج ***mizâj*** = mixture, blend, temper. See at 76:5, p. 1920, n. 6.

13. تسمى ***tusammâ*** = she is named, called (v. iii. f. s. impfct. passive from *sammâ*, form II of *samâ* [*sumûw/samâ'*], to be high. See *yusammûna* at 53:27, p. 1721, n. 9).

14. مخلدون ***mukhalladûn*** (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulûd*], to remain for ever. See at 56:17, p. 1755, n. 12).

حَسِبْتَهُمْ you will think[1] them
لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾ pearls[2] scattered.[3]

وَإِذَا رَأَيْتَ 20. And when you look
ثَمَّ رَأَيْتَ نَعِيمًا thereat you will see bliss[4]
وَمُلْكًا كَبِيرًا ﴿٢٠﴾ and a realm most grand.

عَالِيَهُمْ 21. Over them[5] will be
ثِيَابُ سُندُسٍ خُضْرٌ garments of fine silk[6] green[7]
وَإِسْتَبْرَقٌ and brocade;[8]
وَحُلُّوٓا and they will be adorned[9]
أَسَاوِرَ مِن فِضَّةٍ with bracelets[10] of silver;[11]
وَسَقَاهُمْ رَبُّهُمْ and their Lord will give them
شَرَابًا طَهُورًا ﴿٢١﴾ to drink[12] a beverage most pure.

إِنَّ هَٰذَا كَانَ 22. Verily this will be
لَكُمْ جَزَآءً for you a reward
وَكَانَ سَعْيُكُم and your effort[13] will be
مَّشْكُورًا ﴿٢٢﴾ appreciated.[14]

Section (*Rukû'*) 2

إِنَّا نَحْنُ 23. Verily We, We
نَزَّلْنَا عَلَيْكَ have sent down[15] on you the
ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾ Qur'ân in a sending down.

1. حسبت ***ḥasibta*** = thought, deemed, regarded, supposed (v. ii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 18:9, p. 912, n. 9).

2. لولو ***lu' lu'*** (s.; pl. *la'âlî'*) = pearls. See at 56:23, p. 1756, n. 8.

3. منثور ***manthûr*** = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse. See at 25:23, p. 1145, n. 7).

4. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 70:38, p. 1882, n. 10.

5. عال ***'âlin***= lofty, high, that which is above/ over/ on top, tyrant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See at 10:83, p. 667, n. 4).

6. سندس ***sundus*** = fine silk. See at 18:31, p. 923, n. 4.

7. خضر ***khuḍr*** (f. pl.; s. *khuḍrah*) = green, green vegetation. See at 55:76, p. 1752, n. 5.

8. استبرق ***istabraq*** = brocade. See at 55:54, p. 1749, n. 6.

9. حلوا ***ḥullû*** = they were adorned, ornamented decorated (v. iii. m. pl. past from *ḥallâ*, form II of *ḥaliya* [*ḥaly/ ḥilyah*], to be adorned. See *yuḥallawna* at 35:33, p. 1401, n. 13).

10. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 35:33, p. 1402, n. 1.

11. فضة ***fiḍḍah*** = silver. See at 43:33, p. 1591, n. 4.

12. سقا ***saqâ*** = he gave to drink, watered, irrigated (v. iii. m. s. past from *saqy*, to give a drink. See *yusqawna* at 76:17, p. 1922, n. 11).

13. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 37:102, p. 1446, n. 4).

14. i. e., duly recognized and rewarded. مشكور ***mashkûr*** = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See at 17:19, p. 879, n. 5).

15. نزلنا ***nazzalnâ*** = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 26:198, p. 1196, n. 8).

فَٱصۡبِرۡ 24. So have patience[1] for
لِحُكۡمِ رَبِّكَ the decree of your Lord
وَلَا تُطِعۡ مِنۡهُمۡ and obey[2] not of them
ءَاثِمًا أَوۡ كَفُورًا ﴿٢٤﴾ any sinful[3] or infidel.[4]

وَٱذۡكُرِ 25. And call to mind
ٱسۡمَ رَبِّكَ the Name of your Lord[5]
بُكۡرَةً at the break of day[6]
وَأَصِيلًا ﴿٢٥﴾ and in the evening.[7]

وَمِنَ ٱلَّيۡلِ 26. And at part the night
فَٱسۡجُدۡ لَهُۥ prostrate yourself to Him
وَسَبِّحۡهُ and proclaim His sanctity[8]
لَيۡلٗا طَوِيلًا ﴿٢٦﴾ by night for long.[9]

إِنَّ هَٰٓؤُلَآءِ 27. Verily these people
يُحِبُّونَ ٱلۡعَاجِلَةَ love[10] the present life[11]
وَيَذَرُونَ وَرَآءَهُمۡ and leave[12] behind them
يَوۡمٗا ثَقِيلًا ﴿٢٧﴾ a day very heavy.[13]

نَّحۡنُ خَلَقۡنَٰهُمۡ 28. We have created them
وَشَدَدۡنَآ and strengthened[14]
أَسۡرَهُمۡۖ their build;[15]

1. i. e., over the unbelievers' opposition and enmity. اصبر ***iṣbir*** = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 68:8, p. 1860, n. 7).

3. آثم ***'âthim*** (pl. *'uthamâ'*) = sinful, sinner, criminal, wicked, evil (active participle from *'athima* [*'ithm/ma'tham*], to sin. See at 2:283, p. 150, n. 10).

4. كفور ***kafûr*** = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. i. e., perform prayer, *salâh*.

6. بكرة ***bukrah*** (s.; pl. *bukar*) = early morning, tomorrow. See at 54:38, p. 1737, n. 1.

7. أصيل ***'aṣîl*** (s.; pl. *'âṣâl*) = late afternoon, evening. See at 33:42, p. 1353, n. 3.

8. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 69:52, p. 1876, n. 5).

9. طويل ***ṭawîl*** = long, tall, high . See at 73:7, p. 1899, n. 6.

10. يحبون ***yuḥibbûna*** = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 59:9, p. 1798, n. 10).

11. عاجلة ***'âjilah*** (f.; m. *'âjil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajila* [*'ajal/ 'ajalah*], to harry. See at 75:20, p. 1916, n. 3).

12. يذرون ***yadharûna*** = they leave , leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. See *tadharûna* at 75:21, p. 1916, n. 4).

13. i. e., the Day of Resurrection and Judgement.

14. شددنا ***shadadnâ*** = we strengthened, made firm (v. i. pl.past from *shadda* [*shadd*], to make firm. See *nashuddu* at 28:35, p. 1244, n. 17).

15. أسر ***'asr*** = strap, binding, bond, build.

وَإِذَا شِئْنَا and when We will
بَدَّلْنَآ أَمْثَٰلَهُمْ We shall replace[1] their likes
تَبْدِيلًا ﴿٢٨﴾ in a replacement.[2]

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ 29. Verily this is a reminder.[3]
فَمَن شَآءَ So whoever wills
ٱتَّخَذَ إِلَىٰ رَبِّهِۦ may take[4] towards his Lord
سَبِيلًا ﴿٢٩﴾ a way.[5]

وَمَا تَشَآءُونَ 30. And you cannot will
إِلَّآ أَن يَشَآءَ ٱللَّهُ except that Allah wills.
إِنَّ ٱللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
حَكِيمًا ﴿٣٠﴾ All-Wise.[6]

يُدْخِلُ 31. He admits[7]
مَن يَشَآءُ whomsoever He will
فِى رَحْمَتِهِۦ in His mercy.[8]
وَٱلظَّٰلِمِينَ And the transgressors,[9]
أَعَدَّ لَهُمْ He has made ready[10] for them
عَذَابًا أَلِيمًا ﴿٣١﴾ a punishment most painful.[11]

1. بدلنا ***baddalnâ*** = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 34:17, p. 1374, n. 1).

2. تبديل ***tabdîl*** = to vary, to change, exchange, alteration, replacement (verbal noun in form II of *badala*, to replace. See n. 1 above and at 48:23, p. 1671, n. 1).

3. i. e., this Qur'ân is a reminder. تذكرة ***tadhkirah*** = reminder. See at 74:49, p. 1911, n. 4.

4. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 73:19, p. 1901, n. 11).

5. i. e., accept His *dîn* — *tawhîd* and Islâm. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 73:19, p. 1901, n. 12.

6. i. e., in His acts, decrees and dispensation. حكيم ***ḥakîm*** (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 66:2, p. 1844, n. 9).

7. يدخل ***yudkhilu*** = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 58:22, p. 1792, n. 10).

8. i. e., mercy of guidance to the right way, Islam, and forgiveness and *jannah*.

9. ظالمين ***ẓâlimîn*** (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 68:29, p. 1863, n. 6).

10. أعد ***'a'adda*** = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 65:10, p. 1842, n. 7).

11. أليم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 67:28, p. 1857, n. 13).

77. *SÛRAT AL-MURSALÂT* (THOSE DESPATCHED)
Makkan: 50 *'âyahs*

This is a Makkan *sûrah*. It main themes are the Resurrection, Judgement, reward and punishment. It starts by Allah's swearing by five of His creations to emphasize that the Resurrection is bound to take place. Then it mentions some of the circumstances that will attend its occurrence, followed by a mention of Allah's power and creation by way of bring home the fact that He is All-Capable of recreating and resurrecting. It ends by mentioning the punishment and rewards that await respectively the disbelievers and the righteous.

The *sûrah* is named *al-Mursalât* (The Ones Despatched) with reference to its first *'âyah* which mentions them.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلْمُرْسَلَٰتِ 1. By those despatched[1]

عُرْفًا ﴿١﴾ in succession.[2]

فَٱلْعَٰصِفَٰتِ 2. Then the tempests[3]

عَصْفًا ﴿٢﴾ blowing violently.

وَٱلنَّٰشِرَٰتِ 3. By the scatterers[4]

نَشْرًا ﴿٣﴾ scattering abroad.

فَٱلْفَٰرِقَٰتِ 4. Then the distinguishers[5]

فَرْقًا ﴿٤﴾ making distinction.

فَٱلْمُلْقِيَٰتِ 5. Then those that deliver[6]

ذِكْرًا ﴿٥﴾ a reminder.[7]

1. Allah swears by the winds that He despatches in succession, particularly the winds of punishment and destruction. مرسلات ***mursalât*** (f. pl.; s. *mursalah;* m. *mursal*) = those despatched, sent out, released (pass. participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See *mursalîn* at 37:133, p. 1452, n. 2).

2. عرف ***'urf*** = custom, habit, tradition, beneficence, one after another, in succession.

3. عاصفة ***'âṣifah*** (s.; pl. *'awâṣif*) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from *'aṣafa* [*'aṣf/'uṣûf*], to rage, to blow violently. See at 21:81, p. 1034, n. 10).

4. i. e., the angels scattering clouds and rains by Allah's command. ناشرات ***nâshirât*** (f. pl.; s. *nâshirah*; m. *nâshir*) = those that scatter, spread, unfold, publish (act. participle from *nashara* [*nashr/nushûr*], to spread out, to resurrect. See *munashshrah* at 74:52, p. 1911, n.12).

5. i. e., angels who make distinction between the lawful and the unlawful. فارقات ***fâriqât*** (f. pl.; s. *fâriqah*; m. *fâriq*) = distinguishers, separators, dividers (act. participle from *faraqa* [*farq/furqân*], to separate, to divide. See *yufraqu* at 44:4, p. 1606, n. 7).

6. i. e., the angels who deliver *wahy* by Allah's command. ملقيات ***mulqiyât*** (f. pl.; s. *mulqiyah*; m. *mulqin*) = those that hurl, deliver, cast, fling, throwers (act. participle from *'alqâ*, form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/ luqan*], to meet. See *mulqîn* at 7:115, p. 508, n. 6.

7. i. e., the scripture, the Qur'ân .

عُذْرًا 6. By way of a plea[1]

أَوْ نُذْرًا ﴿٦﴾ or by way of warning.[2]

إِنَّمَا 7. Verily that which you are

تُوعَدُونَ لَوَٰقِعٌ ﴿٧﴾ promised[3] is inevitable.[4]

فَإِذَا النُّجُومُ 8. So when the stars[5]

طُمِسَتْ ﴿٨﴾ will be effaced,[6]

وَإِذَا السَّمَاءُ 9. And when the sky

فُرِجَتْ ﴿٩﴾ will be cleft asunder;[7]

وَإِذَا الْجِبَالُ 10. And the mountains will

نُسِفَتْ ﴿١٠﴾ be crushed and scattered;[8]

وَإِذَا الرُّسُلُ 11. And when the Messengers

أُقِّتَتْ ﴿١١﴾ will be scheduled.[9]

لِأَيِّ يَوْمٍ 12. For which day

أُجِّلَتْ ﴿١٢﴾ were they deferred?[10]

لِيَوْمِ 13. For the Day

الْفَصْلِ ﴿١٣﴾ of Decision.[11]

1. i. e., that it may not be said that Allah has not provided any guidance or given any warning (see 4:165, p. 318). عذر ***'udhr*** (s.; pl. *'a'dhâr)* = excuse, plea, apology, reason. See at 18:76, p. 938, n. 12.

2. i. e., against the consequences of unbelief and disobedience. نذر ***nudhr*** = warning. See *nudhur* at 54:39, p. 1737, n. 3.

3. i. e., of Resurrection and Judgement. توعدون ***tû'adûna*** = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada,* form IV of *wa'ada*} [*wa'd*], to promise. See at 51:22, p. 1699, n. 7).

4. واقع ***wâqi'*** = that which falls/befalls, is about to fall, is going to occur/take place, inevitable (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 70:1, p. 1877, n. 2).

5. نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 56:75, p. 1764, n. 3.

6. i. e., extinguished. طمسنا ***ṭamasnâ*** = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

7. فرجت ***furijat*** = she or it was cleft, cleft asunder, split, opened (v. iii. f. s. past passive from *faraja* [*farj*], to open, to separate. See *furûj* at 70:29, p. 1881, n. 2).

8. نسفت ***nusifat*** = she or it was scattered, demolished, crushed, blown away (v. iii. f. s. past passive from *nasafa* [*nasf*], to scatter, spray, blow up. See *yansifu* at 20:105, p. 1002, n. 4).

9. i. e., they will be brought in the set time for bearing witnesses against their respective peoples (see 5:109, p. 384). أقتت ***'uqqitat*** = she or it was scheduled, assigned time, timed (v. iii. f. s. past passive from *waqqata,* from II from *waqata* [*waqt*], to set a time).

10. أجلت ***'ujjilat*** = she or it was delayed, postponed, deferred (v. iii. f. s. past passive from *'ajjala,* from II of *'ajala* [*'ajal*], to tarry, to linger. See *'ajjalta* at 6:128, p. 445, n. 9).

11. i. e., the Day of Judgement. فصل ***faṣl*** = parting, section, decision. See at 44:40, p. 1630, n. 7.

وَمَآ 14. And what
أَدْرَىٰكَ will make you realize[1]
مَا يَوْمُ ٱلْفَصْلِ ﴿١٤﴾ what the Day of Decision is?

وَيْلٌ يَوْمَئِذٍ 15. Woe that day
لِّلْمُكَذِّبِينَ ﴿١٥﴾ to the disbelievers.[2]

أَلَمْ نُهْلِكِ 16. Did We not destroy[3]
ٱلْأَوَّلِينَ ﴿١٦﴾ those of old?[4]

ثُمَّ نُتْبِعُهُمُ 17. Then We caused to
ٱلْآخِرِينَ ﴿١٧﴾ follow[5] them the others?

كَذَٰلِكَ نَفْعَلُ 18. Suchwise shall We do
بِٱلْمُجْرِمِينَ ﴿١٨﴾ with the sinful.[6]

وَيْلٌ يَوْمَئِذٍ 19. Woe that day
لِّلْمُكَذِّبِينَ ﴿١٩﴾ to the disbelievers.

أَلَمْ نَخْلُقكُّم 20. Did We not create[7] you
مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ out of a water despicable?[8]

فَجَعَلْنَٰهُ 21. Then We set[9] it

1. أدرى ***'adrâ*** = he informed, let know, notify, make {someone} know/understand (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 69:3, p. 1868, n. 3).

2. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 52:11, p. 1708, n. 6).

3. نهلك ***nuhlik***(*u*)= we destroy, annihilate (v. i. pl. impfct. form *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. The final letter is vowelless because of the particle *lam* coming before the verb. See *nuhlika* at 17:16, p. 877, n. 2).

4. i. e., because of their unbelief and disobedience. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 46:17, p. 1638, n. 5.

5. i. e., We made others of their successors go the same way in retribution and destruction ebcause of their persistent unbelief. نتبع ***nuttbi'***= we cause to follow, pursue (v. i. pl. impfct. from *'atba'a*, form IV of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *'atba'a* at 37:10, p. 1432, n. 2).

6. مجرمين ***mujrimîn*** (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*] , to commit a crime. See at 54:47, p. 1738, n. 13).

7. i. e., originate. نخلق ***nakhluq***(*u*) = we create, make, originate (v. i. pl. impfct. from *khalaqa* [*khalq*], to create. The final letter is vowelless because of the particle *lam* coming before the verb. See at 7:11, p. 468, n. 2).

8. مهين ***mahîn*** = despicable, weak, mean, paltry, little . See at 68:10, p. 1860, n. 10.

9. i. e., in the mother's womb. جعلنا ***ja'alnâ*** = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 74:31, p. 1907, n. 11).

فِي قَرَارٍ مَّكِينٍ ﴿٢١﴾	in an abode[1] secure.[2]
إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾	22. Till a measure[3] known.
فَقَدَرْنَا	23. Then We determined;[4]
فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾	and Best Determiners We are.
وَيْلٌ يَوْمَئِذٍ	24. Woe that day[5]
لِّلْمُكَذِّبِينَ ﴿٢٤﴾	to the disbelievers.[6]
أَلَمْ نَجْعَلِ	25. Did We not make
الْأَرْضَ كِفَاتًا ﴿٢٥﴾	the earth a receptacle[7]
أَحْيَاءً	26. Of the living[8]
وَأَمْوَاتًا ﴿٢٦﴾	and the dead?[9]
وَجَعَلْنَا فِيهَا	27. And set therein
رَوَاسِيَ شَامِخَاتٍ	mountains[10] very high[11]
وَأَسْقَيْنَاكُم	and gave you to drink[12]
مَّاءً فُرَاتًا ﴿٢٧﴾	water sweet and tasty?[13]
وَيْلٌ يَوْمَئِذٍ	28. Woe that day[14]
لِّلْمُكَذِّبِينَ ﴿٢٨﴾	to the disbelievers.

1. قرار ***qarâr*** = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:64, p. 1532, n. 1.

2. مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, secure. distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

3. i. e. measure of time and growth. قدر ***qadar*** = measure, quantity, destiny. See at 54:49, p. 1739, n. 5.

4. i. e., the shape, physical dimensions, capabilities, destiny, etc. قدرنا ***qaddarnâ*** = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 56:60, p. 1761, n. 6).

5. i. e., the Day of Resurrection and Judgement.

6. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 77:15, p. 1928, n. 2).

7. كفات ***kifât*** = container, holder, receptacle.

8. أحياء ***'ahyâ'*** (pl.; s. *hayy*) = living beings, alive.

9. أموات ***'amwât*** (pl.; sing. *mayyit*) = dead, lifeless. See at 3:169, p. 222, n. 6.

10. رواس ***rawâsin*** (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 50:7, p. 1686, n. 8.

11. شامخات ***shâmikhât*** (f. pl.; s. *shâmikhah*; m. *shâmikh*) = tall, towering, lofty, bery high, proud (act. participle from *shamkha* [*shamkh/shumûkh*) , to be high, tall).

12. أسقينا ***'asqaynâ*** = we gave to drink,, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 72:16, p. 1894, n. 3).

13. فرات ***furât*** = tasty, sweet. See at 35:12, p. 1394, n. 6.

14. i. e., the Day of Resurrection and Judgement.

ٱنطَلِقُوٓاْ إِلَىٰ مَا	29. "Proceed[1] to what
كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾	you used to cry lies to."[2]
ٱنطَلِقُوٓاْ إِلَىٰ ظِلٍّ	30. "Proceed to a shadow[3]
ذِى ثَلَٰثِ شُعَبٍ ﴿٣٠﴾	of three prongs.[4]
لَّا ظَلِيلٍ	31. "Neither giving shade[5]
وَلَا يُغْنِى مِنَ ٱللَّهَبِ	nor availing[6] against flame."[7]
﴿٣١﴾	
إِنَّهَا تَرْمِى	32.Verily it will shoot[8]
بِشَرَرٍ كَٱلْقَصْرِ ﴿٣٢﴾	sparks[9] like castles.[10]
كَأَنَّهُۥ جِمَٰلَتٌ	33. As if it were camels[11]
صُفْرٌ ﴿٣٣﴾	of yellow colour.[12]
وَيْلٌ يَوْمَئِذٍ	34. Woe that day[13]
لِّلْمُكَذِّبِينَ ﴿٣٤﴾	to the disbelievers.
هَٰذَا يَوْمُ	35. This is a day
لَا يَنطِقُونَ ﴿٣٥﴾	they shall speak not.[14]
وَلَا يُؤْذَنُ	36. Nor shall leave be given[15]
لَهُمْ	to them
فَيَعْتَذِرُونَ ﴿٣٦﴾	so they can make excuses.[16]

1. i. e., it will be said to the unbelievers. انطلقوا ***intaliqû*** = proceed, set out, depart, move off (v. ii. m. pl. imperative from *intalaqa*, form VII of *talaqa/taluqa* [*talâq/talâqah*] to be free/divorced, to be happy. See *intalaqû* at 68:23, p. 1862, n. 9).

2. i. e., the punishment of hell. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 56:82, p. 1765, n. 2).

3. i. e., to a three-prong smoke of hell. ظل ***ẓill*** (s.; pl. *ẓilâl/ẓulâl/'aẓlâl*)= shade, shadow, shelter. See at 56:30, p.1757, n. 10.

4. شعب ***shu'ab*** (pl., s. *shu'bah*) = branches, shoots, off-shoots, prongs.

5. ظليل ***ẓalîl*** = shade-giving, ever-shading (act. participle in the scale of *fa'îl* from *ẓalla* [*ẓall/ẓulâl*], to be, to continue. See *ẓallalnâ* at 7:160, p. 527, n. 9).

6. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

7. لهب ***lahab*** = flame, blaze.

8. ترمي ***tarmî*** = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [*ramy/ rimâyah*], to throw. See *yarmûna* 24:23, p. 1113, n. 7).

9. شرر ***sharar*** = sparks.

10. قصر ***qaṣr*** (s.; pl. *quṣûr*) = palace, castle.

11. جمالات ***jimâlât*** (f. pl.; s. *jimâlah*) = camels.

12. صفر ***ṣufr*** = yellow colour, yellow.

13. i. e., the Day of Resurrection and Judgement.

14. ينطقون ***yanṭiqûna*** = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/manṭiq*], to talk, speak, articulate. See at 27:85, p. 1227, n. 10).

15. يؤذن ***yu'dhanu*** = he is given leave/ permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. See at 16:84, p. 855, n. 8).

16. يعتذرون ***ya'tadhirûna*** = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

وَيْلٌ يَوْمَئِذٍ ٣٧ 37. Woe that day
لِّلْمُكَذِّبِينَ ٣٧ to the disbelievers.[1]

هَٰذَا يَوْمُ الْفَصْلِ ٣٨ 38.This is the Day of Decision.
جَمَعْنَاكُمْ We have assembled[2] you
وَالْأَوَّلِينَ ٣٨ and those of old.[3]

فَإِن كَانَ لَكُمْ كَيْدٌ 39. So if you have any plot[4]
فَكِيدُونِ ٣٩ then plot against Me.[5]

وَيْلٌ يَوْمَئِذٍ 40. Woe that day
لِّلْمُكَذِّبِينَ ٤٠ to the disbelievers.

Section (*Rukû'*) 2

إِنَّ الْمُتَّقِينَ 41. Verily the righteous[6] will
فِي ظِلَالٍ وَعُيُونٍ ٤١ be amidst shades[7] and springs;[8]

وَفَوَاكِهَ 42. And fruits[9]
مِمَّا يَشْتَهُونَ ٤٢ such as they will desire.[10]

كُلُوا وَاشْرَبُوا 43. "Eat and drink[11]
هَنِيئًا at ease[12]
بِمَا كُنتُمْ تَعْمَلُونَ ٤٣ for what you used to do.

1. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 77:24, p. 1929, n. 6).

2. جمعنا ***jama'nâ*** = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 18:99, p. 946, n. 5).

3. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn*; s.*'awwal*) = first ones, foremost, those of old, ancients. See at 77:16, p. 1928, n. 4.

4. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 68:45, p. 1866, n. 9.

5. i. e., if you can escape the judgement and punishment by any stratagem you can do; but you cannot. ***kîdûni*** (originally *kîdû +nî*) : كيدوا ***kîdû*** = you (all) conspire, plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 11:55, p. 697, n. 7).

6. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 69:48, p. 1875, n. 11).

7. ظلال ***ẓilâl*** (pl.; s. *ẓill*) = shadows, shades. See at 76:14, p. 1922, n. 2.

8. i. e., in the gardens and springs of paradise. عيون ***'uyûn*** (pl.; s. *'ayn*) = springs, fountains, eyes. See at 54:12, p. 1731, n. 8).

9. فواكه ***fawâkih*** (pl.; s. *fâkihah*) = fruits. See at 43:73, p. 1601, n. 4.

10. يشتهون ***yashtahûna*** = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 56:21, p. 1556, n. 5).

11. اشربوا ***ishrabû*** = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb, mashrab*], to drink, sip. See at 2:60, p. 28, n. 8).).

12. هنيء ***hanî'*** = ease, pleasure, well-being. See at 69:24, p. 1872, n. 8.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾
44. Verily suchwise We do reward[1] the righteous.[2]

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾
45. Woe that day[3] to the disbelievers.

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾
46. Eat[4] and enjoy[5] a little. You indeed are committing sins.[6]

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾
47. Woe that day to the Disbelievers.

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾
48. And when it is said to them: "Bow in prayer",[7] they bow not.

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾
49. Woe that day to the disbelievers.

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾
50. So in what discousre[8] after it[9] will they believe?[10]

1. نجزى ***najzî*** = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 46:25, p. 1651, n. 9).

2. محسنين ***muḥsinîn*** = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do good/ right things, righteous, virtuous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 51:16, p. 1698, n. 8).

3. i. e., the Day of Resurrection an Judgement.

4. The address is to the unbelievers. كلوا ***kulû*** = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 23:51, p. 1088, n. 4).

5. تمتعوا ***tamatta'û*** = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 51:43, p. 1703, n. 6).

6. مجرمون ***mujrimûn*** (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 70:11, p. 1878, n. 11).

7. اركعوا ***irka'û*** = you (all) bow, bend the body [in prayer] (v. ii. m. pl. imperative from *raka'a* [*rukû'*], to bow. See at 2:43, p. 22, n. 3).

8. حديث ***ḥadîth*** (s.; pl. أحاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 68:44, p. 1866, n. 6.

9. i. e., this Qur'ân.

10. يؤمنون ***yu'minûna*** = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'îmân*], from IV of *amina*, to be safe. See at 28:3, p. 1231, n. 7).

78. *SÛRAT AL-NABÂ'* (THE NEWS)

Makkan: 40 *'âyahs*

It is an early Makkan *sûrah.* Its main themes are *tawḥîd* (monotheism), Resurrection, Judgement, reward and punishment in the hereafter. It starts by calling attention to the Qur'ân and the Resurrection which is termed "the Great News", *al-Nabâ' al-Aẓîm,* because it appeared as a new and unheard-of thing to the unbelievers who started asking one another about it and expressed their surprise and ridicule at it. The *sûrah* is named after these initial *'âyahs* and the main theme. It then draws attention to Allah's power in creating the earth, the heaven, the sun, the moon, male and female, day and night, sleep and wakefulness, clouds and rains, plants and corns and everything else by way of emphasizing His Lordship (*rubûbiyyah*) and that He can recreate and resurrect at will. It then points out that the Day of Judgement is an appointed time (*mîqât, 'âyah* 17) when the trumpet will be blown and all will be resurrected and gathered for Judgement. Then mention is made of the punishment that awaits the unbelievers and transgressors and the rewards that will be given to the righteous and believers. The *sûrah* ends by reminding all that on the Day of Judgement none will have power to speak out except the one whom Allah will give permission to do so and that the unbelievers will wish that they had better remained reduced into dust.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ 1. About what[1]

يَتَسَاءَلُونَ ① are they asking one another?[2]

عَنِ النَّبَإِ 2. About the news[3]

الْعَظِيمِ ② very grave,[4]

الَّذِي هُمْ فِيهِ 3. Which they are in

مُخْتَلِفُونَ ③ disagreement?[5]

كَلَّا 4. Not at all;[6]

سَيَعْلَمُونَ ④ they shall know.[7]

ثُمَّ كَلَّا 5. Again, not at all;

سَيَعْلَمُونَ ⑤ they shall know.

1. عم ***'amma*** (عن *'an* + ما *mâ* = عما *'ammâ*/*'amma*) = about what?

2. يتساءلون ***yatasâ'alûna*** = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala,* form VI of *sa'ala* [*su'âl*], to ask. See at 74:40, p. 1910, n. 2).

3. نبأ ***naba'*** (s.; pl.*'anbâ'*) = news, information, intelligence. See at 64:5, p. 1831, n. 9.

4. i. e., the Qur'ân and what it gave out about the Resurrection and Judgement which was quite unheard of to the unbelievers who started expressing surprise at it and divergent views about it. عظيم ***'aẓîm*** = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:52, p. 1877, n. 6).

5. مختلفون ***mukhtalifûn*** (pl.; s. *mukhtalif*) = those who hold different views, are in disagreement, differ from one another (act. participle from *ikhtalafa,* form VIII of *khalafa* [*khalf*], to come after. See *mukhtalifîn* at 11:118, p. 720, n. 2).

6. i. e., there is no need for doubting and expressing different opinions about the Resurrection and Judgement which is bound to take place.

7. i. e., they shall know the certainty of it and also the consequences of their unbelief and disobedience.

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾

6. Have We not made[1] the earth a cradle?[2]

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

7. And the mountains as pegs?[3]

وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾

8. And We created you in couples.[4]

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

9. And We made your sleep as rest.[5]

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

10. And We set the night as a covering.[6]

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

11. And We made the day for living.[7]

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾

12. And We built[8] above you seven strong ones.[9]

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

13. And We have set a lamp[10] incandescent.[11]

1. This and the succeeding *'âyahs* describe some of Allah's power of wonderful creation by way of pointing out that He can destroy and recreate at any time at will. نجعل ***naj'al(u)*** = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See *naj'alu* at 68:35, p. 1864, n. 8).

2. i. e., habitable by making the earth's crust solid with plains. مهاد ***mihâd*** = bed, place of rest, fold that holds something, cradle. See at 38:56, p. 1473, n. 7.

3. Modern scientists recognise the function of hills and mountains in stabilizing the earth's crust. أوتاد ***'awtâd*** (pl.; s. *watad*) = pegs, poles, stakes. See at 38:12, p. 1462, n. 2.

4. أزواج ***'azwâj*** (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, couples, kinds, sorts . See at 70:30, p. 1881, n. 4.

5. سبات ***subât*** = lethargy, slumber, inactivity, sleep, cessation, pause, rest. See at 25:47,, p. 1152, n. 7.

6. The night is called a clothing or covering because its darkness covers all within its scope. لباس ***libâs*** (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 35:33, p. 1402, n. 3.

7. i. e., to be active as opposed to being asleep, and to enjoy living and to earn the necessities of life. معاش ***ma'âsh*** = to live, to be alive, living. (verbal noun of *'âsha*, to live. See *ma'îshah* at 43:32, p. 1590, n. 5.

8. بنينا ***banaynâ*** = we built, set up, founded, constructed (v. i. pl. past from *banâ* [*binâ'/ bunyân*], to build. See at 51:47, p. 1704, n. 2.

9. i. e., the seven heavens, skies. شداد ***shidâd*** (pl.; s. *shadîd*) = strong, strict, hard, severe, stern, difficult. See at 66:6, 1846, n. 13).

10. i. e., the sun. سراج ***sirâj*** (s.; pl. *suruj*) = lamp, light, incandescent light. See at 71:16, p. 1887, n. 4.

11. وهاج ***wahhâj*** = that which burns, is ablaze (act. participle in the intensive scale of *fa''âl* from *wahaja* [*wahj/wahjân*], to burn, to be ablaze, to be incandescent).

وَأَنزَلْنَا 14. And We send down[1]
مِنَ ٱلْمُعْصِرَٰتِ from the rain-laden clouds[2]
مَآءً ثَجَّاجًا ﴿١٤﴾ water flowing in profusion..[3]

لِّنُخْرِجَ 15. That We may produce[4]
بِهِۦ حَبًّا وَنَبَاتًا ﴿١٥﴾ therewith grain[5] and plants.[6]

وَجَنَّٰتٍ 16. And gardens
أَلْفَافًا ﴿١٦﴾ dense and luxuriant.[7]

إِنَّ يَوْمَ ٱلْفَصْلِ 17. Verily the Day of Decision[8]
كَانَ مِيقَٰتًا ﴿١٧﴾ is an appointed time.[9]

يَوْمَ يُنفَخُ 18. That day blown will be[10]
فِى ٱلصُّورِ the trampet[11]
فَتَأْتُونَ and you will be coming
أَفْوَاجًا ﴿١٨﴾ in groups.[12]

وَفُتِحَتِ 19. And opened[13] will be
ٱلسَّمَآءُ فَكَانَتْ the sky and it will become
أَبْوَٰبًا ﴿١٩﴾ gateways.[14]

وَسُيِّرَتِ 20.And set in motion[15] will be

1. أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 64:8, p. 1833, n. 2).

2. معصرات ***mu'ṣirât*** (pl.; s. *mu'ṣirah*) = rain-laden clouds.

3. i. e., rains in torrents. ثجاج ***thajjâj*** = that which flows in profusion, copiously, abundantly (act. participle in the scale of *fa''âl* from *thajja*, to flow in profusion.

4. نخرج ***nukhrija***(*u*)= we bring out, produce, drive out, expel (v. i. pl. impfct. from *'akhraja*, form IV of *kaharaja* [*khurûj*], to go out, to leave. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nukhriju* at 32:27, p. 1332, n. 8).

5. حب ***ḥabb*** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. نبات ***nabât*** = vegetation, plants, vegetable organism . See at 57:20, p. 1776, n. 6.

7. ألفاف ***'alfâf*** (pl.; s. *liff*) = densely growing trees, of luxuriant growth, thicket.

8. i. e., the Day of Judgement. فصل ***faṣl*** (s.; pl. fusûl*)* = parting, discharge, decision, decree, section, chapter. See at 42:21, p. 1569, n. 2.

9. ميقات ***mîqât*** (sing.; pl. *mawâqît*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 56:50, p. 1760, n. 2.

10. ينفخ ***yunfakhu*** = he or it is blown, breathed, inflated (v. iii. m. s. impfct. passive from *nafakha* [*nafkh*], to blow. See at 27:87, p. 1228, n. 5).

11. صور ***ṣûr*** = horn, bugle, trumpet. See at 69:13, p. 1870, n. 11.

12. أفواج ***'afwâj*** (pl.; s. *fawj*) = bands, troops, groups. See *fawj* at 67:9, p. 1852, n. 9.

13. فتحت ***futiḥat*** = she was opened, released, unleashed, conquered (v. iii. f. past from *fataḥa* [*fatḥ*], to open. See 39:71, p. 1506, n. 3).

14. i. e., for the coming down of the angels. أبواب ***'abwâb*** (sing. *bâb*) = doors, gates, gateways, sections. See at 43:34, p. 1591, n. 7.

15. سيرت ***suyyirat*** = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, formII of *sâra* [*sayr /sayrûrah / masîr /masîrah/tasyâr*] to move, to travel. See at 13: 31, p. 777, n. 5).

ٱلْجِبَالُ	the mountains,[1]
فَكَانَتْ سَرَابًا ﴿٢٠﴾	so they shall be a mirage.[2]
إِنَّ جَهَنَّمَ كَانَتْ	21. Verily hell shall be
مِرْصَادًا ﴿٢١﴾	an ambush[3] —
لِّلطَّٰغِينَ	22. For the transgressors[4]
مَـَٔابًا ﴿٢٢﴾	a place of return.[5]
لَّٰبِثِينَ	23. They shall abide[6]
فِيهَآ أَحْقَابًا ﴿٢٣﴾	therein for ages.[7]
لَّا يَذُوقُونَ	24. They shall not taste[8]
فِيهَا بَرْدًا	therein coolness[9]
وَلَا شَرَابًا ﴿٢٤﴾	nor any drink;[10]
إِلَّا حَمِيمًا	25. Except hot water [11]
وَغَسَّاقًا ﴿٢٥﴾	and body secretion.[12]
جَزَآءً	26. As a recompense[13]
وِفَاقًا ﴿٢٦﴾	in accord.[14]
إِنَّهُمْ كَانُوا۟	27. Verily they used

1. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 56:5, p. 1754, n. 2.

2. سراب *sarâb*= mirage, phantom. See at 24:39, p. 1122, n. 5.

3. i. e., they will be in readiness and lying in wait to engulf the sinful. ***mirsâd*** = ambush, observation post.

4. طاغين ***ṭâghîn*** (pl.; acc./gen. of *ṭâghûn*; s. *ṭâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 68:31, 1863, n. 9).

5. i. e., a destination and abode. مآب ***ma'âb***= place to which one returns, return . See at 38:55, p. 1473, n. 4.

6. لابثين ***lâbithîn*** (pl.; acc./gen. of *lâbithûn*; s. *lâbith*) = those staying, abiding, living, tarrying, lingering (act. participle from *latbitha* [*labth/lubth/lubâth*], to remain. See *labitha*at 37:144, p. 1452, n. 8).

7. أحقاب ***'aḥqâb*** (pl.; s. *ḥuqb*) = ages, long periods, epochs. See *ḥuqub* at 18:60, p. 934, n. 9.

8. يذوقون ***yadhûqûna*** = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/ dhawûq/madhâq*], to taste. See at 44:56, p. 1616, n. 7).

9. i. e., anything cool. برد ***bard*** = cold, coolness. See at 21:69, p. 1030, n. 9.

10. شراب ***sharâb*** (s.; pl. *'ashribah*)= drink, beverage. See *yashrabûna* at 76:5, p. 1920, n. 5.

11. حميم ***ḥamîm*** = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 70:10, p. 1878, n. 8.

12. غساق ***ghassâq*** = secretion of the body, pus. See at 38:57, p. 1473, n. 10.

13. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 76:9, p. 1921, n. 3).

14. i. e., in accord with their deeds in the worldly life. وفاق ***wifâq*** = accordance, conformity, agreement, concord. *wifâqan*= in conformity, in accord, appropriate, befitting.

لَا يَرْجُونَ not to look forward[1] to
حِسَابًا ﴿٢٧﴾ any accounting.[2]

وَكَذَّبُوا۟ 28. And they cried lies[3] to
بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾ Our signs[4] in rejection.

وَكُلَّ شَىْءٍ 29. And everything
أَحْصَيْنَـٰهُ We have computed[5]
كِتَـٰبًا ﴿٢٩﴾ in a book.

فَذُوقُوا۟ 30. So have the taste;[6]
فَلَن نَّزِيدَكُمْ and We shall increase[7] you not
إِلَّا عَذَابًا ﴿٣٠﴾ but in punishment.

Section (*Rukû'*) 2

إِنَّ لِلْمُتَّقِينَ 31.Verily the righteous[8] will
مَفَازًا ﴿٣١﴾ have a success.[9]

حَدَآئِقَ وَأَعْنَـٰبًا ﴿٣٢﴾ 32.Orchards[10] and vines;[11]

وَكَوَاعِبَ 33 And youthful wives[12]
أَتْرَابًا ﴿٣٣﴾ of equal age;[13]

1. يرجون ***yarjûna*** = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'/rajâh/marjâh*], to hope, to expect. See at 45:14, p. 1622, n. 2).

2. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account. See at 38:26, p. 1466, n. 9.

3. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 64:10, p. 1834, n. 1).

4. i. e., the texts of the Qur'ân. آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 74:16, p. 1906, n. 1.

5. أحصينا ***'aḥṣaynâ*** = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'aḥṣâ*, form IV from the root *ḥaṣy/ḥaṣan*. See at 36:12, p. 1411, n. 10).

6. i. e., of the punishment. ذوقوا ***dhûqû*** = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 54:48, p. 1739, n. 1).

7. نزيد ***nazîda***(*u*) = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See *nazîdu* at 7:161, p. 528, n. 5).

8. متقين ***muttaqîn*** (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 77:41, p. 1931, n. 6).

9. مفازة ***mafâzah*** = success, escape, to run away, to slip away. See at 39:61, p. 1502, n. 12.

10. حدائق ***ḥadâ'iq*** (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 27:60, p. 1220, n. 7.

11. أعناب ***'a'nâb*** (pl.; sing. *'inab*) = grapes, vines. See at 36:34, p. 1417, n. 4.

12. كواعب ***kawâi'b*** (pl.; s. *kâ'ib*) = youthful girls/maidens/wives.

13. أتراب ***'atrâb***(pl.; s. ترب *tarb*) = females of equal age with those of their husbands. See at 56:37, 1758, n. 8.

وَكَأْسًا 34. And a tumbler[1]
دِهَاقًا ﴿٣٤﴾ full to the brim.[2]

لَّا يَسْمَعُونَ 35. They shall hear[3] not
فِيهَا لَغْوًا therein any vain talk[4]
وَلَا كِذَّابًا ﴿٣٥﴾ nor any lying.[5]

جَزَاءً 36. As a reward[6]
مِّن رَّبِّكَ from your Lord —
عَطَاءً حِسَابًا ﴿٣٦﴾ a gift[7] on consideration.[8]

رَّبِّ السَّمَاوَاتِ 37. The Lord of the heavens
وَالْأَرْضِ وَمَا and the earth and all that is
بَيْنَهُمَا in between the two,[9]
الرَّحْمَٰنِ the All-Compassionate.
لَا يَمْلِكُونَ They shall have no power[10]
مِنْهُ in His Presence
خِطَابًا ﴿٣٧﴾ of making an address.[11]

يَوْمَ 38. That day
يَقُومُ الرُّوحُ there will stand up Jibrîl[12]
وَالْمَلَائِكَةُ صَفًّا and the angels[13] in rows.[14]
لَّا يَتَكَلَّمُونَ There shall speak[15] not

1. كأس ***ka's*** (s.; pl. *ku'ûs/ki'âs/ka'sât*) = cup, tumbler, drinking glass. See at 37:45, p. 1437, n. 10.

2. i. e., with the most salutary drink. دهاق ***dihâq*** = full to the brim.

3. يسمعون ***yasma'ûna*** = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).

4. لغو ***laghw*** = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 56:25, p. 1756, n. 12.

5. كذاب ***kidhdhâb*** = denial, rejection, lying.

6. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 78:26, p. 1936, n. 13).

7. عطاء ***'atâ'*** (s.; pl. *'a'ṭiyah*) = gift, present, offer. See at 38:39, p. 1469, n. 11.

8. i. e., on consideration of the deeds and merits. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account, consideration. See at 38:26, p. 1466, n. 9.

9. This is an emphatic statement of monotheism, particularly monotheism in respect of Allah as the Sole Creator and Lord (*twhîd al-rubûbîyah*).

10. يملكون ***yamlikûna*** = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 35:13, p. 1376, n. 3).

11. خطاب ***khiṭâb*** (s.; pl. *khiṭâbât/'akhṭibah*) = speech, public address, oration, letter. See at 38:24, p. 1465, n. 1.

12. ***Rûḥ*** is another name for Jibrîl. He is mentioned specifically for his distinguished poisition among the angels. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 70:4, p. 1877, n. 7.

13. ملائكة ***malâ'ikah*** (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

14. صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, rank, line, file. See at 61:4, p. 1815, n. 3).

15. يتكلمون ***yatakallamûna*** = they speak, talk, discuss, converse (v. iii. m. pl. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *yatakallamu* at 30:35, p. 1301, n. 8)

إِلَّا مَنْ anyone except the one
أَذِنَ لَهُ for whom there gives leave[1]
ٱلرَّحْمَٰنُ the All-Compassionate;
وَقَالَ and he shall speak
صَوَابًا ﴿٣٨﴾ that which is right.[2]

ذَٰلِكَ ٱلْيَوْمُ 39. That is the Day
ٱلْحَقُّ Most True.[3]
فَمَن شَآءَ ٱتَّخَذَ So whoever wills may take[4]
إِلَىٰ رَبِّهِۦ towards his Lord
مَـَٔابًا ﴿٣٩﴾ a destination.[5]

إِنَّآ أَنذَرْنَٰكُمْ 40. Verily We warn[6] you of
عَذَابًا قَرِيبًا a punishment not far away.[7]
يَوْمَ يَنظُرُ ٱلْمَرْءُ That day a person will see[8]
مَا قَدَّمَتْ what have there advanced[9]
يَدَاهُ his two hands;
وَيَقُولُ ٱلْكَافِرُ and the unbeliever will say:
يَٰلَيْتَنِى "Woe to me,
كُنتُ تُرَٰبًا ﴿٤٠﴾ would that I were dust!"[10]

1. i. e., not even the angels will speak and intercede for anyone unless Allah gives leave to do so (See also 2:255, 21:28, 34:22 and 53:26). أذن ***'adhina*** = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See at 34:22, p. 1376, n. 10).

2. صواب ***ṣawâb*** = that which is right, correct, proper.

3. i. e., there is no doubt about its occurrence.

4. اتخذ ***ittakhadha*** = he took , took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 76:29, p. 1925, n. 4).

5. مآب ***ma'âb***= place to which one returns, destination, return . See at 78:22, p. 1936, n. 5.

6. أنذرنا ***'andharnâ*** = we warned, cautioned, (v. i. pl. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *'andhara* at 54:36, p. 1736, n. 6).

7. قريب ***qarîb*** = near, proximate, not far away, close by, shortly, Ever Near. See at 72:25, p. 1896, n. 6.

8. ينظر ***yanẓuru*** = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *naẓara* [*naẓara* [*naẓr/manẓar*], to see, view, look at. See at 38:15, p. 1462, n. 9).

9. i. e., of good and bad deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 62:7, p. 1822, n. 9).

10. i. e., not resurrected, and the death was the end of everything (see 69:27, p. 1873). تراب ***turâb*** (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 56:47, p. 1759, n. 11.

79. *SÛRAT AL-NÂZI'ÂT* (THE DIVESTERS)

Makkan: 46 *'âyahs*

This is also an early Makkan *sûrah* and, like the previous *sûrah*, its main themes are monotheism (*tawḥîd*), the Messengership (*risâlah*) of Muḥammad, peace and blessings of Allah be on him, the Resurrection, Judgement, reward and punishment in the hereafter. It is named after its first *'âyah* wherein Allah swears by those agnels who take away the lives of Allah's creatures by Allah's command. It then refers to the Reusrrection and the situation on that day of those who diebelieve in it and to their doubts about it. Then it is pointed that there will be only a single blast and all will be resurrected. Next a reference is made to how Fir'awn disbelieved and disobeyed the Messenger of Allah, Mûsâ, peace be on him, and how Allah punished him and his followers. This is done by way of reminding the unbelievers of the consequences of disbeliving and rejecting the message and the guidance delivered by the Messenger Muḥammad, peace and blessings of Allah be on him. The *sûrah* ends by once again drawing attention to the Day of Resurrection and the rewards and punishments that await respectively the believers and the unbelievers.

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّازِعَاتِ 1. By those who divest[1]

غَرْقًا ① in a plunge.[2]

وَالنَّاشِطَاتِ 2. By those who draw[3]

نَشْطًا ② in a mild draw.

وَالسَّابِحَاتِ 3. By those who swim across[4]

سَبْحًا ③ in a swim.

فَالسَّابِقَاتِ 4. Then the outstrippers[5]

سَبْقًا ④ who go ahead.

فَالْمُدَبِّرَاتِ 5. And those who carry out[6]

أَمْرًا ⑤ a command.

1. i. e., the angels who divest the life-spirit (*rûh*) of the unbelievers at death. Allah may swear by anything or being of His creation, but His servants may swear only by Him. نازعات ***nâzi'ât*** (f. pl.; s. *nâz'ah*; m. *nâzi'*) = those that take with force, wrest, divest, remove, deprive (act. participle from *naza'a* [*naz'*], to take away. *tanzi'u* at 54:20, p. 1733, n. 1).

2. غرق ***gharq*** = drowning, sinking, immersion, plunge. See *mughraqûn* at 44:24, p. 1610, n. 11.

3. i. e., the angels who take away mildly the *ruh* of believers at death. ناشطات ***nâshiṭât*** (f. pl.; s. *nâshiṭah*; m. *nâshiṭ*) = those who draw/ pull /attract gently(act. participle from *nashaṭa* [*nashṭ*], to draw/ attract mildly.).

4. i. e., for carrying out Allah's commands. سابحات ***sâbiḥât*** (f. pl.; s. *sâbiḥah*; m. *sâbiḥ*) = swimmers, those who float (act. participle from *sabaḥa* [*sabḥ/sibâḥah*], to swim. See *sabbiḥ* at 76:26, p. 1924, n. 8).

5. i. e. the angels. سابقات ***sâbiqât*** = those that go ahead, outrstrippers (act. participle from *sabaqa* [*sabq*], to be or get ahead or before. See *sâbiq* at 36:40, p. 1418, n. 9).

6. مدبرات ***mudabbirât*** (f. pl.; s. *mudabbirah*; m. *mdabbir*) = those that arrange, organize, regulate, direct, conduct, carry out (act. participle from *dabbara*, form II of *dabara* [*dubûr*], to turn one's back, to pass. See *yudabbiru* at 32:5, p. 1325, n. 7)

يَوْمَ تَرْجُفُ 6. On that day there will
ٱلرَّاجِفَةُ ٦ convulse[1] the convulsion.[2]

تَتْبَعُهَا 7. There shall follow[3] it
ٱلرَّادِفَةُ ٧ the succeeding one.[4]

قُلُوبٌ يَوْمَئِذٍ 8. Hearts shall that day be
وَاجِفَةٌ ٨ in commotion.[5]

أَبْصَـٰرُهَا 9. Their eyes shall be
خَـٰشِعَةٌ ٩ downcast.[6]

يَقُولُونَ 10. They say:
أَءِنَّا لَمَرْدُودُونَ "Shall we indeed be reverted[7]
فِى ٱلْحَافِرَةِ ١٠ to the original state?"[8]

أَءِذَا كُنَّا 11."Will that be when we are
عِظَـٰمًا نَّخِرَةً ١١ bones[9] rotten to dust?"[10]

قَالُوا۟ تِلْكَ إِذًا 12. They say: "That then
كَرَّةٌ خَاسِرَةٌ ١٢ will be a return[11] in loss."[12]

فَإِنَّمَا هِىَ 13. But it will only be

1. The conclusion of the swearing is that the Resurrection shall take place and that on that day the first blowing of the trumpet will cause the death of every living being and convulse the earth and the mountains. ترجف ***tarjufu*** = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See at 73:14, p. 1900, n. 9).

2. i. e., the first blowing of the trumpet. راجفة ***râjifah*** (f. s.; m. *râjif*) = that which convulses, shakes, agitates (act. participle from *rajafa*. See n. 1 above).

3. تتبع ***tatba'u*** = she or it follows, comes after (v. iii. f. s. impfct. from *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 71:21, p. 1888, n. 2).

4. i. e., the second blowing of the trumpet for the Resurrection. رادفة ***râdifah*** (f. s.; m. *râdif*) = that which comes next, the succeeding one (act participle from ردف ***radifa*** [*radf*], to come next. See *radifa* at 27:72, p. 1224, n. 5).

5. واجفة ***wâjifah*** (f. s.; m. *wâjif*) = agitated, excited, in commotion (act. participle from *wajafa* [*wajf / wujûf / wajîf*], to be agitated. See *'awjaftum* at 59:6, p. 1796, n. 11).

6. خاشعة ***khâshi'ah*** = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 68:43, p. 1865, n. 12).

7. i. e., the unbelievers say. مردودون ***mardûdûn*** (pl.; s. *mardûd*) = those reverted, returned, sent back, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *mardûd* at 11:76, p. 705, n. 3).

8. حافرة ***ḥâfirah*** = original condition/state.

9. عظام ***'izâm*** (pl.; sing. *'aẓm*) = bones. See at 75:3, p. 1913, n. 5.

10. نخرة ***nakhirah*** = rotten, rotten to dust, worm-eaten, decayed.

11. كرة ***karrah*** (s.; pl. *karrât*) = a return, recurrence, comeback, once.

12. i. e., because they will be punished. خاسرة ***khâsirah***(f. s.; m. *khâsir*) = she or that which is in loss, loser, is doomed to loss (active participle from *khasara* [*khusr/khasâr /khasârah /khusrân*] to lose. See *khâsirûn* at 63:9, p. 1828, n. 11).

زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾ a blast[1] for once.

فَإِذَا هُم 14. And lo, they shall be
بِٱلسَّاهِرَةِ ﴿١٤﴾ on the earth's surface![2]

هَلْ أَتَىٰكَ 15. Has there come to you
حَدِيثُ مُوسَىٰٓ ﴿١٥﴾ the account[3] of Mûsâ?

إِذْ نَادَىٰهُ رَبُّهُۥ 16.When his Lord called out[4]
بِٱلْوَادِ ٱلْمُقَدَّسِ to him in the valley[5] sanctified,[6]
طُوًى ﴿١٦﴾ Tuwâ?[7]

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ 17. "Go to Fir'awn.
إِنَّهُۥ طَغَىٰ ﴿١٧﴾ Verily he has trangressed."[8]

فَقُلْ 18. "And say to him:
هَل لَّكَ إِلَىٰٓ Are you willing to proceed
أَن تَزَكَّىٰ ﴿١٨﴾ to purifying yourself?"[9]

وَأَهْدِيَكَ 19. "And I guide[10] you
إِلَىٰ رَبِّكَ towards your Lord,
فَتَخْشَىٰ ﴿١٩﴾ so you be afraid?"[11]

1. زجرة ***zajrah*** = blast, piercing sound. See at 37:19, p. 1433, n. 6.

2. i. e., they shall all be resurrected. ساهرة ***sâhirah*** = surface of the earth (The Arabs call the open space on the earth's surface *sâhirah* because they use to pass night over such a place.

3. The account of Mûsâ, peace be on him, is recalled in order to remind the unbelievers of the consequences of their unbelief and to encourage the Prophet, peace and blessings of Allah be on him, in the face of the unbelief and opposition of his people. حديث ***ḥadîth*** (s.; pl. احاديث *'aḥâdîth*) = speech, talk, narrative, report, discourse, account. See at 77:50, p. 1932, n. 8.

4. نادى ***nâdâ*** = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 43:51, p. 1595, n. 10).

5. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 27:18, p. 1207, n. 8.

6. مقدس ***muqaddas*** = sanctified, sacred, holy, consecrated (passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See at 20:12, p. 978, n. 8.

7. The Tuwa valley on the Mount Sinai.

8. i. e., corssed all limits in unbelief and defiance of Allah. طغى ***ṭaghâ*** = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghan/ ṭughyân*, to exceed all bounds. See at 69:11, p. 1870, n. 4).

9. i. e., from the filth of sin and unbelief. تزكى ***tazakkâ*** **(originally** ***tatazakkâ*****)** = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *tazakkâ* (iii.m. s. past) at 35:18, p. 1397, n. 5).

10. أهدى ***'ahdiya***(*dî*) = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. The final letter takes *fat-hah* because the verb is conclusion of the conditional sentence of the previous *'âyah*. See *ahdî* at 40:29, p. 1520, n. 5).

11. i. e., of Allah. تخشى *takhshâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:37, p. 1351, n. 3).

فَأَرَىٰهُ 20. Then he showed[1] him
ٱلْءَايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾ the sign[2] most great.

فَكَذَّبَ 21. But he disbelieved[3]
وَعَصَىٰ ﴿٢١﴾ and defied.[4]

ثُمَّ أَدْبَرَ 22. Then he turned back[5]
يَسْعَىٰ ﴿٢٢﴾ making an effort.[6]

فَحَشَرَ 23. And assembled[7]
فَنَادَىٰ ﴿٢٣﴾ and proclaimed:[8]

فَقَالَ أَنَا 24. "Then he said, I am the
رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾ Lord of you, the most high."

فَأَخَذَهُ ٱللَّهُ 25. So Allah seized[9] him in
نَكَالَ an exemplary punishment[10]
ٱلْءَاخِرَةِ of the hereafter
وَٱلْأُولَىٰ ﴿٢٥﴾ and the first.[11]

إِنَّ فِى ذَٰلِكَ 26. Verily in that is a
لَعِبْرَةً lesson[12]
لِّمَن يَخْشَىٰٓ ﴿٢٦﴾ for anyone that fears.[13]

1. أرى ***'arâ*** = He showed, made {someone} see (v. iii. s. past in form IV of *ra'â* [*ra'y /ru'yah*], to see, to see in dream. See *'araynâ* at 47:30, p. 1657, n. 12).

2. i. e., the miracle of his stick turning a serpent and devouring the magic of Fir'awn's magicians. آية ***'âyah*** (pl. آيات *'âyât*) = sign, text of the Qur'ân, miracle, evidence. See at 48:20, p. 1670, n. 1.

3. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 75:32, p. 1917, n. 8).

4. عصى ***'asâ*** = he disobeyed, rebelled, defied (v. iii. m. s. past from *'isyân/ ma'siyah*, to disobey, to defy. See at 73:16, p. 1901, n. 1).

5. أدبر ***'adbara*** = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [*dubûr*], to turn one's back. See at 74:33, p. 1909, n. 2).

6. i. e., for opposing and counteracting Mûsâ. يسعى ***yas'â*** = he runs, strives, endeavours, makes an effort (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 66:8, p. 1847, n. 10).

7. i. e., the people of his kingdom. حشر ***hashara*** = he assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past from *hashr*, to gather. See *hushira* at 46:6, p. 1632, n. 12).

8. نادى ***nâdâ*** = he called out, called, summoned, cried out, proclaimed (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 79:16, p. 1912, n. 4).

9. أخذ ***'akhadha*** = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See at 69:10, p. 1870, n. 2).

10. نكال ***nakâl*** = exemplary punishment, warning example. See *tankîl* at 4:84, p. 278, n. 10.

11. i. e., life of this world.

12. عبرة ***'ibrah*** (pl. عبر *'ibar*) = lesson, example, warning, advice. See at 24:44, p. 1125, n. 2.

13. i. e., fears Allah and the consequences of disobeying Him and His Messenger. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 35:18, p. 1399, n. 16).

Section (*Rukû'*) 2

أَأَنتُمْ أَشَدُّ 27. Are you the harder
خَلْقًا أَمِ ٱلسَّمَآءُ to create[1] or the sky?
بَنَىٰهَا ﴿٢٧﴾ He has built[2] it.

رَفَعَ سَمْكَهَا 28. He has raised[3] its height[4]
فَسَوَّىٰهَا ﴿٢٨﴾ and has put it in order.[5]

وَأَغْطَشَ 29. And He has made dark[6]
لَيْلَهَا its night
وَأَخْرَجَ ضُحَىٰهَا ﴿٢٩﴾ and produced[7] its day-time.[8]

وَٱلْأَرْضَ 30. And the earth
بَعْدَ ذَٰلِكَ besides that
دَحَىٰهَا ﴿٣٠﴾ He shaped like an egg.[9]

أَخْرَجَ مِنْهَا 31. And produced out of it
مَآءَهَا وَمَرْعَىٰهَا ﴿٣١﴾ its water and its pastures.[10]

وَٱلْجِبَالَ 32. And the mountains[11]
أَرْسَىٰهَا ﴿٣٢﴾ He firmly fixed.[12]

مَتَٰعًا لَّكُمْ 33. As provision[13] for you
وَلِأَنْعَٰمِكُمْ ﴿٣٣﴾ and for your livestock.[14]

1. i. e., to recreate and resurrect. خلق ***khalq*** = creation, to create, origination, making; also creatures, shape, constitution. See at 35:1, p. 1389, n. 6.

2. بنى ***banâ*** = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ'/ bunyân*, to build. See *banynâ* at 78:12, p. 1934, n. 8).

3. رفع ***rafa'a*** = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 55:7, p. 1742, n. 1).

4. سمك ***samk*** = height, elevation, roof.

5. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 32:9, p. 1326, n. 9).

6. أغطش ***'aghṭasha*** = he made dark, darkened (v. iii. m. s. past in form IV of *ghaṭasha* [*ghaṭsh*], to be dark).

7. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 59:2, p. 1794, n. 4).

8. ضحى ***ḍuḥan*** = forenoon, day-time. See at 20:59, p. 988, n. 10.

9. دحى ***daḥâ*** = he shaped like an egg (v. iii. m. s. past from *daḥiyah*).

10. مرعى ***mar'an*** = pasture, grazing land, grassland.

11. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 78:20, p. 1754, n. 2.

12. i. e., to make the earth's crust stable. أرسى ***'arsâ*** = he firmly fixed, made fast, anchored (v. iii. m. s. past in form IV of *rasâ* [*rasw*], to be firm, to anchor. See *râsiyât* at 34:13, p. 1372, n. 11).

13. i. e., all these He did for making provision for your living. متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 57:20, p. 1776, n. 10.

14. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 47:12, p. 1651, n. 5.

فَإِذَا جَآءَتِ 34. So when there shall come
ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ﴿٣٤﴾ the disaster[1] most monstrous.[2]

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ 35. That day man shall recall[3]
مَا سَعَىٰ ﴿٣٥﴾ all that he strove for.[4]

وَبُرِّزَتِ ٱلْجَحِيمُ 36. And exposed[5] will be hell
لِمَن يَرَىٰ ﴿٣٦﴾ for anyone that sees.

فَأَمَّا مَن 37. So as to those
طَغَىٰ ﴿٣٧﴾ that transgress[6]

وَءَاثَرَ 38. And prefer[7]
ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾ the worldy life,

فَإِنَّ ٱلْجَحِيمَ 39. Verily hell,
هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾ that shall be the abode.[8]

وَأَمَّا مَنْ خَافَ 40. And as for those who fear[9]
مَقَامَ رَبِّهِۦ the Position[10] of their Lord,
وَنَهَى ٱلنَّفْسَ and prevents[11] the self
عَنِ ٱلْهَوَىٰ ﴿٤٠﴾ from whims,[12]

1. i. e., the Resurrection. طامة ***tâmmah*** = disaster, catastrophe, overwhelming calamity.

2. كبرى ***kubrâ*** = biggest, most huge, gravest, most monstrous (f. of *'akbar*, elative of *kabîr*, big).

3. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

4. i. e., what he did of good and bad deeds. سعى ***sa'â*** = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 53:39, p. 1725, n. 1).

5. برزت ***burrizat*** = she or it was made visible, brought to view, exposed (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burûz*], to come to view. See at 26:91, p. 1178, n. 10).

6. طغى ***ṭaghâ*** = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaghan/ ṭughyân*, to exceed all bounds. See at 79:16, p. 1942, n. 8).

7. عاثر ***'âthara*** = he preferred, chose, liked (v. iii. m. s. past in form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See at 12:91, p. 756. n. 1).

8. i. e., of theirs. مأوى ***ma'wan*** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 66:9, p. 1848, n. 6).

9. خاف ***khâfa*** = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 55:46, p. 1748, n. 2).

10. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام ***maqâm*** (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 55:46, p. 1748, n. 3).

11. نهى ***nahâ*** = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 59:17, p. 1797, n. 11).

12. هوى ***hawan*** (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 45:23, p. 1625, n. 5.

فَإِنَّ ٱلْجَنَّةَ 41. Verily the garden,
هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾ that shall be the abode.[1]

يَسْـَٔلُونَكَ 42. They ask[2] you
عَنِ ٱلسَّاعَةِ about the Hour:[3]
أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ "When will its arrival[4] be?"

فِيمَ أَنتَ 43. About which you are not
مِن ذِكْرَىٰهَا ﴿٤٣﴾ in awareness[5] of.

إِلَىٰ رَبِّكَ 44. To your Lord is
مُنتَهَىٰهَا ﴿٤٤﴾ its final destination.[6]

إِنَّمَآ أَنتَ مُنذِرُ 45. You are but a warner[7]
مَن يَخْشَىٰهَا ﴿٤٥﴾ for anyone that fears[8] it.

كَأَنَّهُمْ 46. As if they will be,
يَوْمَ يَرَوْنَهَا on the day they see it,
لَمْ يَلْبَثُوٓا that they had not tarried[9]
إِلَّا عَشِيَّةً but for an evening[10]
أَوْ ضُحَىٰهَا ﴿٤٦﴾ or its forenoon.[11]

1. i. e., of theirs. مأوى **ma'wan** (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 79:39, p. 1945, n. 8).

2. يسألون **yas'alûna** = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 8:1, p. 546, n. 1).

3. i. e., the Hour of Resurrection. ساعة **sâ'ah** (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 54:46, p. 1738, n. 9.

4. مرسى **mursâ** = anchorage, arrival. See at 11:41, p. 692, n. 10.

5. ذكرى **dhikrâ** = recollection, remembering, memory, awareness, reminder. See at 47:18, p. 1645, n. 3.

6. i. e., its ultimate knowledge. منتهى **muntahan** = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy /nahw*], to forbid. See at 53:42, p. 1725, n. 5).

7. i. e., about it. منذر **mundhir** = warner, one who warns (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 50:2, p. 1685, n. 4).

8. يخشى **yakhshâ** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:26, p. 1943, n. 13).

9. يلبثوا **yalbathû** (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubth/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 46:35, p. 1645, n. 9).

10. عشية **'ashîyah** (s.; pl. *'ashâyâ*) = (late) evening, night. See at 19:11, p. 953, n. 6.

11. ضحى **ḍuḥan** = forenoon, day-time. See at 79:29, p. 1944, n. 8.

80. *SÛRAT 'ABASA* (HE FROWNED)

Makkan: 42 *'âyahs*

It is an early Makkan *sûrah* which deals with the themes of *tawḥîd* (monotheism), *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ân and the Resurrection. It starts with Allah's affectionate reproof of His Messenger as he frowned at a blind man ('Abd Allah ibn 'Umm Maktum) who approached him for guidance when he was busy in speaking about his mission to a number of leading men of Makka. The *sûrah* is named *'Abasa* (He frowned) with reference to this first *'âyah* of it. The *sûrah* then points out that this Qur'ân is noble and exalted and that it has been delivered by a dutiful and upright angel messenger. Next the theme of Allah as the Sole and Only Creator and Lord (*tawḥîd al-rubûbîyah*) is brought home by drawing attention to His having created man and every being and thing and His having made all the provisions for His creatures' livelihood and well-being. It is also pointed out that He causes them to die and that He will resurrect them when He wills. The *sûrah* ends by once again drawing attention to the Resurrection and by pointing out that on that day a man will be so engrossed in his own affair that he will flee even from his sons, wife, parents and brothers.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَبَسَ 1. He frowned[1]

وَتَوَلَّىٰ ① and turned away.[2]

أَن جَاءَهُ 2. That there came to him

ٱلْأَعْمَىٰ ② the blind person.[3]

وَمَا يُدْرِيكَ 3. And what will make you

لَعَلَّهُ realize[4] that perhaps

يَزَّكَّىٰ ③ he will purify himself?[5]

أَوْ يَذَّكَّرُ 4. Or will take heed[6]

فَتَنفَعَهُ and there will benefit[7] him

ٱلذِّكْرَىٰ ④ the admonition.

1. See introductory note above. عبس ***'abasa*** = he frowned, looked sternly, scowled (v. iii. m. s. past from *'abs/'ubûs*, to frown, to scowl. See at 74:22, p. 1906, n. 8).

2. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 75:32, p. 1917, n. 9).

3. أعمى ***'a'mâ*** (s.; pl. *'umy*) = blind, blind person. See at 48:17, p. 1668, n. 8.

4. يدري ***yudrî*** = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from *'adrâ*, form IV of *darâ* [*dirâyah*], to know. See at 42:17, p. 1567, n. 6).

5. i. e., from the filth of polytheism. يزكى ***yazzakkâ*** (originally *yatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *tazakkâ* at 79:18, p. 1942, n. 9).

6. يذكر ***yadhdhakkaru*** (originally يتذكر *yatadhakkaru*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yadhdhakkara* at 25:62, p. 1157, n. 37.

7. تنفع ***tanfa'u*** = she or it avails, benefits (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 74:48, p. 1919, n. 1).

أَمَّا مَنِ ٥ 5. As to the one who
ٱسْتَغْنَىٰ ٥ thinks himself in no need,[1]

فَأَنتَ لَهُۥ تَصَدَّىٰ ٦ 6. To him you pay attention.[2]

وَمَا عَلَيْكَ 7. And what is against you
أَلَّا يَزَّكَّىٰ ٧ that he purifies himself[3] not?

وَأَمَّا مَن 8. And as to the one who
جَآءَكَ يَسْعَىٰ ٨ came to you striving;[4]

وَهُوَ يَخْشَىٰ ٩ 9. And he fears.[5]

فَأَنتَ عَنْهُ 10. From him you
تَلَهَّىٰ ١٠ turn away your attention.[6]

كَلَّآ 11. Never.[7]
إِنَّهَا تَذْكِرَةٌ ١١ Verily it is a reminder.[8]

فَمَن شَآءَ 12. So let anyone who wills
ذَكَرَهُۥ ١٢ keep it in mind.

فِى صُحُفٍ مُّكَرَّمَةٍ 13. In pages[9] venerated.[10]
مَّرْفُوعَةٍ مُّطَهَّرَةٍ ١٤ 14. Exalted,[11] rendered pure.[12]

1. استغنى ***istaghnâ*** = he became in no need, had no need, felt himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See at 64:6, p. 1832, n.6).

2. تصدى ***taṣaddâ*** (originally *tataṣaddâ*) = you apply yourself, pay attention, undertake (v. ii. m. s. impfct. from *taṣaddâ*, form V of *ṣadiya* [*ṣadan*], to be thirsty).

3. i. e., from the filth of polytheism and unbelief. تزكى ***tazakkâ*** **(originally** ***tatazakkâ*****)** = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See 79:18, p. 1942, n. 9).

4. i. e., to get the truth. يسعى ***yas'â*** = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 79:22, p. 1943, n. 6).

5. i. e., fears Allah. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:45, p. 1946, n. 8).

6. تلهى ***talahhâ*** (originally *tatalahhâ*) = you are distracted, turn away attention (v. ii. m. s. impfct. from *talahhâ*, form V of *lahâ* [*lahw*], to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

7. i. e., never do so.

8. i. e., this Qur'ân is a reminder. تذكرة ***tadhkirah*** = reminder. See at 76:29, p. 1925, n. 3.

9. i. e. this Qur'ân is in pages — is a book, with Allah. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, books, scriptures. See at 74:52, p. 1911, n. 11.

10. مكرمة ***mkarramah*** (f. s., m. *mukarram*) = venerated, honoured, revered, treated with deference (passive participle from *karrama*, form II of *karuma* [*karam/karamah/karâmah*], to be noble. See *mukarmûn* at 70:35, p. 1882, n. 1).

11. مرفوعة ***marfû'ah*** (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 56:34, p. 1758, n. 2).

12. مطهرة ***muṭahharah*** (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara /ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See at 3:15, p. 160, n. 7).

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ 15. In the hands of scribes,[1]

كِرَامٍ بَرَرَةٍ ﴿١٦﴾ 16. Noble[2] and dutiful.[3]

قُتِلَ الْإِنسَانُ 17. Woe to man!

مَا أَكْفَرَهُ ﴿١٧﴾ How ungrateful[4] he is!

مِنْ أَيِّ شَيْءٍ 18. From what material

خَلَقَهُ ﴿١٨﴾ did He create him?

مِن نُّطْفَةٍ 19. From a drop[5]

خَلَقَهُ He created him and

فَقَدَّرَهُ ﴿١٩﴾ formulated him .[6]

ثُمَّ السَّبِيلَ 20. Then the way[7]

يَسَّرَهُ ﴿٢٠﴾ He made it easy[8] for him.

ثُمَّ أَمَاتَهُ 21. Then He makes him die[9]

فَأَقْبَرَهُ ﴿٢١﴾ and causes him to be buried.[10]

ثُمَّ إِذَا شَاءَ 22. Then when He wills

أَنشَرَهُ ﴿٢٢﴾ He will resurrect[11] him.

1. i. e., angels who write out the texts from the pages in *al-Lawh al-Mahfûz*. سفرة ***safarah*** (pl.; s. *sâfir*) = scribes, writers.

2. كرام ***kirâm*** (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones. See 25:72, p. 1160, n. 1.

3. برة ***bararah*** (pl.; s. *barr/bârr*) = dutiful, devoted, reverent, upright, righteous.

4. Because he does not believe in his Creator-Lord, Who created him and provided for his living and gave him guidance. ما أكفر ***ma 'akfara*** is a verb of wonder (*fi'l al-ta'ajjub*) meaning "how ungrateful!"

5. i. e. , of sperm. نطفة ***nutfah*** (s.; pl. *nuṭaf*) = drop, sperm. See at 76:2, p. 1919, n. 5.

6. i. e., developed him through stages giving final form and capabilities. قدر = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 74:18, p. 1906 n. 6).

7. i. e., the right way of life — *tawhîd* and Islâm. سبيل ***sabîl*** (pl. *subul/asbilah)* = way, path, road, means, course. See at 76:29, p. 1925, n. 5.

8. يسر ***yassara*** = he eased, made easy, smoothened, facilitated (v. iii. m. s. past in form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

9. أمات ***'amâta*** = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See at 53:44, p. 1725, n. 8).

10. أقبر ***'aqbara*** = he caused to be buried/entombed (v. iii. m. s. past in form IV of *qabara* [*qabar/maqbar*], to bury. See *qubûr* at 35:22, p. 1398, n. 3).

11. The emphasis is on the fact that as Allah has created and developed man and causes him to die, so He can and will, when he intends, resurrect him. أنشر ***'anshara*** = he resurrected (v. iii. m. s. past in form IV of *nashara* [*nashr/nushûr*], to spread out, to unfold, to publish. See *munashsharah* at 74:52, p. 1911, n. 12.

كَلَّا 23. No indeed.

لَمَّا يَقْضِ He has not carried out[1]

مَآ أَمَرَهُۥ ﴿٢٣﴾ what He commanded[2] him.

فَلْيَنظُرِ ٱلْإِنسَٰنُ 24. Let then man look[3]

إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾ at his food.[4]

أَنَّا صَبَبْنَا 25. We indeed do pour[5]

ٱلْمَآءَ صَبًّا ﴿٢٥﴾ water in a downpour.[6]

ثُمَّ شَقَقْنَا ٱلْأَرْضَ 26. Then We crack[7] the earth

شَقًّا ﴿٢٦﴾ in cracks.

فَأَنۢبَتْنَا فِيهَا 27. Then We grow[8] therein

حَبًّا ﴿٢٧﴾ corn.[9]

وَعِنَبًا 28. And grapes[10] and

وَقَضْبًا ﴿٢٨﴾ edible herbs.[11]

وَزَيْتُونًا 29. And olives[12]

وَنَخْلًا ﴿٢٩﴾ and date palms.[13]

وَحَدَآئِقَ 30. And orchards[14]

غُلْبًا ﴿٣٠﴾ of luxuriant growth.[15]

1. يقض ***yaqḍi(ī)*** = he spends, settles, concludes, decides, decrees, carries out, performs (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide, to carry out. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See *yaqḍî* at 45:17, p. 1623, n. 5).

2. i. e., to believe in Him, to obey His directives and to worship Him Alone. أمر ***'amara*** = he commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:68, p.747, n. 6).

3. i. e., think about how Allah provides his food. لينظر ***li yanẓur*** = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

4. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

5. صببنا ***ṣababnâ*** = we poured, poured forth, imposed (v. i. pl. impfct. past from *ṣabba* [*ṣabb*], to pour, pour forth. See *yuṣabbu* at 22:19, p. 1052, n. 5).

6. i. e. rains in abundance.

7. i. e., for trees and plants to grow. شققنا ***shaqaqnâ*** = we cracked, split, ripped, cleft (v. i. pl. past from *shaqqa* [*shaqq*], to split.. See *shiqâq* at 41:52, p. 1559, n. 3).

8. أنبتنا ***'anbatnâ*** = we grew, germinated, caused to sprout (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabt*], to grow, to sprout. See at 50:7, 1686, n. 9).

9. حب ***ḥabb*** (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 78:15, p. 1935, n. 5.

10. عنب ***'inab*** (s.; pl. *'a'nâb*) = grape. See at 17:91, p. 902, n. 8.

11. قضب ***qaḍb*** = edible herbs.

12. زيتون ***zaytûn*** = olives, olive tree. See at 6:99, p. 433, n. 7.

13. نخل ***nakhl*** = date palm. See at 55:68, p. 1751, n. 4.

14. حدائق ***ḥadâ'iq*** (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 78:32, 1937, n. 10.

15. غلب ***ghulb*** (pl.; s. *ghalbâ'*) = dense trees, trees of luxuriant growth.

وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ 31. And fruits[1] and pasture.[2]

مَّتَٰعًا لَّكُمْ 32. As provision[3] for you

وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾ and your grazing livestock.[4]

فَإِذَا جَآءَتِ 33. Then when there shall

ٱلصَّآخَّةُ ﴿٣٣﴾ come the deafening blast.[5]

يَوْمَ يَفِرُّ ٱلْمَرْءُ 34. That day shall flee[6] a

مِنْ أَخِيهِ ﴿٣٤﴾ person from his brother,

وَأُمِّهِۦ 35. And his mother

وَأَبِيهِ ﴿٣٥﴾ and his father;

وَصَٰحِبَتِهِۦ 36. And his wife[7]

وَبَنِيهِ ﴿٣٦﴾ and his children.[8]

لِكُلِّ ٱمْرِئٍ مِّنْهُمْ 37. Every person of them

يَوْمَئِذٍ شَأْنٌ that day shall have a state[9]

يُغْنِيهِ ﴿٣٧﴾ that will suffice[10] him.

وُجُوهٌ يَوْمَئِذٍ 38. Some faces[11] that day

مُّسْفِرَةٌ ﴿٣٨﴾ shall be gleaming.[12]

1. فاكهة ***fâkihah*** (s.; pl. *fawâkih*) = fruit. See at 55:568, p. 1751, n. 3,

2. أب ***'abb*** = grass, plants, herbage, pasture.

3. متاع ***matâ'*** (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 79:33, p. 1944, n. 13.

4. أنعام ***'an'âm*** (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 79:33, p. 1944, n. 14.

5. i. e., of the Resurrection. صاخة ***ṣâkhkhah*** = deafening blast/sound.

6. i. e., because he will be fully occupied with his own situation and will not care for his near ones, as stated clearly in *'âyah* 37 below. يفر ***yafirru*** = he flees, escapes, runs away (v. iii. m. s. impfct. from *farra* [*firâr/mafarr*], to flee, to run away. See *farrat* at 74:51, p. 1911, n. 8).

7. صاحبة ***ṣâḥibah*** (f.; m. *ṣâḥib*) = companion, comrade, wife, consort, follower, owner (act. participle from *ṣaḥiba* [*ṣuḥbah/ ṣaḥâbah/ sihbah*], to be a companion. See at 72:3, p. 1891, n. 3).

8. (بنى(ن ***banî***(*n*) (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children (the final *nûn* is dropped because of the genitive construction). See *banîn* at 26:133, p. 1185, n. 9.

9. شأن ***sha'n*** (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 55:29, p. 1745, n. 6.

10. i. e., he will be so preoccupied with his position that he will have neither time nor any inclination towards attending to any one else's affair, even if that person is his near one. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

11. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 75:22, p. 1916, n. 5).

12. مسفرة ***musfirah*** = gleaming, shining, beaming, radiant (act. participle from *'asfara*, form IV of *safara* [*safr*], to shine. See *'asfara* at 74:34, p. 1909, n. 3).

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ 39. Smiling[1] and rejoicing.[2]

وُجُوهٌ 40. And some faces will

يَوْمَئِذٍ have that day

عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ on them dust.[3]

تَرْهَقُهَا 41.There will overtake[4] them

قَتَرَةٌ ﴿٤١﴾ gloom.[5]

أُولَٰئِكَ 42. Such ones,

هُمُ الْكَفَرَةُ they are the unbelievers,[6]

الْفَجَرَةُ ﴿٤٢﴾ the sinful.[7]

1. ضاحكة ***ḍâḥikah*** (f.; m. *ḍâḥik*) = ضاحك *ḍâḥik* = one who laughs, laughing, smiling (act. participle from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See *ḍâḥik* at 27:19, p. 1207, n. 14).

2. مستبشرة ***mustabshirah*** (f.; m. *mustabshir*) = rejoicing, happy (act. participle from *istabshara*, form X of *bashara /bashira* [*bishr/ bushr*], to be happy. See *yastabshirûna* at 39:45, p. 1497, n. 6).

3. غبرة ***ghabarah*** = dust.

4. ترهق ***tarhaqu*** = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 70:44, p. 1883, n. 11).

5. قترة ***qatarah*** = gloom, ignominy.

6. كفرة ***kafarah*** (pl.; s. *kâfir*) = unbelievers, disbelievers, ungarteful, infidel (act, partciple from *kafara* [*kufr*], to disbelieve, to cover. See *kafûr* at 76:24, p. 1924, n. 4).

7. فجرة ***fajarah*** (pl.; s. *fâjir*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See *fâjir* at 71:27, p. 1889, n. 9).

81. *SÛRAT AL-TAKWÎR* (THE ROLLING UP)

Makkan: 29 *'âyahs*

This is also an early Makkan *sûrah*. Its main themes are the Resurrection, the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ân. It starts by referring to some of the horrible events that will take place on the eve of the Resurrection, beginning with the rolling up of the sun (*al-Takwîr*). The *sûrah* is named after this initial *'âyah*. It then emphasizes the *risâlah* and points out that the Qur'ân was delivered by the noble angel messenger Jibrîl (*'âyahs* 19-21). Next it is pointed out that the Messenger of Allah, peace and blessings of Allah be on him, saw the angel Jibrîl in his actual form appearing in the clear horizon. Finally it is emphasized that the Qur'ân is a reminder (*dhikr*) for all beings calling them to the straight path.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

1. When the sun shall be rolled up.[1]

وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾

2. And when the stars[2] shall be dispersed.[3]

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

3. And when the mountains[4] shall be set in motion;[5]

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

4. And when the ten-month pregnant she-camels[6] shall be neglected;[7]

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

5. And when the wild animals[8] shall be assembled;[9]

1. i. e., extinguished and removed. This and the succeeding 12 *'âyahs* describe some of the dreadful events that will usher in the Resurrection and the day of Judgement. كورت ***kuwwirat*** = she or it was rolled, rolled up, coiled, rolled into a ball, made round, rounded (v. iii. f. s. past passive from *kawwara*, form II of *kâra* [*kawr*], to hurry).

2. نحوم ***nujûm*** (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 77:8, p. 1927, n. 5.

3. انكدرت ***inkadarat*** = she became dispersed, scattered (v. iii. f. s. past from *inkadara*, form VII of *kadura* [*kadar*], to be turbid, dreary).

4. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 79:32, p. 1944, n. 11.

5. سيرت ***suyyirat*** = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sâra* [*sayr /sayrûrah / masîr/ masîrah/ tasyâr*] to move, to travel. See at 78: 20, p. 1955, n. 15).

6. عشار ***'ishâr*** (pl.; s. *'ashrâ'*) = ten-month pregnant she camels.

7. عطلت ***'uṭṭilat*** = she was abandoned, neglected, deserted (passive participle from *'aṭṭala*, form II of *'aṭila* [*'aṭal*], to be destitute, idle. See *mu'aṭṭalah* at 22:45, p. 1062, n. 5).

8. وحوش ***wuḥûsh*** (pl.; s. *waḥsh*) = wild animals, beasts.

9. حشرت ***ḥushirat*** = she was assembled, gathered, mustered, collected, rallied, herded (v. iii. f. s. past passive from *ḥashara* [*ḥashr*], to gather. See *ḥushira* at 27:17, p. 1207, n. 5).

وَإِذَا ٱلْبِحَارُ 6. And when the seas[1]
سُجِّرَتْ ٦ shall be overflowed;[2]

وَإِذَا ٱلنُّفُوسُ 7. And when the souls[3]
زُوِّجَتْ ٧ shall be coupled;[4]

وَإِذَا 8. And when the
ٱلْمَوْءُۥدَةُ female babes buried alive[5]
سُئِلَتْ ٨ shall be questioned[6]

بِأَىِّ ذَنۢبٍ 9. For what sin[7]
قُتِلَتْ ٩ were they killed?

وَإِذَا ٱلصُّحُفُ 10. And when the pages[8]
نُشِرَتْ ١٠ shall be spread out;[9]

وَإِذَا ٱلسَّمَآءُ 11. And when the sky
كُشِطَتْ ١١ shall be taken off,[10]

وَإِذَا ٱلْجَحِيمُ 12. And when the hell
سُعِّرَتْ ١٢ shall be set ablaze;[11]

وَإِذَا ٱلْجَنَّةُ 13. And when the paradise
أُزْلِفَتْ ١٣ shall be brought near;[12]

1. بحار ***biḥâr*** (pl.; s. *bahr*) = seas.

2. i. e., because of the commotion of the earth and the boiling of the water. سجرت ***sujjirat*** = she was caused to overflow, overflowed (v. iii. f. s. past passive from *sajjara*, form II of *sajara*, to fire up, to heat. See *masjûr* at 52:6, p. 1707, n. 9.

3. نفوس ***nufûs*** (pl.; s. *nafs*) = animate beings, persons, human beings selves, spirit, souls. See *nafs* at 74:38, p. 1909,, n. 10.

4. i. e., with their respective bodies. زوجت ***zuwwijat*** = she was coupled, paired, given in marriage (v. iii. f. s. past passive from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 52:20, p. 1710, n. 5.

5. This has reference to the pagan Arab's custom of burying alive neborn female babes due to a supersition. موءودة ***maw'udah*** = new-born female baby buried alive (passive participle, from *wa'ada*, to bury alive a newborn female baby).

6. سئلت ***su'ilat*** = she was asked, questioned, imteggogated (v. iii. f. s. past passive from *sa'ala* [*su'âl/ mas'alah/ tas'âl*], to ask. See *yas'alûna* at 79:42, p. 1946, n. 2).

7. ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 55:39, p. 1747, n. 2.

8. i. e., of the books of deeds. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, books, scriptures. See at 80:12, p. 1948, n. 9.

9. نشرت ***nushirat*** = she was spread out, unfolded, published (v. iii. f. s. past passive from *nashara* [*nashr*], to spread out. See *yanshuru* at 42:28, p. 1572, n.7).

10. كشطت ***kushiṭat*** = she or it was removed, taken off, erased, scraped off (v. iii. f. s. past passive from *kashaṭa* [*kashṭ*], to take off).

11. سعرت ***su''irat*** = she or it is set ablaze, ignited, fired up, enkindled, kindled (v. iii. f. s. past passive from *sa''ara*, form II of *sa'ara* [*sa'r*}, to kindle. See *su'ur* at 54:24, p. 1734, n. 2).

12. أزلفت ***'uzlifat*** = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalîf*], to go near, approach, advance. See at 50:31, p. 1692, n. 3).

عَلِمَتْ نَفْسٌ 14. Then shall know a person
مَّآ أَحْضَرَتْ ﴿١٤﴾ what it had brought.[1]

فَلَآ أُقْسِمُ 15. So I indeed swear[2]
بِٱلْخُنَّسِ ﴿١٥﴾ by the moving planets.[3]

ٱلْجَوَارِ 16. And the stars[4]
ٱلْكُنَّسِ ﴿١٦﴾ that appear and dsiappear.[5]

وَٱلَّيْلِ 17. And by the night
إِذَا عَسْعَسَ ﴿١٧﴾ as it becomes dark;[6]

وَٱلصُّبْحِ 18. And by the dawn
إِذَا تَنَفَّسَ ﴿١٨﴾ as it brightens.7

إِنَّهُۥ لَقَوْلُ 19. Verily it is a saying
رَسُولٍ كَرِيمٍ ﴿١٩﴾ of a messenger[8] most noble.[9]

ذِى قُوَّةٍ 20. Possessing power,
عِندَ ذِى ٱلْعَرْشِ near the Lord of the Throne[10]
مَّكِينٍ ﴿٢٠﴾ in distinguished rank.[11]

مُّطَاعٍ 21. Obeyed,[12]
ثَمَّ أَمِينٍ ﴿٢١﴾ moreover trustworthy.[13]

1. i. e., of good and bad deeds. أحضرت ***'aḥḍarat*** = she brought, set, supplied (v. iii. f. s. past from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥḍarûn* at 37:158, p. 1454, n. 7).

2. *lâ* is here for emphasis. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 75:1, p. 1013, n. 1).

3. خنس ***khunnas*** (pl.; s. *khânis*)= planets moving and disappearing (act. participle from *khanasa* [*kahns/ khunûs/ khins*], to disappear, delay).

4. جوار ***jawâr*** (f. pl.; s. *jâriyah*) = ships, those that move on/flow, maids, planets (act. participle from *jarâ* [*jary*], to flow. See at 55:24, p. 1744, n. 8).

5. كنس ***kunnas*** = stars that appear and disappear.

6. عسعس ***'as'asa*** = he or it became dark, receded (v. iii. m. s. past).

7. تنفس ***tanaffasa*** = he or it breathed, sighed, brightened (v. iii. m. s. past in form V of *nafusa/nafisa* [*nafas*], to be precious, to be sparing).

8. رسول ***rasûl*** (s.; pl. *rusul*) = messenger, envoy, emissary, delegate . See at 12:50, p. 740, n. 9.

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كريم ***karîm*** = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

10. عرش ***'arsh*** = throne. See at 69:17, p. 1871, n. 7.

11. مكين ***makîn*** (s.; pl. *mukanâ'*) = firmly established, secure. distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*], to be strong. See *makkannâ* at 77:21, p. 1929, n. 2).

12. مطاع ***muṭâ'*** = obeyed one (pass. participle from *'ṭâ'a*, form IV of *ṭâ'a*[*ṭaw'*], to obey. See *yuṭâ'* at 40:18, p. 1515, n. 12).

13. أمين ***'amîn*** = faithful, trustworthy, loyal, honest, trustee (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 7:68, p. 492, n. 3).

وَمَا صَاحِبُكُم 22. And your companion[1] is
بِمَجْنُونٍ ﴿٢٢﴾ not one gone off his head.[2]

وَلَقَدْ رَءَاهُ 23. And indeed he saw him[3]
بِٱلْأُفُقِ ٱلْمُبِينِ ﴿٢٣﴾ in the horizon[4] most clear.[5]

وَمَا هُوَ 24. And he is not
عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ of the unseen any niggardly.[6]

وَمَا هُوَ بِقَوْلِ 25. Nor is it the saying of
شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾ Satan accursed.[7]

فَأَيْنَ 26. Then whither
تَذْهَبُونَ ﴿٢٦﴾ shall you go?

إِنْ هُوَ إِلَّا 27. It is naught but
ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ a reminder[8] for all beings.[9]

لِمَن شَآءَ 28. For whoever that wills
مِنكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾ of you to be upright.[10]

وَمَا تَشَآءُونَ 29. And you may not will
إِلَّآ أَن يَشَآءَ ٱللَّهُ except that there wills Allah,[11]
رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾ Lord of all beings.

1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب ***ṣâḥib*** (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah*)= companion, comrade, friend. See at 54:29, p. 1735, n. 2.

2. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ân. مجنون ***majnûn*** (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 68:2, p. 1859, n. 5).

3. i. e., the angel Jibrîl in his real form.

4. أفق ***'ufuq*** (s.; pl. *'âfâq*) = horizon, range of vision. See at 53:7, p. 1718, n. 5.

5. مبين ***mubîn*** = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 71:2, p. 1884, n. 4).

6. i. e., withholding anything. ضنين ***ḍanîn*** = niggardly, stingy (act. participle in the scale of *fa'îl* from *ḍanna* [*ḍann*], to be niggardly, to keep back).

7 رجيم ***rajîm*** = accursed, damned, stoned (pass. participle in the scale of *fa'îl* from *rajama* [*rajm*], to stone, to curse. See at 38:77, p. 1477, n. 7).

8. ذكر ***dhikr*** = citation, mention. recollection, remembrance, reminder, also scripture, the Qur'ân (The Qur'ân is repeatedly mentioned as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). See at 72:17, p. 1894, n. 7.

9. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 69:44, p. 1875, n. 410. i. e., to take the straight path of Islam. يستقيم ***yastaqîma***(*u*) = he stands upright, straightens up, becomes straight/ right/ proper (v. iii. m. s. impfct. from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *istaqâma* at 72:16, p. 1894, n. 1).

11. Guidance is bestowed only by Allah out of His mercy.

82. *SÛRAT AL-INFIṬÂR* (THE CLEAVING ASUNDER)

Makkan: 19 *'âyahs*

This is an early Makkan *sûrah* and like its previous *sûrah* deals with the themes of the Resurrection, Judgement, reward and punishment in the hereafter. It starts by drawing attention to the terrible events that will herald the Day of Resurrection, mentioning first the cleaving asunder of the sky (*al-Infiṭar*). The *sûrah* is named after this first *'âyah*. Next it points out how man is deceived about Allah in spite of the fact that He creates him and gives him form and shape. He is then reminded that he cannot escape by disbelieving in the Day of Judgement; for over each individual are appointed angel watchers to keep a record of his deeds and that the righteous shall in the hereafter be in a blissful life while the sinful unbelievers will be in hell. It ends by reminding that on the Day of Judgement none will have any power whatsoever and that the command will be Allah's Alone.

سُورَةُ الانفطار

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾

1. When the sky shall be cleft asunder.[1]

وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾

2. And when the stars[2] shall scatter and disappear.[3]

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

3. And when the seas[4] shall be exploded.[5]

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

4. And when the graves shall be upturned and exposed.[6]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

5. Then shall know a person what it had advanced[7] and left behind.[8]

1. انفطرت ***infaṭarat*** = she or it became split up, was cleft asunder, was broken into pieces (v. iii. f. s. past in form VII of *faṭara* [*faṭr*], to split, to cleave. See *munfaṭir* at 73:218, p. 1901, n. 7).

2. نجوم ***nujûm*** (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 81:2, p. 1953, n. 2.

3. انتثرت ***intatharat*** = she or it was scattered, cast abroad, dispersed (v. iii. f. s. past in form VIII of *nathara* [*nathr/nithâr*], to scatter, disperse. See *manthûr* at 25:23, p. 1145, n. 7).

4. بحار ***biḥâr*** (pl.; s. *bahr*) = seas. See at 81:6, p. 1954, n. 1.

5. فجرت ***fujjirat*** = she or it was burst, exploded (v. iii. f. s. pasi passive from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *yufajjirûna* 76:6, p. 1920, n. 9).

6. i. e., they will be torn and their contents brought out. بعثرت ***bu'thirat*** = she or it was exposed, upturned (v. iii. f. s. past passive from *ba'thara* [*ba'tharah*], to upturn and expose).

7. i. e., of good and bad deeds. قدمت ***qaddamat*** = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima*[*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 78:40, p. 1939, n. 9).

8. i. e., of continuous charity or good custom. أخرت ***'akhkharat*** = she delayed, deferred, put off, postponed, left behind (v. iii. f. s. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkhara* at 75:13, p. 1915, n. 3).

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ 6. O man,
مَا غَرَّكَ what has deluded[1] you
بِرَبِّكَ about your Lord
ٱلْكَرِيمِ ٦ the Most Beneficent?[2]

ٱلَّذِى خَلَقَكَ 7. He Who created you,
فَسَوَّىٰكَ then duly shaped[3] you
فَعَدَلَكَ ٧ and balanced[4] you?

فِىٓ أَىِّ صُورَةٍ 8. In whatever shape[5] He
مَّا شَآءَ رَكَّبَكَ ٨ willed He constituted[6] you.

كَلَّا بَلْ 9. Not at all. Nay,
تُكَذِّبُونَ you disbelieve[7]
بِٱلدِّينِ ٩ in the Judgement.[8]

وَإِنَّ عَلَيْكُمْ 10. But verily over you
لَحَٰفِظِينَ ١٠ are guards.[9]

كِرَامًا 11. Noble ones[10]
كَٰتِبِينَ ١١ writing down.[11]

يَعْلَمُونَ 12. They know
مَا تَفْعَلُونَ ١٢ all that you do.

1. i. e., deluded you from believing in the words, of your Lord and in the Resurrection. غر ***gharra*** = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr, to* mislead, to deceive. See at 8:49, p. 565, n. 10).

2. كريم ***karîm*** = Most Noble, Most Beneficent, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

3. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 79:28, p. 1944, n. 5).

4. عدل ***'adala*** = he balanced, made equal, acted justly, levelled (v. iii. m. s. past from *'adl/'adâlah*, to be just/equal. See at *'a'dila* at 42:15, p. 1565, n. 7).

5. صورة ***ṣûrah*** = (f. s., pl. *ṣuwar*) = shape, make, form, figure, picture, statue, copy. See *ṣuwar* at 40:64, p. 1532, n. 5.

6. ركب ***rakkaba*** = he constituted, constructed, built, assembled, mounted, set up (v. iii. m. s. past in form II of *rakiba* [*rukûb*], to mount, to ride. See *tarkabûna* at 42:12, p. 1585, n. 1).

7. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 77:29, p. 1939, n. 2).

8. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 74:46, p. 1910, n. 12.

9. i. e., angel-guards. حافظين ***ḥâfiẓîn*** (pl.; acc./gen/ of *ḥâfiẓûn*; s. *ḥâfiẓ*) = keepers, preservers, observers, those who take care, guards, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 70:29, p. 1881, n. 3).

10. كرام ***kirâm*** (pl.; s. *karîm*) = nobles, dignified/ distinguished persons,. See 80:16, p. 1949, n. 2.

11. i. e., keeping a record of deeds. كاتبين ***kâtibîn*** (pl.; acc./gen. of *kâtibûn*; s. *kâtib*) = writers, scribes, recorders (act. participle from *kataba* [*katb /kitâbah*], to write. See *kataba* at 59:3, p. 1795, n. 10).

إِنَّ ٱلْأَبْرَارَ 13. Verily the righteous[1]
لَفِى نَعِيمٍ ﴿١٣﴾ shall be in bliss.[2]

وَإِنَّ ٱلْفُجَّارَ 14. And verily the sinful[3]
لَفِى جَحِيمٍ ﴿١٤﴾ shall be in hell.

يَصْلَوْنَهَا 15 They shall enter[4] it
يَوْمَ ٱلدِّينِ ﴿١٥﴾ on the Day of Requital.[5]

وَمَا هُمْ 16. And they cannot
عَنْهَا بِغَآئِبِينَ ﴿١٦﴾ from it absent themselves.[6]

وَمَآ أَدْرَىٰكَ 17. And what will inform[7] you
مَا يَوْمُ ٱلدِّينِ ﴿١٧﴾ what the day of Requital is?

ثُمَّ مَآ أَدْرَىٰكَ 18. Again, what will iform you
مَا يَوْمُ ٱلدِّينِ ﴿١٨﴾ what the day of Rquital is?

يَوْمَ لَا 19. That day there will not
تَمْلِكُ نَفْسٌ have power [8]anyone
لِّنَفْسٍ شَيْـًٔا for anyone whatsoever,[9]
وَٱلْأَمْرُ يَوْمَئِذٍ and the command[10] that day
لِّلَّهِ ﴿١٩﴾ shall be Allah's.

1. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 76:5, p. 1920, n. 4.

2. i. e., in paradise. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 76:20, p. 1923, n. 4.

3. فجار ***fujjâr*** (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See at 38:28, p. 1467, n. 4).

4. يصلون ***yaṣlawna*** = they burn, broil, be exposed to fire, enter into fire (v. iii. m. pl. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to fire. See at 58:8, p. 1587, n. 1).

5. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:9, p. 1958, n. 8.

6. i. e., they shall not be able to keep away from it. غائبين ***ghâ'ibîn*** (pl.; acc./gen. of *ghâ'bûn*) = those absenting themselves, absentees, unseen ones (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah/ maghîb*] to be absent, unseen. See at 27:20, p. 1208, n. 9).

7. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 74:27, 1907, n. 6).

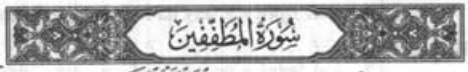
8. تملك ***tamliku*** = she possess, holds, dominates, owns, has power (v. iii. f. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 78:37, p. 1938, n. 10).

9. i. e., in giving any help or in interceding for anyone.

10. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 51:4, p. 1969, n. 7.

83. *SÛRAT AL-MUṬAFFIFÎN* (THE DEFRAUDERS)
Makkan: 36 *'âyahs*

This is a Makkan *sûrah*. Its main emphasis is on honesty and fairness in business dealings, the inevitability of the Day of Judgement and accountability for all our deeds, the truth of the Qur'ân and the messengership of Muḥammad, peace and blessings of Allah be on him, the attitude of the unbelievers to these, and the rewards and punishments in the hereafter respectively for the believers and the righteous on the one hand, and the unbelievers and the sinful on the other. The *sûrah* starts with a denunciation of those who defraud others in the process of giving them by measure or by weight (*al-Muṭaffifûn*) and is named after this initial *'âyah*.



وَيْلٌ لِّلْمُطَفِّفِينَ ① 1. Woe to the defrauders.[1]

ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ② 2. Who, when they receive by measure[2] from men take in full.[3]

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ③ 3. And when they give them by measure[4] or weigh[5] for them they cause a loss.[6]

أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ④ 4. Do there not believe[7] such people that they shall be resurrected,[8]

لِيَوْمٍ عَظِيمٍ ⑤ 5. For a day very grave?

1. The meaning is explained in the next two *'âyahs*. مطففين ***muṭaffifîn*** (pl.; acc./gen. of *muṭaffifûn*; s. *muṭaffif*) = defrauders, small cheaters (act. participle from *ṭaffafa*, form II of *ṭaffa*, to make deficient, scanty).

2. اكتالوا ***iktâlû*** = they received by measure (v. iii. m. pl. past from *iktâla*, form VIII of *kâla* [*kayl/makâl/makîl*], to measure, to weigh. See *naktal* at 12:63, p. 745, n. 4).

3. يستوفون ***yastawfûna*** = they take in full, receive in full, give in full, complete (v. iii. m. pl. impfct. from *istawfâ*, form X of *wafâ* [*wafâ'*], to fulfil. See *yûfûna* at 76:7, p. 1920, n. 11).

4. كالوا ***kâlû*** = they measure, give by measure (v. iii. m. pl. past from *kâla*. See n. 2 above.

5. وزنوا ***wazanû*** = they weighed, (v. iii. m. pl. past from *wazana* [*wazn/zianh*], to weigh. See *zinû* at 26:182, p. 1193, n. 7).

6. i. e., by giving less than due through some device in the process of weighing. يخسرون ***yukhsirûna*** = they cause a loss, make less, reduce, make deficient, (v. iii. m. pl. impfct. from *'akhsara*, form IV of *khasira* [*khusr/ khasâr /khasârah /khusrân*], to suffer loss. See *lâ tukhsirû* at 55:9, p. 1742, n. 8).

7. يظن ***yaẓunnu*** = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 22:15, p. 1050, n. 5).

يَوْمَ 6. The day
يَقُومُ ٱلنَّاسُ mankind shall stand before
لِرَبِّ ٱلْعَٰلَمِينَ ٦ the Lord of all beings.[1]

كَلَّآ إِنَّ كِتَٰبَ 7. Never.[2] Verily the record[3]
ٱلْفُجَّارِ لَفِى سِجِّينٍ ٧ of the sinful shall be in *sijjîn*.[4]

وَمَآ أَدْرَىٰكَ 8. And what will inform[5] you
مَا سِجِّينٌ ٨ what the *sijjîn* is?

كِتَٰبٌ مَّرْقُومٌ ٩ 9. A book imprinted.[6]

وَيْلٌ يَوْمَئِذٍ 10. Woe on that day
لِّلْمُكَذِّبِينَ ١٠ to the disbelievers;[7]

ٱلَّذِينَ يُكَذِّبُونَ 11. Who disbelieve
بِيَوْمِ ٱلدِّينِ ١١ in the Day of Judgement.[8]

وَمَا يُكَذِّبُ 12. And there disbelieves not
بِهِۦٓ إِلَّا كُلُّ in it anyone but every
مُعْتَدٍ أَثِيمٍ ١٢ transgressor,[9] sinful.[10]

إِذَا تُتْلَىٰ عَلَيْهِ 13. When recited[11] are to him

1. i. e., for judgement, reward and punishment. عالمين ***'âlamîn*** (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 81:27, p. 1956, n. 8).

2. i. e., never defraud anyone in the process of measuring or weighing and never think that you shall not be accountable on the Day of Judgement.

3. i. e., the book of deeds. كتاب ***kitâb*** = writing, writ, prescript, book, document, record. contract. See at 39:69, p. 1505, n. 8.

4. سجين ***sijjîn*** = a very narrow and tight place.

5. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 82:17, p. 1969, n. 7).

6. So the writing shall not be faded or wiped off. مرقوم ***marqûm*** = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [*raqm*], to write, imprint, number. See *raqîm* at 18:9, p. 912, n. 10).

7. مكذبين ***mukadhdhibîn*** (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 73:11, p. 1900, n. 2).

8. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:15, p. 1959, n. 5.

9. معتد ***mu'tadin*** (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [*'adw/ 'udûw/ 'adâ'/ 'udwân*], to attack, to assail. See at 68:12, p. 1861, n. 2).

10. أثيم ***'athîm*** (s. ; pl. *'uthamâ'*) = sinful, criminal, evil (active participle in the form of *fa'îl* from *'athima* [*'ithm/'atham / ma'tham*], to sin. See at 68:12, p. 1861, n. 3).

11. تتلى ***tutlâ*** = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 46:8, p. 1633, n. 2).

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ	Our signs[1] he says:
أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾	"Legends[2] of the ancients."[3]
كَلَّا ۖ بَلْ	14. Not at all. Nay,
رَانَ عَلَىٰ قُلُوبِهِم	soiled[4] on their hearts are
مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾	all that they use to acquire.[5]
كَلَّآ إِنَّهُمْ	15. Not at all. Verily they
عَن رَّبِّهِمْ	shall from their Lord
يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾	on that day be screened.[6]
ثُمَّ إِنَّهُمْ	16. Then indeed they shall
لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾	enter[7] the hellfire.
ثُمَّ يُقَالُ	17. Then it will be said:
هَٰذَا ٱلَّذِى	"This is what
كُنتُم بِهِۦ تُكَذِّبُونَ ﴿١٧﴾	you used to disbelieve[8] in."
كَلَّآ إِنَّ	18. Not at all.[9] Verily the
كِتَٰبَ ٱلْأَبْرَارِ	record[10] of the righteous[11]
لَفِى عِلِّيِّينَ ﴿١٨﴾	will be in *'illiyyûn*.[12]
وَمَآ أَدْرَىٰكَ	19. What will inform[13] you

1. i. e., the Qur'ân. أيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 78:28, p. 1937, n. 4.

2. أساطير ***'asâṭîr*** (pl.; s. *'usṭûrah*) = legends, myths, fables, tales. See at 68:15, p. 1861, n. 7.

3. أولين ***'awwalîn*** (pl.; acc./gen. of *'awwalûn;* s.*'awwal*) = first ones, foremost, those of old, ancients. See at 77:38, p. 1931, n. 3.

4. ران ***râna*** = he or it soiled, stained, encrusted, covered, took possession, prevailed (v. iii. m. s. past from *rayn*, to take possession, to overcome).

5. i. e., of sins. يكسبون ***yaksibûna*** = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 45:814, p. 1622, n. 5).

5. i. e., secluded and not allowed to see their Lord. محجوبون ***maḥjûbûn*** (pl.; s. *maḥjûb*) = screened, veiled, covered, secluded (pass. participle from *ḥajaba* [*ḥajb*], to veil, to cover. See *ḥijâb* at 42:51, p. 1580, n. 3.

7. (ن)صالو ***ṣâlû(n)*** (pl.; s. *ṣâlin*) = those who become exposed to the blaze, enter hellfire, are broiled (act. participle from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. The terminal *nûn* is dropped because of the genitive construction. See *sâlin* at 37:163, p. 1455, n. 3).

8. تكذبون ***tukadhdhibûna*** = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 82:9, p. 1958, n. 7).

9. i. e., the Qur'ân is not at all legends of the ancients.

10. i. e., the book of deeds.

11. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 82:13, p. 1959, n. 1.

12. A respectable place in paradise.

13. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 82:17, p. 1959, n. 7).

مَا عِلِّيُّونَ ﴿١٩﴾ what *'illiyyûn* is?

كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾ 20. A book imprinted.[1]

يَشْهَدُهُ 21. There will witness[2] it

ٱلْمُقَرَّبُونَ ﴿٢١﴾ those placed near.[3]

إِنَّ ٱلْأَبْرَارَ 22. Verily the righteous[4]

لَفِى نَعِيمٍ ﴿٢٢﴾ shall be in bliss.[5]

عَلَى ٱلْأَرَآئِكِ 23. Upon the couches[6]

يَنظُرُونَ ﴿٢٣﴾ they will be viewing.[7]

تَعْرِفُ 24. You will recognize[8]

فِى وُجُوهِهِمْ in their countenances[9]

نَضْرَةَ ٱلنَّعِيمِ ﴿٢٤﴾ the glow[10] of bliss.

يُسْقَوْنَ 25. They will be given to

مِن رَّحِيقٍ drink[11] of a nectar[12]

مَّخْتُومٍ ﴿٢٥﴾ kept sealed.[13]

خِتَٰمُهُۥ 26. The sealing thereof

مِسْكٌ ۚ وَ is of musk;[14] and

فِى ذَٰلِكَ فَلْيَتَنَافَسِ for this let there compete[15]

ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ the competitors.

1. مرقوم ***marqûm*** = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [*raqm*], to write, imprint, number. See at 83:9, p. 1961, n. 6).

2. يشهد ***yash-hadu*** = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 59:11, p. 1800, n. 6).

3. i. e., the angels near the Throne of Allah. مقربون ***muqarrabûn*** = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 56:11, p. 1763, n. 3.

4. أبرار ***'abrâr*** (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 83:18, p. 1962, n. 11.

5. i. e., paradise. نعيم ***na'îm*** = bliss, felicity, comfort, happiness, delight. See at 82:13, p. 1959, n. 2.

6. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 76:13, p. 1921, n. 15.

7. i. e., the blessings given them. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

8. تعرف ***ta'rifu*** = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See at 22:72, p. 1071, n. 4).

9. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 80:38, p. 1951, n. 11).

10. نضرة ***naḍrah*** = splendour, resplendence, radiance, glow. See at 76:11, p. 1921, n. 10.

11. يسقون ***yusqawna*** = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqâ* [*saqy*], to give a drink. See at 76:16, p. 1922, n. 11).

12. رحيق ***raḥîq*** = nectar.

13. مختوم ***makhtûm*** = sealed, closed (passive participle from *khatama* from [*khatm/khitâm*], to seal. See *khatama* at 45:23, p. 1625, n. 7).

14. مسك ***misk*** = musk.

15. ليتنافس ***li yatanâfas*** = let him compete, contend, vie (v. iii. m. s. imperative from *tanâfasa*, form VI of *nafisa* [*nafâsah*], to envy).

وَمِزَاجُهُۥ 27. And its blend[1] is
مِن تَسْنِيمٍ ﴿٢٧﴾ of *tasnîm*[2] —

عَيْنًا يَشْرَبُ بِهَا 28. A spring,[3] whereof do
ٱلْمُقَرَّبُونَ ﴿٢٨﴾ drink those placed near.[4]

إِنَّ ٱلَّذِينَ أَجْرَمُوا 29. Verily those who sinned[5]
كَانُوا مِنَ ٱلَّذِينَ had been at those who
ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ believed laughing.[6]

وَإِذَا مَرُّوا بِهِمْ 30.And when they passed by
يَتَغَامَزُونَ ﴿٣٠﴾ them, had been winking.[8]

وَإِذَا ٱنقَلَبُوٓا 31. And when they returned[9]
إِلَىٰٓ أَهْلِهِمُ to their own people
ٱنقَلَبُوا فَكِهِينَ ﴿٣١﴾ they returned in exultation.[10]

وَإِذَا رَأَوْهُمْ 32. And when they saw them
قَالُوٓا إِنَّ هَٰٓؤُلَآءِ they said: "Verily these
لَضَآلُّونَ ﴿٣٢﴾ people have gone astray."[11]

وَمَآ أُرْسِلُوا 33. But they were not sent[12]
عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾ over them as wathchers![13]

1. مزاج ***mizâj*** = mixture, blend, temper. See at 76:17, p. 1922, n. 12.
2. The name of a spring in paradise.
3. عين ***'ayn*** (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 76:6, p. 1920, n. 8.
4. i. e., the angels near the Throne of Allah. مقربون ***muqarrabûn*** = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 83:21, p. 1963, n. 3).
5. أجرموا ***'ajramû*** = they committed sins, crimes, sinned (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 30:47, p. 1306, n. 2).
6. يضحكون ***yaḍ-ḥakûna*** = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 43:47, p. 1594, n. 10).
7. مروا ***marrû*** = they passed by, walked (v. iii. m. pl. past from *marra* [marr/murûr/mamrr], to pass, to walk, march past).
8. يتغامزون ***yataghâmazûna*** = they wink at one another, signal one another with eyes (v. iii. m. pl. impfct. from *taghâmaza*, form VI of *ghamaza* [*ghamz*], to feel, to make a sign).
9. انقلبوا ***inqalabû*** = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 12:62, p. 744, n. 14).
10. فكهين ***fakihîn*** (pl.; acc./gen. of *fakihûn*; s. *fakih*) = cheerful, gay, in exultation.
11. ضالون ***ḍâllûn*** (sing. ضال *ḍâll*)= those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 56:51, p. 1760, n. 4).
12. أرسلوا ***'ursilû*** = they were sent out, despatched, discharged (v. iii. m. pl. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at *'ursilnâ* at 51:32, p. 1702, n. 4).
13. حافظين ***ḥâfiẓîn*** (pl.; acc./gen/ of *ḥâfiẓûn*; s. *ḥâfiẓ*) = keepers, preservers, observers, watchers, those who take care, guards, protectors (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See at 82:10, p. 1958, n. 9).

فَٱلْيَوْمَ	34. So today,
ٱلَّذِينَ ءَامَنُوا۟	those who believe will
مِنَ ٱلْكُفَّارِ	at the unbelievers
يَضْحَكُونَ ﴿٣٤﴾	be laughing;[1]
عَلَى ٱلْأَرَآئِكِ	35. Upon the couches[2]
يَنظُرُونَ ﴿٣٥﴾	viewing.[3]
هَلْ ثُوِّبَ	36.Have there been requited[4]
ٱلْكُفَّارُ	the unbelievers
مَا كَانُوا۟	for what they had been
يَفْعَلُونَ ﴿٣٦﴾	doing?

1. يضحكون ***yaḍ-ḥakûna*** = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 83:29, p. 1964, n. 6).

2. أرائك ***'arâ'ik*** (pl.; s. أريكة *'arîkah*) = raised thrones, canopied couches, sofas. See at 83:23, p. 1963, n. 6.

3. i. e., the blessings given them. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 83:23, p. 1963, n. 7).

4. ثوب ***thuwwiba*** = he was requited, rewarded, repaid (v. iii. m. s. past passive from *thawwaba*, from II of *thâba* [*thawb*], to come back. See *'athâba* at 48:18, p. 1669, n. 5).

84. *SÛRAT AL-INSHIQÂQ* (THE SPLITTING)

Makkan: 25 *'âyahs*

This is an early Makkan *sûrah.* Its main themes are the Resurrection, the inevitability of the Judgement, reward and punishment, the truth of the Qur'ân and the attitude of the unbelievers to it. It refers to some of the terrible events that will signal the coming of the Resurrection, beginning with the splitting (*inshiqâq)* of the sky. The *sûrah* is named after this initial *'âyah.* The positions respectively of the righteous and the sinful on the Day of Judgement are mentioned. The *sûrah* ends by emphasizing that all will have to meet the Judgement and that the believers and the unbelievers shall be duly rewarded and punished respectively.

إِذَا السَّمَاءُ انشَقَّتْ ① 1. When the sky shall be split.[1]

وَأَذِنَتْ 2. And it shall listen[2] to its

لِرَبِّهَا وَحُقَّتْ ② Lord, and will be obliged.[3]

وَإِذَا الْأَرْضُ 3. And when the earth

مُدَّتْ ③ shall be flattened.[4]

وَأَلْقَتْ 4. And it shall throw up[5] all

مَا فِيهَا وَتَخَلَّتْ ④ that is in it and get emptied.[6]

وَأَذِنَتْ 5. And it shall listen to its

لِرَبِّهَا وَحُقَّتْ ⑤ Lord, and will be obliged.

يَا أَيُّهَا الْإِنسَانُ إِنَّكَ 6. O mankind, verily you are

كَادِحٌ إِلَىٰ رَبِّكَ exerting[7] towards your Lord

1. *'âyahs* 1-5 describe some of the horrible events on the eve of the Day of Resurrection. انشقت ***inshaqqat*** = she or it was split, was cleft/ rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 69:16, p. 1871, n. 3).

2. i. e., it shall listen to the commands of Allah and shall abide by them. أذنت ***'adhinat*** = she listened, allowed, permitted (v. iii. f. s. past from *'adhina* , to listen, to allow. See *ya'dhan* at 53:26, p. 1721, n. 7.

3. حقت ***ḥuqqat*** = she or it was obliged, made incumbent, confirmed (v. iii. f. s past passive from *ḥaqqa*, to be true, right, necessary. See *ḥaqqa* at 50:14, p. 1688, n. 5).

4. مدت ***muddat*** = she or it was extended, flattened, laid out, stretched, spread out, lengthened, prolonged (v. iii. f. s. past passive from *madd,* to extend. See *madda* at 25:45, p. 1151, n. 11).

5. ألقت ***'alqat*** = she cast, flung, threw, posed, set forth, offered (v. iii. f. s. past. from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqâ* at 75:15, p. 1915, n. 5).

6. تخلت ***takhallat*** = she or it gave up, abandoned, laid down, became empty (v. iii. f. s. past from *takhallâ*, from V of *khalâ* [*khulûw/khalâ'*], to be empty, vacant. See *khalat* at 46:18, p. 1638, n. 9).

7. i. e., doing good or bad deeds only to meet Allah for judgement. كادح ***kâdiḥ*** = one who toils, labours, exerts (act. participle from *kadaḥa* [*kadḥ*], to exert, to toil).

كَدْحًا in an exertion, and

فَمُلَٰقِيهِ ٦ you shall encounter[1] Him.

فَأَمَّا مَنْ 7. Then as for the one who

أُوتِيَ كِتَٰبَهُۥ will be given his book[2]

بِيَمِينِهِۦ ٧ in his right hand,[3]

فَسَوْفَ يُحَاسَبُ 8. He will be called to account[4]

حِسَابًا يَسِيرًا ٨ in an easy[5] accounting.

وَيَنقَلِبُ إِلَىٰٓ 9. And he will return[6] to

أَهْلِهِۦ مَسْرُورًا ٩ his family[7] delighted.[8]

وَأَمَّا مَنْ 10. And as for the one who

أُوتِيَ كِتَٰبَهُۥ will be given his book

وَرَآءَ ظَهْرِهِۦ ١٠ behind[9] his back,[10]

فَسَوْفَ يَدْعُوا 11. He will call[11] for

ثُبُورًا ١١ destruction.[12]

وَيَصْلَىٰ 12. And will enter[13]

سَعِيرًا ١٢ a blazing fire.[14]

إِنَّهُۥ كَانَ 13. Indeed he had been

1. ملاق ***mulâqin*** (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqâ*, form III of *laqiya* [*liqâ'/ luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See at 69:20, p. 1872, n. 2).

2. i. e., the book of deeds.

3. يمين ***yamîn*** (s.; pl. *'aymân*) = right, right hand. See at 70:37, p. 1882, n. 4.

4. يحاسب ***yuḥâsabu*** = he is called to account, held responsible, made answerable (v. iii. m. s. impfct. passive from *ḥâsaba*, form III of *ḥasaba* [*ḥasb/ ḥisâb/ḥisbân/ḥusbân*], to count, to calculate. See *yuḥâsibu* at 2:284, p. 151, n. 4).

5. يسير ***yasîr*** = easy, gentle, simple, insignificant. See at 74:10, p. 1905, n. 5.

6. ينقلب ***yanqalibu*** = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *yanqaliba* at 48:12, p. 1665, n. 12).

7. أهل ***'ahl*** (s.; pl. أهلون *'ahlûn*/أهال *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 48:25, p. 1673, n. 4.

8. مسرور ***masrûr*** = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/ tasirrah masrrah*], to be happy. See *surûr* at 76:11, p. 1921, n. 11).

9. وراء ***warâ'*** = rear, after, beyond, back, behind, close on (one's) heels. See at 70:31, p. 1881, n. 8.

10. ظهر ***ẓahr***(s.; pl. ظهور *ẓuhûr*) = back, rear, loin, spine, surface. See at 42:33, p. 1573, n. 11).

11. يدعو ***yad'û*** = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â'*], to call. See at 57:9, p. 1770, n. 1).

12. i. e., he will ask for being destroyed and annihilated rather than suffering the intolerable punishment. ثبور ***thubûr*** = destruction, ruin. See at 25:13, p. 1141, n. 11.

13. يصلى ***yaṣlâ*** = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

14. i. e., hell. سعير ***sa'îr*** = burning blaze, blazing furnace, inferno. See at 76:4, p. 1920, n. 3.

فِيٓ أَهۡلِهِۦ مَسۡرُورًا ﴿١٣﴾ among his people happy.[1]

إِنَّهُۥ ظَنَّ أَن ﴿١٤﴾ 14. Indeed he thought[2] that
لَّن يَحُورَ he will never return.[3]

بَلَىٰٓ 15. Yes indeed!

إِنَّ رَبَّهُۥ كَانَ بِهِۦ Verily his Lord is of him
بَصِيرًا ﴿١٥﴾ All-Seeing.[4]

فَلَآ أُقۡسِمُ 16. So I indeed swear[5]
بِٱلشَّفَقِ ﴿١٦﴾ by the sunset-glow;[6]

وَٱلَّيۡلِ 17. And by the night and all
وَمَا وَسَقَ ﴿١٧﴾ that it engulfs.[7]

وَٱلۡقَمَرِ 18. And by the moon
إِذَا ٱتَّسَقَ ﴿١٨﴾ when it attains fullness.[8]

لَتَرۡكَبُنَّ 19. You shall surely embark[9]
طَبَقًا عَن طَبَقٖ ﴿١٩﴾ on stage[10] after stage.

فَمَا لَهُمۡ 20. So what is the matter with
لَا يُؤۡمِنُونَ ﴿٢٠﴾ them that they believe not?

1. مسرور ***masrûr*** = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/ tasirrah masrrah*], to be happy. See at 84:9, p. 1967, n. 8).

2. ظن ***ẓanna*** = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 75:28, p. 1916, n. 3).

3. يحور ***yaḥûra*** (*a*) = he returns, recedes, diminishes (v. iii. m. s. impfct. from *ḥâra* [*ḥawr*], to return. The final letter takes *fat-ḥah* ebcause of the particle *lân* coming before the verb. See *taḥâwur* at 58:1, p. 1782, n. 5).

4. بصير ***baṣîr*** = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 76:2, p. 1919, n. 1).

5. *lâ* at the beginning of the *'âyah* is for emphasis. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 81:14, p. 1955, n. 2).

6. شفق ***shafaq*** = sun-set glow in the sky.

7. i. e., in darkness. وسق ***wasaqa*** = he or it engulfs, gathers and takes in its fold, takes the load (v. iii. m. s. past from *wasq*, to engulf, to take the laod).

8. اتسق ***ittasaqa*** = it becomes well-ordered, attains fullness (v. iii. m. s. past in form VI of *wasaqa*. See n. 7 above).

9. i. e., different stages of life from conception in the mother's womb till the resurrection. لتركبن ***latarkabunna*** = you shall surely ride, mount, board, climb, pursue, travel, embark (v. ii. m. pl. impfct. emptaic from *rakiba* [*rukûb*], to ride, mount. See *tarkabûna* at 42:13, p. 1585, n. 1).

10. طبق ***ṭabaq*** (s.; pl. *'aṭbâq*) = layer, tier, stratum, stage, tray, dish, cover.

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾

21. And when recited[1] to them is the Qur'ân, they prostrate themselves[2] not.*

بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾

22. Nay, but those who disbelieve cry lies to.[3]

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

23. And Allah is Best Aware of what they harbour.[4]

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

24. So give them the good news[5] of a punishment very painful.[6]

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

25. But not those who believe and do the good deeds.[7] They shall have a reward[8] without cessation.[9]

1. قرىء ***qurî'a*** = it was read, recited, studied (v. iii. m. s. past from *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. يسجدون ***yasjudûna*** = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 27:24, p. 1209, n. 9).

* **One should prostrate oneself to Allah on reading this *'âyah*.**

3. i. e., to the Qur'ân. يكذبون ***yukadhdhibûna*** = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 28:34, p. 1244, n. 5).

4. i.e., in their hearts of obstinacy and opposition. يوعون ***yû'ûna*** = they retain in memory, harbour/ hold in mind, remember (v. iii. m. pl. impfct. from *'aw'â*, form IV of *wa'â* [*wa'y*], to retain in memory, to hold in mind. See *'aw'â* at 70:18, p. 1879, n. 12.

5. بشر ***bashshir*** = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 61:13, p. 1818, n. 12).

6. ألم ***'alîm*** = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 76:31, p. 1925, n. 11).

7. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 65:11, p. 1843, n. 1.

8. أجر ***'ajr*** (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. i. e., it will neither be exhausted nor stopped. ممنون ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

85. *SÛRAT AL-BURÛJ* (THE CONSTELLATIONS)
Makkan: 23 *'âyahs*

This is a Makkan *sûrah*. Its main themes are the Qur'ân, the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, rewards and punishment, and the opposition and enmity of the unbelievers to these. It refers to an instance of persecution upon the believers by their unbelieving tyrants in the past. Those believers were thrown into a trench filled with fire and were thus killed because they refused to recant and return to unbelief. This is cited as an encouragement to the Muslims to bear with patience the opposition and enmity of the unbelievers, and as a threat to the latter of Allah's due punishment for them, recalling the instances of punishment of the unbelieving Thamûd people and the hosts of Fir'awn. It also mentions the ultimate rewards and punishments in the hereafter respectively for the righteous and the sinful. The *sûrah* ends by emphasizing that the Qur'ân is a guidance given by Allah and that it is preserved in *al-Lawḥ al-Maḥfûẓ*.

The *sûrah* is named after its first *'âyah* wherein Allah swears by the sky possessing constellations (*al-burûz*).

سُورَةُ البُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky[1]

ذَاتِ الْبُرُوجِ ① possessing constellations.[2]

وَالْيَوْمِ الْمَوْعُودِ ② 2. By the Day Promised.[3]

وَشَاهِدٍ 3. And by the witness[4]

وَمَشْهُودٍ ③ and the witnessed.[5]

قُتِلَ 4. Damned are the

أَصْحَابُ الْأُخْدُودِ ④ owners[6] of the trench[7] —

النَّارِ ذَاتِ الْوَقُودِ ⑤ 5. The fire, having the fuel.[8]

1. Allah may swear by anything of His creation, but His servants may swear only by Him.

2. بروج ***burûj*** (pl.; s. برج *burj*) = towers, castles, signs of zodiac, constellations. See at 25:61, p. 1156, n. 8.

3. i. e., the Day of Resurrection. موعود ***maw'ûd*** = that which is promised, assured, threatened (pass. participle from *wa'ada* [*wa'd*], to make a promise. See *yû'adûna* at 72:24, p. 1896, n. 1).

4. شاهد ***shâhid*** (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 73:15, p. 1900, n. 13.

5. i. e., the witness and the witnessed on the day of Judgement. مشهود ***mash-hûd*** = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [*shuhûd*], to witness. See at 17:78, p. 899, n. 1).

6. The reference is to some tyrannical rulers or leaders in the past who persecuted to death the believers of their people by fire in a trench. أصحاب ***'aṣ-ḥâb*** (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 74:31, p. 1907, n. 12).

7. أخدود ***'ukhdûd*** (s.; pl. *'akhâdîd*) = trench.

8. وقود ***waqûd*** = fuel. See at 3:10, p. 158, n. 1.

إِذْ هُمْ عَلَيْهَا 6. As they were over it
قُعُودٌ ﴿٦﴾ sitting.[1]

وَهُمْ عَلَىٰ مَا 7. And they were over what
يَفْعَلُونَ they were doing
بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ to the believers witnessing.[2]

وَمَا نَقَمُوا 8.And they took not revenge[3]
مِنْهُمْ إِلَّا on them for aught but
أَن يُؤْمِنُوا بِاللَّهِ that they believed in Allah,
الْعَزِيزِ the All-Mighty,[4]
الْحَمِيدِ ﴿٨﴾ the All-Praiseworthy.[5]

الَّذِي لَهُ 9. He to Whom belongs
مُلْكُ السَّمَاوَاتِ the dominion[6] of the heavens
وَالْأَرْضِ and the earth;
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ and Allah is over everything
شَهِيدٌ ﴿٩﴾ All-Witnessing.

إِنَّ الَّذِينَ 10. Verily those who
فَتَنُوا الْمُؤْمِنِينَ persecute[7] the believing men
وَالْمُؤْمِنَاتِ and the believing women and
ثُمَّ لَمْ يَتُوبُوا then do not turn in repentance,[8]

1. i. e., they were sitting on a high place beside it. قعود ***qu'ûd*** (pl.; s. *qâ'id*) = those sitting, seated (act. participle from *q'ada* [*qu'ûd*], to sit down, to stay. See at 9:83, p. 613, n. 11).

2. شهود ***shuhûd*** (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [*shuhûd/ shahâdah*], to witness, to testify). See at 74:13, p. 1905, n. 10).

3. نقموا ***naqamû*** = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [*naqm*], to take revenge. See at 9:74, p. 609, n. 2).

4. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 67:2, p. 1850, n. 6.

5. حميد ***hamîd*** = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 64:6, p. 1832, n. 8.

6. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك ***mulk*** = dominion, kingship, monarchy, right of possession, ownership. See at 67:1, p. 1850, n. 2.

7. فتنوا ***fatanû*** = they tried, put to test, persecuted (v. iii. m. pl. past from *fatana* [*fatn/futûn*], to turn away, to put to trial, to persecute. See *yuftanûna* at 51:13, p.1697, n. 10).

8. i. e., repent and seek forgiveness of Allah. يتوبوا ***yatûbû*** (*na*) = they turn in repentance, seek forgiveness. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. (v. iii. m. pl. impfct. from *tâba* [*tawb/tawbah / matâb*], to turn. The final *nûn* is dropped because of the particle *lam* coming before the verb. See *tâbâ* at 73:20, p. 1902, n. 5).

فَلَهُمْ عَذَابُ they shall have the punishment
جَهَنَّمَ وَلَهُمْ of hell and they shall have
عَذَابُ the punishment
ٱلْحَرِيقِ ﴿١٠﴾ of the blazing fire.[1]

إِنَّ ٱلَّذِينَ ءَامَنُوا 11. Verily those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ and do the good deeds[2]
لَهُمْ جَنَّٰتٌ they shall have gardens[3]
تَجْرِى مِن تَحْتِهَا flowing[4] below[5] them
ٱلْأَنْهَٰرُ the rivers.[6]
ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾ That is the success[7] most great.

إِنَّ بَطْشَ 12. Verily the strike[8]
رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ of your Lord is very severe.[9]

إِنَّهُۥ هُوَ 13. Verily He it is Who
يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ originates[10] and He will repeat.[11]

وَهُوَ 14. And He is
ٱلْغَفُورُ the Most Forgiving,
ٱلْوَدُودُ ﴿١٤﴾ the Most Affectionate.[12]

ذُو ٱلْعَرْشِ 15. The Lord of the Thone,[13]

1. حريق ***harîq*** (s.; pl. حرائق *harâ'iq*)= fire, conflagration, blazing fire, burning (active participle in the scale of *fa'il* from *haraqa* [*harq*], to burn. See at 22:9, p. 1048, n. 7).

2. صالحات ***sâlihât*** (f.; sing. *sâlihah;* m. *sâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 84:25, p. 1969, n. 7.

3. i. e., in paradise. جنات ***jannât*** (sing. *jannah*), orchards, gardens, paradise. See at 74:40, p. 1910, n. 1.

4. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 65:11, p. 1843, n. 5).

5. تحت ***taht*** = under, below, beneath, underneath. See at 48:5, p. 1662, n. 9.

6. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 71:12, p. 1886, n.10.

7. فوز ***fawz*** = success, triumph, victory, achievement. See at 64:9, p. 1833, n. 11.

8. i. e., retribution and punishment. بطش ***batsh*** = power, might, strength, force, valour, to hit, to strike, to bear down on. See at 50:36, p. 1693, n.

9. شديد ***shadîd*** (pl. اشداء *'ashiddâ'*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 59:7, p. 1797, n. 14).

10. i. e., the creation. يبدىء ***yubdi'u*** = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a,* form IV of *bada'a* [*bad'*] to start. See at 34:49, p. 1386, n. 12).

11. i. e., He will resurrect. يعيد ***yu'îdu*** = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda,* form IV of *'âda* [*'awd/ 'awdah*], to return. See at 71:18, p. 1887, n. 16).

12. ودود ***wadûd*** = Most Loving, Most Affectionate . See at 11:90, p. 710, n. 10.

13. عرش ***'arsh*** = throne. See at 81:20, p. 1955, n. 10.

الْمَجِيدُ ﴿١٥﴾ the All-Glorious.[1]

فَعَّالٌ 16. The All-Accomplishing[2]

لِّمَا يُرِيدُ ﴿١٦﴾ of whatever He wills.[3]

هَلْ أَتَاكَ 17. Has there come to you

حَدِيثُ الْجُنُودِ ﴿١٧﴾ the account[4] of the hosts[5] –

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ 18. Fir'awn and the Thamûd.

بَلِ الَّذِينَ 19. Nay, but those who

كَفَرُوا disbelieve are in

فِي تَكْذِيبٍ ﴿١٩﴾ the habit of crying lies to.[6]

وَاللَّهُ مِن 20. And Allah is

وَرَائِهِم close on their heels[7]

مُّحِيطٌ ﴿٢٠﴾ All-Encompassing.[8]

بَلْ هُوَ قُرْآنٌ 21. Nay; it is the Qur'ân

مَّجِيدٌ ﴿٢١﴾ most glorious.

فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ 22. In a Tablet[9] Protected.[10]

1. مجيد ***majîd*** = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'îl* from *majada/majuda* [*majd/majâdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

2. فعال ***fa''âl*** = All-Accomplishing, one who definitely does (intensive form of *fâ'il*, active participle from *fa'ala* [*fa'l/fi'l*], to do. See at 11:107, p. 716, n. 1).

3. يريد ***yuridu*** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 75:5, p. 1914, n. 1).

4. حديث ***hadîth*** (s.; pl. احاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 79:15, p. 1942, n. 3.

5. جنود ***junûd*** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 74:31, p. 1908, n. 10).

6. تكذيب ***takdhîb*** = to cry lies to, to disbelieve, to think as untrue (verbal noun in form II of [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See *tukadhdhibûna* at 83:17, p. 1962, n. 8).

7. وراء ***warâ'*** = rear, after, beyond, back, behind, close on (one's) heels. See at 84:10, p. 1967, n. 9.

8. i. e., in knowledge. محيط ***muhît*** = one who or that which closes in on all sides, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'ahâta*, form IV of *hâta* [*hawt/hîtah/hiyâtah*], to encircle, enclose, guard. See at 41:54, p. 1559, n. 13).

9. لوح ***lawh*** (s. ; pl. *'alâh*) = board, tablet, plank. See *'alwâh* at 54:13, p. 1731, n. 12.

10. محفوظ ***mahfûz*** = protected, preserved, safe, guarded, secured (passive participle from *hafiza* [*hifz*], to preserve, to protect. See at 21:32, p. 1021, n. 2).

86. *SÛRAT AL-ṬÂRIQ* (THE NOCTURNAL VISITOR)

Makkan: 17 *'âyahs*

This is a Makkan *sûrah.* Its main themes are *tawḥîd* (monotheism), the Resurrection, Judgement, individual responsibility and the truth of the Qur'ân. It emphasizes that Allah is the Sole Lord and Creator, that as He is the Creator, He will recreate and resurrect, that very person has over him an angel-watcher to keep a record of his deeds, that on the Day of Judgement all secrets will be exposed and that none shall have any power to defend himself nor any helper against any wrong he commits, that the Qur'ân is the true guidance distinguishing between the right and the wrong and that the machinations of the unbelievers will be of no avail against Allah's justice.

The *sûrah* is named after its first *'âyah* in which Allah swears by the Nocturnal Visitor (*al-Ṭâriq*) to stress that everyone has over him a watcher.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلسَّمَآءِ 1. By the sky[1]

وَٱلطَّارِقِ ﴿١﴾ and the nocturnal visitor.[2]

وَمَآ أَدْرَىٰكَ 2. And what will inform[3] you

مَا ٱلطَّارِقُ ﴿٢﴾ what the nocturnal visitor is?

ٱلنَّجْمُ ٱلثَّاقِبُ ﴿٣﴾ 3.The star[4]of piercing lustre.[5]

إِن كُلُّ نَفْسٍ 4. There is not a person that

لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ has not over him a guard.[6]

فَلْيَنظُرِ ٱلْإِنسَٰنُ 5. Let then man see[7]

مِمَّ خُلِقَ ﴿٥﴾ of what he is created.

1. Allah may swear by whatever He likes of His creation; but His creature may swear only by Him.

2. The object meant by "the nocturnal visitor" is explained in *'âyah* 3 below. طارق *ṭâriq* = that which knocks, bangs, nocturnal visitor (act. participle from *ṭaraqa* [*ṭarq*], to knock).

3. أدرى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 83:19, 1962, n. 13).

4. نجم *najm* (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 55:1, p. 1741, n. 6.

5. ثاقب *thâqib* = piercing, piercing lustre, penetrating, sharp (act. participle from *thaqaba* [*thaqb*], to bore, to drill. See at 37:10, p. 1432, n. 4).

6. i. e., to keep a record of his deeds. This is the conclusion of the swearing of the previous *'âyahs* (see also 82:10-11, p. 1958). حافظ *ḥâfiẓ* (s.; p. *ḥâfiẓûn*) = guard, watcher, keeper, preserver, observer, those who take care, protector (act. participle from *ḥafiẓa* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓîn* at 83:33, p. 1964, n. 13).

7. i. e., think about how Allah has created him. Then he will realize that Allah is All-Capable of resurrecting him and bringing him to account. his food. لينظر *li yanẓur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

خُلِقَ 6. He is created

مِن مَّآءٍ دَافِقٍ ۝٦ of a water gushing forth;[1]

يَخْرُجُ مِنۢ بَيْنِ 7.Coming out[2] from between

ٱلصُّلْبِ وَٱلتَّرَآئِبِ ۝٧ the backbone[3] and the ribs.[4]

إِنَّهُۥ عَلَىٰ 8. Verily He is over his

رَجْعِهِۦ لَقَادِرٌ ۝٨ bringing back[5] All-Capable.[6]

يَوْمَ 9. On that day

تُبْلَى ٱلسَّرَآئِرُ ۝٩ examined[7] will be all secrets.[8]

فَمَا لَهُۥ 10. And he shall have no

مِن قُوَّةٍ وَلَا نَاصِرٍ ۝١٠ power nor any helper.[9]

وَٱلسَّمَآءِ 11. By the sky

ذَاتِ ٱلرَّجْعِ ۝١١ full of recurrence.[10]

وَٱلْأَرْضِ 12. And by the earth

ذَاتِ ٱلصَّدْعِ ۝١٢ full of fissures.[11]

إِنَّهُۥ لَقَوْلٌ 13. Verily it is the word

فَصْلٌ ۝١٣ most decisive.[12]

1. دافق ***dâfiq*** = he or that which gushes forth, flows with force, spouts (act. participle from *dafaqa* [*dafq*], to pour out, yo gush forth).

2. يخرج ***yakhruju*** = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 57:4, p. 1768, n. 9).

3. صلب *ṣulb* (s.; pl. *'aṣlub/'aṣlâb*) = spinal column, backbone, loins.

4. ترائب ***tarâ'ib*** (pl.; s. *tarîbah*) = ribs.

5. i. e., recreation and resurrection. رجع ***raj'*** = return, coming back, bringing back. See *yurja'ûna* at 45:15, p. 1622, n. 8.

6. قادر ***qâdir*** = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

7. i. e., all secrets will be exposed and judged. تبلى ***tublâ*** = she or it is assayed, tested, examined, put to test (v. iii. f. s. impfct. passive from *balâ* [*balw / balâ'*], to test, to try. See *balawnâ* at 68:17, p. 1861, n. 10).

8. سرائر ***sarâ'ir*** (pl.; s. *sarîrah*) = secrets, secret thoughts. See *'asrartu* at 71:9, p. 1886, n. 3.

9. i. e., man shall have no power or helper against Allah's justice. ناصر ***nâṣir*** = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist]. See at 72:24, p. 1896, n. 3).

10. i. e., productive of recurring rains.

11. i. e., for trees and plants to sprout and grow. صدع ***ṣad'*** (s.; pl. *ṣudû'*) = fissure, cracks, rift.

12. i. e., this Qur'ân is the most decisive, distinguishing between the right and the wrong. فصل ***faṣl*** (s.; pl. *fuṣûl*) = parting, discharge, decision, final decision, decree, section, chapter. See at 78:17, p. 1935, n. 8.

وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾ 14. And it is not a fun.[1]

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ 15. Verily they plot[2] a plot.[3]

وَأَكِيدُ كَيْدًا ﴿١٦﴾ 16. And I plot a plot.[4]

فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾ 17. So respite[5] the unbelievers and proceed slowly[6] with them for a while.[7]

1. i. e., there is nothing in the Qur'ân which is vain and to be taken lightly. هزل ***hazl*** = fun, joking.

2. i. e., the unbelievers and enemies of Islam plot to frustrate Islam and the Qur'ân. يكيدون ***yakîdûna*** = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. See *yakîydû* at 12:5, p. 723, n. 7).

3. كيد ***kayd*** = scheme, plot, plan, stratagem. See at 77:39, p. 1931, n. 4.

4. i. e., Allah has His Own Plan to deal with His creatures.

5. This is a directive to the Prophet, peace and blessings of Allah be on him, and the Muslims, and also a threat that Allah will deal properly with the unbelievers. مهل ***mahhil*** = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/ muhlah*], to be slow, to tarry. See at 73:11, p. 1900, n. 4).

6. أمهل ***'amhil*** = give time, delay, proceed slowly (v. ii. m. s. imperative from *'amhala*, form IV of *mahala*. See n. 5 above.

7. رويدا ***ruwaydan*** = gently, at leasure, for a while.

87. *Sûrat al-'A'lâ* (The Most Exalted)

Makkan: 19 *'âyahs*

This is a Makkan *sûrah* which deals in a nutshell with the themes of *tawḥîd* (monotheism), *waḥy* and the Qur'ân, *risâlah*, i. e., messengership of Muḥammad, peace and blessings of Allah be on him, and assures him that the Qur'ân would be made easy for him and asks him to propagate it. It also speaks about the hereafter, reward for the believers and punishment for the unbelievers; and it ends by emphasizing that Islam and the message of the Qur'ân is the same message which has been communicated through all the previous Messengers of Allah like Ibrâhîm and Mûsâ, peace be on them.

The *sûrah* is named after its first *'âyah* wherein mention is made of one of the Beautiful Names of Allah, *al-'A'lâ*, the Most Exalted.

سُورَةُ الأَعْلَى

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

1. Proclaim the sanctity[1] of the Name of your Lord, the Most Exalted.[2]

الَّذِي خَلَقَ فَسَوَّىٰ ﴿٢﴾

2. He Who creates and perfects the make.[3]

وَالَّذِي قَدَّرَ فَهَدَىٰ ﴿٣﴾

3. And He Who formulates[4] and guides.

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ﴿٤﴾

4. And He Who produces[5] the pasture.[6]

فَجَعَلَهُ غُثَاءً أَحْوَىٰ ﴿٥﴾

5. And makes it dry,[7] dark brown.[8]

1. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabḥ/ sibâḥah*] to swim, to float. See at 76:26, p. 1924, n. 8).

2. أعلى ***'a'lâ*** (s.; pl. *'a'lawna*) = higher one, superior, victor, Most High, Most Exalted (elative of *'alîy*). See at 20:68, p. 990, n. 13.

3. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, smoothed, perfected the make (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

4. i. e., develops through stages giving final form and capabilities. قدر ***qaddara*** = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 80:19, p. 1949, n. 6).

5. أخرج ***'akhraja*** = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 79:29, p. 1944, n. 7).

6. مرعى ***mar'an*** = pasture, pasturage, grazing land, grassland. See at 79:31, p. 1949, n. 10.

7. غثاء ***ghuthâ'*** = dry, scum, froth. See at 23:41, p. 1085, n. 12.

8. أحوى ***'aḥwâ*** = dark, dark brown because of ripeness.

سَنُقْرِئُكَ 6. We shall make you recite;[1]

فَلَا تَنسَىٰٓ ۝٦ so you shall not froget.[2]

إِلَّا مَا شَآءَ ٱللَّهُ 7. Except what Allah wills.

إِنَّهُۥ يَعْلَمُ Verily He knows

ٱلْجَهْرَ overt[3]

وَمَا يَخْفَىٰ ۝٧ and all that remains hidden.[4]

وَنُيَسِّرُكَ 8. And we shall make easy[5]

لِلْيُسْرَىٰ ۝٨ for you the easy way.[6]

فَذَكِّرْ 9. So remind.[7]

إِن نَّفَعَتِ If there benefits[8]

ٱلذِّكْرَىٰ ۝٩ the reminding.

سَيَذَّكَّرُ 10. There will take heed[9]

مَن يَخْشَىٰ ۝١٠ those that fear;[10]

وَيَتَجَنَّبُهَا 11 And there will avoid[11] it

ٱلْأَشْقَى ۝١١ the most wretched,[12]

ٱلَّذِى يَصْلَى ٱلنَّارَ 12. Who will enter the fire

ٱلْكُبْرَىٰ ۝١٢ most gigantic.

1. The address is to the Prophet, peace and blessings of Allah be on him. نقرىء ***nuqri'u*** = we make (someone) read/recite, teach how to read (v. i. pl. impfct. from *'aqra'a*, form IV of *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. تنسى ***tansâ*** = you forget, become oblivious (v. ii. m. s. impfct. from *nasiya* [*nasy/ nisyân*], to forget. See *nasîtum* at 45:34, p. 1629, n. 6).

3. جهر ***jahr*** = open, public, overt, explicit. See at 21:110, p. 1043, n. 1.

4. يخفى ***yakhfâ*** = he or it hides, remains hidden or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See at 40:16, p. 1515, n. 1).

5. نيسر ***nuyassiru*** = we make easy,, ease, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

6. i. e., the *risâlah* and Qur'ân. يسرى ***yusrâ*** = easiness, easy way, left hand.

7. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 52:29, p. 1712, n. 3).

8. نفعت ***nafa'at*** = she benefited, profited, availed (v. iii. f. s. past from *nafa'a* [*naf'*], to be useful, be of use. See *tanfa'u* at 80:4, p. 1947, n. 7).

9. يذكر ***yadhdhakkaru*** [originally *yatadhakkaru*] = he remembers, bears in mind, takes heed (v. iii. m. s. impfct. *tadhakkara*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkara* at 80:4, p. 1947, n. 6).

10. i. e., fears Allah. يخشى ***yakhshâ*** = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 80:9, p. 1948, n. 5).

11. i. e., avoid the Qur'ân and its teachings, Islâm. يجتنب ***yatajannabu*** = he avoids, shuns, remains aloof (v. iii. m. s. impfct. from *tajannaba*, form V of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 5).

12. أشقى ***'ashqâ*** = the most wretched, miserable, unlucky (elative of *shaqîy*, act. participle in the scale of *fa'îl* from *shaqâ/shaqiya*, to be unhappy, miserable. See *shaqîy* at 19:49, p. 963, n. 3).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

13. Therefater he will not die therein nor live.[1]

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

14. Successful indeed shall be[2] the one that purifies oneself.[3]

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ﴿١٥﴾

15. And remembers[4] the Name of his Lord and prays.[5]

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾

16. Nay, you perfer[6] the life of this world.

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ﴿١٧﴾

17. While the hereafter is the best[7] and most enduring.[8]

إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾

18. Verily this is in the scriptures[9] of old,

صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

19. The scriptures of Ibrâhîm and Mûsâ.[10]

1. يحى ***yaḥyâ*** = he gives lives (v. iii. m. s. impfct. from *ḥayiya* [*ḥayah*], to live. See *yuḥyiya* at 75:40, p. 1918, n. 13).

2. i. e., in the hereafter. أفلح ***'aflaḥa*** = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaḥa* [*falḥ*), to split. See at 23:1, p. 1075, n. 1).

3. i. e., from the filth of polytheism and unbelief. تزكى ***tazakkâ*** = he purified himself, got purified (v. iii. m. s. past in form V of *zakâ* [*zakâ'*], to grow, to be pure, just. See at 80:7, p. 1948, n. 3).

4. i. e., bears in mind that Allah Alone is deserving of worship. ذكر ***dhakara*** = he remembered, bore in mind, mentioned (v. iii. m. s. past from *dhikr/ tadhkâr*, to remember, to mention. See *tadhakkarûna* at 56:62, p. 1762, n. 1).

5. صلى ***ṣallâ*** = he performed *ṣalâh* (Islamic worship), prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See *yaṣallî* at 33:43, p. 1353, n. 4).

6. تؤثرون ***tu'thirûna*** = you give precedence, prefer, choose, like (v. ii. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14.

7. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 70:21, p. 1880, n. 3.

8. أبقى ***'abqâ*** = more lasting, everlasting, more enduring, more permanent (elative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

9. صحف ***ṣuḥuf*** (pl.; s. *ṣaḥîfah*) = pages, books, scriptures. See at 81:10, p. 1954, n. 8.

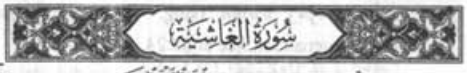
10. The emphasis is on the fact that *tawḥîd* and Islâm, with belief in the Resurrection, Judgement and life in the hereafter, are the same message which Allah has communicated through all His Prophets.

88. *SÛRAT AL-GHÂSHIYAH* (THE OVERWHELMING EVENT)

Makkan: 26 *'âyahs*

This Makkan *sûrah* deals with a number of important themes. It first mentions the Resurrection and the overwhelming events that will usher it in. Then it highlights the fact of the Judgement, rewards and punishments for the believers and unbelievers respectively. Then it stresses *tawḥîd* (monotheism), i. e., the fact of Allah being the Sole Creator and Lord, by drawing attention to some of His wonderful creations. Then it refers to *risâlah*, i. e., the messengership of Muḥammad, peace and blessings of Allah be on him, and asks him to propagate the message, reminding him that he is only to admonish. Finally, the *sûrah* ends by reminding that everyone will have to return to Allah and to render an account of one's deeds.

The *sûrah* is named after its first *'âyah* which caharacterizes the Resurrection as the "Overwhelming Event" (*al-Ghâshiyah*).



هَلْ أَتَىٰكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾

1. Has there come to you the account of the Overwhelming Event?[1]

وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾

2. Some faces that day shall be downcast in humility.[2]

عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾

3. Labouring,[3] exhausted.[4]

تَصْلَىٰ نَارًا حَامِيَةً ﴿٤﴾

4. Entering[5] in a fire extremely hot.[6]

تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ﴿٥﴾

5. They will be given to drink[7] of a fountain fully boiling.[8]

1. غاشية ***ghâshiyah*** (f. s.; pl. *ghawâsh*) = that which covers/overwhelms, overwhelming event, stupor (act. participle from *ghashiya* [*ghishâwah/ ghashyân/ ghishyân*], to cover, to overwhelm. See at 12:107, p.760, n. 10).

2. خاشعة ***khâshi'ah*** = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 79:9, p. 1941, n. 6).

3. عاملة ***'âmilah*** (f. s., m. *'âmil*) = worker, labourer, labouring, active (act. participle from *'amila* [*'amal*], to do, to act. See *ta'malûna* at 63:11, 1829, n. 8).

4. ناصبة ***nâṣibah*** (f. s.; m. *nâṣib*) = fatigued, exhausted, tired, tiring (act. participle from *nasaba* [*nasb*], to exhaust, fatigue, wear out).

5. تصلى ***taṣlâ*** = she burns, broils, enters fire (v. iii. f. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

6. حامية ***ḥâmiyah*** (f. s.; m. *ḥâmin*) = extremely hot, most scorching (act. participle from *ḥamiya* [*ḥamy/ ḥamw*], to be hot).

7. تسقى ***tusqâ*** = she or it is watered, given to drink (v. iii. f. s. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yusqâ* at 12:41, p. 737, n. 6).

8. عانية ***'âniyah*** (f. s.; m. *'ânin*) = extremely hot, fully boiling (act. participle from *'anâ* [*'inâ'*], to be mature. See *'ânin* at 55:44, p. 1747, n. 13).

لَيْسَ لَهُمْ طَعَامٌ 6. They shall have no food[1]
إِلَّا مِن ضَرِيعٍ ۝٦ except of thorny plants.[2]

لَّا يُسْمِنُ 7. It will neither nourish[3]
وَلَا يُغْنِي مِن جُوعٍ ۝٧ nor avail[4] against hunger.[5]

وُجُوهٌ يَوْمَئِذٍ 8. Some faces[6] that day
نَّاعِمَةٌ ۝٨ will be delighted;[7]

لِّسَعْيِهَا 9. For their efforts[8]
رَاضِيَةٌ ۝٩ well pleased.[9]

فِي جَنَّةٍ عَالِيَةٍ ۝١٠ 10. In a paradise quite lofty.[10]

لَّا تَسْمَعُ 11. They will not hear[11]
فِيهَا لَاغِيَةً ۝١١ therein any vain talk.[12]

فِيهَا عَيْنٌ 12. Therein will be a spring
جَارِيَةٌ ۝١٢ in continuous flow.

فِيهَا سُرُرٌ 12. Therein will be couches[13]
مَّرْفُوعَةٌ ۝١٣ elevated;[14]

1. طعام *ṭa'âm* (s.; pl. اطعمة *at'ṭimah*) = food, diet, meal. See at 80:24, p. 1950, n. 4.

2. ضريع *ḍarî'* = a kind of thorny plant in hell.

3. يسمن ***yusminu*** = he or it fattens, nourishes (v. iii. m. s. impfct. from *'asmana*, form IV of *samina* [*siman/samânah*], to be fat, to put on weight).

4. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 80:37, p. 1951, n. 10).

5. جوع *jû'* = hunger, starvation. See at 16:112, p. 866, n. 6.

6. وجوه ***wujûh*** (sing. وجه *wajh*) = faces, countenances. See at 83:24, p. 1963, n. 9).

7. ناعمة ***nâ'mah*** = youthful, cheerful, delighted (act. participle from *na'ima* [*na'mah/man'am*], to be in luxury, delighted. See *na'mah* at 73:11, p. 1900, n. 3).

8. i. e., deeds. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 76:22, p. 1923, n. 13).

9. راضية ***râḍiyah*** (f. s.; m. *râḍin*) = pleased, satisfied, happy, pleasant (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 69:22, p. 1872, n. 4).

10. عالية ***'âliyah*** (f. s.; m. *'âlin*) = high, tall, outstanding, lofty (act. participle from *'alâ* [*'ulûw*], to go up. See at 69:22, p. 1872, n. 5).

11. تسمع ***tasma'u*** = she listens, hears, pays attention (v. iii. f. s. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'ûna* at 52:38, p. 1713, n. 11).

12. لاغية ***lâghiyah*** = vain talk, thoughtless utterance. See ***laghw*** at 78:35, p. 1938, n. 4.

13. سرر ***surur*** (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 56:15, p. 1755, n. 6.

14. مرفوعة ***marfû'ah*** (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 80:13, p. 1948, n. 11).

وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾ 14. And cups[1] set ready.[2]

وَنَمَارِقُ 15. And cushions[3]
مَصْفُوفَةٌ ﴿١٥﴾ arranged in rows.[4]

وَزَرَابِيُّ 16. And decorated carpets[5]
مَبْثُوثَةٌ ﴿١٦﴾ spread out.[6]

أَفَلَا يَنظُرُونَ 17. Do they not look[7]
إِلَى الْإِبِلِ at the camels,[8]
كَيْفَ خُلِقَتْ ﴿١٧﴾ how they are created?

وَإِلَى السَّمَاءِ 18. And at the sky,
كَيْفَ رُفِعَتْ ﴿١٨﴾ how it is made high.[9]

وَإِلَى الْجِبَالِ 19. And at the mountains,[10]
كَيْفَ نُصِبَتْ ﴿١٩﴾ how they are pitched.[11]

وَإِلَى الْأَرْضِ 20. And at the earth,
كَيْفَ سُطِحَتْ ﴿٢٠﴾ how it is surfaced?[12]

فَذَكِّرْ 21. So remind,[13]
إِنَّمَا أَنتَ مُذَكِّرٌ you are but one to remind.
﴿٢١﴾

1. أكواب ***akwâb*** (pl.; s. *kub*) = cups, tumblers.

2. i. e, with drink. موضوعة ***mawḍû'ah*** (f. s.; m. *mawḍû'*) = that which is set, set ready, placed, laid down (pass. participle from *waḍa'a* [*waḍa'a* [*waḍ'*], to place, to put down. See *yaḍa'na* 65:4, 1839, n. 12).

3. نمارق ***namâriqu*** (pl.; s. *numruq/nuruqah*) = cushions, pillows.

4. مصفوفة ***maṣfûfah*** (f.) = arranged in rows, lined up, set in ranks (pass. participle from *ṣaffa* [*ṣaff*], to set up in a row, to line up, classify, compose. See at 52:20, p. 1710, n. 4).

5. زرابى ***zarâbîy*** (pl.; s. *zarbiyah*) = decorated carpets.

6. مبثوثة ***mabthûthah*** (f. s., m. *mabthûth*) = spread, spread out, unfolded, laid out, scattered, disseminated (pass. participle from *baththa* [*baththa*], to spread, to unroll, to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

7. ينظرون ***yanẓurûna*** = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 83:35, p. 1965, n. 3).

8. ابل ***'ibil*** = camels.

9. رفعت ***rufi'at*** = she or it was raised, made high, lifted, elevated (v. iii. f. s. past passive from *rafa'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

10. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 81:3, p. 1953, n. 4.

11. نصبت ***nuṣibat*** = she or it was pitched, erected, set up, put up, planted, installed (v. iii. f. s past passive from *naṣaba* [*naṣb*], to raise, to erect, to pitch).

12. Do they not see all these wonderful creations of Allah's and be convinced that He can recreate and resurrect? سطحت ***suṭiḥat*** = she or it was surfaced, planed, made smooth, spread out (v. iii. f. s. past from *saṭaḥa* [*sṭaḥ*], to surface, to plane, to spread out).

13. i. e., remind about the life in the hereafter and the need to abide by Allah's directives. ذكر ***dhakkir*** = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 87:9, p. 1973, n. 7).

لَّسْتَ عَلَيْهِم 22. You are not over them
بِمُصَيْطِرٍ ﴿٢٢﴾ a controller.[1]

إِلَّا مَن تَوَلَّىٰ 23. Except the one who
وَكَفَرَ ﴿٢٣﴾ turns away[2] and disbelieves.[3]

فَيُعَذِّبُهُ ٱللَّهُ 24.Then him Allah will punish[4]
ٱلْعَذَابَ with the punishment
ٱلْأَكْبَرَ ﴿٢٤﴾ most enormous.[5]

إِنَّ إِلَيْنَآ 25. Verily to Us
إِيَابَهُمْ ﴿٢٥﴾ shall be their return.[6]

ثُمَّ إِنَّ عَلَيْنَا 26. Then upon Us will be the
حِسَابَهُم ﴿٢٦﴾ bringing them to account.[7]

1. مصيطر *muṣayṭir* (s.; pl. *maṣayṭirûn*) = ruler, overlord, controller, sovereign (act. participle from *sayṭara*, to dominate, to control. See *muṣayṭirûn* at 52:37, p. 1713, n. 9).

2. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 80:1, p. 1947, n. 2).

3. كفر ***kafara*** = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 35:39, p. 1404, n. 4).

4. يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba*, form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 58:8, p. 1786, n. 11).

5. i. e., in hell.

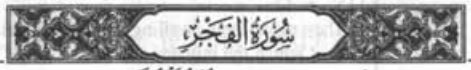
6. اياب ***'iyâb*** = return, to return.

7. These two *'ayâhas* are very clear warnings that there shall be Resurrection and Judgment. حساب ***ḥisâb*** (pl. حسابات *ḥisâbât*)= calculation, reckoning, accounting, taking of account, consideration. See at 78:36, p. 1938, n. 8.

89. *SÛRAT AL-FAJR* (THE DAYBREAK)
Makkan: 30 *'âyahs*

This is a Makkan *sûrah* which deals with three matters. It first alludes to the *risâla* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the opposition and enmity of the unbelievers by mentioning the fate of the three powerful peoples of the past, the 'Âd, the Thamûd and Fir'awn and his hosts, all of whom were signally punished for their rejection of the trutth and the Messengers sent respectively to them. Then the *sûrah* speaks about man's engrossment with wealth and property, given by Allah to test him, and his neglect of his duty to the orphan and the poor and his unlawful arrogation to himself of the shares of his co-inheritors. Finally it reminds man of his ultimate accountability to Allah on the Day of Resurrection and Judgement and the reward or punishment that awaits him.

The *sûrah* is named *al-Fajr* (The Daybreak) with reference to its first *'âyah* wherein Allah swears by it.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ 1. By the daybreak.[1]

وَلَيَالٍ عَشْرٍ ﴿٢﴾ 2. By the ten nights.[2]

وَالشَّفْعِ 3. And by the even[3]

وَالْوَتْرِ ﴿٣﴾ and the odd.[4]

وَاللَّيْلِ 4. And by the night

إِذَا يَسْرِ ﴿٤﴾ when it departs.[5]

هَلْ فِي ذَٰلِكَ قَسَمٌ 5. Is there in these an oath[6]

لِّذِي حِجْرٍ ﴿٥﴾ for the one having acumen?[7]

أَلَمْ تَرَ كَيْفَ 6. Do you not see how

1. Allah may swear by anything of His creation; but a creature may swear only by Him. فجر ***fajr*** = daybreak, dawn, morning twilight, beginning, outset.

2. i. e., the first ten night of the month of Dhû al-Hijjah.

3. شفع ***shaf'*** = even, even number, eithet part of a pair. See *shafâ'ah* at 74:48, p. 1911, n. 2.

4. وتر ***watar***= odd, uneven (number). See *yatira* at 47:35, p. 1659, n. 10.

5. يسر ***yasri*** = he or it travels by night, sets out, departs (v. iii. m. s. impfct. from *sarâ* [*suran/suryah*], to travel by night. See *'asri* at 44:23, p. 1610, n. 6).

6. i. e., an oath to convince. قسم ***qasam*** (s.; pl. *'aqsâm*) = oath.

7. The conclusion of the oaths is kept silent. It is that Allah shall duly punish the unbelievers and opponents of the Messengers sent to them. This is clear from the next *'âyah* which draws attention to how Allah punished the powerful *Âd* and the Thamûd people and Fir'awn because of their unbelief and disobedience to the Messengers sent to them. حجر ***ḥijr*** = intelligence, acumen.

فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ your Lord did with the 'Âd?

إِرَمَ 7. Of Iram,[1]

ذَاتِ ٱلْعِمَادِ ﴿٧﴾ owners of the columns?[2]

ٱلَّتِى لَمْ يُخْلَقْ 8.Which there was not made[3]

مِثْلُهَا the like of them

فِى ٱلْبِلَـٰدِ ﴿٨﴾ in all the lands.[4]

وَثَمُودَ ٱلَّذِينَ 9. And the Thamûd who

جَابُوا۟ ٱلصَّخْرَ hewed[5] the rocks[6]

بِٱلْوَادِ ﴿٩﴾ in the valley?[7]

وَفِرْعَوْنَ 10. And Fir'awn,

ذِى ٱلْأَوْتَادِ ﴿١٠﴾ the owner of stakes?[8]

ٱلَّذِينَ طَغَوْا۟ 11. All who transgressed[9]

فِى ٱلْبِلَـٰدِ ﴿١١﴾ in the lands;

فَأَكْثَرُوا۟ 12. And made excessive[10]

فِيهَا ٱلْفَسَادَ ﴿١٢﴾ therein the mischief.[11]

فَصَبَّ عَلَيْهِمْ 13. So there poured[12] on them

1. The name of the ancestor of the A'd people which was given to the locality where they lived in southern Arabia.

2. i. e., tall buildings with columns. عماد ***'imâd*** (s.; pl. *'amad/'umud*) = column, pole, pillar, post, support.

3. يخلق ***yukhlaq*** (*u*) = he or it is created, made, originated (v. iii. m. s. impfct. passive from *khalaqa* [*khalq*], to create. The final letter is vowelless because of the particle *lam* coming before the verb. See *nakhluq* at 77:20, p. 1928, n. 7).

4. بلاد ***bilâd*** (pl.; s. *baldah*) = countries, lands, cities, towns, townships. See *baldah* at 25:49, p. 1152, n. 17.

5. They made their dwelling places by hewing the hills of which the remains are still visible at Wâdî al-Qurâ in northern Arabia. جابوا ***jâbû*** = they cut, pierced, bored, hewed, travelled (v. iii. m. pl. past from *jâba* [*jawb*], to travel, to explore, to pierce. See *'ajîbû* at 46:31, p. 1643, n. 10).

6. صخر ***ṣakhr*** (s.; pl. *sukhûr*) = rocks, boulders. See *sakhrah* at 31:16, p. 1316, n. 7.

7. واد ***wâdin*** (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 79:16, p. 1942, n. 5.

8. i. e., a large army who pitched tents with numerous stakes. أوتاد ***'awtâd*** (pl.; s. *watad*) = pegs, poles, stakes. See at 78:17, p. 1934, n. 3.

9. i. e., by disbelieving in Allah, oppressing the people and committing sins. طغوا ***ṭaghaw*** = they transgressed, crossed all limits, overflowed (v. iii. m. pl. past from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭaghâ* at 79:16, p. 1942, n. 8).

10. أكثروا ***aktharû*** they increased, made much, made excessive, did frequently (v. iii. m. pl. past from *'akthara*, form IV of *kathura* [*kathrah*], to be much, to be numerous).

11. فساد ***fasâd*** = mischief-making, mischief, decay, corruption, depravity. See at 28:83, p. 1262, n. 8.

12. صب ***ṣabba*** = he poured, poured forth, imposed (v. iii. m. s. past from *ṣabb*, to pour, pour forth. See *ṣababnâ* at 80:25, p. 1950, n. 5).

رَبُّكَ your Lord

سَوْطَ عَذَابٍ ﴿١٣﴾ the scourge[1] of punishment.

إِنَّ رَبَّكَ 14. Verily your Lord is

لَبِٱلْمِرْصَادِ ﴿١٤﴾ ever on the watch.[2]

فَأَمَّا ٱلْإِنسَٰنُ 15. So as for man,

إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ when his Lord tries[3] him

فَأَكْرَمَهُۥ and is generous[4] to him

وَنَعَّمَهُۥ and makes life easy[5] for him ,

فَيَقُولُ رَبِّىٓ he says: "My Lord

أَكْرَمَنِ ﴿١٥﴾ has been generous to me."

وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ 16. But when He tries him

فَقَدَرَ عَلَيْهِ and restricts[6] on him

رِزْقَهُۥ فَيَقُولُ his provision[7] he says:

رَبِّىٓ أَهَٰنَنِ ﴿١٦﴾ "My Lord has disgraced[8] me."

كَلَّا بَل 17. Not at all. Nay,

لَّا تُكْرِمُونَ you are not generous[9]

ٱلْيَتِيمَ ﴿١٧﴾ to the orphan.

وَلَا تَحَٰٓضُّونَ 18. Nor urge one another[10]

عَلَىٰ طَعَامِ ٱلْمِسْكِينِ on feeding[11] the poor.

﴿١٨﴾

1. سوط ***sawṭ*** (s.; pl. *'aswâṭ*) = scourge, whip, flog.

2. مرصاد ***mirṣâd*** = ambush, observation post, on the watch. See at 78:21, p. 1936, n. 3.

3. ابتلى ***ibtalâ*** = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try. See at 2:124, p. 58, n. 12).

4. أكرم ***'akrama*** = he honoured, gives honour, is generous to (v. iii. m. s. past in from IV of *karuma* [*karam / karamah / karâmah*], to be noble, to be generous. See *mukramûn* at 70:35, p. 1882, n. 1).

5. نعم ***na''ama*** = made life easy, made smooth, softened (v. iii. m. s. past in form II of *na'ama*/*na'ima*[[*na'mah*/*man'am*], to be happy, to be in ease. See *'an'ama* at 33:37, p. 1350, n. 10.

6. قدر ***qadara*** = he measured, restricted, decreed, (v. iii. m. s. past from *qadr*, to decree, to measure, to have power. See *qaddara* 87:3, p. 1977, n. 4).

7. رزق ***rizq*** (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

8. أهان ***'ahâna*** = he disgraced, humiliated, debased (v. iii. m. s. past in form IV of *hâna* [*hawn*], to be of little importance. See *muhîn* at 58:16, p. 1790, n. 11).

9. تكرمون ***tukrimûna***= you are generous, give honour (v. ii. m. pl. impfct. from *'akrama*. See n. 4 above).

10. تحاضون ***taḥâḍḍûna*** = you urge one another, encourage one another (v. ii. m. pl. impfct. from *ḥâḍḍa*, form III of *ḥaḍḍa* [*ḥaḍḍ*], to spur on, incite. See *yaḥuḍḍu* at 69:34, p. 1874, n. 1).

11. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 88:6, p. 1981, n. 1.

وَتَأْكُلُونَ 19. And you consume[1]
ٱلتُّرَاثَ the inheritance[2]
أَكْلًا لَّمًّا ﴿١٩﴾ a consumption in toto.[3]

وَتُحِبُّونَ ٱلْمَالَ 20. And love[4] wealth
حُبًّا جَمًّا ﴿٢٠﴾ in a love all abosrbing.[5]

كَلَّآ 21. Never indeed.[6]
إِذَا دُكَّتِ When crushed[7] shall be
ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ the earth in total devastation.

وَجَآءَ رَبُّكَ 22. And your Lord will come[8]
وَٱلْمَلَكُ while the angels[9] shall be
صَفًّا صَفًّا ﴿٢٢﴾ in row[10] after row.

وَجِاْىٓءَ يَوْمَئِذٍ 23. And brought up that day
بِجَهَنَّمَ will be hell.
يَوْمَئِذٍ That day
يَتَذَكَّرُ ٱلْإِنسَٰنُ there will remember[11] man;
وَأَنَّىٰ لَهُ but of what avail to him will
ٱلذِّكْرَىٰ ﴿٢٣﴾ be the remebrance?[12]

يَقُولُ يَٰلَيْتَنِى 24. He will say: "Alas to me!

1. i. e., arrogate to yourselves the rights of other sharers in the inheritance. تاكلون ***ta'kulûna*** = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 51:27, p. 1700, n. 7).

2. تراث ***turâth*** = inheritance, legacy; also to inherit, to be heir. See *'awrathnâ* at 44:28, p. 1611, n. 4).

3. لم ***lamm*** = in toto, total, whole.

4. تحبون ***tuḥibbûna*** = you (all) love, (v. ii. m. pl. impfct. from *habba* [*hubb*], to love. See at 75:20, p. 1916 n. 2).

5. جم ***jamm*** = all absorbing.

6. i. e., never be so absorbed in the love of wealth forgetting Allah.

7. دكت ***dukkat*** = she or it was crushed, pressed down, flattened, devastated (v. iii. f. s. past passive from *dakka* [*dakk*], to make flat, to demolish. See *dukkatâ* at 69:14, p. 1870, n. 12).

8. i. e., Allah will appear to judge and take account of the deeds of His servants.

9. ملك ***malak*** (s.; pl. *malâ'ikah*) = angel. See at 54:26, p. 1721, n. 4).

10. صف ***ṣaff*** (s.; pl. *ṣufûf*) = row, rank, line, file. See at 78:38, p. 1938, n. 14).

11. i. e., man will remember his deeds and will wish to repent and seek forgiveness. يتذكر ***yatadhakkaru*** = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

12. For no repentance or redemption will be accepted at that time. ذكرى ***dhikrâ*** = recollection, remembrance, memory, reminder. See at 50:37, p. 1693, n. 9.

قَدَّمْتُ	had I sent in advance[1]
لِحَيَاتِي ﴿٢٤﴾	for the sake of my life!"[2]
فَيَوْمَئِذٍ	25. So on that day,
لَّا يُعَذِّبُ	there will punish[3] not
عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾	like His punishing anyone.
وَلَا يُوثِقُ	26. Nor will there bind[4]
وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾	like His binding anyone.
يَٰٓأَيَّتُهَا ٱلنَّفْسُ	27. "O you the the person[5]
ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾	in complete contentment",[6]
ٱرْجِعِىٓ إِلَىٰ رَبِّكِ	28."Come back[7] to your Lord
رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾	well pleased[8] and pleasing."[9]
فَٱدْخُلِى فِى	29. "Then enter among
عِبَٰدِى ﴿٢٩﴾	My servants."[10]
وَٱدْخُلِى	30. " And enter
جَنَّتِى ﴿٣٠﴾	into My Paradise."

1. i. e., sent good deeds. قدمت ***qaddamtu*** = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama,* form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See at 50:28, p. 1691, n. 7).

2. i. e., for the eternal life in the hereafter.

3. i. e, the sinful. يعذب ***yu'adhdhibu*** = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhdhaba,* form II [*ta'dhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 88:24, p. 1983, n. 4).

4. i. e., the sinful. يوثق ***yûthiqu*** = he binds, fastens, ties up, fetters (v. iii. m. s. impfct. from *'awthaqa,* form IV of *wathuqa* [*wathâqah*], to be firm, solid, sure).

5. This will be said to the righteous. نفس ***nafs*** (s.; pl. *nufûs/'anfus)* = living being, person, individual, nature, self, life, soul. See at 74:38, p. 1909, n. 10.

6. i. e., completely contented with the rewards given by Allah. مطمئنة ***muṭma'innah*** (f., m. *muṭma'inn*) = content, contented, at rest (act. participle from *iṭma'anna.* See at 16:112, p. 866, n. 1).

7. ارجعي ***irji'î*** = you (f.) go back, come back, return, send back, turn (v. ii. f. s. imperative from *raja'a* (*rujû'*), to return, go back. See *irji'* at 67:3, p. 1851, n. 3).

8. راضية ***râḍiyah*** (f. s., m. *râḍin*) = satisfied, pleased, pleasant, agreeable (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 69:21, p. 1872, n. 4).

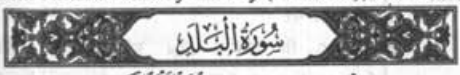
9. مرضية ***marḍiyyah*** (f. s.; m. *marḍiyy*) = pleasing, approved (pass. participle from *raḍiya.* See n. 8 above).

10. i. e., My righteous servants. عباد ***'ibâd*** (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 71:27, p. 1889, n. 7).

90. *SÛRAT AL-BALAD* (THE CITY)

Makkan: 20 *'âyahs*

This is a Makkan *sûrah*. Its main themes are *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, reward and punishment. It alludes to the opposition and enmity of the unbelievers to the message, their spending of wealth for honour, glory and for opposing the truth. They are reminded that they shall have to face Allah's Judgement and that they cannot cross the hurdle unless they believe, spend their wealth in setting slaves free and feeding the poor and orphan relatives, and advise one another for patience and kindness. Such ones shall be dwellers of paradise in the hereafter while the unbelievers will abide in the fire of hell. The *sûrah* is named after its first *'âyah* wherein Allah swears by the city (*al-Balad*), i. e. Makka.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَآ أُقْسِمُ 1. Indeed swear[1]
بِهَٰذَا الْبَلَدِ ① by this city.[2]

وَأَنتَ حِلٌّ 2. And you are a resident[3]
بِهَٰذَا الْبَلَدِ ② in this city.

وَوَالِدٍ 3. And by the porgenitor[4]
وَمَا وَلَدَ ③ and what he begot.[5]

لَقَدْ خَلَقْنَا 4. We have indeed created
الْإِنسَانَ فِي كَبَدٍ ④ man in hardship.[6]

أَيَحْسَبُ أَن 5. Does he think[7] that
لَّن يَقْدِرَ there cannot have power[8]
عَلَيْهِ أَحَدٌ ⑤ over him anyone?

يَقُولُ أَهْلَكْتُ 6. He says; "I have destroyed[9]

1. *lâ* at the beginning of the *'âyah* is for emphasis. Allah may swear by anything of His creation, but His creatures may swear only by Him. أقسم ***'uqsimu*** = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 84:16, p. 1968, n. 5).

2. i. e., Makka. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place, land. See at 35:9, p. 1392, n. 11.

3. The address is to the Prophet, peace and blessings fo Allah be on him. حل ***ḥill*** = lawful, permissible, free, resident. See at 5:5, p. 329, n.7.

4. i. e., 'Âdam, peace be on him. والد ***wâlid*** = progenitor, procreator, father, parent (act. participle from *walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget. See *yalidû* at 71:27, p. 1889, n. 8).

5. i. e., the children of 'Âdam, mankind.

6. i. e., the hardships of worldly life. كبد ***kabad*** = hardship, difficulty.

7. يحسب ***yaḥsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 75:36, p. 1918, n. 1).

8. يقدر ***yaqdira(u)*** = he measures out, ordains, is able to, has power (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

9. i. e., spent. أهلكت ***'ahlaktu*** = I destroyed, annihilated (v. i. s. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See *'ahlaknâ* at 54:51, p. 1739, n. 8).

مَالًا لُّبَدًا ۞ wealth in plenty."[1]

أَيَحْسَبُ أَن 7. Does he think that

لَّمْ يَرَهُۥٓ أَحَدٌ ۞ there sees him none?

أَلَمْ نَجْعَل 8. Have We not made[2] for

لَّهُۥ عَيْنَيْنِ ۞ him two eyes?[3]

وَلِسَانًا 9. And a tongue[4]

وَشَفَتَيْنِ ۞ and two lips?[5]

وَهَدَيْنَٰهُ 10. And shown[6] him

ٱلنَّجْدَيْنِ ۞ the two broad ways?[7]

فَلَا ٱقْتَحَمَ 11. But he has not defied[8]

ٱلْعَقَبَةَ ۞ the difficult track.[9]

وَمَآ أَدْرَىٰكَ 12. And what will inform[10]

مَا ٱلْعَقَبَةُ ۞ you what the difficult track is?

فَكُّ رَقَبَةٍ ۞ 13. It is to set free[11] a slave.[12]

أَوْ إِطْعَٰمٌ فِى يَوْمٍ 14. Or to feed[13] on a day

1. The reference is to the person who is puffed up with his wealth and power, denies the Resurrection and Judgement, opposes the truth of the Qur'ân and spends his wealth in an attempt to frustrate its message. لبد ***lubad*** = immense wealth, plenty of wealth.

2. نجعل ***naj'al***(*u*) = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See at 78:6, p. 1934, n. 1).

3. عينين ***'aynayn*** (dual; acc./gen. of *'aynân*; s. *'ayn; 'uyûn/'a'yun*) = two eyes, two springs, two fountains. See *'aynân* at 55:66, p. 1750, n. 9).

4. لسان ***lisân*** (s.; m. & f.; pl. ألسن/ألسنة *'alsinah/'alsun*) = tongue, language. See at 26:195, p. 1196, n. 1.

5. شفتين ***shafatayn*** (dual; acc./gen. of *shafatân;* s. *shafah;* pl. *shifâh/shafawât*) = two lips, rims, edges.

6. هدينا ***hadaynâ*** = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 37:118, p. 1449, n. 1).

7. i. e., good and evil. نجدين ***najdayn*** (dual; acc./gen. of *najdân*; s. *najd;* pl. *nijâd/nujûd*) = two high lands, broad ways.

8. اقتحم ***iqtaḥama*** = he stormed, rushed, broke into, embarked on, defied (v. iii. m. s. past in form VIII of *qaḥama* [*quḥûm*], to throw oneself, to come near. See *muqtaḥim* at 38:59, p. 1473, n. 13).

9. عقبة ***'aqabah*** (s.; pl. *'iqâb*) = steep road, difficult track, mountain road, pass.

10. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 86:2, p. 1974, n. 3).

11. فك ***fakk*** = to separate, disjoin, tear, unbind, untie, redeem, liberate, emancipate, release, set free.

12. رقبة ***raqabah***(s.; pl. *riqâb*) = neck, slave. See at 58:3, p. 1783, n. 10.

13. اطعام ***'iṭ'âm*** = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 58:3, p. 1784, n. 3).

ذِي مَسْغَبَةٍ ﴿١٤﴾ of scarcity[1]

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ 15. An orphan near of kin,[2]

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾ 16. Or a poor[3] in misery.[4]

ثُمَّ كَانَ مِنَ الَّذِينَ 17. Moreover he is of those

آمَنُوا who believe

وَتَوَاصَوْا بِالصَّبْرِ and mutually counsel[5] patience[6]

وَتَوَاصَوْا and mutually counsel

بِالْمَرْحَمَةِ ﴿١٧﴾ kindness.[7]

أُولَٰئِكَ 18. Such ones shall be the

أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾ companions[8] of the right.[9]

وَالَّذِينَ 19. And those who

كَفَرُوا بِآيَاتِنَا disbelieve[10] in Our signs,[11]

هُمْ أَصْحَابُ they shall be the companions

الْمَشْأَمَةِ ﴿١٩﴾ of the left.[12]

عَلَيْهِمْ نَارٌ 20. Over them shall be fire

مُؤْصَدَةٌ ﴿٢٠﴾ closed on all sides.[13]

1. مسغبة ***masghabah*** = scarcity, hunger, famine.

2. مقربة ***maqrabah*** = nearness, proximity, closeness. *dhâ maqrabah:* near of kin, near relation.

3. مسكين ***miskîn*** (pl. *masâkîn*) = poor, indigent. See at 74:44, p. 1910, n. 8.

4. مترية ***matrabah*** = poverty, misery, destitution.

5. تواصوا ***tawâṣaw*** = they made a bequest/behest, enjoined one another, mutually counselled (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 51:53, p. 1705, n. 3).

6. صبر ***ṣabr*** = patience, forbearance, perseverance, endurance. See at 2:45, p. p. 22, n. 11.

7. مرحمة ***marḥamah*** = mercy, kindness, compassion, to be kind, to have mercy (vrebal noun of *rahima*, to have mercy. See *turḥamûna* at 49:10, p. 1680, n. 8).

8. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 85:4, p. 1970, n. 6).

9. i. e., they will have their book of deeds in their right hands and their accounting will be easy(see 84:7-8, p. 1967). ميمنة ***maymanah*** (f. s.; pl. *mayâmîn*) = right, right side, right wing. See at 56:8, p. 1754, n. 8.

10. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 67:7, p. 1852, n. 1).

11. i. e., the Qur'ân . آيات ***'âyât*** (sing. *'âyah*) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 83:13, p. 1962, n. 1.

12. i. e., they will be given their books of deeds in their left hands and will be the inmates of hell.مشئمة ***mash'amah*** = misfortune, calamity, ill luck, left.

13. مؤصدة ***mu'ṣadah*** (f. s., m. *mu'ṣad*) = closed all round, closed on all sides (pass. participle from *'âṣada*, form IV of *'aṣada* , to close, to shut).

91. *SÛRAT AL-SHAMS* (THE SUN)
Makkan: 15 *'âyahs*

This is an early Makkan *sûrah* which calls attention to *tawhîd* (monotheism) and *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him). It stresses that whoever abandons *shirk* and purifies himself by adhering to *tawhîd* will have the ultimate success, and whoever corrupts himself with *shirk* will be a failure. It also points out that Allah gives guidance through His Messengers and warns about the consequence of unbelief and disobedience by citing the instance of the Thamûd people who were duly punished for their unbelief and disobedience. The *sûrah* is named after its first *'âyah* wherein Allah swears by the sun (*al-Shams*).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالشَّمْسِ 1. By the sun[1]

وَضُحَاهَا ﴿١﴾ and its brightness.[2]

وَالْقَمَرِ 2. By the moon

إِذَا تَلَاهَا ﴿٢﴾ when it follows[3] her.

وَالنَّهَارِ 3. By the day

إِذَا جَلَّاهَا ﴿٣﴾ when it discloses her.[4]

وَاللَّيْلِ 4. By the night

إِذَا يَغْشَاهَا ﴿٤﴾ when it covers[5] her.

وَالسَّمَاءِ 5. By the sky

وَمَا بَنَاهَا ﴿٥﴾ and Him Who built[6] it.

وَالْأَرْضِ وَمَا 6. By the earth and Him

1. Allah may swear by anything of His creation, but His creatures may swear only by Him.

2. ضحى ***duhan*** = forenoon, day-time, brightness of the sun. See at 79:46, p. 1975, n. 11.

3. تلا ***talâ*** = he followed, succeeded (v. iii. m. s. past from *talw*, to follow, to succeed).

4. Note that it is the day which brings the sun to view, not that the sun moves and comes into view. جلى ***jallâ*** = brought to light, disclosed, revealed (v. iii. m. s. past in form II of *jalâ* [*jalw/jaly*], to throw light, to make clear. See *tajallâ* at 7:143, p. 518, n. 2.

5. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

6. بنى ***banâ*** = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ'/ bunyân*, to build. See at 79:27, p. 1944, n. 2).

طَحَىٰهَا ﴿٦﴾ Who threw it as as ball.[1]

وَنَفْسٍ 7. By the living self
وَمَا and Him Who
سَوَّىٰهَا ﴿٧﴾ perfected its make.[2]

فَأَلْهَمَهَا 8. Then He enlightened[3] it
فُجُورَهَا of its immorality[4]
وَتَقْوَىٰهَا ﴿٨﴾ and its righteousness.[5]

قَدْ أَفْلَحَ 9. Successful[6] indeed will be
مَن زَكَّىٰهَا ﴿٩﴾ he who purifies[7] it.

وَقَدْ خَابَ 10. And a failure[8] indeed will
مَن دَسَّىٰهَا ﴿١٠﴾ be he who corrupts[9] it.

كَذَّبَتْ 11. There did disbelieve
ثَمُودُ the Thamûd
بِطَغْوَىٰهَا ﴿١١﴾ by their transgression.[10]

إِذِ انۢبَعَثَ 12. When delegated[11] was
أَشْقَىٰهَا ﴿١٢﴾ their most wretched one.

1. طحى ***tahâ*** = he threw like a ball, removed, spread, spread out (v. iii. m. s. past from طحو *tahw*, to throw as a ball, to remove).

2. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

3. ألهم ***'alhama*** = he enlightened, inspired, made {someone} swallow (v. iii. m. s. past in form IV of *lahima* [*lahm/laham*], to swallow, to consume).

4. فجور ***fujûr*** = to act immorally, immorality, dissolute life, adultery (verbal noun of *fajara* , to act immorally. See *fujjâr* at 82:14, p. 1959, n. 3).

5. i. e, has given guidance about the good and bad ways of life. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, be on one's guard. See at 74:55, p. 1912, n. 2.

6. i. e., on the Day of Judgement. أفلح ***'aflaha*** = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaha* [*falh*), to split. See at 87:14, p. 1973, n. 2).

7. i. e., from the filth of polytheism . زكى ***zakkâ*** = he purified, cleansed, vindicated, declared just, increased (v. iii. m. s. past in form II of *zakâ* [*zakâ'*], to grow, be pure, just. See *yazzakkâ* at 80:3, p.1947, n. 5).

8. خاب ***khâba*** = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed. See at 20:111, p. 1003, n. 10).

9. دسى ***dassâ*** (originally *dassasa*. The final *sîn* is changed into *'alif*) = he buried, inserted, infused, interpolated, corrupted (v. iii. m. s. past in form II of *dasasa*, to bury, to corrupt).

10. طغوى ***taghwan*** = transgression, crossing the limit. See *taghaw* at 89:11, p. 1985, n. 9.

11. i. e., was sent out to kill the she-camel which Allah had given as a miracle to the Messenger Sâlih, peace be on him. انبعث ***inba'atha*** = he was delegated, despatched, sent out, provoked (v. iii. m. s. past in form VII of *ba'atha* [*ba'th*], to send, to resurrect. See *mab'ûthûna* at 83:4, p. 1969, n. 8).

فَقَالَ لَهُمْ 13. So the Messenger of
رَسُولُ اللَّهِ Allah said to them:
نَاقَةَ اللَّهِ "The she-camel of Allah
وَسُقْيَاهَا ﴿١٣﴾ and her drinking water."[1]

فَكَذَّبُوهُ 14.But they disbelieved[2] him
فَعَقَرُوهَا and hamstrung[3] her.
فَدَمْدَمَ So there inflicted punishment[4]
عَلَيْهِمْ رَبُّهُم on them their Lord
بِذَنبِهِمْ for their sin[5]
فَسَوَّاهَا ﴿١٤﴾ and levelled[6] them.

وَلَا يَخَافُ 15. And He feared[7] not
عُقْبَاهَا ﴿١٥﴾ the consequences[8] thereof.

1. سقيا ***suqyâ*** = drinking water, drink. See *yusqawna* at 76:17, p. 1992, n. 11.

2. كذبوا ***kadhdhabû*** = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 78:28, p. 1937, n. 3).

3. i. e., they slaughtered her. عقروا ***'aqarû*** = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'aqr/'aqârah*], to be barren. See at 26:157, p. 1189, n. 7).

4. دمدم ***damdama*** = he inflicted punishment, punished, destroyed, muttered (v. iii. m. s. past).

5. ذنب ***dhanb*** (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 81:9, p. 1954, n. 7.

6. i. e., completely destroyed them irrespective of the high and low, rich and poor. سوى ***sawwâ*** = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 91:7, p. 1993, n 1).

7. يخاف ***yakhâfu*** = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 72:13, p. 1893, n. 6).

8. عقبى ***'uqbâ*** = end, outcome, result, consequences, ultimate, the hereafter or return to Allah, reward. See at 13:42, p. 783, n. 1.

92. *Sûrat al-Layl* (The Night)

Makkan: 21 *'âyahs*

This is an early Makkan *sûrah.* It is named after the first *'âyah* wherein Allah swears by the night (*al-Layl*). It deals with the themes of *risâlah* (Messengership of Muhammad, peace and blessings of Allah be on him0, the Qur'ân and reward and punishment respectively for the believers and unbelievers in the hereafter. . The *sûrah* states that Allah provides guidance through the Qur'ân and that those who disbelieve and turn away from it will have the punishment of hellfire in the hereafter but those who believe and spend their wealth in charity and for the pleasure of Allah shall be saved from it and will have a happy life in paradise.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلَّيْلِ 1. By the night[1]

إِذَا يَغْشَىٰ ① when it covers.[2]

وَٱلنَّهَارِ 2. By the day

إِذَا تَجَلَّىٰ ② when it shines forth.[3]

وَمَا خَلَقَ 3. And by Him Who creates

ٱلذَّكَرَ وَٱلْأُنثَىٰ ③ the male[4] and the female.[5]

إِنَّ سَعْيَكُمْ 4. Verily your efforts[6]

لَشَتَّىٰ ④ are diverse.[7]

فَأَمَّا مَنْ 5. So as for him who

أَعْطَىٰ وَٱتَّقَىٰ ⑤ gives[8] and is on his guard,[9]

وَصَدَّقَ بِٱلْحُسْنَىٰ ⑥ 6 And believes in the Best,[10]

1. Allah may swear by anything of His creation; but a creature may swear only by Him.

2. i. e., with darkness. يغشى ***yaghshâ*** = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

3. تجلى ***tajallâ*** = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear. See at 7:143, p. 518, n. 2).

4. ذكر ***dhakar*** (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 75:39, p. 1918, n. 10.

5. أنثى ***'unthâ*** (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 75:39, p. 1918, n. 11.

6. سعى ***sa'y*** = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt, effort. See at 88:9, p. 1981, n. 8).

7. i. e., your deeds are diverse : some making efforts to attain prosperity and happiness in this world, and some doing so for happiness and prosperity in the hereafter. شتى ***shattâ*** (pl.; s. *shatît*) = diverse, different, manifold, various, in variety. See at 20:54, 987, n. 5.

8. i. e., gives his wealth in approved charity and in the way of Allah. أعطى ***'a'ṭâ*** = he gave, offered, granted, accorded, bestowed (v. iii. m. s. past in form IV of *'aṭâ* [*'aṭw*], to give).

9. i. e., against sin and disobedience to Allah. اتقى ***ittaqâ*** = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 53:32, p. 1723, n. 13).

10. i. e., the Qur'ân and *tawḥîd*.

فَسَنُيَسِّرُهُۥ 7. We shall make easy[1] for
لِلْيُسْرَىٰ ﴿٧﴾ him the easy thing.[2]

وَأَمَّا مَنۢ 8. But as for the one who
بَخِلَ is niggardly[3] and
وَٱسْتَغْنَىٰ ﴿٨﴾ deems himself in no need;[4]

وَكَذَّبَ 9. And disbelieves
بِٱلْحُسْنَىٰ ﴿٩﴾ in the Best.

فَسَنُيَسِّرُهُۥ 10. We shall make easy for
لِلْعُسْرَىٰ ﴿١٠﴾ him the slip into difficulty.[5]

وَمَا يُغْنِى 11. And there shall not avail[6]
عَنْهُ مَالُهُۥٓ him his wealth
إِذَا تَرَدَّىٰ ﴿١١﴾ when he gets the fall.[7]

إِنَّ عَلَيْنَا 12. Verily upon Us is
لَلْهُدَىٰ ﴿١٢﴾ to give guidance.[8]

وَإِنَّ لَنَا 13. And to Us belong
لَلْءَاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾ the hereafter[9] and the first.[10]

فَأَنذَرْتُكُمْ 14. So I have warned[11] you
نَارًا تَلَظَّىٰ ﴿١٤﴾ of a fire burning ablaze.[12]

1. نيسر ***nuyassiru*** = we make easy, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 87:8, p. 1978, n. 5).

2. i. e., the doing of good deeds and carrying out the injunctions of the Qur'ân. يسرى ***yusrâ*** = easiness, easy way, left hand. See at 87:8, p. 1978, n. 6.

3. بخل ***bakhila*** = he became niggardly, stingy (v. iii. m. s. past from *bakhal /bukhl*, to be niggardly. See *yabkhalûna* at 57:24, p. 1778, n. 1).

4. استغنى ***istaghnâ*** = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See at 64:6, p. 1832, n.6).

5. i. e., he will be made easily amenable to disobedience and the consequent punishment. عسرى ***'usrâ*** = difficulty, hard situation.

6. يغني ***yughnî*** = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 88:7, p. 1981, n. 4).

7. i. e., into the punishment of hell. تردى ***tarddâ*** = he fell, got the fall, tumbled, deteriorated, clothed himself (v. iii. m. s. past in form V of *radiya* [ردى *radan*], to perish, be destroyed. See *mataraddiyah* at 5:3, p. 327, n. 6).

8. هدى ***hudan*** = to guide, to give guidance, guidance, right way, true religion. See at 61:9, p. 1817, n. 2.

9. الأخرة ***al-'âkhirah*** = the hereafter, the after-life. See at 16:30, p. 836, n. 10.

10. i. e., this first life in the present world. الأولى ***al-'ûlâ*** (f.; m. *'awwal*) = the first, the foremost. See at 53:50, p. 1726, n. 8).

11. أنذرت ***'andhartu*** = I warned, cautioned (v. i. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See at 41:13, p. 1544, n. 2).

12. تلظى ***talazzâ*** (originally *tatalazzâ*. One *tâ'* is omitted) = she burns, is ablaze, gets enkindled (v. iii. f. s. impfct. from *talazzâ*, form V of *lazâ* [*lazan*], to burn, to flare, to blaze).

لَا يَصْلَىٰهَآ 15. There will enter[1] it none
إِلَّا ٱلْأَشْقَى ﴿١٥﴾ but the most wretched,[2]

ٱلَّذِى كَذَّبَ 16. Who disbelieves[3]
وَتَوَلَّىٰ ﴿١٦﴾ and turns back.[4]

وَسَيُجَنَّبُهَا 17. And there will be spared[5]
ٱلْأَتْقَى ﴿١٧﴾ it the most rihgteous[6]

ٱلَّذِى يُؤْتِى مَالَهُۥ 18. Who gives his wealth
يَتَزَكَّىٰ ﴿١٨﴾ purifying himself.[7]

وَمَا لِأَحَدٍ 19. And none has
عِندَهُۥ مِن نِّعْمَةٍ to him any favour
تُجْزَىٰٓ ﴿١٩﴾ to be recompensed.[8]

إِلَّا ٱبْتِغَآءَ 20. Except the seeking[9] of
وَجْهِ رَبِّهِ the Countenance of his Lord
ٱلْأَعْلَىٰ ﴿٢٠﴾ the Most Exalted.

وَلَسَوْفَ 21. And surely he shall
يَرْضَىٰ ﴿٢١﴾ be satisfied.[10]

1. يصلى ***yaṣlâ*** = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 84:12, p. 1967, n. 13).

2. أشقى ***'ashqâ*** = the most wretched, miserable, unlucky (elative of *shaqîy*; act. participle in the scale of *fa'îl* from *shaqâ/shaqiya*, to be unhappy, miserable. See at 91:12, p. 1993, n. 11).

3. i. e, disbelieves in the Messengership of Muhammad, peace and blessings of Allah be on him, and the Qur'ân. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:14, p. 1462, n. 6).

4. i. e., from the truth. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 88:23, p. 1983, n. 2).

5. يجنب ***yujannabu*** = he is spared, kept away, averted, (v. iii. m. s. impfct. passive from *jannaba*, form II of *janaba* [*janb*], to avert. See *yatajannabu* at 87:11, p. 1978, n. 11).

6. أتقى ***'atqâ*** = more/most righteous, godfearing, pious (elative of *taqîy*). See at 49:13, p. 1682, n. 9.

7. يزكى ***yatazakkâ*** = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*], to grow, be pure, just. See *yazzakkâ* at 80:3, p. 1947, n. 5).

8. i. e., he gives his wealth not to return a favour done to him. تجزى ***tujzâ*** = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 45:22, p. 1625, n. 2).

9. i. e., he spends his wealth only for the pleasure of Allah. ابتغاء ***ibtighâ'*** = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ'*], to desire. See at 13:17, p. 771, n. 11).

10. i. e., with the reward given him by Allah. يرضى ***yarḍâ*** = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍan /riḍwân /marḍâh*], to agree, to be satisfied. See at 53:26, p. 1721, n. 8).

93. *SÛRAT AL-ḌUḤÂ* (THE FORENOON)

Makkan: 11 *'âyahs*

This is an early Makkan *sûrah*. Its main theme is *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ânic *wahy*. It negatives the supposition of the unbelievers who, in view of a temporary pause in the coming of *waḥy* to him, started taunting him that his Lord had forsaken him. It is stated that this was not at all so. He is also reminded of Allah's past favours on him and is encouraged to carry on his mission and work and is assured of ultimate success and happiness.

The *sûrah* is named after the first *'âyah* in which Allah swears by the forenoon (*al-Ḍuḥâ*) and the night.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾ 1. By the forenoon.[1]

وَاللَّيْلِ 2. And by the night

إِذَا سَجَىٰ ﴿٢﴾ when it becomes tranquil.[2]

مَا وَدَّعَكَ 3. There has not taken leave[3]

رَبُّكَ of you your Lord

وَمَا قَلَىٰ ﴿٣﴾ nor is He displeased.[4]

وَلَلْآخِرَةُ 4. And indeed the after-life[5]

خَيْرٌ لَّكَ shall be better for you

مِنَ الْأُولَىٰ ﴿٤﴾ than the first.[6]

وَلَسَوْفَ 5. And surely there will

يُعْطِيكَ رَبُّكَ give[7] you your Lord

فَتَرْضَىٰ ﴿٥﴾ so you will be pleased.[8]

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. ضحى ***ḍuḥan*** = forenoon, day-time, brightness of the sun. See at 91:1, p. 1992, n. 1.

2. i. e., it is dense and tranquil. سجى ***sajâ*** = he or it became tranquil, calm (v. iii. m. s. past from *sajw*, to be quiet, tranquil).

3. The address is to the Prophet, peace and blessings of Allah be on him. It negatives the supposition of the unbelievers about him because of a temporary pause in the coming of *wahy*. ودع ***wadda'a*** = he took leave, bade farewell, saw off (v. iii. m. s. past in form II of *wada'a* [*wad'*], to put down, to leave off).

4. قلى ***qalâ*** = he became displeased, detested (v. iii. m. s. past from *qalw/qaly*, to roast, to detest).

5. الآخرة ***al-'âkhirah*** = the hereafter, the after-life. See at 92:12, p. 1996, n. 9.

6. i. e., this first life in the present world.

7. i. e., success, merits and rewards. The address is to the Prophet, peace and blessings fo Allah be on him. يعطى ***yu'ṭî*** = he gives, bestows, grants (v. iii. m. s. impfct. from *'a'ṭâ*, IV of *'aṭâ* [*'aṭw*], to give. See *'a'ṭâ* at 92:6, p. 1995, n. 8).

8. ترضى ***tarḍâ*** = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*], to be satisfied. See at 46:15, p. 1637, n. 1).

أَلَمْ يَجِدْكَ 6. Did He not find[1] you an
يَتِيمًا فَـَٔاوَىٰ ٦ orphan[2] then gave shelter?[3]

وَوَجَدَكَ 7. And He found you
ضَآلًّا away from the way[4]
فَهَدَىٰ ٧ then showed you the way?[5]

وَوَجَدَكَ عَآئِلًا 8. And He found you poor[6]
فَأَغْنَىٰ ٨ and made you rich?[7]

فَأَمَّا ٱلْيَتِيمَ 9. So as for the orphan
فَلَا تَقْهَرْ ٩ do not treat harshly.[8]

وَأَمَّا ٱلسَّآئِلَ 10. And as for the beggar,[9]
فَلَا تَنْهَرْ ١٠ do not drive away.[10]

وَأَمَّا بِنِعْمَةِ 11. And as for the grace
رَبِّكَ فَحَدِّثْ ١١ of your Lord, relate.[11]

1. يجد ***yajid***(*u*) = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 24:39, p. 1122, n. 9).

2. يتيم ***yatîm*** (s. ; pl. *'aytâm/ yatâmâ*) = orphan. See *yatâmâ* at 59:7, p. 1797, n. 5.

3. أوى ***'âwâ*** = he gave shelter, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter. See at 12:99, p. 758, n. 2).

4. ضال ***ḍâll*** (s.; pl. *ḍâllûn*) gone astray, away from the way, erring (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to err. See *ḍâllû* at 83:32, p. 1964, n. 11).

5. هدى ***hadâ*** = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 49:17, p. 1684, n. 4).

6. عائل ***'â'il*** = poor, needy, indigent (act. participle from *'âla* [*'aylah*], to be poor. See *'aylah* at 9:28, p. 588, n. 6.

7. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 69:28, p. 1873, n. 2).

8. لا تقهر ***lâ taqhar*** = do not treat harshly, persecute, ooverpower, subdue (v. ii. m. s. imperative {prohibition} from *qahara* to overpower, subjugate, vanquish. See *qahhâr* at 40:16, p. 1515, n. 3).

9. سائل ***sâ'il*** (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer (active participle from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 70:25, p.1880, n. 8).

10. لا تنهر ***lâ tanhar*** = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative {prohibition} from *nahara* [*nahr*], to flow, to scold, to drive away. See at 17:23, p. 880, n. 9).

11. i. e., remeber, mention and express gratitude. حدث ***ḥaddith*** = speak, report, relate (v. ii. m. s. imperative from *ḥaddatha*, form II of *ḥadatha/ ḥadutha* [*ḥudûth/ ḥadâthah*], to happen, to be new. See *ḥadîth* at 88:1, p. 1980, n. 1).

94. *SÛRAT AL-SHARḤ* (THE EXPOSITION)

Makkan: 8 *'âyahs*

This is another early Makkan *sûrah* which refers to *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him, mentioning Allah's special favour of opening his heart to the truth and removing from him the burden of faults. He is also reminded that Allah has raised high his reputation and that with every difficulty is ease, so he should not be discouarged by the temporary difficulties that come in the way of his mission.

It is named after its first *'âyah* wherein Allah refers to His having opened (*al-sharḥ*) his heart.

سُورَةُ الشَّرْحِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

1. Have We not opened[1] for you your heart?[2]

وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾

2. And put down[3] from you your burden[4]

الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾

3. Which weighed down[5] your back?[6]

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

4. And raised high[7] for you your reputation?[8]

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾

5. So indeed with difficulty[9] is ease.[10]

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

6. Indeed with difficulty is ease.

1. i. e., opened for the light of Islam (see 6:125, p. 444). نشرح ***nashraḥ***(*u*) = we open, cut to slices, explain, expose. elucidate (v. iii. m. s. impfct. from *sharaḥa* [*sharḥ*], to cut, to open. The final letter is vowelless because of the particle *lam* coming before the verb. See *yashraḥ* at 6:125, p. 444, n. 2).

2. صدر ***ṣadr*** (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front. See at 39:22, p. 1489, n. 6.

3. وضعنا ***waḍa'nâ*** = we laid, laid down, placed, set, set up, put down, erected, delivered (v. i. pl. past from *waḍa'a* [*waḍ'*], to lay, to put down. See *waḍa'a* at 55:7, p. 1752 n. 2).

4. i. e., the burden of faults and sins, thus making him free from those (see *Al-Baḥr*, X, 500). وزر ***wizr*** (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 53:38, p. 1724, n. 12.

5. أنقض ***'anqaḍa*** = he or it weighed down (v. iii. m. s. past in form IV of *naqaḍa* [*naqḍ*], to break, to violate. See *naqaḍat* at 16:92, p.858, n. 9).

6. ظهر ***ẓahr*** (s.; pl. ظهور *ẓuhûr*) = back, rear, loin, spine, surface. See at 84:10, p. 1967, n. 10).

7. رفعنا ***rafa'nâ*** = we raised, raised high, lifted up, elevated, (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 43:32, p. 1590, n. 6).

8. ذكر ***dhikr*** = citation, recollection, remembrance, mention, reminder, reputation, renown, also scripture, the Qur'ân. See at 81:27, p. 1956, n. 7.

9. عسر ***'usr*** = hardship, difficulty, distress. See at 65:7, p. 1841, n. 10.

10. يسر ***yusr*** = ease, facility. See at 65:7, p. 1841, n. 11.

فَإِذَا فَرَغْتَ 7. So when you be off your

فَٱنصَبْ ۝٧ work,[1] get ready.[2]

وَإِلَىٰ رَبِّكَ 8. And to your Lord

فَٱرْغَب ۝٨ turn in hope.[3]

1. فرغت ***faraghta*** = you became empty/ vacant/ unoccupied, be off work, finished work, (v. ii. m. s. past from *faragha* [*furûgh/farâgh*], to be empty, vacant. See *nafrughu* at 55:31, p. 1745, n. 7).

2. i. e., for prayers and devotion. انصب ***inṣab*** = erect, set up, pitch, raise, hoist, get ready, prepare (v. ii. m. s. imperative from *naṣaba* [*naṣb*], yo erect, to get ready. See *nuṣibat* at 88:19, p. 1982, n. 11).

3. i. e, wish for the graces of your Lord. ارغب ***irghab*** = turn in hope, be desirous, wish (v. ii. m. s. imperative from *raghaba* [*raghbah/ raghab*], to desire, to wish. See *râghibûn* at 68:32, p. 1864, n. 3).

95. *SÛRAT AL-TÎN* (THE FIG)

Makkan: 8 *'âyahs*

This is an early Makkan *sûrah*. It is named after its first *'âyah* in which Allah swears by the fig (*Tîn*), the olive and the Mount Sinai and Makka and reminds man that He is his Creator and Lord (*tawhîd*) and that obedience to Him and doing the good deeds will determine his real position. It is further reminded that he has to face judgement on the Day of Judgement and that Allah is the Justest of Judges.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾ 1. By the Fig[1] and the olive.[2]

وَطُورِ سِينِينَ ﴿٢﴾ 2. By the Mount[3] Blessed.[4]

وَهَٰذَا ٱلْبَلَدِ 3. And by this city[5]

ٱلْأَمِينِ ﴿٣﴾ most secure and peaceful.[6]

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ 4. We have indeed created

فِىٓ أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ man in the best of shape.[7]

ثُمَّ رَدَدْنَٰهُ 5. Then We revert[8] him

أَسْفَلَ سَٰفِلِينَ ﴿٥﴾ to the lowest[9] of the low.

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ 6. Except those who believe

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ and do the good deeds.[10]

فَلَهُمْ أَجْرٌ Then they will have a reward

غَيْرُ مَمْنُونٍ ﴿٦﴾ without cessation.[11]

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. تين ***tîn*** = fig.

2. زيتون ***zaytûn*** = olives, olive tree. See at 80:29, p. 1950, n. 12.

3. i. e., the Mount Sinai. طور ***tûr*** = mountain, Mount Sinai. See at 52:1, p. 1707, n. 1.

4. سينين ***sînîn*** = blessed.

5. i. e., Makka. بلد ***balad*** (s.; pl. *bilâd*) = country, town, city, place, land. See at 90:1, p. 1989, n. 2.

6. أمين ***'amîn*** = faithful, trustworthy, trusted, trustee, loyal, safe, secure (active participle in the scale of *fa'îl* from *'amuna* [*'amânah*], to be faithful. See at 44:51, p. 1615, n. 7).

7. تقويم ***taqwîm*** = setting up, raising, reformation, reorganization, reshaping, modification, assessment, to shape, to form, to set upright (verbal noun in form II of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See ***yastaqîm*** at 81:28, p. 1956, n. 10).

8. i. e., because of his unbelief and sins. ردد ***radadnâ*** = we returned, gave back, put back, reverted, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 28:13, p. 1235, n. 3).

9. i. e., in rank and punishment. أسفل ***'asfal*** = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean. See at 4:145, p. 309, n. 9).

10. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 85:12, p. 1972, n. 1.

11. i. e., it will neither be exhausted nor stopped. ممنون ***mamnûn*** = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 84:25, p. 1969, n. 9).

فَمَا 7. Then what

يُكَذِّبُكَ بَعْدُ makes you disbelieve[1] still

بِٱلدِّينِ ۝٧ in the Judgement?[2]

أَلَيْسَ ٱللَّهُ 8. Is not Allah

بِأَحْكَمِ ٱلْحَٰكِمِينَ ۝٨ the Justest[3] of Judges?[4]

1. يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 68:44, p. 1866, n. 5).

2. i. e., after the Resurrection and on the Day of Judgement. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 83:11, p. 1961, n. 8.

3. احكم ***'aḥkamu*** = justest, the best judge, better judge (elative of *ḥâkim*, act. partticiple of *ḥakama* [*ḥukm*], to pass judgement. See at 60:10, p. 1812, n. 4).

4. حاكمين ***ḥâkimîn*** (pl. acc./gen. of *ḥâkimûn*,; s. *ḥâkim*. See n. 3 above).

96. *SÛRAT AL-'ALAQ* (THE STICKING CLOT)

Makkan: 19 *'âyahs*

The first five *'ayahs* of this *sûrah* was the passage of the Qur'ân which was delivered to the Prophet, peace and blessings of Allah be on him, at the cave of the mount Ḥirâ' by the angel Jibrîl, thus marking the beginning of his *risâlah* and the coming down of the Qur'ân. The *sûrah* is named after the second *'âyah* which mentions Allah's creation of man from a sticking clot (*al-'alaq*). These first five *'ayahs* also mention Allah's most important grace on man, i. e., imparting him knowledge and teaching him what he did not know. The rest of the *sûrah* was sent down a little later. It refers to the beginning of the preaching of the truth and the opposition to it by the Makkan leaders, particularly by 'Abû Jahl. He and all such persons are reminded of Allah's retribution and that all shall have to return to Him. The Messenger of Allah is asked to pay no heed to such opposition and to continue preaching and worshipping Allah.

سُورَةُ العَلَق

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ 1. Read,[1] in the name

رَبِّكَ الَّذِي خَلَقَ ۝١ of your Lord Who created.

خَلَقَ الْإِنسَانَ 2. Created man

مِنْ عَلَقٍ ۝٢ from a sticking clot.[2]

اقْرَأْ وَرَبُّكَ 3. Read. And your Lord

الْأَكْرَمُ ۝٣ is the Most Beneficent.[3]

الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ 4. Who taught[4] by the pen.

عَلَّمَ الْإِنسَانَ 5. Taught man

مَا لَمْ يَعْلَمْ ۝٥ what knew not.[5]

1. i. e., of the Qur'ân which is sent down. This and the following four *'âyahs* were the passage of the Qur'ân which was delivered first to the Messenger of Allah, peace and blessings of Allah be on him, by the angel Jibrîl on mount Hirâ'. اقرأ ***iqrâ'*** = read, recite, study (v. ii. m. s. imperative from *qara'a* [*qirâ'ah*], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. علق ***'alaq*** = medicinal leech, blood clot, sticking . See *'alaqah* at 75:38, p. 1918, n. 7).

3. أكرم ***'akram*** = more/most honourable, esteemed, noble, generous, Most Beneficent (elative of *karîm*, (act. participle in the scale of *fa'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 49:13, p. 1682, n. 8).

4. i. e., taught writing by the pen and acquiring knowledge thereby. علم ***'allama*** = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 55:2, p. 1741, n. 2).

5. Knowledge is the most important and distinguishing grace of Allah on man. يعلم ***ya'lam(u)*** = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. The final letter is vowelless because of the particle *lam* coming before the verb. See at 8:72, p. 573, n. 2).

كَلَّآ إِنَّ 6. Not at all. Indeed
ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ٦ man does transgress.[1]

أَن رَّءَاهُ 7. Because he thinks he
ٱسْتَغْنَىٰٓ ٧ is in no need.[2]

إِنَّ إِلَىٰ رَبِّكَ 8. Verily to your Lord
ٱلرُّجْعَىٰٓ ٨ shall be the return.[3]

أَرَءَيْتَ ٱلَّذِى 9. Do you see the one who
يَنْهَىٰ ٩ forbids[4]

عَبْدًا إِذَا صَلَّىٰٓ ١٠ 10. A servant[5] when he prays?[6]

أَرَءَيْتَ إِن كَانَ 11. Do you see, if he is
عَلَى ٱلْهُدَىٰٓ ١١ on the right path?[7]

أَوْ أَمَرَ 12. Or he enjoins
بِٱلتَّقْوَىٰٓ ١٢ righteousness?[8]

أَرَءَيْتَ 13. Do you see,
إِن كَذَّبَ if he disbelieves[9]
وَتَوَلَّىٰٓ ١٣ and truns away?[11]

1. i. e., in disobedience to Allah. This and the remaining *'âyahs* of the *sûrah* relate to the opposition to the *risâlah* by the leading men of Makka, of whom 'Abû Jahl was the most prominent. يطغى ***yaṭghâ*** = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See at 20:45, p. 985, n. 3).

2. i. e., of Allah and His grace. استغنى ***istaghnâ*** = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ'*], to be free from want. See at 92:10, p. 1996, n.6).

3. But everyone should remember that he shall have to return to Allah for judgement and requital. رجعى ***ruj'â*** = return, reply, reaction. See *raj'* at 86:8, p. 1975, n. 5.

4. The immediate allusion is to 'Abu Jahl who used to prevent the Messenger of Allah from performing *salâh* (Islamic form of worship) at the Ka'ba. ينهى ***yanhâ*** = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See at 60:8, p. 1810, n. 1).

5. i. e., the Messenger of Allah, peace and blessings fof Allah be on him.

6. صلى ***ṣallâ*** = he performed *ṣalâh* (Islamic worship) prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See at 87:15, p. 1979, n. 5).

7. i. e., how could he be prevented from praying while he is on the right path? هدى ***hudan*** = guidance, right path. See at 72:13, p. 1893, n. 5.

8. تقوى ***taqwâ*** = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, be on one's guard. See at 91:8, p. 1993, n. 4.

9. i. e., the one who disbelieves in the *risâlah* and prevents worshipping Allah at the Ka'ba. كذب ***kadhdhaba*** = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 79:21, p. 1943, n. 3).

10. i. e., from the truth. تولى ***tawallâ*** = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 92:16, p. 1997, n. 4).

أَلَمْ يَعْلَم 14. Does he not know

بِأَنَّ ٱللَّهَ يَرَىٰ ﴿١٤﴾ that Allah sees?[1]

كَلَّا 15. No, never.

لَئِن لَّمْ يَنتَهِ If he desists[2] not,

لَنَسْفَعًۢا We will seize and drag[3] him

بِٱلنَّاصِيَةِ ﴿١٥﴾ by the forelock.[4]

نَاصِيَةٍ كَٰذِبَةٍ 16. A forelock lying,[5]

خَاطِئَةٍ ﴿١٦﴾ sinful.[6]

فَلْيَدْعُ 17. So let him summon[7]

نَادِيَهُۥ ﴿١٧﴾ his council.[8]

سَنَدْعُ 18. We will summon

ٱلزَّبَانِيَةَ ﴿١٨﴾ the sentinels of hell.[9]

كَلَّا 19. Not at all.[10]

لَا تُطِعْهُ Never obey[11] him;

وَٱسْجُدْ and prostrate yourself[12]

وَٱقْتَرِب ﴿١٩﴾ and come near.[13]**

1. i. e., He sees all that His creatures do.

2. ينته ***yantahi(ī)***= he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ'* is dropped for the particle *lam* coming before the verb. See at 33:60, p. 1362, n. 2).

3. لنسفعن ***la nasfa'an*** = we will seize and drag (v. i. pl. impfct. emphatic from *safa'a* [*saf'*], to seize and drag).

4. ناصية ***nâṣiyah*** (s.; pl. *nawâṣin*) = forelock, fore part of the head. See at 11:56, p. 698, n. 3).

5. i. e., forelock of a lying and sinful person. كاذبة ***kâdhibah*** (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, lying, untruthful, deceptive(act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 56:2, p. 1753, n. 3).

6. خاطئة ***khâṭi'ah*** (f. s.; m. *khâṭi'*) = sinful, erring, mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khâṭi'ûn* at 69:37, p. 1874, n. 6).

7. ليدع ***li yad'u*** (*û*) = let him call/ pray, invoke, invite, summon (v. iii. m. s. imperative from *da'â* [*du'â'*], to call. See at 40:126, p. 1518, n. 7).

8. i. e., the Makkan council of elders. نادٍ ***nâdin*** (s.; pl. *'andiyah/nawâdin*) = club, council, clubhouse, circle, assembly, association. See at 29:29, p. 1275, n. 5.

9. زبانية ***zabâniyah*** = angels in charge of thrusting the sinful in hell, sentinels of hell.

10. i. e, the matter is not at all like what 'Abû Jahl and his sort think.

11. The instruction is to the Prophet, peace and blessings of Allah be on him, with the implied assurance that 'Abu Jahl cannot do him any harm and that he should continue to carry out his mission. لا تطع ***lâ tuṭi'*** = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *ṭâ'a* [*ṭaw'*], to obey. See at 76:24, p. 1924, n. 11).

12. i. e., continue praying.

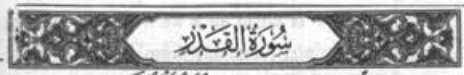
13. i. e., near to Allah in prayer, devotion and obedience. اقترب ***iqtarib*** = come near, place yourself near (v. ii. m. s. imperative from *iqtaraba*, formVIII of *qaruba* [*qurb/ maqrabah*], to be near. See *iqtaraba* at 21:1, p. 1012, n. 1).

**** One should prostrate oneself to Allah on reading this *'âyah*.**

97. *SÛRAT AL-QADR* (DECREE)

Makkan: 5 *'âyahs*

This Makkan *sûrah* speaks about Allah's sending down of the Qur'ân in the Night of Decree (*Qadr*) and it is named after this first *'âayh*. The merit of this night is more than that of a thousand months. The angels and Jibrîl come down during this night by Allah's leave with every one of His command.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّا أَنزَلْنَاهُ 1.Verily We have sent it down[1]

فِي لَيْلَةِ الْقَدْرِ ① in the Night of Decree.[2]

وَمَا أَدْرَاكَ 2. And what will inform[3] you

مَا لَيْلَةُ الْقَدْرِ ② what the Night of Decree is?

لَيْلَةُ الْقَدْرِ 3. The Night of Decree is

خَيْرٌ مِّنْ better[4] than

أَلْفِ شَهْرٍ ③ a thousand months.[5]

تَنَزَّلُ الْمَلَائِكَةُ 4. There descend[6] the angels

وَالرُّوحُ فِيهَا and Jibrîl[7] in it

بِإِذْنِ رَبِّهِم by the leave[8] of their Lord,

مِّن كُلِّ أَمْرٍ ④ for every command.[9]

سَلَامٌ 5. Peace;[10]

هِيَ حَتَّىٰ مَطْلَعِ that is till the emergence[11]

الْفَجْرِ ⑤ of the daybreak.[12]

1. i. e., sent down the Qur'ân (see 44:3-4). أنزلنا ***'anzalnâ*** = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 78:14, p. 1935, n. 1).

2. قدر ***qadr*** = measure, quantity, extent, amount, worth, degree, grade, rank, divine decree.

3. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 90:12, 1990, n. 10).

4. i. e., better in merits for good deeds done during it. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 87:17, p. 1979, n. 7.

5. شهر ***shahr*** (s.; pl. *ash-hur/shuhûr*) = month. See *ash-hur* at 2:226, p. 111, n. 4.

6. تنزل ***tanazzalu***(originally *tatanazzalu*) = she comes down, descends (v. iii. f. s. impfct from*tanazzala*, form V of *nazala* [*nuzûl*], to come down, get down. See at 26:221, p. 1200, n. 2).

7. ***Rûḥ*** is another name for Jibrîl. He is mentioned specifically for his distinguished poisition among the angels.. روح ***rûḥ*** (s.; pl. *'arwâḥ*) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrîl. See at 78:38, p. 1938, n. 12.

8. اذن ***'idhn*** (pl. اذون *'udhûn* /اذونات *'udhûnât*) = leave, permission. See at 42:51, p. 1580, n. 6).

9. أمر ***'amr*** (s.; pl. اوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 82:18, p. 1959, n. 10.

10. i. e., peace and blessings of Allah throughout that night.

11. مطلع ***maṭla'*** = to rise, appear, come into view, emerge (verbal noun of *ṭala'a*, to rise, to appear. See *maṭli'* at 18:90, p. 943, n. 5.

12. فجر ***fajr*** = daybreak, dawn, morning twilight, beginning, outset. See at 89:1, p. 1984, n. 1.

98. *SÛRAT AL-BAYYINAH* (THE CLEAR EVIDENCE)

Madinan: 8 'âyahs

This is a Madinan *sûrah*. It describes the attitude of the People of the Book and the polytheists to the Qur'ân and the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him. It also deals with *tawhîd* (monotheism) and the absolute need to devote our worship and prayers exclusively and sincerely to Allah, the Judgement and reward and punishment for the believers and unbelievers respectively in the hereafter. The *sûrah* is named after its first *'âyah* which makes mention of the "Clear Evidence" (*al-bayyinah*), i. e., the Qur'ân.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

1. There were not those who disbelieve[1] of the People of the Book and the polytheists[2] to break off[3] till there came to them the clear evidence.[4]

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾

2. A Messenger from Allah[5] reciting[6] pages made pure.[7]

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

3. Therein are edicts right and precious.[8]

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ

4. And divided[9] were not those who were given the Book

1. كفروا ***kafarû*** = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 90:19, p. 1991, n. 10).

2. مشركين ***mushrikîn*** (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 30:31, p. 1300, n. 4).

3. i. e., from their unbelief and old habits and practices. منفكين ***munfakkîn*** (pl.; acc./gen. of *munfakkûn; s. muhfakk*) = those that disjoin/ separate/ unfasten/ untie/ disengage/ detach/ rid themselves, break off (act. participle from *infakka*, form VII of *fakka* [*fakk*], to separate, to open. See *fakk* at 90:13, 1990, n. 11).

4. i. e., A messenger from Allah, as mentioned in the next *'âyah*. بينة ***bayyinah*** (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 47:14, p.1651, n. 13.

5. i. e., Muhammad, peace and blessings of Allah be on him.

6. يتلوا ***yatlû*** = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 65:11, p. 1842, n. 11).

7. i. e., the Qur'ân. مطهرة ***muṭahharah*** (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *tahhara*, form II of *ṭahara /ṭahura* [*ṭuhr/ṭahârah*], to be pure, clean. See at 80:13, p. 1948, n. 12).

8. قيمة ***qayyimah***(f.; m. *qayyim*) = right, straight, precious. See *qayyim* at 30:30, p. 1299, n. 13.

9. تفرق ***tafarraqa*** = he became separated, divided, disunited (v. iii. m. s. past in from V of *faraqa* [*farq/furqân*], to separate, divide. See *lâ tatafarraqû* at 42:13, p. 1564, n. 9).

إِلَّا مِنۢ بَعۡدِ	except after
مَا جَآءَتۡهُمُ	that there had come to them
ٱلۡبَيِّنَةُ ۝٤	the clear evidence.[1]
وَمَآ أُمِرُوٓاْ	5. And they were not enjoined[2]
إِلَّا	for aught but
لِيَعۡبُدُواْ ٱللَّهَ	that they worship Allah
مُخۡلِصِينَ لَهُ	making exclusive[3] for Him
ٱلدِّينَ	the worship,[4]
حُنَفَآءَ	as true monotheists,[5]
وَيُقِيمُواْ ٱلصَّلَوٰةَ	and perform[6] the prayer
وَيُؤۡتُواْ ٱلزَّكَوٰةَۚ	and pay *zakâh*,[7]
وَذَٰلِكَ	and this is
دِينُ ٱلۡقَيِّمَةِ ۝٥	the religion of the upright.[8]
إِنَّ ٱلَّذِينَ كَفَرُواْ	6. Verily those who disbelieve
مِنۡ أَهۡلِ ٱلۡكِتَٰبِ	of the People of the Book
وَٱلۡمُشۡرِكِينَ	and the polytheists
فِي نَارِ جَهَنَّمَ	shall be in the fire of hell
خَٰلِدِينَ فِيهَآۚ	abiding for ever[9] therein.
أُوْلَٰٓئِكَ هُمۡ	Such ones are
شَرُّ ٱلۡبَرِيَّةِ ۝٦	the worst [10] of creatures.[11]

1. i. e., the Qur'ân. This refers to those of the People of the Book who started disbelieving in the *risâlah* of Muhammad, peace and blessings of Allah be on him, although previously they had been sure about his coming according to what is written in their scripture.

2. أمروا ***'umirû*** = they were ordered, commanded, bidden, enjoined (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See at 9: 31, p. 589, n. 13).

3. i. e., not associating any other being with Allah in their worship. مخلصين ***mukhlişîn*** (pl.; acc./gen. of *mukhlişûn;* sing. *mukhliş*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaşa*, form IV of *khalaşa* [*khulûş*], to be pure. See at 39:2, p. 1480, n. 5).

4. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 95:7, p. 2003, n. 2.

5. حنفاء ***ḥunafâ'a*** (pl.; s. *ḥanîf*) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See *ḥanîf* at 22:31 , p. 1056, n. 9).

6. يقيموا ***yuqîmû***(*na*) = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqâma*, form IV of *qâma* [*qiyâm /qawmah*], to get up, to stand up, to be erect. See *yuqîmûna* at 9:71, p. 608, n. 6).

7. زكوة ***zakâh*** = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 73:20, p. 1902, n. 2.

8. قيمة ***qayyimah***(f.; m. *qayyim*) = right, straight, upright, precious. See at 98:3, p. 2008, n. 8.

9. خالدين ***khâlidîn*** (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 72:23, p. 1895, n. 10.

10. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 38:55, p. 1473, n. 3.

11. برية ***bariyyah*** (s.; pl. *barâyâ*) = creation, creature.

إِنَّ ٱلَّذِينَ ءَامَنُوا	7. Verily those who believe
وَعَمِلُوا ٱلصَّٰلِحَٰتِ	and do the good deeds,[1]
أُو۟لَٰٓئِكَ هُمْ	such ones, they are
خَيْرُ ٱلْبَرِيَّةِ ﴿٧﴾	the best[2] of creatures.
جَزَآؤُهُمْ	8. Their reward[3]
عِندَ رَبِّهِمْ	with their Lord will be
جَنَّٰتُ عَدْنٍ	Gardens of Eternity,[4]
تَجْرِى مِن تَحْتِهَا	flowing[5] below[6] them
ٱلْأَنْهَٰرُ	the rivers,[7]
خَٰلِدِينَ فِيهَآ أَبَدًا	they abiding therein for ever.
رَّضِىَ ٱللَّهُ	Allah will be pleased[8]
عَنْهُمْ	with them
وَرَضُوا	and they will be pleased[9]
عَنْهُ	with Him.
ذَٰلِكَ لِمَنْ	Such will be for the one
خَشِىَ رَبَّهُۥ ﴿٨﴾	who fears[10] his Lord.

1. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 95:6, p. 2002, n. 10.

2. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 97:3, p. 2007, n. 4.

3. جزاء ***jazâ'*** = retribution, penalty, repayment, recompense, requital, reward. See at 78:36, p. 1938, n. 6).

4. عدن ***'adn*** = Eden, eternity, paradise. جنات عدن ***jannât 'adn*** is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 61:12, p. 1818, n. 6.

5. تجرى ***tajrî*** = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 85:12, p. 1972, n. 3).

6. تحت ***taḥt*** = under, below, beneath, underneath. See at 85:12, p. 1972, n. 4.

7. أنهار ***'anhâr*** (sing. *nahr*) = rivers, streams. See at 85:12, p. 1972, n.5.

8. رضى ***raḍiya*** = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 58:22, p. 1793, n. 2).

9. رضوا ***raḍû*** = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:100, p. 621, n. 3).

10. خشى ***khashiya*** = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 50:33, p. 1692, n. 9).

99. *SÛRAT AL-ZILZÂL* (THE EARTHQUAKE)
Makkan: 8 *'ayahs*

This is a Makkan *sûrah*. It describes some of the terrible events that will mark the coming of the Resurrection and the Day of Judgement; and it very clearly points out that whoever does an atom-weight of good or evil shall be accountable for it. The *sûrah* is named after its first *'âyah* which mentions about the Earthquake (*zizâl*)of the Resurrection.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ 1. When convulsed[1] will be
ٱلْأَرْضُ زِلْزَالَهَا ① the earth by its convulsion.

وَأَخْرَجَتِ 2. And there will throw out[2]
ٱلْأَرْضُ أَثْقَالَهَا the earth its loads.[3]
②

وَقَالَ ٱلْإِنسَٰنُ 3. And man will say:
مَا لَهَا ③ "What has happened to it?"

يَوْمَئِذٍ تُحَدِّثُ 4. That day she will relate[4]
أَخْبَارَهَا ④ her stories.[5]

بِأَنَّ رَبَّكَ 5. For your Lord
أَوْحَىٰ لَهَا ⑤ will give her the orders.[6]

يَوْمَئِذٍ 6. That day
يَصْدُرُ ٱلنَّاسُ man will come out[7]

1. زلزلت ***zukzilat*** = she was convulsed, shaken, trembled, rocked, quaked (v. iii. m. s. past passive from *zalzala* [*zalzalah/zilzâl*], to shake, to convulse. See *zulzilû* at 33:11, p. 1339, n. 1).

2. See 84:3-4 (p. 1966). أخرجت ***'akhrajat*** = she drove out, expelled, dislodged, brought out, ousted, threw out, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. See at 47:13, p. 1561, n.10).

3. أثقال ***'athqâl*** (pl.; s. ثقل *thaqal*) loads, baggage, burdens. See at 29:13, p. 1269, n. 5.

4. تحدث ***tuḥaddithu*** = she relates, reports, narrates, speaks (v. iii. f. s. impfct. from *ḥaddatha*, form II of *ḥadatha/ḥadutha* [*ḥudûth/ḥadâthah*], to happen, to be new. See *ḥaddith* at 93:11, p. 1992, n. 11).

5. i. e., all that happened on her surface of the deeds and events of the creatures. أخبار ***'akhbâr*** (pl.; s. *khabar*) = news, information, stories, facts.

6. i. e., Allah will give her speaking power and ask her to speak out. أوحى *'awḥâ* = he communicated, ordered (v. iii. m. s. past. in form IV of *waḥâ* [*waḥy*], to communicate. See at 53:10, p. 1718, n. 10).

7. i. e., they will be resurrected and they will come out of their last resting places. يصدر ***yuṣduru*** = he goes out, comes out, proceeds (v. iii. m. s. impfct. from *ṣadara* [*ṣudûr*] to go out, to proceed. See *yuṣdira* at 28:23, p. 1239, n. 9).

أَشْتَاتًا in different groups[1]

لِّيُرَوْا in order to be shown[2]

أَعْمَالَهُمْ ۝٦ their deeds.[3]

فَمَن يَعْمَلْ 7. So whoever does[4]

مِثْقَالَ ذَرَّةٍ the weight[5] of an atom[6]

خَيْرًا يَرَهُ ۝٧ in good[7] shall see[8] it.

وَمَن يَعْمَلْ 8. And whoever does

مِثْقَالَ ذَرَّةٍ the weight of an atom

شَرًّا يَرَهُ ۝٨ in evil[9] will see it.

1. i. e., according to their deeds and resords (see 17:71). أشتات ***'ashtât*** (pl.; s. *shatt*) = separate, scattered, diverse, different groups. See at 24:61, p. 1133, n. 11.

2. يروا ***yuraw(na)*** = they are shown (v. iii. m. pl. impfct. passive from *'arâ*; form IV of *ra'â* [*ra'y/ru'yah*], to see. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yurâ* at 53:40, p. 1725, n. 2).

3. i. e., the record of their deeds and will be requite them accordingly. أعمال ***'a'mâl*** (pl.; s. *'amal*) = deeds, works, acts, actions. See n. 4 below.

4. يعمل ***ya'mal(u)*** = he does, acts, works (v. iii. m. s. impfct. from *'amila* [*'amal*], to do, to act. The final letter is vowelless because the verb is in a conditinal clause preceded by *man*. See *ta'malûna* at 63:11, p. 1829, n. 8).

5. مثقال ***mithqâl*** (s.; pl. مثاقيل *mathâqîl*) = weight. See at 34:22, p. 1376, n. 4.

6. ذرة ***dharrah*** (s.; pl. ذرات *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:22, p. 1376, n. 5.

7. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 98:3, p. 2010, n. 2.

8. i. e., everyone shall be requited for the minutest of good or evil he does.

9. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 98:7, p. 2009, n. 10.

100. *SÛRAT AL-'ÂDIYÂT* (THE GALLOPING STUDS)
Makkan: 11 *'âyahs*

This is a Makkan *sûrah.* It emphasizes man's ingratitude to Allah and his engrossment with wealth and property, reminding him of the inevitability of the Resurrection and the Judgement. It is named after its first *'âyah* wherein Allah swears by the running studs (*'âdiyât*).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ① 1.By the galloping studs[1] snorting,[2]

فَالْمُورِيَاتِ قَدْحًا ② 2. And causing sparks[3] by hoop-strikes.[4]

فَالْمُغِيرَاتِ صُبْحًا ③ 3. And by the raiding steeds[5] in the early dawn.

فَأَثَرْنَ بِهِ نَقْعًا ④ 4. Raising[6] thereby dust-clouds.[7]

فَوَسَطْنَ بِهِ جَمْعًا ⑤ 5. And penetrating[8] therewith in the crowd .[9]

إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ⑥ 6. Verily man is to his Lord ungrateful.[10]

1. عاديات ***'âdiyât*** (pl.; s. *'âdiyah*) = galloping studs, speedily running horses {specially used for fighting} (act. participle from *'adâ* [*'adw*], to run, to speed, to dash, to overstep. See *mu'tadin* at 83:13, p. 1961, n. 9).

2. ضبح ***ḍabḥ*** = snorting (of horse).

3. موريات ***mûriyât*** (f. pl.; s.*mûriyah*; m. *mûrin*) = those that kindle fire, strike fire, cause sparks (act. participle from *'awrâ*, form IV of *warâ* [*wary*], to kindle, to strike fire. See *tûrûna* at 56:71, p. 1763, n 6).

4. قدح ***qadḥ*** = to bore, to pierce, to kindle fire by striking stone (here , horse's hoop-strikes).

5. مغيرات ***mughîrât*** (f. pl.; s. *mughîrah*; m. *mughîr*) = raiding horses/studs, female raiders/ invaders (act. participle from *'aghâra*, form IV of *ghâra* [*ghawr*], to penetrate deeply, to ooze away, to dry up. See *maghârât* at 9:57, p. 601, n. 9).

6. أثرن ***'atharna*** = they (f.) agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. f. pl. past from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused. See *tuthîru* at 2:71, p. 33, n. 8).

7. i. e., by the galloping of the raiding cavalry. نقع ***naq'*** (s.; pl. *niqâ'/niuqû'*) = dust, dust clouds.

8. وسطن ***wasaṭna*** = they (f.) penetrated, thrust inside (v. iii. f. pl. past from *wasaṭa* [*wasṭ*], to be inside, in the middle. See *'awsaṭ* at 68:28, p. 1863, n. 3.

9. جمع ***jam'*** = amassment, accumulation, gathering, collection, aggregation, multitude, crowd. See at 54:45, p. 1738, n. 6.

10. Because, in spite of Allah's countless graces on man he sets partners with Him, worships other gods and goddesses, disbelives in His Messengers and messages and disobeys His injunctions. كنود ***kanûd*** = ungrateful (act. participle in the scale of *fa'ûl* from *kanada* [*kunûd*], to be ungrateful, to deny).

وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧

7. And indeed he is on that a witness.[1]

وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ۝٨

8. And indeed he is in the love of wealth[2] most intense.[3]

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ۝٩

9. Does he then not know when upturned[4] will be all that is the graves,[5]

وَحُصِّلَ مَا فِى ٱلصُّدُورِ ۝١٠

10. And exposed[6] will be all that is in the hearts.[7]

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ۝١١

11. Verily their Lord will be about them on that day All-Aware.[8]

1. i. e., because he will not be able to deny his ingratitude. شهيد ***shahîd*** (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 46:9, p. 1633, n. 11).

2. خير ***khayr*** = good/better/ best, charity, wealth, property, affluence. See at 99:7, p. 2012, n. 7.

3. So he accumulates it and dislikes to spend it in the way of Allah. شديد ***shadîd*** (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong, intense. See at 85:13, p. 1972, n. 7).

4. i. e., when the dead will be resurrected and brought out. بعثر ***bu'thira*** = he or it was exposed, upturned (v. iii. m. s. past passive from *ba'thara* [*ba'tharah*], to upturn and expose. See *bu'thirat* at 82:4, p. 1957, n. 6).

5. قبور ***qubûr*** (pl.; s. *qabr*) = graves, tombs. See at 35:22, p. 1398, n. 2.

6. حصل ***ḥuṣṣila*** = he or it was made known, exposed, attained, obtained (v. iii. m. s. past passive from *ḥaṣṣala*, form II of *ḥaṣala* [*ḥuṣûl*], to set in, to happen).

7. i. e., the secrets in the hearts. صدور ***ṣudûr*** (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 64:4, p. 1831, n. 8.

8. i. e., On that day they will realize that Allah is All-Aware of their deeds, open and secret; for they will be brought to account for all their deeds. خبير ***khabîr*** = All-Aware, All-Acquainted (active participle in the scale of *fa'îl* from *khabara* [*khubr /khibrah*] to be acquainted). See at 67:14, p. 1854, n. 2).

101. *Sûrat al-Qâri'ah* (The Calamity)

Makkan: 11 *'âyahs*

This is an early Makkan *sûrah.* It mentions some of the terrible events that will mark the Resurrection and the coming of the Day of Judgement. It ends by calling attention to the Judgement and to the fact that the one whose scale of merit will be heavy shall have a life of happiness and the one whose scale of merit will be light shall have a life in hell. The *sûrah* is named after its first *'âyah.*

١ اَلْقَارِعَةُ 1. The Calamity![1]

٢ مَا الْقَارِعَةُ 2. What is the Calamity?

وَمَا أَدْرَاكَ 3. And what will inform[2] you

٣ مَا الْقَارِعَةُ what the Calamity is?

يَوْمَ 4. On that day

يَكُونُ النَّاسُ mankind will be

كَالْفَرَاشِ like moths[3]

٤ الْمَبْثُوثِ scattered.[4]

وَتَكُونُ الْجِبَالُ 5. And the mountains[5] shall

كَالْعِهْنِ become like wool[6]

٥ الْمَنفُوشِ ruffled.[7]

فَأَمَّا مَن 6. So as to the one of whom

٦ ثَقُلَتْ مَوَازِينُهُ heavy will be[8] the scales,[9]

1. i. e., the Day of Resurrection and Judgement. قارعة ***qâri'ah*** (f.; s. ; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 69:4, p. 1868, n. 5).

2. The repetition is for emphasis and drawing attention. أدرى ***'adrâ*** = he informed, let know, notified (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 97:2, p. 2007, n. 3).

3. فراش ***farâsh*** = moths, butterflies.

4. مبثوث ***mabthûth*** = scattered, spread abroad, disseminated (pass. participle from *baththa* [*baththh*], to scatter. See *munbaththh* at 56:6, p. 1754, n. 5).

5. جبال ***jibâl*** (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 88:19, p. 1982, n. 10.

6. عهن ***'ihn*** = wool, coloured wool.

7. منفوش ***manfûsh*** = ruffled, puffed up, dishevelled (pass. participle from *nafasha* [*nafsh*], to tease, to ruffle).

8. ثقلت ***thaqulat*** = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiql/thaqâlah*], to be heavy. See at 23:102, p. 1100, n. 1).

9. i. e., the scales of good deeds outweigh that of bad deeds. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 23:102, p. 1100, n. 2.

فَهُوَ فِي عِيشَةٍ 7. He will be in a life[1]
رَّاضِيَةٍ ﴿٧﴾ very pleasant.[2]

وَأَمَّا مَنْ 8. And as to the one of
خَفَّتْ whom light will become[3]
مَوَازِينُهُ ﴿٨﴾ his scales,[4]

فَأُمُّهُ 9. His abode[5] will be
هَاوِيَةٌ ﴿٩﴾ the Abyss.[6]

وَمَا أَدْرَاكَ 10. And what will inform[7]
مَا هِيَهْ ﴿١٠﴾ you what it is?

نَارٌ 11. It is a fire
حَامِيَةٌ ﴿١١﴾ extremely scorching.[8]

1. i. e., in paradise. عيشة ***'îshah*** = to live, to be alive, life (verbal noun of *'âsha*. See at 69:21, p. 1872, n. 3)

2. راضية ***râḍiyah*** (f. s., m. *râḍin*) = satisfied. pleasant, agreeable (act. participle from *radiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 89:28, p. 1988, n. 8).

3. خفت ***khaffat*** = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See at 23:102, p. 1100, n. 4).

4. i. e., the scales of bad deeds overweigh the scales of his good deeds. موازين ***mawâzîn*** (pl.; s. *mîzân*) = balances, scales. See at 101:6, p. 2015, n. 9.

5. The word *'umm* (mother) is used to mean abode and destination because a child turns to his mother for abode and shelter. أم ***'umm*** (pl. امهات *'ummahât*) = mother, source, basis, essence. See at 3:7, p. 156, n. 4).

6. هاوية ***hâwiyah*** (f. s.; m. *hâwin*) = chasm, abyss.

7. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 101:3, p. 2015, n. 2).

8. حامية ***ḥâmiyah*** (f. s.; m. *ḥâmin*) = extremely hot, most scorching (act. participle from *ḥamiya* [*ḥamy/ ḥamw*], to be hot. See at 88:4, p. 1980, n. 6).

102: *SÛRAT AL-TAKÂTHUR* (THE VYING FOR MORE)

Makkan: 8 *'âyahs*

This is an early Makkan *sûrah.* It warns man agaunst beguilement with vying with one another for accquiring more of the worldly things till death negelcting the life in the hereafter and reminds him of the inevitable Resurrection and his accountability on the Day of Judgement. The *sûrah* is named after its first *'âyah.*

سُورَةُ التَّكَاثُرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلْهَىٰكُمُ التَّكَاثُرُ ① 1. There beguiles[1] you the vying for more,[2]

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ② 2. Till you meet[3] the graves.[4]

كَلَّا سَوْفَ تَعْلَمُونَ ③ 3. Never.[5] You shall know.[6]

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ④ 4. Again, never. You shall know.

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑤ 5. Never. If you had known the knowing of certitude.[7]

لَتَرَوُنَّ الْجَحِيمَ ⑥ 6. You will surely see the hellfire.[8]

ثُمَّ لَتَرَوُنَّهَا 7. Again, you shall surely see it

1. i. e., from the remembrance of and obedience to Allah and from the reality of the hereafter. الهى ***'alhâ*** = he or it beguiled, diverted, distracted, deflected (v. iii. m. s. past in form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

2. i. e., for more of wealth, children, influence and power. تكاثر ***takâthur*** = to compete for more, vying for more/ in quantity, to outnumber (verbal noun in form III of *kathura* [*kathrah*], to be much, to be more. See at 57:20, p. 1776, n. 2).

3. زرتم ***zurtum*** = you visited, you met (v. ii. m. pl. past from ***zâra*** [*ziyârah*], to pay a visit, to meet).

4. مقابر *maqâbir* (pl.; s. */maqbarmaqbarah*) = graveyards, byrying places, tombs, graves (noun of place from *qabara* [*qabr/maqbar*], to bury. See *qubûr* at 1000:9, p. 2014, n. 5).

5. i. e., never be engrossed in the vying for wordly possessions neglecting obedience to Allah.

6. i. e., the consequences of your engrossment in the wordly things to the neglect of your duty to Allah. تعلمون ***ta'lamûna*** = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 23:84, p. 1095, n. 12).

7. The conclusion of the condition is kept silent for more emphasis and effect. The conlusion is: "You would surely have not engrossed yourselves in vying for more of the worldly things". يقين ***yaqîn*** = certainty, certitude, conviction, certain, sure. See at 74:47, p. 1910, n. 12.

8. جحيم ***jaḥîm*** = hellfire, hell, blazing fire. See at 73:12, p. 1900, n. 6.

عَيْنَ ٱلْيَقِينِ ﴿٧﴾ with the eye of certitude.

ثُمَّ 8. Then

لَتُسْـَٔلُنَّ you shall surely be asked[1]

يَوْمَئِذٍ on that day

عَنِ ٱلنَّعِيمِ ﴿٨﴾ about the blessings.[2]

1. لتسألن ***la tus'alunna*** = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. impfct. emphatic from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 16:93, p. 859, n. 6).

2. i. e., all types of blessings of Allah on you. نعيم ***na'îm*** = blessings, bliss, felicity, comfort, happiness, delight. See at 83:22, p. 1963, n. 5.

103. *Sûrat al-'Aṣr* (The Time)

Makkan: 3 *'âyahs*

This is a Makkan *sûrah* which very tersely points out that life is time and that he who does not make use of it by believing and doing the good deeds is in total loss.

وَٱلۡعَصۡرِ ﴿١﴾ 1. By the time.[1]

إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ﴿٢﴾ 2. Verily man is in loss.[2]

إِلَّا ٱلَّذِينَ ءَامَنُواْ 3. Except those who believe

وَعَمِلُواْ ٱلصَّٰلِحَٰتِ and do[3] the good deeds;[4]

وَتَوَاصَوۡاْ and counsel[5] one another

بِٱلۡحَقِّ for the truth[6]

وَتَوَاصَوۡاْ and counsel one another

بِٱلصَّبۡرِ ﴿٣﴾ for patience.[7]

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. عصر *'aṣr* (s.; pl. *'uṣûr/'a'ṣur/'a'ṣâr*) = time, period, age, era, epoch.

2. For life is but for a specified time; and every moment passed is a diminishing of that time and if not utilised in belief and in accordance with the guidance and directives of Allah it is a sheer loss. خسر ***khusr*** = loss, damage. See at 65:9, p. 1842, n. 6.

3. عملوا ***'amilû*** = they did, performed, acted, (v. iii. m. pl. past from *'amila* [*'amal*], to do. See *ta'malûna* at 63:11, p. 1829, n. 8).

4. صالحات ***ṣâliḥât*** (f.; sing. *ṣâliḥah;* m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 98:7, p. 2010, n. 1.

5. تواصوا ***tawâṣaw*** = they made a bequest/behest, enjoined one another, counselled one another (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See at 90:17, p. 1991, n. 5).

6. i. e., for the truth, right and just cause and for obedience to Allah. حق ***ḥaqq*** = right, truth, liability, justice, just cause. See at 64:3, p. 1831, n. 1.

7. i. e., in the matter of doing the right thing and in weal and woe. صبر ***ṣabr*** = patience, forbearance, perseverance, endurance. See at 90:17, p. 1991, n. 6).

104. *SÛRAT AL-HUMAZAH* (THE SLANDERER)
Makkan: 9 *'âyahs*

This is a Makkan *sûrah*. It condemns and prohibits slandering and backbiting. Further, it warns against being a slave to materialism, devoting solely to the accumulation of worldly wealth forgetting the life in the hereafter and punishment of hell. The emphasis is on the Resurrection, Judgement, reward and punishment.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾
1. Woe to every slanderer,[1] calumniator.[2]

ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ﴿٢﴾
2. He who accumulates wealth and enumerates[3] it.

يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ﴿٣﴾
3. He thinks[4] that his wealth will make him live for ever.[5]

كَلَّا لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ﴿٤﴾
4. Never, he shall surely be hurled[6] into the devourer.[7]

وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ﴿٥﴾
5. And what will inform[8] you what the devourer is?

نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ﴿٦﴾
6. The fire of Allah enkindled.[9]

1. همزه ***humazah*** = sladerer, backbiter (act. participle in the scale of *fu'alah* {indicative of habit} from *hamaza* [*hamz*], to goad on. See *hammâz* at 68:11, p. 1860, n.12).

2. لمزة ***lumazah*** = calumniator, defamer, slanderer, vilifier (act. participle in the scale of *fu'alah* from *lamaza* [*lamz*], to vilify, slander. See *lâ talmizû* at 49:11, p. 1681, n. 1).

3. عدد ***'addada*** = he enumerated, made numerous, multiplied, compounded (v. iii. m. s. past in form II of *'adda* [*'add*], to count, to number. See *'a'adda* at 76:31, p. 1925, n. 10).

4. يحسب ***yaḥsabu*** = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 90:5, p. 1989, n. 7).

5. أخلد ***'akhlada*** = he perpetuated, eternalized, made (someone) live for ever, made immortal (v. iii. m. s. past in form IV of *khalada* [*khulûd*], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).

6. i. e., he shall surely die and will then be resurrected and punished. لينبذن ***la yunbadhanna*** = he shall surely be hurled, thrown, cast (v. iii. m. s. impfct. emphatic from *nabadha* [*nabdh*], to hurl. See *nubidha* at 68:49, p. 1867, n. 6).

7. حطمة ***ḥuṭamah*** = devourer, eater who is never satisfied, hell (figuratively).

8. أدرى ***'adrâ*** = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 101:11, p. 2016, n. 7).

9. موقدة ***mûqadah*** (f. s.; m *mûqad*) = that which is enkindled, kindled, ignited, fired (pass. participle from *'awqada*, from IV of *waqada* [*waqd,/ waqad/ wuqûd*], to take fire, to burn. See *tûqidûna* at 36:80, p. 1428, n. 10).

الَّتِي تَطَّلِعُ 7. Which will leap[1]

عَلَى الْأَفْئِدَةِ ۝٧ up to the hearts.[2]

إِنَّهَا 8. Verily it shall be

عَلَيْهِم مُّؤْصَدَةٌ ۝٨ on them tightly closed.[3]

فِي عَمَدٍ مُّمَدَّدَةٍ ۝٩ 9. In pillars[4] stretched out.[5]

1. تطلع ***tattali'u*** = she ascends, rises, is on (something), leaps, is acquainted (v. iii. f. s. impfct. from *ittala'a*, form VIII of *ṭala'a* [*ṭal'*], to rise. See at 5:13, p. 335, n. 7).

2. أفدة ***'af'idah*** (pl.; s. *fu'âd*) = hearts.

3. مؤصدة ***mu'ṣadah***(f. s.; m. *mu'ṣad*) = closed, firmly closed, shut (pass. participle from *'awsada*, form IV of *waṣada* [*waṣad*], to be firm. See *wasîd* at 18:8, p. 916, n. 9).

4. عمد ***'amad*** (pl.; s. *'imâd*) = pillars, posts, support, props. See at 31:10, p. 1313, n. 6.

5. ممددة ***mumaddadah*** (f. s.; m. *mumaddad*) = reinforced, supported, extended, stretched (pass. participle from *'amadda*, from IV of *madda* [*madd*], to extend, to prolong. See *yumdid* at 71:12, p. 1886, n. 9).

105. *SÛRAT AL-FÎL* (THE ELEPHANT)
Makkan: 5 'âyahs

This is an early Makkan *sûrah*. It refers to the invasion of the Ka'ba by the Christian ruler of Yaman, Abrahah al-Ashram, who, with a huge army of infantry and riding on an elephant came for the purpose of destroying it. Allah foiled the attempt and annihilated the invading army by sending successive flights of birds throwing *sijjîl* stones on them. Incidentally, that very year Muhammad, peace and blessings of Allah be on him, was born. The emphasis is on the duty to worship Allah Alone.

سُورَةُ الفِيلِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَلَمْ تَرَ 1. Do you not see[1]

كَيْفَ فَعَلَ رَبُّكَ how did your Lord do with

بِأَصْحَابِ الْفِيلِ ① the owners[2] of the elephant?[3]

أَلَمْ يَجْعَلْ 2. Did He not make[4]

كَيْدَهُمْ فِي تَضْلِيلٍ their plot[5] go astray?[6]

②

وَأَرْسَلَ عَلَيْهِمْ 3. And He sent against them

طَيْرًا أَبَابِيلَ ③ birds[7] in successive flights[8]

تَرْمِيهِمْ 4. Shooting[9] them

بِحِجَارَةٍ مِّن سِجِّيلٍ with stones[10] of baked clay.[11]

④

فَجَعَلَهُمْ 5. And He thus made them

كَعَصْفٍ مَّأْكُولٍ like stalks[12] devoured?[13]

⑤

1. i. e., do you not know and reflect over?
2. The allusion is to the Yamanî ruler Abrahah al-Ashram's invading army. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 74:31, p. 1907, n. 12).
3. فيل *fîl*(s.; pl. *fîlah/fuyûl/*afyâl) = elephant.
4. يجعل *yaj'al*(*u*) = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The final letter is vowelless because of the particle *lam* coming before the verb. See at 24:40, p. 1123, n. 7).
5. i. e., of destroying the Ka'ba. كيد *kayd* = scheme, plot, plan, stratagem. See at 86:15, p. 1996, n. 3.
6. تضليل *taḍlîl* = misleading, delusion, deception, to lead astray, to make go astray (verbal noun in form II of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See *ḍalla* at 68:7, p. 1860, n. 4).
7. طير *ṭayr* (coll. n.; pl. طيور *tuyûr*) = bird, birds, fowls. See at 67:19, p. 1855, n. 3.
8. أبابيل *'abâbîl* = successive groups, flights.
9. ترمي *tarmî* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [*ramy/ rimâyah*], to throw. See at 77:32, p. 1930, n. 5).
10. حجارة *ḥijârah* (pl.; sing. *hajar*) = stones. See at 66:6, p. 1846, n. 10.
11. سجيل *sijjîl* = stones of baked clay, brimstone. See at 15:74, p. 822, n. 12.
12. عصف *'aṣf* = stalks and leaves of grain, storming, blowing. See at 55:12, p. 1742, n. 12.
13. ماكول *ma'kûl* = eaten, devoured, consumed (pass. participle from *'akala* [*'akl/ma'kal*], to eat. See *ta'kulûna* at 89:19, p. 1987, n. 1).

106. *SÛRAT QURAYSH* (QURAYSH)
Makkan: 4 *'âyahs*

This is a Makkan *sûrah.* Its main theme is *tawhîd* (monotheism). It refers to the blessings bestowed by Allah on the Quraysh inhabitants of Makka in making the city, by virtue of the Ka'ba, a centre of trade and a place of peace and security enabling them to make two yearly trade journeys, one to Yaman during the winter and the other to Syria during the summer, and calls upon them to worship Allah Alone, Lord of the Ka'ba, giving up the imaginary gods and goddesses.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لِإِيلَٰفِ 1. For accustoming[1]

قُرَيْشٍ ﴿١﴾ Quraysh.[2]

إِۦلَٰفِهِمْ 2. Accustoming them to

رِحْلَةَ ٱلشِّتَآءِ the journey[3] of the winter[4]

وَٱلصَّيْفِ ﴿٢﴾ and of the summer.[5]

فَلْيَعْبُدُوا۟ 3. So let them worship[6]

رَبَّ هَٰذَا ٱلْبَيْتِ the Lord of this House,[7]

﴿٣﴾

ٱلَّذِىٓ أَطْعَمَهُم 4. Who gives them food[8]

مِّن جُوعٍ against hunger[9]

وَءَامَنَهُم and makes them secure[10]

مِّنْ خَوْفٍۢ ﴿٤﴾ against fear.[11]

1. ايلاف *'îlâf* = to habituate, to accustom, to tame, to domesticate (verbal noun in form IV of *'alifa* [*'alf*], to be acquainted, familiar).

2. The Quraysh tribe who inhabited Makka, and to whom the Prophet, peace and blessings of Allah be on him, belonged.

3. i. e., their trade journeys, one during the winter to Yaman, and other during the summer to Syria. The emphasis is on the special favour of Allah upon Quraysh in enabling them to carry on a profitable international trade leading two yearly trade caravans for the purpose. رحلة ***riḥlah*** = travel, journey. See *riḥâl* at 12:62, p. 744, n. 12.

4. شتاء ***shitâ'*** = winter, winter season.

5. صيف ***ṣayf*** = summer.

6. ليعبدوا ***li ya'budû*** = let them worship, they must worship (v. iii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See *ta'budûna* at 60:4, p. 1808, n. 3).

7. i. e., to the exclusion of all imaginary gods and goddesses.

8. i. e., provides all the facilities for trade and commerce and for earning livelihhod. أطعم ***'aṭ'ama*** = he fed, gave food (v. iii. m. s. past in form IV of *ṭa'ima* [*ṭa'm*], to eat. to taste. See at 36:47, p. 1420, n. 4).

9. جوع ***jû'***= hunger, starvation.

10. عامن ***'âmana*** = he made safe, secure (v. iii. m. s. past in from IV of *'amina* [*'amn/'amân*], to be safe. See *ma'mûn* at 70:28, p. 1881, n. 1).

11. i. e., in their trade travels and against foreign invaders. This grace was granted in response to the prayers of their ancestor Ibrâhîm, peace be on him (see 2:126, p. 60). خوف ***khawf*** = fear, dread, threat, apprehension. See at 33:4, p. 2023, n. 10.

107. *SÛRAT AL-MÂ'ÛN* (PETTY THINGS)
Makkan: 7 *'âyahs*

This is a Makkan *sûrah*. Its emphasis is on the Day of Judgement and it refers to the characteristics of those who do not believe in it and who are insincere in their worship and unhelpful to neighbours. The *sûrah* is named after its last *'âyah* wherein mention is made of the petty articles of use (*al-Mâ'ûn*) in respect of which people often become unhelpful to their neighbours.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ﴿١﴾

1. Do you see the one who disbelievs[1] in the Judgement and Requital?[2]

فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ﴿٢﴾

2. And that is the one who drives away[3] the orphan.

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣﴾

3. And encourages[4] not on feeding[5] the poor.

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

4. Then woe to those performers of prayers[6]

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

5. Who are of their prayers unmindful.[7]

ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾

6. Those that make a show.[8]

وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

7. And refuse[9] petty things.[10]

1. يكذب ***yukadhdhibu*** = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 95:7, p. 2003, n. 1).

2. i. e., in the Resurrection, Judgement and requital. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 98:5, p. 2009, n. 4.

3. i. e., such a person is not kind to the orphan and the poor. يدع ***yadu''u*** = he rebuffs, pushes away, drives away (v. iii. m. s. impfct. from *da''a*, to rebuff, to turn down).

4. يحض ***yaḥuḍḍu*** = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *ḥaḍḍa* [*ḥaḍḍ*], to spur on, incite. See at 69:34, p. 1874, n. 1).

5. طعام ***ṭa'âm*** (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 89:18, p. 1986, n. 11.

6. مصلين ***muṣallîn*** (pl.; acc./gen. of *muṣallûn*; s. *muṣallin*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣallâ*, to perform *ṣalâh*. See at 74:43, p. 1910, n. 5).

7. ساهون ***sâhûn*** (pl.; s. *sâhin*) = unmindful, forgetful, oblivious, inattentive, absent-minded, negligent (act. participle from *sahâ* [*sahw/ suhûw*], to be inattentive, absent-minded).

8. يراءون ***yurâ'ûna*** = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'â*, form III of *ra'â* [*ra'y/ru'yah*], to see, notice. See *'arâka* at 4:105, p. 291, n. 10).

9. يمنعون ***yamna'ûna*** = they refuse, prevent, forbid, bar, obstruct (v. iii. m. pl. impfct. from *mana'a* [*man'*], to prevent. See *tamna'û* at 21:43, p. 1024, n. 4).

10. ماعون ***mâ'ûn*** (s.; pl. *mawâ'în*) = utensil, implement, instrument, vessel, small things).

108. *SÛRAT AL-KAWTHAR* (ABUNDANCE)
Makkan: 3 *'âyahs*

This is a Makkan *sûrah*. Its main theme is *risâlah*, i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, pointing out the abundant graces of Allah on him, including the bestowal of the special spring in paradise, *al-Kawthar*, and asking him to continue making prayers and sacrifices to Allah. The *sûrah* is named after its first *'âyah*.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِنَّآ أَعْطَيْنَٰكَ ١. Verily We have given you

ٱلْكَوْثَرَ ١ *al-Kawthar*.[1]

فَصَلِّ 2. So perform *salâh*[2]

لِرَبِّكَ to your Lord

وَٱنْحَرْ ٢ and sacrifice.[3]

إِنَّ شَانِئَكَ 3. Verily your ill-wisher[4] is

هُوَ ٱلْأَبْتَرُ ٣ the one clipped of all good.[5]

1. i. e., abundant good in this world and in the hereafter. الكوثر ***al-Kawthar*** = a spring in paradise, abundant good, plenty, many.

2. صل ***ṣalli*** = perform *ṣalâh* (Islamic form of worship), pray, worship, bestow blessings, seek blessings (v. ii. m. s. imperative from sallâ [*ṣalâh*], to pray, to worship. See *ṣallâ* at 96:10, p. 2005, n. 6).

3. i. e., worship Allah Alone and offer sacrifices to Him Alone. انحر ***inḥar*** = slaughter, sacrifice (v. ii. m. s. imperative from *naḥara* [*naḥr*], to slaughter, to sacrifice).

4. شانىء ***shâni'*** = hater, adversary, ill-wisher (act. participle from *shana'a* [*shan'ân/shana'ân*], to hate. See *shan'ân* at 5:8, p. 326, n. 10).

5. أبتر ***abtar*** (s.; pl. *butur*)= cut off/ trimmed/ clipped of all good, without offspring.

109. *SÛRAT AL-KÂFIRÛN* (THE UNBELIEVERS)
Makkan: 6 *âyahs*

This is a Makkan *sûrah*. Its main theme is *tawḥîd* (monotheism) and refusal to compromise with polytheism and the untruth. It unequivocally rejects the offer made by the unbelievers to be relenting in their opposition and enmity if some consideration was shown to their gods and goddesses and to their way of life.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ 1. Say:

يَا أَيُّهَا الْكَافِرُونَ "O you the unbelievers."[1]

١

لَا أَعْبُدُ 2. I worship[2] not

مَا تَعْبُدُونَ ٢ what you worship.[3]

وَلَا أَنتُمْ عَابِدُونَ 3. Nor are you worshipping[4]

مَا أَعْبُدُ ٣ what I worship.

وَلَا أَنَا عَابِدٌ 4. Nor shall I be worshipping

مَّا عَبَدتُّمْ ٤ what you worship.[5]

وَلَا أَنتُمْ 5. Nor are you going to

عَابِدُونَ مَا أَعْبُدُ worship what I worship.

٥

لَكُمْ دِينُكُمْ 6. For you is your religion;[6]

وَلِيَ دِينِ ٦ and for me is my religion.

1. كافرون ***kâfirûn*** = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 43:24, p. 1588, n. 7).

2. أعبد ***'a'budu*** = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. See at 10:104, p. 674, n. 4).

3. i. e., of all that you worship of gods and goddesses besides Allah. تعبدون ***ta'budûna*** = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 60:4, p. 1808, n. 3).

4. عابدون ***'âbidûn*** (sing. *'âbid*) = worshippers, adorers, those who are worshipping (act. participle from *'abada* . See n. 3 above and at 9:112, p. 626, n. 9.

5. i. e., of gods and goddesses besides Allah. عبدتم ***'abadtum*** = you worshipped, adored, served (v. ii. m. pl. past from *'abada*. See n. 3 above).

6. دين ***dîn*** = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 107:1, 2024, n. 2).

110. *SÛRAT AL-NAṢR* (THE HELP)
Madinan: 3 *'âyahs*

This Madinan *sûrah* was the last whole *sûrah* to be sent down to the Messenger of Allah, peace and blessings of Allah be on him. It alludes to the impending "conquest of Makka" and the completion of his mission with Allah's help. It is named after the its first *'âyah* wherein mention is made of Allah's help (*naṣr*) and victory.

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَاءَ 1. When there comes
نَصْرُ اللَّهِ the help[1] of Allah
وَالْفَتْحُ ﴿١﴾ and victory;[2]

وَرَأَيْتَ النَّاسَ 2. And you see[3] people
يَدْخُلُونَ entering[4]
فِي دِينِ اللَّهِ in the religion of Allah[5]
أَفْوَاجًا ﴿٢﴾ in crowds.[6]

فَسَبِّحْ 3.Then proclaim the sanctity[7]
بِحَمْدِ رَبِّكَ with the praise[8] of your Lord
وَاسْتَغْفِرْهُ and seek His forgiveness.[9]
إِنَّهُ كَانَ Verily He ever is
تَوَّابًا ﴿٣﴾ Most Forgiving.[10]

1. نصر ***naṣr*** = help, to help, support, victory, triumph. See at 30:47, p. 1306, n. 3.

2. i. e., the conquest of Makka. فتح ***fatḥ*** (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 57:10, p.1771, n. 1.

3. رأيت ***ra'ayta*** = you saw, noticed, observed (v. ii. m. s. past from *ra'â* [*ra'y /ru'yah*], to see. See at 4:61, p. 268, n. 3).

4. يدخلون ***yadkhulûna*** = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 40:40, p. 1524, n. 7).

5. i. e., Islam.

6. أفواج ***'afwâj*** (pl.; s. *fawj*) = bands, troops, groups, crowds. See at 78:18, p. 1935, n. 12.

7. سبح ***sabbiḥ*** = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 87:1, p. 1977, n. 1).

8. حمد ***ḥamd*** = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 64:1, p. 1830, n. 3.

9. استغفر ***istaghfir*** = ask/seek forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 48:11, p. 1665, n. 4).

10. تواب ***tawwâb*** = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''âl* from *tâba* [*tawb, tawbah / matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 4:64, p. 269, n. 7).

111. *SÛRAT AL-MASAD* (THE PALM FIBRES)
Makkan: 5 *'âyahs*

This is an early Makkan *sûrah* which refers to the opposition and enmity of 'Abû Lahab and his wife to the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and forebodes their doom in the hereafter. It is generally named *al-Masad* (palm fibres) which is mentioned in last *'âyah*. It is also called *Sûrat al-Lahab* or *Sûrat Tabbat*.

سُورَةُ المَسَدِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

تَبَّتْ 1. Doomed[1] are the
يَدَآ أَبِي لَهَبٍ two hands of 'Abû Lahab,
وَتَبَّ ① and he is doomed.

مَآ أَغْنَىٰ عَنْهُ 2. There shall avail[2] him
مَالُهُۥ وَمَا not his wealth and all that
كَسَبَ ② he has acquired.[3]

سَيَصْلَىٰ نَارًا 3. He shall enter[4] a fire
ذَاتَ لَهَبٍ ③ of blazing flame;[5]

وَٱمْرَأَتُهُۥ 4. And his wife[6] shall be
حَمَّالَةَ ٱلْحَطَبِ carrying[7] the fire-wood.[8]
④

فِى جِيدِهَا 5. In her neck[9] shall be
حَبْلٌ مِّن مَّسَدٍ ⑤ a rope[10] of palm fibres.[11]

1. تبت ***tabbat*** = she perished, was doomed, ruined, destroyed (v. iii. f. s. past from *tabba* [*tabb/tabâb*], to be destroyed, to perish. See *tabâb* at 40:37, p. 1523, n. 8).

2. أغنى ***'aghnâ*** = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 93:8, p. 1999, n. 7).

3. كسب ***kasaba*** = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 52:21, p. 1710, n. 13).

4. يصلى ***yaṣlâ*** = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ'*), to roast, to burn, to be exposed to the blaze. See at 92:15, p. 1997, n. 1).

5. لهب ***lahab*** = flame, blaze. See at 77:31, p. 1930, n. 7.

6. امرأت ***'imra'ah*** = wife, woman. See at 29:32, p. 1276, n. 7.

7. حمالة ***ḥammâlah*** (f. s.; m. *ḥammâl*) = she that carries, carrier, bearer, porter (act. participle in the scale of *fa''âl* from *ḥamala* [*ḥaml*], to carry, to bear. See *yaḥmilu* at 69:17, p. 1871, n. 6).

8. حطب ***ḥaṭab*** = firewood, fuel. See at 72:14, p. 1893, n. 12.

9. جيد ***jîd*** (s.; pl. *'ajyâd/juyûd*) = neck.

10. حبل ***ḥabl*** (pl. *ḥibâl/'aḥbul/'aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew. See at 50:16, p. 1688, n. 13).

11. i. e. she will be tied with that. مسد ***masad*** (s.; pl. *misâd/amsâd*) = palm fibres.

112. *SÛRAT AL-IKHLÂṢ* (SINCERITY)
Makkan: 4 *'âyahs*

This is a Makkan *sûrah*. It is a short but succinct statement of *tawḥid* (monotheism) rebutting the assumptions of all those who set partners with Allah or with His Attributes or assumes for Him a son or daughter. There is no equal to Him, neither in self, nor in names and attributes.

سُورَةُ الإِخْلَاصِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ 1. Say: He is Allah,
أَحَدٌ ﴿١﴾ the One Alone.[1]

اللَّهُ 2. Allah,
الصَّمَدُ ﴿٢﴾ the Universally Besought.[2]

لَمْ يَلِدْ 3. He begets[3] not
وَلَمْ يُولَدْ ﴿٣﴾ nor is He begotten.[4]

وَلَمْ يَكُن لَّهُ 4. Nor is there to Him
كُفُوًا أَحَدٌ ﴿٤﴾ comparable[5] anyone.

1. أحد *'aḥad* = one, alone.

2. صمد *ṣamad* = eternal, absolute, the Universally Besought (epithet of Allah).

3. يلد *yalid(u)* = he begets, procreates, gives birth, generates (v. iii. m. s. impfct. from *walada* [*wilâdah /lidah/ mawlid*], to give birth, to beget. The final letter is vowelless because of the particle *lam* coming before the verb. See *yalidû* at 71:27, p. 1889, n. 8).

4. يولد *yûlad(u)* = he is begotten, procreated, generated (v. iii. m. s. impfct. passive from *walada*. See n. 3 above. The final letter is vowelless for the reason stated at n. 3 above).

5. كفوء *kufu'* = equal, comparable.

113. *SÛRAT AL-FALAQ* (THE DAYBREAK)
Makkan: 5 *'âyahs*

This is an early Makkan *sûrah*. It inculcates *tawhîd* (monotheism) and teaches man to take Allah as the Only Protector and to seek refuge with Him against the power, evil and harm of any of His creations. It is named after its first *'âyah* wherein mention is made of *al-falaq* (the daybreak).

قُلْ أَعُوذُ — 1. Say: I seek refuge[1] with
بِرَبِّ ٱلْفَلَقِ ① — the Lord of the daybreak.[2]

مِن شَرِّ مَا — 2. From the evil[3] of all that
خَلَقَ ② — He has created.[4]

وَمِن شَرِّ — 3. And from the evil of
غَاسِقٍ إِذَا وَقَبَ — night[5] as it becomes dark.[6]
③

وَمِن شَرِّ — 4. And from the evil of
ٱلنَّفَّٰثَٰتِ — the witches blowing[7]
فِى ٱلْعُقَدِ ④ — in the knots.[8]

وَمِن شَرِّ — 5. And from the evil of
حَاسِدٍ — the envious[9]
إِذَا حَسَدَ ⑤ — as he envies.

1. أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 23:97, p. 1098, n. 10).

2. فلق ***falaq*** = daybreak, dawn. See *infalaqa* at 26:63, p. 1174, n. 6.

3. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 99:8, p. 2012, n. 9.

4. خلق ***khalaqa*** = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 71:14, p. 1887, n. 1).

5. غاسق ***ghâsiq*** = darkness, that which covers with darkness, night (act. participle from *ghasaqa* [*ghasq*], to be dark. See *ghasaq* at 17:78, p. 898, n. 12).

6. وقب ***waqaba*** = he or it became dark, gloomy, sunken (v. iii. m. s. past from *waqb*, to be dark/gloomy).

7. نفاثات ***naffâthât*** (f. pl.; s. *naffâthah*) = witches, women spitting/exhaling/blowing (act. participle in the scale of *fa''âl* from *nafatha* [*nafth*], to spit, to exhale).

8. i. e., in exercise of witchcraft. عقد ***'uqad*** (pl.; s. *'uqdah*) = knots, joints. See *'uqdah* at 20:27, p. 981, n. 6.

9. حاسد ***ḥâsid*** (s.; pl. *ḥussûd/ḥasadah*) = envious (act. participle from *ḥasada* [*ḥasad*], to envy. See *taḥsudûna* at 48:15, p. 1667, n. 8).

114. *SÛRAT AL-NÂS* (MANKIND)
Makkan: 6 *'âyahs*

This is an early Makkan *sûrah* . It also inculcates *tawhîd* (monotheism) and teaches man that Allah is his Only Lord and God (*ilâh*); and asks him to seek refuge with Him against the evil of the instigation of any evil man or *jinn*. It is named *al-nâs* (Man) with reference to its first *'âyah* wherein Allah is mentioned as the Lord (*rabb*) of mankind (*al-nâs*).

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge[1]
بِرَبِّ النَّاسِ ① with the Lord of mankind.[2]

مَلِكِ النَّاسِ ② 2. The King[3] of mankind.

إِلَٰهِ النَّاسِ ③ 3. The God[4] of mankind.

مِن شَرِّ 4. From the evil[5] of
الْوَسْوَاسِ the evil one[6]
الْخَنَّاسِ ④ who withdraws.[7]

الَّذِي يُوَسْوِسُ 5. Who instigates evil[8]
فِي صُدُورِ in the hearts[9]
النَّاسِ ⑤ of men;

مِنَ الْجِنَّةِ 6. Of *jinn*[10]
وَالنَّاسِ ⑥ and men.

1. أعوذ ***'a'ûdhu*** = I take refuge, seek protection (v. i. s. impfct. from *'âdha* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 113:1, p. 2030, n. 1).

2. ناس ***nâs*** (s.; pl. *'unâs*) = people, man, mankind.

3. ملك ***malik*** (s.; pl. *mulûk*) = king, monarch, sovereign. See at 62:1, p. 1820, n. 2.

4. i. e., the Only One worthy to be worshipped. اله ***'ilâh*** (pl. *'âlihah*) = deity, god, particularly one deserving of worship. See at 64:13, p. 1834, n. 12.

5. شر ***sharr*** (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 113:2, p. 2030, n. 3.

6. وسواس ***waswâs*** = tempter, evil one, Satan.

7. i. e., when Allah is remembered. خناس ***khannâs*** = one who withdraws, falls back [epithet of Satan](act. participle in the scale of *fa''âl* from *khanasa* [*khans/khunûs/khinâs*], to delay, to fall back).

8. يوسوس ***yuwaswisu*** = he whispers, tempts with wicked suggestions, instigates evil thoughts (v. iii. m. s. impfct. from *waswasa* [*waswâs*], to whisper, to tempt with evil suggestions. See *tuwaswisu* at 50:16, p. 1688, n. 11).

9. صدور ***sudûr*** (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 100:10, p. 2014, n. 7.

10. جنة ***jinnah*** = *jinn*.

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Day of Judgement, the, 1:4 [1]; is called the Day of Requital (*Yawm al-Dîn*), 1:4 [1]; 70:26 [1880]; 74:46 [1910]; 82:17-18 [1959]; 83:11 [1961]; is called the Day of Meeting, 40:15 [1514]; is called the Day of Reckoning, 40:27 [1518]; is called the Day of Mutual Calling, 40:32 [1521]; is called the Day of Gathering, 42:7 [1562]; 64:9 [1833]; is called the Day of Decision, 44:40 [1613]; 77:13-14 [1927-1928]; 77:38 [1931]; 78:17 [1935]; is called the Day of Mutual Gain and Loss, 64:9 [1833]; is the appointed time for all, 44:40 [1613]; none will be of avail to anyone on, 2:48 [23]; 2:123 [58]; 31:33 [1322-1323]; 82:19 [1959]; none will have any power or helper on, 86:10 [1975]; the Command shall be Allah's Alone on, 82:19 [1959]; no friend will be of any avail to any friend on, 44:41 [1613]; 69:35 [1874]; no friend will enquire about a friend on, 70:10-11 [1878]; wealth and power will not be of any avail on, 69:28-29 [1873]; leaders of unbelief will disavow their followers on, 2:166 [78]; 34:31-33 [1379-1380]; simile of, 2:171 [80]; leaders of unbelief will be of no avail to the unbelievers on, 14:21 [793]; 40:47-48 [1526]; Satan (q.v.) will disavow reponsibility for the unbelievers (q.v.) on, 14:22 [793-794]; inevitability of, 2:202 [98]; 6:15-16 [397]; 6:134 [447-448]; 19:38-40 [959-960]; 21:1 [1012]; 29:5 [1266]; 37:18-21 [1433]; 45:26 [1626]; 50:22 [1690]; 51:23 [1699]; 51:60 [1706]; 56:49-50 [1760]; 64:9 [1833]; 78:4-5 [1933; 78:17 [1935]; 78:39 [1939]; 81:14 [1955]; 83:5-6 [1960-1961]; is the Day Most True, 78:39 [1939]; there is no repulsion for, 30:43 [1304]; 42:47 [1578]; there is no doubt about, 3:9 [157]; 3:25 [164]; 6:12 [396]; 40:59 [1530]; 41:40 [1554]; 42:7 [1562]; none can advance or delay, 34:30 [1378]; the earth (q.v.) will radiate with the Light of its Lord on, 39:69 [1505]; the Book (q.v.) will be brought up on, 39:69 [1505]; the Book (q.v.) will be brought up on, 39:69 [15050]; Prophets (q.v.) will be brought up on, 39:69 [1505]; Messengers (q.v.) will be asked about their missions on, 5:109 [384]; Messengers (q.v.) will be scheduled on, 77:11 [1927]; Allah's will be the dominion on, 40:16 [1515]; fully paid/requited will be every individual on,16:111 [865]; 24:25 [1114]; 39:70 [1505]; 40:17 [1515]; 99:7-8 [2012]; everybody will be exposed on, 40:16 [1514-1515]; 69:18 [1871]; all secrets of the hearts (q.v.) will be exposed on, 100:10 [2014]; all secrets will be examined on, 86:9 [1975]; position of the angels (q.v.) on, 2:210 [101]; 39:69 [1505]; 69:17 [1871]; the angels (q.v.) shall be in rows on, 89:22 [1987]; no intercession without Allah's permission on, 2:254 [130]; 2:255 [131]; 20:109 [1003]; inevitable return of all to Allah on, 2:281 [146]; 5:105 [381]; 6:12 [395]; 6:36 [405]; 10:46 [654]; 10:56 [657]; 19:38-40 [959-960]; 36:53 [1421-1422]; 41:21 [1547]; 75:12 [1914]; 83:6 [1961]; voices will be faded on, 20:108 [1002]; some faces will be humbled on, 20:111 [1003]; 88:2-3 [1980]; somme faces will be delighted and pleased on, 88:8-9 [1981]; hearts will be by the throats on, 40:18 [1515]; hearts and eyes shall be overturned on, 24:37

[1121]; white and black will turn the faces respectively of the believers (q.v.) and disbelievers (q.v.) on, 3:106-107 [197-198]; 39:60 [1502]; a group will be in *jannah* (q.v.) and a group will be in the bazing fire on, 42:7 [1562]; 88:2-4 [1980]; 88:8-10 [1981]; every Prophet will be a witness against his people on, 4:41 [258-259]; state of the disbelievers (q.v.) on, 4:42 [259]; 25:27-29 [1146]; the disbelievers' (q.v.) unbelief in, 83:11 [1961]; position of the polytheists (q.v.) /unbelievers (q.v.) on, 6:22-24 [399-400]; 6:27-28 [401]; 6:30 [402]; 7:38-39 [478-479]; 14:42-43 [801-802]; 40:10-11 [1512-1513]; 78:40 [1939]; 83:29-36 [1964-1965]; their ears, eyes and skins will testify against the disbelievers/polytheists on, 41:20-22 [1546-1547]; there will testify everyone's tongues, hands and legs on, 24:24 [1113-114]; the disbelievers (q.v.) /polytheists (q.v.) will not be allowed to appease on, 41:24 [1548]; the disbelievers will confess their sins on, 40:11 [1513]; 74:41-47 [1910]; the disbelievers (q.v.) will be conducted in groups towards hell (q.v.) on, 39:71-72 [1506-1507]; no ransom will be accepted from disbelievers on, 5:36 [346]; the disbelievers will not be allowed to speak or make excuses on, 77:35-36 [1930]; 78:37 [1938]; there shall not speak anyone except with Allah's leave on, 78:38 [1938-1939]; woe to the disbelievers (q.v.) on, 77:15, 19 [1928]; 77:24, 28 [1929]; 77:34 [1930]; 77:37, 40 [1931]; 77:45, 47, 49 [1932]; 83:10 [1961]; transgressors (q.v.)/ polytheists (q.v.) /sinful will be ready to redeem themselves with sons, wife, brother and all that is in the earth on, 10:54 [656-657]; 39:47-48 [1498]; 70:11-14 [1878-1879]; transgressors /polytheists (q.v.) shall have neither any friend nor any intercessor on, 40:18 [1515]; there will not benefit the intercession of intercessors on, 74:48 [1911]; their excuse will be of no avail to the disbelievers/ transgressors/polytheists on, 40:52 [1528]; 66:7 [1847]; repentance and redemption will not be accepted on, 89:23-24 [1987-1988]; the unbelievers (q.v.)/ polytheists (q.v.) will be asked about their replies to the Messengers (q.v.) on, 28:65-66 [1255]; reward of the truthful (q.v.) on, 5:119 [390]; warning given to mankind (q.v.) of, 14:44 [802]; their supposed deities will disavow the polytheists (q.v.) on, 16:86 [856]; 28:62-64 [1254-1255]; the supposed deities will not be of any avail to the polytheists (q.v.) on, 6:94 [430]; 16:87 [856]; 28:74-75 [1258]; disbelievers (q.v.) will testify against themselves on, 6:130 [446]; 7:37 [478]; weighing (q.v.) on, 7:8-9 [467]; 23:103-104 [1100]; a pleasant life will be for the one whose scales (q.v.) become heavy on, 101:6-7 [2015-2016]; hell will be the abode for the one whose scales (q.v.) become light on, 101:8-11 [2016]; warning against the torment of, 11:3 [678]; 39:13 [1486]; all mankind (q.v.) will be mustered on, 11:103 [714-715]; 45:26 [1626]; none will speak out except by Allah's leave on, 11:105 [715]; the miserable and happy ones on, 11:105-108 [715-716]; neither trading nor friendship will be on, 14:31 [797]; friends will be enemies to one another on, 43:67 [1600]; the sinners (q.v.) will be yoked together and fire will wrap up their faces on, 14:49-50 [804]; a witness will be rasised from every nation on, 16:84 [855]; the disbelievers will not be given any leave on, 16:84 [855]; woe to those who disbelieve in, 19:37 [959-960]; punishment for the disbelievers in, 32:14 [1328]; 74:46 [1910]; the unbelievers' asking about the time of, 32:28 [1332]; 51:12 [1697]; there will not avail the disbelievers' (q.v.) believing on, 32:29 [1332-1333]; 34:52-54 [1387-1388]; suddenness of, 21:40 [1023]; 22:55 [1065]; 43:66 [1599]; the righteous (q.v.) shall be kept away from the terror of, 21:101-103 [1040-1041]; Allah will judge about your disagreement on, 22:69 [1070]; Allah will judge between the believers (q.v.), the Jews (q.v.), the Majûs (q.v.) the polytheists (q.v.) and the Sâbians (q.v.) on, 22:17 [1050-1051]; 22:56 [1065]; Allah will decide about the disagreement among the *Ahl al-Kitâb* (q.v.) /Banû Isrâ'îl (q.v.) on, 45:17 [1623]; every matter will be settled on, 54:3 [1729]; those who do the good deeds (q.v.) will be safe and secure from the horror of, 27:89 [1229]; believers (q.v.) and Muslims (q.v.) will have no fear on, 43:68 [1600]; the believers will be separated from the unbelievers on, 30:14 [1294]; the sinful (q.v.) will wish to be sent back to the worldly life (q.v.) on, 32:12 [1327]; no injustice will be done to any person on, 36:54 [1422]; 40:17 [1515]; state of the sinful (q.v.) on, 36:59-67 [1423-1425]; man (q.v.) will quarrel before his Lord on, 39:31 [1492]; the *muttaqûn* (q.v.) will be conducted in groups into *jannah* (q.v.) on, 39:73 [1507]; *jannah* (q.v.) for those who believe in, 70:26,35 [1880,1882]; the unbelievers will have no defenders against Allah on, 40:33 [1521]; 42:46 [1577]; losers will be the transgressors (q.v.)/followers of falsehood (q.v.) on, 42:45 [1577]; 45:27 [1627]; down on their kness will be every *'ummah* (q.v.) on, 45:28 [1627]; the inbelievers/sinful will think on, that they had not lived but for an evening or a forenoon of a day, 78:46 [1946]; every person will be accompanied by an angel driver and an angel witness on, 50:21 [1689]; a flame of fire and molten brass will be discharged on man (q.v.) and jinn (q.v.) on, 55:35 [1746]; hell will be brought up on, 89:23 [1987]; no man (q.v.) or *jinn* (q.v.) will be interrogated on, 55:39 [1747]; the sinful (q.v.) will be recognized by their marks on, 55:41 [1747]; people will be divided into three sorts on, 56:7-10 [1754];

56:88-85 [1765-1766]; punishment of the Companions of the Left (q.v.) on, 56:41-44 [1758-1759; 56:52-56 [1760-1761]; accountability (q.v.) of man on, 75:13-15 [1915]; some faces will be resplendant and casting glance to their Lord on, 75:22-23 [1916]; 80:38-39 [1951-1952]; some faces will be gloomy and convinced of the punishment on, 75:24-25 [1916]; the righteous (q.v.) fear, 76:7 [1921]; 80:40-42 [1952]; the unbelievers are careless about, 27 [1924]; a person will not care for his brothers, parents, wife and children on, 80:34-37 [1951]; the disbelievers (q.v.) will be screened from Allah on, 83:15 [1962]; Allah's swearing by the witness and witnessed on, 85:3 [1970].

Day of Resurrection (see also Resurrection) the, belief in, an element of Piety (q.v.), 2:177 [83]; position of the *muttaqûn* on , 2:212 [102]; punishment for stinginess on, 3:180 [226]; everyone will be given full recompense on, 3:185 [228]; 10:4 [637]; 45:22 [1625]; individual acountability (q.v.) on, 3:161 [219]; 58:6 [1785]; 58:7 [1786]; 64:7 [1832]; everyone will come to Allah individually on, 19:95 [974]; **there is no doubt about/inevitability of,** 4:87 [279-280]; 22:5 [1045]; 22:7 [1047]; 23:16 [1078]; 29:5 [1266]; 30:19 [1295]; 36:49-53 [1420-1422]; 40:59 [1530]; 50:20 [1689]; 50:42 [1694]; 51:23 [1699]; 56:49-50 [1760]; 58:6 [1785]; 64:9 [1933]; 69:1-3 [1868]; 75:3-4 [1913];78:4-5 [1933]; 79:1-6 [1040-1941]; 79:13-14 [1941-1942]; 100:9-10 [2014]; there is no averting of, 53:58 [1727]; 56:1-3 [1753]; 64:7 [1832]; is a promise on the part of Allah, 21:104 [1041]; 30:25 [1297]; 51:60 [1706]; 70:42 [1883; 80:33 [1951]; is called "the Day Promised", 85:2 [1970]; is called "the Calamity", 101 :1-2 [2015]; is called "the Day of Coming out", 50:42 [1694]; Allah's swearing by, 75:1 [1913]; 85:2 [1970]; there has drawn near, 53:57 [1727]; 54:1 [1729]; none can plead with Allah on, 4:109 [293]; 'Îsâ (q.v.) will be a witness against *'Ahl al-Kitâb* (q.v.) on, 4:159 [314]; Allah will make clear your disagreement on, 16:92 [858-859]; Allah will judge about the Jews' disagreement about Sabbath (q.v.) on, 16:124 [870]; Allah will judge about the disagreement of Banû Isrâ'îl (q.v.) on, 32:25 [1331]; every man will encounter his book of deeds on, 17:17:13-14 [877]; **the terrible events/horrors of,** 18:47-49 [928-929]; 20:105-109 [1002-1003]; 22:2 [1044-45]; 52:6 [1707]; 52:9-10 [1708]; 56:4-6 [1753-1754]; 69:13-16 [1870-1871]; 70:8-9 [1878]; 73:14 [1900]; 73:17-18 [1901]; 75:7-10 [1914]; 77:8-10 [1927]; 79:6-9 [1941]; 81:1-13 [1953-1954]; 82:1-4 [1957]; 84:1-5 [1966]; 89:21 [1987]; 99:1-6 [2011-1012]; 100:9-10 [2014]; 101:4-5 [2015]; the eye shall be dazzled on, 75:7 [1914]; mankind will be like moths scattered on, 101:4 [2015]; the children shall turn grey-haird on, 73:17 [1901]; the earthquake of, 22:1 [1044]; 56:4 [1753]; 73:14 [1900]; 79:6 [1941]; 99:1 [2011]; the earth (q.v.) will throw out its loads on, 99:2 [2011]; the earth will speak out its stories on, 99:4-5 [2011]; the sky (q.v.) shall be rolled up on, 21:104 [1041]; the heavens (q.v.) shall be folded up on, 39:1504]; the sky shall be rent asunder on, 25:25 [1145]; 55:37 [1746]; 73:18 [1901]; 77:9 [1927]; the sky shall be gateways on, 78:19 [1935]; the moon (q.v.) shall be eclipsed on, 75:8 [1914]; the sun and the moon shall be merged on, 75:9 [1914]; the stars (q.v.) will be effaced on, 77:8 [1927]; the mountains (q.v.) will pass by like the passing of clouds (q.v.) on, 27:88 [1228]; the mountains (q.v.) shall be a dune adrift on, 73:14 [1900]; the mountains (q.v.) will be scattered/set in motion on, 77:10 [1927]; 78:20 [1935-1936]; the mountains (q.v.) will be like wool ruffled on, 101:5 [2015]; the earth (q.v.) will be entirely in Allah's grasp on, 39:67 [1504]; the earth (q.v.) will be rent asunder on, 50:44 [1695]; the earth will be crushed on, 89:21 [1987]; those who turn away from the Qur'ân (q.v.) shall bear a burden on, 20:100-101 [1001]; those who turn away from the Qur'ân (q.v.) will be raised blind on, 20:124-127 [1007-1008]; blowing of the trumpet (q.v.) on, 20:102 [1001]; 23:101 [1099]; 36:51 [1421]; 50:20 [1689]; 69:13 [1870]; 74:8 [1905]; 78:18 [1935]; 79:13 [1941-1942]; 80:33 [1951]; the first and second blowing of the trumpet on, 39:68 [1505]; 79:6-7 [1941]; the scales of justice will be set up on, 21:47 [1025]; the *muttaqûn* (q.v.)/ believers (q.v.) are apprehensive of, 21:49 [1026]; 42:18 [1567]; approach of, and the condition of the disbelievers (q.v.) on, 21:97 [1039]; 70:43-44 [1883]; the disbelievers (q.v.) will continue to be in doubt till, 22:55 [1065]; for the dead there is a *barzakh* (q.v.) till, 23:100 [1099]; hellfire for the disbelievers on, 25:11-14 [1140-1141]; accountability of the disbelievers (q.v.) on, 29:13 [1269]; difficult for the unbeliever will be, 25:26 [1146]; **the unbelievers' (q.v.) disbelief in,** 6:29 [402]; 11:7 [679-680]; 17:49-51 [888-889]; 23:82-83 [1095]; 25:40 [1150]; 27:67-68 [1223]; 36:48 [1420]; 45:14 [1622]; 56:47-48 [1759]; 64:7 [1832]; 79:10-12 [1941]; neither wealth nor sons, but an unblemished heart will avail on, 26:87-89 [1178]; blood relations and children will not be of avail on, 60:3 [1807]; a sign of the approach of, 27:82 [1226]; punishment for Fir'awn (q.v.) and his followers on, 28:41-42 [1246]; the polytheists (q.v.) will disown one another on, 29:25 [1273]; dumbstruck will be the sinful (q.v.) on, 30:12 [1293]; the sinful (q.v.) will swear on, that they had lived only for an hour, 30:55 [1308]; neither

excuse nor amends will avail the transgressors (q.v.) on, 30:57 [1309]; the unbelievers ask about the time of, 75:6 [1914]; with Allah lies the knowledge of, 31:34 [1323]; 33:63 [1363]; 43:1604]; their supposed deities will disclaim the polytheists (q.v.) on, 35:14 [1395]; losers will be the polytheists (q.v.) on, 39:15 [1486]; the coming of ʿÎsâ (q.v.) will be an indication of the approach of, 53:61 [1598]; suddenness of,16:77 [852]; 12:107 [761]; 43:66 [1599]; woe to the disbelievers (q.v.) on, 52:11-12 [1708]; all will come out of their graves like locusts on, 54:7 [1730]; for the unbelievers (q.v) more calamitious will be, 54:46 [1738]; hard on the unbelievers (q.v.) will be, 74:9-10 [1905]; man will come out in different groups on, 99:6 [2011-2012].

Daybreak, the, Allah's oath by, 89:1 [1984]; Allah is the Lord of, 113:1 [2030].

Dead, the, you cannot make listen, 27:80 [1226]; 30:52 [1307]; as Allah enlivens the earth (q.v.) with vegetation so will He bring to life, 30:50 [1307]; there equalize not the living and, 35:22 [1397]; Allah is All-Capable of giving life to, 46:33 [1644].

Deaf, the, you cannot make listen, 27:80 [1226]; 30:52 [1307]; 43:40 [1592].

Death, every living being is to taste, 3:185 [228]; 21:35 [1021]; 29:57 [1285]; 50:19 [1689]; 56:60 [1761]; 56:83-87 [1765]; will catch you wherever you be, 4:78 [275]; there is no fleeing from, 62:8 [1822]; Allah causes, 2:28 [15]; 3:156 [217]; 7:158 [526]; 9:116 [628]; 10:56 [657]; 10:104 [674]; 15:23 [811]; 16:70 [849]; 22:66 [1069]; 23:80 [1095]; 33:16 [1340]; Allah takes lives at, 39:42 [1496]; there is no coming back to worldly life after, 23:99-100 [1099]; man uses to turn away from, 50:19 [1689]; in *jannah* (q.v.) there will be no, 44:56 [1616]; Allah created life and, to test you, 67:2 [1850]; pangs of, 75:26-29 [1916-1917].

Debtor, to give respite to the, 2:280 [146]; *zakâh* (q.v.) may be given to a, 9:60 [602].

Defamation, prohibition of, by one another, 49:11 [1681].

Deity/god, good news for those who abstain from worshipping false, 39:17 [1487].

Destitute, the, *zakâh* (q.v.) should be given to, 9:60 [602].

Devout, the, Allah's forgiveness and reward for, 33:35 [1349-1350].

Dhûu al-Ḥijjah, Allah's oath by the first ten nights of, 89:2 [1984];

Dhû al-Kifl, was persevering and righteous, 21{85-86 [1035-1036]; 38:48 [1471].

Dhû al-Nûn, see Yûnus.

Dhû al-Qarnayn, story of, 18:83-99 [941-946].

Difficulty, with ease (q.v.) is, 94:5-6 [2000].

Dîn (worship), to fight till there becomes for Allah Alone, 2:193 [92]; 8:39 [560]; command to make exclusive for Allah the, 7:29 [474]; 40:14 [1514]; 40:65 [1532].

Dîn (Judgement/requital), 95:7 [2003]; 107:1 [2024]; (see also *Yawm al-Dîn*).

Dîn (Religion), Islam is the, to Allah, 3:19 [161]; nothing will be acceptable to Allah except Islâm (q.v.) as, 3:85 [189]; Islam (q.v.) is the perfected and approved, 5:3 [328]; prohibition to create divisions in, 6:159 [461]; Allah will make prevail the, 9:33 [590]; Allah sent the Messenger Muhammad (q.v.) to make the religion of the truth (Islam) prevail over all, 48:28 [1674]; 61:9 [1817]; there is no compulsion in the matter of, 2:256 [132]; Allah has not set any difficulty in the matter of, 22:78 [1073]; Allah has communicated through all the Messengers (q.v.) the same, 42:13 [1564]; the Jews and the Christians (q.v.) are in doubt about, 42:14 [1565]; command to call to, 42:15 [1566]; invalid will be the plea of those who dispute about Allah's, 42:16 [1566-1567]; the supposed deities did not enact for the polytheists (q.v.) any, 42:21 [1568]; Allah does not need to be informed of your, 49:16 [1683]; prohibition to take as friends the enemies of Allah and His, 60:1-2 [1806-1807]; 60:9 [1810]; Allah does not prohibit to be kind to those who fought not the believers in the matter of, 60:8 [1810].

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JAM'IYAT IḤYAA' MINHAAJ AL-SUNNAH

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