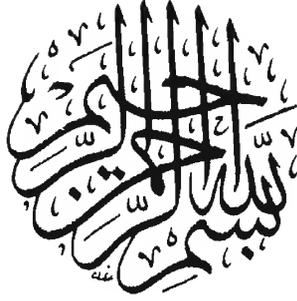


A  
WORD FOR WORD  
MEANING OF  
THE QUR'ÂN

Vol. III

By  
MUHAMMAD MOHAR ALI

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A WORD FOR WORD MEANING OF THE QUR'ÂN

Vol. III



A WORD FOR WORD  
MEANING OF THE QUR'ÂN

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

VOL. III  
*Sûrahs* 36 (*Yâ-Sîn*) to 114 (*al-Nâs*)

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

## PREFACE

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

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

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

M. M. Ali  
London, 5 February 2003

بسم الله الرحمن الرحيم  
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

## PREFACE to the First Part

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## LIST OF ABBREVIATIONS

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

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

### KEY TO VERB FORMS

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

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

### TRANSLITERATION

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

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99.	" <i>al-Zilzâl</i> (The Earthquake)	..	..	"	2011
100.	" <i>al-Âdiyât</i> (The Galloping Studs)	..	..	"	2013
101.	" <i>al-Qâri'ah</i> (The Calamity)	..	..	"	2015
102.	" <i>al-Takâthur</i> (The Vying for More)	..	..	"	2017
103.	" <i>al-'Aşr</i> (The Time)	..	..	"	2019
104.	" <i>al-Humazah</i> (The Slanderer)	..	..	"	2020
105.	" <i>al-Fîl</i> (The Elephant)	..	..	"	2022
106.	" <i>Quraysh</i> (Quraysh)	..	..	"	2023
107.	" <i>al-Mâ'ûn</i> (Petty things)	..	..	"	2024
108.	" <i>al-Kawthar</i> (Abundance)	..	..	"	2025
109.	" <i>al-Kâfirûn</i> (The Unbelievers)	..	..	"	2026
110.	" <i>al-Naşr</i> (The Help)	..	..	"	2027
111.	" <i>al-Masad</i> (The Palm Fibres)	..	..	"	2028
112.	" <i>al-'Iklâş</i> (Sincerity)	..	..	"	2029
113.	" <i>al-Falaq</i> (The Daybreak)	..	..	"	2030
114.	" <i>al-Nâs</i> (Mankind)	..	..	"	2031
	INDEX	..	..	"	2032

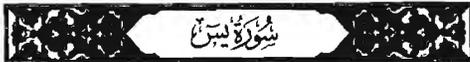


## 36. SŪRAT YĀ-SĪN

### Makkan: 83 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), the truth of *wahy* and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. It starts with an oath by the Qur'ān that Muhammad, peace and blessings of Allah be on him, is indeed a Messenger of Allah and that the Qur'ān is indeed sent down by the All-Mighty, the All-Wise. It then refers to the unbelief and opposition of the Makkans and in this context mention is made of the inhabitants of a township (*qaryah*) who disbelieved the Messengers sent to them. Attention is then drawn to Allah's creation of the universe and the various aspects of nature like the sky, the stars, the sun, the fortnightly course of the moon, the night and day each succeeding and merging into the other and the running of ships on the seas by way of illustrating the Power (*qudrah*) of Allah and His Absolute Oneness. Emphasis is then laid on the truth of Resurrection, Judgement, punishment and reward.

The *sūrah* is named *Yā-Sīn* after the disjointed letters with which it starts and which is one of the miracles of the Qur'ān. This *sūrah* is regarded as the "heart" (*qalb*) of the Qur'ān and it is recommended that every Muslim should get it by heart.



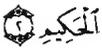
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. *Yā-Sīn*.<sup>1</sup>



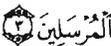
2. By the Qur'ān,



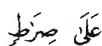
full of wisdom.<sup>2</sup>



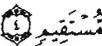
3. You indeed are of



the Messengers,<sup>3</sup>



4. On a way<sup>4</sup>



straight and right.<sup>5</sup>



5. A sent-down<sup>6</sup>



of the All-Mighty,

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., full of wise guidance, rules and injunctions. حكيم *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 35:2, p. 1390, n. 4).

3. Allah swears by the Qur'ān, full of wisdom, that Muhammad, peace and blessings of Allah be on him, is His Messenger. مرسلين *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 26:160, p. 1190, n. 2).

4. صراط *ṣirāṭ* = way, path, road. See at 34:6, p. 1369, n. 8.

5. مستقيم *mustaqīm* = straight, upright, erect, correct, right, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up). See at 26:182, p. 1193, n. 9).

6. Allah also swears that this Qur'ān is sent down by Him. تنزيل *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzūl*], to come down. See at 32:2, p. 1324, n. 2).

الرَّحِيمِ

the Most Merciful.

لِنُنذِرَ

6. That you may warn<sup>1</sup>

قَوْمًا

a people

مَا أُنذِرَ

no warning was given

ءَابَاؤَهُمْ

to their fathers,

فَهُمْ غَافِلُونَ

so they are heedless.<sup>2</sup>

لَقَدْ حَقَّ

7. Due indeed has become<sup>3</sup>

الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ

the word<sup>4</sup> on most of them

فَهُمْ لَا يُؤْمِنُونَ

so they do not believe.

إِنَّا جَعَلْنَا

8. Verily We have put<sup>5</sup>

فِي أَعْنَاقِهِمْ أَغْلَالًا

in their necks<sup>6</sup> fetters<sup>7</sup>

فَهِيَ إِلَىٰ الْأَذْقَانِ

and these are upto their chins,<sup>8</sup>

فَهُمْ مُقْمَحُونَ

so they are forced-up of heads.<sup>9</sup>

وَجَعَلْنَا

9. And We have put

مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا

in front of them a barrier<sup>10</sup>

وَمِنْ خَلْفِهِمْ سَدًّا

and in their rear a barrier

فَأَعَشَيْنَاهُم

and have put a cover<sup>11</sup> over

فَهُمْ لَا يَبْصُرُونَ

them so they cannot see.<sup>12</sup>

1. تنذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadh*r /*nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden 'an in the *li* (of motivation) coming before the verb. See at 19:97, p. 975, n. 7.

2. i. e., heedless about Allah. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl* ], to neglect, to ignore. See at 30:7, p. 1291, n. 9.

3. i. e., because of their unbelief, intransigence and wrong-doing. حق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 32:13, p. 1328, n. 2).

4. i. e., sentence of punishment.

5. This is an illustration of the state of the unbelievers. They are like those in whose necks fetters have been put so that their heads are forced upwards and they cannot see what is in front of them (See Ibn Kathîr, *Tafsîr*, VI, p. 549).

جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'ala*], to make, to set. See at 34:18, p. 1374, n. 9).

6. أعناق *'a'nâq* (pl.; s. عنق *'unuq*) = necks. See at 34:33, p. 1380, n. 11.

7. أغلال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles. See at 34:33, p. 1380, n. 10.

8. أذقان *'adhqân* (pl.; s. *dhaqn/dhiqn*) = chins. See at 17:107, p. 908, n. 8.

9. مقمحون *muqmahûn* (pl.; s. *muqmah*) = those whose heads are forced up so that they cannot see in front of them ( pass. participle from 'aqmaha, form IV of *qamaḥa* [*qumûḥ*], to raise the head).

10. سد *sadd* (s. ; pl. *sudûd/USDâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:94, p. 944, n. 7.

11. أعشنا *'aghshaynâ* = we covered, put a cover, overcame, overwhelmed, cast the shade (v. i. pl. s. past from 'aghshâ, form IV of *ghashiya* [*ghashy/ghishâwah*], to cover. See *yughshâ* at 33:19, p. 1342, n. 1).

12. يبصرون *yubshirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from 'absara, form IV of *başura/başira* [*başar*], to look, to see. See at 7:195, p. 541, n. 8).

وَسَوَاءٌ عَلَيْهِمْ  
ءَأَنْذَرْتَهُمْ  
أَمْ لَمْ تُنذِرْهُمْ  
لَا يُؤْمِنُونَ ﴿١٠﴾

10. And it is the same<sup>1</sup> on them  
whether you warn<sup>2</sup> them  
or you do not warn them,  
they will not believe.

إِنَّمَا نُنذِرُ  
مَنِ اتَّبَعَ الذِّكْرَ  
وَخَشِيَ الرَّحْمَنَ  
الْغَيْبِ  
بِالْبَيِّنَاتِ  
فَبَشِّرْهُ  
بِمَغْفِرَةٍ  
وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. You can but warn  
such as follow<sup>3</sup> the reminder<sup>4</sup>  
and fear<sup>5</sup> the Most Merciful  
in the unseen.  
So give him the glad tidings<sup>6</sup>  
of forgiveness  
and a reward very generous.

إِنَّا نَحْنُ  
نُحْيِي الْمَوْتِ  
وَنَكْتُبُ  
مَا قَدَّمُوا  
وَمَا أُنْتَرَهُمْ  
وَكُلِّ شَيْءٍ  
أَحْصَيْنَاهُ  
فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Verily it is We Who  
give life<sup>7</sup> to the dead  
and write down  
all that they send forward<sup>8</sup>  
and their vestiges;<sup>9</sup>  
and everything  
We compute<sup>10</sup>  
in a record<sup>11</sup> quite clear.

### Section (Rukû') 2

وَأَضْرِبْ لَهُمْ

13. And strike for them

1. سواء *sawâ'* = straight, even, equal, same, alike. See at 30:28, p.1298, n. 13.

2. أنذرت *'andharta* = you warned, cautioned (v. iii. m. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhâr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *tundhira* at 36:6, p. 1410, n. 1).

3. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 30:29, p. 1299, n. 6).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture. See at 20:124, p. 1007, n. 4.

5. خشى *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy* /*khashyah*, to fear. See at 4:25, p. 251, n. 12).

6. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 33:47, p. 1354, n. 7).

7. نحى *nuhyî* = we give life, animate, enliven (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 15:22, p. 812, n. 5).

8. i. e., of deeds. قدموا *qaddamû* = they sent ahead, forwarded, advanced (v. iii. m. pl. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qadamat* at 28:47, p. 1248, n. 12).

9. Such as continuing charity (*sadaqah jâriyah*). آثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

10. أحصينا *'ahṣaynâ* = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'ahṣâ*, form IV from the root *hasy/hasan*. See *'ahṣâ* at 18:49, p. 929, n. 7).

11. إمام *imâm* (pl. *a'immah*) = leader, guide, model, highway, guide ( in the sense of book of guidance/deeds, record), record. See at 25:74, p. 1160, n. 9.

مَثَلًا<sup>1</sup> an instance,<sup>1</sup>  
 أَصْحَابَ الْقَرْيَةِ<sup>2</sup> of the inmates<sup>2</sup> of the town,<sup>3</sup>  
 إِذْ جَاءَهَا when there came to it  
 الْمُرْسَلُونَ<sup>4</sup> the Messengers.<sup>4</sup>

إِذْ أَرْسَلْنَا 14. When We sent  
 إِلَيْهِمُ اثْنَيْنِ<sup>5</sup> to them two<sup>5</sup>  
 فَكَذَّبُوهُمَا<sup>6</sup> and they disbelieved<sup>6</sup> them;  
 فَعَزَّزْنَا<sup>7</sup> then We reinforced<sup>7</sup>  
 بِثَالِثٍ with a third  
 فَقَالُوا إِنَّا 15. They said: "Indeed we are  
 إِلَيْكُمْ مُرْسَلُونَ<sup>8</sup> unto you Messngers."  
 قَالُوا مَا أَنْتُمْ 15. They said: "Your are not  
 إِلَّا بَشَرٌ مِثْلُنَا<sup>9</sup> but human beings<sup>9</sup> like us;  
 وَمَا أَنْزَلَ<sup>10</sup> nor has there sent down<sup>9</sup>  
 الرَّحْمَنُ مِنْ شَيْءٍ the Most Merciful anything.  
 إِنْ أَنْتُمْ إِلَّا كَذِبُونَ<sup>10</sup> You are not but lying."<sup>10</sup>

قَالُوا رَبَّنَا 16. They said: "Our Lord  
 يَعْلَمُ إِنَّا إِلَيْكُمْ 16. They said: "Our Lord  
 لَمُرْسَلُونَ<sup>11</sup> indeed Messengers."<sup>11</sup>

1. i. e., the instance of unbelief and intransigence.

مثل *mathal* (pl. امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:58, p. 1309, n. 10.

2. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 35:6, p. 1391, n. 8).

3. i. e., the town to which messengers were sent to call them to the faith but they refused to accept the call and were in consequence destroyed by Allah. The town is generally identified with Antioch but it is not certain. قرية *qaryah* (s.; pl. قري *quran*) = habitation, town, village, hamlet. See at 34:34, p. 1381, n. 2.

4. المرسلون *mursalûn* (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [*rasal*], to be long and flowing. See at 27:10, p. 1205, n.3.

5. i. e., two messengers.

6. كذبوا *kadhhabû* = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

7. عززنا *'azzaznâ* = we reinforced, strengthened, made respected/dear (v. i. pl. past from *'azzaza*, form II of *'azza* [*'izz* / *'izzah* / *'azâzah*], to be strong/ respected/ dear/ rare. See *tu'izzu* at 3:26, p. 165, n. 4).

8. بشر *bashar* = man, human being, mankind. See at 30:20, p. 1296, n. 1.

9. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 33:26, p. 1345, n. 1).

10. تكذبون *takdhībûna* = you lie, tell an untruth, are untrue (v. ii. m. pl. impfct. from *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See n. 6 above).

11. This is very significant; for the coming of *wahy* to a Messenger of Allah is an intimate affair between him and Allah and no outsider can witness or testify that. Allah Alone is the witness for His Messenger. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 14:9, p. 789, n. 1).

وَمَا عَلَيْنَا 17. "And no duty is on us  
إِلَّا الْبَلَّغُ except to convey<sup>1</sup>  
الْمُبِينُ openly and clearly."<sup>2</sup>

قَالُوا إِنَّا 18. They said: "Indeed We  
نَطَّيْرْنَا بِكُمْ see an evil omen<sup>3</sup> in you.  
لَئِنْ لَمْ تَنْتَهُوا If you desist<sup>4</sup> not  
لَتَرْجُمَنَّكُمْ we shall surely stone<sup>5</sup> you  
وَلَيَمَسَّنَّكُمْ and there shall afflict<sup>6</sup> you  
مِنَّا عَذَابٌ from us a punishment  
أَلِيمٌ most painful."

قَالُوا 19. They said:  
طَّيْرِكُمْ مَعَكُمْ "Your evil omen<sup>7</sup> is with you.  
أَيْنَ ذُكِّرْتُمْ Is it that you are reminded?<sup>8</sup>  
بَلْ أَنْتُمْ قَوْمٌ Nay, you are a people  
مُتْرَفُونَ exceeding all bounds."<sup>9</sup>

وَمَاءٍ مِنْ 20. And there came from the  
أَقْصَا الْمَدِينَةِ remotest part<sup>10</sup> of the town  
رَجُلٌ يَسْعَى a man running.  
قَالَ يَقَوْمِ He said: "O my people  
اتَّبِعُوا follow  
الْمُرْسَلِينَ the Messengers."

1. بلاغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 29:18, p. 1271, n. 4.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 34:24, p. 1377, n. 5.

3. تطيرنا *taṭayyarnâ* = we saw an evil omen, augured ill (v. i. pl. past from *taṭayyara*, form V of *ṭâra* [*ṭayr/ ṭayrân*], to fly [The verb is derived from the pre-Islamic practice of determining the propriety of a deed by the omen of birds flying right or left]. See *yattayyarû* at 7:131, p. 513, n. 5).

4. تنتهوا *tantahû*(na) = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nân* is dropped for the verb is in a conditional clause and also preceded by the particle *lam*. See at 8:19, p. 553, n. 5).

5. i. e., kill you by stoning. لترجمن *la+narjumanna* = we shall surely stone, damn (v. i. pl. impfct. emphatic from *rajama* [*rajm*], to stone {someone}). See *la+'arjumanna* at 19:46, p. 962, n. 8).

6. يمسن *la-yamassanna* = he or it will surely afflict, touch , hit (v. iii. m. s. emphatic impfct. from *massa* [*mass /masis*], to touch. See at 5:73, p. 366, n. 8).

7. *ṭâ'ir* is used here metaphorically to mean evil omen . See n. 3 above). طائر *ṭâ'ir* = flying, bird. See at 17:13, p. 877, 2.

8. i. e., do you call it bad omen because you are reminded of the truth communicated by Allah through His Messengers? ذكرتهم *dhukkirtum* = you are reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *dhakkir* at 14:5, p. 787, n. 5).

9. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from '*asrafu*, form IV of *sarafu/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 7:81, p. 497, n. 7).

10. أقصى *'aqṣâ* = farther, remoter, more distant, farthest, remotest part (relative of *qaṣṣî*). See at 28:20, p. 1238, n. 3.

21. "Follow<sup>1</sup> those who

لَا يَسْأَلُكُمْ

أَجْرًا any remuneration<sup>3</sup>

وَهُمْ مُهْتَدُونَ and they are guided aright."<sup>4</sup>

### PART (JUZ') 23

22. "And what reason have I

لَا أَعْبُدُ that I should not worship

الَّذِي فَطَرَنِي Him Who has created<sup>5</sup> me

وَالَيْهِ and to Him

تُرْجَعُونَ you shall all be taken back?"<sup>6</sup>

23. "Shall I take<sup>7</sup> besides Him  
أَتَّخِذُ مِنْ دُونِهِ  
ءَالِهَةً deities?

إِنْ يُرِيدِ الرَّحْمَنُ If the Most Merciful intends<sup>8</sup>

بِضْرٍ to me any harm

لَا تَنْعِنَ عَنِّي there shall not avail<sup>9</sup> me

شَفَاعَتُهُمْ شَيْئًا their intercession aught

وَلَا يُنْقِذُونِ nor shall they rescue<sup>10</sup> me."

24. "Surely I shall then be

لَفِي ضَلَالٍ in an error

مُبِينٍ quite clear."

1. اتبعوا *ittabi'û* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabâ'ah*]), to follow. See at 2:170, p. 80, n. 2).

2. يسأل *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl / mas'alah/tas'âl*]), to ask. See at 4:153, p. 312, n. 5).

3. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 35:7, p. 1391, n. 14).

4. مهتدون *muhtadûn* (sing. *muhtadîn*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*]), to lead, to guide. See at 7:30, p. 475, n. 7).

5. فطر *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 30:30, p. 1299, n. 12).

6. i. e., after Resurrection for Judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*]), to return. See at 32:11, p. 1327, n. 4).

7. أتخذ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*]), to take. See at 6:14, p. 396, n. 7).

8. يريد *yurid* (*yurîdu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*]), to walk about. The final letter is vowelless and so the medial *yâ*' is dropped because the verb is in a conditional clause preceded by *'in*. See at 10:107, p. 675, n. 6).

9. تغن *tughni* (f) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'*]), to be free from want, to be rich. The final *yâ*' is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 9:25, p. 587, n. 1).

10. ينجذون *yunqidhûna* (originally *yunqidhûna+nî*). ينجذون *yunqidhûna* = they rescue, save, salvage recover, deliver (v. iii. m. pl. impfct. from *'anqadha*, form IV of *naqadha* [*naqdh*]), to save, to rescue. See *'anqadha* at 3:103, p. 196, n. 12).

إِنِّي ءَامَنْتُ  
بِرَبِّكُمْ

فَاسْمَعُونَ ﴿٢٥﴾

25. "I do indeed believe  
in your Lord.  
So listen<sup>1</sup> to me."

قِيلَ 26. It was said:<sup>2</sup>

أَدْخُلِ الْجَنَّةَ

فَأَلْبَسْتَهُ  
قَالَ يَا لَيْتَ  
قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

"Enter<sup>3</sup> the garden."  
He said: "Ah, would that  
my people knew!""

بِمَا 27. "That

غَفَرَ لِي رَبِّي  
وَجَعَلَنِي

مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

my Lord has forgiven<sup>4</sup> me  
and has made<sup>5</sup> me  
of the honoured ones!"<sup>6</sup>

وَمَا أَنْزَلْنَا ﴿٢٨﴾ 28. And We sent down<sup>7</sup> not

عَلَى قَوْمِهِ مِنْ بَعْدِهِ  
مِنْ جُنْدٍ مِنَ السَّمَاءِ

وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

against his people after him  
any army<sup>8</sup> from the heaven  
nor are We to send down.<sup>9</sup>

إِنْ كَانَتْ إِلَّا 29. It was naught but

صَيْحَةً وَاحِدَةً

فَإِذَا هُمْ

خَتَمَدُونَ ﴿٢٩﴾

a single thunderous blast<sup>10</sup>  
and lo, they were  
dead and still.<sup>11</sup>

1. i. e., listen to my advice and believe in Allah and His Messengers. *isma'ûni* (originally *isma'û+nî*) اسمعوا *isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [sam'/samâ'/masma'], to hear. See at 5:108, p. 384, n. 5).

2. The unbelievers killed him and it was said to him after his death.

3. أدخل *udkhul* = enter, go in (v. ii. m. s. imperative from *dakhala* [dukhâl], to enter. See *udkhulî* at 27:44, p. 1215, n. 6).

4. غفر *ghafara* = he forgave, pardoned (v. iii. m. s. past from *ghafra* /*maghfirah* *ghufrân*, to forgive. See *yaghfira* 26:82, p. 1177, n. 6).

5. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 35: 38, p. 1404, n. 2).

6. مكرمين *mukramîn* (pl.; acc./gen. of *mukramûn*; s. *mukram*) = those honoured (passive participle from '*akrama*, form IV of *karuma* [karum/ karamah/ karâmah], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

7. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from '*anzala*, form IV of *nazala* [nuzûl], to come down. See at 29:47, p. 1282, n. 2).

8. جند *jund* (s.; pl. *junûd/ujnâd*) = army, soldiers. See at 19:75, p. 970, n. 13.

9. منزلين *munzilîn* (pl.; acc./gen. of *munzilûn*; s. *munzil*) = those who send down, make (someone/ something) descend, receive guests, hosts (act. participle from '*anzala*, form IV of *nazala* [nuzûl], to come down. See at 12:59, p. 744, n. 6).

10. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 29:40, p. 1279, n. 5).

11. خامدون *khâmidûn* (pl.; s. *khâmid*) = those who are dead and still, quiet, calm, dying, extinguished (act. participle from *khamada* [khamd/khumûd], to go out, to die. See *khâmidûn* at 21:15, p. 1016, n. 7).

يَحْسِرَةٌ 30. Oh, what a pity<sup>1</sup>  
 عَلَى الْعِبَادِ on the servants.  
 مَا يَأْتِيهِمْ There comes not to them  
 مِنْ رَسُولٍ any Messenger  
 إِلَّا كَانُوا but they use to  
 بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ mock<sup>2</sup> at him.

أَلْقُرُونَ 31. Do they not see  
 كَمْ أَهْلَكْنَا how many We destroyed<sup>3</sup>  
 قَبْلَهُمْ before them  
 مِنَ الْقُرُونِ أَنَّهُمْ of the generations<sup>4</sup> that they  
 إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ to them will not return?<sup>5</sup>

وَأِنْ كُلِّ 32. And surely all,  
 لَمَّا جِيعٌ yet all together shall  
 لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ before Us be brought along.<sup>6</sup>

### Section (Rukû') 3

وَأَيُّهُمْ 33. And a sign<sup>7</sup> for them  
 الْأَرْضُ الْمَيْتَةُ is the lifeless<sup>8</sup> land.  
 أَحْيَيْنَاهَا We give it life<sup>9</sup>  
 وَأَخْرَجْنَا مِنْهَا حَبًّا and produce<sup>10</sup> out of it corn;<sup>11</sup>  
 فَمِنْهَا يَأْكُلُونَ then of it they eat.<sup>12</sup>

1. حسرة *hasrah* (pl. حسرات *hasarât*) = regret, lamentation, grief, sorrow, distress, pity. See at 19:39, p. 960, n. 7).
2. يستهزئون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'u*, from X of *haza'u* [*haz' / huz' / huzu' / huzû' / mahza'ah*]), to mock, to make fun. See at 26:6, p. 1163, n.10).
3. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk' / hulk' / halâk / tahlukah*]), to perish. See at 32:26, p. 1332, n. 1).
4. of the unbelieving and sinful generations, the ruins of many of whom are visible in the Arabian peninsula. قرون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 32:26, p. 1332, n. 2.
5. i. e., those destroyed nations will never return to the earth. يرجعون *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'u* [*rujû' / رجع*]) to come back, return. See at 32:21, p. 1330, n. 9).
6. i. e., after Resurrection for judgement. محضرون *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍûr*]), to be present. See at 34:38, p. 1382, n. 10).
7. i. e., for the Power and Sovereignty of Allah. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.
8. i. e., barren and dry. ميتة *maytah* = corpse, carcass, dead, lifeless. See at 16:115, p. 867, n. 6.
9. i. e., make lively by sending down rains and by vegetation. أحينا *'ahyaynâ* = we brought to life, gave life (v. i. pl. past from *'ahyâ*, form IV of *ḥayiya* [*ḥayah*]), to live. See at 35:9, p. 1392, n. 12).
10. أخرجنا *'akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurûj*]), to go out. See at 20:53, p. 987, n. 3).
11. حب *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 6:95, p. 431, n. 2.
12. يأكلون *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl / ma'kal*]), to eat. See at 9:35, p. 591, n. 1).

وَجَعَلْنَا فِيهَا 34. And We make<sup>1</sup> therein  
جَنَّاتٍ مِّنْ نَّجِيلٍ gardens<sup>2</sup> of date palms<sup>3</sup>  
وَأَعْنَبٍ and vines<sup>4</sup>  
وَفَجَّرْنَا فِيهَا and cause to flow<sup>5</sup> therein  
مِنَ الْعُيُونِ of springs.<sup>6</sup>

لِيَأْكُلُوا 35. That they may eat  
مِن ثَمَرِهِ of its produce.<sup>7</sup>  
وَمَا عَمِلَتْهُ أَيْدِيهِمْ And their hands do that not.  
أَفَلَا يَشْكُرُونَ Will they not then be grateful?<sup>8</sup>

سُبْحٰنَ الَّذِي خَلَقَ 36. Sancrosanct<sup>9</sup> is He Who  
الْأَزْوَاجَ كُلَّهَا created the pairs<sup>10</sup> all of them,  
مِمَّا تَنْبِتُ الْأَرْضُ of what the earth produces<sup>11</sup>  
وَمِنْ أَنْفُسِهِمْ and of themselves  
وَمِمَّا لَا يَعْلَمُونَ and of what they know not.

وَأَيَّةٌ لَهُمْ 37. And a sign for them  
الَّيْلُ is the night.  
نَسْلَخُ مِنْهُ النَّهَارَ We strip<sup>12</sup> off it the day;  
فَإِذَا هُمْ and lo they then  
مُظْلِمُونَ fall in darkness.<sup>13</sup>

1. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [ja'I], to make, to set. See at 36:8, p. 1410, n. 5).

2. جنات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 26:147, p. 1187, n. 11.

3. نخيل *nakhîl* = palm, date palm. See at 23:18, p. 1079, n. 6.

4. أعناب *'a'nâb* (pl.; sing. *'inab*) = grapes, vines. See at 23:18, p. 1079, n. 7.

5. فججنا *fajjarnâ* = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [fajr], to cleave, break up. See at 18:33, p. 924, n. 1).

6. عيون *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:147, p. 1187, n. 12).

7. ثمر *thamar* = fruit, fruits, yield, produce, crops, gain, result. See at 18:42, p. 926, n. 9.

8. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/ shukrân], to thank. See at 27:72, p. 1224, n. 8).

9. سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 34:41, p. 1383, n. 7.

10. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 35:11, p. 1393, n. 12.

11. تنبت *tunbitu* = she or it causes to sprout, makes grow, germinates, produces (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [nabi], to grow, to sprout. See at 2:61, p. 28, n. 14).

12. i. e., gradually take away, withdraw. نسلخ *naslakhu* = we strip, strip off, flay ( v. i. pl. impfct. form *salakha* [salkh], to strip off, to flay. See *insalakha* at 7:175, p. 534, n. 2).

13. مظلمون *muzlimûn* (pl.; s. *muzlim*) = مظلم *muzlim* = those that grow dark, fall in darkness, those darkening (act. participle from *'azlama*, form IV of *zalima* [zalm], to be dark. See *muzlim* at 10:27, p. 647, n. 14).

وَالشَّمْسُ تَجْرِي 38. And the sun runs on<sup>1</sup>  
 لِمُسْتَقَرٍّ لَهَا to a resting place<sup>2</sup> for it.  
 ذَلِكَ تَقْدِيرُ That is the ordaining<sup>3</sup> of  
 الْعَزِيزِ the All-Mighty,  
 الْعَلِيمِ the All-Knowing.

وَالْقَمَرَ 39. And the moon  
 قَدَرْنَاهُ We have ordained for it  
 مَنَازِلَ حَتَّىٰ عَادَ stages<sup>4</sup> till it reverts<sup>5</sup>  
 كَالْعُرْجُونِ like the date-leaf stalk<sup>6</sup>  
 الْقَدِيمِ grown old.

لَا الشَّمْسُ يَنْبَغِي 40. Neither is it necessary<sup>7</sup>  
 لَهَا أَنْ تَدْرِكَ for the sun to overtake<sup>8</sup> the  
 الْقَمَرَ وَلَا اللَّيْلُ moon nor is the night  
 سَابِقُ النَّهَارِ to outstrip<sup>9</sup> the day.  
 وَكُلٌّ فِي فَلَكٍ And all in an orbit<sup>10</sup>  
 يَسْبَحُونَ are floating.<sup>11</sup>

وَأَيَّةٌ لَهُمْ 41. And a sign for them is  
 أَنَّا حَمَلْنَا that We carried  
 ذُرِّيَّتَهُمُ their progeny  
 فِي الْفُلِّ الْمَشْحُونِ in the Ark laden.<sup>12</sup>

1. *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 29:58, p. 1286, n. 2).

2. i. e., for a specified time and destination. *mustaqarr* = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 25:76, p. 1161, n. 3).

3. *taqdîr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [qadr/ qadar qudrah/ maqdurah], to decree, to have power. See at 6:96, p. 431, n. 11).

4. *manâzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [nuzûl], to come down. See at 10:5, p. 637, n. 8).

5. *âda* = he reverted, returned, relapsed (v. iii. m. s. past from 'awd/awdah, to return. See at 5:95, p. 377, n. 10).

6. *urjûn* (s.; pl. 'arâjîn) = date-leaf stalk.

7. *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [bughâ'], to seek, to desire. See at 26:211, p. 1198, n. 7).

8. *tudrika(u)* = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from 'adraka, form IV of *daraka* [darak/dark], to attain. The final letter takes *fathah* for the particle 'an coming before the verb. See *tudriku* at 6:103, p. 434, n. 8).

9. *sâbiq* (s.; pl. *sâbiqûn*) = preceding one, he who gets ahead/ outstrips (act. participle from *sabaqa* [sabq], to be or get ahead or before). See at 35:32, p. 1401, n. 9.

10. *falak* (s.; pl. 'afalak) = celestial sphere, orbit, star. See at 21:33, p. 1021, n. 5).

11. *yasbahûna* = they swim, float (v. iii. m. pl. impfct. from *sabaḥa* [sabh/ sibâḥah] to swim, to float. See *yusubbihûna* at 21:20, p. 1017, n. 6).

12. i. e., the Ark of Nûh, peace be on him. *mashûn* = laden, freighted, consigned (passive participle from *shahana*, *shahn*), to load, lade, freight. See at 26:119, p. 1183, n. 7).

وَحَلَقْنَا 42. And We have created for

لَهُمْ مِنْ مِثْلِهِ

them its like<sup>1</sup>

مَا رَكِبُوا ٤٣

which they embark on.<sup>2</sup>

وَأِنْ نَشَاءُ

43. And if We will

نُغْرِقَهُمْ

We may drown<sup>3</sup> them

فَلَا صَرِيحَ لَهُمْ

and no crying<sup>4</sup> will avail them

وَلَا هُمْ يُنْقَذُونَ ٤٤

nor will they be rescued.<sup>5</sup>

إِلَّا رَحْمَةً مِنَّا

44. Except as mercy from Us

وَمَتَاعًا إِلَىٰ حِينٍ ٤٥

and an enjoyment<sup>6</sup> till a time.

وَإِذَا قِيلَ لَهُمْ

45. And when it is said to them:

اتَّقُوا

"Beware<sup>7</sup> of

مَا بَيْنَ أَيْدِيكُمْ

what is in front<sup>8</sup> of you

وَمَا خَلْفَكُمْ

and what is behind<sup>9</sup> you,

لَعَلَّكُمْ

so that you may

رُحِمُونَ ٤٥

have mercy on you.<sup>10</sup>

وَمَا تَأْتِيهِمْ

46. And there comes not to

مِنْ آيَاتِهِ

them any sign

مِنْ آيَاتِ رَبِّهِمْ

of the signs of their Lord

إِلَّا كَانُوا

but they use to

1. i. e., ships like the Ark of Nûh, peace be on him.

2. يركبون *yarkabûna* = they ride, board, embark on, mount (v. iii. m. pl. impfct from *rakiba* [*rukûb*]), to ride, mount. See *rakibû* at 29:65, p. 1288, n. 5).

3. نغرق *nughriq(u)* = we drown, sink (v. i. pl. impfct. from *'aghraqa*, form IV of *ghariqa* [*gharaq*]), to be drowned. The final letter is vowelless because the verb is conclusion of a conditional clause. See *'aghraqnâ* at 29:40, p. 1279, n. 7).

4. صرّيح *ṣarikh* = crying, yelling, screaming. See *yastarikhûna* at 35:37, 1403, n. 5.

5. i. e., rescued by anyone else. ينجذون *yunqadhûna* = they are rescued, saved, salvaged, recovered, delivered (v. iii. m. pl. impfct. passive from *'anqadha*, form IV of *naqadha* [*naqdh*]), to save, to rescue. See *yunqidhûna* at 36:23, p. 1414, n. 10).

6. i. e., a grant of enjoyment of life. متاع *matâ'* (pl. *'ami'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 33:53, p. 1359, n. 2.

7. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*)), to guard, safeguard. See at 33:70, p. 1365, n. 1).

8. i. e., in front of you of the instances of how the previously unbelieving and sinful people were punished and destroyed. بين *bayna 'aydikum* = [lit. between your hands] is an idiom meaning "before or in front of you". See *bayna yadayhi* at 34:31, p. 1379, n. 3.

9. i. e., of the judgement and punishment in the hereafter. خلف *khalf* = rear, rear part, behind, successors, those behind. See at 34:9, p. 1370, n. 9.

10. ترحمون *turhamûna* = you (all) are bestowed mercy (v. ii. m. pl. impfct. passive from *rahima* [*rahmah / marhamah*]), to have mercy. See at 6:155, p. 459, n. 11).

عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ turn away<sup>1</sup> from it.

وَإِذَا قِيلَ لَهُمْ 47. And if it is said to them:

أَنْفِقُوا مِمَّا

"Spend<sup>2</sup> out of what

رَزَقَكُمْ اللَّهُ

Allah has provided for you",

قَالَ الَّذِينَ كَفَرُوا

there say those who disbelieve

لِلَّذِينَ آمَنُوا

to those who believe:

أَنْطَعِمُ مَنْ

"Shall we feed<sup>3</sup> those whom,

لَوْ يَشَاءُ اللَّهُ

if Allah wished,

أَطَعِمَهُ؟

He would have fed?<sup>4</sup>

إِنْ أَنْتُمْ إِلَّا فِي

You are not but in

ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

an error<sup>5</sup> quite obvious."<sup>6</sup>

وَيَقُولُونَ 48. And they say:

"When will this promise<sup>7</sup> be,

if you are truthful?"<sup>8</sup>

إِنْ كُنْتُمْ صَادِقِينَ

﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا 49. They await<sup>9</sup> not but

a single thunderous blast<sup>10</sup>

صَيْحَةً وَاحِدَةً

that will get hold<sup>11</sup> of them

تَأْخُذُهُمْ

while they are disputing!<sup>12</sup>

وَهُمْ يَخْتَصِمُونَ

﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ 50. So they shall not be able<sup>13</sup>

1. معرضين *mu'riḍīn* (acc./gen. of *mu'riḍūn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from 'a'raḍa, form IV of 'aruda [عرض 'ard], to be broad, wide, to appear. See at 26:5, p. 1163, n. 7).

2. أنفقوا *'anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from 'anfuqa, form IV of *nafaqa/nafīqa* [nafaq], to be used up, be spent. See at 9:53, p. 600, n. 1).

3. نطعم *nuṭ'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from 'a'ama, form IV of *ta'ima* [ta'm], to eat, to taste. See *yūṭ'imu* at 26:79, p. 1176, n. 10).

4. أطعم *'aṭ'ama* = he fed, gave food (v. iii. m. s. past in form IV of *ta'ima*. See n. 3 above).

5. ضلال *ḍalāl* = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

6. مبين *mubīn* = all too clear, obvious, manifest, patent, open and clear. See at 36:17, p. 1413, n. 2.

7. i. e., when will the promise of Resurrection come true? وعد *wa'd* (s.; pl. *wu'ūd*) = promise. See at 35:5, p. 1391, n. 1.

8. صادقين *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadq/ ṣidq], to speak the truth. See at 33:35, p. 1349, n. 3).

9. ينظرون *yanẓurūna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/manẓar], to see, view, look at. See at 35:43, p. 1406, n. 10).

10. صيحة *ṣayḥah* (s.; pl. *ṣayḥāt*) = outcry, thunderous blast. See at 36:29, p. 1415, n. 10).

11. تأخذ *ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from 'akhadha [akhdh], to take. See *ta'khudhū* at 2:255, p. 131, n. 1).

12. يخاصمون *yakhiṣimūna* (originally *yakhtaṣimūna*) = they quarrel, dispute, argue, (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [khaṣm/ khiṣām/khuṣāmah], to defeat in argument. See at 26:96, p. 1179, n. 7).

13. يستطيعون *yastaiṭ'ūna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istaiṭ'a*, form X of *ṭā'a* [ṭaw'], to obey. See at 26:211, p. 1198, n. 8).

تَوْصِيَةً to making a will<sup>1</sup>  
وَلَا إِلَىٰ أَهْلِهِمْ nor to their families  
يَرْجِعُونَ shall they return.<sup>2</sup>

## Section (Rukû') 4

وَنُفِخَ 51. And blown will be<sup>3</sup>  
فِي الصُّورِ the trumpet<sup>4</sup>  
فَإِذَا هُمْ and lo, they will  
مِنَ الْأَجْدَاثِ from the graves<sup>5</sup>  
إِلَىٰ رَبِّهِمْ to their Lord  
يَنْسِلُونَ be issuing forth.<sup>6</sup>

قَالُوا وَيَوَيْلَنَا 52. They will say: "Woe to us!  
مَنْ بَعَثَنَا Who has raised<sup>7</sup> us  
مِن مَّرْقَدَاتِنَا from our sleeping beds?"<sup>8</sup>  
هَذَا مَا "This is what there had  
وَعَدَ الرَّحْمَنُ promised<sup>9</sup> the Most Merciful  
وَصَدَقَ and had said truly<sup>10</sup>  
الْمُرْسَلُونَ the Messengers."<sup>11</sup>

إِنْ كَانَتْ 53. There will be naught  
إِلَّا صَوْتٌ وَاحِدٌ but a single thunderous blast<sup>12</sup>  
فَإِذَا هُمْ جَمِيعٌ and lo, they will all together

1. توصية *tawṣiyah* (s.; pl. *tawṣiyât/tawâṣin*)+ = recommendation, suggestion, instruction, commission, mandate, to make bequests, to make will, to entrust (verbal noun in form II of *waṣû* [wasy], to diminish, to regain weight).

2. يرجعون *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجع *rujû'*] to come back, return. See at 36:31, p. 1416, n. 5).

3. That will be the second blowing of the Trumpet for Resurrection. نفخ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [nafkh], to blow. See at 23:101, p. 1099, n. 10).

4. صور *ṣûr* = horn, bugle, trumpet. See at 27:87, p. 1228, n. 4.

5. أجداث *'ajdâth* (pl.; s. *jadath*) = graves, tombs.

6. ينسلون *yansilûna* = they issue forth, fall out, procreate (v. iii. m. pl. impfct. from *nasala* [nusâl], to fall out. See at 21:96, 1039, n. 4).

7. بعث *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See at 25:41, p. 1150, n. 9).

8. مرقد *marqad* (s.; pl. *marâqid*) = bed, couch, resting place, sleeping bed (name of place from *raqada* [raqd/ruqûd/ruqûd], to sleep, to rest, to subside. See *ruqûd*, at 18:18, p. 916, n. 5).

9. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 33:22, p. 1343, n. 7).

10. صدق *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/ṣidq*, to speak the truth. See at 33:22, p. 1343, n. 8).

11. مرسلون *mursalûn* (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasila* [rasal], to be long and flowing. See at 36:13, p. 1412, n. 4).

12. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 36:49, p. 1420, n. 10).

لَدَيْنَا مُحَضَّرُونَ ﴿٥٢﴾ be before Us brought along.<sup>1</sup>

فَالْيَوْمَ 54. So today

لَا تَظْلَمُ no injustice will be done<sup>2</sup>

نَفْسٍ شَيْئًا to any person<sup>3</sup> in anything

وَلَا تَجْرُونَ nor shall you be requited<sup>4</sup>

إِلَّا مَا كُنْتُمْ except for what you had been

تَعْمَلُونَ ﴿٥١﴾ doing.<sup>5</sup>

إِنَّ أَصْحَابَ 55. Verily the inmates<sup>6</sup>

الْجَنَّةِ الْيَوْمَ of the paradise toady

فِي شُغْلٍ فَكِهِونَ ﴿٥٠﴾ will be busy<sup>7</sup> enjoying.<sup>8</sup>

هُمْ وَأَزْوَاجُهُمْ 56. They and their consorts<sup>9</sup>

فِي ظِلِّلٍ will be in shades<sup>10</sup>

عَلَى الْأَرَائِكِ on canopied couches<sup>11</sup>

مُسْتَكُونٍ ﴿٥٧﴾ reclining.<sup>12</sup>

لَهُمْ فِيهَا 57. They will have therein

فَكَهَّةٌ fruit

وَلَهُمْ and they will have

مَا يَدْعُونَ ﴿٥٧﴾ whatever they ask for.<sup>13</sup>

1. محضرون *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥudûr*], to be present. See at 36:32, p. 1416, n. 6).

2. تظلم *tuẓlamu* = she is wronged, done injustice, transgressed, suppressed (v. iii. f. s. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *tuẓlamûna* at 17:71, p. 896, n. 8).

3. نفس *nafs* (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 31:28, p. 1320, n. 12.

4. تجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 27:90, p. 1229, n. 7).

5. تعملون *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 10:61, p. 659, n. 6).

6. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣāḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:13, p. 1412, n. 2).

7. شغل *shugul* = to be busy/ preoccupied, activity, work.

8. فاكهون *fâkihûn* (pl.; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakîha* [*fakâh/fakâhah*], to be cheerful, merry, sportive).

9. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 36:36, p. 1417, n. 10.

10. i. e., shades of gardens. ظلال *ẓilâl* (pl.; s. *ẓill*) = shadows, shades. See at 16:81, p. 854, n. 8.

11. أرائك *'arâ'ik* (pl.; s. أريكة *'arikah*) = raised thrones, canopied couches, sofas. See at 18:31, p. 923, n. 7.

12. مستكون *muttaki'ûn* (pl.; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaki'in* at 18:31, p. 923, n. 6).

13. يدعون *yadda'ûna* = they ask for, claim, maintain, allege (v. iii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â*], to call, to summon. See *yad'ûna* at 29:42, p. 1280, n. 4).

- سَلَامٌ 58. "Peace" will be  
 قَوْلًا مِّن رَّبِّ  
 ٥٨ رَحِيمٍ Most Merciful.
- وَأَمْتَرُوا 59. "And isolate yourselves<sup>2</sup>  
 الْيَوْمَ  
 ٥٩ أَيُّهَا الْمُجْرِمُونَ O you the sinful."<sup>3</sup>
- أَلَمْ أَعْهَدْ إِلَيْكُمْ 60. "Did I not enjoin<sup>4</sup> on you,  
 يَبْنَیْءَ آدَمَ  
 ٦٠ أَن لَّا تَعْبُدُوا  
 الشَّيْطَانَ Satan?"  
 إِنَّهُ لَكُمْ  
 ٦١ عَدُوٌّ مُّبِينٌ an enemy<sup>6</sup> open and clear.<sup>7</sup>
- وَأَن أَعْبُدُونِي 61. And that you worship Me.  
 هَذَا صِرَاطٌ  
 ٦٢ مُسْتَقِيمٌ straight and right.<sup>9</sup>
- وَلَقَدْ أَضَلَّ 62. But he indeed led astray<sup>10</sup>  
 مِنْكُمْ  
 ٦٣ جِبِلًّا كَثِيرًا creatures many.<sup>11</sup>  
 أَفَلَمْ تَكُونُوا  
 ٦٤ تَعْقِلُونَ Did you not then use to  
 understand?<sup>12</sup>

1. Allah will address the inmates of paradise with *saalâm*; and that will be the highest bliss.

2. i. e., isolate yourselves from the righteous. امتاروا *imtâzû* = isolate yourselves, separate yourselves, distinguish yourselves, mark yourselves out (v. ii. m. pl. imperative from *imtâza*, form VIII of *mâza* [ *mayz* ], to separate, to distinguish. See *yumîzu* at 8:36, p. 559, n. 10).

3. مجرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm* ], to commit a crime. See at 32:12, p. 1327, n. 3).

4. أعهد '*a'had(u)* ['ilâ) = I assign, commit to, entrust to, enjoin on (v. i. pl. impfct from '*ahida* ['ahd], to delegate, to entrust, to commit. The final letter is vowelless because the verb is preceded by the particle *lam*. See '*ahidnâ* at 20:115, p. 1004, n. 10).

5. لا تعبدوا *lâ ta'budû* = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from '*abuda* ['ibâdah / 'ubûdah / 'ubûdiyah], to worship, to serve. See *u'budû* at 29:56, p. 1285, n. 8).

6. عدو '*adûw* (s.; pl. أعداء '*a'dâ*) = foe, enemy, adversary. See at 35:6, p. 1391, n. 4.

7. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân* ], to be clear, evident. See at 36:47, p. 1420, n. 6).

8. صراط *sirât* = way, path, road. See at 36:4, p. 1409, n. 4.

9. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm* ], to stand up, to get up). See at 36:4, p. 1409, n. 5).

10. أضل '*aqalla* = he led astray, misled (v. iii. m. s. past in from IV of *qalla* [*qalâl/qalâlah* ], to go astray. See at 30:29, p. 1299, n. 9).

11. جبل *jibill* (pl.; s. *jibillah*) = creatures, generations, nature. See *jibillah* at 26:184, p. 1194, n. 3.

12. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* ['aq], to be endowed with reason. See at 26:60, p. 1253, n. 12).

هَذِهِ جَهَنَّمُ 63. This is the hell  
الَّتِي كُنْتُمْ

تُوعَدُونَ<sup>1</sup> threatened<sup>1</sup> with.

أَصَلَوْهَا الْيَوْمَ 64. Enter<sup>2</sup> it today  
بِمَا كُنْتُمْ

تَكْفُرُونَ<sup>3</sup> disbelieving.<sup>3</sup>

الْيَوْمَ نَخْتِمُ<sup>4</sup> 65. Today I shall put a seal<sup>4</sup>

عَلَى أَفْوَاهِهِمْ<sup>5</sup> on their mouths<sup>5</sup>  
وَتَكَلِمَاتُنَا<sup>6</sup> and there will speak<sup>6</sup> to Us

أَيْدِيهِمْ their hands  
وَتَشْهَدُ أَرْجُلُهُمْ<sup>7</sup> and their feet will testify<sup>7</sup>

بِمَا كَانُوا to what they had been  
يَكْسِبُونَ<sup>8</sup> acquiring.<sup>8</sup>

وَلَوْ نَشَاءُ 66. And if We willed

لَطَمَسْنَا We would have effaced<sup>9</sup>

عَلَى أَعْيُنِهِمْ their eyes

فَأَسْتَبِقُوا and then they would grope<sup>10</sup>

الضَّرَاطَ for the way

فَأَن يَبْصُرُونَ<sup>11</sup> but how could they see?<sup>11</sup>

﴿١٦﴾

1. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from 'aw'ada, form IV of *wa'ada* [wa'd], to make a promise. See at 21:109, p. 1042, n. 10).

2. اصلاوا *islaw* = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *şalâ* [şalan/şulîy/şilâ]), to roast, to burn, to be exposed to the blaze. See *taşşalûna* at 28:29, p. 1242, n. 5).

3. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufîr], to disbelieve. See at 4:89, p. 280, n. 11).

4. نختم *nakhtimu* = we put a seal, seal, close (v. i. pl. impfct. from *khatama* [khatm/khitâm], to seal. See *khatama* at 2:7, p. 6, n. 4).

5. أفواه *'afwâh* (pl.; sing. فوهة *fûhah*) = mouths, vents. See at 33:4, p. 1335, n. 10.

6. تكلم *tukallimu* = she speaks, talks, addresses (v. iii. f. s. impfct. from *kallama*, form II of *kalama* (kalm), to wound. See *tukallima* at 27:82, p. 1226, n. 13).

7. تشهد *tash-hadu* = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from *shuhida* [shuhûd/ shahâdah], to witness, to testify. See *tash-hada* at 24:24, p. 1114, n. 1).

8. Allah will seal the mouths and will enable the hands and feet to speak and testify about what man acquired of merits or sins by his deeds.

يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 15:84, p. 824, n. 8).

9. طمسا *ţamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ţamasu* [ţams/ţumûs], to be effaced, to efface. See *naţmisa* at 4:47, p. 262, n. 6).

10. استبقوا *istabaqû* = they vie with one another, try to get ahead of one another, compete, race for [here, grope] (v. iii. m. pl. impfct. from *istabaqa*, form VIII of *sabaqa* [sabaq], to get before, to precede, to go ahead. See *istabaqâ* at 12:25, p. 730, n. 11).

11. يبرون *yubsîrûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from 'absara, form IV of *başura/başîra* [بصر *başar*], to look, to see. See at 36:9, p. 1410, n. 12).

- وَلَوْ نَشَاءُ 67. And if We willed  
لَسَخَّطْنَهُمْ We could have transmuted<sup>1</sup>  
عَلَىٰ مَكَاتِبِهِمْ them in their places  
فَمَا اسْتَطَعُوا so they would not be able to<sup>2</sup>  
مُضِيًّا move forward<sup>3</sup>  
وَلَا يَرْجِعُونَ nor could they come back.<sup>4</sup>

## Section (Rukû') 5

- وَمَنْ 68. And whoever  
نُعَمِّرُهُ we prolong in life<sup>5</sup>  
نُنَكِّسُهُ We retract<sup>6</sup> him  
فِي الْخَلْقِ in the constitution.<sup>7</sup>  
أَفَلَا يَعْقِلُونَ Will they not then understand?<sup>8</sup>

- وَمَا عَلَّمْنَاهُ 69. And We have not taught  
الشِّعْرَ him poetry<sup>9</sup>  
وَمَا يَنْبَغِي لَهُ nor is it meet<sup>10</sup> for him.  
إِنْ هُوَ إِلَّا It is naught but  
ذِكْرٌ وَفُرْقَانٌ a reminder<sup>11</sup> and a Qur'ân  
مُبِينٌ open and explicit.

- لِيُنذِرَ 70 That he may warn<sup>12</sup>  
مَنْ كَانَ حَيًّا him who is alive<sup>13</sup>

1. *masakhnâ* = we transformed, transmuted, converted, distorted (v. i. pl. past from *masakha* [maskh], to transform, transmute).  
2. *istatâ'û* = they were able to, were capable of (v. iii. m. pl. past from *istatâ'u*, form X of *tâ'u* [taw'], to obey. See at 18:97, p. 945, n.6).  
3. *muḍiy* = to move forward, leave, depart. See 'amḍi at 18:60, p. 934, n. 8.  
4. *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raju'a* [رجوع] *rujû'*) to return. See at 36:50, p. 1421, n. 2).  
5. *nu'ammir(u)* = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from 'ammara, form II of 'amara [ 'amr/umr], to live long. The final letter is vowelless because the verb is in a conditional clause. See at 26:35, p. 37, p. 1403, n. 8).  
6. *nunakkis(u)* = we invert, reverse, retract, tilt, bend (v. i. pl. impfct. from *nakkasa*, form II of *nakasa* [naks], to invert, to turn over. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nâkisû* at 32:12, p. 1327, n. 6).  
7. *khalq* = creation, origination, making, creatures, constitution. See at 23:14, p. 1078, n. 5.  
8. *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala [ 'aq], to understand, to have intelligence. See at 30:28, p. 1299, n. 5).  
9. *shi'r* (s.; pl. 'ash'âr) = poetry, poems.  
10. *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [baghâ'], to seek, to desire. See at 36:40, p. 1198, n. 7).  
11. Note that the word "Qur'ân" is in apposition to *dhikr*. *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture. See at 36:11, p. 1411, n. 4.  
12. *yundhira(u)* - he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of *nadhara* [nadh'r /nudhûr], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li {of motivation} coming before the verb. See at 18:2, p. 910, n. 6).  
13. i. e., whose heart is alive to the truth.

وَيَحِقُّ and that due may become<sup>1</sup>

الْقَوْلِ the word<sup>2</sup>

عَلَى الْكَافِرِينَ on the unbelievers.

أَوْلَدَهُمْ 71. Do they not see that We

أَنَّا خَلَقْنَا لَهُمْ have created for them,

مِمَّا عَمِلَتْ أَيْدِينَا out of what Our hands did,<sup>3</sup>

أَنْعَمْنَا the cattle<sup>4</sup>

فَهُمْ لَهَا so they are of these

مَالِكُونَ the owners?<sup>5</sup>

وَوَلَّلْنَاهَا 72. And We have tamed<sup>6</sup> these

لَهُمْ فَمِنْهَا for them so some of them

رُكُوبُهُمْ are their mount<sup>7</sup>

وَمِنْهَا يَأْكُلُونَ and of them they eat.<sup>8</sup>

وَلَهُمْ فِيهَا 73. And they have in them

مَنْفَعٌ وَمَشَارِبٌ benefits<sup>9</sup> and drinks.<sup>10</sup>

أَفَلَا Will they not then

يَشْكُرُونَ express gratitude?<sup>11</sup>

وَاتَّخَذُوا 74. And they take<sup>12</sup>

مِنْ دُونِ اللَّهِ besides Allah

1. يَحِقُّ = *yahiqqa(u)* = he or it becomes true, correct, due, right, incumbent (v. iii. m. s. impfct. from *haqqa*. The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See *haqqa* at 36:7, p. 1410, n. 3).

2. i. e., sentence of punishment.

3. i. e., it is exclusively Our creation; there is no partner in it.

4. أنواع *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 32:27, p. 1332, n. 10.

5. i. e., you possess and use them as you like. مالكون *mâlikûn* (pl.; s. *mâlik*) = owners, possessors (act. participle from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlikûna* at 35:13, p. 1395, n. 7).

6. ذللاً *dhallalnâ* = we humiliated, made low, subdued, tamed (v. i. pl. past from *dhallala*, form II of *dhalla* [*dhall/ dhull/ dhalâlâh / dhilla/ madhallâh* ], to be low, humble. See *nadhilla* at 20:134, p. 1011, n. 3).

7. ركوب *rakûb* = mount, riding animal. See *yarkabûna* at 36:42, p. 1419, n. 2.

8. i. e., of their meat. يأكلون *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from '*akala* [*'akl/ma'kal*], to eat. See at 36:72, p. 1426, n. 8).

9. i. e., other uses of their wool, hyde, bones, etc. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 23:21, p. 1080, n. 3

10. i. e., of their milk. مشارب *mashârib* (pl.; s. *mashrab*) = drinks, drinking places. See *sharâb* at 16:69, p. 841, n. 1).

11. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:35, p. 1417, n. 8).

12. i. e., in spite of these graces and clear evidences about Allah they take gods besides Him. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 29:41, p. 1279, n. 10).

ءَالِهَةً لَّعَلَّهُمْ

gods<sup>1</sup> that they may

يُنصَرُونَ ﴿٧٤﴾

be helped.<sup>2</sup>

لَا يَسْتَطِيعُونَ 75. They are not capable of<sup>3</sup>

نَصْرَهُمْ

helping them;

وَهُمْ لَهُمْ

and they will be for them

جُنْدٌ مُّخَصَّرُونَ ﴿٧٥﴾

a host<sup>4</sup> brought up.<sup>5</sup>

فَلَا يَحْزُنُكَ 76. So let there not grieve<sup>6</sup> you

قَوْلُهُمْ

their saying.<sup>7</sup>

إِنَّا نَعْلَمُ

Verily We know

مَا يُسْرُونَ

what they conceal<sup>8</sup>

وَمَا يُعْلِنُونَ ﴿٧٦﴾

and what they disclose.<sup>9</sup>

أَوَلَمْ يَرِ الْإِنْسَانُ 77. Does not man see

أَنَّا خَلَقْتُهُ

that We created him

مِنْ نُّطْفَةٍ 10

from a drop?<sup>10</sup>

فَإِذَا هُوَ خَصِيمٌ 11

And lo, he is a disputant<sup>11</sup>

مُبِينٌ ﴿٧٧﴾

open and clear!

وَصَرَبَ لَنَا 78. And he strikes for Us

مَثَلًا

an instance

وَسِىَ خَلْقَهُ 12

and forgets<sup>12</sup> his creation:

1. i. e., a number of gods. ءَالِهَةٌ 'ālihah (pl.; s. 'ilāh) = gods, deities, objects of worship. See at 25:42, p. 1150, n. 11.

2. i. e., in their affairs and needs. ينصرون *yunṣarūna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr* /*nuṣūr*], to help. See at 28:41, p. 1246, n. 10).

3. يستطيعون *yastaṭīʿūna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭāʿa*, form X of *tāʿa* [*tawʿ*], to obey. See at 36:50, p. 1420, n. 13).

4. جند *jund* (s.; pl. *junūd/ajnād*) = army, soldiers, host. See at 36:28, p. 1415, n. 8.

5. i. e., on the Day of Judgement for punishment. محضرون *muḥḍarūn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from 'aḥḍara, form IV of *ḥaḍara* [*ḥuḍūr*], to be present. See at 36:54, p. 1422, n. 1).

6. يحزن *lā yahzun* = let him or it not make sad, grieve (v. iii. m. s. imperative [prohibition] from *ḥazana* [*ḥuzn/ḥazan*], to make sad. See at 31:23, p. 1719, n. 1).

7. i. e., the words of unbelief, criticism and mocking.

8. يسرون *yusirrūna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of *sarra* [*surūr/sirrah/masarrah*], to gladden, to delight. See at 11:5, p. 679, n. 1).

9. يعلنون *yuʿlinūna* = they (all) declare, disclose (v. iii. m. pl. impfct. from 'alana, form IV of *ʿalana/ʿaluna* [*ʿalāniyyah*], to be or become known, evident. See at 36:76, p. 1427, n. 9).

10. i. e., of the parents. نطفة *nutfah* (s.; pl. *nutaf*) = drop, sperm. See at 35:11, p. 1393, n. 11.

11. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow. خصيم *khaṣīm* (s.; pl. *khuṣamāʿ/ khuṣmān*) =

advocate, defender, one who controverts and argues, disputant (active participle in the scale of *faʿīl* from *khaṣama*, to defeat in argument, to discount. See at 16:4, p. 828, n. 10).

12. نسى *nasiya* = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyān*, to forget. See at 20:88, p. 997, n. 11).

قَالَ مَنْ يُحْيِي He says: "Who will give life<sup>1</sup>

الْعِظَمَ وَهِيَ to the bones<sup>2</sup> when they are

رَمِيمٌ<sup>3</sup> decayed and rotten?"<sup>3</sup>

قُلْ يُحْيِيهَا 79. Say: "There will give life

الَّذِي to them the One Who

أَنْشَأَهَا produced<sup>4</sup> them

أَوَّلَ مَرَّةٍ for the first time;<sup>5</sup>

وَهُوَ بِكُلِّ خَلْقٍ and He is of every creation

عَلِيمٌ<sup>6</sup> All-Knowing."

الَّذِي جَعَلَ لَكُمْ 80. "He Who makes<sup>6</sup> for you

مِنَ الشَّجَرِ الْأَخْضَرِ out of the green<sup>7</sup> vegetation<sup>8</sup>

نَارًا fire;<sup>9</sup>

فَإِذَا أَنْشَرْتَهُ and lo, you then do out of it

تُوقِدُونَ<sup>10</sup> set fire!"<sup>10</sup>

أَوَلَيْسَ الَّذِي 81. Is not then the One Who

خَلَقَ السَّمَوَاتِ created the heavens

وَالْأَرْضِ and the earth

بِقَدْرٍ All-Capable<sup>11</sup>

عَلَى أَنْ يَخْلُقَ of creating

مِثْلَهُمْ the like of them?<sup>12</sup>

1. يَحْيِي *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyā*, form IV of *ḥayiya* [*ḥayah*], to live. See at 30:50, p. 1307, n. 2).

2. عِظَامٌ *'izām* (pl.; sing. *'uzm*) = bones. See at 23:82, p. 1095, n. 8.

3. i. e., when not only the skins and muscles but also the hardest parts of the corpses, the bones, will be rotten and reduced to dust. رَمِيمٌ *ramīm* = rotten, decayed.

4. أَنْشَأَ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'*/*nushū'*/*nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

5. مَرَّةً *marrāh* (s.; pl. *marrāt/mirār*) = time, turn, once. See at 20:37, p. 982, n. 8.

6. جَعَلَ *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 27, p. 1415, n. 5).

7. أَخْضَرَ *'akhḍar* (s.; pl. *khudr*) = green.

8. شَجَرٍ *shajar* (s.; pl. *ashjār*) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

9. Not only do trees and plants serve as fuel for fire even when green, it is through the green trees and vegetation that Allah provides oxygen without which no fire can be kindled.

10. تَوَقَّدُونَ *tūqidūna* = you kindle, set fire (v. iii. m. pl. impfct. from *'awqada*, form IV of *waqada* [*waqd*/*waqad*/*wuqūd*], to take fire, to burn. See *yūqidūna* at 13:17, p. 771, n. 10).

11. قَادِرٌ *qādir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 17:99, p. 905, n. 12).

12. i. e., to resurrect them by creating them again.

بَلَىٰ وَهُوَ  
الْخَلْقُ O yes, and He is  
the Supreme Creator,<sup>1</sup>

الْعَلِيمُ<sup>٨١</sup> the All-Knowing.<sup>2</sup>

إِنَّمَا أَمْرُهُ<sup>٨٢</sup> 82. It is but His Command<sup>3</sup>

إِذَا أَرَادَ شَيْئًا when He intends<sup>4</sup> anything

أَنْ يَقُولَ لَهُ كُنْ that He says for it "Be"

فَيَكُونُ<sup>٨٣</sup> and it comes into being.<sup>5</sup>

فَسُبْحَانَ الَّذِي 83. So Sacrosanct<sup>6</sup> is He

بِيَدِهِ in Whose Hand is

مَلَكُوتُ كُلِّ شَيْءٍ the dominion<sup>7</sup> of everything;

وَالَيْهِ and to Him

تُرْجَعُونَ<sup>٨٤</sup> you all will be returned.<sup>8</sup>

1. خلاق *Khallâq* = Creator, Supreme Maker (act. participle in the intensive form of *fu'âl* from *khalâqa* [*khalq*], to create. See *khaluqnâ* at 15:86, p. 825, n. 1.

2. عليم *'alîm* (s.; pl. *'ulamâ*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 34:26, p. 1377, n. 12.

3. See 35:41. أمر *'amr* (s.; pl. أمر *'awâmir* / امور *'umûr*) = order, command, decree/ matter, issue, affair. See at 30:25, p. 1297, n. 12.

4. أراد *'arâda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 18:82, p. 941, n. 2).

5. يكون *yakûnu* = he or it becomes, comes into being, happens, takes place (v. iii. m. s. impfct. from *kâna* [*kawn/kiyân/kaynânah*], to be, to exist).

6. سبحان *Subhân* is derived from *sabaha*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 36:36, p. 1417, n. 9.

7. ملكوت *malakût* = empire, realm, kingdom, dominion. See at 23:88, p. 1096, n. 4.

8. i. e., after Resurrection for judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 32:11, p. 1327, n. 4).

## 37: *Sûrat al-Şâffât* (Those Standing in Rows)

Makkan : 182 'âyahs

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with *tawhîd* (monotheism), *wahy*, Resurrection, Judgement, reward and punishment. It starts with an oath by the angels who line up in prayers and in obeying Allah's commands. Reference is next made to the rebellious Satan and the unbelievers' doubts about the Resurrection and their persistence in polytheism. Mention is then made of the punishment and despicable life of the unbelievers in the hereafter and, in contrast, the reward and honourable life of the believers. Emphasis is then made on the fact that Allah has sent Messengers from time to time to guide mankind to the truth and the worship of Allah Alone; and mention is made in this connection of Prophets Nûh, Ibrâhîm and his sacrificing his son Ismâ'îl in obedience to Allah's command, Ishâq, Mûsâ and Hârûn, Ilyâs, Lût and Yûnus, peace be on them all. It ends with an emphasis again on *tawhîd* and the polytheists' persistence in setting partners with Allah and their mistaken notion of *jinn* being Allah's daughters.

The *sûrah* is named after the oath by the angels who line up (*al-şâffât*) with which it starts.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ 1. By those lining up<sup>1</sup>

صَفًّا in rows;

فَالزَّاجِرَاتِ 2. And those driving away<sup>2</sup>

زَجْرًا in a drive;

فَالتَّالِيَاتِ 3. And those reciting<sup>3</sup>

ذِكْرًا a reminder.<sup>4</sup>

إِنَّ إِلَهَكُمْ 4. Verily your God is

لَوْحِدٌ the One<sup>5</sup> —

رَبُّ السَّمَوَاتِ 5. Lord of the heavens

1. Allah makes an oath by the angels, one of His wonderful creations, who line up in prayer and to obey His command, in order to emphasize His Greatness and Glory. *şâffât* (f. pl.; s.

*şâffah*; m. *şâff*) = those standing in a row, ranging in ranks (act. participle from *şaffa* [*şaff*], to set up in a row, to line up. range, classify, compose).

2. This is a description of another duty assigned by Allah to the angels, that of driving away and pushing the clouds or men from bad deeds or Satans from their evil manoeuvres (*Al-Baydâwî*, II, p. 289). زاجرات *zâjirât* (f. pl.; s. *zâjirah*; m. *zâjir*) = those giving a push, driving away (act. participle from *zajara* [*zajr*], to drive away, push, hold back, restrain).

3. This is another function assigned to the angels, namely, to recite the Book sent down by Allah to His Messenger. تاليات *tâliyât* (f. pl.; s. *tâliyah*; m. *tâlin*) = those reciting, reading aloud (act. participle from *talâ* [*talâwah*], to recite. See *yutlâ* at 33:34, p. 1348, n. 8).

4. i. e., the Book sent down by Allah, the Qur'ân. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *adhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 36:69, p. 1425, n. 10.

5. This is the conclusion of the oath contained in the preceding three 'âyahs and a reminding by Allah that there is no god Except He.

وَالْأَرْضِ وَمَا  
بَيْنَهُمَا  
وَرَبِّ  
الْمَشْرِقِ

and the earth and all that is  
between the two;  
and Lord of  
the points of sun-rise.<sup>1</sup>

إِنَّا زَيَّنَّا  
السَّمَاءَ الدُّنْيَا  
بِرِزْقِنَا  
الْكُوكَبِ

6. Verily We have adorned<sup>2</sup>  
the nearest<sup>3</sup> sky  
with an adornment<sup>4</sup>—  
the stars.<sup>5</sup>

وَحِفْظًا  
مِّنْ كُلِّ شَيْطَانٍ  
مَّارِدٍ

7. And as protection<sup>6</sup>  
against every Satan  
turning rebellious.<sup>7</sup>

لَا يَسْمَعُونَ  
إِلَى الْمَلِئِ الْاَعْلَى  
وَيَقْدِفُونَ  
مِنْ كُلِّ جَانِبٍ

8. They cannot overhear<sup>8</sup>  
the Higher Council;<sup>9</sup>  
for they are hurled at<sup>10</sup>  
from every side.

مُدْحُورًا  
وَهُمْ  
عَذَابٌ وَّاصِبٌ

9. Being driven away;<sup>11</sup>  
and they shall have  
a punishment in perpetuity.<sup>12</sup>

1. مشارق *mashâriq* (pl.; s. *mashriq*) = the points of sun-rise ( noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See *mushriqîn* at 26:60, p. 1173, n. 11).

2. زيننا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 27:4, p. 1203, n. 4).

3. The sun and all the stars are set by Allah in the sky nearest to the earth. Beyond this there is a vast dark zone. دنيا *dunyâ* (f.; m. 'adnâ) = nearer, nearest, lower, lowest, this world, earth. See 'adnâ at 33:59, p. 1361, n. 13.

4. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 33:28, p. 1346, n. 2.

5. كواكب *kawâkib* (pl.; s. *kawkab*) = stars. See *kawkab* at 24:36, p. 1120, n. 6.

6. i. e., of the sky.

7. مارد *mârid* (s.; pl. *maradah/murrâd*) = rebel, one who turns rebellious, refractory, recalcitrant, defiant (act. participle from *marada* [*murrâd*], to be refractory, to rebel. See *mumarrad* at 27:44, p. 1215, n. 11).

8. يسمعون *yassamma'ûna* (originally *yatasamma'ûna*) = they lend their ear, listen secretly, overhear (v. iii. m. pl. impfct. from *tasamma'a*, form V of *sami'a* [*sam' samâ' masma'*], to hear. See *isma'û* at 36:25, p. 1415, n. 1).

9. i. e., the angels in the high heaven. ملا *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:38, p. 1245, n. 8).

10. i. e., by shooting stars and meteors. يقذفون *yūqdhafûna* = they are hurled, hurled at, launched, thrown, flung, cast, tossed down, sent down (v. iii. m. pl. impfct. passive from *qadhafa* [*qadhaf*], to throw, to cast. See *yaqdhifûna* at 34:53, p. 1388, n. 1).

11. i. e., in the hereafter. دحور *duḥûr* = to drive away, rout, expel (verbal noun). See *mad-ḥûr* at 17:39, 885, n. 6.

12. واسب *waşib* = permanent, lasting, perpetual, for ever (act. participle from *waşaba* [*wuṣûb*], to last. See at 16:52, p. 844, n. 5).

10. Except such as grabs<sup>1</sup>  
 إِلَّا مَنْ خَطَفَ  
 الْخَطْفَةَ فَأَتْبَعَهُ  
 ١٠ شَهَابٌ نَارِيٌّ  
 a grab but there pursues<sup>2</sup> him  
 a blaze<sup>3</sup> very piercing.<sup>4</sup>
11. So ask their opinion.<sup>5</sup>  
 فَاسْتَفْتِهِمْ  
 أَهَمْ أَسَدَّ خَلْقًا  
 أَمْ مَنْ خَلَقْنَا  
 ١١ إِنَّا خَلَقْنَاهُمْ  
 مِنْ طِينٍ لَازِبٍ  
 of clay<sup>8</sup> quite sticky.<sup>9</sup>
12. Nay, you are surprised,<sup>10</sup>  
 بَلْ عَجِبْتَ  
 ١٢ وَيَسْتَحْزُونَ  
 but they deride.<sup>11</sup>
13. And if they are reminded<sup>12</sup>  
 وَإِذَا ذُكِّرُوا  
 ١٣ لَا يَذْكُرُونَ  
 they remeber not.
14. And if they see a sign,<sup>13</sup>  
 وَإِذَا رَأَوْا آيَةً  
 ١٤ يَسْتَسْحِرُونَ  
 they burst out in ridicule.<sup>14</sup>
15. And they say:  
 وَقَالُوا  
 ١٥ إِنَّ هَذَا إِلَّا  
 سِحْرٌ مُّبِينٌ  
 "This is naught but  
 sorcery<sup>15</sup> quite obvious."

1. i. e., listens stealthily a little. **خطف** *khaṭifa* = he grabbed, snatched, seized, wrested away (v. iii. m. s. past from *khaṭf*, to snatch. See *yutakhattafûna* at 29:67, p. 1289, n. 3).
2. أتبع *'atba'a* = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 20:78, p. 994, n. 6).
3. **شهاب** *shihâb* (s.; pl. *shuhub*) = blaze, burning, luminous meteor, shooting star, flame. See at 27:7, p. 1204, n. 2.
4. **ثاقب** *thâqib* = piercing, penetrating, sharp (act. participle from *thaqaba* [*thaqb*], to bore, to drill).
5. i. e., the opinion of those who deny Resurrection. استفت *istafiti* = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafita'a*, form X of *fatiya* [*fatâ'*], to be youthful. See *lâ tustafiti* at 18:22, p. 919, n. 5).
6. i. e., the earth, the heavens, the stars, the sun, the moon, etc.
7. i. e., mankind, including those that disbelieve.
8. **طين** *ṭin* = clay, soil. See at 32:7, p. 1326, n. 4.
9. **لازب** *lâzib* = sticky, adhering, firmly fixed (act. participle from *lazaba* [*lazûb*], to cling, adhere).
10. i. e., at their disbelief and denial of the Resurrection. عجب *'ajibta* = you wondered, were surprised, astonished (v. ii. m. s. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See *ta'jab* at 13:5, p. 765, n. 9).
11. **يسخرون** *yaskharûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).
12. **ذكروا** *dhukkirû* = they were reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 32:15, p. 1328, n. 9).
13. i. e., any sign or miracle proving the truth of your Messengership.
14. **يستسخرون** *yastaskhirûna* = they burst out in ridicule, turn to scoffing at (v. iii. m. pl. impfct. from *istaskhara*, form X of *sakhira*. See n. 11 above).
15. **سحر** *sihr* (pl. *ashâr*) = sorcery, magic. See at 34:43, p. 1384, n. 12.

- أَوَدَامِنَّا 16. "Is it that when we are dead  
وَكُنَّا رِيبًا and become dust<sup>1</sup> and  
وَعِظَامًا bones,<sup>2</sup>  
أَوِنَّا shall we be  
لَمَبْعُوثُونَ ﴿١٦﴾ indeed resurrected?"<sup>3</sup>
- أَوِئَاءَ آبَاؤُنَا 17. "And also our fathers  
الْأَوَّلُونَ ﴿١٧﴾ of old?"<sup>4</sup>
- قُلْ نَعَمْ وَأَنْتُمْ 18. Say: "Yes, and you will  
دَخِرُونَ ﴿١٨﴾ be humiliated."<sup>5</sup>
- فَأَنصَاهِي 19. It will be but  
رَجْرَجَةٌ وَجِدَةٌ a single blast;<sup>6</sup>  
فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ and lo, they will be gazing.<sup>7</sup>
- وَأَلْوَاؤُا 20. And they will say:  
يَوَيْلَنَا هَذَا "Woe to us, this is  
يَوْمَ الدِّينِ ﴿٢٠﴾ the day of Judgement."<sup>8</sup>
- هَذَا 21. This is  
يَوْمَ الْفَصْلِ الَّذِي the Day of decision<sup>9</sup> which  
كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢١﴾ you had been disbelieving.<sup>10</sup>

1. i. e., decomposed and reduced to dust. تراب *turāb* (s.; pl. *atribah/ tirbān*) = soil, dust, dirt, earth. See at 35:11, p. 1393, n. 10.

2. عظام *'iẓām* (pl.; sing. *'azm*) = bones. See at 36:78, p. 1428, n. 2.

3. مبعوثون *mab'ūthūn* = (pl.; s. *mab'ūth*) = those resurrected, raised, raised up, sent out (passive participle from *ba'atha* [*ba'th*], to send, to raise). See at 23:82, p. 1095, n. 9).

4. i. e., our fathers and ancestors who died long before us? In Arabic the term "fathers" means fathers, grandfathers and ancestors.

5. داخرون *dākhirūn* (pl.; s. *dākhir*) = those who become small, humble, lowly, humiliated (act. participle from *dakhara* [*dkhar/dukhūr*], to be small, humble).

6. i. e., the second blowing of the trumpet by the angel Isrāfīl whereupon all will be resurrected. زجرة *zajrah* = blast, piercing sound. See *zājirāt* at 37:2, p. 1430, n. 2.

7. i. e., they will be resurrected and will be looking one to another in astonishment and bewilderment. ينظرون *yanzurūna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 36:49, p. 1420, n. 9).

8. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 31:32, p. 1322, n. 8.

9. i. e., decision regarding the deeds of all. فصل *faṣl* (s.; pl. *fuṣūl*) = detachment, division, partition, decision, chapter, class.

10. تكذبون *tukadhhibūna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 34:43, p. 1384, n. 5).

## Section (Rukû') 2

22. Assemble<sup>1</sup> those who  
 committed wrong<sup>2</sup>  
 and their sorts<sup>3</sup> and what  
 they used to worship
23. Besides Allah.  
 And direct<sup>4</sup> them to  
 the way<sup>5</sup> of hell.
24. And halt<sup>6</sup> them;  
 indeed they shall be asked.<sup>7</sup>
25. What is the matter with you,  
 you help not one another?<sup>8</sup>
26. Nay, they are today  
 in complete surrender.<sup>9</sup>
27. And there will turn<sup>10</sup>  
 one to another  
 mutually making queries.

1. i. e., it will be ordered. احشروا *uḥshurû* = you (all) assemble, gather, collect, muster, rally (v. ii. m. pl. imperative from *hashara* [*hashr*], to gather. See *nahshuru* at 34:40, p. 1383, n. 4).
2. ظلّموا *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* ( setting partners with Allah ) is called a grave *zulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:19, p. 1375, n. 3).
3. i. e., their likes and partners. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 36:36, p. 1417, n. 10.
4. اهدوا *ihdû* = you (all) show the way, guide, lead, direct ( v. ii. m. pl. imperative from *hadâ* [*hady / hudan / hidâyah* ], to guide, to show. See *yahdûna* at 32:24, p. 1331, n. 7).
5. صراط *ṣirâṭ* = way, path, road. See at 36:61, p. 1423, n. 8.
6. i. e., before they reach hell. قفوا *qifû* = you (all) halt, stop, make stand, detain (v. ii. m. pl. imperative from *waqafa* [*waqf/wuqûf*], to come to a stop, to stand still. See *mawqûfûn* at 34:31, p. 1379, p. n. 5 ).
7. i. e., about their deeds. مسؤولون *mas'ûlûn* (pl. : s. *mas'ûl*) = those who are questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See *mas'ûl* 33:15, p. 1340, n. 10).
8. i. e., it will be said to them, why do you not help one another as you used to help one another in the worldly life? تناصرون *tanâşarûna* (originally *taitanâşarûna*) = you (all) render mutual help, help one another (v. ii. m. pl. impfct. from *tanâşara*, from IV of *naşara* [*naşr / nuşûr*], to help. See *yansuru* at 30:5, p. 1291, n. 4).
9. مستسلمون *mustaslimûn* (pl. s. *mustaslim*) = those who make submission, surrender, capitulate, yield, give themselves up (act. participle from *istaslama*, form X of *salima* [*salâmah/sulâm*], to be safe. See *yuslim* 31:22, p. 1318, n. 8).
10. أقبل *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in form IV of *qabila* [*qubûl/qubûl*], to accept. See *'aqbalû* at 12:71, p. 748, n. 14).

- قَالُوا 28. They will say:<sup>1</sup>  
 إِنَّكُمْ كُنْتُمْ  
 تَأْتُونَنَا عَنِ الْيَمِينِ 28. "Indeed you had been  
 coming to us by the right."<sup>2</sup>
- قَالُوا لَيْل 29. They will say:<sup>3</sup> "Nay,  
 لَوْلَا كُنْتُمْ  
 مُؤْمِنِينَ 29. you had not been  
 believing."<sup>4</sup>
- وَمَا كَانَ لَنَا عَلَيْكُمْ 30. "Nor had we over you  
 مِنْ سُلْطَانٍ 30. any authority.<sup>4</sup>  
 بَلْ كُنْتُمْ قَوْمًا  
 طَٰغِينَ 30. Nay, you had been a people  
 transgressing."<sup>5</sup>
- فَحَقَّ عَلَيْنَا 31. "So due<sup>6</sup> has become on  
 قَوْلُ رَبِّنَا 31. us the word<sup>7</sup> of our Lord.  
 إِنَّا لَذَائِقُونَ 31. We indeed are going to taste."<sup>8</sup>
- فَأَعْوَيْنَاكُمْ 32. "For we led you astray."<sup>9</sup>  
 إِنَّا كَمَا عَدَّوْنُ 32. Indeed we had gone astray."<sup>10</sup>
- فَإِنَّهُمْ 33. So surely they<sup>11</sup> shall  
 يَوْمَ يَذْرِفُ الْأَعْدَابُ 33. that day in the punishment  
 مُشْرِكُونَ 33. be partners.<sup>12</sup>

1. i. e., those who had followed the unbelieving leaders will say to the leaders.
2. i. e., with power and authority; and also in the name of the established religion and custom. *يمين* *yamin* (s.; pl. 'aymân) = right, right hand.
3. i. e., the leaders will say in reply.
4. سلطان *sulṭân* = authority, power, mandate, rule, sanction. See at 34:20, p. 1375, n. 12.
5. طاغين *ṭāghîn* (pl.; acc./gen. of *ṭāghûn*; s. *ṭāghîn*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [*ṭaghan/ ṭughyân*], to exceed all bounds. See *ṭaghâ* at 20:43, 984, n. 10).
6. حق *ḥaqq* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 36:17, p. 1410, n. 3).
7. i. e., sentence of punishment.
8. ذائقون *dhâ'iqûn* (pl.; s. *dhâ'iq*) = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. See *dhâ'iqah* at 29:57, p. 1285, n. 10).
9. أغوينا *'aghwaynâ* = we led astray, misled, lured (v. i. pl. past from *'aghwâ*, form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See at 28:63, p. 1254, n. 11).
10. غاوين *ghâwîn* (pl.; acc./gen. of *ghâwûn*, s. *ghâwîn*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawâ* [*ghayy/ghawâyah*], to go astray. See n. 9 above and at 26:91, p. 1178, n. 11).
11. i. e., the leaders and the followers.
12. مشتركون *mushtarikûn* (pl.; s. *mushtarik*) = those sharing, taking part, being partners, cooperating, participating (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See *mushrikîn* at 30:31, p. 1300, n. 4).

34. Verily suchwise We deal  
 with the sinful.<sup>1</sup>  
 إِنَّكَ كَذَلِكَ تَفْعَلُ  
 بِالْمُجْرِمِينَ ﴿٣٤﴾
35. Indeed they had been,  
 when it was said to them  
 "There is no God but Allah",  
 turning arrogant.<sup>2</sup>  
 وَإِنَّمْ كَانُوا  
 إِذْ أُقِيلَ لَهُمْ  
 لَا إِلَهَ إِلَّا اللَّهُ  
 يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And they said:  
 "Are we indeed to abandon<sup>3</sup>  
 our gods  
 for the sake of a poet<sup>4</sup>  
 gone off his head."<sup>5</sup>  
 وَيَقُولُونَ  
 أَأَتَيْنَا لِلتَّارِكِ  
 ءَالِهَتِنَا  
 لِشَاعِرٍ  
 مَّجْنُونٍ ﴿٣٦﴾
37. Nay, he has come  
 with the truth and he  
 confirms<sup>6</sup> the Messengers.<sup>7</sup>  
 بَلْ جَاءَهُ  
 بِالْحَقِّ  
 وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. You shall surely  
 be tasting<sup>8</sup> the punishment  
 most painful.  
 إِنَّكُمْ  
 لَذَائِقُوا الْعَذَابِ  
 الْأَلِيمِ ﴿٣٨﴾
39. And you will not be requited<sup>9</sup>  
 وَمَا تُجْزَوْنَ

1. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarim*], to commit a crime. See at 34:32, p. 1380, n. 2).
2. يستكبرون *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kabr/ kibâr/ kabârah*] to become big, large, great. See at 32:15, p. 1328, n. 13).
3. تاركوا *târikû(n)* [ pl. ; s. *târik*] = those who abandon, give up, forsake, leave (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târikî* at 11:53, p. 697, n. 2).
4. The allusion is to the Prophet Muhammad, peace and blessings of Allah be on him. The polytheists of Makka used to allege that he had turned a poet and that he had gone off his head because of his giving out the passages of the Qur'an and asking them to abandon their gods and goddesses and worship Allah Alone. شاعر *shâ'ir* (s. ; pl. *shu'arâ'*) = poet.
5. See also 34:46, p. 1386. مجنون *majnûn* (s.; pl. *mujânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 26:27, p. 1167, n. 10).
6. صدق *saddaqa* = he proved true, verified, substantiated, confirmed (v. iii. m. s. past in form II of *saduqa* [*sadq/sidq*], to speak the truth. See at 34:20, p. 1375, n. 9).
7. i. e., the previous Messengers of Allah. This is an emphasis on the fact that all the Messengers of Allah delivered the same religion, Islâm and that the Qur'an completes and finalizes it.
8. i. e., you, who set partners with Allah and do the deeds forbidden by Him. ذائقوا *dhâ'iqû (n)* [pl.; s. *dhâ'iq*] = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. The terminal *nûn* is dropped because of the genitive construction. See *dhâ'iqûn* at 37:31, p. 1435, n. 8).
9. تجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 36:54, p. 1422, n. 4).

إِلَّا مَا كُنتُمْ

٦٧ عَمَلُونَ

except for what you had been doing.

إِلَّا عِبَادَ اللَّهِ

٦٨ الْمُخْلِصِينَ

40. Except the servants of Allah, the select ones.<sup>1</sup>

أُولَئِكَ لَهُمْ

٦٩ رِزْقٌ مَّعْلُومٌ

41. Such ones shall have provision<sup>2</sup> specified.<sup>3</sup>

فَوَاكِهَ

٧٠ وَهُمْ مُكْرَمُونَ

42. Fruits;<sup>4</sup> and they will be honoured.<sup>5</sup>

٧١ فِي جَنَّاتِ النَّعِيمِ

43. In the gardens of bliss.<sup>6</sup>

عَلَى سُرُرٍ

٧٢ مُتَقَابِلِينَ

44. On couches<sup>7</sup> facing one another.<sup>8</sup>

يُطَافُ عَلَيْهِمْ

٧٣ بِكَأْسٍ مِنْ

٧٤ مَعِينٍ

45. Passed round<sup>9</sup> them will be a cup<sup>10</sup> from a running spring.<sup>11</sup>

بَيضَاءَ

٧٥ لَذَّةٍ لِلشَّارِبِينَ

46. Crystal white,<sup>12</sup> a delight<sup>13</sup> to the drinkers.

1. i. e., they will not taste the punishment. مخلصين *mukhlaṣīn* (pl.; acc./ genitive of *mukhlaṣūn*.; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalāṣa* [khalāṣ], to be pure, unmixed, unadulterated. See at 15:40, p. 815, n. 11).

2. i. e., in paradise, given morning and evening, as stated in 19:62, p. 967. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 11:6, p. 679, n. 5.

3. معلوم *ma'lûm* = known, determined, fixed, specified (pass. participle from *'alima* [ilm], to know. See at 26:155, p. 1189, n. 3.

4. i. e., all types of good and delicious fruits. فواكه *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 23:19, p. 1079, n. 8.

5. مكرمون *mukramûn* (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [karam/ karamah/ karâmah], to be noble, generous. See *karim* at 34:4, p. 1369, n. 1).

6. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 31:8, p. 1313, n. 3.

7. سرر *surur* (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 15:47, p. 817, n. 5.

8. متقابلين *mutaqâbilîn* (pl.; acc./gen. of *mutaqâbilîn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [qabâl/qubâl], to accept, to receive. See at 15:47, p. 817, n. 6).

9. يطاف *yutâfu* = he or it is taken/passed round, circumambulated, taken on a circuit ( v. iii. m. s. impfct. passive from *tâfa* [tawâf/tawf/tawfân], to go about, run around. See *yattawwafu* at 2:158, p. 74, n. 8).

10. كأس *ka's* (s.; pl. ku'ûs/ki'ûs/ka'sât) = cup, tumbler, drinking glass.

11. معين *ma'in* = spring, running spring, source of water. See *'ayn* at 23:50, p. 1088, n. 3.

12. بيضاء *baydâ'* (f.; m. *'abyaḍ*) = white, crystal white, bright, clean. See at 28:32, p. 1243, n. 17.

13. لذة *ladhdhah* (s.; pl. *ladhdhât*) = delight, pleasure, bliss, joy.

لَا فِيهَا 47. Neither is therein

غَوْلٌ any intoxication.<sup>1</sup>

وَلَا هُمْ عَنْهَا nor will they be due to it

بِئُرْفُونَ<sup>٤٧</sup> exhausted.<sup>2</sup>

وَعِنْدَهُمْ 48. And beside them will be

قَصْرَاتُ الْطَّرْفِ maidens restraining<sup>3</sup> of glance,<sup>4</sup>

عَيْنٌ<sup>٤٨</sup> attractively wide-eyed.<sup>5</sup>

كَأَنَّهِنَّ 49. As if they were

بَيْضٌ مَكُونٌ<sup>٤٩</sup> eggs well-kept.<sup>6</sup>

فَأَقْبَلَ 50. So there will turn<sup>7</sup>

بَعْضُهُمْ عَلَى بَعْضٍ some to others

يَسْأَلُونَ<sup>٥٠</sup> asking one another.<sup>8</sup>

قَالَ قَائِلٌ مِنْهُمْ 51. Someone of them will say:

إِنِّي كَانُ لِي قَرِينٌ<sup>٥١</sup> "I indeed had an associate."<sup>9</sup>

يَقُولُ إِذْ تَكَ 52. "He used to say:" Are you

لِمَنِ الْمُصَدِّقِينَ<sup>٥٢</sup> really of those believing?<sup>10</sup>

إِذْ دَامِنَا 53. "Is it that when we are dead

1. غول *ghawl* (s.; pl. 'aghwâl) = intoxication, fatality, malignity.

2. يتفون *yunzafûna* = they are exhausted, debilitated (v. iii. m. pl. impfct. passive from *nazafa* [nazf], to drain, to exhaust).

3. قاصرات *qâşîrât* (f. pl.; s. *qâşîrah*) = restricted, confined, reserved, restraining (act. participle from *qaşûra/qaşûra* [ *qîşur/qaşr/qaşârah/quşûr* ] become short, to fall short. See *yuqşîrûna* at 7:202, p. 543, n 12).

4. i. e., chaste women not looking at anyone else except their husbands. طرف *tarf* = glance, look, eye. See at 27:40, p. 12014, n. 2.

5. عين *'în* (f. pl.; s. 'aynâ') = attractively wide eyed.

6. مكنون *maknûn* = covered, sheltered, hidden, well-kept (passive participle from *kanna* [ *kann/kunûn* ], to conceal, cover. See 'aknântum at 2:235, p. 118, n. 7).

7. أقبل *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in from form IV of *qabila* [ *qabûl/qubûl* ], to accept. See at 37:27, p. 1434, n. 10).

8. يتساءلون *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [ *su'âl* ], to ask. See at 23:101, p. 1099, n. 13 ).

9. قرين *qarîn* (s.; pl. *quranâ'*) = associate, comrade, consort, connected, joined ( act. participle in the scale of *fa'il* from *qarana* [ *qarn* ], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

10. i. e., believing in Resurrection and life in the hereafter. مصدقين *muşaddiqîn* (pl.; acc./gen. of *muşaddiqûn*; s. *muşaddiq*) = those who confirm, verify, attest, giving credence, believing (active participle from *şaddaqa*, form II of *şadaqa* [ *şadq/sidq* ], to speak the truth. See *muşaddiq* at 35:31, p. 1401, n. 1).

وَكُنَّا تَرَابًا وَعِظْمًا<sup>2</sup> and became dust<sup>1</sup> and bones,<sup>2</sup>

أَوِنَا لَمَدِينُونَ<sup>٥٦</sup> shall we be really requited?<sup>3</sup>

قَالَ هَلْ أُنَبِّئُكَ 54. He<sup>4</sup> will say: "Are you

مُطَّلِعُونَ<sup>٥٧</sup> going to look out?"<sup>5</sup>

فَاطَّلِعْ 55. So he will look out

فَرَأَاهُ and will see him

فِي سَوَاءِ الْجَحِيمِ<sup>٥٨</sup> in the midst of hellfire.

قَالَ تَأَلَّفْتُ 56. He will say: "By Allah,

إِنْ كِدْتُ you were indeed about to<sup>6</sup>

لَتُرْدِينِ<sup>٥٩</sup> ruin me!"<sup>7</sup>

وَلَوْلَا 57. "And were it not for

نِعْمَةَ رَبِّي the grace of my Lord

لَكُنْتُ I would surely have been

مِنَ الْمُحْضَرِينَ<sup>٦٠</sup> of those brought along."<sup>8</sup>

أَفَمَا نَحْنُ 58. "Are we then not

بِمَسْتَبِينَ<sup>٦١</sup> to die?"<sup>9</sup>

إِلَّا مَوْتَنَا الْأُولَى 59. "Except our first death"<sup>10</sup>

1. *تراب* *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:16, p. 1433, n. 1.

2. *عظام* *'izâm* (pl.; sing. *'azm*) = bones. See at 37:16, p. 1433, n. 2.

3. i. e., resurrected and requited. *مدِينُونَ* *madînûn* (pl.; s. *madîn*) = those judged and requited (pass. participle from *dânu* (*dayn*) to borrow, to take a loan. See *tudâyantum* at 2:282, p. 147, n. 3).

4. i. e., the person spoken to will say to the speaker.

5. i. e., are you going to look out for the state of that associate of yours? *مُطَّلِعُونَ* *muṭṭali'ûn* (pl.; s. *muttali'*) = those who look out, look into, inspect, become acquainted (act. participle from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *iṭṭala'at* at 18:18, p. 916, n. 10).

6. *كِدْتُ* *kidta* = you were about to, on the point of, almost (v. ii. m. s. past from *kâdu* [*kawd*]), to be on the point of. See at 17:74, p. 897, n. 9).

7. i. e., by misguiding me into unbelief. *تُرْدِينِي* *turdîni* (originally *turdf+nî*): *تُرْدِي* *turdi* = you ruin, destroy, bring about the fall of (v. ii. m. s. impfct. from *'ardâ*, form IV of *radiya* [*radî*], to perish, be destroyed. See *yurdû* at 6:137, p. 449, n. 6).

8. i. e., for trial and punishment. *مُحْضَرِينَ* *muḥḍarîn* (pl.; acc./gen. of *muḥḍarûn*; s. *muḥḍar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 28:61, p. 1254, n. 5).

9. The person in paradise will ask himself this question out of wonder and satisfaction.

10. i. e., the death after the wordly life.

وَمَا نَحْنُ بِمُعَذِّبِينَ nor shall we be punished?"<sup>1</sup>

﴿٥٩﴾

إِنَّ هَذَا 60. "This indeed is

﴿٦٠﴾ الْمَوْفُورُ الْعَظِيمُ the success<sup>2</sup> most grand."<sup>3</sup>

لِثَلْ هَذَا 61. For the like of this<sup>4</sup>

﴿٦١﴾ فَلْيَعْمَلِ الْعَمَلُونَ let there act those acting.<sup>5</sup>

﴿٦٢﴾

أَذْكَ حَيْرٌ 62. Is this the better

﴿٦٣﴾ نَزْلًا أَمْ as entertainment<sup>6</sup> or

﴿٦٤﴾ شَجَرَةُ الزُّرُومِ the Tree of Zaqqûm.<sup>7</sup>

﴿٦٥﴾ إِنَّا جَعَلْنَاهَا 63. Verily We have set<sup>8</sup> it as

﴿٦٦﴾ فِتْنَةً لِلظَّالِمِينَ a trial<sup>9</sup> for the transgressors.<sup>10</sup>

﴿٦٧﴾ إِنَّهَا شَجَرَةٌ 64. Verily it is a tree

﴿٦٨﴾ تَخْرُجُ فِي that grows<sup>11</sup> in

﴿٦٩﴾ أَصْلَ الْجَحِيمِ the base<sup>12</sup> of the hellfire.<sup>13</sup>

﴿٧٠﴾ طَلْعُهَا كَأَنَّهُ 65. Its fruits<sup>14</sup> are as if

﴿٧١﴾ رُءُوسِ الشَّيَاطِينِ the heads of satans.<sup>15</sup>

﴿٧٢﴾

﴿٧٣﴾ فَإِنَّهُمْ 66. And indeed they shall

1. معذبين *mu'adhhabîn* (pl.; acc./genitive of *mu'adhhabûn*; s. *mu'adhhab*) = those who are chastised, punished (passive participle from 'adhhaba, form II [ta'dhib] of 'adhaba ['adhb], to obstruct. See at 34:35, p. 1381, n. 8).

2. فوز *fawz* = success, triumph, victory, achievement. See at 10:64, p. 660, n. 8.

3. عظيم 'azîm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:71, p. 1365, n. 7).

4. This success in attaining Allah's pleasure and *jannah*.

5. عاملون 'âmilûn (pl.; s. 'âmil) = workers, collectors, practising ones, those who do/act (act. participle from 'amila ['amul], to do. See 'âmilîn at 29:58, p. 1286, n. 6).

6. نزل *nuzul* (s.; pl. 'anzâl) = that which is prepared for a guest, entertainment, hospitality. See at 32:19, p. 1329, n. 12.

7. A specially vicious tree in hell, as described in 'âyah 65 below.

8. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 36:34, p. 1417, n. 1).

9. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 33:14, p. 1340, n. 4.

10. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers ( active participle from *ẓalama* [zulm], to transgress, do wrong. See at 28:50, p. 1250, n. 4).

11. تنبت *tanbutu* = she grows, sprouts (v. iii. f. s. impfct. from *nabata* [nabî], to grow, to sprout. See at 23:20, p. 1079, n. 10).

12. أصل 'aşl (s.; pl. 'uṣûl) = root, origin, source, basis, base. See 'aṣil at 33:42, p. 1353, n. 3.

13. جحيم *jahîm* = hellfire, hell. See at 22:51, p. 1063, n. 11.

14. طلع *ṭal'* = spadix or inflorescence of the palm tree, pollen, spathe, fruits. See at 26:148, p. 1188, n. 2.

15. i. e., very vicious and ugly.

لَا يَكُونُ مِنْهَا be eating of these  
فَمَا لَوْ كُنَّ مِنْهَا and shall be filling<sup>1</sup> of these  
الْبُطُونَ the bellies.<sup>2</sup>

ثُمَّ إِنَّ لَهُمْ 67. Then they shall have  
عَلَيْهَا شَوْبًا over these a sure blend<sup>3</sup>  
مِنْ مِيسِرٍ of boiling water.<sup>4</sup>

ثُمَّ إِنَّ مَرْجِعَهُمْ 68. Then verily their return<sup>5</sup>  
لِإِلَى الْجَحِيمِ will be to the hellfire.

إِنْتَبَهُمُ الْفَوَا 69. Verily they had found<sup>6</sup>  
آبَاءَهُمْ هُرُوجًا their fathers gone astray.<sup>7</sup>

فَهُمْ عَلَى أَثَرِهِمْ 70. So they were on their  
يَهْرَعُونَ footsteps<sup>8</sup> rushed along.<sup>9</sup>

وَلَقَدْ ضَلَّ 71. And there had strayed  
قَبْلَهُمْ before them  
أَكْثَرُ الْأَوَّلِينَ most of those of old.<sup>10</sup>

﴿٧﴾

وَلَقَدْ أَرْسَلْنَا 72. And We had indeed sent<sup>11</sup>  
فِيهِمْ مُنذِرِينَ among them warners.<sup>12</sup>

1. مالفون *mâli'ûn* (pl.; s. *mâli'*) = those who fill, fillers (act. participle from *mala'a* [*mal'*/ *mal'ah* / *mil'ah*], to fill, to fill up. See *la 'amla'anna* at 32:13, p. 1328, n. 4).

2. بطون *butûn* (pl.; sing. بطن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 23:21, p. 1080, n. 2.

3. شوب *shawb* = mixture, blend, blemish, flaw.

4. i. e., as their drink. حميم *hamim* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'ûl* from *hamma* [*hamm*], to heat, make hot. See at 26:101, p. 1180, n. 5.

5. مرجع *marji'* (s.; pl. مراجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 31:23, p. 1319, n. 2).

6. ألفوا *'alfaw* = they found (v. iii. m. pl. past from *'alfâ*, form IV of *lafâ* [*lafw*], to find. See *'alfaynâ* at 2:170, p. 80, n. 5.

7. ضالين *ḍâllîn* (pl.; acc./gen. of *ḍâllûn*) = those gone astray, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12).

8. آثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 36:12, p. 1411, n. 9.

9. i. e., they did not use their reason nor did they listen to admonition but practised polytheism and the false religion simply on the ground that it was the religion of their fathers. يهرعون *yuhra'ûna* = they were rushed, rushed along, hastened (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*hara'*], to rush, hasten).

10. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 27:68, p. 1223, n. 10.

11. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 35:24, p. 1398, n. 4).

12. i. e., Messengers. منذرين *mundhirîn* (pl.; accusative/ gen. of *mundhirân*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr* / *nudhûr*], to dedicate, to make a vow. See at 27:92, p. 1230, n. 4).

فَانظُرْ كَيْفَ كَانَ 73. So see<sup>1</sup> how was  
عَذَابَةُ الْمُنذَرِينَ the end<sup>2</sup> of those warned.<sup>3</sup>

﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ 74. Except the servants of

﴿٧٤﴾ الْمُخْلِصِينَ Allah, the select ones.<sup>4</sup>

### Section (Rukû') 3

وَلَقَدْ نَادَانَا نُوحٌ 75. And Nûh had called<sup>5</sup> Us,

فَلَنِعْمَ and Excellent indeed

﴿٧٥﴾ الْمُجِيبُونَ are the Answerers.<sup>6</sup>

وَنَجَّيْنَاهُ 76. And We rescued<sup>7</sup> him

وَأَهْلَهُ and his people

مِنَ الْكَرْبِ from the distress<sup>8</sup>

﴿٧٦﴾ الْعَظِيمِ most stupendous.<sup>9</sup>

وَجَعَلْنَا ذُرِّيَّتَهُ 77. And made his progeny

﴿٧٧﴾ هُرُ الْبَاقِينَ the ones surviving.<sup>10</sup>

وَرَكْنَا عَلَيْهِ 78. And We left<sup>11</sup> on him

﴿٧٨﴾ فِي الْآخِرِينَ among the later generations.

سَلَامٌ عَلَى نُوحٍ 79. Peace be on Nûh,

﴿٧٩﴾ فِي الْعَالَمِينَ among all beings.

1. انظر *unzur* = you see, look at, observe (v. ii. m. s. imperative from *nazara* [*nazar/ manzur*], to see. See *unzurû* at 30:42, p. 1304, n. 13).

2. عاقبة '*âqibah* (s.; pl. عواقب '*awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 35:44, p. 1407, n. 2.

3. The emphasis is on that they were not punished before giving adequate warning. منذرين

*mundharîn* (pl.; accusative/ gen. of *mundharân*, sing. *mundhar*) = those who are warned, (pass. participle from '*andhara*, to warn, form IV of *nadhara*, [*nadhr /nudhâr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

4. i. e., they were not punished. مخلصين *mukhlaşîn* (pl.; acc./ genitive of *mukhlaşîn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from '*akhlaşa*, form IV of *khalasha* [*khalûş*], to be pure, unmixed, unadulterated. See at 37:40, p. 1437, n. 1).

5. i. e., called for help. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 26:10, p. 1164, n. 2).

6. The plural form is used to indicate Allah's Majesty. *mujîbûn* (pl.; s. *mujîb*) = those who respond, answerers, the responsive (act. participle from '*ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *mujîb* at 11:61, p. 700, n. 5).

7. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 26:170, p. 1191, n. 9).

8. i. e., the Deluge. كرب *karb* (s.; pl. كرب *kurûb*) = distress, worry, concern, apprehension, anxiety, trouble. See at 21:76, p. 1302, n. 13.

9. عظيم '*azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:60, p. 1440, n. 3).

10. باقين *bâqîn* (pl.; acc./gen. of *bâqûn*; s. *bâqîn*) = the rest, remaining ones, survivors (act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 26:120, p. 1183, n. 9).

11. i. e., left the good memories and praise (see Ibn Kathîr, VII, pp. 19-20). تركنا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 29:35, p. 1277, n. 6).

إِنَّا كَذَّبَكَ 80. Verily suchwise

نَجْرِي الْمَحْسِنِينَ ﴿٨٠﴾ We reward<sup>1</sup> the righteous.<sup>2</sup>

إِنَّهُ مِنْ 81. Indeed he was of

عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾ Our believing servants.<sup>3</sup>

ثُمَّ أَعْرَفْنَا 82. Then We drowned<sup>4</sup>

الْآخِرِينَ ﴿٨٢﴾ the others.<sup>5</sup>

وَأَنَّ مِنْ شَيْعِيهِ 83. And verily of his sect<sup>6</sup>

لِإِبْرَاهِيمَ ﴿٨٣﴾ was Ibrâhîm.

إِذْ جَاءَ رَبَّهُ 84. When he came to his Lord

بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ with a heart unblemished.<sup>7</sup>

إِذْ قَالَ 85. When he said

لِأبيه وقومه 85. to his father and his people:

مَاذَا تَعْبُدُونَ ﴿٨٥﴾ "What is that you worship?"<sup>8</sup>

أَيْقَا 86. "Is it a falsehood<sup>9</sup> —

عَالِهَةٌ دُونَ اللَّهِ 86. gods besides Allah<sup>10</sup> —

تُرِيدُونَ ﴿٨٦﴾ that you have in mind?"<sup>11</sup>

1. نجرى *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 35:36, p. 1403, n. 4).

2. محسنين *muhsinîn* = (pl.; acc. /gen. of *muhsinân*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 31:3, p. 1311, n. 5).

3. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).

4. i. e., by the Deluge. أغرقنا *'aghraqnâ* = we drowned, sunk (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 29:40, p. 1279, n. 7).

5. i. e., the unbelievers who refused to accept the message delivered by Nûh, peace be on him.

6. i. e., of the Messengers and believers. شيعه *shî'ah* (s.; pl. *shiya'*) = sect, party, faction, followers, adherents. See at 28:15, p. 1236, n. 3.

7. i. e., neither impaired by unbelief and sin, nor by any physical weakness. سليم *salîm* (s.; pl. *sulamâ'*) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of *fa'il* from *salima* [*salâmah/salâm*], to be sound, free from blemish. See at 26:89, p. 1178, n. 7).

8. ta'عبدون *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* ['*ibûdah* /'*ubûdah* /'*ubûdiyah*], to worship. See at 26:92, p. 1179, n. 1).

9. افك *ifk* (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 34:43, p. 1384, n. 10.

10. Polytheism, i. e., setting of partners with Allah and worshipping many gods and goddesses, is a falsehood fabricated by misguided minds.

11. تريدون *turidûna* = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 8:67, p. 572, n. 3).

- فَمَا ظَنُّكُمْ 87. Then what is your view<sup>1</sup>  
 رَبِّ الْعَالَمِينَ ﴿٨٧﴾ about the Lord of all beings?
- فَنظَرَ نَظْرَةً 88. Then he cast a glance<sup>2</sup>  
 فِي النُّجُومِ ﴿٨٨﴾ at the stars.<sup>3</sup>
- فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ 89. And he said: "I am sick."<sup>4</sup>
- فَوَلَّوْا 90. Then they withdrew<sup>5</sup>  
 عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ from him, turning back.<sup>6</sup>
- فَرَاغَ 91. Then he furtively went<sup>7</sup>  
 إِلَىٰ آلِهِمْ فَقَالَ ﴿٩١﴾ to their gods and said:  
 أَلَا تَأْكُلُونَ ﴿٩٢﴾ "Will you not eat?"<sup>8</sup>
- مَا لَكُمْ 92. "What is the matter with  
 لَا تَنْطِقُونَ ﴿٩٣﴾ you that you speak not?"<sup>9</sup>
- فَرَاغَ عَلَيْهِمْ 93. Then he turned on them  
 صَرِيحًا بِالْيَمِينِ ﴿٩٤﴾ striking with the right hand.
- فَأَقْبَلُوا إِلَيْهِ 94. So they came<sup>10</sup> to him,  
 يَرْفُؤُونَ ﴿٩٥﴾ making haste.<sup>11</sup>

1. *ẓann* (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 4:157, p. 315, n. 6).

2. *naẓara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar*. See at 9:127, p. 633, n. 9),

3. i. e., in reflection about their worship of the stars and the images representing them (see Ibn Kathîr, VIII, p. 21). *nujûm* (pl.; s. *najm*) = stars. See at 22:18, p. 1051, n. 7.

4. i. e., he was either sick of their worship of idols and the stars or he intended to avoid accompanying them to their polytheistic feast.

*saqim* = sick, ill (act. participle in the scale of *fa'il* from *saqimul/ saqumu* [*saqam/ saqûm/ saqâm*]), to be ill.

5. *tawallaw* = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliyu*, to be near. See at 24:54, p. 1128, n. 8).

6. *mudbirîn* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away, retreat (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 30:52, p. 1307, n. 13).

7. *râgha* = he furtively went, swerved, turned away (v. iii. m. s. past from *rawgh/rawghân*, to swerve, to turn away furtively).

8. i. e., the foods, fruits, etc. offered to them by their worshippers. *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 3:49, p. 175, n. 8).

9. This *'ayyah* and the last clause of the previous *'ayyah* emphasize the fact that the images the polytheists worship are lifeless objects incapable of speaking or taking food. *tantiqûna* = you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from *naṭaqa* [*nuṭq/nuṭûq/mantiq*], to talk, speak, articulate. See *yantiqûna* at 27:85, p. 1227, n. 10).

10. *'aqbalû* = they turned to, turned forward, approached, came (v. iii. m. pl. past from *'aqbala*, form IV of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 12:71, p. 748, n. 14).

11. *yaziffûna* = they hurry, make haste (v. iii. m. pl. impfct. from *zaffa* [*zuff/zuffûf*], to hurry, make haste).

95. He said: "Do you worship  
 مَا تَحْتَوُونَ<sup>10</sup> what you sculpture?<sup>1</sup>
96. But Allah created you  
 وَأَلَّهُ خَلْقَكُمْ  
 وَمَا تَعْمَلُونَ<sup>11</sup> and what you work out?<sup>2</sup>
97. They said: "Build<sup>3</sup> for him  
 فَأَوَّابُوا لَهُ  
 بَيْتًا فَأَلْقُوهُ<sup>4</sup>  
 فِي الْجَحِيمِ<sup>5</sup> in the blazing fire."<sup>6</sup>
98. So they designed<sup>7</sup> for him  
 فَأَرَادُوا بِهِ  
 كَيْدًا فَجَعَلْنَاهُمْ  
 الْأَسْفَلِينَ<sup>8</sup> the most degraded.<sup>9</sup>
99. And he said: "I am going  
 وَقَالَ إِنِّي ذَاهِبٌ  
 إِلَىٰ رَبِّي<sup>10</sup> to my Lord;<sup>10</sup>  
 سَيَهْدِينِ<sup>11</sup> He will guide me."<sup>11</sup>
100. "My Lord grant<sup>12</sup> me  
 رَبِّ هَبْ لِي  
 مِنَ الصَّالِحِينَ<sup>13</sup> of the righteous ones."<sup>13</sup>
101. So We gave him the  
 فَسَرَّزْنَاهُ  
 good tidings<sup>14</sup>

1. *tanhītuna* = you carve, hew, sculpture (v.  
 ii. m. pl. impfct. from *naḥata* [naḥī], to carve, to hew. See at 7:74, p. 495, n. 6).
2. i. e., your deeds as well as those you make images of.
3. *ibnū* = build, construct, erect, set up (v.  
 ii. m. pl. imperative from *banā* [binā'/bunyân], to build, to erect. See at 18:21, p. 918, n. 6).
4. i. e., a fireplace, as is clear from the concluding clause of the 'āyah. *bunyan* = building, structure, edifice, construction. See n. 3 above and at 9:109, p. 624, n. 13.
5. *'alqū* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqā*, form IV of *laqiya* [liqā'/luqyân/luqy/luqyah/luqan], to meet. See at 26:43, p. 1170, n. 4).
6. *jahīm* = hellfire, hell, blazing fire. See at 37:64, p. 1440, n. 13.
7. *'arādū* = they intended, desired, had in mind, wanted, designed (v. iii, m. pl. past from *'arāda* form IV of *rāda* [rawd], to walk about. See at 32:20, p. 1330, n. 11).
8. *kayd* = scheme, plot, plan, stratagem, trick. See at 22:15, p. 1050, n. 12.
9. See 21:69. *'asfalīn* 'asfalīn (pl.; acc./gen. of *'asfalūn*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sāfil* (low/base/mean). See *'asfal* at 4:145, p. 309, n. 9.
10. i. e., migrating to the land He asked me to do.
11. *yahdīni* (originally *yahdī+ni*): *yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [hady/hudan/hidāyah], to guide, to lead. See at 34:6, p. 1369, n. 7).
12. *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [wahb], to grant. See at 26:83, p. 1177, n. 9).
13. i. e., of children. *ṣāliḥīn* (pl.; acc./gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [ṣalāḥ/ṣulūḥ/maṣlahah], to be good, right, proper. See at 29:26, p. 1274, n. 11).
14. *bashsharnā* = we gave good tidings (v. i. pl. past from *bashshara*, form II of *bashara*/*bashira* [bishr/bushr], to be happy. See at 11:71, p. 703, n. 11).

بِعَلِّمِ ۞ of a son,<sup>1</sup> most forbearing.<sup>2</sup>

فَلَمَّا بَلَغَ ۞ 102. Then when he attained<sup>3</sup>

مَعَهُ السَّعَىٰ ۞ with him running ability<sup>4</sup>

فَقَالَ يَبْنَئِي ۞ he said : "O my sonny,

إِنِّي أَرَىٰ فِي الْمَنَامِ ۞ I have seen in a dream<sup>5</sup>

إِنِّي أَذْحِكُ ۞ that I am sacrificing<sup>6</sup> you.

فَانظُرْ مَاذَا تَرَىٰ ۞ So consider<sup>7</sup> what you think."

قَالَ يَا أَبَتِ ۞ He said: "O my father,

أَفْعَلْ مَا تُؤْمَرُ ۞ do what you are bidden.<sup>8</sup>

سَتَجِدُنِي ۞ You shall find me,

إِنْ شَاءَ اللَّهُ ۞ Allah willing,

۞ مِنَ الصَّابِرِينَ ۞ of the patient ones."

فَلَمَّا أَسْلَمَا ۞ 103. So when they submitted<sup>9</sup>

وَتَكَّهُ ۞ and he threw him down<sup>10</sup>

۞ لِلْجَبِينِ ۞ by the forehead;<sup>11</sup>

وَنَادَيْنَاهُ ۞ 104. And We called out<sup>12</sup> to

۞ أَنْ يَتَّزِرَهِمْ ۞ him: "O Ibrâhîm,

فَدَّ صَدَقَتْ ۞ 105. "You have just proved

۞ الرُّبِّيَا ۞ true<sup>13</sup> to the dream.<sup>14</sup>

1. i. e., Ismâ'il, the first-born son of Prophet Ibrâhîm, peace be on him. غلام *ghulâm* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 952, n. 12.

2. حلم *halim* = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.

3. بلغ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulûgh*, to reach. See at 28:14, p. 1435, n. 6).

4. i. e., he grew up as a boy. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour. See at 18:10, p. 947, n. 8).

5. Saw in sleep, i. e., in dream. منام *manâm* = sleep, place to sleep. The dream of a Prophet is a type of *wahy*. See at 30:23, p. 1296, n. 12.

6. أذبح *'adhbaḥu* = I sacrifice, slaughter (v. i. s. impfct. emphatic from *dhabaḥa* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

7. انظر *unẓur* = you see, look at, consider (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See at 37:73, p. 1442, n. 1).

8. أمر *tu'maru* = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amaru* [*'amr*], order, command. See at 15:94, p. 826, n. 3).

9. i. e., both father and son submitted to the command of Allah. *'aslamâ* = they (two) submitted, surrendered, gave themselves up (v. iii. m. dual. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. i. e., laid him on the ground for the purpose of sacrificing. تَلَّ *talla* = he threw down, felled (v. iii. m. s. past from *tall*, to throw, to fall).

11. جبين *jabîn* (s.; pl. *jubun/'ajbinah/'ajbun*) = forehead, brow, front, face.

12. نادينا *nâdaynâ* = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See at 28:46, p. 1248, n. 3).

13. i. e., you have indeed carried out what you have been commanded. صدقت *şaddaḡta* = you proved true, confirmed, verified, substantiated (v. ii. m. s. past in form II of *şaduqa* [*şadq/şidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

14. رؤيا *ru'yâ* (s.; pl. *ru'an*) = dream, vision.

إِنَّا كَذَلِكَ نَجْزِي

Verily We thus reward<sup>1</sup>

الْمُحْسِنِينَ<sup>١٤٥</sup> the righteous."<sup>2</sup>

إِنَّ هَذَا لَمَوْءُودٌ

106. Indeed this is

الْبَلَاءُ الْمُبِينُ<sup>١٤٦</sup> the trial<sup>3</sup> quite clear.<sup>4</sup>

وَقَدَّيْتَهُ

107. And We ransomed<sup>5</sup> him

بِذَبْحٍ عَظِيمٍ<sup>١٤٧</sup> with a scarifice<sup>6</sup> very great.<sup>7</sup>

وَتَرَكْنَا عَلَيْهِ

108. And We left<sup>8</sup> on him

فِي الْآخِرِينَ<sup>١٤٨</sup> among the later generations.<sup>9</sup>

سَلَّمَ عَلَيْنَا مِنْ أَزْوَاجِهِ<sup>١٤٩</sup> 109. Peace be on Ibrâhîm.

كَذَلِكَ نَجْزِي

110. Thus do We reward

الْمُحْسِنِينَ<sup>١٥٠</sup> the righteous.

إِنَّهُ رِوَيْنٌ

111. He indeed was of

عِبَادِنَا الْمُؤْمِنِينَ<sup>١٥١</sup> Our believing servants.<sup>10</sup>

وَيَسَّرْنَاهُ

112. And We gave him the

بِإِسْحَاقَ

good tidings<sup>11</sup> of Ishâq,

نَبِيًّا مِّنَ الصَّالِحِينَ<sup>١٥٢</sup> a Prophet, of the righteous.

1. نَجَزَى *najzî* = we reward, recompense, requite, repay, punish ( v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 37:80, p. 1443, n. 1).

2. مُحْسِنِينَ *muhsinîn* = (pl.; acc./gen. of *muhsinân*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from '*ahsana*, form IV of *hasuna* [*husn*], to be good. See at 37:80, p. 1443, n. 2).

3. i. e., this sacrificing of your son is a clear trial. بَلَاءٌ *balâ'* = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 14:6, p. 788, n. 1).

4. مُبِينٌ *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 36:60, p. 1423, n. 7).

5. فَدَيْنَاهُ *fadaynâ* = we ransomed, redeemed, sacrificed (v. i. pl. past from *fadâ* [*fidan/fidâ'*], to redeem, to ransom. See *iftudaw* at 13:17, p. 722, n. 6).

6. i. e., rescued him by substituting for him a lamb. ذَبْحٌ *dhibh* = sacrificial animal, sacrifice, slaughtered one. See '*adhbahu* at 37:102, p. 1446, n. 6).

7. عَظِيمٌ *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:76, p. 1442, n. 9).

8. i. e., left good memories and praise on him. تَرَكْنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:78, p. 1442, n. 11).

9. آخِرِينَ *'akhirîn* (pl.; acc./gen. of '*âkhirân*; s. '*âkhir*) = last ones, those coming later, later generations, others.

10. عِبَادٌ *'ibâd* (sing. عِبْدٌ '*abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:81, p. 1443, n. 3).

11. After Prophet Ibrâhîm, peace be on him, had passed the test of the command to sacrifice his first and eldest son Ismâ'il, peace be on him, Allah rewarded him with another son, Ishâq, peace be on him. بَشْرًا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashsharu* from *bashsharu*, form II of *bashara/bashira* [*bishr/bushr*], to be happy. See at 37:101, p. 1415, n. 14).

وَبَرَكْنَا 113. And We gave blessings<sup>1</sup>

عَلَيْهِ وَعَلَىٰ إِسْحَاقَ  
عَلَيْهِ وَعَلَىٰ إِسْحَاقَ on him and on Ishâq.

وَمِنْ ذُرِّيَّتِهِمَا  
وَمِنْ ذُرِّيَّتِهِمَا And of their progeny<sup>2</sup>

مُحْسِنٌ  
مُحْسِنٌ are some righteous<sup>3</sup>

وَوَظَالِمٌ  
وَوَظَالِمٌ and some commit wrong<sup>4</sup>

لِنَفْسِهِمْ  
لِنَفْسِهِمْ to themselves quite clearly.

﴿١١٣﴾

#### Section (Rukû') 4

وَلَقَدْ 114. And We had indeed

مَنَّاعِلَ مَوْسَىٰ  
مَنَّاعِلَ مَوْسَىٰ bestowed favour<sup>5</sup> on Mûsâ

وَهَارُونَ  
وَهَارُونَ and Hârûn.

﴿١١٤﴾

وَنَجَّيْنَاهُمَا 115. And We rescued<sup>6</sup> them

وَقَوْمَهُمَا  
وَقَوْمَهُمَا and their people

مِنَ الْكَرْبِ الْعَظِيمِ  
مِنَ الْكَرْبِ الْعَظِيمِ from the distress<sup>7</sup> most grave.

﴿١١٥﴾

وَنَصَّرْنَاهُمْ 116. And We helped<sup>8</sup> them

فَكَانُوا هُمُ  
فَكَانُوا هُمُ so they were the ones

الْقَالِبِينَ  
الْقَالِبِينَ victorious.<sup>9</sup>

﴿١١٦﴾

وَأَيَّتْنَاهُمَا 117. And We gave the two

الْكِتَابَ الْمُسْتَبِينَ  
الْكِتَابَ الْمُسْتَبِينَ the Book most explicit.<sup>10</sup>

﴿١١٧﴾

1. باركنا *bâranknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 34: 18, p. 1374, n. 12).

2. ذرية *dhurriyah* (pl. *dhurriyâtû/ dharârîyû*) = offspring, progeny, children, descendants. See at 29:26, p. 1274, n. 9).

3. محسن *muhsin* (s. pl. *muhsinân*) = those who do right things, righteous, charitable, generous (active participle from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good See *muhsinîn* at 37:105, p. 1447, n. 2).

4. i. e., by unbelieving and setting partners with Allah (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظالم *ẓâlim* (s.; pl. *ẓâlimân*) = unjust person, transgressor, wrong-doer (act. participle from *ẓalama* [*ẓalm/ ẓulm*], to do wrong. See at 25:27, p. 1146, n. 3).

5. i. e., by selecting them as Prophets and Messengers and by helping them. منّا *manannâ* = we bestowed grace, graced, favoured, (v. i. pl. past from *mannû* [*mann*], to be kind, gracious. See *namunna* at 28:5, p. 1232, n. 8).

6. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ' /najâh*], to make for safety, to be saved. See at 37:76, p. 1442, n. 7).

7. i. e., from the bondage and persecution of the Pharaoh and from being drowned when escaping from Egypt.. كرب *karb* (s.; pl. *kurûb*) = distress, worry, concern, apprehension, anxiety, agony, trouble. See at 37:76, p. 1442, n. 8.

8. نصرنا *naşarnâ* = we helped, assisted (v. iii. m. pl. impfct. from *naşara* [*naşr/ nuşûr*], to help. See *yunaşarûna* at 36:74, p. 1427, n. 2).

9. غالبين *ghâlibîn* (acc./gen. of *ghâlibûn*) = winners, those winning, victors, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*], to subdue, to conquer. See at 26:40, p. 1170, n. 1).

10. مستبين *mustabîn* = that which becomes clear, explicit, plain, evident, perceives, notices (act. participle from *istabâna*, form X of *bâna* [*bayân*], to be clear, evident. See *tastabîna* at 6:55, p. 412, n. 10).

- وَهَدَيْنَاهُمَا 118. And We guided<sup>1</sup> them to  
 الْقِصْرَ الْمُسْتَقِيمَ the way<sup>2</sup> right and straight.<sup>3</sup>  
 ﴿١١٨﴾
- وَتَرَكْنَا عَلَيْهِمَا 119. And We left<sup>4</sup> on the two  
 فِي الْآخِرِينَ among the later generations.  
 ﴿١١٩﴾
- سَلَامًا 120. Peace be on  
 مُوسَىٰ وَهَارُونَ Mûsâ and Hârûn.  
 ﴿١٢٠﴾
- إِنَّا كَذَلِكَ 121. Verily suchwise  
 نَجْرِي الْمُحْسِنِينَ We reward<sup>5</sup> the righteous.<sup>6</sup>  
 ﴿١٢١﴾
- إِنَّمَا 122. Verily they were of  
 عِبَادَنَا الْمُؤْمِنِينَ Our believing servants.<sup>7</sup>  
 ﴿١٢٢﴾
- وَإِنَّ الْيَاسَ 123. And verily Ilyâs was  
 لَمِنَ الْمُرْسَلِينَ of the Messengers.<sup>8</sup>  
 ﴿١٢٣﴾
- إِذْ قَالَ 124. When he said  
 لِقَوْمِهِ to his people :
- أَلَا تَتَّقُونَ 125. "Will you not fear Allah?"<sup>9</sup>  
 ﴿١٢٤﴾
- أَلَدُّعُونَ بَعْلًا 125. "Do you invoke<sup>10</sup> Ba'1<sup>11</sup>

1. هدينا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 19:58, p. 965, n. 6).

2. صراط *şîrât* = way, path, road. See at 37:23, p. 1434, n. 5.

3. i. e., Islam. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:61, p. 1423, n. 3).

4. i. e., left good memories and praise. تركنا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:108, p. 1447, n. 8).

5. نجزى *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*juzâ'*], to recompense. See at 37:105, p. 1447, n. 1).

6. محسنين *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 37:105, p. 1447, n. 2).

7. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:111, p. 1447, n. 10).

8. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 36:3, p. 1409, n. 3).

9. تتفون *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqq/wiqâyah*], to guard, to protect. See at 26:177, p. 1192, n. 9).

10. i. e., worship. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 35:40, p. 1404, n. 11).

11. Name of the image of their principal god, among the many gods they worshipped.

وَتَذَرُونَ and abandon<sup>1</sup>

أَحْسَنَ الْخَالِقِينَ the Best of Creators,

﴿١٢٥﴾

اللَّهُ رَبُّكُمْ 126. Allah, your Lord

وَرَبَّ آبَائِكُمْ and the Lord of your fathers<sup>2</sup>

﴿١٢٦﴾ الْأَوْلِيَاءِ of old?<sup>3</sup>

فَكَذَّبُوهُ 127. But they disbelieved<sup>4</sup>

فَأْتَيْنَاهُمْ him. So they shall surely

﴿١٢٧﴾ لَمَحْضُرُونَ be brought along.<sup>5</sup>

إِلَّا عِبَادَ اللَّهِ 128. Except the servants<sup>6</sup>

﴿١٢٨﴾ الْمُخْلِصِينَ of Allah, the select ones.<sup>7</sup>

وَتَرَكْنَا عَلَيْهِ 129. And We left<sup>8</sup> on him

﴿١٢٩﴾ فِي الْأَخْرِينِ among the later generations.<sup>9</sup>

﴿١٣٠﴾ سَلَامٌ عَلَىٰ آلِ يَاسِينَ 130. Peace be on Ilyâs.

﴿١٣١﴾ إِنَّا كَذَّلْنَا 131. Verily suchwise We

﴿١٣٢﴾ نَجْرِي الْمُحْسِنِينَ do reward<sup>10</sup> the righteous.<sup>11</sup>

﴿١٣٣﴾ إِنَّهُ مِنْ 132. Verily he was of

1. تَدْرُونَ *tadharrûna* = you (all) leave, leave alone, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 26:166, p. 1190, n. 11).

2. آبَاءُ '*abâ*' (pl.; s. '*ab*') = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 26:26, p. 1167, n. 6.

3. أَوْلِيَاءُ '*awwalîn*' (pl.; acc./gen. of '*awwalûn*'; s. '*awwal*') = first ones, foremost, those of old, ancients. See at 28:36, p. 1245, n. 1.

4. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 26:117, p. 1183, n. 1).

5. i. e., on the Day of Judgement for judgement and punishment. مَحْضُرُونَ *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from '*aḥḍara*', form IV of *ḥaḍara* [*ḥuḍâr*], to be present. See at 36:75, p. 1427, n. 5).

6. عِبَادَ '*ibâd*' (sing. عبد '*abd*') = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:122, p. 1449, n. 7).

7. مَخْلُصِينَ *mukhlaşîn* (pl.; acc./ genitive of *mukhlaşûn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from '*akhlaşa*', form IV of *khalasha* [*khulûş*], to be pure, unmingled, unadulterated. See at 37:74, p. 1442, n. 4).

8. i. e., left good memories and praise. تَرَكْنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:119, p. 1449, n. 4).

9. أَخْرِينِ '*âkhirîn*' (pl.; acc./gen. of '*âkhirûn*'; s. '*âkhir*') = last ones, those coming later, later generations, others. See at 37:108, p. 1447, n. 9.

10. نَجْرَى *najrî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:80, p. 1443, n. ).

11. مُحْسِنِينَ *muḥsinîn* = (pl.; acc. /gen. of *muḥsinûn*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from '*aḥsana*', form IV of *ḥasuna* [*ḥusn*], to be good. See at 37:121, p. 1449, n. 6).

عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣١﴾ Our believing servanats.<sup>1</sup>

وَأَنَّ لُوطًا 133. And verily Lût was

لَمِنَ الْمُرْسَلِينَ ﴿١٣٢﴾ of the Messengers.<sup>2</sup>

إِذْ نَجَّيْنَاهُ 134. Lo, We rescued<sup>3</sup> him

وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٣﴾ and his family<sup>4</sup> altogether;

إِلَّا عَجُوزًا 135. Except an old woman<sup>5</sup>

فِي الْغَابِرِينَ ﴿١٣٤﴾ among those staying behind.<sup>6</sup>

ثُمَّ دَمَّرْنَا 136. Then We destroyed<sup>7</sup>

الْآخِرِينَ ﴿١٣٥﴾ the others.

وَأَنكُمْ لَتَمُرُّونَ 137. And indeed you pass<sup>8</sup>

عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٦﴾ by them by morning time<sup>9</sup>

وَبِالْأَيْلِ 138. And by night.

أَفَلَا تَعْقِلُونَ ﴿١٣٧﴾ Will you not then undertsand?<sup>10</sup>

### Section (Rukû') 5

وَأَنَّ يُنُوسَ 139. And indeed Yûnus was

لَمِنَ الْمُرْسَلِينَ ﴿١٣٨﴾ of the Messengers.

1. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:128, p. 1450, n. 6).

2. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 37:123, p. 1449, n. 8).

3. نَجَّيْنَاهُ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ* /*najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

4. أهل *'ahl* (s.; pl. أهولن *'ahlûn*/أهل *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 35:43, p. 1406, n. 10.

5. i. e., his wife who was an unbeliever. عَجُوز *'ajûz* (s.; pl. *'ajâ'iz*/'*ujuz*) = old woman, old man, advanced in years. See at 26:171, p. 1191, n. 10.

6. غابرين *ghâbirîn* (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those staying behind, the bygone ones (active participle from *ghabara* [*ghubûr*], to stay, to remain, to pass away. See at 29:33, 1277, n. 1).

7. The whole land by the side of the Dead Sea was turned upside down by Allah's Command, accompanied by showers of *sijjil* (stones of baked clay), as mentioned at 11:82, p. 707; 15:74, p. 822 and 26:172-173, p. 1192. دَمَّرْنَا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 27:51, p. 1218, n. 1).

8. تمرُّونَ *tazmurrûna* = you pass by, pass, walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr*/*murûr*/*mamarr*], to pass, go by. See yamurrûna at 12:105, p. 760, n. 7).

9. The Makkans and the other Arabs used to pass regularly by the land of the people of Lût, peace be on him, in the course of their trade journeys to Syria and back. مُصْبِحِينَ *muşbihîn* (pl.; acc./gen. of *muşbihûn*; s. *muşbih*) = those becoming/ rising in the morning (act. participle from *'aşbaḥa*, form IV of *şabaha* [*şabḥ*], to be in the morning. See at 15:83, p. 824, n. 6).

10. تعقلون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See at 36:62, p. 1423, n. 12).

إِدَابِقٌ 140. When he ran away<sup>1</sup> to  
إِلَى الْفُلِّكَ الْمَشْحُونِ the ship fully laden.<sup>2</sup>

﴿١٤٠﴾

فَسَاهَمَ 141. Then he cast lots<sup>3</sup>  
فَكَانَ مِنَ الْمُدْحَضِينَ and was of the defeated.<sup>4</sup>

﴿١٤١﴾

فَالْقَمَمَةَ 142. So there swallowed<sup>5</sup> him  
الْحَوْتُ the big fish,

﴿١٤٢﴾

وَهُوَ مُلِيمٌ and he was blameworthy.<sup>6</sup>

فَلَوْلَا أَنَّهُ 143. But had it not not been

كَانَ مِنَ الْمُسَبِّحِينَ that he was of the glorifiers;<sup>7</sup>

﴿١٤٣﴾

لَلَيْتَ 144. He would have stayed<sup>8</sup>

فِي بَطْنِهِ إِلَى يَوْمِ

﴿١٤٤﴾

يُبْعَثُونَ they would be resurrected.

فَبَدَّدَتْهُ 145. So We hurled<sup>9</sup> him

بِالْعَرَاءِ at the bare tract<sup>10</sup>

﴿١٤٥﴾

وَهُوَ سَقِيمٌ and he was sick.

وَأَنْبَتْنَا 146. And We caused to grow

عَلَيْهِ شَجَرَةً تَمْرٍ بَقْطِينٍ over him a tree of gourd.

﴿١٤٦﴾

1. He was enraged on account of the disbelief and disobedience of his people and fled with his followers without waiting for any directive from Allah. In the meantime his people regretted and asked forgiveness of Allah. So they were forgiven and spared (see 21:87, p. 1036 and 10:98, p. 672).

أَبَى 'abaqa = he fled, ran away, escaped (v. iii. m. s. past from 'ibq, to run away).

2. مشحون mash-hûn = laden, freighted, consigned (passive participle from shahana [shahñ], to load, lade, freight. See at 26:119, p. 1183, n. 7).

3. i. e., to determine who should be cast off the ship. ساهم sāhama = he cast lots, participated (v. iii. m. s. past in form III of sahama [suhûm], to look grave).

4. So he was cast off the ship. مدحضين mudhādîn (pl. acc./gen. of mudhādûn; s. mudhād) = those refuted, disproved, invalidated, defeated [in argument] (passive participle from 'ad-ḥaḍa, form IV of daḥaḍa [daḥaḍ], to refute, disprove, invalidate. See yudhīḍu at 18:56, p. 932, n. 8).

5. التعم iltaqama = he swallowed, devoured (v. iii. m. s. past in form VIII of laqima [laqm], to swallow, to devour).

6. ملیم mulīm = one deserving blame, blameworthy, one who is to blame (pass. participle from 'alāma, form IV of lâma [lawm/ malâm/ malāmah], to blame, to censure. See lâ'im at 5:54, p. 357, n. 9).

7. i. e., he used to glorify Allah while in the belly of the fish (see 21:87, p. 1036). مسبحين musabbihîn (pl.; acc./gen. of musabbihûn; s. musabbih) = those who glorify Allah, declare the sanctity of Allah (act. participle from sabbaḥa, form II of sabāḥa [sabḥ/ sibāḥah], to swim, to float. See yusabbihûna at 21:20, p. 1017, n. 6).

8. لیت labitha = he stayed, remained, lingered, (v. iii. m. s. past. from labith/ lubith/ lubâth, to remain. See labithu at 29:14, p. 1269, n. 10).

9. نبذنا nabadhnâ = we threw, hurled, rejected (v. i. pl. past from nabadha [nabdh], to hurl. See at 28:40, p. 1246, n. 16).

10. عراء 'arâ' = bare tract, open space, nakedness.

وَأَرْسَلْنَاهُ إِلَىٰ 147. And We sent<sup>1</sup> him to

مِائَةِ آلَافٍ a hundred thousand<sup>2</sup>

أَوْ زَيْدُونَ or they were more.<sup>3</sup>

فَأَمَنُوا 148. And they believed;

فَمَتَّعْنَاهُمْ so We gave them to enjoy<sup>4</sup>

إِلَىٰ حِينٍ till a time.

فَأَسْتَفْتِهِمْ 149. So ask their opinion:<sup>5</sup>

أَلَرَبِّكَ Are there for your Lord

الْبَنَاتُ the daughters

وَأَلَهُمُ الْبَنُونَ and for them the sons?

﴿١٤٩﴾

أَمْ خَلَقْنَا 150. Or did We create

الْمَلَائِكَةَ إِنَاثًا the angels as females<sup>6</sup>

وَهُمْ شَاهِدُونَ and they were witnessing?<sup>7</sup>

﴿١٥٠﴾

أَلَا إِنَّهُمْ 151. Beware, verily they are

مِنَ الْفٰكِهِمْ out of their falsehood<sup>8</sup>

لِقَوْلِهِمْ speaking out:

﴿١٥١﴾

وَلَا إِلٰهَ إِلَّا اللَّهُ 152. "Allah procreates";<sup>9</sup>

وَأَنَّهُمْ لَكٰذِبُونَ and they indeed are liars.<sup>10</sup>

﴿١٥٢﴾

1. *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rusal*], to be long and flowing. See at 37:72, p. 1441, n. 11).

2. i. e., of his people at Nineveh, near Mosul, from whom he had fled.

3. *يزيدون* *yazidûna* = they increase, augment, add to, be more (v. iii. m. pl. impct. from *zâda* [*zayd/ziyâdah*], to be more. See *yazîdu* at 35:39, p. 1404, n. 6).

4. *مَتَّعْنَا* *matta'nâ* = we made (someone) enjoy,, granted enjoyment, gave them to enjoy, furnished (v. i. pl. past from *matta'a*, form II of *meta'a* [*mat' / mut'ah*], to take away. See at 28:61, p.1254, n. 4).

5. i. e., the opinion of the polytheists, particularly of Makka. They used to say that the angels were Allah's daughters. *استفت* *istafti* = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafta'a*, form X of *fatiya* [*fatâ'*], to be youthful. See at 37:11, p. 1432, n. 5).

6. *اناث* *'inâth* (pl.; s. *'unthâ*) = females. See at 4:117, p. 296, n. 6.

7. *شاهدون* *shâhidûn* (pl.; s. *shâhid*) = those witnessing, witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *shâhidîn* at 28: 44, p. 1247, n. 8).

8. *افك* *ifk* (s.; pl. *'afâ'ik*) = calumny, slander, libel, falsehood, lie. See at 37:86, p. 1443, n. 9.

9. *ولد* *walada* = he procreated, begot, gave birth [to] (v. iii. m. s. past from *wilâdah*, *lidah/mawlid*, to beget, to give birth to. See *wulidu* at 19:15, p. 954, n. 1).

10. *كاذبون* *kâdhibûn* (pl.; sing. *kâdhib*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 29:12, p. 1269, n. 4).

أَصْطَفَىٰ أَبْنَاتٍ 153. Has He chosen<sup>1</sup> daughters

عَلَىٰ الْبَنِينَ ١٥٣ over sons?

مَا لَكُمْ 154. What is the matter with

كَيْفَ تَحْكُمُونَ ١٥٤ you; how do you judge?<sup>2</sup>

أَفَلَا تَذَكَّرُونَ ١٥٥ 155. Will you not take heed?<sup>3</sup>

أَمْ لَكُمْ 156. Or have you

سُلْطٰنٌ مُّبِينٌ any authority<sup>4</sup> quite clear?<sup>5</sup>

١٥٦

فَأْتُوا بِكِتَابِكُمْ 157. Then bring your book

إِنْ كُنْتُمْ صَادِقِينَ ١٥٧ if you are truthful.

وَجَعَلُوا بَيْنَهُ 158. And they set between

وَبَيْنَ الْجِنَّةِ نَسَبًا<sup>6</sup> Him and the *jinn* a kinship;

وَلَقَدْ عَلِمَتِ الْجِنَّةُ but the *jinn* indeed know that

إِنَّهُمْ لَمُحْضَرُونَ ١٥٨ they shall be brought along.<sup>7</sup>

سُبْحٰنَ اللَّهِ 159. Sacrosanct<sup>8</sup> is Allah

عَمَّا يَصِفُونَ ١٥٩ from what they describe.<sup>9</sup>

إِلَّا عِبَادَ اللَّهِ 160. Except the servants of

الْمَخْلُوصِينَ ١٦٠ Allah, the select ones.<sup>10</sup>

1. *'aştafa* (originally 'a+ istafuā) : اصطفى *istafā* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *şafā* [*şafw/şufūw/şafā*]), to be clear. See at 27:59, p. 1219, n. 10).

2. *taḥkumūna* = you (all) judge, adjudge, pass judgement, give decision (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*]), to pass judgement. See at 29:4, p. 1226, n. 8).

3. *tadhakkarūna* (originally *tatadhakkarūna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkaru*, form V of *dhakara* [*dhikr/ tadhkār*]), to remember. See at 27:62, p. 1221, n. 9).

4. *sulṭān* = authority, power, mandate, rule, sanction. See at 37:30, p. 1435, n. 4.

5. *mubīn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*]), to be clear. See at 36:60, p. 1423, n. 7).

6. *nasab* (s.; pl. *'ansāb*) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See at 25:54, p. 1154, n. 10.

7. i. e., they know that they are created beings and they shall be brought along for judgement on the Day of Judgement. *muḥḍarūn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'aḥḍara*, form IV of *ḥaḍara* [*ḥuḍār*]), to be present. See at 37:127, p. 1450, n. 5).

8. *Subḥān* is derived from *sabbaha*, form II of *subaha* [*sabh/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 36:83, p. 1429, n. 6.

9. i. e., describe about Allah. *yaşifūna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waşaf* [*waşf*]), to describe, to praise. See at 23:91, p. 1097, n. 7).

10. i. e., they do not so describe Allah. *mukhlaşīn* (pl.; acc./ genitive of *mukhlaşūn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaşa*, form IV of *khulaşa* [*khulāş*]), to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

فَأَيْنَا 161. So indeed you

وَمَا تَعْبُدُونَ 161 and what you worship;<sup>1</sup>

مَا أَنْتَرْتَهُ عَلَيْهِ 162. You cannot on it

بِقَتْنَيْنِ 162 be able to seduce.<sup>2</sup>

إِلَّا مَنْ هُوَ 163. Except the one who

سَالٍ إِلَى الْجَحِيمِ 163 is going to enter<sup>3</sup> the hellfire.

وَمَا وَبَّأ 164. "And none is there from

إِلَّا لَهُ 164 us<sup>4</sup> except he has for him

مَقَامٌ مَّعْلُومٌ 164 a place<sup>5</sup> specified.<sup>16</sup>

وَأِنَّا لَنَحْنُ 165. "And surely we

الصَّافُّونَ 165 do stand in rows."<sup>7</sup>

وَأِنَّا لَنَحْنُ 166. "And indeed we

الْمُسَبِّحُونَ 166 do declare His sanctity."<sup>8</sup>

وَأِن كَانُوا 167. And indeed they<sup>9</sup> used

لَيَقُولُونَ 167 to say:

لَوْ أَنَّ عِنْدَنَا 168. "Had there been with us

1. i. e., all that you worship of gods and goddesses besides Allah. تعبدون *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 37:85, p. 1443, n. 8).

2. i. e., seduce from the right way. فاتنين *fâtînîn* (pl.; acc./gen. of *fâtînân*; s. *fâtîn*) = those who seduce, allure, beguile, tempt, try (act. participle from *fatana* [*fatn/futûn*], to try, to tempt. See *yufâtanûna* at 29:2, p. 1265, n. 4).

3. i. e., those who are destined to go to hell. صال *şâlin* (s., pl. *şâlûn*) = one who becomes exposed to the blaze, enters hellfire, is broiled (act. participle from *şalâ* [*şalan/şulfiy/şilâ*'], to roast, to burn, to be exposed to the blaze. See *islaw* at 36:64, p. 1424, n. 2).

4. i. e., the angels will say this, thus acknowledging their servitude to Allah.

5. مقام *maqâm* (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 27:39, p. 1213, n. 9).

6. معلوم *ma'lûm* = known, determined, fixed, specified (pass. participle from 'alima [*'ilm*], to know. See at 37:41, p. 1437, n. 3).

7. i. e., in prayer and in attendance to Allah's commands. صافون *şâffûn* (pl.; s. *şâff*) = those standing in a row, ranging in ranks (act. participle from *şaffa* [*şaff*], to set up in a row, to line up, range, classify, compose. See *şâffât* at 37:1, p. 1430, n. 1).

8. مسبحون *musabbihûn* (pl.; s. *musabbih*) = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaha*, form II of *sabaha* [*sabh/ sibâhah*] to swim, to float. See *musabbihûn* at 37:143, p. 1452, n. 7).

9. i. e., the unbelievers of Makka used to say. See 6:57 (p. 460) and 35:42. (pp. 1405-1406).

ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ a scripture<sup>1</sup> of those of old,<sup>2</sup>

لَكُنَّا 169. "We would surely have

عِبَادَ اللَّهِ been the servants<sup>3</sup> of Allah,

الْمُخْلِصِينَ ﴿١٦٩﴾ the select ones."<sup>4</sup>

فَكْفَرُوا بِهِ 170. But they disbelieve<sup>5</sup> in it;

فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ so they will know.<sup>6</sup>

وَلَقَدْ 171. And there indeed has

سَبَقَتْ كَلِمَتُنَا preceded<sup>7</sup> Our Word

لِعِبَادِنَا for Our servants,

الْمُرْسَلِينَ ﴿١٧١﴾ the Messengers.

إِنَّهُمْ أُمَمٌ 172. That they will indeed be

الْمَنْصُورُونَ ﴿١٧٢﴾ the ones given victory.<sup>8</sup>

وَأِنَّ جُنَدَنَا 173. And that verily Our host,<sup>9</sup>

لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ they shall be the victorious.<sup>10</sup>

فَوَلِّهِمْ 174. So turn away<sup>11</sup> from

حَتَّىٰ حِينٍ ﴿١٧٤﴾ them till a time.

1. ذكْر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ān. The Qur'ān is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 37:3, p. 1430, n. 4.

2. i. e., a scripture like that of those of old. أولين *'awwalīn* (pl.; acc./gen. of *'awwalūn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 37:71, p. 1441, n. 9.

3. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:132, p. 1451, n. 1).

4. i. e., believing and worshipping Allah sincerely with pure heart. مخلصين *mukhlaṣīn* (pl.; acc./genitive of *mukhlaṣūn*; s. *mukhlaṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaṣa*, form IV of *khalāṣa* [*khulūṣ*], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

5. But when in fact a Book has come to them, they disbelieve in it. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufṛ*], to cover. See at 35:7, p. 1391, n. 10).

6. i. e., they will know the consequences of their unbelief.

7. سبقت *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*subq*], to be or act before. See at 21:101, p. 1040, n. 5).

8. This is a clear prophecy about the ultimate success and victory of Prophet Muhammad, peace and blessings of Allah be on. منصورون *manṣūrūn* (pl.; s. *manṣūr*) = those given help, given victory (pass. participle from *naṣara* [*naṣr*/*nuṣūr*], to help. See *tanāṣarūna* at 37:25, p. 1434, n. 8).

9. جند *jund* (s.; pl. *junūd*/*ajnād*) = army, soldiers, host. See at 36:75, p. 1627, n. 4.

10. غالبون *ghālībūn* (pl.; s. *ghālīb*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalib*/*ghalbah*], to subdue, to conquer. See at 5:23, p. 340, n. 10).

11. i. e., let them alone for sometime. تول *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallā*, form V of *waliya*, to be near. See at 27:28, p. 1210, n. 10).

وَابْصُرْهُمْ 175. And watch them;<sup>1</sup>

فَسَوْفَ يَصِيرُونَ ﴿١٧٥﴾ for soon they shall see.<sup>2</sup>

أَفِعْدَابًا 176. Is it Our punishment

يَسْتَعْجِلُونَ ﴿١٧٦﴾ they seek to hasten.<sup>3</sup>

فَإِذَا نَزَلَ 177. So when it will descend<sup>4</sup>

بِسَاحَتِهِمْ 177. on their compound,<sup>5</sup>

فَسَاءَ صَبَاحُ 177. bad<sup>6</sup> will be the morning of

الْمُنذَرِينَ ﴿١٧٧﴾ those warned.<sup>7</sup>

وَتَوَلَّ عَنْهُمْ 178. And turn away<sup>8</sup> from them

حَتَّىٰ حِينٍ ﴿١٧٨﴾ till a time.

وَابْصُرْ 179. And watch,

فَسَوْفَ يَصِيرُونَ and soon they will see.

﴿١٧٩﴾

سُبْحٰنَ رَبِّكَ 180. Sacrosanct<sup>9</sup> is your Lord,

رَبِّ الْعِزَّةِ Lord of Might and Prestige,<sup>10</sup>

عَمَّا يَصِفُونَ ﴿١٨٠﴾ from what they describe.<sup>11</sup>

وَسَلَامٌ عَلَىٰ 181. And peace be on

الْمُرْسَلِينَ ﴿١٨١﴾ the Messengers.

1. أبصر *'abşir* = look, see, watch (v. ii. m. s. imperative from *'abşara*, form IV of *başura/ başira* [ بصر *başar*], to look, to see. See n. 2 below.

2. i. e., they will see what befalls them. يصرون *yubşirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from *'abşara*, form IV of *başura/başira* [ بصر *başar*], to look, to see. See at 36:66, p. 1424, n. 11).

3. يستعجلون *yasta'jilûna* = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/ajalah*], to hasten. See at 29:53, p. 1284, n. 5).

4. نزل *nazala* = he came down, descended (v. iii. m. s. past from *nuzûl*, to come down, to descend. See *'anzalnâ* at 36:28, p. 1415, n. 7).

5. i. e., when it will befall them. ساحة *sâḥah* (s.; pl. *sâḥât/sâḥ*) = courtyard, compound, arena, forum, field.

6. ساء *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'saw*, to be bad. See at 27:58, p. 1219, n. 8).

7. i. e., they have been duly warned. منذرين *mundharîn* (pl.; accusative/ gen. of *mundharûn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/ nudhûr*], to dedicate, to make a vow. See at 37:73, p. 1442, n. 3).

8. i. e., let them alone for sometime. تول *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:174, p. 1456, n. 11).

9. سبحان *Subḥân* is derived from *sabbaḥa*, form II of *sabaha* [*sabḥ/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subḥân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 37:159, p. 1454, n. 8.

10. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame. See at 35:10, p. 1393, n. 2.

11. i. e., describe about Allah. يصفون *yaşifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waşafa* [*waşf*], to describe, to praise. See at 37:159, p. 1454, n. 9).

وَالْحَمْدُ لِلَّهِ 182. And all the praise is for



رَبِّ الْعَالَمِينَ Allah, Lord of all beings.<sup>1</sup>

1. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 32:2, p. 1324, n. 4).

## 38. *Sûrat Şâd* Makkan: 88 'âyahs

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith — *tawhîd* (montheism), the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement and life in the hereafter. It starts by emphazing that the Qur'ân is truly a Book sent down by Allah and then refers to the amazement of the unbelievers of Makka at the coming of a Messenger of Allah from among them and at the concept of One Only God instead of a multilicity of deities to which they had been used to. It then makes mention, by way of warning the unbelievers, of what befell the previously unbelieving nations of Allah's retribution. In this context it mentions the stories of some of previous Messengers of Allah, like Dâûd, Sulayman, Ayyûb, Işâq, Ya'qûb, Ismâ'il and Dhû al-Kifl, peace be on them, and the trials and tribulations they had to undergo, by way of consoling the Prophet, peace and blessings of Allah be on him. Along with these the *sûrah* points to some of the wonderful aspects of this universe by way of bringing home the theme of the Absolute Oneness of Allah.

The *sûrah* is named *Şâd* after the disjointed letter with which it starts and which is one of the miracles of the Qur'ân.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص 1. *Sâd*,<sup>1</sup>

وَالْقُرْآنِ by the Qur'ân

ذِي الذِّكْرِ full of reminding.<sup>2</sup>

بِالَّذِينَ كَفَرُوا 2. Nay, those who disbelieve

فِي عِزَّةٍ وَشِقَاقٍ are in pride<sup>3</sup> and discord.<sup>4</sup>

كِرَاهِكُمْ 3. How many We destroyed<sup>5</sup>

مِنْ قَبْلِهِمْ مِنْ قَرْنٍ before them of a generation<sup>6</sup>

فَنَادُوا and they cried out;

وَلَا تَحِينَ مَنَاصِرَ but it was too late to escape!<sup>7</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., reminding men of their indifference to the life in the hereafter and of their rights and duties.

ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

3. عِزَّةٌ *'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride. See at 37:180, p. 1457, n. 10.

4. i. e., they turn away from it in pride and are in discord about it. شِقَاقٌ *shiqâq* = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

5. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/ halâk/ahlukah*], to perish. See at 36:30, p. 1416, n. 3).

6. i. e., because of their unbelief and persistent sinning. قَرْنٌ *qarn* (s.; pl. قُرُونٌ *qurûn*) = generation, century, horn. See at 23:31, p. 1083, n. 7.

7. مَنَاصِرٌ *manâs* = escape, way out, avoidance (verbal noun of *nâsa* [*naws/manâs*], to evade, to escape). *lâta hîna manâs* is an idiom meaning "there was no time left for escape."

- وَعَجِبُوا 4. And they wonder<sup>1</sup>  
 أَن جَاءَهُمْ that there has come to them  
 مُنذِرِينَ مِنْهُمْ a warner<sup>2</sup> from among them.  
 وَقَالَ الْكٰفِرُونَ And the unbelievers say:  
 هٰذَا سٰدِحِرٌ "This is a sorcerer,<sup>3</sup>  
 كَذٰبٌ a liar."<sup>4</sup>
- أَجْعَلُ الْاِلٰهَةَ 5. "Does he make the deities  
 اِلٰهًا وَّاحِدًا one god?  
 اِنَّ هٰذَا شَيْءٌ This is indeed a thing  
 عَجَابٌ extremely strange."<sup>5</sup>
- وَاَنْطَلَقَ 6. And there burst out<sup>6</sup>  
 اَلْمَلٰٓئِكَةُ the chiefs<sup>7</sup> of them  
 اَنْ اٰمَسُوْا وَاَصْبِرُوْا that you go on<sup>8</sup> and persevere<sup>9</sup>  
 عَلٰٓءِ الْهَيْكَلِ on your deities.  
 اِنَّ هٰذَا شَيْءٌ "Indeed this is a thing  
 مُّرَادٌ designed."<sup>10</sup>
- مَا سَمِعْنَا بِهٰذَا 7. "Never did we hear of it  
 فِي الْاٰلِمَةِ الْاٰخِرَةِ in the religion<sup>11</sup> of late.  
 اِنَّ هٰذَا اِلَّا This is naught but  
 اَخْتِلَاقٌ something made-up."<sup>12</sup>

1. عجبوا 'ajibū = they wondered, were surprised/astonished (v. iii. m. pl. past from 'ajiba [ 'ajab], to wonder, to be astonished. See 'ajibta at 37:12, p. 1432, n. 10).

2. i. e., a Messenger of Allah. منذر *mundhir* = warner, one who warns (act. participle from 'andhara, to warn, form IV of nadhara, [nadhr /nudhūr], to dedicate, to make a vow. See *mundhirin* at 37:72, p. 1441, n. 12).

3. ساحر *sāḥir* (s.; pl. *saḥarah/suḥḥār*) = sorcerer, magician, enchanter (act. participle from *saḥara* [siḥr], to enchant. See at 26:34, p. 1168, n. 13).

4. كذاب *kadhḥāb* = a liar, untruthful (act. participle in the intensive scale of *ja'āl* from *kadhāba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See *tukadhhibūna* at 37:21, p. 1433, n. 10).

5. عجاب *'ujāb* = extremely strange, astonishing, wonderous, marvellous.

6. انطلق *inṭalaqa* = he or it departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *ṭalaqa/ṭaluqa* [ṭalāq/ṭalāqah] to be free/divorced, to be happy. See *yantaliq* at 26:13, p. 1164, n. 8).

7. ملا *mala*' = crowd, host, grandees, council of elders, chiefs, nobles. See at 37:8, p. 1231, n. 9).

8. i. e., go on worshipping the gods and goddesses. امشوا *imshū* = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashā* [مشى *mashy*], to go on foot, to walk. See *yamshūna* at 32:26, p. 1332, n. 3).

9. اصبروا *iṣbirū* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [ṣabr], to be patient, to bind. See at 8:46, p. 564, n. 5).

10. i. e., designed for some selfish motive. مراد *yurādu* = he or it is intended, desired, designed, planned, aimed at (v. iii. m. s. impfct. passive from 'arādu, form IV of *rāda* [rawd], to walk about. See *turādūna* at 37:86, p. 1443, n. 11).

11. ملة *millah* (s.; pl. *mital*) = religion, creed, religious community, denomination. See at 22:78, p. 1073, n. 14).

12. اختلاق *ikhtilāq* = fabrication, invention, contrivance, device, something made-up (verbal noun in form VIII of *khalāqa* [kahlq], to create, to make. See *khalq* at 36:69, p. 1425, n. 7).

- أَنْزِلَ 8. "Has there been sent down  
عَلَيْهِ الذِّكْرُ on him the *dhikr*<sup>1</sup> (Scripture)  
مِنْ بَيْنِنَا of all of us?"  
بَلْ هُمْ فِي شَكِّ Nay, they are in doubt  
مِنْ ذِكْرِي about Our Scripture.  
بَلْ لَمْ يَذُوقُوا Nay, they have not yet tasted<sup>2</sup>  
عَذَابِ My retribution.<sup>3</sup>
- أَمْ عِنْدَهُمْ 9. Or are there with them  
خَزَائِنُ رَحْمَةِ vaults<sup>4</sup> of the mercy of  
رَبِّكَ الْعَزِيزِ your Lord, the All-Mighty,<sup>5</sup>  
الْوَهَّابِ the All-Bounteous?<sup>6</sup>
- أَمْ لَهُمْ 10. Or do they have  
مُلْكُ السَّمَوَاتِ the dominion of the heavens  
وَالْأَرْضِ وَمَا and the earth and all that  
بَيْنَهُمَا is between the two?  
فَلْيَرْقُوا Then let them go up<sup>7</sup>  
فِي الْأَسْبَابِ in the means.<sup>8</sup>
- جُنُودًا مَاهُنَالِكَ 11. A host<sup>9</sup> in there,  
مَهْزُومٍ vanquished,<sup>10</sup>  
مِنَ الْأَحْزَابِ of the parties.<sup>11</sup>

1. This is a clear instance of the word *dhikr* being used to refer to the Qur'ân; for the unbelievers of Makka used this term to refer to the Qur'ân which was being given out to them. *ذَكَرَ dhikr* = recollection, remembrance, mention, reminder, scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.
2. يَذُوقُوا *yadhûqû*(na) = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 4:56, p. 265, n. 9.
3. i. e., if they had tasted they would not have so disbelieved.
4. i. e., do the vaults of mercy lie with them so that they can bestow Prophethood and other graces on whom they like? *خَزَائِنُ khazâ'in* (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 17:100, p. 906, n. 2.
5. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:28, p. 1400, n. 1.
6. وَهَّابٌ *wahhâb* = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive form of *fu'âl* from *wahaba*. See at 3:8, p. 157, n. 6).
7. لِيَرْتَقُوا *li-yartaqû* = let them ascend, go up, mount, rise, climb (v. iii. m. pl. imperative/emphatic impfct. from *irtaqâ*, form VIII of *raqiya* [*raqy /ruqîy*]) = to ascend, to climb. See *tarqâ* at 17:93, p. 903, n. 4).
8. i. e., means taking them to the heavens. (See *Tafsîr al-Jalâlayn*). *أَسْبَابٌ asbâb* (sing. *subab*) = relations, ties, connections (between people), means, reasons. See at 2:166, p. 78, n. 9.
9. i. e., the Makkan unbelievers. *جُنُودٌ jund* (s.; pl. *junûd/ujnâd*) = army, host. See at 37:173, p. 1456, n. 9.
10. i. e., they would be vanquished. This is a clear prophecy that the Makkan unbelievers would be defeated. *مَهْزُومٌ mahzûm* (s.; pl. *mahzûmûn*) = defeated, vanquished, routed (passive participle from *hazama* [*hazm*], to put to flight. See *hazamû* at 2:251, p. 128, n. 1).
11. i. e., of the sort of the parties of old who were destroyed. *أَحْزَابٌ ahzâb* (pl. ; s. *hizb*) = groups, bands, parties. See at 33:22, p. 1343, n. 6.

كَذَّبَتْ 12. There did disbelieve<sup>1</sup>

قَبْلَهُمْ before them

قَوْمِ نُوحٍ the people of Nûh

وَعَادَ وَفِرْعَوْنَ and the 'Âd and the Pharaoh

ذُرًّا وَأَنْجَادًا possessing stakes.<sup>2</sup>

وَتَمُودُ 13. And the Thamûd

وَقَوْمِ لُوطٍ and the people of Lût and

وَأَصْعَابُ لَيْكَةِ the dwellers<sup>3</sup> of the Wood.<sup>4</sup>

أُولَئِكَ الْأَحْزَابُ Those were the parties.<sup>5</sup>

﴿١٣﴾

إِنْ كُنْ 14. Verily they all did naught

إِلَّا كَذَّبَ but disbelieve<sup>6</sup>

الرُّسُلَ the Messengers.

فَحَقَّقَ So due became<sup>7</sup>

﴿١٤﴾ عِقَابٍ My retribution.<sup>8</sup>

#### Section (Rukû') 2

وَمَا يَظُنُّرُهُنَّ وَلَا يَأْتِيَنَّهَا 15. And these await<sup>9</sup> not but  
صَيْحَةً وَاحِدَةً a single thunderous blast.<sup>10</sup>

مَالَهَا There shall not be for it

﴿١٥﴾ مِنْ فَوَاقٍ any pause.<sup>11</sup>

1. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 26:160, p. 1190, n. 1).

2. They were so-called either because of their tall and gigantic buildings or because they used to torture to death the disobedient ones by means of stakes (see *Al-Baydâwî*, II, 308). أوتاد *'awtâd* (pl.; s. *watad*) = pegs, poles, stakes.

3. أصحاب *'as-hâb* (pl.; sing. صاحب *şâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:55, p. 1422, n. 6).

4. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أَيْكَة *'aykah* = wood, forest, thicket, jungle.

5. i. e., those were the peoples disbelieving and opposing the Messengers. This *'ayah* also explains the "parties" mentioned at *'ayah* 11. أحزاب *'ahzâb* (pl.; s. حزب *hizb*) = groups, bands, parties. See at 38:11, p. 1461, n. 11.

6. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See n. 1. above and at 29:68, p. 1285, n. 9).

7. حقق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 37:31, p. 1435, n. 6).

8. *'iqâbi* (originally *'iqâbi*): عقاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 13:32, p. 778, n. 9.

9. i. e., these unbelievers and polytheists await not but a single thunderous blast. يَظُنُّرُ *yanzuru* = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *nazara* [*nazara* [*nazr/manzar*], to see, view, look at. See *yanzurûna* at 37:19, p. 1433, n. 7).

10. i. e., the blowing in the trumpet by Isrâfîl. صَيْحَة *şayḥah* (s.; pl. *şayḥât*) = outcry, piercing sound, thunderous blast. See at 36:53, p. 1421, n. 12).

11. فَوَاقٍ *fawâq* = time for the accumulation of milk in the udder of the cow or camel between two milkings or sucklings, return, pause, delaying, gasping of a dying person.

وَقَالُوا رَبَّنَا 16. And they say: "Our Lord,  
عَجِّلْ لَنَا وَطَنًا قَبْلَ hasten<sup>1</sup> for us our lot<sup>2</sup> before  
يَوْمِ الْحِسَابِ the Day of Reckoning.

أَصْبِرْ عَلَى 17. Have patience<sup>3</sup> over  
مَا يَقُولُونَ what they say  
وَأَذْكُرْ عَبْدَنَا and remember Our servant  
دَاوُدَ ذَا الْأَيْدِي Dâûd, possessing strength.<sup>4</sup>  
إِنَّهُ أَوَّابٌ He was indeed ever penitent.<sup>5</sup>

إِنَّا سَخَّرْنَا 18. Verily We subjected to  
الْجِبَالِ order<sup>6</sup> the mountains,  
مَعَهُ يَسْبِغْنَ with him they glorifying<sup>7</sup>  
بِالْعِشِيِّ by the late evening<sup>8</sup>  
وَالْأَشْرَاقِ and at day-break.<sup>9</sup>

وَالطَّيْرِ 19. And the birds  
مُحْشُورَةً were brought together,<sup>10</sup>  
كُلُّ لَهُ أَوَّابٌ all to him being obedient.

وَسَدَدْنَا 20. And We made strong  
مُلْكَهُ، وَءَاتَيْنَاهُ his kingdom and gave him  
الْحِكْمَةَ wisdom  
وَقَصَلْنَا لِحْطَابِ and right judgement.<sup>11</sup>

1. عجل *'ajjil* = hasten, quicken, expedite, hurry, rush, accelerate (v. ii. m. s. imperative from *'ajjala* form II of *'ajila* [*'ajal/ajalah*], to harry. See *'ajjalnâ* at 17:18, p. 878, n. 12).

2. The unbelievers of Makka said so disbelieving and ridiculing the idea of Resurrection and Judgement. قَط *qit* (s.; pl. *qitât/qitâṭah/qitâṭ*) = fate, lot, account book, book, male cat.

3. i. e., have patience over the unbelievers' ridiculing. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *şabara* [*şabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

4. أي *'aydin* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 2:79, p. 37, n. 4.

5. أواب *'awwâb* (s.; pl. *'awwâbân*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fâ'âl* from *'âba* [*'awb/awbah/iyâb*], to return. See *'awwibî* at 34:10, p. 1371, n. 3).

6. سَخَّرْنَا *sakhharnâ* = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:36, p. 1058, n. 15).

7. i. e., the mountains also prayed when Dâ'ud did so; so also did the birds. يَسْبِغْنَ *yusabbihna* = they (f.) declare the sanctity, glorify, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabḥ/sibâḥah*] to swim, to float. See at 21:79, p. 1034, n. 1).

8. عَشِي *'ashîy* = evening, early night. See at 30:18, p. 1295, n. 4.

9. اشراق *'ishrâq* = day-break, sun-rise, radiation, radiance (verbal noun in form IV of *sharaqa* [*sharq/shurûq*] to rise, to shine. See *mashâriq* at 37:5, p. 1431, n. 1).

10. مُحْشُورَةً *maḥshûrah* (f. s.; pl. *maḥshûrât*; m. *maḥshûr*) = gathered, collected, mustered, brought together (pass. participle from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 34:40, p. 1383, n. 4).

11. فصل *faṣl* = parting, section, decision. *faṣl al-khitâb* = decisive say, right judgement.

21. And has there come to  
 you the news<sup>1</sup> of the litigants<sup>2</sup>  
 when they scaled the wall<sup>3</sup>  
 of the chamber?<sup>4</sup>

22. When they entered  
 upon Dâûd  
 and he took fright<sup>5</sup> of them?

They said: "Be not afraid;  
 two litigants<sup>6</sup> —

one of us has wronged<sup>7</sup>  
 the other.

So judge<sup>8</sup> between us  
 with justice and be not unjust<sup>9</sup>  
 and guide us to  
 the straight<sup>10</sup> way.<sup>11</sup>

23. Verily this my brother  
 has ninety-nine ewes<sup>12</sup>  
 and I have one ewe;  
 but he says:  
 "Put her in my charge<sup>13</sup>  
 and he prevailed on<sup>14</sup> me

1. *naba'* (s.; pl. 'anbâ') = news, tidings. See at 28:3, p. 1231, n. 6.
2. خصم *khaşm* (s.; pl. *khaşimûn/ khaşîm/ akhşâm*) = litigant, litigants, adversaries, opponents in a law-suit. See *khaşmân* at 22:19, p. 1052, n. 1.
3. *tasawwarû* = they scaled the wall (v. iii. m. pl. past from *tasawwara*, form V of *sâra* (*sawr/ sawrah*), to leap, to jump, to raise a wall.
4. محراب *mihrâb* (pl. محاريب *maḥârîb*) = prayer niche, private chamber. See at 19:11, p. 953, n. 2.
5. فرغ *fazi'a* = he was terrified/ scared/ alarmed/ panic-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See at 27:87, p. 1228, n. 6).
6. خصمان *khaşmân* (dual; s. *khaşm*) = two litigants. See n. 2 above.
7. بغي *baghâ* = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See at 28:76, p. 1259, n. 1).
8. احكم *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See at 21:112, p. 1043, n. 7).
9. لا تخطأ *lâ tushţî* = do not be unjust, do not cross the limit, do not go to the extreme (v. ii. m. s. imperative {prohibition} from *ashatû*, form IV of *shatû* [*shaiat/ shuţû*], to go to extremes, to deviate.).
10. سواء *sawâ*' = straight, even, equal, same, alike. See at 36:10, p. 1411, n. 1.
11. صراط *şirâţ* = way, path, road. See at 37:118, p. 1449, n. 2.
12. نعجة *na'jah* (f. s.; pl. *na'jât/ni'âj*) = female sheep, ewe.
13. اكفل *'akfil* = entrust, put in charge, appoint as security (v. ii. m. s. imperative from *'akfala*, form IV of *kafala* [*kafûl/kufûl/kafâlah*], to be guarantee, to be responsible. See *yakfulûna* at 28:12, p. 1235, n. 1).
14. عز *'azza* = he became strong, prevailed on, became dear/respected (v. iii. m. s. past from *'izzah/ 'azâzah*, to be strong, respected. See *'azzaznâ* at 36:14, p. 1412, n. 7).

﴿٤٦﴾ فِي الْخِطَابِ in the speech.<sup>11</sup>

قَالَ 24. He said:

لَقَدْ ظَلَمَكَ "He has indeed wronged<sup>2</sup> you

بِسُؤَالِ نَعْمَانِكَ by asking your ewe

إِنِّي نَعَّاجِيهِ to be added to his ewes.

وَأَنَّ كَثِيرًا And indeed many

مِنَ الشُّرَكَاءِ يَفْعَلُونَ of the partners<sup>3</sup> do wrong<sup>4</sup>

بَعْضُهُمْ عَلَى بَعْضٍ one to another,

إِلَّا الَّذِينَ آمَنُوا except those who believe  
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds;<sup>5</sup>

وَقَلِيلٌ مَّا هُمْ and how very few they are!"

وَوَظَنَّ دَاوُدُ And Dâûd thought<sup>6</sup>

أَنَّمَا فَتَنَّاهُ that We have but tried<sup>7</sup> him.

فَاسْتَعْفَرَ So he asked forgiveness<sup>8</sup>

رَبِّهِ of his Lord

وَحَرَّرَاكُمَا and fell down<sup>9</sup> bowing<sup>10</sup>

﴿٤٧﴾ وَأَنَابَ and turned in repentance.<sup>11</sup> \*

﴿٤٨﴾ فَغَفَرْنَا لَهُ ذَلِكَ 25. So We forgave him that.

وَإِنَّ لَهُ عِندَنَا And verily he has with Us

لِرُزْقٍ a close position<sup>12</sup>

وَحَسَنَ مَقَابٍ and a good place of return.<sup>13</sup>

﴿٤٩﴾

1. خطاب *khiṭâb* (s.; pl. *khiṭâbât'*/*akhiṭabah*) = speech, public address, oration, letter. See *khâtaba* at 25:63, p. 1157, n.8.

2.i. e., Dâûd said. ظلم *ḡalama* = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *ḡalm/ḡulm*, to do wrong. See at 27:11, p. 1205, n. 4).

3. خلطاء *khulayṭâ'* (pl.; s. *khalīṭ*) = associates, comrades, companions, partners (act. participle in the scale of *fa'îl* from *khalayṭa* [*khalṭ*], to mix, mingle. See *ikhṭalayṭa* at 18:45, p. 927, n. 10).

4. يبغي *yabghî* = he commits outrage, oppresses, wrongs (v. iii. m. s. impfct. from *baghâ* [*baghy*], to wrong. See *baghâ* at 38:22, p. 1464, n. 7).

5. صالحات *ṣāliḥât* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 35:7, p. 1391, n. 12.

6. ظن *ḡanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from *ḡann*, to think, to suppose. See at 24:12, p. 1109, n. 9).

7. فتنا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/ futûn*], to turn away, to put to trial. See at 29:3, p. 1265, n. 5).

8. استغفر *istaghfara* = he asked forgiveness, prayed for pardon (v. iii. m. s. past in form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *istaghfirûna* at 27:46, p. 1216, n. 10).

9. خر *kharra* = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 34:14, p. 1373, n. 3).

10. راع *râki'* (s.; pl. *râki'ân/rukka'*) he who bows in submission (active participle from *raka'û* (*rukû'*), to bow, bend the body, especially in prayer. See *rukka'* at 22:27, p. 1054, n. 12).

11. أناب *'anâba* = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See at 31:15, p. 1315, n. 11).

\* One should prostrate oneself on reading this 'ayah.

12. زلقى *zulfâ* = proximity, nearness and position. See at 34:37, p. 1382, n. 2.

13. ماب *ma'âb* = place to which one returns, return (as verbal noun). See at 13:36, p. 780, n. 12.

يَدَاوُدُ 26. O Dâûd,  
 إِنَّا جَعَلْنَاكَ indeed We have made<sup>1</sup> you  
 خَلِيفَةً فِي الْأَرْضِ a successor<sup>2</sup> in the earth;  
 فَأَحْكُمْ بَيْنَ النَّاسِ so adjudicate<sup>3</sup> between men  
 بِالْحَقِّ with justice  
 وَلَا تَتَّبِعِ الْهَوَى and follow not<sup>4</sup> the desire<sup>5</sup>  
 فَيُضِلَّكَ lest it should lead you astray<sup>6</sup>  
 عَنْ سَبِيلِ اللَّهِ from the way of Allah.  
 إِنَّ الَّذِينَ يَضِلُّونَ Verily those who go astray  
 عَنْ سَبِيلِ اللَّهِ from the way of Allah,  
 لَهُمْ عَذَابٌ they shall have a punishment  
 شَدِيدٌ يَمَسُّوهُم very severe<sup>7</sup> for they forget<sup>8</sup>  
 يَوْمَ الْحِسَابِ the Day of Reckoning.<sup>9</sup>

### Section (Rukû') 3

وَمَا خَلَقْنَا 27. And We have not created  
 السَّمَاءَ وَالْأَرْضَ the heaven and the earth  
 وَمَا بَيْنَهُمَا and all that is between them  
 بَطْلًا in vain.<sup>10</sup>  
 ذَلِكَ ظَنُّ الَّذِينَ Such is the surmise<sup>11</sup> of those  
 كَفَرُوا who disbelieve.<sup>12</sup>  
 فَوَيْلٌ لِلَّذِينَ كَفَرُوا So woe to those who disbelieve  
 مِنَ النَّارِ on account of the fire.

1. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 37:63, p. 1440, n. 8).
2. i. e., successor to the kingdom and authority. *khaliifah* (s.; pl. *khulafâ'*) = خلفاء *khulafâ'* (pl.; s. *khalifah*) = successor. See *khulafâ'* at 27:62, p. 1221, n. 8.
3. أحكم *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *hakama* [*hukm*], to pass judgement. See at 38:22, p. 1464, n. 8).
4. لا تتبع *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *itaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:142, p. 517, n. 10).
5. i. e., the desire of yourself. هوى *hawân* (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 25:43, p. 1151, n. 5.
6. i. e., your doing so might lead you astray. يضل *yuqilla(u)* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter takes *fathah* for a hidden 'an in the causal *fâ'* coming before the verb. See at 31:6, p. 1312, n. 5).
7. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 35:7, p. 1391, n. 11).
8. نسوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 25:18, p. 1143, n. 5).
9. i. e., the reckoning of one's good and bad deeds on the Day of Judgement. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 26:113, p. 1182, n. 3.
10. i. e., aimlessly and without purpose and use. باطل *bâṭil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.
11. ظن *ẓann* = conjecture, surmise, supposition, assumption. See at 34:20, p. 1375, n. 10.
12. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 37:170, p. 1456, n. 5).

- أَرَجَعَلٌ 28. Or shall We make<sup>1</sup>  
 الَّذِينَ آمَنُوا those who believe  
 وَعَمَلُوا الصَّالِحَاتِ and do the good deeds  
 كَالْمُفْسِدِينَ like the mischief-makers<sup>2</sup>  
 فِي الْأَرْضِ in the earth;  
 أَرَجَعَلٌ الْمُتَّقِينَ or shall We make the righteous<sup>3</sup>  
 كَالْفُجَّارِ like the immoral ones?<sup>4</sup>
- كُتِبَ 29. A Book,<sup>5</sup>  
 أَنْزَلْنَاهُ إِلَيْكَ We have sent it down to you,  
 مُبَرَّكٌ full of blessings,  
 لِيَذَّبُرُوا that they may reflect<sup>6</sup> on  
 آيَاتِهِ its signs and  
 وَلِيَتَذَكَّرَ that there may take heed<sup>7</sup> the  
 أُولُو الْأَلْبَابِ owners of understanding.<sup>8</sup>
- وَوَهَبْنَا لِذَاوُدَ 30. And We gifted<sup>9</sup> to Dâûd  
 سُلَيْمَانَ Sulaymân.  
 نِعْمَ الْعَبْدُ How excellent was the servant!  
 إِنَّهُ وَأَوَّابٌ He was indeed ever penitent.
- إِذْ عُرِضَ 31. When displayed<sup>10</sup> were  
 عَلَيْهِ بِالْعَشِيِّ to him by the evening

1. lay *naj'alu* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'ûl], to make. See at 28:83, p. 1262, n. 5).

2. مفسدين *mufsidîn* (acc./gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from '*afsada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 29:30, p. 1275, n. 9).

3. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 28:83, p. 1262, n. 10).

4. i. e., Allah will never place the believers and the righteous at par with the unbelieving and sinful ones. فجار *fujjâr* (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin).

5. i. e., the Qur'ân.

6. يدبروا *yaddabbarû* (*na*) (originally *yatadabbarûna*, *id'* and *dâl* having been amalgamated) = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. The terminal *nûn* is dropped for a hidden '*an* in *li* (of motivation) coming before the verb. See at 23:68, p. 1091, n. 11).

7. يتذكر *yatadhakkara* (*u*) = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See *yatadhakkara* at 35:37, p. 1403, n. 9).

8. آليات *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 14:52, p. 806, n. 2).

9. وهبنا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 29:26, p. 1274, n. 6).

10. عرض *'urida* = he or it was displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. past passive from '*ard*, to show, to be visible. See '*uradnâ* at 33:72, p. 1365, n. 8).

الصَّفِينَاتُ the well-bred steeds<sup>1</sup>

الْحِيَادِ of the highest speed.<sup>2</sup>

فَقَالَ 32. So he said:

إِنِّي أَحْبَبْتُ "Indeed I have preferred<sup>3</sup>

حُبَّ الْمَالِ the love of wealth<sup>4</sup>

عَنْ ذِكْرِي to remembering my Lord

حَتَّى تَوَارَتْ till she disappeared<sup>5</sup>

بِالْحِجَابِ behind the veil.<sup>6</sup>

رُدُّوهُا عَلَيَّ 33. "Bring them back<sup>7</sup> to me."

فَطَفِقَ مَسْحًا And he started<sup>8</sup> stroking<sup>9</sup>

بِالسُّوقِ وَالْأَعْنَاقِ by the legs<sup>10</sup> and necks.<sup>11</sup>

﴿٣٣﴾

وَلَقَدْ فَتَنَّا 34. And We indeed put to

سُلَيْمَانَ test<sup>12</sup> Sulaymân

وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ and cast<sup>13</sup> on his throne

جَسَدًا a body,<sup>14</sup>

ثُمَّ أَنَابَ then he turned in repentance.

قَالَ رَبِّ 35. He said: "My Lord,

اغْفِرْ لِي forgive me

وَهَبْ لِي مَلَكًا and bestow on me a kingdom

1. صافنات *şâfinât* (pl.; s. *şâfin*) = well-bred steeds, horses standing on three legs and the extremity of the hoop of the fourth leg.

2. حِيَادِ *jiyâd* (pl.; s. *jawâd*) = of the highest speed, extremely speedy, race horse.

3. أَحْبَبْتُ *'ahabbtu* = I liked, loved, preferred (v. i. s. past from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 4:148, p. 310, n. 8).

4. حَيْرٍ *khayr* = good /better/ best, charity, wealth, property, affluence. See at 34:39, p. 1383, n. 2.

5. i. e., the sun set and he missed the time of 'usr prayer (see *Tafsîr al-Jalâlayn*). تَوَارَتْ

*tawârat* = she disappeared, went out of sight, hid herself (v. iii. f. s. past from *tawârâ*, from VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yatawârâ* at 16:59, p. 846, n. 2).

6. حِجَابٍ *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 33:53, p. 1359, n. 3.

7. Sulaymân., peace be on him, ordered the horses to be brought back to him and sacrificed them for Allah since they had engrossed his attention away from His remembrance. رُدُّو *ruddû* = you (all)

return, bring back, send back, revert (v. ii. m. pl. imperative from *radda* [*radd*], to put back.. See at 4:59, p. 267, n. 1).

8. طَفِقَ *tafiqa* = he set out (to do something suddenly), began, started (v. iii. m. s. past from *tafaq*, to set out, to begin. See *tafiqâ* at 20:121, p. 1006, n. 8).

9. i. e., slaughtered. مَسَحَ *mash* = to stroke with the hand, to wipe off. See *imsahû* at 6:6, p. 331, n. 6.

10. سَوْقٍ *sûq* (pl.; s. *sâq*) = thighs, legs, trunks, stems.

11. أَعْنَاقٍ *'a'nâq* (pl.; s. *'unuq*) = necks. See at 36:8, p. 1410, n. 6.

12. فَتَنَّا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/ futûn*], to turn away, to put to trial. See at 38:24, p. 1465, n. 7).

13. أَلْقَيْنَا *'alqaynâ* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See at 15:19, p. 811, n. 5).

14. i. e., a lifeless body.

لَا يَنْبَغِي لِأَحَدٍ  
مِّنْ بَعْدِي أَنْتَ  
الْوَهَّابِ ٣٥

that behoves<sup>1</sup> not anyone  
after me. Verily You are  
the All-Bounteous.<sup>2</sup>

فَسَخَّرْنَاهُ  
الرِّيحَ  
تَجْرِي بِأَمْرِهِ  
رُحَاءَ

36. So We subjected<sup>3</sup> to him  
the wind,  
running at his command  
gently<sup>4</sup>

حَيْثُ أَصَابَ ٣٦

whithersoever he struck.<sup>5</sup>

وَالشَّيَاطِينَ ٣٧  
كُلَّ بِنَاءٍ وَعَوَاصِرٍ ٣٧

37. And the devils,<sup>6</sup>  
every builder<sup>7</sup> and diver.<sup>8</sup>

وَأَعْرَضِينَ مُقَرَّنِينَ ٣٨  
فِي الْأَصْفَادِ ٣٨

38. And others tied together<sup>9</sup>  
in fetters.<sup>10</sup>

هَذَا عَطَاؤُنَا  
فَأَمِّنْ أَوْ امْكِنْ  
بِعَدِّ حِسَابٍ ٣٩

39. "This is Our gift,<sup>11</sup>  
so give away<sup>12</sup> or retain,  
without reckoning."

وَأَن لَّهُ  
عِنْدَ الرَّحْمَنِ  
وَحْسَنَ مَّكَابٍ ٤٠

40. And indeed he has  
with Us a close position  
and a good place of return.

1. يَنْبَغِي *yanbaghi* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ*]), to seek, to desire. See at 36:69, p. 1425, n. 10).

2. وَهَّابٍ *wahhâb* = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive scale of *fu''âl* from *wahaba*). See at 38:9, p. 1461, n. 6).

3. سَخَّرْنَا *sakhharnâ* = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhhara*, form II of *sakhira* [*sukhr/maskhar*]), to ridicule, deride. See at 38:18, p. 1463, n. 6).

4. رُحَاءَ *rukha'* = gentle breeze.

5. i. e., intended. أَصَابَ *'asâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *şaba*). See at 22:35, p. 1058, n. 3).

6. i. e. the devils of *jinn* were made to work for him as builders and divers in the sea to collect pearls and corals.

7. بِنَاءٍ *bannâ'* (s.; pl. *bannâ'ûn*) = builder, mason (act. participle in the scale of *fu''âl* from *banâ* [*binâ* /*bunyân*]), to build. See *bunyân* at 16:26, p. 834, n. 12).

8. غَوَاصٍ *ghawwâş* (s.; pl. *ghawwâşûn*) = diver (act. participle in the scale of *fu''âl* from *ghâşya* [*ghawş/maghâş/ghiyâş/ghiyâşah*]), to dive, to plunge. See *yaghûşûna* at 21:82, p. 1034, n. 14).

9. i. e., the others who were disobedient were tied together. مُقَرَّنِينَ *muqarranîn* (pl.; acc./genitive of *muqarranûn*; s. *muqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*]), to link, to combine, to join, to couple. See at 25:13, p. 1141, n. 9).

10. أَصْفَادٍ *'aşfâd* (pl.; s. *şafud*) = fetters, shackles. See at 14:49, p. 805, n. 4.

11. عَطَاؤُنَا *'atâ'* (s.; pl. *'a'tiyah*) = gift, present, offer. See at 11:108, p. 716, n. 4.

12. اَمِّنْ *umnun* = bestow, give away, show kindness (v. ii. m. s. imperative from *manna* [*mann*]), to be kind. See *manna* at 28:83, p. 1262, n. 1).

## Section (Rukû') 4

وَأَذْكُرْ 41. And remember

عَبْدَنَا أَيُّوبَ Our servant 'Ayyûb.

إِذْ نَادَى رَبَّهُٗٓ When he cried out<sup>1</sup> to his Lord:

أَنِّي مَسَّنِيَ الشَّيْطَانُ "Indeed Satan has afflicted<sup>2</sup>

بِنُصْبٍ وَعَذَابٍ me with distress<sup>3</sup> and torment."<sup>41</sup>

أَرْكُضْ 42. "Strike the ground<sup>4</sup>

بِرِجْلِكَ with your foot."<sup>5</sup>

هَذَا مَغْسِلٌ بَارِدٌ This is a bath<sup>6</sup> quite cool<sup>7</sup>

وَسَرَابٌ and a drink."<sup>42</sup>

وَوَهَبْنَا لَهُ 43. And We bestowed<sup>8</sup> on

أَهْلَهُ him his family<sup>9</sup>

وَسَثْلَهُمْ and a like of them

مَعَهُمْ along with them,

رَحْمَةً مِنَّا as mercy from Us

وَذِكْرَى and as a reminder<sup>10</sup>

لِأُولِي الْأَلْبَابِ for people of understanding."<sup>43</sup>

وَحُذَيْبِكَ 44. "And take with your hand

صِغْتًا a bundle of twigs<sup>12</sup>

فَأَصْرِبْ بِهِ and strike therewith

1. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 37:75, p. 1442, n. 5).

2. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/masis*, to feel, to touch. See at 30:33, p. 1300, n. 9).

3. نصب *nushb* (pl.; s. *naşab*) = distress, hardship, fatigue, weariness, exhaustion. See *naşab* at 35:35, p. 1402, n. 12.

4. i. e. Allah said to him. اركض *urkuḍ* = strike the ground with foot, run away, gallop, race (v. iii. m. pl. impfct. from *rakaḍa* [*rakḍ*], to race, to run way).

5. رجل *rijl* (s.; pl. *arjul*) = foot, leg. See 'arjul at 29:55, p. 1285, n. 4.

6. i. e., he struck the ground as directed and there gushed forth a cool spring from the ground for taking bath and for drinking which removed all his ailments (Al-Tabarî, pt. XXIII, pp. 166-168; Ibn Kathîr, VII, pp. 66-67). مغتسل *mughtasal* = bath, washroom (noun of place from *ighsala*, form VIII of *ghasala* [*ghustl*], to wash). See *ighsilâ* at 5:6, p. 330, n. 6).

7. بارد *bârid* = cool, cold, chilly (act. participle from *baradalbaruda*, to be cold, to cool. See *barad* at 24:43, p. 1124, n. 9).

8. وهبنا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 38:30, p. 1467, n. 9).

9. i. e., restored to him his family. أهل *'ahl* (s.; pl. *'ahlûn*/أهل/ *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author. See at 37:134, p. 1451, n. 4.

10. i. e., a reminder of the blessings of patience and dependence on Allah. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 26:209, p. 1198, n. 4.

11. ألبياب *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 38:29, p. 1467, n. 8).

12. And Allah further asked him to take a bundle of grass or light twigs and to strike therewith his wife in fulfilment of his vow (Al-Tabarî, Pt. XXIII, p. 169). صغت *ḍighth* (s. pl. *aḍghâth*) = bunch, bundle, mixed, muddled, confused. See 'aḍghâth at 12:44, p. 738, n. 14.

وَلَا تَحْنَثْ<sup>١</sup> and do not break the oath.<sup>1</sup>

إِنَّا وَجَدْنَاهُ صَابِرًا<sup>٢</sup> Verily We found him patient.<sup>2</sup>

بِمَعْمَدٍ<sup>٣</sup> How excellent was the servant!

إِنَّهُ وَأَوَابٌ<sup>٤</sup> Verily he was ever penitent.<sup>3</sup>

وَأَذْكُرْ 45. And call to mind

عِبْدَنَا إِبرَاهِيمَ<sup>٥</sup> Our servants<sup>4</sup> Ibrâhîm

وَإِسْحَاقَ وَيَعْقُوبَ<sup>٦</sup> and Ishâq and Ya'qûb,

أُولِي الْأَيْدِي<sup>٧</sup> possessors of power<sup>5</sup>

وَالْأَبْصَارِ<sup>٨</sup> and insight.<sup>6</sup>

إِنَّا أَخْلَصْنَاهُمْ<sup>٩</sup> 46. Verily We selected<sup>7</sup> them

بِمَخْلَصَةٍ<sup>١٠</sup> with a pure characteristic,<sup>8</sup>

ذِكْرَى الدَّارِ<sup>١١</sup> the remembrance of the abode.<sup>9</sup>

وَالَّذِينَ هُمْ عِنْدَنَا<sup>١٢</sup> 47. And indeed they are to

لِمَنِ الْمُصْطَفَيْنِ<sup>١٣</sup> Us of the chosen<sup>10</sup>

الْأَخْيَارِ<sup>١٤</sup> and the best ones.<sup>11</sup>

وَأَذْكُرْ إِسْمَاعِيلَ<sup>١٥</sup> 48. And call to mind Ismâ'îl

وَالْيَسَعَ وَذَا الْكِفْلِ<sup>١٦</sup> and Al-Yasa' and Dhû al-Kifl;

وَكُلٌّ مِنَ الْأَخْيَارِ<sup>١٧</sup> and all were of the best.

1. i. e., strike your wife as you had vowed and do not break it. لا تحنث *lâ tahnath* = do not break the oath, vow (v. ii. m. s. imperative {prohibition} from *hanitha* [hīnth], to break one's oath).

2. i. e., throughout his sufferings and distress. صابر *ṣābir* (s.; pl. *ṣābirūn*) = patient, persevering steadfast, enduring (act. participle from *ṣabara* [ṣabr], to be patient, to forbear. See *ṣābirūn* at 28:80, p. 1261, n. 5).

3. أواب *'awwâb* (s.; pl. *'awwâbūn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa'âl* from *'âba* ['awb/ 'awbah/ 'iyâb], to return. See at 38:17, p. 1463, n. 5).

4. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:169, p. 1456, n. 3).

5. أيدي *'aydin* (sing. ياد *yad*) = hands, power, strength, control, authority, influence. See at 38:17, p. 1463, n. 4.

6. أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 32:9, p. 1326, n. 13).

7. أخلصنا *'akhlashnâ* = we made pure, selected, exclusively devoted, dedicated, were sincere (v. i. pl. past from *'akhlasha*, form IV of *khalasha* [khalûṣ], to be pure, unadulterated. See *mukhlashin* at 37:74, p. 1442, n. 4).

8. خالصة *khâlīṣah* (f.; m. *khâlīṣ*) = pure, unadulterated, sincere (act. participle from *khalasha* [khalûṣ], to be pure. See n. 7 above).

9. i. e., the abode of the hereafter. دار *dâr* (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

10. مصطفين *muṣṭafīn* (pl. acc./gen. of *muṣṭafūn*; s. *muṣṭafâ*) = chosen ones, selected ones (passive participle from *iṣṭafâ*, form VIII of *ṣafâ* [ṣafw/ṣufūw/ṣafâ], to be clear. See *istafâ* at 37:153, p. 1454, n. 1).

11. أحيار *'akhyâr* (pl.; s. *khayr*) = best ones, excellent ones, outstanding ones. See *khayr* at 38:32, p. 1468, n. 4.

هَذَا ذِكْرٌ 49. This is a reminder.<sup>1</sup>

وَإِنَّ لِلْمُتَّقِينَ 2

لِحُسْنِ مَوَاقِبٍ 3 is a good place of return.

جَنَّاتٍ عَدْنٍ 4

مُفْتَحَةٌ لَهُمْ 5

الْأَبْوَابُ 6 the gates.

مُتَكِينٍ 7

فِيهَا يَدْعُونَ فِيهَا 8

بِفَاكِهَةٍ كَثِيرَةٍ 9

وَشَرَابٍ 10 and drink.

وَعِنْدَهُمْ 52. And beside them will be

قَصْرَاتٍ الْطَّرْفِ 10 maidens restraining<sup>9</sup> of glance,

أَنْرَابٍ 11 equal in age.

هَذَا مَا 53. This is what

تُوعَدُونَ 12 you are promised

لِيَوْمِ الْحِسَابِ 13 for the Day of Reckoning.

إِنَّ هَذَا 54. Verily this will be

لِرِزْقِنَا Our provision.

1. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 38:8, p. 1461, n. 1.

2. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 38:28, p. 1467, n. 3).

3. مآب *ma'âb* = place to which one returns, return. See at 38:25, p. 1465, n. 13.

4. جنات عدن *'adn* = Eden, eternity, paradise. جنات عدن *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 35:33, p. 1401, n. 12.

5. مفتحة *mufattahah* (f.; s.; pl. *mufattahât*) = that which is opened (passive participle from *fataha*, form II of *fataha* [*fath*], to open. See *ufattahu* at 7:40, p. 480, n. 3).

6. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 2:189, p. 91, n. 8.

7. i. e., they will be reclining on couches therein (see 18:31; 36:56 and 76:13). متكئين *muttaki'în* (pl.; acc./gen. of *muttaki'ân*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 18:31, p. 923, n. 6).

8. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 29:42, p. 1280, n.4).

9. قصرات *qâşîrât* (f. pl.; s. *qâşîrah*) = restricted, confined, restraining (act. participle from *qaşura/ qaşûra* [*qîşar/qaşîr/qaşârah/qaşûr*] become short, to fall short. See at 37:48, p. 1438, n. 3).

10. i. e., chaste women not looking at anyone else except their husbands. طرف *tarf* = glance, look, eye. See at 37:48, p. 1438, n. 4.

11. أنراب *'atrâb* (pl.; s. *tirn*) = persons of the same age.

12. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from 'aw'ada, form IV of *wa'ada*} [*wa'd*], to make a promise. See at 36:63, p. 1424, n. 1).

مَالَهُ  
 01 من نَفَادٍ  
 There shall not be of it  
 any running out.<sup>1</sup>

هَذَا وَإِنَّ  
 02 لِلظَّالِمِينَ  
 55. This; and indeed  
 for the transgressors<sup>2</sup> will be  
 03 لَشَرِّ مَآبٍ  
 the worst<sup>3</sup> place of return.<sup>4</sup>

جَهَنَّمَ  
 56. Hell;  
 04 بَيِّضُونَهَا  
 they will broil<sup>5</sup> therein.  
 05 فَيُنْفِثُ الْهَادِئُ  
 and bad<sup>6</sup> will be the bed.<sup>7</sup>

هَذَا فَلْيَذُوقُوهُ  
 57. This; so let them taste<sup>8</sup> it,  
 06 حَمِيمٍ وَسَقَاةٍ  
 boiling water<sup>9</sup> and pus.<sup>10</sup>

وَأَخْرَجَ  
 58. And another  
 07 مِنْ شَكْلِهِ  
 of the same sort,<sup>11</sup>  
 08 أَزْوَاجًا  
 matching pairs.<sup>12</sup>

هَذَا فَوْجٌ  
 59. This is a band,<sup>13</sup>  
 09 مُتَمَرِّجٌ مَعَكُمْ  
 plunging<sup>14</sup> along with you.  
 10 لَا مَرَجَ لِيَوْمِهِمْ  
 No welcome will be for them.  
 11 إِنَّهُمْ  
 Indeed they will be  
 12 صَالُوا النَّارِ  
 broiling in the fire.

1. *nafâd* = to run out, to be exhausted, used up, depleted (verbal noun of *nafîda*. See *nafîdat* at 31:27, p. 1320, n. 8.

2. i. e., those who disregard and violate the injunctions of the Qur'ân and *sunnah*. طاغين *tâghîn* (pl.; acc./gen. of *tâghûn*; s. *tâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *tâghâ* [*tâghan/ tughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

3. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 25:34, p. 1148, n. 4.

4. مآب *ma'âb* = place to which one returns, return. See at 38:49, p. 1472, n. 3.

5. يبلون *yaşlawna* = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *şalâ* [*şalan/ şulîy/ şilâ'*], to roast, to burn, to be exposed to the blaze. See at 14:29, p. 798, n. 2).

6. بسى *bi's* = evil, wretched, bad. See at 24:57, p. 1130, n. 6.

7. مهاد *mihâd* = bed, place of rest, fold that holds something. See at 13:18, p. 772, n. 10.

8. ليدوقوا *li yadhûqûl (na)* = let them taste, they must taste, (v. iii. m. pl. impfct. emphatic/ imperative from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See at 38:8, p. 1461, n. 2.

9. حميم *hamîm* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

10. غساق *ghassâq* = secretion of the body, pus.

11. شكل *shakl* (s.; pl. 'ashkâl) = similarity, likeness, form, shape, type, pattern, sort. See *shâkilah* at 17:84, p. 900, n. 9.

12. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 37:22, p. 1434, n. 13.

13. فوج *fawj* (s.; pl. أفواج *'afwâj*) = band, troop, group, detachment, regiment. See at 27:83, p. 1227, n. 3.

14. متفحم *muqtaḥim* = he who plunges, rushes in, burst into, breaks in, storms, intrudes, defies (act. participle from *iqtaḥama*, form VIII of *qahama* [*qahm/ quḥâm*] to throw oneself, to come near).

قَالُوا لَئِنْ لَمْ يَنْزِلْ عَلَيْنَا مَائِدًا كَمَا أَنْزَلْنَاكَ يَا كُرْبُكَ لَا مَرَحًا بِكَ 60. They will say: "Nay, you;  
 لَا مَرَحًا بِكَ no welcome<sup>1</sup> is for you.  
 أَنْزَلْنَاكَ مَائِدًا كَمَا أَنْزَلْنَاكَ يَا كُرْبُكَ You had forwarded<sup>2</sup> it for us.  
 فَيَسْأَلُونَكَ عَنِ النَّارِ 61. So bad is the abode!"<sup>3</sup>

قَالُوا رَبَّنَا 61. They will say: "Our Lord,  
 مَنْ قَدَّمَ لَنَا هَذَا مَنْ قَدَّمَ لَنَا هَذَا who forwarded it for us,  
 فَزِدْهُ فَزِدْهُ increase<sup>4</sup> for him  
 عَذَابًا ضِعْفًا عَذَابًا ضِعْفًا a punishment in double<sup>5</sup>  
 فِي النَّارِ 62. in the fire."

وَقَالُوا 62. And they will say:  
 مَا لَنَا "What is the matter with us,  
 لَأَنْ نَرَى رِجَالًا لَأَنْ نَرَى رِجَالًا we see<sup>6</sup> not the men  
 كَمَا نَعُدُّهُمْ كَمَا نَعُدُّهُمْ we used to count<sup>7</sup> them  
 مِنَ الْأَشْرَارِ 63. of the bad ones?"<sup>8</sup>

أَتَّخَذْنَاهُمْ 63. "We took<sup>9</sup> them  
 سَخِرِيًّا as objects of ridicule,<sup>10</sup>  
 أَمْ زَاغَتْ عَنْهُمْ أَمْ زَاغَتْ عَنْهُمْ or have there deviated<sup>11</sup> from  
 الْأَبْصَارُ 64. them the eyes?"

إِنَّ ذَلِكَ لَمَقْرُونٌ 64. Such indeed will be true,  
 تَخَاصُمُ تَخَاصُمُ the mutual recrimination<sup>12</sup>  
 أَهْلِ النَّارِ 65. of the inmates of hell.

1. i. e., the followers of the transgressing leaders will say to the latter. مرحبا *marḥaban* = welcome.
2. i. e., you have made us suffer hellfire by misleading us. قدمتم *qaddamtum* = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama*, form II of *qadama* / *qadima* [ *qadm* / *qudûm* / *qidmân* / *maqdam*], to precede, to arrive. See at 12:48, p. 740, n. 4).
3. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 27:61, p. 1220, n. 13.
4. زد *zid* = increase, augment, enlarge, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd* / *ziyâdah*], to increase. See *yazîdûna* 37:147, p. 1453, n. 3).
5. ضعف *ai'f* (s.; pl. 'ad'âf) = double, a multiple. See at 34:37, p. 1382, n. 4.
6. i. e., the punished leaders will say about the believers whom they used to ridicule and look down on in the worldly life. نرى *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y*, *ru'yah*], to see. See at 12:78, p. 751, n. 4).
7. تعد *na'uddu* = we count, number, reckon (v. i. pl. impfct. from 'adda [*'add*], to count, to number. See at 19:84, p. 972, n. 9).
8. أشرار *'ashrâr* (pl.; s. *sharr*) = the bad/worse/worst ones, evil, wicked. See *sharr* at 38:55, p. 1473, n. 3.
9. اتخذنا *ittakhadhnâ* = we took, took up, took to ourselves, assumed (v. i. pl. past from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See *ittakhadhû* at 36:74, p. 1426, n. 12).
10. سخري *sikhriyy* = object of ridicule, laughingstock. See at 23:110, p. 1102, n. 10.
11. زاغت *zâghat* = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See at 33:10, p. 1338, n. 8).
12. تخاصم *takhâsum* = mutual recrimination, arguing, disputing, litigation (verbal noun in form VI of *khaşama*, to defeat, to deduct. See *yakhîşimûna* at 36:49, p. 1420, n. 12).

## Section (Rukû') 5

قُلْ إِنَّمَا أَنَا مُنذِرٌ 65. Say: "I am but a warner;<sup>1</sup>

وَمَا مِن إِلَهِ

إِلَّا اللَّهُ الْوَاحِدُ

الْقَهَّارُ 65. the All-Subduer.<sup>2</sup>

رَبِّ السَّمَوَاتِ 66. Lord of the heavens

وَالْأَرْضِ وَمَا

بَيْنَهُمَا

الْعَزِيزُ 66. the All-Mighty,<sup>3</sup>

الْغَفَّارُ 66. the Most Forgiving.<sup>4</sup>

قُلْ هُوَ نُبَأٌ 67. Say: "It is an intelligence<sup>5</sup>

عَظِيمٌ 67. most momentous."<sup>6</sup>

أَنْتُمْ عَنْهُ 68. "You are from it

مُعْرِضُونَ 68. turning away."<sup>7</sup>

مَا كَانَ لِي مِن عِلْمٍ 69. "I have no knowledge

بِالْمَلَأِ الْأَعْيُنِ 69. of the Highest Council<sup>8</sup>

إِذْ يَخْتَصِمُونَ 69. when they debate."<sup>9</sup>

إِنْ يُوحَىٰ 70. "Naught is communicated

1. i. e., a Messenger of Allah, giving warning against Allah's displeasure and His punishment in the hereafter for setting partners with Him and worshipping other gods and goddesses besides Him. منذر *mundhir* = warner, one who warns (act. participle from 'andhara, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

2. قَهَّارُ *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the intensive scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 14:48, p. 805, p. n. 1).

3. عَزِيزُ *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:9, p. 1461, n. 5.

4. غَفَّارُ *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''âl* from *ghafara* [*ghafir /maghfîrah /ghufrân*], to forgive. See *istaghfara* at 38:24, p. 1465, n. 8).

5. i. e., the Qur'ân. نَبَأٌ *naba'* (s.; pl. '*anbâ'*') = news, tidings, information, intelligence, dispatch. See at 38:21, p. 1464, n. 1.

6. عَظِيمٌ *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, most momentous. See at 37:76, p. 1442, n. 9).

7. مُعْرِضُونَ *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ aver/ evade/ fall back (active participle from '*a'raḍa*, form IV of '*aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

8. i. e., of the angels. مَلَأٌ *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:6, p. 1460, n. 7).

9. The allusion is to the debate of the angels about Allah's creation of Adam, which the Prophet, peace and blessings of Allah be on him, could have no knowledge of except what was communicated to him by Allah (see Al-Tabarî, pt. XXIII, pp. 183-184). يَخْتَصِمُونَ *yakhtaşimûna* = they quarrel, dispute, argue, debate, contest one another (v. iii. m. pl. impfct. from *ikhtaşama*, form VIII of *khaşama* [*khaşm/ khişâm/ khuşûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

إِنِّي إِلَّا أَنسَأَنَّا  
نَذِيرٌ مُّبِينٌ ﴿٧٦﴾ to me except that I am  
a warner<sup>1</sup> open and clear.<sup>2</sup>

إِذْ قَالَ رَبُّكَ  
لِلْمَلَائِكَةِ إِنِّي  
خَالِقٌ بَشَرًا  
مِّن طِينٍ ﴿٧٧﴾ 71. When your Lord said  
to the angels: "Indeed I am  
going to create man  
of clay."<sup>3</sup>

فَإِذَا سَوَّيْتُهُ  
وَنَفَخْتُ فِيهِ  
مِن رُّوحِي  
فَقَعُوا لَهُ  
سَاجِدِينَ ﴿٧٨﴾ 72. "So when I have made  
him up<sup>4</sup> and blown<sup>5</sup> in him  
of My life-giving spirit,<sup>6</sup>  
you all fall down<sup>7</sup> to him  
prostrating yourselves."<sup>8</sup>

فَسَجَدَ  
الْمَلَائِكَةُ  
كُلُّهُمْ أَسْمَعُونَ ﴿٧٩﴾ 73. So there prostrated  
themselves the angels,  
all of them together.

إِلَّا إِبْلِيسَ  
أَسْتَكْبَرَ  
وَكَانَ مِنَ  
الْكٰفِرِينَ ﴿٨٠﴾ 74. Except Iblîs.  
He turned arrogant<sup>9</sup>  
and became of  
those disbelieving.<sup>10</sup>

1. نَذِيرٌ *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. مَبِينٌ *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 37:156, p. 1454, n. 5).

3. طِينٌ *fîn* = clay, soil. See at 37:11, p. 1432, n. 8.

4. سَوَّيْتُ *sawwaytu* = I made up, smoothed, levelled, equalized, made regular (v. i. s. past from *sawwâ*, form II of *sawiya*, to be equal).

5. نَفَخْتُ *nafakhtu* = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See at 15:28, p. 813, n. 7).

6. رُوحٌ *rûh* (s.; pl. '*arwâh*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, Jibrîl. See at 32:9, p. 1326, n. 11.

7. قَعُوا *qa'û* = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna*, *waqa'a* [*wuqû'*], to fall. See at 15:28, p. 813, n. 8).

8. سَاجِدِينَ *sâjîdîn* (pl.; acc./gen. of *sâjîdân*; s. *sâjîd*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 26:219, p. 1199, n. 12).

9. اسْتَكْبَرَ *istakbara* = he turned arrogant, became proud/ haughty, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 37:35, p. 1436, n. 2).

10. كٰفِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr /kufrân / kufûr*], to disbelieve, to cover. See at 27:43, p. 1215, n. 5).

75. He said: "O Iblîs,  
 what prevented<sup>1</sup> you from  
 prostrating yourself<sup>2</sup>  
 to what I have created<sup>3</sup>  
 with My Two Hands?  
 Have you turned arrogant<sup>4</sup>  
 or are you of the high ones?<sup>5</sup>

76. He said: "I am better than  
 him. You created me of fire  
 and created him of clay."

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77. He said: "Then get out<sup>6</sup>  
 of there; for you indeed are  
 damned."<sup>7</sup>

78. "And verily upon you is  
 My curse<sup>8</sup>

till the Day of Judgement."<sup>9</sup>

79. He said: "My Lord,  
 give me a respite<sup>10</sup>till the day  
 they will be resurrected."<sup>11</sup>

1. منع *mana'a* = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 20:92, p. 998, n. 8).

2. تسجد *tasjuda(u)* = you prostrate yourself, bow respectfully, pay obeisance (v. ii. m. s. impfct. from *sajada* [*sujûd*], to prostrate oneself. The final letter takes *fathah* because of the particle '*an* coming before the verb. See *yasjudûna* at 27:24, p. 1209, n. 9).

3. خلقت *khalaqtu* = I created, originated, made (v. i. s. past from *khalaqa* [*khalq*], to create. See at 19:9, p. 1952, n. 7).

4. 'astakbarta (originally 'a+istakbarta): استكبرت *istakbarta* = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *istakbara* at 38:74, p. 1476, n. 9).

5. عالىن *'âlin* (pl.; acc./gen. of '*âliyân*, s. '*âlin*) = those who are high, lofty, exalted, self-exalting, supercilious. See at 23:46, p. 1087, n. 3.

6. اخرج *ukhruj* = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurâj*], to go out. See at 28:20, p. 1238, n. 7).

7. رجم *rajim* = accursed, damned, stoned (pass. participle in the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse. See at 16:98, p. 861, n. 4).

8. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 28:42, p. 1246, n. 12.

9. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 37:20, p. 1433, n. 8.

10. أنظر *'anzir* = give a respite (v. ii. m. s. imperative from '*anzara*, form IV of *nazara* [*nazar/manzar*], to see. See at 15:36, p. 815, n. 2).

11. يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 27:65, p. 1222, n. 13).

قَالَ فَإِنَّكَ 80. He said: "You indeed are

مِنَ الْمُنْظَرِينَ of those given respite."<sup>1</sup>

إِلَى يَوْمٍ 81. "Till the day

الْوَقْتِ الْمَعْلُومِ of the time specified."<sup>2</sup>

(A1)

قَالَ فَيَعِزُّكَ 82. He said: "By Your Glory,<sup>3</sup>

لَأَغْوِيَنَّهُمْ I shall surely lead them astray,<sup>4</sup>

أَجْمَعِينَ all of them."<sup>5</sup>

إِلَّا عِبَادَكَ 83. "Except Your servants<sup>5</sup>

مِنْهُمْ from among them,

الْمُخْلِصِينَ the select ones."<sup>6</sup>

قَالَ فَالْحَقُّ 84. He said: "Then the truth,

وَالْحَقُّ أَقُولُ and the truth I say:"<sup>7</sup>

لَأَمْلَأَنَّ جَهَنَّمَ 85. "I shall surely fill<sup>7</sup> hell

مِنْكَ وَمَنْ with you and with those who

تَبِعَكَ follow<sup>8</sup> you of them,

أَجْمَعِينَ all together."<sup>9</sup>

قُلْ مَا أَسْأَلُكُمْ 86. Say: " I ask<sup>9</sup> of you not

1. منظرين *munzarîn* (pl.; acc./gen. of *munzarân*, s. *munzar*) = those given respite (passive participle from '*anzara* [*nazar/manzar*], to see. See at 15:36, p. 815, n. 4).

2. معلوم *ma'ûm* = known, determined, fixed, specified (pass. participle from '*alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

3. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:2, p. 1459, n. 3.

4. لأغوين *la 'ughwiyanna* = I shall surely lead astray, beguile, lure, mislead (v. i. s. impfct. emphatic from '*aghwâ*, form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See '*aghwayta* at 7:16, p. 469, n. 7).

5. عباد *'ibâd* (sing. عبد '*abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:45, p. 1471, n. 4).

6. مخلصين *mukhlaşîn* (pl.; acc./ genitive of *mukhlaşân*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from '*akhlaşa*, form IV of *khalaşa* [*khulâş*], to be pure, unmixed, unadulterated. See at 37:160, p. 1454, n. 10).

7. لأملأن *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah /mil'ah*], to fill, to fill up. See at 32:13, p. 1328, n. 4).

8. تبع *tabi'a* = he followed, pursued (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See '*atba'a* at 37:10, p. 1432, n. 2).

9. The address is to the Prophet, peace and blessings of Allah be on him. أسأل '*as'atu* = I ask, beg, enquire ( v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]), to ask. See at 6:90, p. 427, n. 6).

عَلَيْهِمْ مِنْ أَجْرٍ on it<sup>1</sup> any remuneration;<sup>2</sup>

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ nor am I of the imposters."<sup>3</sup>



إِنْ هُوَ إِلَّا 87. "It is naught but

ذِكْرٌ لِلْعَالَمِينَ a reminder<sup>4</sup> for all beings."<sup>5</sup>

وَلَنَعْلَمَنَّ 88. "And surely you will know

نَبَأَهُ بَعْدَ حِينٍ its news<sup>6</sup> after a while."

1. i. e., for my calling you to the right way.

2. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 36:21, p. 1414, n. 3).

3. متكلفين *mutakallifîn* (pl.; acc./gen. of *mutakallifân*; s. *mutakallif*) = those burdening themselves, ceremonious, false ones, pretenders, imposters (act. participle from *takallafa*, from V of *kalifa* [*kalaf*], to be brownish, to be fond of/keen. See *nukallifu* at 23:62, p. 1090, n. 6).

4. i. e., the Qur'ân which is given out to you. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:49, p. 1472, n. 1.

5. عالَمين *'âlamîn* (acc./gen. of عالَمون *'âlamûn*; sing. عالم *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 37:182, p. 1458, n. 1).

6. i. e., the truth about the Qur'ân. نَبَأٌ *naba'* (s.; pl. *'anbâ'*) = news, tidings, information, intelligence, dispatch. See at 38:67, p. 1475, n. 5.

## 39. *Sûrat al-Zumar* ( the Groups)

Makkan: 75 'âyahs

This is a Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith, particularly the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, monotheism, Resurrection, Judgement, reward and punishment. It starts with an emphasis on the fact that Allah has sent down the Qur'ân and that He is exclusively entitled to worship and devotion. Attention is then drawn to His creation of the heavens and the earth, the subjection of the sun and the moon to order, the making of night and day and, above all, the creation and development of man in the mother's womb and the provisions for his sustenance, all of which point to Allah's Absolute Lordship (*rubûbiyah*) and exclusive entitlement to worship (*'ulûhiyah*). Yet man becomes ungrateful and sets partners with Allah. The sin of setting partners with Allah (*shirk*) is pointed out and it is emphasized that it has been communicated through all the Prophets that if you set partners with Allah all your deeds will be in vain and you will certainly be among the losers in the hereafter ('âyah 65). But it is never too late to repent and to seek Allah's forgiveness and mercy. Never be despaired of Allah's forgiveness and mercy ('âyah 53). In this context the facts of Resurrection, Judgement, reward and punishment are mentioned. The *sûrah* ends by pointing out how the unbelievers and sinful will be led *in groups* (*zumar*) to hell and how the believers and the righteous will be led *in groups* to paradise and welcomed there. The *sûrah* is named *al-zumar* (The Groups) after these concluding 'âyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ 1. The sending down<sup>1</sup> of the  
 مِنَ اللَّهِ Book<sup>2</sup> is from Allah,

الْعَزِيزِ الْحَكِيمِ the All-Mighty, the All-Wise.

إِنَّا أَنْزَلْنَاهُ 2. Verily We have sent down

إِلَيْكَ الْكِتَابَ to you the Book

بِالْحَقِّ with the truth.<sup>3</sup>

فَاعْبُدِ اللَّهَ So worship<sup>4</sup> Allah,

مُخْلِصًا لَهُ making exclusive<sup>5</sup> for Him

الذِّينَ the worship.<sup>6</sup>

1. *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [nuzûl]), to come down. See at 36:5, p. 1409, n. 6.

2. i. e., the Qur'ân. This and the next 'âyah clearly and emphatically assert that Allah sent down the Qur'ân on the Prophet Muhammad, peace and blessings of Allah be on him. It was no composition of his.

3. i. e., containing true guidance and right and just injunctions and prohibitions.

4. i. e., worship Allah Alone and none else. This is an injunction of monotheism. The implication is made further clear in the next clause of the 'âyah.

5. *u'bud* = worship (v. ii. m. s. imperative from 'abada ['ibâdah / 'ubûdah / 'ubûdiyyah], to worship, to serve. See at 19:65, p. 967, n. 8).

6. *mukhlisîn* (pl.; acc./gen. of *mukhlisîn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *akhlasa*, form IV of *khalasa* [khalâṣ], to be pure. See at 31:32, p. 1322, n. 6).

7. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 38:78, p. 1477, n. 9.

أَلَا لِلَّهِ 3. O yes, to Allah is due the

الَّذِينَ الْخَالِصُ worship pure and exclusive!<sup>1</sup>

وَالَّذِينَ اتَّخَذُوا And those who take<sup>2</sup>

مِنْ دُونِهِ in lieu of Him

أَوْلِيَاءَ guardian-patrons<sup>3</sup>:

مَا نَعْبُدُهُمْ إِلَّا "We worship them not but for

لِيُقَرِّبُونَا that they may take us close<sup>4</sup>

إِلَى اللَّهِ زُلْفَى to Allah in proximity."<sup>5</sup>

إِنَّ اللَّهَ يَحْكُمُ Verily Allah will judge

بَيْنَهُمْ فِي مَا بَيْنَهُمْ فِي مَا

هُمْ فِيهِ يَخْتَلِفُونَ they are in disagreement.<sup>6</sup>

إِنَّ اللَّهَ لَا يَهْدِي Verily Allah guides not

مَنْ هُوَ كَذِبٌ any that is a liar,<sup>7</sup>

كَفَّارٌ an arch-unbeliever.<sup>8</sup>

لَوْ أَرَادَ اللَّهُ 4. Were Allah to intend

أَنْ يَتَّخِذَ وَلَدًا to take a son

لَأَصْطَفَى He could have chosen<sup>9</sup>

مِمَّا يَخْلُقُ out of what He created

مَا يَشَاءُ whatever He willed.

سُبْحٰنَهُ SACROSANCT<sup>10</sup> IS HE.

هُوَ اللَّهُ الْوَاحِدُ He is Allah the One,

الْقَهَّارُ the All-Subduer.<sup>11</sup>

1. i. e., free from any shade of *shirk*. خالص *khâlîṣ* pure, exclusive, unadulterated, sincere (act. participle from *khalāṣa* [*khulâṣ*], to be pure. See *mukhlîṣîn* at 39:2, p. 1480, n. 5).

2. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed ( v. iii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 36:74, p. 1426, n. 12).

3. i. e., gods and goddesses. أولياء *'awliyâ'* (pl.; sing. ولي *waliy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 33:6, p. 1337, n. 3.

4. i. e., they offer this wrong plea for their worship of the gods and goddesses. يُقَرِّبُونَ *yuqarribû(na)* = they bring near/close, approximate, offer, present (v. iii. m. pl. impfct. from *qarraba*, form II of *qariba* [*qurb/maqrabah*], to get close, to come near. The terminal *nûn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See *tuqarribu* at 34:37, p. 1382, n. 1).

5. زُلْفَى *zulfâ* = proximity, nearness, close position. See at 38:25, p. 1465, n. 12.

6. يَخْتَلِفُونَ *yakhtalifûna* = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 32:25, p. 1331, n. 12).

7. i. e., liar against Allah saying that He has associates and sons and daughters.

8. كَفَّارٌ *kaffâr* = arch-unbeliever, extremely ungrateful, ingrate ( active participle in the intensive form of *fa'âl* from *kafara* [*kufr*], to disbelieve, to be ungrateful, to cover. See at 2:276, p. 145, n. 4).

9. اصْطَفَى *iṣṭafâ* = he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ'*], to be clear, pure. See at 3:33, p. 168, n.4).

10. سُبْحٰنَهُ *Subhân* is derived from *sabaha*, form II of *sabaḥa* [*sabh/sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 37:180, p. 1457, n. 9.

11. قَهَّارٌ *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the scale of *fa'âl*

خَلَقَ السَّمَوَاتِ 5. He created the heavens  
 وَالْأَرْضَ بِالْحَقِّ and the earth for just cause.<sup>1</sup>  
 يَكْوُرُ اللَّيْلُ He rolls the night<sup>2</sup>  
 عَلَى النَّهَارِ over the day  
 وَيَكْوُرُ النَّهَارَ and rolls the day  
 عَلَى اللَّيْلِ over the night;  
 وَسَخَّرَ and He subjected<sup>3</sup> to order  
 الشَّمْسَ وَالْقَمَرَ the sun and the moon,  
 كُلٌّ يَجْرِي each going on<sup>4</sup>  
 لِأَجَلٍ مُّسَمًّى for a period<sup>5</sup> specified.<sup>6</sup>  
 أَلَا هُوَ الْعَزِيزُ Oh yes, He is the All-Mighty,  
 الرَّحِيمُ the Most Forgiving.<sup>7</sup>

خَلَقَكَ 6. He created you  
 مِنْ نَفْسٍ وَاحِدَةٍ from a single individual;<sup>8</sup>  
 ثُمَّ جَعَلَ مِنْهَا then made from that  
 زَوْجَهَا his consort;<sup>9</sup>  
 وَأَنْزَلَ لَكُمْ and He sent down for you  
 مِنَ الْأَنْعَامِ of the grazing livestock<sup>10</sup>  
 ثَمَنِيَةَ أَزْوَاجٍ eight units of pairs.<sup>11</sup>  
 يَخْلُقُكُمْ He creates you  
 فِي بُطُونٍ in the wombs<sup>12</sup> of  
 أُمَّهَاتِكُمْ your mothers,

1. i. e., for a just cause and purpose and not aimlessly and for nothing. حق *haqq* = right, truth, liability, justice, just cause. See at 34:26, p. 1377, n. 10.

2. The expression *yukawwuru* used here in connection with the rotation of the night and day clearly indicates the roundness of the earth. يَكْوُرُ *yukawwuru* = he rolls, coils, rolls into a ball, makes round, rounds (v. iii. m. s. impfct. from *kawwara*, form II of *kâra* [kawr], to hurry).

3. سَخَّرَ *sakhhkhar* = he brought to submission, made subservient, subjected, subdued, subjected to service/order (v. iii. m. s. past in form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See at 35:13, p. 1395, n.1).

4. تَجْرِي *tajri* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 36:38, p. 1418, n. 1).

5. أَجَلٍ *'ajal* (pl. *'ajâl*) = appointed time, period, term, date, deadline. See at 35:13, p. 1395, n. 3.

6. مُّسَمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [sumûw/ samâ'], to be high. See at 35:45, p. 1407, n. 11).

7. غَفَّارٌ *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghafara* [ghafir /maghfirah /ghufrân], to forgive. See at 38:66, p. 1475, n. 4).

8. i. e., from 'Âdam. نَفْسٍ *nafs* (s.; pl. *nufûs/ anfus*) = living being, person, individual, nature, self, life, soul. See at 36:54, p. 1422, n. 3.

9. زَوْجٍ *zawj* (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 31:10, p. 1313, n. 13.

10. أَنْعَامٍ *'an'am* (pl.; s. نَمٍ *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 36:71, p. 1426, n. 4.

11. i. e., males and females each of sheep, cattle, camel and goat.

12. بُطُونٍ *buṭûn* (pl.; sing. بَطْنٍ *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 37:66, p. 1441, n. 2.

خَلَقًا مِّن بَعْدِ خَلْقِ in creation after creation,<sup>1</sup>  
 فِي ظُلُمَاتٍ ثَلَاثٍ in darkness<sup>2</sup> three.  
 ذَٰلِكُمُ اللَّهُ رَبُّكُمْ Such is Allah, your Lord.  
 لَهُ الْمُلْكُ His is the dominion.  
 لَا إِلَهَ إِلَّا هُوَ There is no deity but He.  
 فَأَن تَصْرَفُونَ ۗ How then are you deluded?<sup>3</sup>

إِن تَكْفُرُوا 7. If you disbelieve,<sup>4</sup>  
 فَإِنَّ اللَّهَ then indeed Allah is  
 عَنِّي وَعَنْكُمْ Above Want<sup>5</sup> of you;  
 وَلَا يُرَى and He likes<sup>6</sup> not  
 لِعِبَادِهِ الْكُفْرَ in His servants unbelief;  
 وَإِن تَشْكُرُوا and if you be grateful  
 يَرْضَهُ لَكُمْ He is pleased with you.  
 وَلَا تَزِرُ And there will carry<sup>7</sup> not  
 وَاِزْرَهُ any bearer<sup>8</sup>  
 وَزِرَ أَخْرَى the burden<sup>9</sup> of another;  
 ثُمَّ إِلَىٰ رَبِّكُمْ then to Your Lord will be  
 مَرْجِعُكُمْ your return<sup>10</sup>  
 فَيُنَبِّئُكُمْ and He will inform<sup>11</sup> you  
 بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.  
 إِنَّهُ عَلِيمٌ Verily He is All-Knowing  
 بِذَاتِ الصُّدُورِ ۗ of the secrets of hearts.

1. i. e., in successive stages of creation and development.
2. Modern science acknowledges that human foetus develops in the mother's womb successively through three dark chambers. ظلمات *zulumât* (pl.; s. *zulmah*) = darkness, layers of darkness. See at 35:20, p. 1397, n. 10.
3. i. e., from the right course of monotheism to the error of polytheism. تصرفون *tuṣrafûna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [ṣarf], to turn, to turn away. See at 10:32, p. 649, n. 10).
4. انكفروا *takfurû(na)* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kuf], to disbelieve, to cover. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *takfurûna* at 36:64, p. 1424, n. 3).
5. Allah is not in need of man's belief and worship; he is ever in need of Allah. غني *ghanîy* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 35:15, p. 1396, n. 2.
6. يرضى *yardâ* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [riḍan /riḍwân /murdâh], to agree, to be satisfied. See *tardawna* at 2:282, p. 148, n. 6).
7. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877. تزر *taziru* = she carries, bears (v. iii. f. s. impfct. from *wazara* [wizr], to carry. See at 35:18, p. 1396, n. 7).
8. وازرة *wâzirah* (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 8 above.
9. i. e., the load of sins. وزر *wizr* (s.; pl. 'awzâr) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.
10. i. e., after Resurrection on the Day of Judgement. مرجع *marjî'* (s.; pl. مراجع *marâjî'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 37:68, p. 1441, n. 5).
11. ينبئ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'u*, form II of *naba'u* [nab'/nubâ'], to be prominent. See at 35:14, p. 1395, n. 11).

8. And if there afflicts<sup>1</sup> man

ضُرُّ any distress,<sup>2</sup>

دَعَا رَبَّهُ he calls<sup>3</sup> his Lord

مُتَبِينَ إِلَيْهِ turning in repentance<sup>4</sup> to Him,

ثُمَّ إِذَا حَوَّلَهُ then when He confers<sup>5</sup> on him

نِعْمَةً مِنْهُ a grace from Him,

نَسِيَ مَا كَانَ he forgets<sup>6</sup> what he had been

يَدْعُو إِلَيْهِ مِنْ قَبْلُ calling to before

وَجَعَلَ لِلَّهِ أَعْدَاءً and sets for Allah equals<sup>7</sup>

لِيُضِلَّ in order to lead astray<sup>8</sup>

عَنْ سَبِيلِهِ from His way.

قُلْ تَمَتَّعْ بِكُفْرِكَ<sup>10</sup> Say: "Enjoy<sup>9</sup> your infidelity<sup>10</sup>

قَلِيلًا a little.

إِنَّكَ مِنَ You shall indeed be of

أَصْحَابِ النَّارِ the inmates<sup>11</sup> of the fire."

9. Or is the one who is

قَنُوتٌ عِندَ آتَاءِ اللَّيْلِ submissive<sup>12</sup> by night hours

سَاجِدًا prostrating himself

وَقَائِمًا and standing,<sup>13</sup>

يَحْذَرُ الْآخِرَةَ fearing<sup>14</sup> the hereafter

وَيَرْجُوا and hoping for

رَحْمَةَ رَبِّهِ the mercy of his Lord?

1. *مس* *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/masís*, to feel, to touch. See at 38:41, p. 1470, n. 2).

2. Such as disease, physical danger, material and mental distress and the like. *ضر* *durr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

3. *دعا* *da'á* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'á*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

4. *متنب* *munib* = one who turns in repentance, penitent (act. participle from *'anába*, form IV of *nába [nawb/niyâbah]*, to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

5. *حول* *khawwala* = he bestowed, conferred, granted (v. i. pl. past in form II of *khâala [khawl]*, to manage, to suffice. See *khawwalnâ* at 6:94, p. 430, n. 6).

6. *نسى* *nasiya* = he forgot, became oblivious (v. iii. m. s. past from *nasy/niyyân*, to forget. See at 36:78, p. 1427, n. 12).

7. *أعداء* *andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

8. i. e., lead astray others.

9. *تمتع* *tamatta'* = you enjoy (v. ii. m. s. imperative from *tamatta'a*, form V of *mata'a [mut'/mut'ah]*, to carry away. See *tamatta'û* at 30:34, p. 1301, n. 5).

10. *كفر* *kufr* = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n.6).

11. *أصحاب* *'as-hâb* (pl.; sing. *صاحب* *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 38:13, p. 1462, n. 3).

12. i. e., is the infidel better or the one who is submissive to Allah. *قانت* *qânit* (s.; pl. *qânitân*) = constant in obedience, devoutly dutiful, submissive, humble (active participle from *qanata [qunû]*, to be obedient). See at 16:120, p. 869, n.2).

13. i. e., in prayer.

14. *يحذر* *yahdharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *hadhara [hidhr/hadhar]*, to be cautious, to be on one's guard. See at 9:64, p. 604, n.5).

قُلْ هَلْ يَسْتَوِي  
الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ  
إِنَّمَا يَتَذَكَّرُ  
أُولُو الْأَلْبَابِ ۗ

Say: " Do there equalize<sup>1</sup>  
those who know  
and those who do not know?"  
There but take heed<sup>2</sup> the  
possessors of intelligence.<sup>3</sup>

### Section (Rukû') 2

قُلْ يَاعِبَادِ  
الَّذِينَ آمَنُوا  
اتَّقُوا رَبَّكُمْ  
لِلَّذِينَ أَحْسَنُوا  
فِي هَذِهِ الدُّنْيَا  
حَسَنَةٌ  
وَأَرْضُ اللَّهِ وَاسِعَةٌ  
إِنَّمَا يُوَفَّى  
الصَّابِرُونَ  
أَجْرَهُمْ  
بَعْدِ حِسَابٍ ۗ

10. Say: "O My servants  
who believe,  
beware<sup>4</sup> of your Lord.  
For those who do good<sup>5</sup>  
in this world  
will be a good thing;<sup>6</sup>  
and Allah's earth is vast.<sup>7</sup>  
Fully will but be given<sup>8</sup>  
the persevering ones  
their reward  
without calculation.

11. Say: "Indeed I have been  
commanded  
that I worship Allah  
making exclusive<sup>9</sup> for Him  
the worship."<sup>10</sup>

1. يستوى *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 35:19, p. 1397, n. 7).

2. يتذكر *yata dhakkaru* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 35:37, p. 1403, n. 9).

3. الأباب *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 38:43, p. 1470, n. 11).

4. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* ( *waqy/wiqâyah*), to guard, safeguard. See at 36:45, p. 1419, n. 7).

5. i. e., who believe and act according to the Qur'ân and *sunnah*. أحسنوا *'ahsanû* = they did good, performed well, acted rightly (v. iii. m. pl. past from *'ahsana*, form IV of *hasuna* [*husn*], to be good, handsome. See at 16:30, p. 836, n. 9).

6. i. e., merit and reward in the hereafter. حسنة *hasanah* (f. s.; pl. حسنات *hasanât*; m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11.

7. So you may migrate to another place if you are prevented from worshipping Allah Alone and obeying His commandments. واسعة *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a* *wasu'a* [*wasâ'ah*], to be wide. See at 29:56, p. 1285, n. 7).

8. يوفى *yuwaffâ* = he is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ'*] to redeem, fulfil, live up to. See *yuwaffâ* at 8:60, p. 569, n. 7).

9. مخلص *mukhlis* (s.; pl. *mukhlisûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from *akhlaṣa*, form IV of *khalāṣa* [*khulûṣ*], to be pure. See *mukhlisîn* at 39:2, p. 1480, n. 5).

10. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:2, p. 1480, n. 6.

12. "And I have been bidden<sup>1</sup>  
 وَأُمِرْتُ وَأَمْرٌ أَنْ أَكُونَ أَوَّلَ  
 ۞ الْمُسْلِمِينَ ۞ those making submission."<sup>3</sup>
13. Say: "Indeed I dread,<sup>4</sup>  
 قُلْ إِنِّي أَخَافُ  
 ۞ إِن عَصَيْتُ رَبِّي  
 ۞ عَذَابَ يَوْمِ  
 ۞ عَظِيمٍ the punishment of a day  
 very grave."<sup>6</sup>
14. Say: "Allah I do worship,  
 قُلِ اللَّهُ أَعْبُدُ  
 ۞ مُخْلِصًا لَهُ  
 ۞ دِينِي my worship."<sup>7</sup>
15. "So worship whatever  
 فَأَعْبُدُوا مَا  
 ۞ سَأَلْتُمْ مِنْ دُونِي  
 ۞ قُلْ إِنَّ الْخَاسِرِينَ  
 ۞ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ  
 ۞ وَأَهْلِيهِمْ  
 ۞ يَوْمَ الْقِيَامَةِ  
 ۞ O yes, that will be the loss  
 ۞ أَلَمِيبُ most obvious."<sup>12</sup>
16. They shall have above them  
 لَهُمْ مِنْ قَدْرِهِمْ

1. أمرت 'umirtu = I was bidden, commanded, ordered, (v. i. s. past passive from 'amaru ['amr], to command. See at 27:191, p. 1229, n. 8).
2. i. e., of my people.
3. مسلمين *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from 'aslama, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 10:84, p. 667, n. 7).
4. أخاف 'akhâfu = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:135, p. 1185, n. 11).
5. عصيت 'aṣaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aṣâ [ 'iṣyân/ ma'ṣiyah], to disobey, to defy. See at 11:63, p. 701, n. 1).
6. عظيم 'aẓîm = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 38:67, p. 1475, n. 5).
7. مخلص *mukhlis* (s.; pl. *mukhlisûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of *khalāṣa* [*khulâṣ*], to be pure. See at 39:11, p. 1485, n. 9).
8. This is by way of threatening the polytheists, pointing out in the next clause the consequences of their polytheism. شئتم *shi'tum* = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See at 2:58, p. 27, n. 4).
9. i. e., the real and ultimate losers. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khâsara* [*khusr* /*khâsâr* /*khâsârah* /*khusrân*] to lose. See at 11:97, p. 695, n. 1).
10. خسروا *khâsirû* = they lost, suffered damage (v. iii. m. pl. past from *khâsira* [*khusr* /*khâsâr* /*khâsârah* /*khusrân*], to lose. See at 23:102, p. 1100, n. 5).
11. أهلي *ahlî(n)* [pl.; acc./gen. of 'ahlûn; s. 'ahl] = families, wives, relatives, kinsfolk, inhabitants, followers, inmates, owners, authors. The terminal *nûn* is dropped because of the genitive construction. See 'ahl at 38:43, p. 1470, n. 9.
12. مبين *muḃîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from 'abâna, form IV of *bâna* [*bayân*], to be clear. See at 38:170, p. 1476, n. 2).

تَطَّلُّ مِنَ النَّارِ<sup>1</sup> canopies of the fire  
وَمِن تَحْتِهِمْ تَطَّلُّ<sup>2</sup> and below them canopies.

ذَلِكَ This is

بِخَوْفِ اللَّهِ بِهِ<sup>3</sup> wherewith Allah alarms<sup>3</sup>

عِبَادَهُ His servants.

يَعِبَادِ "O My servants,

فَاتَّقُونِ<sup>4</sup> therefore beware<sup>4</sup> of Me."

وَالَّذِينَ اجْتَنَبُوا<sup>5</sup> 17. And those who abstain<sup>5</sup>

الطَّاغُوتَ from the false god<sup>6</sup>

أَنْ يَعْبُدُوهَا by not worshipping that,

وَأَنَابُوا<sup>7</sup> and turn in repentance<sup>7</sup>

إِلَى اللَّهِ to Allah,

لَهُمُ الْبُشْرَى<sup>8</sup> theirs is the good news.<sup>8</sup>

فَبَشِّرْ So give the good tidings<sup>9</sup>

عِبَادِ<sup>10</sup> to My servants,

الَّذِينَ يَسْتَمِعُونَ<sup>11</sup> 18. Who pay attention<sup>11</sup>

الْقَوْلَ to the word<sup>11</sup> and

فَيَسْمِعُونَ أَحْسَنَهُ<sup>12</sup> then follow<sup>12</sup> the best of it.<sup>13</sup>

أُولَئِكَ الَّذِينَ Those are they whom

هَدَى اللَّهُ Allah has shown the way

وَأُولَئِكَ هُمْ and those are they

أُولُوا الْأَلْبَابِ<sup>14</sup> that possess intelligence.<sup>14</sup>

1. ظلل *zūlal* (sing. *zūllah*) = shades, canopies, tents. See at 31:32, p. 1322, n. 5.

2. تحت *taht* = under, below, beneath, underneath. See at 33:10, p. 1338, n. 7.

3. يخوف *yukhawwifu* = he holds out threat, threatens, frightens, scares, alarms (v. iii. m. s. impfct. from *khawwafa*, form II of *khāfa* [*khawf* /*makhāfah* /*khifāh*], to be afraid. See at 3:175, p. 224, n. 5).

4. *ittaqu*ni (originally *ittaqu*+*nī*) : اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* ( *waqy*/*wiqāyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

5. اجتنبوا *ijtanabū* = they shunned, avoided, kept away, refrained, abstained from (v. iii. m. pl. past from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanibū* at 22:30, p. 1056, n. 5).

6. طاغوت *ṭāghūt* (s.; pl. طاغوت *ṭawāghīt*) = false god, evil one, Satan. See at 16:36, p. 839, n. 8).

7. أنابوا *'anābū* = they turned in repentance, depured (v. iii. m. pl. past from *'anāba*, form IV of *nāba* [*nawb*/*manāb*/*niyābah*] to represent, to return from time to time. See *'anāba* at 38:24, p. 1465, n. 11).

8. i. e., of success and happiness in this world, and Allah's forgiveness, pleasure and reward in the hereafter. بشرى *bushrā* = glad tidings, good news. See at 29:31, p. 1275, n. 11.

9. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 36:11, p. 1411, n. 6).

10. يستمعون *yastami'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam*' /*sumā*' /*samā'ah* /*masma*'], to hear. See at 10:42, p. 653, n. 1).

11. i. e., whatever is said to them .

12. يتبعون *yatatabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *itab'a*, form VIII of *tabi'a* [*taba*' /*tabā'ah*], to follow. See at 20:108, p. 1002, n. 11).

13. i. e., the injunctions of the Qur'ān and *sunnah*. See 'ayah 23 below.

14. أولب *'albāb* (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:9, p. 1485, n. 3).

أَفَنَنْ 19. Is then the one

حَقَّ عَلَيْهِ on whom has become due<sup>1</sup>

كَلِمَةُ الْعَذَابِ the word of punishment<sup>2</sup> —

أَفَأَنْتَ تُنْقِذُ Are you to rescue<sup>3</sup>

مَنْ فِي النَّارِ the one who is in the fire?

لَكِنَّ الَّذِينَ 20. But those who

أَتَقَوَّازَهُمْ fear<sup>4</sup> their Lord,

هَلُمَّ عُرُفُ they shall have lofty rooms<sup>5</sup>

مِنْ فَوْقِهَا عُرُفُ above which are lofty rooms

مَبْنِيَّةٌ built up,<sup>6</sup>

تَجْرِي مِنْ تَحْتِهَا flowing<sup>7</sup> beneath them

الْأَنْهَارِ the rivers,

وَعَدَا اللَّهُ a promise by Allah.

لَا يُخْلِفُ اللَّهُ Allah breaks<sup>8</sup> not

الْمِيعَادِ the promise.<sup>9</sup>

أَلَمْ تَرَ أَنَّ اللَّهَ 21. Do you not see that Allah

أَنْزَلَ مِنَ السَّمَاءِ sends down from the sky

مَاءً فَسَلَكَهُ water and channels<sup>10</sup> it

يَنْبِيعَ فِي الْأَرْضِ as springs<sup>11</sup> in the earth,

ثُمَّ يُخْرِجُ بِهِ then produces therewith

زُرْعًا مُخْتَلِفًا أَلْوَانُهُ plantation<sup>12</sup> diverse<sup>13</sup> in hue,

1. i. e., because of his persistence in unbelief. and sinning. حق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 38:14, p. 1462, n. 7).

2. The reply to the question is implied in the next clause of the '*āyah*, i. e., you cannot guide him.

3. تنقذ *tunqidhu* = you rescue, save, salvage recover (v. ii. m. s. impfct. from '*anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *yunqadhūna* at 36:43, p. 1419, n. 5).

4. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqā*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to preserve. See at 19: 72, p. 969, n. 8).

5 i. e., in paradise. غرف *ghuraf* (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See at 29:58, p. 1286, n. 1.

6. مبنية *mabniyyah* (f.; m. *mabniy*) = built, set up, erected, founded, based, established ( passive participle from *banā* [*binā*/*bunyān*], to build, to erect. See *ibnū* at 37:97, p. 1415, n. 3).

7. تجري *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [*jaryl*], to flow. See at 39:5, p. 1482, n. 4).

8. يخلف *yukhlifu* = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from '*akhlafu*, from IV of *khalafu* [*khalḥ/khulūf*] to lag behind, to come after, to succeed, to change, to become bad. See at 34:41, p. 1383, n. 1).

9. ميعاد *mī'ād* (pl. مواعيد *mawā'id*) = promise, time agreed on. See at 34:30, p. 1378, n. 9.

10. سلك *salaka* = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulūk* to insert. See at 20:53, p. 987, n. 1).

11. ينابيع *yanābi'* (pl.; s. *yanbū'*) = springs, wells, sources. See *yanbū'* at 17:90, p. 902, n. 3.

12. زرع *zar'* (s.; pl. *zurū'*) = seed, green crop, plantation, cultivation, corn-field. See at 32:27, p. 1332, n. 9.

13. مختلف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhṭalafa*, form VIII of *khalafu* [*khalḥ*] to follow, to succeed. See at 35:27, p. 1399, n. 7).

ثُمَّ يَهِيحُ فَتَرَاهُ then it withers<sup>1</sup> and you see  
 مُصْفَرًّا it turned yellow,<sup>2</sup>  
 ثُمَّ يَجْعَلُهُ حُطَامًا then He makes it a debris.<sup>3</sup>  
 إِنَّ فِي ذَلِكَ Verily therein is  
 لَذِكْرٍ a reminder<sup>4</sup>  
 لِأُولِي الْأَلْبَابِ for the possessors of acumen.

### Section (Rukû') 3

أَفَمَنْ 22. Is then the one  
 شَرَحَ اللَّهُ صَدْرَهُ Allah has opened<sup>5</sup> his heart<sup>6</sup>  
 لِلْإِسْلَامِ to Islam  
 فَهُوَ عَلَى نُورٍ so he is on a light<sup>7</sup>  
 مِنْ رَبِّهِ from his Lord?  
 فَوَيْلٌ So woe to  
 لِّلْقَنَسِيَّةِ قُلُوبِهِمْ those whose hearts<sup>8</sup> are hard  
 مِنْ ذِكْرِ اللَّهِ to the remembrance<sup>9</sup> of Allah.  
 أُولَئِكَ فِي ضَلَالٍ Such ones are in an error<sup>10</sup>  
 مُبِينٍ quite manifest.<sup>11</sup>

اللَّهُ نَزَّلَ 23. Allah has sent down  
 أَحْسَنَ الْحَدِيثِ the best of speech<sup>12</sup>  
 كِتَابًا مُتَشَابِهًا as a Book, analogous,<sup>13</sup>  
 مَتَّانِي oft-repeated.<sup>14</sup>

1. يهيج *yahiju* = he or it withers, dries up, is agitated, stirred (v. iii. m. s. impfct. from *hâju* [*hayj/ haujân/ hiyâj*], to be agitated, stirred up).

2. مصفر *musfarr* = yellow, turned yellow (pass. participle from *asfarru*, form IX of *şafaru/şafira* [*şafir/şafar*], to whistole, to be empty).

3. حطام *ḥuṭām* = broken pieces, crumbled, debris. See *yaḥṭimanna* at 27:12, p. 1207, n. 11.

4. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 38:43, p. 1470, n. 10.

5. شرح *sharaha* = he opened, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 16:106, p. 863, n. 11).

6. صدر *şadr* (s.; pl. *şudûr*) = breast, chest, bosom, heart, front. See at 16:106, p. 864, n. 1.

7. i. e., in receipt of insight and understanding .

8. قاسية *qâsiyah* (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasâ* [*qaswah/ qasâwah*], to be harsh, stern. See at 22:53, p. 1064, n. 9).

9. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:87, p. 1479, n. 4.

10. ضلال *ḍalâl* = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

11. مبين *mubîn* = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*buyân*], to be clear, evident. See at 36:60, p. 1423, n. 7).

12. See 'âyah 18 of the *sûrah*. حديث *ḥadîth* (s.; pl. احاديث *'ahādîth*) = speech, talk, narrative, report, account. See at 31:6, p. 1312, n. 14.

13. i. e., many of its 'âyahs are similar in wording and meaning. متشابه *mutashâbih* = similar to one another, resembling one another, alike, analogous (active participle from *tashâbaha*, form VI from *shibh / shabah*, resemblance, likeness. See at 6:141, p. 451, n. 9).

14. i. e., the teachings are repeatedly presented. متانى *mathânî* = oft-repeated. See at 15:87, p. 825, n. 3.

نَقَشَعْرُهُمْ There shiver<sup>1</sup> at it  
 جُلُودَ الَّذِينَ the skins<sup>2</sup> of those who  
 يَخْشَوْنَ رَبَّهُمْ fear<sup>3</sup> their Lord;  
 ثُمَّ تَلَيَّنَ جُلُودُهُمْ then soft becomes<sup>4</sup> their skins  
 وَقُلُوبُهُمْ and their hearts  
 إِلَىٰ ذِكْرِ اللَّهِ to the remembrance of Allah.  
 ذَٰلِكَ هُدَىٰ اللَّهِ That is Allah's guidance.<sup>5</sup>  
 يَهْدِي بِهِ He guides<sup>6</sup> therewith  
 مَنْ يَشَاءُ whomsoever He will.  
 وَمَنْ And whoever  
 يُضِلِّ اللَّهُ Allah lets stray<sup>7</sup>  
 فَآلَهُ مِنْ هَادٍ he shall not have any guide.<sup>8</sup>

24. Is then he who protects  
 أَمَّنْ يَنْقِي himself<sup>9</sup> with his face from  
 بِوَجْهِهِ the evil of the punishment  
 سَوْءِ الْعَذَابِ the evil of the punishment  
 يَوْمَ الْقِيَامَةِ on the Day of Judgement ?<sup>10</sup>  
 وَقِيلَ And it will be said  
 لِلظَّالِمِينَ to the transgressors:<sup>11</sup>  
 "ذُوقُوا مَا كُنتُمْ "Taste<sup>12</sup> what you had been  
 نَكْسِبُونَ acquiring."

25. There did disbelieve  
 كَذَّبَ

1. i. e., out of awe. *taqsha'irru* = she shivers, trembles, shudders, shakes (v. iii. f. s. impfct. from *iqsha'arra*, form IV of *qash'uru*).
2. جلود *julûd* (pl.; s. *jild*) = skins, hides. See at 22:20, p. 1052, n. 9.
3. يخشون *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 35:18, p. 1397, n. 3).
4. i. e., because of the effect of understanding the Qur'ân. تليَن *talînu* = she becomes soft, tender, mild, pliable, supple, yields (v. iii. f. s. impfct. from *lâna* [*lîn/layân*], to become soft, mild. See *linta* at 3:159, p. 218, n. 4).
5. i. e., this Qur'ân is Allah's guidance.
6. يهدي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).
7. i. e., because of his unbelief and rejection of the truth. يضل *yudlil* (*yudillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *ʿadalla*, form IV of *ʿalla* [*ʿalûl/ʿalâlâh*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 17:97, p. 904, n. 8).
8. هاد *hâdin* (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 25:31, p. 1147, n. 6).
9. ينجي *yattaqî* = he is on his guard, protects himself, fears Allah, fears (v. iii. m. s. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 37:124, p. 1449, n. 9).
10. The conclusion of the interrogation is kept silent, which is, is he who is thrown in hell better or the one who is admitted into paradise?
11. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers ( active participle from *zalama* [*zulm*], to transgress, do wrong. See at 37:63, p. 1440, n. 10).
12. ذوقوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 35:37, p. 1403, n. 11).

الَّذِينَ مِنْ قَبْلِهِمْ those before them.  
فَأَنْتَهُمُ الْعَذَابُ So the punishment came to  
مِنْ حَيْثُ them from where  
لَا يَشْعُرُونَ they could not be aware.<sup>1</sup>

فَأَذَقَهُمُ اللَّهُ 26. So Allah made them taste<sup>2</sup>  
الْخِزْيَ the disgrace<sup>3</sup>  
فِي الْحَيَاةِ الدُّنْيَا in the wordly life; and indeed  
وَالْعَذَابِ الْآخِرَةِ the punishment of the hereafter  
أَكْبَرَ will be more enormous,<sup>4</sup>  
لَوْ كَانُوا يَعْلَمُونَ if they are wont to know.<sup>5</sup>

وَلَقَدْ ضَرَبْنَا 27. And We have indeed struck<sup>6</sup>  
لِلنَّاسِ فِي هَذَا الْقُرْآنِ for men in this Qur'ân  
مِنْ كُلِّ مَثَلٍ every type of instance,<sup>7</sup>  
لَعَلَّهُمْ يَتَذَكَّرُونَ maybe that they bear in mind.<sup>8</sup>

قُرْآنًا عَرَبِيًّا 28. A Qur'ân in Arabic,<sup>9</sup>  
غَيْرِ ذِي عِوَجٍ without any crookedness,<sup>10</sup>  
لَعَلَّهُمْ يَتَّقُونَ maybe that they fear Allah.<sup>11</sup>

ضَرَبَ اللَّهُ مَثَلًا 29. Allah strikes the instance  
رَجُلًا فِيهِ شُرَكَاءُ of a man in whom are sharers<sup>12</sup>

1. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [shu'ûr], to realize, to know. See at 29:53, p. 1284, n. 9).

2. أذاق *'adhâqa* = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [dhawq/ madhâq], to taste. See at 30:33, p. 1301, n. 1).

3. خِزْيَ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 22:9, p. 1048, n. 5.

4. أَكْبَرَ *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 2:217, p. 105, n. 6).

5. i. e., if they care to know what happened to the previous peoples who disbelieved and persisted in their unbelief and sins. يعلمون *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima* ['ilm], to know, be aware of. See at 29:64, p. 1288, n. 4).

6. ضَرَبْنَا *ḍarabnâ* = we struck, hit, beat (v. i. pl. past from *ḍaraba* [ḍarb], to beat. at 30:58, p. 1309, n. 9).

7. i. e., every kind of evidence and argument to elucidate and bring home the truth. مثل *mathal* (pl.

امثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 36:13, p. 1412, n. 1.

8. يتذكرون *yatadhakkarûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr], to remember. See at 28:51, p. 1250, n. 7).

9. i. e., We have sent down this Qur'ân in Arabic.

10. i. e., there is no ambiguity or inconsistency. عوج *'iwaj* = crookedness, twist, bend, curvature. See at 20:107, p. 2002, n. 10.

11. i. e., they fear Allah and be on their guard by understanding the Qur'ân and following its injunctions. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 10:63, p. 660, n. 2).

12. i. e., he belongs to a number of masters. شركاء *shurakâ'* (pl.: s. *sharik*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

مُتَشَكِّسُونَ falling out one with another,<sup>1</sup>

وَرَجُلًا and of a man

سَلْمًا لِرَجُلٍ solely<sup>2</sup> for one man.

هَلْ يَسْتَوِيَانِ Do the two equalize<sup>3</sup>

مَثَلًا in instance?

أَلْحَمْدُ لِلَّهِ All the praise is for Allah;

بَلْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know.

إِنَّكَ مَيِّتٌ 30. Verily you will die;<sup>4</sup>

وَلِيَتِمَّ مَوْتَهُمْ and verily they will die.

ثُمَّ إِنَّكُمْ 31. Then verily you will

يَوْمَ الْقِيَامَةِ on the Day of Judgement

عِنْدَ رَبِّكُمْ before your Lord

تَخْتَصِمُونَ be quarrelling.<sup>5</sup>

### PART (JUZ') 24

﴿ فَمَنْ أَظْلَمُ 32. Then who is a worse

مَنْ transgressor<sup>6</sup> than the one

كَذَّبَ عَلَى اللَّهِ who lies<sup>7</sup> against Allah

وَكَذَّبَ بِالْحَقِّ and disbelieves<sup>7</sup> the truth<sup>9</sup>

إِذَا جَاءَهُ when it comes to him?

1. متشاكسون *mutashâkîsûn* (pl.; s. *mutashâkîs*) = quarrelling with one another, falling out with one another, quarrelsome (act. participle from *tashâkasa*, form VI of *shakasa* [*shakâsah*], to be malicious, quarrelsome).

2. i. e., he is not divided in his allegiance and not at pains to please a number of quarrelling masters but belongs solely and with peace of mind to one master whose likes and dislikes he easily understands and whom he can serve with satisfaction and peace of mind. The comparison is between a polytheist and a monotheist. سلما *salaman* = belonging solely and indisputably to someone.

3. يستويان *yastawiyâni* = they (two) become equal, even, straight, upright, equalize (v. iii. m. dual impfct. from *istawâ*, form VIII of *sawiya* [*siwan*]), to be equal. See at 11:24, p. 686, n. 9).

4. ميت *mayyit* (s.; pl. *'amwât/mayyitûn*) = dead, lifeless, deceased, inanimate. See *'amwât* at 3:169, p. 222, n. 6 and *mayyitûn* at 23:15, p. 1078, n. 6.

5. i. e. quarrelling with one another about who misled whom and about your conduct in the worldly life. تختصمون *takhtashimûna* = you quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. impfct. from *ikhtasama*, form VIII of *khasama* [*khasm/ khashâm/ khusûmah*], to defeat in argument. See *yakhtashimûna* at 38:69, p. 1475, n. 9).

6. أظلم *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *zâlim*. See at 32:22, p. 1330, n. 10).

7. i. e., by attributing partners with Him and by saying He has sons and daughters or by saying that it has been sent down by Allah while in reality it has not been so. كذب *kadhba* = he lied, told a falsehood (v. iii. m. s. past from II *kidhb /kadhib /kadhbah / kidhbah*, to lie).

8. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See n. 7 above and at 38:14, p. 1462, n. 6).

9. i. e., the truth sent down to Muhammad, peace and blessings of Allah be on him. صدق *sidq* = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6.

أَلَيْسَ فِي جَهَنَّمَ Is not in hell an  
مَثْوًى لِّلْكَافِرِينَ abode<sup>1</sup> for the unbelievers?

﴿٣٣﴾

وَالَّذِي 33. And he who

جَاءَ بِالصِّدْقِ has brought the truth

وَصَدَّقَ بِهِ<sup>2</sup> and believed<sup>2</sup> in it,

أُولَئِكَ<sup>3</sup> such people,

﴿٣٤﴾ هُمُ الْمُتَّقُونَ they are the godfearing.<sup>3</sup>

هُم 34. They shall have

مَا يَشَاءُونَ<sup>4</sup> all that they want<sup>4</sup>

عِنْدَ رَبِّهِمْ<sup>5</sup> with their Lord.

ذَٰلِكَ جَزَاؤُهُ<sup>5</sup> That is the reward<sup>5</sup>

﴿٣٥﴾ الْمُحْسِنِينَ of the righteous.<sup>6</sup>

لِيُكَفِّرَ اللَّهُ<sup>7</sup> 35. That Allah may remit<sup>7</sup>

عَنْهُمْ for them

أَسْوَأَ الَّذِي عَمِلُوا<sup>8</sup> the worst<sup>8</sup> of what they did

وَيَجْزِيَهُمْ أَجْرَهُمْ<sup>9</sup> and reward<sup>9</sup> them their due

بِأَحْسَنِ الَّذِي for the best of what

كَانُوا يَعْمَلُونَ they use to do.

﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ 36. Is not Allah Sufficient<sup>10</sup>

1. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathâwin*) = abode, dwelling place, resting place. See at 29:68, p. 1289, n. 10.

2. صَدَقَ *ṣaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/sidq*], to speak the truth. See at 37:37, p. 1436, n. 6).

3. مُتَّقُونَ *muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqa* {to be on one's guard}, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect). See at 25:15, p. 1142, n. 3.

4. يَشَاءُونَ *yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 25:16, p. 1142, n. 6).

5. جَزَاءٌ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

6. مُحْسِنِينَ *muḥsinîn* = (pl.; acc. /gen. of *muḥsinân*; sing. *muḥsin*) = those who do right things, righteous, charitable, generous (active participle from *'aḥsana*, form IV of *ḥasuna* [*husn*], to be good. See at 37:131, p. 1450, n. 11).

7. يَكْفِرُ *yukaffira(u)* = he forgives, he pardons, grants remission, remits, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yukaffir* at 8:29, p. 556, n. 8).

8. أَسْوَأُ *'aswâ'* = worse, worst (relative of *sayyi'*). See *sayyi'* at 9:102, p. 642, n. 4.

9. يَجْزِي *yajziya(zi)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ'*], to reward. The final letter takes *fathah* because the verb is conjunctive to a previous verb (*yukaffira*) governed by a hidden 'an in *li* (of motivation) coming before it. See at 34:4, p. 1368, n.8).

10. كَافٍ *kâfin* (s.; pl. كُفَاهٍ *kufâh*) = sufficient, enough, adequate, one who suffices (act. participle from *kafa* [*kifâyah*], to be enough. See *kafâ* at 33:39, p. 1352, n. 7).

عَبْدَهُ ۞ for His servant?  
 وَيَخَوِّفُونَكَ ۞ But they threaten<sup>1</sup> you  
 بِالَّذِينَ مِنْ دُونِهِ ۞ with those<sup>2</sup> besides Him.  
 وَمَنْ ۞ And whoever  
 يُضِلِّ اللَّهُ ۞ Allah makes go astray<sup>3</sup>  
 فَمَا لَهُ مِنْ هَادٍ ۞ he shall not have any guide.<sup>4</sup>  
 ﴿٣٧﴾  
 وَمَنْ يَهْدِ اللَّهُ ۞ 37. And whoever Allah guides  
 فَهَلْ لَهُ ۞ there can never be for him  
 مِنْ مُضِلٍّ ۞ anyone to lead astray.<sup>5</sup>  
 أَلَيْسَ اللَّهُ بِعَزِيزٍ ۞ Is not Allay All-Mighty,<sup>6</sup>  
 ذِي انْتِقَامٍ ۞ Lord of Retribution?<sup>7</sup>  
 ﴿٣٨﴾  
 وَلَئِنْ سَأَلْتَهُمْ ۞ 38. And if you ask them:  
 مَن خَلَقَ السَّمَوَاتِ ۞ "Who created the heavens  
 وَالْأَرْضَ ۞ and the earth",  
 لَيَقُولُنَّ ۞ they will indeed say "Allah".  
 قُلْ أَفَرَأَيْتُمْ مَا ۞ Say: "Do you then see<sup>8</sup> what  
 تَدْعُونَ مِنْ دُونِ اللَّهِ ۞ you invoke<sup>9</sup> besides Allah?  
 إِنْ أَرَادَنِيَ اللَّهُ ۞ If Allah intends<sup>10</sup> to do me  
 بِضَرٍّ هَلْ هُنَّ ۞ any harm,<sup>11</sup> are they  
 كَسَيِّفَتُ صُرُوفٍ ۞ able to remove<sup>12</sup> His harm?  
 أَوْ أَرَادَنِي ۞ Or if He intends for me

1. يخوفون *yukhawwifûna* = they threaten, frighten, alarm, scare (v. iii. m. pl. impfct. from *khawwafa*, form II of *khâfa* [*khawf* /*makhâfah* /*khifah*], to be afraid. See *yukhawwifu* at 39:16, p. 1487, n. 3).
2. i. e., the gods and goddesses the polytheists worship besides Allah.
3. i. e., because of his unbelief and rejection of the truth. يضل *yuḍill* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from '*adalla*, form IV of *ḍalla* [*ḍalâl* /*ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).
4. هاد *hâdin* ( هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadû* [*hady* /*hudun* /*hidâyah*], to guide, to lead. See at 39:23, p. 1490, n. 8).
5. مضل *muḍill* (s.; pl. *muḍillûn*) = one who misleads, misguides, leads astray (act. participle from '*adalla*, form IV of *ḍalla* [*ḍalâl* /*ḍalâlah*], to go astray. See at 28:16, p. 1236, n. 8).
6. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:66, p. 1475, n. 3.
7. انتقام *intiḡâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naḡama/naḡima* [*naḡm/naḡam*], to take revenge. See at 14:47, p. 804, n. 9.
8. i. e., do you not reflect and consider that what you worship of the gods and goddesses do not have any power to do harm or good.
9. i. e., worship. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â'*], to call. See at 37:125, p. 1449, n. 10).
10. أراد *'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 33:50, p. 1356, n. 5).
11. ضر *ḍurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 39:8, p. 1484, n. 2.
12. كاشفات *kâshifat* (f.; pl.; s. *kâshifah*; m. *kâshif*) = those who remove, discoverers, investigators ( active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

بِرَحْمَةٍ any mercy,

هَلْ هُمْ are they

مُمْسِكْتُمْ رَحْمَتَهُ able to withhold<sup>1</sup> His mercy?"

قُلْ حَسْبِيَ اللَّهُ Say: "Sufficient<sup>2</sup> for me is Allah.

عَلَيْهِ يَتَوَكَّلْ On Him must rely<sup>3</sup>

الْمُتَوَكِّلُونَ the relying ones."<sup>4</sup>

قُلْ يَتَقَوَّمُوا أَعْمَلُوا 39. Say: "O my people, act

عَلَىٰ مَكَانَيْكُمْ according to your position;<sup>5</sup>

إِنِّي عَامِلٌ I am going to act,

فَسَوْفَ تَعْلَمُونَ and soon you will know"

﴿٣٩﴾

مَنْ يَأْتِيهِ 40. "To whom comes

عَذَابٌ a punishment

يُخْزِيهِ that will disgrace<sup>6</sup> him

وَيَحِلُّ عَلَيْهِ and will descend<sup>7</sup> on him

عَذَابٌ مُّقِيمٌ a punishment that lasts."<sup>8</sup>

إِنَّا أَنْزَلْنَا 41. Verily We have sent down<sup>9</sup>

عَلَيْكَ الْكِتَابَ on you the Book<sup>10</sup>

لِلنَّاسِ بِالْحَقِّ for mankind with the truth.<sup>11</sup>

فَمَنْ أَهْتَدَىٰ So whoever receives guidance<sup>12</sup>

فَلِنَفْسِهِ it is for himself;<sup>13</sup>

1. مسكيات *mumsikât* (f.; pl.; s. *mumsikah*; m. *mumsik*) = those who hold, withhold, grasp, retain (act. participle from 'amsaka, form IV of *masaka* [mask], to grasp. See *mumsik* at 35:2, p. 1389, n. 9).

2. حَسْبِي *hasbî* = He or it suffices me, is enough for me. See *hasbunâ* at 9:59, p. 602, n. 5.

3. لِي يَتَوَكَّلْ *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [wawl/wukûl], to entrust). See at 14:111, p. 791, n.

4. متوكلون *mutawakkilûn* (pl.; s. *mutawakkil*) = relying ones ( active participle from *tawakkala*. See n.3 above. See also at 14:11, p. 791, n. 7).

5. i. e., the position with which you are in your polytheism. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 11:121, p. 721, n. 2.

6. يَخْزِي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be base, ashamed. See at 16:27, p. 835, n. 4).

7. يَحِلُّ *yahillu* = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *halla* [hulâl], to alight, to settle down. See *yahilla* at 20:81, p. 995, n. 4).

8. مُقِيمٌ *muqîm* = one or that which lasts, abiding, lasting, persistent, enduring, permanent, resident, he who sets up, performer (active participle from 'aqâma, form IV of *qâma* [qiyâm/qawmah], to get up. See at 14:40, p. 802, n. 3).

9. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [nuzâl], to come down. See at 36:28, p. 1415, n. 7).

10. i. e. the Qur'ân.

11. i. e., with the right guidance. حَقٌّ *haqq* = right, truth, liability, justice, just cause. See at 39:5, p. 1482, n. 1.

12. اهْتَدَىٰ *ihdadâ* = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See at 27:92, p. 1230, n. 2).

13. i. e., for his benefit and good.

وَمَنْ ضَلَّ and whoever goes astray,<sup>1</sup>

فَإِنَّمَا يَضِلُّ then he but goes astray

عَلَيْهَا against himself.<sup>2</sup>

وَمَا أَنْتَ عَلَيْهِمْ And you are not over them

بِوَكِيلٍ a guardian.<sup>3</sup>

### Section (Rukû') 5

اللَّهُ يَتَوَفَّى الْأَنْفُسَ 42. Allah takes<sup>4</sup> the lives<sup>5</sup>

حِينَ مَوْتِهَا at the time of their death

وَالَّذِي لَمْ يَمُتْ and those that do not die

فِي مَنَامِهَا in their sleep;<sup>6</sup>

فَيُمْسِكُ إِلَيْهِ then He withholds<sup>7</sup> those that

قَضَىٰ عَلَيْهِمُ الْمَوْتَ He decrees<sup>8</sup> death upon,

وَيُرْسِلُ الْأُخْرَىٰ and despatches the others

إِلَىٰ أَجَلٍ مُّسَمًّى till a time<sup>9</sup> specified.<sup>10</sup>

إِنَّ فِي ذَلِكَ Verily therein are

لآيَاتٍ لِّقَوْمٍ signs for a people

يَنْفَكِرُونَ that reflect.<sup>11</sup>

أَمْ اتَّخَذُوا 43. Or do they take in

دُونِ اللَّهِ شُفَعَاءَ lieu of Allah intercessors?<sup>12</sup>

قُلْ أُولَٰئِكَ أَمْوَالُكُمْ Say: "Even if they use to  
لَا يَمْلِكُونَ شَيْئًا have no power over anything

وَلَا يَعْقِلُونَ nor have intelligence?"<sup>13</sup>

1. *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 33:36, p. 1350, n. 8).

2. i. e., to his own detriment and loss.

3. *wakil* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fu'îl* from *wakalu* [*waki* /*wukûl*], to entrust. See at 33:3, p. 1335, n. 4).

4. *yatawaffâ* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffâ*, from V of *wafâ* [*wafâ* /*wafy*], to be perfect, to fulfil. See at 32:11, p. 1327, n. 2).

5. *'anfus* (sing. *nafs*) = lives, persons, living beings, individuals. See at 4:95, p. 285, n. 8.

6. *manâm* = sleep, place to sleep. See at 37:102, p. 1446, n. 5.

7. *yumsiku* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 35:41, p. 1405, n. 7).

8. *qadâ* = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qadâ'*, to conclude. See at 33:37, p. 1351, n. 4).

9. *'ajal* (pl. *'ajâl*) = appointed time, period, term, date, deadline. See at 39:5, p. 1482, n. 5.

10. *musamman* (s.; pl. *musamayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* {to name}, form II of *samâ* [*sumûw* / *samâ*], to be high. See at 39:5, p. 1482, n. 6).

11. *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 30:21, p. 1296, n. 7).

12. *shufa'a'* (pl.; s. شافع *shaff'*) = intercessors, advocates (active participle in the scale of *fu'îl* from *shufa'a* (*shaf'*), to subjoin, to attach. See at 30:13, p. 1294, n. 2).

13. *ya'qilûna* = they realize, understand, comprehend, exercise reason, have intelligence (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

قُلْ لِلَّهِ 44. Say: "To Allah belongs

السَّفْعَةُ جَمِيعًا intercession<sup>1</sup> altogether.

لَهُ الْمُلْكُ His is the dominion<sup>2</sup> of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.

ثُمَّ إِلَيْهِ Moreover, to Him

تُرْجَعُونَ you shall all be taken back.<sup>3</sup>

وَإِذَا ذُكِرَ 45. And when mention is made

اللَّهِ وَحْدَهُ of Allah Alone,<sup>4</sup>

أَشْمَازَتْ قُلُوبُ disgusted become<sup>5</sup> the hearts

الَّذِينَ لَا يُؤْمِنُونَ of those who do not believe

بِالْآخِرَةِ in the hereafter;

وَإِذَا ذُكِرَ and when mention is made

الَّذِينَ مِنْ دُونِهِ of those besides Him,

إِذَا هُمْ يَسْتَبْشِرُونَ lo, they rejoice!<sup>6</sup>

﴿٤٥﴾

قُلِ اللَّهُمَّ 46. Say: "O Allah,

فَاطِرَ السَّمَوَاتِ Originator<sup>7</sup> of the heavens

وَالْأَرْضِ عَلِيمٌ and the earth, All-Knowing

الغَيْبِ وَالشَّهَادَةِ of the unseen<sup>8</sup> and the seen,<sup>9</sup>

أَنْتَ تَحْكُمُ You will judge<sup>10</sup>

بَيْنَ عِبَادِكَ between Your servants<sup>11</sup>

فِي مَا كَانُوا regarding what they use to

فِيهِ يَخْتَلِفُونَ be in disagreement about.<sup>12</sup>

1. i. e., His is the absolute right and authority in the matter of intercession. None can intercede without His leave. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 19:87, p. 973, n. 5.

2. i. e., His is the sovereignty and absolute possession and authority over everything. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 35:13, p. 1395, n.5.

3. i. e., after Resurrection for judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 36:83, p. 1429, n. 8).

4. i. e., Allah being the One and Only God to the exclusion of the imaginary gods and goddesses.

5. استمأزت *ishma'azzat* = she becomes disgusted, recoils, detests, feels repugnance/aversion (v. iii. f. past from *ishma'azza*, form XI of *shamaza* [*shamz*], to feel aversion).

6. يستبشرون *yastabshirûna* = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara* /*bashira* [*bishr/ bushr*], to be happy. See at 30:48, p. 1306, n. 12).

7. فاطر *fâṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [*faṭr*], to split, to create). See at 35:1, p. 1389, n. 1.

8. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 27:65, p. 1222, n. 11.

9. i. e., the seen and unseen, among other things, of the deeds and intentions of the created beings.

شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 32:6, p. 1325, n. 12.

10. تحكم *taḥkumu* = you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkumûna* at 37:154, p. 1454, n. 2).

11. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:83, p. 1478, n. 5).

12. i. e., in the matter of *tawhid*. يختلفون *yakhtalifûna* = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 39:3, p. 1481, n. 6).

وَلَوْ أَنَّ 47. And had it been that  
 لِلَّذِينَ ظَلَمُوا those who transgress<sup>1</sup> had  
 مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth entirely  
 وَمِثْلَهُ مَعَهُ and its equivalent<sup>2</sup> with it  
 لَأَفْتَدَوْا they would ransom themselves<sup>3</sup>  
 بِهِمْ therewith from  
 سُوءَ الْعَذَابِ the evil of the punishment  
 يَوْمَ الْقِيَامَةِ on the Day of Judgement.  
 وَبَدَاهُمْ And obvious will be<sup>4</sup> to them  
 مِنَ اللَّهِ from Allah  
 مَا لَمْ يَكُونُوا what they had not been  
 يُحْسِبُونَ taking into account.<sup>5</sup>

وَبَدَاهُمْ 48. And clear to them will be  
 سَيِّئَاتِ مَا the evils<sup>6</sup> of what  
 كَسَبُوا they acquired;<sup>7</sup> and  
 وَحَاقَ بِهِمْ there will surround<sup>8</sup> them  
 مَا كَانُوا what they had been  
 بِهِ يَسْتَهْزِءُونَ mocking<sup>9</sup> at.

فَإِذَا مَسَّ 49. And when there afflicts<sup>10</sup>  
 الْإِنْسَانَ ضُرٌّ man any harm<sup>11</sup>  
 دَعَا he calls<sup>12</sup> Us.

1. i. e., committed shirk. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 34:42, p. 1384, n. 3).

2. مثل *mithl* (s.; pl. امثال *'amthâl*) = like, similar, equivalent. See at 28:79, p. 1260, n. 12.

3. افتدوا *iftadaw* = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ'*], to redeem, ransom. See *iftadut* at 13:17, p. 722, n. 7).

4. بدا *badâ* = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budûww/ badâ'*, to appear, to come to light. See at 6:28, p. 401, n. 9).

5. i. e., Allah's judgement and punishment which they had not been believing. يحسبون *yahtasibûna* = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *ihtasaba*, form VIII of *hasiba* [*hisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *tahsabu* at 25:44, p. 1151, n. 7).

6. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 35:10, p. 1393, n. 8.

7. i. e., sins. كسبوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 35:45, p. 1407, n. 6).

8. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 21:41, p. 1023, n. 10).

9. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 36:30, p. 1416, n. 2).

10. مس *masa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masís*, to feel, to touch. See at 39:8, p. 1484, n. 8).

11. ضر *durr* = harm, damage, detriment, distress. See at 39:38, p. 1494, n. 11.

12. i. e., prays for help and relief. دعا *da'â* = he called, invoked, implored (v. iii. m. s. past from *du'â'*, to call, to summon. See *du'aw* at 30:33, p. 1300, n. 11).

ثُمَّ إِذَا حَوَّلْنَاهُ  
نِعْمَةً مِنَّا  
قَالَ إِنَّمَا أُوتِيْتُهُ  
عَلَىٰ عِلْمٍ  
بَلْ هِيَ فِتْنَةٌ  
وَلَكِنَّ أَكْثَرَهُمْ  
لَا يَعْلَمُونَ ﴿٤١﴾

Then when We confer<sup>1</sup> on  
him a favour<sup>2</sup> from Us  
he says: " It has but been  
given me on knowledge."<sup>3</sup>  
Nay, it is a trial,<sup>4</sup>  
but most of them  
do not know.

فَذَقَاهَا  
الَّذِينَ مِنْ قَبْلِهِمْ  
فَمَا آغَىٰ عَنْهُمْ  
مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

50. There indeed said that<sup>5</sup>  
those before them;  
but it availed<sup>6</sup> them not<sup>7</sup>  
what they used to acquire.<sup>8</sup>

فَأَصَابَهُمْ  
سَيِّئَاتُ  
مَا كَسَبُوا  
وَالَّذِينَ ظَلَمُوا  
مِنْ هَؤُلَاءِ  
سَيُصِيبُهُمْ  
سَيِّئَاتُ مَا كَسَبُوا  
وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

51. So there befell<sup>9</sup> them  
the evils<sup>10</sup> of  
what they acquired.  
And those who transgress<sup>11</sup>  
from among these people,<sup>12</sup>  
there will befall them  
the evils of what they acquire,  
and they cannot frustrate.<sup>13</sup>

أَوَلَمْ يَعْلَمُوا أَنَّ

52. Do they not know that

1. i. e., *khawwalnâ* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage. See at 6:94, p. 430, n. 6).

2. i. e., relief and removal of the distress. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 26:22, p. 1166, n. 10.

3. i. e., on Allah's knowledge that I deserve it. Such attitude is the height of ingratitude.

4. i. e., trial for man's belief and gratitude. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 37:63, p. 1440, n. 9.

5. i. e., such words of ingratitude and unbelief.

6. اُغْيَىٰ *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. See at 26:207, p. 1197, n. 8).

7. i. e., against Allah's retribution.

8. i. e., of wealth and manpower. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [*kasb*]), to gain, to acquire. See at 36:65, p. 1424, n. 8).

9. أَصَابَ *'asâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *âba*). See at 38:36, p. 1469, n. 5).

10. i. e., the evil effects in disgrace and punishment. سَيِّئَاتُ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evils, evil deeds, sins. See at 39:48, p. 1498, n. 6.

11. i. e., committed shirk. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*]), to do wrong. See at 39:47, p. 1498, n. 1).

12. i. e., the people to whom the Qur'ân is being delivered.

13. i. e., the plans of Allah, escaping His retribution. مُعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from *'ajaza*, from IV of *'ajazul'ajiza* [*'ajz*]), to be weak, incapable. See at 29:22, p. 1272, n. 4).

اللَّهُ يَبْسُطُ الرِّزْقَ Allah spreads<sup>1</sup> the provision<sup>2</sup>  
 لِمَنْ يَشَاءُ for whom He will  
 وَيَقْدِرُ and measures out.<sup>3</sup>  
 إِنَّ فِي ذَلِكَ Verily therein are  
 لآيَاتٍ لِقَوْمٍ signs<sup>4</sup> for a people  
 يُؤْمِنُونَ who believe.

### Section (Rukû') 6

53. Say: "O My servants  
 الَّذِينَ آسَرُوا who have transgressed<sup>5</sup>  
 عَلَىٰ أَنفُسِهِمْ against themselves,  
 لَا تَقْنَطُوا be not in despair<sup>6</sup>  
 مِن رَّحْمَةِ اللَّهِ of the mercy of Allah.  
 إِنَّ اللَّهَ يَغْفِرُ Verily Allah forgives<sup>7</sup>  
 الذُّنُوبَ جَمِيعًا the sins altogether.  
 إِنَّهُ هُوَ Verily He is the Most  
 الْغَفُورُ الرَّحِيمُ Forgiving, the Most Merciful.

54. And turn in repentance<sup>8</sup>  
 إِلَىٰ رَبِّكُمْ to your Lord  
 وَأَسْلِمُوا لَهُ and surrender<sup>9</sup> to Him  
 مِن قَبْلِ أَنْ يَأْتِيَكُمُ the punishment;  
 الْعَذَابُ then you will not be helped.<sup>10</sup>

1. يبسط *yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basʔ*], to spread. See at 34:36, p. 1381, n. 9).

2. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 37:41, p. 1437, n. 2.

3. i. e., gives in limited measures. يقدر *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 34:39, p. 1382, n. 11).

4. آيات '*âyât*' (sing. '*âyah*') = signs, miracles, revelations, evidences. See at 28:2, p. 1231, n. 2.

5. أسرفوا '*asrafû*' = they committed an excess, were extravagant/wasteful, transgressed (v. iii. m. pl. past from '*asrafa*', form IV of *sarafa/sarifa* [*sarf/saraf*], to corrode, to spoil, to neglect. See *yusrifû* at 25:67, p. 1158, n. 5)

6. لا تقنطوا *lâ taqnatû* = you (all) do not despair, be not in despair, do not give up hope, do not become disheartened/hopeless/disappointed (v. ii. m. pl. imperative [prohibition] from *qanita/qanata/qanuṭa* [*qanaṭ/qanūṭ/qanâṭah*], to despair. See *yaqnuṭûna* at 30:36, p. 1301, n. 12).

7. i. e., on your sincerely turning to Him in repentance. يغفر *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr/maghfirah ghufirân*], to forgive. See *yaghfira* at 26:82, p. 1177, n. 6).

8. أنيبوا '*anibû*' = you (all) turn in repentance, return penitently, depute (v. ii. m. pl. imperative from '*anâba*', form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See '*anâbû*' at 39:17, p. 1487, n. 7).

9. أسلموا '*aslimû*' = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from '*aslama*', form IV of *salîma* [*salâmah/salâm*], to be safe, secure. See at 22:34, p. 1057, n. 12).

10. تصرون *tunṣarûna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr/nuṣûr*], to help. See at 23:65, p. 1091, n. 4).

وَاتَّبِعُوا 55. And follow<sup>1</sup>

أَحْسَنَ مَا the best of what

أُنزِلَ إِلَيْكُمْ has been sent down<sup>2</sup> to you

مِن رَّبِّكُمْ from your Lord

مِن قَبْلِ أَنْ before that

يَأْتِيَكُمْ there comes<sup>3</sup> on you

الْعَذَابَ بَغْتَةً the punishment suddenly<sup>4</sup>

وَأَنْتُمْ لَا تَشْعُرُونَ and you realize<sup>5</sup> not.



أَنْ يَقُولَ نَفْسٌ 56. Lest a person should say:

بِإِحْسَرٍ Alas to me

عَلَى مَا فَرَّطْتُ on what I neglected<sup>6</sup>

فِي جَنْبِ اللَّهِ in respect<sup>7</sup> Allah;

وَإِنْ كُنْتُ لِمَنْ and indeed I had been of

الْمُتَحَدِّثِينَ those ridiculing.<sup>8</sup>

أَوْ يَقُولُ 57. Or he should say:

لَوْ أَنَّ اللَّهَ "If only that Allah

هَدَانِي had guided<sup>9</sup> me

لَكُنْتُ I would surely have been

مِنَ الْمُتَّقِينَ of the righteous."<sup>10</sup>

أَوْ يَقُولُ 58. Or he should say

1. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 31:21, p. 1318, n.3).

2. i. e., the Qur'ân. أنزل *'unzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV ['*inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 25:21, p. 1144, n. 7).

3. يأتي *ya'tiya* (*iî*) = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*ityân/aty/ma'râh*], to come. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *'atâ* at 28:46, p. 1248, n. 6).

4. بغتة *baghatatan* (*baghatah* surprise) = all of a sudden, by surprise. See at 29:53, p. 1284, n. 8.

5. تشعرون *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'âr*], to know, to realize. See at 26:113, p. 1182, n. 4).

6. فرطت *farrattu* = I failed, missed, neglected, forsook (v. i. s. past from *farrata*, form II of *faraṭa* [*fart/furât*], to rush, to escape. See *farrattum* at 12:80, p. 752, n. 2).

7. i. e., in respect of the duty and obedience to Allah. جنب *janb* (s.; pl. *junûb*) = side, beside, next to, in relation to, in respect of.

8. i. e., ridiculing the Prophet, the Qur'ân and its teachings. ساخرين *sâkhirîn* (pl.; acc./gen. of *sâkhirân*; s. *sâkhir*) = those who ridicule/mock/jeer at/deride/laugh at (act. participle from *sakhira* [*sakhar/sakhr/sukhur/sukhr/sukhrâh/maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

9. هدى *hadâ* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/hudan/hidâyah*, to guide, to lead. See at 16:9, p. 830, n. 9).

10. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 38:49, p. 1472, n. 2).

حِينَ تَرَى الْعَذَابَ when he sees the punishment:

لَوَأْتَيْتَنِي كِرَّةً<sup>1</sup> "If I had a going back,

فَأَكُونُ I would have become

٥٨ مِنَ الْمُحْسِنِينَ of the doers of good."<sup>2</sup>

بَلْ قَدْ جَاءَ تَكَ 59. O yes, there had come to

عَايِنِي you My signs<sup>3</sup>

فَكَذَّبْتَ بِهَا but you disbelieved<sup>4</sup> them

وَأَسْتَكْبَرْتَ and turned arrogant<sup>5</sup>

وَكُنْتُمْ and were of

٥٩ الْكَافِرِينَ the ungrateful ones.<sup>6</sup>

وَيَوْمَ الْقِيَامَةِ 60. And on the Day of

تَرَى الَّذِينَ Judgement you will see those

كَذَبُوا عَلَى اللَّهِ who lie<sup>7</sup> against Allah,

وَجُوهُهُمْ مُسْوَدَّةٌ their faces turned black.<sup>8</sup>

أَلَيْسَ فِي جَهَنَّمَ

٦٠ مَثْوًى لِّلْمُتَكَبِّرِينَ Is not in hell an abode<sup>9</sup> for the arrogant.

٦١

وَسَيَجِيَّ اللَّهُ 61. And Allah will save<sup>10</sup> those

الَّذِينَ اتَّقَوْا who are on their guard<sup>11</sup>

بِمَقَارِبِهِمْ because of their success.<sup>12</sup>

لَا يَمَسُّهُمْ There will not touch them

1. i. e., a return to the worldly life. كَرَّةٌ *karrah* (s.; pl. *karrât*)= return, comeback, going back, recurrence, once, attack.

2. محسِنين *muhsinîn* = (pl.; acc./gen. of *muhsinûn*; sing. *muhsin*) = those who do good/right things, righteous, charitable, generous (active participle from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 39:34, p. 1493, n. 6).

3. آيات *'âyât* (sing. '*âyah*) = signs, miracles, revelations. See at 34:34, p. 1382, n. 8.

4. كذبت *kadhhabta* = you disbelieved, cried lies to (v. ii. m. s. past passive from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See *kadhhabû* at 37:127, p. 1450, n. 4).

5. استكبرت *istakbarta* = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr*/ *kibâr*/ *kabârah*] to become big, great. See at 38:75, p. 1477, n. 4).

6. كافرين *kâfirîn* ( pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafura* [*kufr* /*kufirân* / *kufûr*], to disbelieve, to cover. See at 38:74, p. 1476, n. 10).

7. i. e., by speaking against Him that which does not befit Him, such as saying He has partners or sons or daughters.

8. مسودة *muswaddah* = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *sûd* at 35:28, p. 1399, n. 15).

9. مَثْوًى *mathwan* (s.; pl. مَثَا *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*'], to stay, abide). See at 39:32, p. 1493, n. 1.

10. ينجي *yunjî* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from '*anjâ*, form IV of *najaâ* [*najw*/ *najā*'/ *najâh*], to be saved. See '*anjaynâ* at 29:15, p. 1269, n. 12).

11. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [*waqy*/*wiqâyah*], to guard, to preserve. See at 39:19, p. 1488, n. 4).

12. مفازة *mafâzah* = success, escape, to run away, to slip away. See at 3:188, p. 230, n. 7.

السُّوءِ<sup>١</sup> the evil<sup>1</sup>

وَلَا هُمْ يَحْزَنُونَ<sup>٢</sup> nor will they grieve.<sup>2</sup>

﴿٦٦﴾

اللَّهُ خَالِقُ<sup>٣</sup> 62. Allah is the Creator<sup>3</sup>

كُلِّ شَيْءٍ<sup>٤</sup> of everything;

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ<sup>٤</sup> and He is over everything

وَكِيلٌ<sup>٤</sup> the Guardian-Disposer.<sup>4</sup>

لَهُ مَقَالِيدُ<sup>٥</sup> 63. To Him belongs the reins<sup>5</sup>

السَّمَوَاتِ<sup>٥</sup> of the heavens

وَالْأَرْضِ<sup>٥</sup> and the earth.

وَالَّذِينَ كَفَرُوا<sup>٦</sup> And those who disbelieve<sup>6</sup>

بِآيَاتِ اللَّهِ<sup>٦</sup> in the signs of Allah,

أُولَٰئِكَ هُمْ<sup>٦</sup> they will be the ones

الْخَاسِرُونَ<sup>٧</sup> in loss.<sup>7</sup>

#### Section (Rukû') 7

قُلْ<sup>٨</sup> 64. Say:

أَفَغَيْرَ اللَّهِ<sup>٩</sup> "Is then other than Allah<sup>8</sup> you

تَأْمُرُونَني أَنُعْبِدَ<sup>٩</sup> enjoin<sup>9</sup> me that I worship,<sup>10</sup>

أَيُّهَا الْجَاهِلُونَ<sup>١١</sup> O you the ignorant ones"<sup>11</sup>

وَلَقَدْ<sup>١١</sup> 65. But it has indeed been

1. i. e., punishment of hell. سوء *sû'* (s.; pl. 'aswâ') = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 33:17, p. 1341, n. 2).

2. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve. See at 10:62, p. 659, n. 16).

3. خَالِقٌ *khâliq* = Creator, Maker (act. participle from *khalāqa* [*khalq*], to create. See *khalāqa* at 31:25, p. 1319, n. 9).

4. وَكَيْلٌ *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukûl*], to entrust. See at 39:41, p. 1496, n. 3).

5. i. e., sovereignty. مَقَالِيدُ *maqâlîd* (pl.; s. *miqlâd*) = keys, reins, powers.

6. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 38:27, p. 1466, n. 12).

7. i. e., in this worldly life and in the hereafter. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 29:52, p. 1284, n. 4).

8. i. e., gods and goddesses other than Allah.

9. *ta'murûnni* (originally *ta'murûna+ni*) = تأمرون *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara [*'amr*], to order. See at 34:33, p. 1380, n. 6).

10. أُعْبِدُ *'a'buda* (u) = I worship, serve, adore (v. i. s. impfct. from 'abada [*'ibâdah /'ubûdah /'ubûdiyah*], to worship, serve. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 27:91, p. 1229, n. 9).

11. الْجَاهِلُونَ *jâhilûn* (pl.; sing. *jâhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:89, p. 755, n. 9).

أَوْحَىٰ إِلَيْكَ وَإِلَىٰ  
 الَّذِينَ مِنْ قَبْلِكَ communicated<sup>1</sup> to you and to  
 those before you<sup>2</sup>  
 لَئِنْ أَشْرَكْتَ that if you set partners,<sup>3</sup>  
 لَيَجْبُنَنَّ certainly futile will be<sup>4</sup>  
 عَمَلُكَ وَتَكُونَنَّ your deed and you will  
 مِنَ الْخَاسِرِينَ indeed be of the losers.<sup>5</sup>

بَلِ اللَّهِ فَاعْبُدْ 66. Nay, Allah you worship<sup>6</sup>  
 وَكُنْ مِنَ and be of  
 الشَّاكِرِينَ those expressing gratitude.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ 67. And they esteem<sup>7</sup> not Allah  
 the estimation due to Him.  
 وَالْأَرْضُ جَمِيعًا وَأَنْزَلْنَاهَا فِي يَوْمِ الْقِيَامَةِ  
 وَالسَّمَوَاتُ folded up<sup>9</sup>  
 فِي يَمِينِهِ in His Right Hand.  
 سُبْحٰنَهُ Sacrosanct is He,  
 وَتَعَالَىٰ عَمَّا and All-Exalted is He from  
 يُشْرِكُونَ what they set as partners.

1. أوحى *'uḥīya* = he or it was communicated, (v. iii. m. s. past passive from *'awḥā*, form IV of *wahā* [wahy], to communicate. See at 29:45, p. 1281, n. 2). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).
2. All the Prophets were given the same message of *tawḥīd* (monotheism) and all of them warned their respective peoples against the sin of setting partners with Allah.
3. i. e., with Allah. أشركت *'ashrakta* = you set partners, gave a share (v. ii. m. s. past from *'ashrakta*, form IV of *sharika* [shirk/sharikah], to share. See *'ashrakatum* at 14:22, p. 795, n. 8).
4. ليجبطن *la yahbiṭanna* = he or it will certainly fall through, go in vain, be futile/frustrated/foiled (v. iii. m. s. impfct. emphatic from *ḥabaṭa/ḥabiṭa* [ḥubūṭ], to come to nothing. See *'aḥbaṭa* at 33:19, p. 1342, n. 6).
5. خاسرين *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 39:15, p. 1486, n. 9).
6. This is an unequivocal command to worship Allah Alone to the exclusion of all imaginary gods and goddesses. اعبد *u'bud* = worship (v. ii. m. s. imperative from *'abada* ['ibâdah /'ubâdah /'ubûdiyyah], to worship, to serve. See at 39:2, p. 1480, n. 4).
7. قدروا *qadarû* = they measured, valued, appraised, esteemed, ordained, were able to (v. iii. m. s. past from *qadara* [qadr/qadar], to ordain, to measure, to have power. See *yuaḍiru* at 39:52, p. 1500, n. 3).
8. i. e., the polytheists do not properly appreciate the Power and Glory of Allah in setting partners with Him, while His is the Absolute Power and sovereignty so much so that the entire world will be in His grip and the heavens will be folded up at His command on the Day of Resurrection. قبضة *qabḍah* (s.; pl. *qabaḍât*) = seizure, grasp, grip, handful. See at 25:46, p. 1152, n. 4.
9. مطويات *maṭwiyyât* (f. pl.; s. *maṭwiyyah*; m. *maṭwiy*) = folded, rolled up (pass. participle from *tawâ* [[tayy], to fold up, roll up. See *naṭwi* at 21:104, p. 1041, n. 4).

وَنُفِخَ 68. And a blow will be given<sup>1</sup>

فِي الصُّورِ in the trumpet<sup>2</sup>

فَصَعِقَ whereon will fall unconscious<sup>3</sup>

مَنْ فِي السَّمَوَاتِ all those in the heavens

وَمَنْ فِي الْأَرْضِ and all those in the earth

إِلَّا مَنْ شَاءَ اللَّهُ except those that Allah will.

ثُمَّ نُفِخَ فِيهِ Then a blow will be given in

أُخْرَى it a second time,

فَإِذَا هُمْ قِيَامٌ and lo, they will be standing<sup>4</sup>

بِنُظُرٍ up, looking on.<sup>5</sup>

وَأَشْرَقَتِ الْأَرْضُ 69. And the earth will radiate<sup>6</sup>

بِنُورِ رَبِّهَا with the Light of its Lord;

وَوُضِعَ الْكِتَابُ and placed<sup>7</sup> will be the Book<sup>8</sup>

وَجَاءَ and brought up will be

بِالنَّبِيِّينَ وَالشُّهَدَاءِ the Prophets and witnesses;<sup>9</sup>

وَقُضِيَ and decision will be given<sup>10</sup>

بَيْنَهُمْ بِالْحَقِّ between them with justice

وَهُمْ لَا يظَلَمُونَ and they will not be wronged.<sup>11</sup>



وَوُفِّيَتْ 70. And fully paid<sup>12</sup> will

كُلُّ نَفْسٍ be every person

مَا عَمِلَتْ for what he did.

1. *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 36:51, p. 1421, n. 3).

2. *صُور* *ṣūr* = horn, bugle, trumpet. See at 36:51, p. 1421, n. 4.

3. i. e., will die. *صَعِقَ* *ṣa'iqā* = he fell unconscious, became dumbfounded/thunderstruck (v. iii. m. s. past from *ṣa'aq/ṣa'qah*), to be thunderstruck, lose consciousness. See *ṣa'iq* at 7:143, p. 518, n. 5.

4. *قيام* *qiyām* = subsistence, means of support, standing, rising, existence. See at 4:5, p. 238, n. 8.

5. i. e., in bewilderment and expectation of what is to come for them. *يَنْظُرُونَ* *yanẓurūna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

6. *أَشْرَقَتْ* *ashraqat* = she or it radiated, glowed, shone (v. iii. f. s. past from *asraqa*, form IV of *sharaq* [*sharq/ shurūq*] to rise, to shine. See *'ishrāq* at 38:18, p. 1463, n. 9).

7. *وُضِعَ* *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See at 18:48, p. 929, n. 2).

8. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 & 25 and 84:7-12). *كِتَاب* *kutāb* = writing, writ, prescript, book, document, contract. See at 34:3, p. 1368, n. 6.

9. i. e., of angels who record the deeds of the servants of Allah (Ibn Kathīr, VII, p. 108).

*شُهَدَاء* *shuhadā'* (pl.; s. *shahīd*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

10. *قُضِيَ* *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *quḍā* [*quḍā'*], to settle, to decide. See at 19:39, p. 969, n. 8).

11. See also 4:40, p. 258 and 21:47, p. 1025. *يُظَلَمُونَ* *yuzlamūna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 23:62, p. 1090, n. 10).

12. *وُفِّيَتْ* *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffā*, form II of *wafā* [*wafā'*/*wafy*], to fulfil, to be perfect. See at 3:25, p. 164, n. 8).

وَهُوَ أَعْلَمُ And He is Best Aware  
بِمَا يَقْعَلُونَ of what they do.

### Section (Rukû') 8

وَسَيَقُ 71. And conducted<sup>1</sup> will be  
الَّذِينَ كَفَرُوا those who disbelieve  
إِلَىٰ جَهَنَّمَ زُمَرًا towards hell in groups<sup>2</sup>  
حَتَّىٰ إِذَا جَاءَهَا till when they come to it  
فُتِحَتْ أَبْوَابُهَا opened will be<sup>3</sup> its gates<sup>4</sup> and  
وَقَالَ لَهُمْ حُرَّتُّهَا its keepers<sup>5</sup> will say to them:  
"أَلَمْ يَأْتِكُمْ Messengers from among you,  
رُسُلٌ مِنْكُمْ reciting<sup>6</sup> unto you  
يَتْلُونَ عَلَيْكُمْ the signs<sup>7</sup> of your Lord  
ءَايَاتِ رَبِّكُمْ and warning<sup>8</sup> you of the  
وَيُنذِرُوكُمْ meeting<sup>9</sup> of this day of yours?"  
لِقَاءِ يَوْمِكُمْ هَذَا They will say: "Yes,  
قَالُوا بَلَىٰ and due became<sup>10</sup>  
وَلَكِنْ حَقَّتْ the sentence<sup>11</sup> of punishment  
كَلِمَةُ الْعَذَابِ on the unbelievers."  
عَلَىٰ الْكَافِرِينَ

قِيلَ ادْخُلُوا 72. It will be said: "Enter<sup>12</sup>  
أَبْوَابَ جَهَنَّمَ the gates of hell,  
خَالِدِينَ فِيهَا abiding forever<sup>13</sup> therein."

1. *sîqa* = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [sawq/ siyâqah/ masâq], to drive, to urge on. See *nasûqu* 32:27, p. 1332, n. 6).

2. *jumar* (pl.; s. *jumrah*) = groups, troops, parties.

3. *futihat* = she was opened, released, unleashed, conquered (v. iii. f. past from *futaha* [fath], to open. See 21:96, p. 1039, n. 1).

4. *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 38:50, p. 1472, n. 6.

5. *khazanah* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [khazn], to store, to stock. See *khazâ'in* at 38:9, p. 1461, n. 4).

6. *yatlûna* = they read aloud, recite (v. iii. m. pl. impfct. from *talâ* [tilâwah], to recite. See at 35:29, p. 1400, n. 2).

7. i. e., His scriptures that were sent down to the Messengers. *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 39:52, p. 1500, n. 4.

8. *yundhirûna*, they warn, caution, (v. iii. m. pl. impfct. from *'undhara*, form IV of *nadhara* [nadh/ nudhâr], to dedicate, to vow. See at 6:130, p. 446, n. 4).

9. *liqâ'* = meeting, encounter. See at 32:23, p. 1331, n. 4.

10. i. e., because of their unbelief and rejection of the truth. *haqqat* = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *haqqa*. See at 16:36, p. 839, n. 10).

11. *kalimah* (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 3:64, p. 180, n. 3.

12. *udkhalû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [dakhâl], to enter. See at 16:29, p. 836, n. 3).

13. *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khaladu* [khalûd], to live for ever. See at 33:65, p. 1363, n. 10).

فَيْسَ مَوَىٰ So bad<sup>1</sup> will be the abode<sup>2</sup>

الْمَكْرِبِينَ of the arrogant.<sup>3</sup>



وَسَيَقُ 73. And conducted<sup>4</sup> will be

الَّذِينَ اتَّقَوْا رَبَّهُمْ those who fear<sup>5</sup> their Lord

إِلَى الْجَنَّةِ زُمَرًا<sup>6</sup> to the Garden in groups<sup>6</sup>

حَتَّىٰ إِذَا جَاءُوهَا till when they come to it and

وَفُتِحَتْ أَبْوَابُهَا opened will be its gates and

وَقَالَ لَهُمْ خَزَنَتُهَا its keepers<sup>7</sup> will say to them:

سَلَامٌ عَلَيْكُمْ "Peace be on you,

طَبِئْتُمْ you have done well,<sup>8</sup>

فَادْخُلُوهَا so enter it

خَالِدِينَ<sup>9</sup> for ever."

وَقَالُوا 74. And they will say:

الْحَمْدُ لِلَّهِ "All the praise is for Allah

الَّذِي صَدَقَنَا Who has proved true<sup>9</sup> to us

وَعَدَهُ. His promise and has

وَأَوْزَنَنَا الْأَرْضَ made us inherit<sup>10</sup> the land.<sup>11</sup>

نَتَّبِعُ مِنَ الْجَنَّةِ We may settle<sup>12</sup> in the Garden

حَيْثُ نَشَاءُ wherever we wish."

فَيَعْمَ Hence excellent<sup>13</sup> will be the

أَجْرَ الْعَامِلِينَ reward of the practising ones.

1. *bi's* = evil, wretched, bad. See at 38:56, p. 1473, n. 6.

2. *mathwan* (s.; pl. *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide). See at 39:60, p. 1502, n. 9.

3. *mutakabbirîn* (pl.; acc./gen. of *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

4. *sîqa* = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 39:71, p. 1506, n. 1).

5. *ittaqa* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waq/ wiqâyah*], to guard, to preserve. See at 39: 61, p. 1502, n. 11).

6. *jumar* (pl.; s. *jumrah*) = groups, troops, parties. See at 39:71, p. 1506, n. 2.

7. *khazanah* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:71, p. 1506, n. 5).

8. *ṭibtum* = you became good, did well, were pleased (v. ii. m. pl. past from *ṭaba* [*ṭib/ṭibah*], to be good. See *ṭaba* at 4:3, p. 237, n. 8).

9. *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadaq/ṣidq*, to speak the truth. See at 36:52, p. 1321, n. 10).

10. *'awrathanâ* = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 35:52, p. 1401, n. 5).

11. i. e., the land of paradise.

12. *natabawwa'u* = we provide, settle down (v. i. pl. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw*], to return, to be back. See *yatabawwa'u* 12:56, p. 743, n. 2).

13. *ni'ma* = excellent or how excellent it is (an irregular verb of praise). See at 16:30, p. 837, n. 1.

وَتَرَى 75. And you will see  
 الْمَلَائِكَةَ حَافِينَ<sup>1</sup> the angels<sup>1</sup> thronging<sup>2</sup>  
 مِنْ حَوْلِ الْعَرْشِ<sup>3</sup> around<sup>3</sup> the Throne,<sup>4</sup>  
 يُسَبِّحُونَ<sup>5</sup> declaring the sanctity<sup>5</sup>  
 بِحَمْدِ رَبِّهِمْ<sup>6</sup> with the praise of their Lord.  
 وَقُضِيَ<sup>6</sup> And decision will be given<sup>6</sup>  
 بَيْنَهُم بِالْحَقِّ<sup>6</sup> between them with justice  
 وَقِيلَ<sup>6</sup> and it will be said:  
 الْحَمْدُ لِلَّهِ<sup>6</sup> "All the praise is for Allah,  
 رَبِّ الْعَالَمِينَ<sup>6</sup> Lord of all beings."<sup>7</sup>

1. ملائكة *malâ'ikah* (sing. *malak*) = angels. See at 34:40, p. 1383, n. 5.
2. حافين *hâffîn* (pl.; acc./gen. of *hâffûn*; s. *hâff*) = those throng round, surround, border, enclose, encompass (act. participle from *haffu* [*haff*], to surround).
3. حول *hawl* = around, about, roughly; also year, might, power, change. See 26:25, p. 1167, n. 3.
4. عرش *'arsh* = throne. See at 27:42, p. 1215, n. 1.
5. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabbaḥa* form II of *sabaḥa* [*sabḥ/sibâḥah*] to swim, to float. See at 21:20, p. 1017, n. 6).
6. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*quḍâ*'], to settle, to decide. See at 39:69, p. 1505, n. 10).
7. عالمين *'alamîn* (acc./gen. of *'alamûn*; sing. *'alam*, i.e., any being or object that points to its Creator; sing. *'alam*) = all beings, creatures. See at 38:87, p. 1479, n. 5).

## 40. *Sûrat Ghâfir*/Al-Mu'min (THE FORGIVER/THE BELIEVER) Makkan: 85 'âyahs

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, namely, the truth of the Qur'ân, *tawhîd* (monotheism), Resurrection, Judgement, reward and punishment. It starts with an emphasis that this Qur'ân has been sent down by Allah the All-Mighty, the All-Knowing and the Forgiver of sins. It then points out that none but the unbelievers dispute about the truth sent down by Allah and that the previous nations similarly disbelieved the truth delivered by their respective Messengers. In this context the story of Fir'aun's [ the Pharaoh's] rejection of the message delivered by Mûsa, peace be on him, is related with particular reference to a believer among Fir'aun's people who tried to persuade them to accept the truth and was in consequence the target of the Pharaoh's plot and persecution; but Allah protected him and caused the destruction of Fir'aun and his unbelieving followers. The *sûrah* also refers to some of the scenes of the Day of Judgement and concludes by drawing attention to Allah's making provision for His creation in various ways.

The *sûrah* is named *Ghâfir* (Forgiver) by which Allah refers to Himself at its beginning. It is also called *al-Mu'min* (the Believer) with reference to the story of the believer among Fir'aun's family which the *sûrah* describes.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١. *Hâ- Mîm*.<sup>1</sup>

2. The sending down<sup>2</sup> of

the Book<sup>3</sup> is from Allah,

the All-Mighty,

the All-Knowing;

3. The Forgiver<sup>4</sup> of sin,

the Acceptor<sup>5</sup> of penitence,<sup>6</sup>

Severe<sup>7</sup> in retribution,<sup>8</sup>

Full of Munificence.<sup>9</sup>

There is no deity except He.

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. تنزِيل *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 39:1, p. 1480, n. 1.

3 i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah.

4. غَافِر *ghâfir* = forgiver, one who pardons (act. participle from *ghafara* [*ghafira* /*maghfirah* /*ghufrân*], to forgive. See *yaghfiru* at 39:53, p. 1500, n. 7).

5. قَابِل *qâbil* = accpeter, receiver, approver (act. participle from *qabila* [*qabûl*/*qubûl*], to accept, to recieve. See *lâ taqbalû* at 24:4, p. 1107, n. 3).

6. تَوْب *tawb* = to repent, to be penitent (verbal noun of *tâba*).

7. شَدِيد *shadîd* (pl. أَشْدَاد *'ashiddâ'*/شَدَاد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 38:26, p. 1466, n. 7).

8. عِقَاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 38:14, p. 1462, n. 8.

9. طَوْل *tawl* = material means, affluence, power, munificence. See at 4:4, p. 250, n. 15.

إِلَيْهِ الْمَصِيرُ ﴿٣﴾ To Him is the destination.<sup>1</sup>

مَا يَجِدُ 4. There disputes<sup>2</sup> not anyone  
فِي آيَاتِ اللَّهِ about the signs<sup>3</sup> of Allah  
إِلَّا الَّذِينَ كَفَرُوا except those who disbelieve.  
فَلَا يَغُرُّكَ So let there not deceive<sup>4</sup> you  
تَقَالِبُهُمْ their moving about<sup>5</sup>  
فِي الْبِلَادِ ﴿٤﴾ in the countries.

كَذَّبَتْ 5. Disbelieved<sup>6</sup>  
قَبْلَهُمْ before them  
قَوْمُ نُوحٍ the people of Nûh  
وَالْأَحْزَابُ and the parties<sup>7</sup>  
مِنْ بَعْدِهِمْ after them.  
وَهَمَّتْ And there designed<sup>8</sup>  
كُلَّ أُمَّةٍ every people  
بِرُسُولِهِمْ about their Messenger  
لِيَأْخُذُوهُ to get hold<sup>9</sup> of him;  
وَجَادَلُوا and they contested<sup>10</sup>  
بِالْبَطْلِ by means of the falsehood  
لِيُذْهِبُوا بِهِ to disprove<sup>11</sup> therewith  
الْحَقَّ the truth.  
فَأَخَذْتَهُمْ So I seized them.

1. i. e., after resurrection. So you shall then be called to account and requited accordingly. *مصير* *maṣîr* = destination, place at which one arrives, destiny. See at 31:18, p. 1397, n. 6).
2. *يجادل* *yujâdilu* = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 31:20, p. 1318, n. 1).
3. i. e., about the Qur'ân.
4. *لا يغرر* *lâ yaghrur* = let he or it not deceive, he or it must not deceive/beguile/delude (v. iii. m. s. imperative { prohibition } from *gharra* [*ghurûr*], to deceive. See *lâ taghurrana* at 35:5, p. 1391, n. 2).
5. i. e., in connection with their trade. *تقلب* *taqallub* = moving/turning about, fluctuation (verbal noun in form V of *qalaba* [*qalab*], to turn round. See at 26:219, p. 1199, n. 11).
6. This is a by way of consoling the Prophet, peace and blessings of Allah be on him, and the Muslims. *كذبت* *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhîb* /*kadhbah* /*kidhbah*], to lie. See at 38:12, p. 1462, n. 1).
7. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Lût. See 38:11,13 at pp. 1461-62. *أحزاب* *'ahzâb* (pl. ; s. *حزب* *hizb*) = groups, bands, parties. See at 38:13, p. 1462, n. 5.
8. *همت* *hammat* = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 12:24, p. 730, n. 6).
9. i. e., to kill him. *يأخذوا* *yakhudhû* (*na*) = they take, seize, get hold (v. iii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. The terminal *nûn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See *ittakhadhû* at 39:3, p. 1481, n. 2).
10. *جادلوا* *jâdalû* = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:68, p. 1069, n. 12. See also n. 2 above).
11. *يذنبوا* *yudhiqû* (*na*) = they refute, disprove, invalidate (v. iii. m. pl. impfct. from *'ad-ḥaḍa*, form IV of *daḥaḍa* [*dahaḍ*], to refute. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 18:56, p. 932, n. 8.

فَكَيْفَ كَانَ عِقَابِ 1 Then how was My retribution?<sup>1</sup>



وَكَذَلِكَ حَقَّتْ 6. And thus becomes due<sup>2</sup>

كَلِمَتُ رَبِّكَ 3 the sentence<sup>3</sup> of your Lord

عَلَى الَّذِينَ كَفَرُوا 4 on those who disbelieve

أَنَّهُمْ أَصْحَابُ 5 that they will be the inmates<sup>4</sup>



النَّارِ 6 of the fire.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ 7. Those who bear<sup>5</sup> the Throne<sup>6</sup>

وَمَنْ حَوْلَهُ 7 and those who are around it

يُسَبِّحُونَ 7 proclaim the sanctity<sup>7</sup>

بِحَمْدِ رَبِّهِمْ 8 with the praise of their Lord

وَيُؤْمِنُونَ بِهِ 8 and believe in Him;

وَيَسْتَغْفِرُونَ 8 and they seek forgiveness<sup>8</sup>

لِلَّذِينَ آمَنُوا 9 for those who believe:

"رَبَّنَا وَسِعْتَ 9 "Our Lord, You encompass<sup>9</sup>

كُلَّ شَيْءٍ 9 everything

رَحْمَةً وَعِلْمًا 10 in mercy and knowledge.

فَاعْفِرْ لِلَّذِينَ تَابُوا 10 So forgive those who repent<sup>10</sup>

وَاتَّبِعُوا سَبِيلَكَ 11 and follow<sup>11</sup> Your way,

وَقِهِمْ 12 and save<sup>12</sup> them

عَذَابِ 12 from the punishment



النَّارِ الْحَمِيمِ 12 of the blazing fire."

1. 'iqâbi (originally 'iqâbi ): عِقَاب 'iqâb = infliction of punishment, punishment, penalty, retribution. See at 40:3, p. 1509, n. 8.

2. i.e., because of such persistent disbelief as was on the part of the previously punished nations. حَقَّتْ haqqat = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from haqqa. See at 39:71, p. 1506, n. 10).

3. كلمة kalimah (pl. kalimât) = word, speech, saying, maxim, formula, brief statement, sentence. See at 39:71, p. 1506, n. 11.

4. أَصْحَابُ aṣ-ḥāb (pl.; sing. صَاحِبٌ ṣāḥib) = inmates, dwellers, companions, associates, followers, owners. See at 39:8, p. 1484, n. 11).

5. i. e., those angels who bear. يَحْمِلُونَ yaḥmilûna = they carry, bear, take the load (v. iii. m. pl. impfct. from ḥamala [ḥami], to carry. See at 6:31, p. 403, n. 2).

6. عَرْشٌ arsh = throne. See at 59:75, p. 1508, n. 4.

7. يُسَبِّحُونَ yusabbihûna = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from sabbaḥa form II of sabaha [sabh/ sibâḥah] to swim, to float. See at 39:75, p. 1508, n. 5).

8. يَسْتَغْفِرُونَ yastaghfirûna = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghafara [ghafir /maghfirah /ghufrân], to forgive. See at 8:33, p. 558, n. 7).

9. وَسِعْتَ wasi'ta = you encompassed, enclosed, held, accommodated, contained, (v. ii. m. s. past from wasi'a [ wasâ'h/sa'h], to be wide. See wasi'a at 7:89, p. 501, n. 2).

10. تَابُوا tâbû = they returned, turned in repentance (v. iii. m. pl. past from tâba [ tawb/ tawbah / matâb]. Technically tawbah means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness. See at 24:5, p. 1107, n. 6).

11. اتَّبَعُوا ittaba'û = they pursued, went after, followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 9:117, p. 629, n. 1).

12. قِي qî = (you) save, protect, guard (v. ii. m. s. imperative form waqâ [waqy/wiqâyah], to protect. See at 3:101, p. 231, n. 13).

رَبَّنَا وَأَدْخِلْهُمْ 8. "Our Lord, and admit<sup>1</sup> them  
 جَنَّاتِ عَدْنٍ in the Gardens of Eternity<sup>2</sup>  
 الَّتِي وَعَدْتَهُمْ which You have promised them,  
 وَمَنْ and those who were  
 صَالِحٍ righteous<sup>3</sup>  
 مِنْ آبَائِهِمْ of their fathers  
 وَأَزْوَاجِهِمْ and their consorts<sup>4</sup>  
 وَذُرِّيَّتِهِمْ and their progeny.<sup>5</sup>  
 إِنَّكَ أَنْتَ Verily You are the  
 الْعَزِيزُ الْحَكِيمُ All-Mighty, the All-Wise."



وَقِهِمُ السَّيِّئَاتِ 9. "And save<sup>6</sup> them the evils;<sup>7</sup>  
 وَمَنْ نَقِيَ and any whom You save  
 السَّيِّئَاتِ يَوْمَئِذٍ the evils on that day,  
 فَقَدَرْتُمْ لَهُمُ him You indeed do grace.  
 وَذَلِكَ هُوَ And that is the  
 الْفَوْزُ الْعَظِيمُ success<sup>8</sup> most magnificent."<sup>9</sup>

### Section (Rukû') 2

إِنَّ الَّذِينَ كَفَرُوا 10. Those who disbelieve  
 يُنَادُونَ will be addressed:<sup>10</sup>  
 لَمَقْتُ "Indeed the aversion<sup>11</sup> of  
 اللَّهِ أَكْبَرُ Allah was more enormous<sup>12</sup>  
 مِنْ مَقَّتِكُمْ than the aversion of yours

1. أدخل *'adkhil* = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhala*, form IV of *dakhala* [dakhûl], to enter. See at 27:19, p. 1208, n. 6).
2. جَنَّاتِ عَدْنٍ *'adn* = Eden, eternity, paradise. *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 38:50, p. 1432, n. 4.
3. صَالِحٍ *ṣalāḥa* = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalāḥ/ṣulūḥ/maṣlāḥah*. See at 13:23, p. 774, n. 8).
4. وَأَزْوَاجِهِمْ *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 38:58, p. 1473, n. 12.
5. وَذُرِّيَّتِهِمْ *dhurriyât* (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See at 13:23, p. 774, n. 9.
6. قِ *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [waqy/wiqāyah], to protect. See at 40:7, p. 1511, n. 12).
7. i. e., the punishment for their bad deeds. سَيِّئَاتٍ *sayyi'ât* (pl.; s. سَيِّئَةٌ *sayyi'ah*) = evils, evil deeds, sins. See at 39:51, p. 1499, n. 10.
8. i. e., to be saved from the punishment and to get Allah's mercy is the success. فَوْزٍ *fawz* = success, triumph, victory, achievement. See at 37:60, p. 1440, n. 2.
9. عَظِيمٍ *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 39:13, p. 1486, n. 6).
10. يُنَادُونَ *yunâdawnâ* = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nâdâ* [nadw], to call. See *nâdâ* at 37:75, p. 1442, n. 5).
11. مَقَّتٍ *maqt* = abomination, hateful, aversion, detestation, odious. See at 35:39, p. 1404, n. 7.
12. When faced with the reality of punishment for their unbelief the unbelievers will be full of abersion towards themselves and their deeds in the world. Hence they will be addressed and told that Allah's aversion was more enormous at their rejection of the truth when it was presented to them in the world. أَكْبَرُ *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (relative of *kabîr*, big, great. See at 39:26, p. 1491, n. 4).

أَنْفُسَكُمْ towards yourselves,  
 إِذْ تَدْعُونَ when you were called<sup>1</sup>  
 إِلَى الْإِيمَانِ to the faith  
 فَكَفَرْتُمْ<sup>١٥</sup> but you disbelieved."<sup>2</sup>

قَالُوا 11. They will say:

رَبَّنَا "Our Lord,

أَمَتْنَا اثْنَيْنِ You put us to death<sup>3</sup> twice<sup>4</sup>

وَأَحْيَيْتَنَا اثْنَيْنِ and gave us life<sup>5</sup> twice;<sup>6</sup>

فَاعْتَرَفْنَا بِذُنُوبِنَا and we confess<sup>7</sup> our sins.<sup>8</sup>

فَهَلْ إِلَى خُرُوجٍ So is there to an exit<sup>9</sup>

مِنْ سَبِيلٍ<sup>١١</sup> any way?"<sup>10</sup>

ذَلِكَ بِمَا كَفَرْتُمْ 12. "This<sup>11</sup> is because when

دُعِيَ اللَّهُ وَحْدَهُ، Allah was invoked<sup>12</sup> Alone<sup>13</sup>

كَفَرْتُمْ you did disbelieve;

وَإِنْ يَشْرِكْ and if partners<sup>14</sup> were set

بِهِ تَوَكَّلْنَا with Him, you believed.

فَالْحُكْمُ But the Decree belongs to

لِلَّهِ الْعَلِيِّ Allah, the All-Exalted,<sup>15</sup>

الْكَبِيرِ<sup>١٢</sup> the All-Great."

هُوَ الَّذِي 13. He it is Who

1. تدعون *tud'awna* = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'a* [du'a'], to call. See *yud'awna* at 3:23, p. 163, n. 10).

2. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufri], to disbelieve. See at 36:64, p. 1424, n. 3).

3. أمت *'amatta* = you put to death, made die (v. ii. m. s. past from *'amâta*, form IV of *mâta* [mawt], to die. See *yumîtu* at 30:40, p. 1304, n. 3).

4. i. e., once in the mother's womb before the blowing in of the spirit of life and again at the end of the worldly life.

5. أحيتت *'ahyahta* = you gave life, brought to life (v.ii. m. s. past from *'ahyâ*, form IV of *hayiya* [hayah], to live. See *'ahyaynâ* at 36:33, p. 1416, n. 9).

6. i. e., at birth in the world and at resurrection.

7. اعترفنا *i'tarafnâ* = we admitted, confessed, acknowledged, avowed, recognized (v. i. pl. past from *i'tarafa*, form VIII of *'arafa* [ma'rifah/ 'irfân], to know, to recognize. See *i'tarafû* at 9:102, p. 621, n. 14).

8. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 33:71, p. 1365, n. 4.

9. خروج *khurûj* = exit, to go out (verbal noun of *kharaja*. See *'akhrajnâ* at 36:33, p. 1416, n. 10.).

10. i. e., they prayed for their return to worldly life again so they could do righteous deeds. سبيل *sabil* (pl. *subul/asilah*) = way, path, road, means, course. See at 33:67, p. 1364, n. 7.

11. i. e., this punishment is given.

12. دعى *du'îya* = he was invoked, called, invited, summoned, implored (v. iii. m. s. past passive from *da'a* [du'a'], to call, to summon. See *da'a* at 39:8, p. 1484, n. 3).

13. i. e., without setting any partners with Him.

14. يشرك *yushrak(u)* = he is associated, set as a partner, given share to (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *yushriku* at 18:26, p. 920, n. 8).

15. علي *'aliy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 34:23, p. 1376, n. 12.

يُرِيكُمْ آيَاتِهِ shows<sup>1</sup> you His signs<sup>2</sup>  
 وَيُنزِلُ لَكُمْ وَيُنزِلُ لَكُمْ and sends down<sup>3</sup> for you  
 مِنَ السَّمَاءِ رِزْقًا from the sky provision;<sup>4</sup>  
 وَمَا يَتَذَكَّرُ إِلَّا but none takes heed<sup>5</sup> except  
 مِنَ يُنِيبُ he that turns in repentance.<sup>6</sup>

فَادْعُوا اللَّهَ 14. So invoke Allah  
 مُخْلِصِينَ لَهُ making exclusive<sup>7</sup> for Him  
 الدِّينَ the worship,  
 وَلَوْ كَرِهَ even if there detest<sup>8</sup>  
 الْكٰفِرُونَ the unbelievers.

رَفِيعُ الدَّرَجَاتِ 15. Exalted<sup>9</sup> in State,<sup>10</sup>  
 ذُو الْعَرْشِ Lord of the Throne.  
 يُنْفِثُ الرُّوحَ He casts<sup>11</sup> the spirit<sup>12</sup>  
 مِنْ أَمْرِهِ of His command  
 عَلَى مَنْ يَشَاءُ on whomsoever He wills  
 مِنْ عِبَادِهِ of His servants  
 لِيُنذِرَ that he may warn  
 يَوْمَ التَّلَاقِ about the Day of the Meeting.<sup>13</sup>

يَوْمَ هُمْ 16. The day they shall be  
 بِرُؤُوسِهِمْ exposed.<sup>14</sup>

1. i. e., of His Power of creation and sustenance.

2. i. e., of His Power of creation and sustenance.

3. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

4. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

5. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

6. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

7. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

8. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

9. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

10. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

11. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

12. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

13. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

14. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

لَا يَخْفَىٰ  
There shall not hide<sup>1</sup>

عَلَى اللَّهِ مِنْهُمْ شَيْءٌ  
from Allah anything of them.

لِمَنِ الْمُلْكُ الْيَوْمَ  
Whose is the dominion<sup>2</sup> today?

لِلَّهِ الْوَاحِدِ  
It is Allah's, the One,

الْقَهَّارِ  
the All-Subduer.<sup>3</sup>

الْيَوْمَ تُجْزَىٰ  
17. Today requited will be<sup>4</sup>

كُلُّ نَفْسٍ  
every person

بِمَا كَسَبَتْ  
for what he acquired.<sup>5</sup>

لَا ظَلَمَ  
No injustice will be there

الْيَوْمَ  
today.

إِنَّ اللَّهَ  
Verily Allah is

سَرِيعُ الْحِسَابِ  
Prompt<sup>6</sup> in taking account.

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وَأَنْذِرْهُمْ  
18. And warn<sup>7</sup> them

يَوْمَ الْآزِفَةِ  
of the Day Imminent<sup>8</sup>

إِذِ الْقُلُوبُ  
when the hearts will be

لَدَى الْحَنَاجِرِ  
by the throats<sup>9</sup>

كَظِيمٍ  
choking.<sup>10</sup>

مَا لِلظَّالِمِينَ  
The transgressors shall not

مِنْ حَمِيمٍ  
have any close friend<sup>11</sup>

وَلَا شَفِيعٍ  
nor any intercessor

يُطَاعُ  
to be heeded.<sup>12</sup>

1. يَخْفَى *yakhfâ* = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ*' /*khifyah* /*khufyah*], to be hidden. See at 3:4, p. 155, n. 6).

2. i. e., sovereignty and absolute possession and authority. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 39:44, p. 1497, n.2.

3. قَهَّار *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the scale of *fa'âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 39:4, p. 1481, n. 11).

4. تُجْزَى *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ*'], to recompense. See at 20:15, p. 979, n. 4).

5. i. e., of good deeds and sins and misdeeds. كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 30:42, p. 1303, n. 11).

6. سَرِيع *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 24:39, p. 1122, n. 11.

7. أَنْذِر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 26:214, p. 1199, n. 1).

8. i. e., the Day of Resurrection and Judgement. آزِفَةٌ *'âzifah* = that which is very near, imminent (act. participle from *'ajifa* [*'azaf/uzûf*], to come, to draw near, to approach).

9. i. e., because of panic and consternation. حَنَاجِر *hanâjir* (pl.; s. *hanjarah*) = throats, larynxes. See at 33:10, p. 1338, n. 10

10. كَظِيمِينَ *kâzimîn* (acc./gen. of *kâzimûn*, sing. *kâzim* = those who keep calm (in anger), are in control (of anger), suppressing, choking (active participle from *kazama* [*kazm/kuzûm*], to conceal or suppress. See at 3:134, p. 207, n. 13).

11. حَمِيمٍ *hamim* = boiling water, close friend, intimate friend (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

12. يُطَاع *yuât'u* = he is obeyed, followed, heeded to (v. iii. m. s. impfct. passive from *'atâ'u*, form IV of *tâ'a* [*taw*'], to obey. See *yuât'a* at 4:64, p. 269, n. 3).

يَعْلَمُ 19. He knows  
 حَاسِبَةَ الْأَعْيُنِ وَ  
 مَا تُخْفِي الصُّدُورُ  
 ۞  
 وَاللَّهُ يَقْضِي 20. And Allah decrees<sup>4</sup>  
 بِالْحَقِّ  
 وَالَّذِينَ يَدْعُونَ<sup>5</sup>  
 مِنْ وِجْهِهِ  
 لَا يَقْضُونَ بِشَيْءٍ<sup>6</sup>  
 إِنَّ اللَّهَ هُوَ  
 السَّمِيعُ الْبَصِيرُ  
 ۞

### Section (Rukû') 3

أَوَلَمْ يَسِيرُوا 21. Do they not travel<sup>7</sup>  
 فِي الْأَرْضِ فَيَنْظُرُوا<sup>8</sup>  
 كَيْفَ كَانَ عَاقِبَةُ  
 الَّذِينَ كَانُوا  
 مِنْ قَبْلِهِمْ  
 كَانُوا هُمْ أَشَدَّ  
 مِنْهُمْ قُوَّةً  
 وَءَانَارًا فِي الْأَرْضِ  
 فَأَخَذَهُمُ اللَّهُ  
 بِذُنُوبِهِمْ

1. i. e., the eyes that betray and stealthily glance at that which is forbidden to look at. حَاسِبَةٌ *khâ'inah* (f.; s.; m. *khâ'in*; pl. *khawwân*) = traitor, treacherous, betrayer, perfidious (act. participle from *khâna* [*kahwn/khiyânah*], to be disloyal, to betray. See *khawwân* at 22:38, p. 1059, n. 10).
2. أعين *'a'yun* (f.; pl.; s. *'ayn*) = eyes. See *'uyûn* at 36:34, p. 1417, n. 6).
3. تخفى *tukhfi* = she conceals, secretes, hides (v. ii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ'/khifâh/khufyah*], to be hidden. See at 33:37, p. 1351, n. 1).
4. يقضى *yaqđi* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qađâ* [*qađâ'*], to settle, to decide. See at 27:78, p. 1225, n. 7).
5. i. e., of the imaginary gods and goddesses. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 38:51, p. 1472, n. 8).
6. يقضون *yaqđûna* = they spend, settle, conclude, decide, decree (v. iii. m. pl. impfct. from *qađâ* [*qađâ'*], to settle, to decide. See n. 4 above).
7. يسيروا *yasirû(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [*sayr /sayrûrah /masîr /masîrah /tasyâr*] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 35:44, p. 1407, n. 1).
8. ينظروا *yanzurû(na)* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See *yanzurûna* at 39:68, p. 1505, n. 5).
9. عاقبة *'aqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 37:73, p. 1442, n. 2).
10. أشد *ashadd* = more/most intense, stronger/strongest, severer/severest, fiercer/fiercest, sterner/sternest, tougher/toughest, (relative of *shadîd*). See at 35:44, p. 1407, n. 3).
11. آثار *'âthâr* (pl.; s. آثار *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 37:70, p. 1441, n. 8).

وَمَا كَانَ لَهُمْ  
مِنَ اللَّهِ  
مِنَ وَاقٍ ﴿٦١﴾

And they could not have for  
them against Allah  
any protector.<sup>1</sup>

ذَٰلِكَ  
بِأَنَّهُمْ  
كَانَتْ تَأْتِيهِمْ  
رُسُلُهُمْ  
بِالْبَيِّنَاتِ  
فَكَفَرُوا  
فَأَخَذَهُمُ اللَّهُ  
إِنَّهُ قَوِيٌّ  
شَدِيدُ الْعِقَابِ ﴿٦٢﴾

22. That was so  
because they were such as  
there used to come to them  
their Messengers<sup>2</sup>  
with the clear evidences<sup>3</sup>  
but they disbelieved.<sup>4</sup>  
So Allah seized<sup>5</sup> them.  
Verily He is All-Powerful,  
Severe<sup>6</sup> in retribution.<sup>7</sup>

وَلَقَدْ أَرْسَلْنَا  
مُوسَىٰ بِآيَاتِنَا  
وَسُلْطٰنٍ  
مُّبِينٍ ﴿٦٣﴾

23. And indeed We had sent<sup>8</sup>  
Mûsâ with Our signs<sup>9</sup>  
and an authority<sup>10</sup>  
quite clear,<sup>11</sup>

إِلَىٰ فِرْعَوْنَ  
وَهٰمٰنَ وَقَارُونَ ﴿٦٤﴾  
فَقَالُوا سِحْرٌ  
كٰذِبٌ ﴿٦٥﴾

24. To Fir'aun  
and Hâmân and Qârûn.<sup>12</sup>  
But they said: "A sorcerer,<sup>13</sup>  
a liar."<sup>14</sup>

1. واق *wâqin* = protector, guard, preserver (act. participle from *wqâ* [*waqy/wiqâyah*], to guard, to protect. See at 13:37, p. 781, n. 5).

2. رسل *rusul* (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 35:1, p. 1389, n. 3.

3. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:47, p. 1305, n. 11).

4. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 39:63, p. 1503, n. 6).

5. i. e., punished them. أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 26:189, p. 1194, n. 13).

6. شديد *shadîd* (pl. أشداء *'ashiddâ* / شداد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:3, p. 1509, n. 7).

7. عِقَاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:5, p. 1511, n. 1.

8. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

9. i. e., miracles and other evidences. آيَات *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 39:59, p. 1502, n. 3.

10. سُلْطٰن *sulṭân* = authority, power, mandate, rule, sanction. See at 37:156, p. 1454, n. 4.

11. مُبِين *mubîn* = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 39:22, p. 1489, n. 11).

12. They were respectively the minister and treasurer of Fir'aun.

13. ساحر *sâhir* (s.; pl. *saḥarah/suḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 38:4, p. 1460, n. 3).

14. كَذٰب *kadhḥâb* = a liar, untruthful (act. participle in the intensive scale of *fa'âl* from *kadhâba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:4, p. 1460, n. 4).

فَلَمَّا جَاءَهُمْ 25. So when he came to them  
 بِالْحَقِّ مِنْ عِنْدِنَا with the truth from Us  
 قَالُوا أَأَقْتُلُوا أَبْنَاءَ they said: "Kill<sup>1</sup> the sons<sup>2</sup> of  
 الَّذِينَ آمَنُوا مَعَهُ those who believe with him  
 وَأَسْتَحْيُوا and keep alive<sup>3</sup>  
 نِسَاءَهُمْ their womenfolk;<sup>4</sup>  
 وَمَا كَيْدُ but the scheme<sup>5</sup> of  
 الْكٰفِرِينَ the unbelievers was nought  
 إِلَّا فِي ضَلَالٍ but in vain.<sup>6</sup>

﴿٢٥﴾

وَقَالَ فِرْعَوْنُ 26. And Fir'aun said:  
 ذُرُونِي أَقْتُلْ مُوسَى "Leave<sup>7</sup> me, I shall kill Mûsa,  
 وَلْيَدْعُ رَبَّهُ and let him call<sup>8</sup> his Lord.  
 إِنِّي أَخَافُ أَن I indeed apprehend<sup>9</sup> that  
 يَبَدِّلَ دِينَكُمْ he will change<sup>10</sup> your religion  
 أَوْ أَن يُظْهِرَ or that he will make prevail<sup>11</sup>  
 فِي الْأَرْضِ الْفَسَادَ in the land all the mischief.

﴿٢٦﴾

وَقَالَ مُوسَى 27. And Mûsa said:  
 إِنِّي عُدْتُ بِرَبِّي "I take refuge<sup>12</sup> in my Lord  
 وَرَبِّكُمْ and the Lord of you all  
 مِنْ كُلِّ مُتَكَبِّرٍ against everyone arrogant<sup>13</sup>  
 لَا يُؤْمِنُ that believes not  
 بِيَوْمِ الْحِسَابِ in the Day of Reckoning."

﴿٢٧﴾

1. اقتلوا *uqtulû* = you (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*] , to kill, slay. See at 4:89, p. 281, n. 3).
2. استحيوا *istahyû* = you (all) keep alive (v. ii. m. pl. imperative from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live. See *yastahyî* 33:53, p. 1358, n. 12).
3. نساء *nisâ'* (sing. *imra'ah*) = women, wives. See at 33:55, p. 1360, n. 3.
4. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 37:98, p. 1415, n. 8.
5. ضلال *ḍalâl* = error, straying from the right path. *fî ḍalâl* = in vain. See at 39:22, p. 1489, n. 10.
6. i. e., he said to his chiefs and nobles. ذرورا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 11:64, p. 701, n. 6).
7. لي دع *li yad'u* (*û*) = let him call/ pray, invoke, invite (v. iii. m. s. imperative from *da'â* [*du'â'*], to call. See *yad'u* at 23:117, p. 1103, n. 8).
8. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 39:13, p. 1486, n. 4).
9. يبدل *yubaddila(u)* = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yubaddilu* at 25:70, p. 1159, n. 5 ).
10. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara* [*zuhûr*], to be visible. The final letter takes *fathah* for the reason mentioned in the previous note. See at 9:33, p. 590, n. 10).
11. عذت *'udhtu* = I took refuge, sought protection (v. i. s. past from *'adhâ* [*'awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See *'a'ûdhu* at 23:97, p. 1098, n. 10).
12. متكبر *mutakabbir* (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

## Section (Rukū' ) 4

وَقَالَ رَجُلٌ مُؤْمِنٌ 28. And there said a believing  
 مِنْ آلِ فِرْعَوْنَ man of Fir'aun's family  
 يَكْتُمُ إِيمَانَهُ who concealed<sup>1</sup> his faith:  
 أَنْ تَقْتُلُونَ رَجُلًا "Will you kill<sup>2</sup> a man  
 أَنْ يَقُولَ because he says:  
 رَبِّيَ اللَّهُ My Lord is Allah,  
 وَقَدْ جَاءَكُمْ and he has brought you  
 بِالْبَيِّنَاتِ the clear evidences<sup>3</sup>  
 مِنْ رَبِّكُمْ from the Lord of you all?  
 وَإِنْ يَكُ كَذِبًا And if he is a liar<sup>4</sup>  
 فَعَلَيْهِ كَذِبُهُ on him will be his lie;<sup>5</sup>  
 وَإِنْ يَكُ صَادِقًا but if he is truthful<sup>6</sup>  
 يُصِيبْكُمْ there will befall<sup>7</sup> you  
 بَعْضُ الَّذِي some of that which  
 يَعِدْكُمْ he threatens<sup>8</sup> you with.  
 إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ Verily Allah guides not the  
 كَذَّابٌ<sup>10</sup> one who is a transgressor,<sup>9</sup>  
 a liar.<sup>10</sup>  
 يَقُولُ 29. "O my people,  
 لَكُمْ الْمُلْكُ الْيَوْمَ yours is the dominion<sup>11</sup> today,  
 ظَاهِرِينَ you being triumphant<sup>11</sup>  
 فِي الْأَرْضِ in the land.

1. يَكْتُمُ *yaktumu* = he conceals, hides, secretes (v. iii. m. s. impfct from *katama*[*katm / kitmân*], to hide. See *taktumûna* at 24:29, p. 1116, n. 3).
2. تَقْتُلُونَ *taqtulûna* = they kill, slay, murder, assassinate (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *yaqtulûna* at 26:14, p. 1164, n. 2).
3. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:2, p.1517, n. 3).
4. كَاذِبٍ *kâdhîb* (s.; pl. *kâdhîbûn*) = one who tells lies, liar, untruthful ( act. participle from *kadhba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 11:93, p. 711, n. 11).
5. i. e., the consequences of his lie.
6. صَادِقٍ *şâdiq* (s.; pl. *şâdiqûn* ) = truthful, he who speaks the truth, is true to his word (act. participle from *şadaqa* [*şadq/ şidy*], to speak the truth. See at 19:54, p. 964, n. 6).
7. يَصِيبُ *yuşîb*(*şîbu*) = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from '*aşâbu*. See n. 2 above. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *tusîb* at 30:36, p. 130, n. 11).
8. i. e., of Allah's retribution with which he threatens you. يَعِدُ *ya'îdu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 35:40, p. 1405, n. 4).
9. مُسْرِفٍ *musrif* (s.; pl. *musrifûn*) = he who commits excesses, exceeds all bounds, transgressor, extravagant, prodigal, wasteful ( active participle from '*asrafu*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 36:19, p. 1413, n. 9).
10. كَذَّابٍ *kadhdhâb* = a liar, untruthful (act. participle in the intensive scale of *fa'âl* from *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:24, p. 1517, n. 14).
11. مُلْكٍ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 40:16, p. 1515, n.2.
12. ظَاهِرِينَ *zâhirîn* (pl.; acc./gen. of *zâhirûn*; s.*zâhir* ) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *zahara* [*zuhâr*], to be visible, to triumph. See *zâhir* at 30:7, p. 1291, n. 8).

فَمَنْ يَنْصُرُنَا  
مِنْ بَاسِ اللَّهِ

But who will help<sup>1</sup> us  
against Allah's punishment<sup>2</sup>

إِنْ جَاءَنَا

if it comes on us?"

قَالَ فِرْعَوْنُ

Fir'aun said:

مَا أُرِيكُمْ

"I show<sup>3</sup> you not

إِلَّا مَا أَرَى

but what I see;<sup>4</sup>

وَمَا أَهْدِيكُمْ

and I guide<sup>5</sup> you not but

إِلَّا سَبِيلَ الرَّشَادِ

to the way<sup>6</sup> of good sense."<sup>7</sup>



وَقَالَ

30. And there said

الَّذِي ءَامَنَ

the one who believed:

يَقَوْمِ

"O my people,

إِنِّي أَخَافُ عَلَيْكُمْ

Indeed I fear<sup>8</sup> against you the

مِثْلَ يَوْمِ الْأَحْزَابِ

like of the day of the hosts."<sup>9</sup>



مِثْلَ دَابِ

31. "Like the practice<sup>10</sup> in

قَوْمِ نُوحٍ

respect of the people of Nuh

وَعَادٍ وَثَمُودَ

and the 'Âd and the Thamûd

وَالَّذِينَ مِنْ بَعْدِهِمْ

and those after them.

وَمَا اللَّهُ يُرِيدُ

And Allah is not to intend<sup>11</sup>

ظُلْمًا لِلْعِبَادِ

any wrong to the servants."<sup>12</sup>

وَيَقَوْمِ

32. And O my people,

1. *yanşuru* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [*naşr /nuşûr*], to help. See at 30:5, p. 1291, n. 4).

2. *bâs* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 33:18, p. 1341, n. 8.

3. *urî* = I show, make see (v. i. s. impfct. from '*arâ*, form IV of *ru'â* [*ru'yru'yah*], to see. See *yurî* at 40:13, p. 1514, n. 1).

4. i. e., what I consider right and proper.

5. *'ahdî* = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yuhdî* at 39:23, p. 1490, n. 6).

6. *sabîl* (pl. *subul/usbilah*) = way, path, road, means, course. See at 40:11, p. 1513, n. 10.

7. *rashâd* = good sense, integrity of conduct, reason, maturity.

8. *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:26, p. 1518, n. 8).

9. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Nûh and Lût. See the next '*ayah* and 38:11,13 at pp. 1461-62. *ahzâb* (pl. ; s. *hizb* = groups, bands, parties. See at 40:5, p. 1510, n. 7.

10. *da'b* = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.

11. *yuridu* = he intends, desires (v. iii. m. s. impfct. form '*arâdu*, form IV of *râdu* [*rawd*], to walk about. See at 35:10, p. 1393, n. 1).

12. i. e. Allah does not punish without just cause. *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 39:46, p. 1497, n. 11).

إِنِّي أَخَافُ عَلَيْكُمْ  
بِئْسَ النَّادِ ۝۳۳

indeed I fear<sup>1</sup> against you  
the day of mutual calling.<sup>2</sup>

بِئْسَ النَّادِ ۝۳۳

33. "The day you will flee

مُدْبِرِينَ  
مَالِكُمْ

away<sup>3</sup> turning your back.<sup>4</sup>

مَالِكُمْ

You shall not have

مِنَ اللَّهِ مِّنْ عَاصِمٍ  
وَمَنْ

against Allah any defender.<sup>5</sup>

وَمَنْ

And whoever

يُضِلِّ اللَّهُ  
فَالَهُ مِنْ هَادٍ ۝۳۴

Allah makes go astray,<sup>6</sup>

فَالَهُ مِنْ هَادٍ ۝۳۴

he cannot have any guide."<sup>7</sup>

وَلَقَدْ

34. And there had indeed

جَاءَكُمْ

come to you

يُوسُفُ مِنْ قَبْلُ

Yûsuf before

بِالْبَيِّنَاتِ

with the clear evidences,<sup>7</sup>

فَمَّا زُلْمْتَ فِي

but you ceased<sup>8</sup> not to be in

شَكِّ سَمًا

doubt<sup>9</sup> about what

جَاءَكُمْ بِهِ

he had brought to you,<sup>10</sup>

حَتَّىٰ إِذَا هَلَكَ

till when he died<sup>11</sup>

قُلْتُمْ

you said:

لَنَبْعَثَ اللَّهُ

"Allah will not send out<sup>12</sup>

مِنْ بَعْدِهِ رَسُولًا

after him any Messenger."

كَذَٰلِكَ

Thus

1. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfu* [*khawf*], to fear. See at 40:30, p. 1520, n. 8).

2. i. e., the Day of Resurrection when everyone will call the other out of panic and anxiety. ناد *tanâdin* = mutual calling, meeting one another, getting together (verbal noun in form VI of *nadâ* [*nadw*], to call. to convene. See *yunâdawna* at 40:10, p. 1512, n. 10).

3. i. e., you will try to flee. تولون *tuwallûna* = you turn, turn away, go away, avoid, flee (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *yuwallûna* at 33:15, p. 1340, n. 8).

4. مدبرين *mudbirîn* (pl.; acc./gen. of *mudbirân*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from *'adbara*, form IV of *dabara* [*dubûr*], to turn one's back. See at 37:90, p. 1444, n. 6).

5. عاصم *'âsim* = protector, defender (act. participle from *'aṣama* [*'aṣm*], to restrain, to defend, to hold back. See at 11:43, p. 693, n. 4).

6. i. e., because of his unbelief and rejection of the truth. يضل *yudlil* (*yudlillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḡalla*, form IV of *ḡalla* [*ḡalâl/ḡalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).

7. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:28, p. 1519, n. 3).

8. زلتم *ziltum* = you ceased, discontinued to be (v. ii. m. pl. past from *zâla* [*zawâl*], to go away, disappear. See *mâ zâlat* at 21:15, p. 1016, n. 3).

9. شك *shakk* (s.; pl. *shukâk*) = doubt, uncertainty, suspicion, misgiving. See at 34:54, p. 1388, n. 6.

10. i. e., about his mission and message.

11. هلك *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk/ hulk/ halâk/ tahlukah*. See at 4:176, p. 324, n. 3).

12. يبعث *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:59, p. 1253, n. 4).

يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٦٤﴾	Allah makes go astray <sup>1</sup> the one who is a transgressor, <sup>2</sup> a skeptic. <sup>3</sup>
الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَنْتَهُمُ كَبْرَمَقَاتٍ عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ ﴿٦٥﴾	35. Those who dispute <sup>4</sup> about the signs of Allah without any authority <sup>5</sup> having come to them, grave it is in detestation <sup>6</sup> to Allah and to those who believe. Thus Allah puts a seal <sup>7</sup> on the heart of everyone arrogant, <sup>8</sup> tyrant. <sup>9</sup>
وَقَالَ فِرْعَوْنُ يَهْمَسُنْ أَيْنَ لِي صَرْحًا عَلِيَّ أَنِّي أُرِيدُ أَن مَسَّ أَسْبَابَ السَّمَوَاتِ	36. And Fir'aun said: "O Hâmân, build <sup>10</sup> for me a tower <sup>11</sup> that I may reach the ways" <sup>12</sup> —
فَاطَّلَعَ إِلَىٰ إِلَهِ مُوسَىٰ	37. "The ways of the heavens and then look into <sup>13</sup> the god of Mûsâ;

1. i. e., because of his transgression and unbelief. *yudhillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from 'adalla, form IV of *dalla* [*ḍalâl/ḍalâlah*], to go astray. See at 35:8, 1392, n. 2).
2. *musrif* (s.; pl. *musrifân*) = he who commits excesses, transgressor, extravagant, prodigal, wasteful (act. participle from 'asrafa, form IV of *sarafa/sarifa* [*sarf/saraf*], to corrode, to spoil, to neglect. See at 40:28, p. 1519, n. 9).
3. *martâb* = one who doubts, skeptic (act. participle from *irtâba*, form VIII of *râba* [*rayb*], to doubt. See *irtâbû* at 24:50, p. 1127, n. 2).
4. *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 13:13, p. 769, n. 4).
5. *sulṭân* = authority, power, mandate, rule, sanction. See at 40:23, p. 1517, n. 10.
6. *maqt* = abomination, hateful, aversion, detestation, odious. See at 40:10, p. 1512, n. 11.
7. i. e., makes impervious to the truth. *yatba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *ṭaba'a* [*ṭab'*], to impress, to set a seal. See at 7:101, p. 505, n. 6).
8. *mutakabbir* (s.; pl. *mutakabbirân*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/kibar/kabârah/kabr*], to become great, to be older. See at 40:27, p. 1518, n. 12).
9. *jabbâr* (s.; pl. *jabbârûn/ jabbâbir/ jabbâbirah*) = of overwhelming power, tyrant, oppressor. See at 28:19, p. 1237, n. 12).
10. *ibni* = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [*binâ'/bunyân*], to build, to erect. See *ibnû* at 37:97, p. 1445, n. 3).
11. *ṣarḥ* (s.; pl. *ṣurâh*) = palace, edifice, lofty structure, castle, tower. See at 28:38, p. 1245, n. 11.
12. *asbâb* (sing. *sabab*) = ties, connections (between people), means, reasons, ways. See at 38:10, p. 1461, n. 8.
13. *'atallu* = I look into, am acquainted with, come to know, have access to, ascend (v. i. s. impfct. from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulâ'*], to rise. See *iṭṭala'a* at 19:78, p. 971, n. 3).

وَأِنِّي لَأَظُنُّهُ and indeed I consider<sup>1</sup> him

كَذِبًا a liar.<sup>2</sup>

وَكَذَلِكَ And thus

زُيِّنَ لِفِرْعَوْنَ was embellished<sup>3</sup> to Fir'un

سُوءَ عَمَلِهِ the evil<sup>4</sup> of his deed;

وَصُدِّ and he was barred<sup>5</sup>

عَنِ السَّبِيلِ from the way.<sup>6</sup>

وَمَا كَيْدُ And the plot<sup>7</sup> of

فِرْعَوْنَ Fir'aun did naught

إِلَّا فِي تَبَابٍ but end in ruin.<sup>8</sup>

### Section (Rukû') 5

وَقَالَ الَّذِي 38. And there said the one

ءَامَنَ بِقَوْمِ who believed: "O my people,

اتَّبِعُونِ follow<sup>9</sup> me,

أَهْدِكُمْ I shall guide<sup>10</sup> you to

سَبِيلَ الرَّشَادِ the way of good sense.<sup>11</sup>

يَقَوْمِ 39. "O my people,

إِنَّمَا هَذِهِ verily this

الْحَيَاةُ الدُّنْيَا worldly life is but

مَتَاعٌ an enjoyment<sup>12</sup>

وَأَنَّ الْآخِرَةَ while indeed the hereafter

هِيَ دَارُ الْقَرَارِ is the abode of stability.<sup>13</sup>

1. أظنُّ 'azunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *zanna* [zann], to firmly believe, to suppose. See at 28:38, p. 1245, n. 13).

2. كاذب *kâdhib* (s.; pl. *kâdhibûn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

3. زِين *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [zayn], to adorn. See at 35:8, p. 1392, n. 1).

4. سوء *sû* (s.; pl. '*aswâ*') = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 39:61, p. 1503, n. 1).

5. صد *ṣadda* = he was prevented, hindered, barred, repulsed, obstructed, resisted (v. iii. m. s. past passive from *ṣadda* [ *ṣadd/ṣudûd* ], to turn away, debar. See *ṣadda* at 27:24, p. 1209, n. 10).

6. i. e., the way of the truth. سبيل *sabil* (pl. *subul/asilah*) = way, path, road, means, course. See at 40:29, p. 1520, n. 6.

7. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 40:25, p. 1418, n. 4.

8. تباب *tabâb* = to perish, be ruined, be destroyed. (verbal noun of *tabba*).

9. اتَّبِعُوا *ittabi'û* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See at 39:55, p. 1501, n. 1).

10. أهد *'ahdî* (f) = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hadâ/ hudan/ hidâyah*], to guide, to lead. The final *yâ*' is dropped because the verb is conclusion of a conditional clause. See '*ahdî* at 40:29, p. 1520, n. 5).

11. رشاد *rashâd* = good sense, integrity of conduct, maturity. See at 40:29, p. 1520, n. 7.

12. متاع *matâ'* (pl. '*umti'ah*') = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 36:44, p. 1419, n. 6.

13. i. e., the place to settle down and stay for ever. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 38:60, p. 1474, n. 3.

40. "Whoever does a bad deed<sup>1</sup>  
 فَلَا يُجْزَى will not be requited<sup>2</sup>  
 إِلَّا بِمِثْلِهَا وَ except its equivalent;<sup>3</sup> and  
 مَنْ عَمِلَ صَالِحًا whoever does a good deed,<sup>4</sup>  
 مِنْ ذَكَرٍ أَوْ أُنْثَى of male<sup>5</sup> or female<sup>6</sup>  
 وَهُوَ مُؤْمِنٌ and he is a believer,  
 فَأُولَئِكَ such ones  
 يَدْخُلُونَ الْجَنَّةَ will enter<sup>7</sup> the garden,<sup>8</sup>  
 يُرْزَقُونَ فِيهَا wherein they will be given  
 بِغَيْرِ حِسَابٍ provision<sup>9</sup> without calculation."<sup>10</sup>

41. "And O my people,  
 مَا لِي أَدْعُوكُمْ how is it that I call<sup>10</sup> you  
 إِلَى الْتَحْوِةِ towards salvation<sup>11</sup>  
 وَتَدْعُونَنِي إِلَى النَّارِ while you call me to the fire?"<sup>12</sup>

42. "You call me  
 لِأَكْفُرَ بِاللَّهِ that I be ungrateful<sup>12</sup> to Allah  
 وَأُشْرِكَ بِهِ and associate<sup>13</sup> with Him  
 مَا لَيْسَ لِي بِهِ that of which I have no  
 عِلْمٌ knowledge;  
 وَأَنَا أَدْعُوكُمْ but I call you  
 إِلَى الْعَزِيزِ to the All-Mighty,  
 الْغَفَّارِ the Most Forgiving."<sup>14</sup>

1. سبيئة *sayyi'ah* (pl. سبيئات *sayyi'ât*) = sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.
2. يجزى *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [jazâ'], to repay, to reward. See at 6:160, p. 462, n. 4).
3. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 39:47, p. 1498, n. 2.
4. i. e., deed approved by the Qur'ân and *sunnah*. صالح *ṣâlih* = good, right, proper (act. participle from *ṣalaha/ṣaluḥa* [ṣalâh/ ṣulûh/ maṣlahah], to be good, right. See at 35:37, p. 1403, n. 7).
5. ذكر *dhakar* (s.; pl. dhukûr/dhukûrah/dhukrân) = male. See at 16:97, p. 860, n. 9.
6. أنثى *'unthâ* (s.; pl. 'inâth/'anâthâ) = female, feminine. See at 16:97, p. 860, n. 10.
7. يدخلون *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [dukhâl], to enter. See at 16:32, p. 837, n. 4).
8. جنة *jannah* (s.; pl. jannât) = orchard, garden, paradise. See *jannât* at 36:34, p. 1417, n. 2.
9. يرزقون *zurzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [rizq], to give the means of subsistence. See at 3:169, p. 222, n. 8).
10. ادعوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'û* [du'â'], to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).
11. نجاة *najâh* = escape, deliverance, salvation. See *najjaynâ* at 37:134, p. 1451, n. 3.
12. أكفر *'akfura(u)* = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [kufr], to cover. The final letter takes *fataḥah* because of an implied 'an in li (of motivation) coming before the verb. See *'akfuru* at 27:40, p. 1214, n. 6).
13. أشرك *'ushrika(u)* = I set a partner, associate, give a share (v. i. s. impfct. from *'ashraka*, form IV of *sharika* [shirk / sharikah], to share. The final letter takes *fataḥah* because the verb is conjunctive to the previous verb governed by an implied 'an. See at 13:35, p. 780, n. 11).
14. غفار *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghafara* [ghafr / maghfirah / ghufirân], to forgive. See at 39:5, p. 1482, n. 7).

لَا جَرَمَ 43. "No doubt,<sup>1</sup>

أَنَّمَا تَدْعُونَ إِلَيْهِ that to which you call<sup>2</sup> me

لَيْسَ لَهُ دَعْوَةٌ deserves no invocation<sup>3</sup>

فِي الدُّنْيَا in the world

وَلَا فِي الآخِرَةِ nor in the hereafter,

وَأَنَّ مَرَدَّنَا and that our return<sup>4</sup> shall be

إِلَى اللَّهِ to Allah

وَأَنَّ الْمُسْرِفِينَ and that the transgressors<sup>5</sup>

هُمْ shall be the ones

أَصْحَابُ النَّارِ to be inmates<sup>6</sup> of the fire."



فَسَتَذْكُرُونَ 44. "And soon you will recall<sup>7</sup>

مَا أَقُولُ لَكُمْ what I say to you.

وَأَقْرِضْ أَمْرِي And I entrust<sup>8</sup> my affair<sup>9</sup>

إِلَى اللَّهِ إِنَّ اللَّهَ to Allah. Verily Allah is

بَصِيرٌ بِالْعِبَادِ All-Seeing of His servants."

فَوَقَّاهُ اللَّهُ 45. So Allah saved<sup>10</sup> him

فَسَيَاتِ from the evils<sup>11</sup> of

مَا مَكَرُوا what they schemed;<sup>12</sup>

وَحَاقَ and there encircled<sup>13</sup>

بِقَالِ فِرْعَوْنَ the people of Fir'aun

سُوءِ الْعَذَابِ the evil of punishment.

1. لا جرم *lâ jarama* = no doubt, surely, certainly, of course. See at 16:109, p. 864, n. 10.

2. i. e., the imaginary gods and goddesses to whom you call me. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â'], to call. See at 39:38, p. 1494, n. 9).

3. دعوة *da'wah* = call, invitation, summons, summoning, claim, demand, invocation, supplication, propagation.

4. i. e., after death and resurrection for final judgement and requital. مرد *maradd* = place of return, return, repulsion, resistance. See at 30:43, p. 1304, n. 8.

5. i. e., those who transgress the limits set by Allah and violate His injunctions. مفسرين *musrifîn* (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafu*, form IV of *sarafu/sarifu* [*sarf/saraf*], to corrode, to spoil, to neglect. See at 26:151, p. 1188, n. 9).

6. أصحاب *'as-ḥâb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:6, p. 1511, n. 4).

7. تذكرون *tadhkurûna* = you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. See at 2:235, p. 118, n. 8).

8. أقوض *'ufawwiḍu* = I entrust, commit, consign (v. i. s. impfct. from *fuwwaḍa*, form II from the root *fawḍ*).

9. أمر *'amr* (s.; pl. أوامر *'awâmîr* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 33:36, p. 1350, n. 5.

10. وقى *waqâ* = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See *ittaqû* at 39: 73, p. 1507, n. 5).

11. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:9, p. 1512, n. 7.

12. مكرؤا *makarû* = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 27:50, p. 1217, n. 11).

13. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 39:48, p. 1498, n. 8).

النَّارُ 46. The fire,

يُعْرَضُونَ عَلَيْهَا they shall be laid<sup>1</sup> on it

عُدُوًّا وَعَشِيًّا by morning<sup>2</sup> and evening.<sup>3</sup>

وَيَوْمَ And the day

تَقُومُ السَّاعَةُ the Hour shall take place:

أَدْخِلُوا آلَ فِرْعَوْنَ "Enter<sup>4</sup> the people of Fir'aun

أَشَدَّ الْعَذَابِ in the severest<sup>5</sup> of punishment."

وَإِذْ تَحَاكِبُونَ 47. And lo, they will quarrel<sup>6</sup>

فِي النَّارِ in the fire.

فَيَقُولُ الضَّعِيفَتَا The weak ones<sup>7</sup> will say

لِلَّذِينَ to those who

اسْتَكْبَرُوا had turned arrogant:<sup>8</sup>

إِنَّا كُنَّا لَكُمْ "Indeed we had been of you

تَبَعًا the followers.<sup>9</sup>

فَهَلْ أَنْتُمْ So will you be

مُعْتَوُونَ relieving<sup>10</sup> us

فَصِيبًا مِنَ النَّارِ of a portion<sup>11</sup> of the fire?"

﴿٤٧﴾

قَالَ الَّذِينَ 48. There will say those

الَّذِينَ who had turned arrogant:

إِنَّا كُلُّ فِيهَا "Indeed we all are in it.

إِنَّ اللَّهَ قَدْ حَكَمَ Verily Allah has decided<sup>12</sup>

بَيْنَ الْعِبَادِ between the servants."

﴿٤٨﴾

1. *yu'radûna* = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from '*arada/aruḍa* [*'ard*], to become visible, to be wide. See at 11:18, p. 684, n. 8).

2. *ghudûw* = morning, coming /running in the morning. See at 34:12, p. 1371, n. 10.

3. *'ashiy* = evening, early night. See at 38:18, p. 1463, n. 8.

4. i. e., it will said. أدخلوا '*adkhillû* = you (all) enter (in the transitive sense), insert, put in, admit (v. ii. m. pl. imperative from '*adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See '*adkhill* at 40:18 p. 1512, n. 1).

5. أشد *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadîd*). See at 40:21, p. 1516, n. 10.

6. يتحاجون *yatahâjjûna* = they quarrel, dispute, argue, debate (v. iii. m. pl. impfct. from *taḥâjja*, from VI of *ḥajja* [*ḥijj/ḥajj*]), to aim at, to overcome. See *tuḥâjjûna* at 6:79, p. 423, n. 7).

7. ضعفاء *ḍu'afâ'* (pl.; s. *ḍa'if*) = the weak, frail, feeble, debilitated, deficient (act. participle in the scale of *fa'il* from *ḍa'ufu* [*ḍu'f/ḍa'f*]), to be weak. See at 14:21, p. 794, n. 3.

8. i. e., the leaders who had misguided them. استكبروا *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kaburalkabaru* [*kubr/ kibar/ kabârah/kabr*]), to become great, to be older. See at 25:21, p. 1144, n. 9).

9. تبع *taba'* = followers, following, dependency, succession. See at 14:21, p. 794, n. 5.

10. مغنون *mughnûn* (pl., s. مغنى *mughnin*) = those who avail, make free from want, enrich, suffice, relieve, be of use (act. participle from '*aghna*, form IV of *ghaniya* [*ghinan / ghanâ'*]), to be free from want, to be rich. See '*aghnat* at 14:21, p. 794, n. 6).

11. نصيب *naṣib* (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 28:77, p. 1259, n. 10.

12. حکم *ḥakama* = he decided, adjudged, passed judgement (v. iii. m. s. past from *ḥukm*, to pass judgement. See *taḥkumu* at 39:46, p. 1497, n. 10).

وَقَالَ الَّذِينَ فِي النَّارِ 49. And those in the fire will

لِيُحْرَزَنَ لَهُمْ جَهَنَّمَ say to the keepers<sup>1</sup> of hell:

أَدْعُوا رَبَّكُمْ "Pray<sup>2</sup> your Lord

يُخَفِّفْ عَنَّا that He lighten<sup>3</sup> for us

يَوْمَ مِنَ الْعَذَابِ a day of the punishment."



قَالُوا 50. They will say:

أَوَلَمْ تَأْتِكُمْ

تَأْتِيَكُمْ come to you

رُسُلَكُمْ your Messengers<sup>4</sup>

بِالْبَيِّنَاتِ with the clear evidences?<sup>5</sup>

قَالُوا بَلَى They will say: "Yes."

قَالُوا فَادْعُوا They will say: "Then pray."

وَمَا دَعَوْا But the prayer

الْكَافِرِينَ of the unbelievers will not be

إِلَّا فِي ضَلَالٍ but in vain.<sup>6</sup>

#### Section (Rukû') 6

إِنَّا لَنَنْصُرُ 51. Verily We will help<sup>7</sup>

رُسُلَنَا Our Messengers

وَالَّذِينَ آمَنُوا and those who believe

فِي الْحَيَاةِ الدُّنْيَا in the worldly life

وَيَوْمَ and on the day

يَقُومُ الْأَشْهَادُ the witnesses<sup>8</sup> will come up.

1. خزنة *khazanah* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:73, p. 1507, n. 7).

2. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'û* [*du'û*'], to call. See at 34:22, p. 1376, n. 1).

3. يخفف *yukhaffif(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

4. رسل *rusul* (pl.; s. رسول *rasûl*) = messengers, envoys, emissaries, delegates. See at 40:22, p. 1517, n. 2.

5. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:22, p. 1517, n. 3).

6. No believing and praying will avail when faced with the punishment (see the last 'ayah of this *sûrah*). ضلال *ḡalâl* = error, straying from the right path. *fi ḡalâl* = in vain. See at 39:22, p. 1489, n. 10.

7. نصر *naṣuru* = we help, assist, give victory (v. i. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See *naṣarnâ* at 37:116, p. 1448, n. 8).

8. i. e., on the Day of Judgement when the angels, the Messengers and the believers will testify against the nations that disbelieved their respective Messengers and to the effect that the Messengers had duly delivered the message to their respective peoples. أشهاد *'ashâd* (pl.; s. *shâhid*) = witnesses. See at 11:18, p. 684, n. 9.

يَوْمَ 52. That day

لَا يَنْفَعُ there will avail<sup>1</sup> not

الظَّالِمِينَ the transgressors<sup>2</sup>

مَعَذِرَتِهِمْ their excuse;<sup>3</sup>

وَلَهُمُ اللَّعْنَةُ and they will have the curse<sup>4</sup>

وَلَهُمْ and they will have

سُوءَ الدَّارِ the evil<sup>5</sup> of the abode.<sup>6</sup>

وَلَقَدْ آتَيْنَا مُوسَى 53. And We had given Mûsâ

الْهُدَى the guidance

وَأَوْزُنًا and gave as inheritance<sup>7</sup> to

بَنِي إِسْرَائِيلَ the Children of Isrâ'îl

الْكِتَابَ the Book,

هُدًى 54. As guidance and

وَذِكْرًا reminder<sup>8</sup>

لِأُولِي الْأَلْبَابِ to those having intelligence.<sup>9</sup>

فَاصْبِرْ 55. So have patience.<sup>10</sup>

إِنَّ وَعْدَ اللَّهِ Verily Allah's promise<sup>11</sup>

حَقٌّ is true.

وَأَسْتَغْفِرْ And seek forgiveness<sup>12</sup>

لِدُنْيَاكَ of your sin;

1. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 32:29, p. 1332, n. 13).

2. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zûlm*).

ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimân*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons, polytheists ( active participle from *zalama* [zulm], to transgress, do wrong. See at 35:40, p. 1405, n. 5).

3. معذرة *ma'dhirah* (s.; pl. *ma'âdir*) = excuse, pardon, forgiveness. See at 30:57, p. 1309, n. 7.

4. لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 38:78, p. 1477, n. 8.

5. سوء *sû'* (s.; pl. '*aswâ'*) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 40:37, p. 1523, n. 4).

6. i. e., the abode of the hereafter. دار *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 38:47, p. 1471, n. 9.

7. أَوْزُنًا *'awrathnâ* = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from '*awratha*, form IV of *warîtha* [*'irih/ 'irihah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 39:74, p. 1507, n. 10).

8. ذِكْرًا *dhikrâ* = recollection, remembrance, memory, reminder. See at 39:21, p. 1489, n. 4.

9. أَلْبَابِ *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:18, p. 1487, n. 14).

10. i. e., have patience over the unbelievers' opposition and ridiculing. اصْبِرْ *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [ṣabr], to be patient, to bind. See at 38:17, p. 1463, n. 3).

11. وَعْدِ *wa'd* (s.; pl. *wu'ûd*) = promise. See at 36:48, p. 1420, n. 7.

12. اسْتَغْفِرْ *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [ghufr /maghfirah /ghufrân], to forgive. See at 24:62, p. 1135, n. 1).

وَسَبِّحْ And proclaim the sanctity<sup>1</sup>

بِحَمْدِ رَبِّكَ with the praise<sup>2</sup> of your Lord

بِالْعَشِيِّ by the evening<sup>3</sup>

وَالْإِبْكَارِ and the morning.<sup>4</sup>

إِنَّ الَّذِينَ 56. Verily those who

يُجَادِلُونَ dispute<sup>5</sup>

فِي آيَاتِ اللَّهِ about the signs of Allah

بِغَيْرِ سُلْطَانٍ without any sanction<sup>6</sup>

أَتَتْهُمْ having come to them,

إِن فِي صُدُورِهِمْ there is naught in their hearts<sup>7</sup>

إِلَّا كِبْرٌ except arrogance.<sup>8</sup>

مَأْهُمْ يَنْلِقِيهِ They shall not attain<sup>9</sup> it.

فَاسْتَعِذْ بِاللَّهِ So seek refuge<sup>10</sup> with Allah.

إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,

الْبَصِيرُ the All-Seeing.

لَخَلْقُ 57. Surely the creation<sup>11</sup> of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

أَكْبَرُ is greater than

خَلْقِ النَّاسِ the creation of man;

وَلَكِنَّ but

أَكْثَرَ النَّاسِ most men

لَا يَعْلَمُونَ do not know.<sup>12</sup>

1. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih/ sibâhah*]) to swim, to float. See at 25:58, p. 1155, n. 8).

2. حمد *hamd* = praise with reverence and love. *hamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 6:1, p. 391, n. 1.

3. عَشِي *'ashiy* = evening, early night. See at 40:46, p. 1526, n. 3.

4. اِبْكَار *'ibkâr* = morning (before sunrise). See *bukrah* at 33:42, p. 1353, n. 2.

5. يُجَادِلُونَ *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:35, p. 1522, n. 4).

6. سُلْطَان *sulûân* = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

7. صُدُور *sudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 35:38, p. 1404, n. 1.

8. i. e., arrogance which prevents them from recognizing the truth and accepting the Prophethood of Muhammad, peace and blessings of Allah be on him. كِبْر *kibr* = bigness, magnitude, pride, arrogance, leading part, major role. See at 24:11, p. 1109, n. 7.

9. i. e., the unbelievers shall never attain that position of special favour, Prophethood, which Allah bestows only on His chosen one. بالغي

*bâlighi(n)* (pl.; acc./gen. of *bâlighûn*; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulâghh*], to reach. The terminal *nûn* is dropped because of the genitive construction. See at 16:7, p. 829, n. 9).

10. اسْتَعِذْ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [*awdh/ 'iyâdh / ma'âdh*], to seek protection. See at 16:98, p. 861, n. 3).

11. خَلْق *khalq* = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

12. i. e., most men do not know that everything, including their recreation and resurrection, is easy for Allah.

وَمَا يَسْتَوِي 58. And there equalize<sup>1</sup> not  
 الْأَعْمَىٰ وَالْبَصِيرَ<sup>2</sup> the blind and the seeing one<sup>3</sup>  
 وَالَّذِينَ آمَنُوا and those who believe  
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,<sup>4</sup>  
 وَلَا الْمُسِيءَ nor the one doing evil.<sup>5</sup>  
 قَلِيلًا Little is that  
 تَتَذَكَّرُونَ<sup>6</sup> you bear in mind.<sup>6</sup>

إِنَّ السَّاعَةَ 59. Verily the Hour<sup>7</sup>  
 لَأَنبِئُكَ is sure to come.  
 لَأَرْبَبَ فِيهَا There is no doubt<sup>8</sup> in it.  
 وَلَكِنَّ But  
 أَكْثَرَ النَّاسِ most men  
 لَا يُؤْمِنُونَ believe not.

وَقَالَ رَبُّكُمْ 60. And your Lord says:  
 ادْعُونِي "Call<sup>9</sup> Me,  
 أَسْتَجِبَ لَكُمْ I shall respond<sup>10</sup> to you.  
 إِنَّ الَّذِينَ Verily those  
 يَسْتَكْبِرُونَ who turn arrogantly<sup>11</sup>  
 عَنْ عِبَادَتِي from worshipping Me  
 سَيَدْخُلُونَ جَهَنَّمَ shall enter hell  
 دَاخِرِينَ in disgrace.<sup>12</sup>

1. يستوي *yastawī* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).
2. أعمى *'a'mâ* (s.; pl. 'umy) = blind. See at 35:19, p. 1397, n. 8.
3. بصير *bašīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *bašura/bašira* [*bašar*], to see). See at 35: 45, p. 1408, n. 1.
4. صالحات *šāliḥât* (f.; sing. *šāliḥah*; m. *šāliḥ*) = good ones, good deeds/things ( approved by the Qur'ân and *sunnah*). See at 38:24, p. 1465, n. 5.
5. المسيء *musi'* = one who does evil, evil-doer (act. participle from *'asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See *'asâ'û* at 30:10, p. 1293, n. 3).
6. تتذكرون *tataḥakkaru* = you bear in mind, remember ( v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhihr/ tadhkâr*], to remember. See at 32:4, p.1325, n. 6).
7. i. e., the hour of resurrection and judgement. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 30:14, p. 1293, n. 10.
8. ريب *rayb* = doubt, suspicion, misgivings. See at 32:2 p. 1324, n. 3.
9. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *du'â* [*du'â*], to call. See at 40:49, p. 1527, n. 2).
10. أستجب *'astajib* (*jibu*) = I respond, answer (v. i. s. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel. The final letter is vowelless (hence the medial *yâ*' is dropped) because the verb is conclusion of a conditional clause. See *yastajibû* at 28:64, p. 1255, n. 5.
11. يستكبرون *yastakbirûna* = they turn arrogant/ proud/haughty, are puffed up ( v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*], to become big, large, great. See at 37:35, p. 1436, n. 2).
12. داخريين *dâkhirîn* (pl.; acc./gen. of *dâkhirîn*; s. *dâkhir*) = those who become small, humble, lowly, are humiliated, are in disgrace (act. participle from *dakhara* [*dkhar/dukhûr*], to be small, humble. See at 27:87, p. 1228, n. 7).

## Section (Rukû') 7

اللَّهُ الَّذِي 61. Allah is He Who  
 جَعَلَ لَكُمْ لَيْلَةَ 1  
 لَيْسَ كُنُوزًا فِيهِ 2  
 وَالنَّهَارَ مُبْصِرًا 3  
 إِنَّ اللَّهَ لَدُوٌّ فَضِيلٌ 4  
 عَلَى النَّاسِ وَلَكِنَّ 5  
 أَكْثَرَ النَّاسِ 6  
 لَا يَشْكُرُونَ 7

ذَالِكُمْ اللَّهُ 62. Such is Allah,  
 رَبُّكُمْ 8  
 خَلَقَ كُلَّ شَيْءٍ 9  
 لَا إِلَهَ إِلَّا هُوَ 10  
 فَأَنَّى تُؤْفَكُونَ 11

كَذَلِكَ يُؤْفَكُ 63. Thus were deluded<sup>8</sup>  
 الَّذِينَ كَانُوا 9  
 بِآيَاتِ اللَّهِ 10  
 يَجْحَدُونَ 11  
 hurling rejection.<sup>3</sup>

اللَّهُ الَّذِي 64. Allah is He Who  
 جَعَلَ لَكُمْ

1. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 80, p. 1428, n. 5).

2. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 30:31, p. 1296, n. 4).

3. So you may work and earn livelihood. مبصر *mubsir* (s.; pl. *mubšîrûn*) = one who sees through/perceives/ discerns, gives visibility, (act. participle from 'abšara, form IV of *bašura/ bašira* [*bašar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 34:10, p. 1371, n. 1.

5. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:73, p. 1426, n. 11).

6. خالق *khâliq* = Creator, Maker (act. participle from *khalaaqa* [*khalq*], to create. See *khalaaqa* at 39:62, p. 1523, n. 3).

7. i. e., into worshipping others who are only created beings, in lieu of Allah. تؤفكون *tu'fakûna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from 'afaka ['ifk/ afk/ afak/ ufûk], to lie, to deceive. See at 35:3, p. 1390, n. 9).

8. i. e., just as many of you do not heed the signs of Allah and express gratitude for His graces and thus be deluded, likewise others before you were deluded. يؤفك *yu'faku* = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from 'afaka. See n. 7 above).

9. آيات *'âyât* (sing. 'ayah) = signs, miracles, revelations. See at 40:23, p. 1517, n. 9.

10. يجحدون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd/juhûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

الْأَرْضَ قَرَارًا the earth as a resting place<sup>1</sup>

وَالسَّمَاءَ بِنَاءً and the sky as a setup;<sup>2</sup>

وَصَوَّرَكُمْ and He has shaped<sup>3</sup> you

فَأَحْسَنَ and has perfected<sup>4</sup>

صُورَكُمْ your makes;<sup>5</sup>

وَرَزَقَكُمْ and He has provided<sup>6</sup> for you

مِنَ الطَّيِّبَاتِ of the good things.<sup>7</sup>

ذَٰلِكُمْ اللَّهُ Such is Allah,

رَبُّكُمْ your Lord.

فَبَارِكْ لِلَّهِ So Blessed<sup>8</sup> is Allah,

رَبِّ الْعَالَمِينَ Lord of all beings.<sup>9</sup>



هُوَ الْحَيُّ 65. He is the Ever-Living.

لَا إِلَهَ إِلَّا هُوَ There is no deity except He.

فَادْعُوهُ So invoke<sup>10</sup> Him,

مُخْلِصِينَ لَهُ making exclusive<sup>11</sup> for Him

الَّذِينَ the worship.

الْحَمْدُ لِلَّهِ All the praise is for Allah,

رَبِّ الْعَالَمِينَ Lord of all beings.

قُلْ إِنِّي 66. Say: "Indeed I have been

نُهَيْتُ forbidden<sup>12</sup>

أَنْ أَعْبُدَ الَّذِينَ to worship those whom

1. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:39, p. 1523, n. 13.

2. بناء *binâ'* (s.; pl. *bannâ'ûn*) = building, setup, structure, edifice also verbal noun of *banâ*, to build. See at 2:21, p. 11, n. 8)

3. صور *ṣawwara* = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in, form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 7:11, p. 468, n. 3).

4. أحسن *'ahsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 32:7, p. 1326, n. 1).

5. صور *ṣuwar* (pl.; s. *ṣûrah*) = shapes, makes, forms, figures, pictures, statues, copies.

6. i. e., with the means of subsistence, nourishment and wellbeing. رزق *razaqa* = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from *razaq*, to provide, bestow. See at 16:114, p. 866, n. 13).

7. طيبات *ṭayyibât* (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 24:26, p. 1114, n. 9.

8. تبارك *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 25: 61, p. 1156, n. 6).

9. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).

10. ادعوا *ud'û* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'û* [*du'â*], to call. See at 40:60, p. 1530, n. 9).

11. i. e., without associating anyone with Him. مخلصين *mukhliṣîn* (pl.; acc./gen. of *mukhliṣûn*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, (act. participle from *'akhlaṣa*, form IV of *khaluṣa* [*khuṣûṣ*], to be pure. See at 40:14, p. 1514, n. 7).

12. نهيت *nuhîtu* = I was forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahâ* [*nahy*], to forbid).

تَدْعُونَ مِن دُونِ اللَّهِ  
 لَمَّا جَاءَنِي  
 الْبَيِّنَاتُ  
 مِن رَّبِّي  
 وَأُمِرْتُ  
 أَنْ أَسْلِمَ  
 رَبِّ الْعَالَمِينَ

you invoke<sup>1</sup> besides Allah,

since there has come to me

the clear evidences<sup>2</sup>

from my Lord

and I have been commanded<sup>3</sup>

that I surrender<sup>4</sup>

to the Lord of all beings.

هُوَ الَّذِي 67. He it is Who

خَلَقَكُمْ مِنْ تُرَابٍ  
 ثُمَّ مِنْ نُطْفَةٍ

created you of dust;<sup>5</sup>

ثُمَّ مِنْ عَلَقَةٍ

then out of a drop,<sup>6</sup>

ثُمَّ مِنْ عَلَقَةٍ

then of a sticking clot,<sup>7</sup>

ثُمَّ يُخْرِجُكُمْ  
 طِفْلًا

then He produces<sup>8</sup> you

as a baby;<sup>9</sup>

ثُمَّ لَتَبْلُغُوا  
 أَشَدَّكُمْ

then that you may attain<sup>10</sup>

your maturity,<sup>11</sup>

ثُمَّ لَتَكُونُوا شُيُوخًا

and among you are those

وَمِنْكُمْ مَن  
 يُتَوَفَّى

earlier;

وَمِنْكُمْ مَن  
 لَيَسْلَمُوا

and that you may reach

أَجَلًا مُّسَمًّى  
 وَلَعَلَّكُمْ

a term specified<sup>13</sup>

and in order that you may

undertsand.

1. i. e., worship. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*]), to call. See at 40:42, p. 1525, n. 2).

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:50, p.1527, n. 5).

3. أمرت *'umirtu* = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* [*'amr*]), to command. See at 39:12, p. 1486, n. 1).

4. i. e., completely and with undivided loyalty, shunning all imaginary gods and goddesses. أسلم *'uslima(u)* = I surrender, submit, commit myself, resign myself (v. i. s. impfct. from *'aslama*, from IV of *salima* [*salâmah/salâm*]), to be safe, secure. See *'aslamtu* at 27:44, p. 1215, n. 13).

5. تراب *turâb* (s.; pl. *atribah/ tîrbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

6. i. e., of the parents. نطفة *nufâh* (s.; pl. *nufâf*) = drop, sperm. See at 36:77, p. 1427, n. 10.

7. i. e., as the next stage in the development. علقه *'alaqah* = sticking clot. See at 23:14, p. 1077, n. 12.

8. يخرج *yukhriju* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurâj*]), to go out, to leave. See at 30:19, p. 1295, n. 6).

9. طفل *ṭifl* (s.; pl. *'afâl*) = infant, baby, child. See at 24:31, p. 1117, n. 13.

10. Then Allah makes you grow. تلبغوا *tablughû* (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*]), to reach, to attain. The terminal *nûn* is dropped because of a hidden *'an in li* (of motivation) coming before the verb. See at 22:5, p. 1046, n. 11).

11. أشد *'ashudd* = physical maturity, virility, majority. See at 28:14, p. 1235, n. 7.

12. يتوفى *yutawaffâ* = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ*/'wafy]), to be perfect, to fulfil. See at 22:5, p. 1046, n. 13).

13. مسمى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}), form II of *samâ* [*sumûw/ samâ*'], to be high. See at 39:42, p. 1496, n. 10).

هُوَ الَّذِي يُحْيِي 68. He it is Who gives life<sup>1</sup>

وَيُمِيتُ and causes to die.<sup>2</sup>

فَإِذَا قَضَىٰ أَمْرًا So when He decrees<sup>3</sup> a matter

فَأَمَّا يَقُولُ لَهُ كُنْ He but say for it "Be"

فَيَكُونُ and it comes into being.

#### Section (Rukû') 8

أَلَمْ تَرَ إِلَى الَّذِينَ 69. Do you not see those

يُجَادِلُونَ who dispute<sup>4</sup>

فِي آيَاتِ اللَّهِ about the signs of Allah?<sup>5</sup>

أَفَنُصِرُّوهُمْ How are they deluded?<sup>6</sup>

الَّذِينَ كَذَّبُوا 70. Those who disbelieve<sup>7</sup>

فِي الْكِتَابِ وَبِمَا in the Book<sup>8</sup> and in that with

أَرْسَلْنَا بِهِ which We have sent out<sup>9</sup>

رُسُلَنَا Our Messengers —

فَسَوْفَ يَعْلَمُونَ but soon they will know.<sup>10</sup>

إِذَا الْأَغْلَالُ 71. When the fetters<sup>11</sup> will be

فِي أَعْنَاقِهِمْ at their necks,<sup>12</sup>

وَالسَّلْسِلُ and the chains,

يُسْحَبُونَ they will be dragged<sup>13</sup>

1. يحيى *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from 'ahya, form IV of hayiya [hayah], to live. See at 36:78, p. 1428, n. 1).

2. يميت *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from 'amata, form IV of mata [maw], to die. See at 30:40, p. 1304, n. 3).

3. قضى *qada* = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from qada', to conclude. See at 39:42, p. 1496, n. 8).

4. يجادلون *yujadiluna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from jadala, form III of jadala [jadl], to tighten. See at 40:56, p. 1529, n. 5).

5. It is a question of surprise, i. e., how do they dispute about the signs of Allah while they are so obvious?

6. i. e., from the right course of monotheism to the error of polytheism. يصرّفون *yusrafuna* = they are deluded, diverted, turned away (v. iii. m. pl. impfct. passive from sarafa [sarf], to turn, to turn away. See *tusrafuna* at 39:6, p. 1483, n. 3).

7. كذبوا *kadhhabu* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 37:127, p. 1450, n. 4).

8. i. e., the Qur'ân.

9. Allah sent the same message through all the previous Prophets. So a Muslim must believe in all the previous Prophets and the message they delivered. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [rasal], to be long and flowing. See at 37:147, p. 1453, n. 1).

10. i. e., the consequences of their unbelief and polytheism.

11. الأغلال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles. See at 36:8, p. 1410, n. 7.

12. i. e., on the Day of Judgement. أعناق *'a'nâq* (pl.; s. عنق *'unuq*) = necks. See at 38:33, p. 1468, n. 11.

13. يسحبون *yushabûna* = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *shahaba* [shahb], to drag, to trail on the ground).

فِي الْمَعِيمِ 72. Into the boiling water;<sup>1</sup>

ثُمَّ فِي النَّارِ then in the fire

يُسْجَرُونَ they will be burned.<sup>2</sup>

ثُمَّ قِيلَ لَهُمْ 73. Then it will be said to

أَيْنَ مَا

كُنْتُمْ تُشْرِكُونَ you used to set as partners<sup>3</sup>

مِنْ دُونِ اللَّهِ 74. "Besides Allah?"

قَالُوا They will say:

ضَلُّوا عَنَّا "They have strayed<sup>4</sup> from us.

بَل لَّعَنَّا Nay, we did not use to

نَدْعُو مِنْ قَبْلُ شَيْئًا invoke<sup>5</sup> afore anything."

كَذَلِكَ يُضِلُّ اللَّهُ Thus Allah makes go astray<sup>6</sup>

الْكَافِرِينَ the unbelievers.<sup>7</sup>

ذَلِكُمْ بِمَا 75. That is so because

كُنْتُمْ تَفْرَحُونَ you had been rejoicing<sup>8</sup>

فِي الْأَرْضِ in the earth

بِغَيْرِ الْحَقِّ without justification<sup>9</sup>

وَبِمَا كُنْتُمْ and because you used to

تَمْرَحُونَ be exultant.<sup>10</sup>

1. *hamim* حميم = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [hamm], to heat, make hot. See at 40:18, p. 1515, n. 11.

2. *yusjarûna* يسجرون = they are burned, fired up, heated (v. iii. m. pl. impfct. from *sajara*, to fire up).

3. i. e., in your worship. *tushrikûna* تشركون = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 11:54, p. 697, n. 6).

4. *dallû* ضلوا = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *dalla* [dalâl/dalâlah], to loose one's way. See at 20:92, p. 998, n. 9).

5. *nad'ua* ندعوا ('û) = we call, invoke, invite (v. i. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 17:71, p. 896, n. 6).

6. i. e., because of their unbelief and setting partners with Allah. *yudillu* يضل = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [dalâl/dalâlah], to go astray. See *yudilla* at 38:26, p. 1466, n. 6).

7. *kâfirîn* كافرين (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [kufr/kufrân / kufûr], to disbelieve, to kafara. See at 39:59, p. 1502, n. 6).

8. i. e., at what you did of sins and misdeeds. *tafrahûna* تفرحون = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariha* [farah], to be glad. See at 27:36, p. 1212, n. 13).

9. *haqq* حق = right, truth, liability, justice, just cause. See at 39:41, p. 1495, n. 11.

10. i. e., at your unbelief and disobedience to Allah. *tamrahûna* تمرحون = you be exultant/merry/hilarious (v. ii. m. pl. impfct. from *maraha* [marah], to be merry, exultant. See *marah* at 31:18, p. 1317, n. 4).

76. Enter you all<sup>1</sup>  
 أَبْوَابَ جَهَنَّمَ the gates<sup>2</sup> of hell  
 خَالِدِينَ فِيهَا abiding for ever<sup>3</sup> therein.  
 فَيْسُ So bad is<sup>4</sup>  
 مَنْوَى الْمُتَكَبِّرِينَ the abode<sup>5</sup> of the arrogant.<sup>6</sup>  
 77. So be patient.<sup>7</sup>  
 إِنَّ وَعْدَ اللَّهِ is true.  
 فَكَيْمًا تُرِيدُ So whether We show<sup>8</sup> you  
 بَعْضَ الَّذِي some of what  
 وَعَدْنَاهُمْ We have promised<sup>9</sup> them  
 أَوْ نَتَوَفَّيَنَّكَ or We make you die,<sup>10</sup>  
 فَإِنَّا نَرْجِعُونَ to Us they will be returned.<sup>11</sup>  
 78. And indeed We had sent  
 رُسُلًا مِن قَبْلِكَ Messengers before you.  
 مِنْهُمْ مَن Of them are those that  
 قَصَصْنَا عَلَيْكَ We have narrated<sup>12</sup> to you  
 وَمِنْهُمْ مَن and of them are those that  
 لَمْ نَقْصُصْ عَلَيْكَ We have not narrated to you.  
 وَمَا كَانَ لِرَسُولٍ And it lies not with a Mes-  
 أَن يَأْتِيَ بِآيَةٍ senger that he brings a sign

1. i. e., it will be said to them. ادخلوا *udkhalû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhâl*], to enter. See at 39:72, p. 1506, n. 12).
2. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 39:71, p. 1506, n. 4.
3. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulâd*], to live for ever. See at 39:72, p. 1506, n. 13).
4. فئس *bi's* = evil, wretched, bad. See at 39:72, p. 1507, n. 1.
5. مَنْوَى *mathwan* (s.; pl. مَناوٍ *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ'*], to stay, abide). See at 39:72, p. 1507, n. 2.
6. متكبرين *mutakabbirîn* (pl.; acc./gen. of *mutakabbirân*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).
7. i. e., have patience over the unbelievers' opposition and ridiculing. اصبر *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:55, p. 1528, n. 10).
8. نرين *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 13:40, p. 782, n. 1).
9. i. e., of disgrace and punishment. نعد *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to promise. See at 23:95, p. 1098, n. 6).
10. نتوفين *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ'/wafy*], to be perfect, to fulfil. See at 13:40, p. 782, n. 3).
11. i. e., after death and resurrection for final judgement and requital. يرجعون *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'u* [*rujû'*], to return. See at 28:39, p. 1246, n. 4).
12. قصصنا *qaṣṣanâ* = we related, narrated, gave an account, told (v. i. pl. past from *qaṣṣa* [*qaṣṣ*], to relate, narrate. See at 16:118, p. 868, n. 6).

إِلَّا بِإِذْنِ اللَّهِ except by the leave<sup>1</sup> of Allah.

فَإِذَا جَاءَ So when there comes

أَمْرُ اللَّهِ the command<sup>2</sup> of Allah

فُضِيَ decree will be given<sup>3</sup>

بِالْحَقِّ with justice

وَحَسِرَ هُنَالِكَ<sup>4</sup> and thereat will suffer loss<sup>4</sup>

الْمُطِئُونَ<sup>5</sup> the followers of falsehood.<sup>5</sup>

### Section (Rukû') 9

اللَّهُ الَّذِي 79. Allah is He Who

جَعَلَ لَكُمْ has made for you

الْأَنْعَامَ the grazing livestock<sup>6</sup> that

لَتَرْكَبُوا مِنْهَا you may ride<sup>7</sup> on some of them

وَمِنْهَا تَأْكُلُونَ and of some of them you eat.

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وَلَكُمْ فِيهَا 80. And you have in them

مَنْفَعٌ uses;<sup>8</sup>

وَلَتَبْلُغُوا and that you may reach<sup>9</sup>

عَلَيْهَا حَاجَةٌ on them an object<sup>10</sup>

فِي صُدُورِكُمْ you have in your hearts;

وَعَلَيْهَا and on them

وَعَلَى الْفُلْكِ and on the ships<sup>11</sup>

تُحْمَلُونَ<sup>12</sup> you are carried.<sup>12</sup>

1. The Messengers have no power to perform a miracle. It is Allah Who causes miracles to happen at their hands. اذن *'idhn* (pl. اذونات *'udhûn* / اذونات *'udhûnât*) = leave, permission. See at 34:12, p. 1372, n. 1).

2. i. e., for the punishment of the disbelievers. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 40:44, p. 1525, n. 9.

3. فضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:75, p. 1508, n. 6).

4. خسر *khasîra* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr* / *khusâr* / *khasârah* / *khusrân*. See at 22:11, p. 1049, n. 4).

5. مطئون *mubṭilân* (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from *'abṭala*, form IV of *baṭala* [*buṭl* / *baṭlân*], to be null/ false. See at 30:58, p. 1310, n. 3).

6. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 39:6, p. 1482 n. 10.

7. تركبوا *tarkabû* (*na*) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. The terminal *nûn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb, See at 16:8, p. 829, n. 11).

8. i. e., other uses, such as of their wool, hyde, bones, etc. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 36:73, p. 1426, n. 9.

9. تلبغوا *tablughû* (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulûgh*], to reach, to attain. The terminal *nûn* is dropped for the reason stated at n. 8 above. See at 40:67, p. 1533, n. 10).

10. i. e., of carrying something to a distant destination. حاجة *ḥâjah* (s.; pl. *ḥâjât/ḥawâ'ij*) = need, object, desire, wish, concern. See at 12:68, p. 747, n. 7.

11. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 35:12, p. 1394, n. 12.

12. تحملون *tuhmalûna* = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *ḥamala* [*ḥaml*], to carry. See at 23:21, p. 1080, n. 6).

وَيُرِيكُمْ 81. And He shows<sup>1</sup> you

آيَاتِهِ His signs.

فَأَيُّ آيَاتِ اللَّهِ Then which of Allah's signs

تُنْكِرُونَ do you deny?<sup>2</sup>

أَفَلَمْ يَسِيرُوا 82. Do they not travel<sup>3</sup>

فِي الْأَرْضِ in the earth

فَيَنْظُرُوا كَيْفَ كَانَ and see<sup>4</sup> how was

عَقِبَةُ الَّذِينَ the end<sup>5</sup> of those

مِنْ قَبْلِهِمْ before them?<sup>6</sup>

كَانُوا They had been

أَكْثَرَهُمْ more numerous than they

وَأَشَدَّ قُوَّةً and stronger<sup>7</sup> in power

وَمَا نَأْرَأُ فِي الْأَرْضِ and vestiges<sup>8</sup> in the land;

فَمَا أَغْنَى عَنْهُمْ but there availed<sup>9</sup> them not

مَا كَانُوا يَكْسِبُونَ what they used to acquire.<sup>10</sup>

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فَلَمَّا جَاءَتْهُمْ 83. Then when there came to

رُسُلَهُمْ them their Messengers

بِالْبَيِّنَاتِ with the clear evidences

فَرِحُوا بِمَا they rejoiced<sup>11</sup> at what

عِنْدَهُمْ they had with them

مِنَ الْعِلْمِ of knowledge;<sup>12</sup>

1. يري *yurī* = he shows, makes see (v. iii. m. s. impfct. from 'arā, form IV of ra'd [ra'y/ru'yah], to see. See at 40:13, p. 1514, n. 1.

2. تنكرونا *tunkirāna* = you disavow, deny, pretend not to know (v. ii. m. pl. impfct. from 'ankara, form IV of nakira [nakar/ nukr/ nukār/ nakīr], not to know. See *yunkirāna* at 16:83, p. 855, n. 4).

3. i. e., in connection with their trade journeys. يسيراو *yasirāu* = they travel, go about, journey

(v. iii. m. pl. impfct. from sāra [sayr /sayrārah /masīr /masīrah /tasyār] to move, to travel. The terminal *nān* is dropped for the particle *lam* being before the verb. See at 40:21, p.1516, n. 7).

4. ينظروا *yanzurū* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. The terminal *nān* is dropped because of an implied 'an in the causal *fā'* coming before the verb. See at 40:21, p. 1516, n. 8).

5. عاقبة 'aqibah (s.; pl. عواقب 'awāqib) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:21, p. 1516, n. 9.

6. i. e., of the disbelieving nations, such as the 'Ād, Thamūd, the people of Lāt, etc.

7. أشد *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadīd*). See at 40:67, p. 1533, n. 11.

8. آثار *'athār* (pl.; s. اثر 'athar) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:21, p. 1516, n. 11.

9. i. e., at the time of Allah's retribution. أغنى *aghna* = he or it availed, became of use,

enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan / ghanā'], to be free from want, to be rich. See at 39:50, p. 1499, n. 6).

10. i. e., of wealth, power and grandeur. يكسبون *yaksibūna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 39:50, p. 1499, n. 8).

11. فرحوا *farīhū* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [farh], to be glad. See 30:36, p. 1301, n. 10).

12. i. e., the knowledge of theirs regarding the conduct of life running counter to the message delivered to them.

وَحَاقَ بِهِمْ and there encircled<sup>1</sup> them  
مَا كَانُوا بِهِ that at which which they had  
يَسْتَهْزِئُونَ<sup>(AT)</sup> been mocking.<sup>2</sup>

فَلَمَّا رَأَوْا 84. So when they saw  
بِأَسْأَفَلِ لَوْأَ Our punishment<sup>3</sup> they said:  
ءَامَنَّا بِاللَّهِ وَحْدَهُ "We believe in Allah Alone  
وَكَفَرْنَا and we disbelieve<sup>4</sup>  
بِمَا كُنَّا in all that we had been  
بِهِ مُشْرِكِينَ<sup>(AL)</sup> with Him setting partners."<sup>5</sup>

فَلَمْ يَكُنْ 85. But there was not to  
يَنْفَعُهُمْ إِيْمَانُهُمْ benefit<sup>6</sup> them their believing  
لَمَّا رَأَوْا when they had seen  
بِأَسْأَفَلِ Our punishment —  
سُنَّتَ اللَّهِ the practice<sup>7</sup> of Allah  
الَّتِي قَدْ خَلَتْ which had already passed<sup>8</sup>  
فِي عِبَادِهِ<sup>ط</sup> regarding His servants.<sup>9</sup>  
وَخَسِرْتُمْ أَلْكَفِرُونَ<sup>(AD)</sup> And thereat suffered loss<sup>10</sup>  
the disbelievers.

1. *حَاقَ* *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 40:45, p. 1525, n. 13).

2. i. e., the punishment of which they had been warned but which they used to mock at. *يَسْتَهْزِئُونَ* *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahzu'ah*], to mock, to make fun. See at 39:48, p. 1498, n. 9).

3. *بَأْسٍ* *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'su*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

4. *كُفَرْنَا* *kufarnâ* = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kufara* [*kufri*], to cover. See at 14:9, p. 789, n. 5).

5. *مُشْرِكِينَ* *mushrikîn* (m. pl.; accusative/genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 33:73, p. 1366, n. 4).

6. *يَنْفَعُ* *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 40:52, p. 1528, n. 1).

7. i. e., such is the practice of Allah. *سُنَّةٌ* *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 35:43, p. 1406, n. 11).

8. *خَلَّتْ* *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulâ'/khalâ'*]. See at 35:24, p. 1398, n. 7).

9. i. e., the past disbelieving peoples. *عِبَادٌ* *'ibâd* (sing. *عبد* *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 40:31, p. 1520, n. 12).

10. *خَسِرَ* *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusir* /*khasâr* /*khasârah* /*khusrân*. See at 40:78, p. 1537, n. 5).

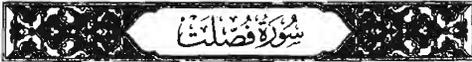
## 41. *Sûrat Fuṣṣilat* (Elucidated)

[Also called *Ḥâ-Mîm al-Sajdah*]

Makkan: 54 'āyahs

This is another Makkan *sûrah* which, like the other Makkan *sûrahs* deals with the fundamentals of the faith — *tawḥîd* (monotheism), Prophethood of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân, Resurrection, reward and punishment. It starts with an emphasis that the Qur'ân has been sent down by Allah and that its 'āyahs are elucidated and set out in detail. It then refers to the attitude of the unbelievers and draws attention to Allah's creation of the heavens and the earth by way of bringing home the theme of monotheism ; and to the fate of the Thamûd and 'Âd peoples who, despite their being the most powerful nations of the time, met with destruction and ruin because of their unbelief and rejection of the truth. It then points out that on the Day of Judgement the eyes, ears and skins of the sinful will bear testimony against them because Allah will enable these to speak out. This is followed by an indication of the fate and position that await the righteous and the believers . The *sûrah* ends by pointing out that Allah will show men His signs in the universe and in themselves and will prove that the Qur'ân is the truth ('āyah 53).

The *sûrah* is named *Fuṣṣilat* (Elucidated) after its second 'āyah which states that the 'āyahs of the Qur'ân have been elucidated and set out in detail. It is also called *Ḥâ-Mîm al-Sajdah* because it starts with the disjointed letters *Ḥâ-Mîm*, the expression *al-Sajdah* being added to distinguish it from the other *sûrahs* that have the same disjointed letters at their respective beginnings.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ 1. *Ḥâ-Mîm*.<sup>1</sup>

﴿٢﴾ 2. A sent-down<sup>2</sup> from  
الرَّحِيمِ the Most Compassionate,

﴿٣﴾ الرَّحِيمِ the Most Merciful.

﴿٤﴾ 3. A Book,<sup>3</sup>

﴿٥﴾ elucidated<sup>4</sup> have been

﴿٦﴾ آيَاتِهِ its 'āyahs,<sup>5</sup>

﴿٧﴾ قَوْمًا نَاعَرَبْنَا as a Qur'ân in Arabic

﴿٨﴾ لِقَوْمٍ يَعْلَمُونَ for people that know.<sup>6</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل *tanzîl* = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

3. i. e., the Qur'ân.

4. i. e., its instructions are made clear and distinct; and many a statement or expression is repeated and explained at different places. فصلت

*fuṣṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *fassala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufassilu* at 10:5, p. 637, n. 11).

5. i. e., the statements and texts of the Qur'ân. آيات *'āyât* (sing. 'āyah) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

6. i. e., those who have understanding and also knowledge of the Arabic language.

بَشِيرًا 4. Conveying good tidings<sup>1</sup>

وَنَذِيرًا and giving warning;<sup>2</sup>

فَاعْرَضَ أَكْثَرُهُمْ but most of them turn away,<sup>3</sup>

فَهُمْ لَا يَسْمَعُونَ so they listen not.<sup>4</sup>

وَقَالُوا 5. And they say:

قُلُوبِنَا فِي أَكِنَّةٍ "Our hearts are in coverings<sup>5</sup>

وَمَا نَدْعُونَكَ إِلَيْهِ against what you call us to,

وَفِي آذَانِنَا وَقْرٌ and in our ears is deafness;<sup>6</sup>

وَمِنْ بَيْنِنَا وَبَيْنِكَ and between us and you

حِجَابٌ is a screen.<sup>7</sup>

فَاعْمَلْ So you act;<sup>8</sup>

إِنَّا عَامِلُونَ we indeed are going to act.

قُلْ إِنَّمَا أَنَا 6. Say: "I am but

بَشَرٌ مِّثْلُكُمْ a human being<sup>8</sup> like you.

يُوحَىٰ إِلَيَّ It is communicated<sup>9</sup> to me

أَنَّمَا إِلَهُكُمُ that your god is but

إِلَهُ وَاحِدٌ One God.

فَاسْتَقِيمُوا إِلَيْهِ So be upright<sup>10</sup> to Him

وَأَسْتَغْفِرُوا and seek His forgiveness.<sup>11</sup>

وَوَيْلٌ And woe

لِلْمُشْرِكِينَ to the polytheists.

1. i. e., for the righteous, of bliss and rewards in the hereafter. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*]), to rejoice, be happy. See at 39:17, p. 1487, n. 9).

2. i. e., of Allah's displeasure and retribution. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhr* / *nudhûr*], to vow, to pledge). See at 38:70, p. 1476, n. 1.

3. i. e., most of men. أعرض *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*]), to be broad, wide, to appear, to show. See at 32:22, p. 1330, n. 11).

4. i. e., do not pay heed to. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* / *sumâ'* / *samâ'ah* / *masma'*]), to hear. See at 32:26, p. 1332, n. 5).

5. أكنة *'akinnah* (pl.; s. *kann* / *kinnah*) = covers, coverings, shelters, nests, veils. See at 18:57, p. 933, n. 4.

6. وقْر *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

7. حجاب *hijâb* (s.; pl. *hujub* / *ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 38:32, p. 1468, n. 6.

8. This is an instruction to the Prophet, peace and blessings of Allah be on him. بشر *bashar* = man, human being. See at 36:15, p. 1412, n. 8.

9. يوحى *yûḥî* = it is communicated (v. iii. m. s. impfct. passive from *'awḥâ*, form IV of *waḥî* [*waḥy*]), to communicate. See at 33:2, p. 1334, n. 6. Technically *waḥy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

10. i. e., worship Him Alone and obey His injunctions. استقيموا *istaqîmû* = be steadfast, upright, straight, proper (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah* / *qiyâm*]), to stand up. See *istaqim* at 11:112, p. 717, n. 11).

11. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafra* / *maghfirah* / *ghufrân*]), to forgive. See at 11:61, p. 700, n. 2).

الَّذِينَ لَا يُؤْتُونَ 7. Those who pay<sup>1</sup> not  
الزَّكَاةَ وَهُمْ the *zakâh*,<sup>2</sup> and they are  
بِالْآخِرَةِ in the hereafter  
هُمُ الْكَافِرُونَ ٧ the ones disbelieving.<sup>3</sup>

إِنَّ الَّذِينَ آمَنُوا 8. Verily those who believe  
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds<sup>4</sup>  
لَهُمْ أَجْرٌ they shall have a reward<sup>5</sup>  
غَيْرَ مَمْنُونٍ ٨ without cessation.<sup>6</sup>

#### Section (Rukû') 2

قُلْ أَيُّكُمْ 9. Say: "Do you then really  
لنكفرون بالذي disbelieve in Him Who  
خَلَقَ الْأَرْضَ created the earth  
فِي يَوْمَيْنِ in two days  
وَجَعَلُونَ لَهُ وُجُوهًا ٩ and set<sup>7</sup> for Him equals?<sup>8</sup>  
ذَٰلِكَ رَبُّ الْعَالَمِينَ That is the Lord of all beings.<sup>9</sup>

وَجَعَلَ فِيهَا 10. And He set therein  
رُءُوسًا firm and high mountains<sup>10</sup>  
مِن فَوْقِهَا above it<sup>11</sup>  
وَبَدَّرَ فِيهَا and gave blessings in it,  
وَقَدَّرَ فِيهَا and assigned<sup>12</sup> therein

1. *yu'tûna* = they give, pay, bestow, grant (v. iii. m. pl. impfct. from 'âtâ, form IV of 'atâ [ityân/ aty/ ma'tâh], to come. See at 23:60, p. 1090, n. 1).

2. *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 27:3, p. 1203, n. 2.

3. i. e., they neither believe in resurrection nor in reward and punishment. *كافرون kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [kufr /kufrân /kufûr], to disbelieve, to cover. See at 30:8, p. 1292, n. 6).

4. *صالحات ṣâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 40:58, p. 1530, n. 4.

5. *أجر 'ajr* (pl. *أجور 'ujûr*) = reward, recompense, remuneration, due. See at 38:87, p. 1479, n. 2).

6. i. e., it will neither be exhausted nor stopped. *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [mann], to be kind, to bestow favour, to cut off, to be weak. See *manannâ* at 37:114, p. 1448, n. 5).

7. *تجعلون taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'l] to make, to put. See at 6:91, p. 428, n. 1).

8. i. e., by worshipping others as gods and goddesses. *أنداد andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

9. i. e., that Creator is the Lord of all beings. *عالمين 'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).

10. i. e., to stabilize the earth's crust. *رؤوس rawâsîn* (pl.; s. *râsîn/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 10.

11. i. e., on its surface.

12. *قدر qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, assigned, (v. iii. m. s. past in form II of *qadara* [qadr], to estimate, to decree, to have power. See at 25:2, p. 1138, n. 2).

أَقْوَامَهَا<sup>1</sup> its nutriments<sup>1</sup>

فِي أَرْبَعَةِ أَيَّامٍ in four days.

سَوَاءً لِلسَّالِئِينَ<sup>2</sup> This is for those that ask.<sup>2</sup>

ثُمَّ اسْتَوَىٰ 11. Moreover He turned His

إِلَى السَّمَاءِ attention<sup>3</sup> to the sky

وَهِيَ دُخَانٌ and it was then smoke,<sup>4</sup>

فَقَالَ لَهَا وَالْأَرْضِ and said to it and the earth:

أَتَيْنَا "You two come on

طَوْعًا أَوْ كَرْهًا willingly<sup>5</sup> or unwillingly."<sup>6</sup>

فَالنَّآءِ They said:

أَتَيْنَا طَائِعِينَ<sup>7</sup> "We come willingly."<sup>7</sup>

فَفَضَّهِنَّ 12. Then He decreed<sup>8</sup> them

سَبْعَ سَمَوَاتٍ into seven skies

فِي يَوْمَيْنِ in two days;

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ and ordered<sup>9</sup> in every sky

أَمْرَهَا its affair.<sup>10</sup>

وَزَيْنَا And We adorned<sup>11</sup>

السَّمَاءَ الدُّنْيَا the nearest sky

بِمَصَابِيحَ وَحِفْظًا with lights<sup>12</sup> and as protection.

ذَٰلِكَ تَقْدِيرُ That is the ordaining<sup>13</sup>

الْعَزِيزِ of the All-Mighty,

الْعَلِيمِ the All-Knowing.

1. أقوام *'aqwât* (pl. ; s. *qât*) = foods, nutriments, means of subsistence.

2. سائلين *sâ'ilîn* (accusative/genitive of *sâ'ilân*, sing. *sâ'il*; active participle from *sa'ala* [ *su'âl/mas'alah/tas'âl*], to ask) = beggars, petitioners, questioners, enquirers, those that ask. See at 12:7, p. 724, n. 6.

3. استوى *istawâ* = he became even (i. e., took position), well balanced, straight, equal, regular, upright; followed by *'ilâ* this form of the verb means "to intend, to turn attention to" (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 32:4, p. 1325, n. 2).

4. دخان *dukhân* (s.; pl. *'adkhinah*) = smoke, fume, vapour.

5. طوعا *ṭaw'an* = willingly, obediently (from *ṭaw'*, to obey, be obedient. See at 13:15, p. 770, n. 3).

6. كرها *karhan* = against will, unwillingly, grudgingly (from *karh*, to feel disgust, to hate, to abhor). See at 13:15, p. 770, n. 4.

7. طائعين *ṭâ'i'în* (pl.; acc./gen. of *ṭâ'i'ûn*; s. *ṭâ'i'*) = obedient, submissive, willing (act. participle from *ṭâ'a* [*ṭaw'*], to obey. See n. 5 above. Also see *yastâ'i'ûna* at 36:75, p. 1427, n. 3).

8. قضى *qaḍâ* = he decreed, decided, judged, executed, fulfilled, terminated, concluded, consummated (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 40:68, p. 1534, n. 3).

9. أوحى *'awḥâ* = he communicated, ordered, signalled (v. iii. m. s. past. in form IV of *wahâ* [*wahy*], to communicate. See at 19:11, p. 953, n. 3).

10. أمر *'amr* (s.; pl. *'awâmir* / *'umâr*) = order, command, decree / matter, issue, affair. See at 40:78, p. 1537, n. 2.

11. زيننا *zayannâ* = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 37:6, p. 1431, n. 2).

12. i. e., stars. *masâbîḥ* (pl.; s. *misbâḥ*) = lamps, lights. See *misbâḥ* at 24:35, p. 1120, n. 4.

13. تقدير *taqḍîr* = ordaining, determining, estimation, appraisal, decree (verbal noun in form II of *qadara* [*qadr/ qadar qudrah/ maqdurah*], to decree, to have power. See at 36:38, p. 1418, n. 3).

فَإِنْ أَعْرَضُوا 13. So if they turn away<sup>1</sup>  
 فَقُلْ أَنْذَرْتُكُمْ 2 then say: "I have warned<sup>2</sup> you  
 صَعِقَةً 3 of a thunderbolt<sup>3</sup>  
 مِثْلَ صَعِقَةِ 4 like the thunderbolt  
 عَادِ وَتَمُودَ 5 of the 'Âd and the Thamûd."

إِذْ جَاءَهُمُ 14. When there came to them

الرُّسُلَ 6 the Messengers

مِنْ بَيْنِ أَيْدِيهِمْ 7 from their front<sup>4</sup>

وَمِنْ خَلْفِهِمْ 5 and from their rear<sup>5</sup>

الَّتِي تَعْبُدُونَ 6 that you worship not<sup>6</sup>

إِلَّا اللَّهَ 7 but Allah,

فَقَالُوا لَوْ شَاءَ رَبُّنَا 8 they said: "If our Lord willed

لَأَنْزَلَ 9 He would have sent down<sup>7</sup>

مَلَائِكَةً 8 angels.<sup>8</sup>

فَإِنَّا بِنَا 9 So we indeed are in what

أُرْسِلْتُمْ بِهِ 10 you have been sent<sup>9</sup> with

كُفْرًا 11 disbelievers."<sup>10</sup>

فَأَمَّا عَادُ 15. Then as regards the 'Âd,

فَاسْتَكْبَرُوا 12 they turned arrogant<sup>11</sup>

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ 13 in the land unjustly

وَقَالُوا 14 and said:

1. أَعْرَضُوا 'a'raḍû = they turned away, averted, evaded (v. iii. m. pl. past from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 34:16, p. 1373, n. 10).

2. The address is to the Prophet, peace and blessings of Allah be on him. أَنْذَرْتُ 'andhartu = I warned, cautioned (v. i. s. past from 'andhara, form IV of nadhara [nadh'r /nadhâr], to dedicate, to vow. In its form IV ('indhâr) the verb means to warn with a mention of the consequences of disregarding the warning. See 'andharta at 36:10, p. 1411, n. 2).

3. i. e., a terrible and devastating punishment. صَاعِقَةٌ ṣā'iqah (s.; pl. ṣawa'iq) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

4. بَيْنَ أَيْدِيهِمْ bayna 'aydihim [lit. between their hands] is an idiom meaning "before or in front of them". See at 22:76, p. 1073, n. 1.

5. i. e., from all sides and attempting to guide them to the right way in all possible ways. خَلْفٌ khalf = rear, rear part, behind, successors, those behind. See at 36:45, p. 1419, n. 9.

6. لَا تَعْبُدُوا lâ ta'budû = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from 'abada ['ibûdah /'ubûdah /'ubûdiyah], to worship, to serve. See at 36:60, p. 1423, n. 5).

7. أَنْزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 35:27, p. 1399, n. 3).

8. This they said because of their peculiar notion that no human being could be a Messenger of Allah. مَلَائِكَةٌ malâ'ikah (sing. malak) = angels. See at 39:75, p. 1508, n. 1.

9. أُرْسِلْتُمْ ursiltum = you were sent, despatched (v. ii. m. pl. past passive from 'arsala, from IV of rasala [rasal], to be long and flowing. See 'arsalnâ at 40:70, p. 1534, n. 9).

10. كَافِرُونَ kāfirûn = unbelievers, disbelievers, infidels, ungrateful (active participle from kafara [kuf'r /kuf'rân / kufûr], to disbelieve, to cover. See at 41:7, p. 1542, n. 3).

11. اسْتَكْبَرُوا istakbarû = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabûrah/kabr], to become great, to be older. See at 40:27, p. 1526, n. 8).

مَنْ أَشَدُّ "Who are the stronger<sup>1</sup>  
 مَنَافِقَةٌ than us in might?"  
 أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ  
 هُوَ أَشَدُّ مِنْهُمْ قُوَّةً  
 وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مِّمَّسَاتٍ لِنذيقَهُمْ عَذَابَ الْآخِرَةِ فِي الْحَيَاةِ الدُّنْيَا  
 وَلَعَذَابُ الْآخِرَةِ أَشْرَىٰ لَهُمْ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ

17. And as for the Thamūd, we had given them guidance but they preferred<sup>12</sup> blindness<sup>13</sup>

1. أشد *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadīd*). See at 40:82, p. 1538, n. 7.

2. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations. See at 40:63, p. 1531, n. 9.

3. يَجْحَدُونَ *yajhādūna* = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jahada* [ *jahd/juhūd* ], to reject, to deny. See at 7:51, p. 485, n. 7).

4. أَرْسَلْنَا *'arsalnā* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [ *rasal* ], to be long and flowing. See at 40:170, p. 1534, n. 9).

5. رِيح *rīḥ* (s.; pl. *riyāḥ/urwāḥ/uryāḥ*) = wind, smell, spirit. See at 34:12, p. 1371, n. 9).

6. See 69:6. صَرْصَر *ṣarṣar* = shrill, piercing sound, violently noisy, extremely cold. رِيح *rīḥ ṣarṣar* = icy gale, extremely cold and furious stormy wind.

7. نَحْسَاتٍ *naḥisāt* (pl., s. *naḥiṣ*) = ominous, luckless, calamitous, disastrous.

8. نَذِيقُ *nudhīqa(u)* = we make (someone) taste (v. i. pl. impfct. from *'adhāqa*, form IV of *dhāqa* [ *dhawq/ mudhāq* ], to taste. The final letter takes *fathah* because of an implied *'an* in *li* (of motivation) coming before the verb. See *nudhīqu* at 22:9, p. 1045, n. 6).

9. خِزْيٍ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 39:26, p. 1491, n. 3.

10. أَكْهَرَىٰ *'akhzā* = more disgraceful/ humiliating/ degrading/ abasing.

11. i. e., none will be able to help them. يَنْصُرُونَ *yunsarūna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [ *naṣr/ nuṣūr* ], to help. See at 28:41, p. 1246, n. 10).

12. اسْتَحَبُّوا *istahabbū* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *'habba* [ *ḥubb* ], to love. See at 16:107, p. 864, n. 4).

13. i. e., blindness to the truth and unwilling to see it. عَمَىٰ *'aman* = blindness. See at 27:80, p. 1226, n. 6).

عَلَىٰ الْهَدَىٰ to guidance.

فَأَخَذَهُمُ So there siezed<sup>1</sup> them

صَاعِقَةً the thunderbolt<sup>2</sup> of

الْعَذَابِ الْهُونِ the punishment of ignominy<sup>3</sup>

بِمَا because of what

كَانُوا يَكْسِبُونَ they had been acquiring.<sup>4</sup>

وَجَّيْنَا 18. And We saved<sup>5</sup>

الَّذِينَ آمَنُوا those who believed and

وَكَانُوا يُنْقَوْنَ used to be on their guard.<sup>6</sup>

### Section (Rukû') 3

وَيَوْمَ 19. And on the day<sup>7</sup>

يُحْشَرُ herded will be<sup>8</sup>

أَعْدَاءَ اللَّهِ the enemies<sup>9</sup> of Allah

إِلَى النَّارِ towards the fire,

فَهُمْ يُوزَعُونَ then they will be restrained.<sup>10</sup>

حَقًّا إِذَا مَا جَاءَ وَهَآ 20. Till when they come to it

شَهِدَ عَلَيْهِمْ there will testify<sup>11</sup> against them

سَمْعَهُمْ وَأَبْصَرَهُمْ their ears<sup>12</sup> and their eyes<sup>13</sup>

وَجُلُودَهُمْ and their skins<sup>14</sup>

بِمَا كَانُوا يَعْمَلُونَ about what they used to do.

1. أخذت 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhadh, to take. See at 7:78, p. 496, n. 5).

2. i. e., the devastation. صاعقة ṣā'iqah (s.; pl. ṣawa'iq) = thunderbolt, bolt of lightning. See at 41:13, p. 1544, n. 3.

3. هون hūn = disgrace, degradation, abasement, ignominy. See at 16:59, p. 846, n. 4.

4. i. e., of sins and displeasure of Allah. يكسبون yaksibūna = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 40:82, p. 1538, n. 10).

5. نَجَّيْنَا najjaynā = we rescued, saved, delivered (v. i. pl. past from najjā, form II of najd [najw/najd' /najdh], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

6. i. e., by fearing Allah and following His guidance and injunctions. يَتَّقُونَ yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to protect. See at 39:28, p. 1491, n. 11).

7. i. e., on the Day of Judgement.

8. يُحْشَرُ yuḥsharu = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from ḥashara [ḥashr], to gather. See yuḥshara at 20:59, p. 988, n. 9).

9. i. e., the sinful disbelievers and polytheists. أَعْدَاءَ 'a'dā' (pl.; s. عدو 'adūw) = enemies, foes, adversaries. See at 7:150, p. 522, n. 1.

10. يُوزَعُونَ yūza'ūna = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from waza'a [waz'], to restrain. See at 27:83, p. 1227, n. 5).

11. شَهِدَ shahida = he bore witness, testified, witnessed (v. iii. m. s. past from shuhūd, to witness. See at 12: 26, p. 731, n. 4).

12. سَمِعَ sam' = hearing, to listen, sense of hearing, ears. See at 32:9, p. 1326, n. 12.

13. أَبْصَرَ 'abṣar (sing. بَصَرٌ baṣar) = visions, sights, eyes, insight, discernment, perception. See at 38:45, p. 1471, n. 6).

14. جُلُودَ julūd (pl.; s. جِلْدٌ jild) = skins, hides. See at 39:23, p. 1490, n. 2.

وَقَالُوا 21. And they will say

لِجُلُودِهِمْ to their skins:

لِمَ شَهِدْتُمْ "Why did you testify<sup>1</sup>

عَلَيْنَا against us?"

قَالُوا They will say:

أَنطَقَنَا اللَّهُ "There made us speak<sup>2</sup> Allah

أَلَّذِي أَنْطَقَ Who gives speech

كُلِّ شَيْءٍ to everything;

وَهُوَ خَلَقَكُمْ and He created<sup>3</sup> you

أَوَّلَ مَرَّةٍ وَرَوَّاهُ for the first time;<sup>4</sup> and to Him

تُرْجَعُونَ ﴿٥١﴾ you were to be taken back."<sup>5</sup>

وَمَا كُنْتُمْ 22. "And you did not use to

تَسْتَعِرُونَ cover yourselves<sup>6</sup>

أَنْ يَشْهَدَ that there will not testify<sup>7</sup>

عَلَيْكُمْ سَمْعَكُمْ against you your ears,<sup>8</sup>

وَلَا أَبْصَارَكُمْ nor your eyes<sup>9</sup>

وَلَا جُلُودَكُمْ nor your skins;<sup>10</sup>

وَلَكِنْ ظَنَنْتُمْ but you thought<sup>11</sup>

أَنَّ اللَّهَ لَا يَعْلَمُ that Allah knew not

كَبِيرًا وَمَا تَعْمَلُونَ much of what you did."

﴿٥٢﴾

وَذَلِكُمْ 23. "And that is

1. شهدتم *shahidtum* = you bore witness, witnessed, attested, testified (v. ii. m. pl. past from *shahida*, [shuhûd], to witness. See *shahida* at 41:20, p. 1546, n. 11.

2. أنطق *'anṭaqa* = he made (someone) speak, caused to speak, gave the power of speech (v. iii. m. s. past in form IV of *naṭaqa* [nuṭq /nuṭûq /mantiq], to talk, speak, articulate. See *tantiqûna* at 37:92, p. 1444, n. 9).

3. خلق *khalaaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 32:4, p. 1325, n. 1).

4. مرة *marrâh* (s.; pl. *marrât/mirâr*) = time, turn, once. See at 36:79, p. 1428, n. 5.

5. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 39:44, p. 1497, n. 3).

6. i. e., from your limbs and skins thinking that they cannot speak out and therefore will not testify. تسترون *tastatirûna* = you cover/hide yourselves, be covered/ veiled (v. ii. m. pl. impfct. from *istataru*, form V of *satara* [satr], to cover, to hide. See *mastîr* at 17:45, p. 887, n. 5).

7. يشهد *yash-hada(u)* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhûd], to witness. The final letter takes *fathah* because of the particle 'an coming before the verb. See n. 1 above and *yashhadu* at 9:107, p. 624, n. 5).

8. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 41:20, p. 1546, n. 12.

9. أبصار *'abṣâr* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 40:20, p. 1546, n. 13).

10. جلود *julûd* (pl.; s. *jild*) = skins, hides. See at 41:20, p. 1546, n. 14.

11. ظننتم *ẓanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [ẓann], to firmly believe, to suppose. See *'aẓunnu* at 40:37, p. 1523, n. 1).

ظَنُّكُمْ الَّذِي the surmise of yours which  
 ظَنَنْتُمْ بِرَبِّكُمْ you thought about your Lord  
 أَرَدْنَاكُمْ ruined<sup>1</sup> you;  
 فَأَصْبَحْتُمْ مِّنْ so you have become<sup>2</sup> of  
 الْخَاسِرِينَ ۞ those in loss.<sup>3</sup>

24. So if they bear calmly,<sup>4</sup>  
 فَإِنْ يَصْبِرُوا the fire will be an abode<sup>5</sup>  
 فَالْكَارِ مَثْوًى for them;  
 هُمْ  
 وَإِنْ يَسْتَعْتِبُوا and if they seek to appease,<sup>6</sup>  
 وَانْ يَسْتَعْتِبُوا they shall not be of those  
 فَاهُمْ مِّنْ  
 الْمُعْتَبِينَ ۞ allowed to appease.<sup>7</sup>

25. And We destined<sup>8</sup> for  
 وَقَيَّضْنَا them close associates<sup>9</sup>  
 لَهُمْ قُرَانًا and they decorated<sup>10</sup> for them  
 فَزَيَّنُوا لَهُمْ what was in front of them  
 مَا بَيْنَ أَيْدِيهِمْ and what was behind them.  
 وَمَا خَلْفَهُمْ  
 وَوَحَّىٰ عَلَيْهِمْ And due became against  
 وَوَحَّىٰ عَلَيْهِمْ them the word<sup>11</sup>  
 الْقَوْلُ  
 فِي أُمَمٍ as in regard to the nations  
 فِي أُمَمٍ as in regard to the nations  
 فَدَخَلَتْ مِنْ قَبْلِهِمْ that had passed before them  
 مِنْ الْجِنِّ وَالْإِنْسِ of *jinn* and men.

1. أردى 'ardâ = he ruined, destroyed, brought about the fall (v. iii. m. s. past in form IV of radiya [ردى, radan], to perish, be destroyed. See turdû at 37:56, p. 1439, n. 7).

2. أصبحتم 'aṣḥabtum = you (all) became, became in the morning (v. ii. m. pl. past from 'aṣḥaba, form IV of ṣabaḥa [ṣabḥ], to be in the morning. See at 3:103, p. 196, n. 9).

3. خاسرين khâsirîn (acc./gen. of khâsirân, sing. khâsir) = losers, those in loss (active participle from khasaru [khusr /khasâr /khasârah /khusrân] to lose. See at 39:65, p. 1504, n. 5).

4. يصبروا yaṣbirû (na) = they be patient, persevere, bear calmly (v. iii. m. pl. impfct. from ṣabara [ṣabr], to be patient, to bind. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See iṣbir at 40:77, p. 1536, n. 7).

5. مَثْوًى mathwan (s.; pl. مَثَاوٍ mathâwin) = abode, dwelling place, resting place (noun of place from thawiya [thawâ], to stay, abide). See at 40:76, p. 1536, n. 5.

6. i. e., by being allowed to go back to the worldly life for doing good deeds. يستعتبوا yasta'tibû (na) = they seek to please (after being censured), they seek to make amends, seek to propitiate, seek to appease (v. iii. m. pl. impfct. from ista'taba, form X of 'ataba ['atb/ma'tab], to blame, censure. See yusta'tabûna at 30:57, p. 1309, n. 8).

7. معتبين mu'tabîn (pl.; acc./gen. of mu'tabûn; s. mu'tab) = those allowed to appease/ propitiate/ please (pass. participle from 'a'taba, form IV of 'ataba. See n. 6 above).

8. قَيَّضْنَا qayyaḏnâ = we foreordained, destined (v. i. pl. past from qayyaḏa, form II of qâḏa [qayḏ], to break, to crack).

9. قُرَانًا quranâ' (pl.; s. qarîn) = associates, comrades, consorts, connected, joined (act. participle in the scale of fa'il from qarana [qarn], to connect, to associate. See qarîn at 37:51, p. 1438, n. 9).

10. زَيَّنُوا zayyanû = they adorned, embellished, decorated, ornamented, beautified (v. iii. m. pl. past from zayyana, form II of zâna [zayn], to decorate, adorn. See zayyanâ at 41:12, p. 1543, n. 11).

11. the word of punishment.

إِنَّهُمْ كَانُوا خَاسِرِينَ 1 Indeed they will be losers.<sup>1</sup>



#### Section (Rukû') 4

وَقَالَ الَّذِينَ 26. And there say those who  
كَفَرُوا لَا تَسْمَعُوا 2 disbelieve : "Do not lend ear<sup>2</sup>

لِهَذَا الْقُرْآنِ to this Qur'ân

وَالْفَوَاحِشِ 3 and make noise<sup>3</sup> in its midst

لَعَلَّكُمْ تَعْلَمُونَ 4 so that you may subdue.<sup>4</sup>

فَلَنذِيقَنَّ 27. So We shall surely give a

الَّذِينَ كَفَرُوا 5 taste<sup>5</sup> to those who disbelieve

عَذَابًا شَدِيدًا 6 of a punishment very severe

وَلَنَجْزِيَنَّهُمْ 7 and shall surely requite<sup>6</sup> them

أَسْوَأَ الَّذِي 8 for the worst<sup>7</sup> of what

كَانُوا يَعْمَلُونَ 9 they use to do.

ذَلِكَ جَزَاءُ 28. That is the requital for the

أَعْدَاءِ اللَّهِ النَّارِ 8 enemies<sup>8</sup> of Allah: the fire.

لَهُمْ فِيهَا 9 They shall have therein

دَارًا مُّخْلَدًا 10 the abode<sup>9</sup> of eternity;<sup>10</sup>

جَزَاءً 11 as a requital,

بِمَا كَانُوا 12 for they use to

يَاذِرُونَا يُجَادُونَ 11 deny<sup>11</sup> Our signs.

1. خاسرين *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*]) to lose. See at 41:23, p. 1548, n. 3).

2. The 'ayah refers especially to the attitude of the Makkan unbelievers. لا تسمعوا *lâ tasma'û* = do not hear/ lend ear/ listen/ pay attention (v. ii. m. pl. imperative {prohibition} from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See *yasma'ûna* at 41:4, p. 1541, n. 4).

3. The Makkan unbelieving leaders used to ask their followers to create noise in the midst of the recitation of the Qur'ân to prevent its being heard and understood by the audience. الغوا *ilghaw* =

make noise, talk nonsense, talk at random (v. ii. m. pl. imperative from *laghiya* [*laghan* /*lâghiyah* /*malghah*], to talk nonsense. See *laghw* at 28:55, p. 1251, n. 9).

4. i. e., subdue the recitation and make yourselves prevail. تلبون *taghlibûna* = you (all) defeat, overcome, overpower, subdue, conquer, vanquish (v. ii. m. pl. impfct. from *ghalaba* [*ghalb* /*ghalbah*], to conquer, to defeat. See *ghalabû* at 18:21, p. 418, n. 8).

5. لنذيقن *la nudhiqanna* = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from 'adhâqa, form IV of *dhâqa* [*dhawq* /*mudhâq*], to taste. See at 32:21, p. 1330, n. 7).

6. لنجزين *la najziyanna* = we shall surely award/reward, recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 29:7, p. 1267, n. 3).

7. أسوأ *'aswa'* = worse, worst (relative of *sayyi'*). See *sayyi'* at 39:35, p. 1493, n. 8.

8. أعداء *'a'dâ'* (pl.; s. *'aduww*) = enemies, foes, adversaries. See at 41:19, p. 1546, n. 9.

9. دار *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 40:52, p. 1528, n. 6.

10. خالد *khuld* = eternity, endless duration, perpetuity. See at 32:14, p. 1328, n. 8.

11. يحدون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd* /*juhûd*], to reject, to deny. See at 41:15, p. 1545, n. 3).



وَفِي الْآخِرَةِ and in the hereafter.

وَلَكُمْ فِيهَا And you shall have therein

مَا تَشْتَهُ هِيَ أَنْفُسُكُمْ whatever your selves desire;<sup>1</sup>

وَلَكُمْ فِيهَا and you shall have therein

مَا تَدْعُونَ<sup>٢١</sup> whatever you ask for."<sup>2</sup>

كُرْأَمِنْ 32. "As hospitality<sup>3</sup> from

عَفُورِ the One Most Forgiving,

رَحِيمِ<sup>٣٢</sup> Most Merciful."

#### Section (Rukû') 5

وَمَنْ أَحْسَنُ 33. And who is the better<sup>4</sup>

قَوْلًا مِمَّن in speech than the one who

دَعَا إِلَى اللَّهِ calls<sup>5</sup> towards Allah

وَعَمِلَ صَالِحًا and acts rightly<sup>6</sup>

وَقَالَ إِنِّي مِنَ and says: "Verily I am of

الْمُسْلِمِينَ<sup>٣٣</sup> the Muslims."<sup>7</sup>

وَلَا تَسْتَوِي 34. And there equalize<sup>8</sup> not

الْحَسَنَةُ وَلَا السَّيِّئَةُ<sup>٤</sup> the good<sup>9</sup> and the bad.<sup>10</sup>

أَدْفَعُ بِأَلْفِي Repel<sup>11</sup> with that which is

هِيَ أَحْسَنُ the better;

فَإِذَا الَّذِي then lo, the one

1. تشهى *tashahî* = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See *yashtahûna* at 34:54, p. 1388, n. 5).

2. تدعون *taddu'ûna* = you (all) ask for, claim, maintain, allege (v. ii. m. pl. impfct. from *iddu'â*, for VIII of *da'â* [*du'â*]), to call, to summon. See *yaddu'ûna* at 36:57, p. 1422, n. 13).

3. نزل *nuzul* = hospitality, food and lodge prepared for guest.. See at 3:198, p. 234, n. 4.

4. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 29:7, p.1267, n. 4.

5. دعا *da'â* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'â*'), to call, to summon. See at 39:8, p. 1484, n. 3).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح *ṣâlih* = good, right, proper (act. participle from *ṣalaha/ṣalaha* [*ṣalâh/ ṣulûh/ maṣlahah*]), to be good, right. See at 40:40, p. 1524, n. 4).

7. مسلمين *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 39:12, p. 1486, n. 3).

8. تستوى *tastawî* = she becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. f. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*]), to be equal. See *yastawî* at 40:50, p. 1530, n. 8).

9. حسنة *hasanah* (f. s.; pl. حسنات *hasanât*; m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 39:10, p. 1485, n. 6.

10. سيئة *sayyi'ah* (pl. سيئات *sayyi'ât*) = sin, offence, bad deed, evil. See at 40:40, p. 1524, n. 1.

11. i. e., the evil and wrong. ادفع *idfa'* = ward off, repel, defend, push back, drive away, repel; also pay, deliver, make over (v. ii. m. s. imperative from *dafu'a* [*daf'*], to push, push away. See at 23:96, p. 1098, n. 8).

بَيْنَكَ وَبَيْنَهُ  
عَدَاوَةٌ كَأَنَّهُ  
وَأَلِيٌّ حَمِيمٌ

between whom and you is  
enmity<sup>1</sup> has become as if he is  
a friend<sup>2</sup> most intimate.<sup>3</sup>

وَمَا يُقْتَنَمُ  
إِلَّا الَّذِينَ صَبَرُوا  
وَمَا يُقْتَنَمُ إِلَّا  
ذُو حَظٍّ عَظِيمٍ

35. And none is granted<sup>4</sup> it  
save those who bear calmly<sup>5</sup>  
and none is granted it save  
the one having a great luck.<sup>6</sup>

وَمَا يَزَعَنَّكَ  
مِنَ الشَّيْطَانِ نَزَعٌ  
فَأَسْعِدْ بِاللَّهِ  
إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ

36. And if ever there urges<sup>7</sup> on  
you from Satan any prompting,<sup>8</sup>  
seek refuge<sup>9</sup> with Allah.  
Verily He is the All-Hearing,  
the All-Knowing.

وَمِنْ آيَاتِهِ  
الَّيْلُ وَالنَّهَارُ  
وَالشَّمْسُ وَالْقَمَرُ  
لَا تَسْجُدُوا

37. And of His signs<sup>10</sup> are  
the day and the night,  
and the sun and the moon.  
Do not prostrate yourselves<sup>11</sup>

لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوا  
لِلَّهِ الَّذِي خَلَقَهُنَّ  
إِنْ كُنْتُمْ إِيَّاهُ  
تَعْبُدُونَ

to the sun nor to the moon;  
but prostrate yourselves  
to Allah Who created them,  
if it is Him you use to  
worship.

1. *adâwah* = enmity, hostility, animosity, antagonism. See at 5:90, p. 374, n. 14.
2. *walîy* (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 34:41, p. 1383, n. 8.
3. i. e., if you return a bad deed or behaviour on the part of another with good behaviour and kind consideration he will turn your close friend. حميم *hamîm* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 40:72, p. 1535, n. 1.
4. i. e., none is granted such good outcome. يلقى *yulaqqâ* = he or it is caused to meet/receive, granted, allotted (v. iii. m. s. impfct. passive from *laqqâ*, form II of *laqiya* [*liqâ'/ luqyân/ luqy /luqyah/ luqan*] to meet. See at 25:8, p. 1140, n. 1).
5. صبروا *şabarû* = they bore calmly, had patience, persevered, endured (v. iii. m. pl. past from *şabara* [*şabr*], to be patient. See at 32:24, p. 1331, n. 9).
6. حظ *ḥaẓẓ* (s.; pl. *ḥuẓûẓ*) = portion, share, lot, good luck, good thing, fortune. See at 28:79, p. 1260, n. 13.
7. يترغى *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [*nazgh*], to incite evil / discord. See at 7:200, p. 543, n. 1).
8. نزع *nazgh* = incitement to evil, evil prompting. See at 7:200, p. 543, n. 2.
9. استعد *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [*awdh/iyâdh / ma'âdh*], to seek protection. See at 40:56, p. 1519, n. 10).
10. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.
11. This is directed specially to the worshippers of Nature, of the sun, the moon and the stars in general. لا تسجدوا *lâ tasjudû* = do not prostrate yourselves, do not bow respectfully/ pay obeisance (v. iii. m. pl. imperative {prohibition} from *sajada* [*sujûd*], to prostrate oneself. See *tasjudu* at 38:75, p. 1477, n. 2).

فَإِنِ اسْتَكْبَرُوا 38. So if they turn arrogant<sup>1</sup>

فَالَّذِينَ then those who are

عِنْدَ رَبِّكَ near your Lord<sup>2</sup>

يُسَبِّحُونَ لَهُ. proclaim His sanctity<sup>3</sup>

بِاللَّيْلِ وَالنَّهَارِ by night and day

وَهُمْ لَا يَسْتَمُؤْنُ 4.\* and they feel not bored.



وَمِنْ آيَاتِهِ 39. And of His signs are

أَنَّكَ تَرَى الْأَرْضَ that you see the earth

خَشِيعَةً dry and barren,<sup>5</sup>

فَإِذَا أَنْزَلْنَا but when We send down<sup>6</sup>

عَلَيْهَا الْمَاءَ on it water<sup>7</sup>

أَهْتَزَّتْ وَرَبَّتْ it pulsates<sup>8</sup> and grows.<sup>9</sup>

إِنَّ الَّذِي أَحْيَاهَا Verily He Who gives life<sup>10</sup> to it

لَمَجِي الْمَوْتِ can surely make alive the dead.

إِنَّهُ عَلَى كُلِّ شَيْءٍ Verily He is over everything

قَدِيرٌ 40. Omnipotent.

إِنَّ الَّذِينَ يَلْحَدُونَ 40. Verily those who distort<sup>11</sup>

فِي آيَاتِنَا Our signs

لَا يَخْفَوْنَ عَلَيْنَا cannot hide<sup>12</sup> from Us.

أَفَنْ يُلْقَى Is the one who is thrown

فِي النَّارِ خَيْرٌ into the fire better

1. استكبروا *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 41:14, p. 1544, n. 11).

2. i. e., the angels.

3. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 40:7, p. 1511, n. 7).

4. يسمون *yas'amûna* = they detest, loathe, dislike, be weary of, be fed up, be bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm /sa'âmah*], to be weary, to dislike. See *lâ tas'amû* at 2:282, p. 148, n. 10).

\* One should prostrate oneself on reading this 'âyah

5. خاشعة *khâshi'ah* = submissive, humble, dry and barren (active participle from *khushu'a* [*khushû'*], to be submissive, humble, dry and barren. See *khâshi'in* at 33:35, p. 1349, n. 7).

6. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 39:41, p. 1495, n. 9).

7. i. e., rains.

8. اهتزت *ih tazat* = she or it shook up, was agitated/ animated/enlivened, pulsated (v. iii. f. s. past from *ih tazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See at 22:5, p. 1047, n. 2).

9. i. e., it produces plants and crops. ربت *rabat* = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ* [*rabâ'/rubûw*], to increase, to grow. See at 22:5, p. 1047, n. 3).

10. أحيا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *ḥayiya* [*ḥayah*], to live. See at 29:63, p. 1387, n. 6).

11. يلحدون *yulhidûna* = blaspheme, deviate, digress, pervert, twist, distort, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [*laḥd*], to dig a grave, to deviate, to apostatize. See at 16:103, p. 862, n. 8.).

12. يخفون *yukhfawna* = they hide, be concealed, disappear (v. iii. m. pl. impfct. from *khafiya* [*khafâ /khifâh/khufyah*], to be hidden. See *yukhfâ* at 40:16, p. 1515, n. 1).

أَمْ مَنْ يَأْتِيهِمْ آيَاتُنَا  
 يَوْمَ الْقِيَامَةِ  
 أَعْمَلُوا مَا شِئْتُمْ  
 إِنَّهُ بِمَا عَمَلُونَ  
 بَصِيرٌ ﴿٤٠﴾

or the one who comes safe<sup>1</sup>  
 on the Day of Judgement?  
 Do whatever you wish.<sup>2</sup>  
 Verily He is of what you do  
 All-Seeing.<sup>3</sup>

إِنَّ الَّذِينَ كَفَرُوا  
 بِالذِّكْرِ  
 لَمَّا جَاءَهُمْ  
 وَإِنَّهُ لَكِتَابٌ  
 عَزِيزٌ ﴿٤١﴾

41. Verily those who disbelieve  
 in the Reminder<sup>4</sup>  
 when it has come to them —  
 and indeed it is a Book  
 most distinguished.<sup>5</sup>

لَا يَأْتِيهِ  
 الْبَاطِلُ  
 مِنْ بَيْنِ يَدَيْهِ  
 وَلَا مِنْ خَلْفِهِ  
 تَنْزِيلٌ مِنْ  
 حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

42. There cannot approach it  
 falsehood<sup>6</sup>  
 from the front of it  
 nor from behind<sup>7</sup> it.  
 It is a sent-down<sup>8</sup> from the  
 All-Wise, All-Praiseworthy.

مَا يُقَالُ لَكَ  
 إِلَّا مَا قَدْ قِيلَ  
 لِلرُّسُلِ مِنْ قَبْلِكَ  
 إِنَّ رَبَّكَ

43. Nothing is said to you<sup>9</sup>  
 save what had been said to  
 the Messengers before you.  
 Verily your Lord is

1. i. e., safe from punishment. آمن *'âmin* (s.; pl. *'âminân*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe. See at 14:35, p. 800, n. 6).

2. This is a threat to the unbelievers. شِئْتُمْ *shî'tum* = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mushî'ah*], to wish. See at 39:15, p. 1486, n. 8).

3. i. e., of all deeds and events, open or secret. بصير *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 35: 45, p. 1408, n. 1.

4. i. e., the Qur'ân. The sense is made further clear in the next clause where it is stated that it is indeed a Book. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 54:25, 68:51-52 and 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 39:22, p. 1489, n. 9.

5. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

6. باطل *bâṭil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 38:27, p. 1466, n. 10.

7. i. e., from any direction and in any way.

8. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل *tanzîl* = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2).

9. This is addressed to the Prophet, peace and blessings of Allah be on him, consoling him that what the unbelievers said about him and his mission was the same as the unbelievers of the past had said about their respective Messengers.

لَذُو مَغْفِرَةٍ the Owner of Forgiveness  
وَذُو عِقَابٍ and the Owner of retribution<sup>1</sup>  
أَلِيمٍ most painful.<sup>2</sup>

وَلَوْ جَعَلْنَاهُ 44. And had We made<sup>3</sup> it  
قُرْءَانًا أَعْجَمِيًّا a Qur'ân non-Arabic<sup>4</sup>  
لَقَالُوا they<sup>5</sup> would surely have said:  
لَوْلَا نُفِصِلَتْ "Why are not explained<sup>6</sup>  
ءَايَاتُهُ its 'âyahs?'

أَلَمْ نَجْعِبْ Is it non-Arabic  
وَعَرَبِيٌّ and an Arab?<sup>8</sup>

قُلْ هُوَ لِلَّذِينَ Say: "It is for those who  
ءَامَنُوا believe

هُدًى وَشِفَاءً a guidance<sup>9</sup> and a remedy.<sup>10</sup>

وَالَّذِينَ And those who

لَا يُؤْمِنُونَ do not believe,

فِي ءَاذَانِهِمْ وَقْرٌ in their ears is deafness;<sup>11</sup>

وَهُوَ عَلَيْهِمْ عَمًى and it is on them blindness.<sup>12</sup>

أُولَئِكَ يُتَادَوْنَ Such ones are called<sup>13</sup>

مِّن مَّكَانٍ بَعِيدٍ from a place far away.<sup>14</sup>

### Section (Rukû') 6

وَلَقَدْ ءَاتَيْنَا 45. And We indeed had given

1. عِقَاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:22, p. 1517, n. 7.

2. أَلِيمٍ *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 34:5, p. 1369, n. 5).

3. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 27:86, p. 1228, n. 1).

4. أَعْجَمِيٌّ *'a'jamî* = non-Arabic, non-Arab, foreigner.

5. i. e., the Arabs among whom the Prophet, peace and blessings of Allah be on him, was sent.

6. نُفِصِلَتْ *fusṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past passive from *faṣṣala*, form II of *faṣ'ala* [*faṣ'l*], to separate, set apart. See *yufasṣilu* at 10:5, p. 637, n. 11).

7. i. e., the texts of the Qur'ân. آيَاتٍ *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 41:15, p. 1545, n. 2.

8. i. e., they would have expressed their surprise that how could a non-Arabic Qur'ân be given to a Prophet who was an Arab.

9. هُدًى *hudan* = guidance, right way, true religion. See at 34:24, p. 1377, n. 3.

10. i. e., for both physical and spiritual ailment. شِفَاءً *shifâ'* = remedy, cure, healing. See at 17:82, p. 900, n. 2.

11. i. e., they are unwilling to listen to the truth. وَقْرٌ *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

12. i. e., the Qur'ân is for them blindness, for they shut their eyes at it. عَمًى *'aman* = blindness. See at 41:17, p. 1545, n. 13).

13. i. e., they are like those who are called from a distant place so cannot hear the call. يُتَادَوْنَ

*yunâdawna* = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nâdâ* [*nâdw*], to call. See at 40:10, p. 1512, n. 10).

14. بَعِيدٍ *ba'id* = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:52, p. 1387, n. 11).

مُوسَى الْكِتَابِ Mûsâ the Book;

فَلْخْتَلِفْ<sup>1</sup> but disagreement arose<sup>1</sup>

فِيهِ<sup>٥</sup> about it.

وَلَوْلَا كَلِمَةٌ<sup>2</sup> And had not a word<sup>2</sup>

سَبَقَتْ مِنْ رَبِّكَ<sup>3</sup> preceded<sup>3</sup> from your Lord

لَقَضَى<sup>4</sup> decided would have been<sup>4</sup>

بَيْنَهُمْ<sup>٥</sup> between them.

وَأِنَّهُمْ<sup>٥</sup> And they were indeed

لَفِي شَكٍّ مِنْهُ<sup>5</sup> in doubt<sup>5</sup> about it,

مُرِيبٍ<sup>٥٥</sup> arousing suspicion.<sup>6</sup>

مَنْ عَمِلَ صَالِحًا<sup>7</sup> 46. Whoever acts rightly,<sup>7</sup>

فَلَِنَفْسِهِ<sup>٨</sup> it is for himself;<sup>8</sup>

وَمَنْ أَسَاءَ<sup>9</sup> and whoever does evil<sup>9</sup>

فَعَلَيْهَا<sup>١٠</sup> it is against himself.<sup>10</sup>

وَمَارَبِّكَ<sup>١١</sup> And your Lord is not

بِظُلْمٍ لِّلْعَالَمِينَ<sup>١١</sup> unjust<sup>11</sup> to the servants.

### PART (Juz') 25

إِلَيْهِ يُرَدُّ<sup>12</sup> 47. To Him is referred<sup>12</sup>

عِلْمُ السَّاعَةِ<sup>١٣</sup> the knowledge of the Hour.<sup>13</sup>

وَمَاتَخْرُجُ مِنْ<sup>١٤</sup> And there come out<sup>14</sup> not of

ثَمَرَاتٍ مِنْ أَكْمَامِهِنَّ<sup>١٥</sup> fruits from their covers<sup>15</sup>

وَمَاتَحْمِلُ مِنْ أُنثَى<sup>١٦</sup> nor there carry<sup>16</sup> of females,

1. اختلف *ukhtulifa* = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 11:110, p. 717, n. 2).

2. i. e., for giving them respite till a time.

3. سبقت *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 37:171, p. 1456, n. 7).

4. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍā* [*qaḍā*], to settle, to decide. See at 40:78, p. 1537, n. 3).

5. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 40:34, p. 1521, n. 9.

6. This expression is used to emphasize the fact and intensity of their doubt. مرِب *murib* = that which arouses suspicion, suspicious (act. participle from *'uraba*, form IV of *raba* [*rayb*], to doubt, disquiet. See at 34:54, p. 1388, n. 7).

7. i. e., does deeds approved by the Qur'an and *sunnah*. صالح *ṣāliḥ* = good, right, proper (act. participle from *ṣalaḥa/ṣaluḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right. See at 41:33, p. 1551, n. 6).

8. i. e., its good effects will be for his benefit.

9. أساء *'asā'a* = he did evil, committed foulness (v. iii. m. s. past from in form IV of *sā'a* [*saw*], to be bad/foul/evil. See *'asā'û* at 30:10, p. 1293, n. 3).

10. i. e., its effects will be to his detriment.

11. ظلام *ẓallām* = unjust, oppressor (act. participle in the scale of *fa''āl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 22:10, p. 1048, n. 9).

12. i. e., Allah Alone has the knowledge of the hour of Resurrection. يرد *yraddu* = he or it is repulsed, returned, reverted, referred (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 18:87, p. 942, n. 10).

13. i. e., the Hour of Resurrection.

14. تخرج *takhruju* = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaju* [*khurūj*], to go out, to leave. See at 23:20, p. 1089, n. 9).

15. أكمام *'akmām* (pl.: s. *kumm*) = covers.

16. تحمل *tahmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *hamala* [*haml*], to carry. See at 35:11, p. 1393, n. 13).

وَلَا تَضَعُ  
إِلَّا بِعِلْمِهِۦٓ

nor do they give birth to<sup>1</sup>  
except with His knowledge.

وَيَوْمَ

And the day

يُنَادِيهِمْ

He will call out<sup>2</sup> to them:

أَيْنَ شُرَكَآئِي

"Where are My partners?"<sup>3</sup>

قَالُوا

They will say:

عَآذَتَكَ

"We declare<sup>4</sup> to You,

مَا مِمَّا

there is none among us

٤٧ من شهودنا

any witness."<sup>5</sup>

وَصَلَّ

48. And there shall get lost<sup>6</sup>

عَنَّهُمْ مَا كَانُوا

to them all that they used

يَدْعُونَ مِن قَبْلُ

to invoke<sup>7</sup> before,

وَوطنُوا

and they will realize<sup>8</sup>

٤٨ مَا لَهُم مِّن مَّجِيصٍ

they have no escape.<sup>9</sup>

لَا يَسْتَعْمِدُ الْإِنْسَانُ

49. Man is not weary<sup>10</sup>

مِن دُعَاةِ الْخَيْرِ

of asking for well-being;

وَإِن مَّسَّهُ

but if there afflicts him

الشَّرُّ

the adversity

فَيَقْنُوسُ

he becomes despaired,<sup>11</sup>

٤٩ قَنُوطٌ

despondent.<sup>12</sup>

1. تضع *tada'u* = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *wadu'a* [*wad'*], to place, to put down. See at 35:11, p. 1393, n. 14).

2. ينادي *yunâdî* = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nadd* [*nadw*], to call. See at 28:74, p. 1258, n. 4).

3. i. e., the partners you used to set with Me. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

4. آذنا *'adhannâ* = we made known, announced, declared, notified (v. i. pl. past from *'adhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhantu* at 21:109, p. 1042, n. 8).

5. i. e., none of us now testifies that there is any partner with You. شهيد *shahîd* (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fu'îl* from *shahida* [*shuhâd*], to see, to witness. See at 29:53, p. 1283, n. 10).

6. i. e., they will not appear to them. ضل *dalla* = he got lost, lost way, went astray, strayed (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 39:41, p. 1495, n. 1).

7. i. e., of imaginary gods and goddesses they used to invoke. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 40:20, p. 1516, n. 5).

8. ظنوا *ẓannû* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann* ], to think, to suppose. See at 28:39, p. 1246, n. 3).

9. محيص *maḥiṣ* = escape, flight, place of retreat, sanctuary (verbal noun, also noun of place, of *ḥâṣa*, [*ḥays/ḥayṣah/maḥiṣ*], to escape, to flee).

10. يئس *yas'amu* = he detests, loathes, dislikes, is weary of, is fed up, is bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm* /*sa'âmah*], to be weary, to dislike. See *ys'amûna* at 41:38, p. 1553, n. 4).

11. يئس *ya'ûs* = despondent, despairing, hopeless. See at 17:84, p. 900, n. 8.

12. قنوط *qanûṭ* = despondent, disheartened, discouraged, despairing. See *lâ taqnaṭû* at 39:53, p. 1500, n. 6.

وَلَئِن آذَقْنَاهُ 50. And if We give him a  
 رَحْمَةً مِنَّا taste<sup>1</sup> of mercy from Us  
 مِن بَعْدِ ضَرَرَةٍ after an adversity<sup>2</sup>  
 مَسَّتْهُ that afflicted<sup>3</sup> him,  
 لَيَقُولَنَّ he indeed says:  
 هَذَا لِي " This is my due;  
 وَمَا أَظُنُّ السَّاعَةَ and I do not think<sup>4</sup> the Hour<sup>5</sup>  
 قَائِمَةً shall take place.  
 وَلَئِن And if indeed  
 رُجِعْتُ إِلَىٰ رَبِّي I am taken back<sup>6</sup> to My Lord  
 إِنَّ لِي عِنْدَهُ I shall have for me with Him  
 لِلْحُسْنَىٰ indeed the best thing.<sup>7</sup>  
 فَلَنُنَبِّئَنَّ But We shall certainly inform<sup>8</sup>  
 الَّذِينَ كَفَرُوا those who disbelieve  
 بِمَا عَمِلُوا of what they do and shall  
 وَلَنُذِيقَنَّهُم surely make them taste<sup>9</sup>  
 مِن عَذَابٍ غَلِيظٍ some punishment very tough.<sup>10</sup>



وَإِذَا أَنْعَمْنَا 51. And if We bestow grace<sup>11</sup>  
 عَلَىٰ الْإِنْسَانِ on man he turns away<sup>12</sup>  
 وَنَجَّىٰ جَانِبَهُ and leans aloof<sup>13</sup> on his side;  
 وَإِذَا مَسَّهُ الشَّرُّ but if the evil afflicts him  
 فَدُودِعَاوُهُ he is full of supplication  
 عَرِيضٍ continuing for long.<sup>14</sup>



1. اذقنا 'adhâqna = we made (someone) taste, gave taste (v. i. pl. past from 'adhâqa, form IV of dhâqa [dhawq / madhâq], to taste. See at 17:75, p. 897, n. 11).
2. ضراء 'ḍarrâ' = affliction, suffering, illness, distress. See at 11:10, p. 681, n. 2.
3. مست massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masîs], to feel, to touch. See at 21:46, p. 1025, n. 6).
4. اظن 'azunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from zanna [zann], to firmly believe, to suppose. See at 40:37, p. 1523, n. 1).
5. i. e., the Hour of Resurrection and Judgement.
6. رجعت raji'tu = I was returned, taken back (v. i. s. past passive from raja'a [rujû'], to return. See turja'ûna at 41:21, p. 1547, n. 5).
7. i. e., paradise. حسنى husnâ (f.; m. 'ahsan) the best, most beautiful. See at 20:8, p. 977, n. 9.
8. لننبئنا la nunabbi'anna = we will surely inform, notify, make know (v. i. pl. impfct. emphatic from nabba'a, form II of naba'a [nab'/nubû'], to be prominent. See la tunabbi'ann at 12:15, p. 726, n. 11).
9. لنذيقننا la nudhîqanna = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from 'adhâqa, form IV of dhâqa [dhawq/ madhâq], to taste. See n. 1 above).
10. غليظ ghaliẓ (s.; pl. ghilâẓ) = sacred, inviolable, solid, tough, harsh, severe, dire. See at 33:7, p. 1337, n. 7.
11. أنعمنا 'an'amnâ = we bestowed grace, graced, blessed (v. i. pl. past from 'an'ama, form IV of na'ama/na'ima [ na'mah/man'am], to be happy, to be in ease. See at 17:83, p. 900, n. 5).
12. أعرض 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 41:4, p. 1541, n. 3).
13. نأى na'y = he moved away, remained aloof (v. iii. m. s. past from ناى na'y, to keep away. See at 17:83, p. 900, n. 7).
14. عريض 'arîḍ = extensive, prolonged, continuing for long (act. participle in the scale of fa'il from 'arada/aruda ['ard], to be visible, to be broad. See n. 12 above).

قُلْ أَرَأَيْتُمْ 52. Say: "Do you see

إِنْ كَانَ if it is

مِنَ عِنْدِ اللَّهِ from Allah

ثُمَّ كَفَرْتُمْ بِهِ then you disbelieve<sup>1</sup> in it,

مَنْ أَضَلُّ who is more astray<sup>2</sup>

مِمَّنْ هُوَ فِي than the one who is in

شِقَاقٍ بَعِيدٍ discord<sup>3</sup> far away?<sup>4</sup>

سُرِّيهِمْ 53. We shall show<sup>5</sup> them

آيَاتِنَا فِي الْأَفَاقِ Our signs in the horizons<sup>6</sup>

وَفِي أَنفُسِهِمْ and in themselves

حَتَّىٰ بَيِّنَ لَهُمْ till evident becomes<sup>7</sup> to them

أَنَّ الْحَقَّ that it<sup>8</sup> is the truth.

أَوَلَمْ يَكْفِ Does it not suffice<sup>9</sup>

بِرَبِّكَ أَنَّهُ with your Lord that He is

عَلَىٰ كُلِّ شَيْءٍ over everything

شَهِيدٌ All-Witnessing?<sup>10</sup>

أَلَا إِنَّهُمْ 54. O yes, they indeed are

فِي مِرْيَةٍ in doubt<sup>11</sup>

مِّن لِّقَاءِ رَبِّهِمْ about meeting<sup>12</sup> their Lord.

أَلَا إِنَّهُ O yes, He indeed is

بِكُلِّ شَيْءٍ of everything

مُحِيطٌ All-Encompassing.<sup>13</sup>

1. *kafartum* = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufri*], to disbelieve, to cover. See at 14:7, p.788, n. 6).

2. *'aḍallu* = further astray, worst astray, more misguided (relative of ضال *ḍāll*). See at 25:34, p. 1148, n. 6.

3. i. e., with the truth. شقاق *shiqâq* = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

4. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'âd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:44, p. 1555, n. 14).

5. نرى *nurî* = we show (v. i. pl. impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 6:75, p. 421, n. 10).

6. i. e., in the universe. 'afâq (pl.; s. 'ufuq) = horizons, distant lands, remote regions.

7. يبين *yatabayyana(u)* = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayn/bayân*], to be clear, evident. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See at 9:43, p. 596, n. 9).

8. i. e., this Qur'ân.

9. يكف *yakfi(i)* = he or it suffices, is enough (v. iii. m. s. impfct. from *kafâ* [*kifâyah*], to be enough. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See at 29:51, p. 1283, n. 6).

10. شهيد *shahîd* (s.; pl. *shuhadâ'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 41:47, p. 1557, n. 5).

11. مريية *miryah* = doubt, misgivings. See at 32:23, p. 1331, n. 3.

12. لقاء *liqâ'* = meeting, encounter. See at 39:71, p. 1506, n. 9.

13. i. e., in knowledge and power. So none can escape His judgement and requital. محيط *muḥîṭ* = one who or that which closes in on, surrounds, encompasses, comprehensive, All-Encompassing (active participle from 'ahâta, form IV of *hâta* [*haw/hîyah/hiyâṭah*], to encircle, enclose, guard. See at 11:84, p. 708, n. 6).

## 42. SŪRAT AL-SHŪRĀ (CONSULTATION)

Makkan: 53 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, monotheism, the truth of *wahy* and *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah sent *wahy* to the Prophet Muḥammad, peace and blessings of Allah be on him, as He had sent *wahy* to the previous Prophets and that it is the same message of monotheism and Islam which had been delivered through all the Prophets. It then draws attention to the Absolute Oneness and Uniqueness of Allah – "There is not the like of Him anything" ('āyah 11) and that to Him belongs the keys of the heavens and the earth. This theme of monotheism is further illustrated with reference to His favours and graces upon His creation and His signs visible throughout the universe. The facts of Resurrection, Judgement, reward and punishment are reiterated and man is called upon to respond to Allah's message before the coming of the day when there will be neither any defence against it nor any refuge from it. The *sūrah* ends by indicating the nature of Allah's communication to His Prophets and Messengers: "It is not for any human being that Allah should speak to him except by *wahy*, or from behind a veil or by sending a messenger (an angel) who communicates by His leave what He wills." ('āyah 51).

The *sūrah* is called *al-shūrā* (consultation) with reference to its 'āyah 38 wherein Muslims are required to conduct their affairs by mutual consultation.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ حَمْدٌ 1. *Hâ-Mîm*.

٢ عَسَقٌ 2. 'Āyn-Sîn-Qâf.<sup>1</sup>

كَذَلِكَ يُوحَىٰ 3. Thus does communicate<sup>2</sup>

إِلَيْكَ وَإِلَى الَّذِينَ

مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ you<sup>3</sup> Allah, the All-Mighty,<sup>4</sup>

الْحَكِيمُ the All-Wise.<sup>5</sup>

لَهُ 4. To Him belongs

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth,<sup>6</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is an emphasis on the fact that Allah had sent Messengers from time to time and that the coming of *wahy* to Prophet Muhammad, peace and blessings of Allah be on him, was nothing unprecedented. يوحى *yūḥî* = he prompts,

communicates, inspires (v. iii. m. s. impfct. from 'awḥâ, form IV of *waḥâ* [*wahy*], to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 34:50, p. 1387, n. 3).

3. i. e., of Prophets and Messengers.

4. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

5. i. e., in His creation, commandments and decrees. حَكِيم *ḥakîm* (s.; pl. *ḥukumâ*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. i. e., His is the absolute ownership, possession, dominion and Lordship and sovereignty.

وَهُوَ الْعَلِيُّ and He is the All-Exalted,<sup>1</sup>

الْعَظِيمُ the All-Great.<sup>2</sup>

تَكَادُ السَّمَوَاتُ 5. The skies are about to<sup>3</sup>

يَنْفَطِرْنَ be rent asunder<sup>4</sup>

مِنْ فَوْقِهِنَّ from above them;

وَالْمَلَائِكَةُ and the angels

يُسَبِّحُونَ proclaim the sanctity<sup>5</sup>

بِحَمْدِ رَبِّهِمْ with the praise of their Lord

وَيَسْتَغْفِرُونَ and seek forgiveness<sup>6</sup>

لِمَنْ فِي الْأَرْضِ for those in the earth.<sup>7</sup>

أَلَا إِنَّ اللَّهَ O yes, verily Allah,

هُوَ الْغَفُورُ He is the Most Forgiving,

الرَّحِيمُ the Most Merciful.

وَالَّذِينَ اتَّخَذُوا 6. And those who take<sup>8</sup>

مِنْ دُونِهِ أَوْلِيَاءَ besides Him protectors,<sup>9</sup>

اللَّهُ حَفِيفٌ عَلَيْهِمْ Allah is guard over<sup>10</sup> them;

وَمَا أَنْتَ عَلَيْهِمْ and you are not over them

بِوَكِيلٍ a guardian.<sup>11</sup>

وَكَذَلِكَ 7. And suchwise

أَوْحَيْنَا إِلَيْكَ We have communicated to you

1. *‘alîy* = high, lofty, elevated, sublime, All-Exalted. See at 40:12, p. 1513, n. 15.

2. *‘aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 39:13, p. 1486, n. 6).

3. *takâdu* = she or it is close to, about to (v. iii. f. s. impfct. from *kâda* [kawd] to be about to. See at 19:90, p. 973, n. 9).

4. i. e., due to His Glory and on account of the enormity of what the unbelievers and polytheists say about Allah's having sons and daughters (see 19:88-90, at p. 973). *yatafaṭṭarna* = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafaṭṭara*, form V of *faṭara* [faṭr], to split, to create. See at 19:90, p. 973, n. 10).

5. *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha*, form II of *subaha* [sabḥ/sibâḥah] to swim, to float. See at 41:38, p. 1553, n. 2).

6. *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [ghafir/mughfirah/ghufrân], to forgive. See at 40:7, p. 1511, n. 8).

7. i. e., those who are believers in the Oneness of Allah and who act according His commandments.

8. *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. See at 39:3, p. 1481, n. 2).

9. i. e., gods and goddesses. *'awliyâ'* (pl.; sing. *walîy*) = friends, allies, patrons, legal guardians, protectors, . See at 39:3, p. 1481, n. 3.

10. i. e., He keeps watch over them and causes their deeds to be recorded. *hafîẓ* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *hafîẓa* [ḥifẓ], to preserve, to guard. See at 12:55, p. 742, n. 10).

11. *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'îl* from *wakala* [wakl/wukâl], to entrust. See at 39:62, p. 1503, n. 4).

قُرْءَانًا عَرَبِيًّا a Qur'ân in Arabic  
 لِنُنذِرَ that you may warn<sup>1</sup>  
 أُمَّ الْقُرَى the Mother of Habitations<sup>2</sup>  
 وَمَنْ حَوْلَهَا and those around<sup>3</sup> it,  
 وَنُنذِرَ and may warn about  
 يَوْمَ الْجَمْعِ the Day of Gathering<sup>4</sup>  
 لَأَرْيَبَ فِيهِ in which there is no doubt.<sup>5</sup>  
 فَرِيقٌ فِي الْجَنَّةِ A group<sup>6</sup> will be in the garden  
 وَفَرِيقٌ and a group will be  
 فِي السَّعِيرِ in the blazing furnace.<sup>7</sup>

8. And were Allah to will  
 وَأَوْشَاءَ اللَّهُ He would have made them<sup>8</sup>  
 لَجَعَلَهُمْ a single community,<sup>9</sup>  
 أُمَّةً وَاحِدَةً  
 وَلَكِنْ يَدْخُلُ but He admits<sup>10</sup>  
 مَنْ يَشَاءُ فِي رَحْمَتِيْهِ whom He wills to His mercy.  
 وَالظَّالِمُونَ And the transgressors  
 مَا لَهُمْ shall not have  
 مِنْ وَلِيٍّ وَلَا نَصِيرٍ any protector<sup>11</sup> nor any helper.<sup>12</sup>

9. Or do they take<sup>13</sup>  
 أَمْ يَتَّخِذُوا in lieu of Him protectors.  
 مِنْ دُونِهِ أَوْلِيَاءَ  
 فَأَلَّهُ هُوَ الْوَلِيُّ But Allah is the Protector

1. *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden *'an* in the *li* (of motivation) coming before the verb. See at 36:6, p. 1410, n. 1.
2. i. e., Makka. قُرَى *quran* (pl.: s. *qaryah*) = villages, towns, habitations. See at 34:18, p. 1374, n. 11.
3. i. e., the people of all other peoples. حَوْلَ *hawl* = around, about, roughly; also year, might, power, change. See 39:75, p. 1508, n. 3.
4. i. e., the Day of Resurrection and Judgement.
- جَمْعِ *jam* = amassment, accumulation, gathering, collection, aggregation. See at 28:78, p. 1260, n. 5.
5. رَيْبٍ *rayb* = doubt, suspicion, misgivings. See at 40:59 p. 1530, n. 8.
6. i. e., the believers and righteous. فَرِيقٍ *fariq* (s.: pl. فُرُوقٍ *furûq*, اَفْرِيقَةُ *afriqah*) = section, group, faction, party, band. See at 33:26, p. 1345, n. 7).
7. i. e., hell. سَعِيرٍ *sa'îr* = burning blaze, blazing furnace, inferno. See at 35:6, p. 1391, n. 9.
8. i. e., all the creatures.
9. i. e., in guidance and righteousness. أُمَّةٍ *'ummah* (pl. اُمَمٍ *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 35:24, p. 1398, n. 6.
10. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:23, p. 1053, n. 1).
11. وَلِيٍّ *waliy* (s.: pl. اَوْلِيَاءٍ *'awliya'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 41:34, p. 1552, n. 2.
12. نَصِيرٍ *naşîr* = (s.: pl. نَصَرَاءٍ *nuşarâ'*) = helper, defender, supporter, ally, protector, patron (act. participate in the scale of *fa'il* from *naşara* [*naşr /nuşâr*], to help. See at 33:65, p. 1363, n. 12).
13. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 42:6, p. 1561, n. 8).

وَهُوَ يُحْيِي الْمَوْتَىٰ and He gives life<sup>1</sup> to the dead

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ ۝ Omnipotent.

وَمَا أَخْلَفْتُمْ فِيهِ 10. And whatever you differ<sup>2</sup>

مِنْ شَيْءٍ in of anything,

فَحُكْمُهُ its decision<sup>3</sup> is

إِلَى اللَّهِ to Allah.

ذَٰلِكُمْ اللَّهُ رَبِّي Such is Allah, my Lord.

عَلَيْهِ تَوَكَّلْتُ On Him I rely<sup>4</sup>

وَالَيْهِ and to Him

أُنِيبُ ۝ I turn in penitence.<sup>5</sup>

#### Section (Rukû') 2

فَاطَرُ السَّمٰوٰتِ 11. The Creator<sup>6</sup> of the heavens

وَالْاَرْضِ and the earth,

جَعَلَ لَكُم He has made<sup>7</sup> for you

مِنْ اَنْفُسِكُمْ from amongst yourselves

اَزْوَاجًا spouses,<sup>8</sup>

وَمِنَ الْاَنْعَامِ and of the grazing livestock<sup>9</sup>

اَزْوَاجًا pairs.

يَذْرُوْكُمْ فِيْهِ He multiplies<sup>10</sup> you thereby.

لَيْسَ كَمِثْلِهِ There is not the like<sup>11</sup> of Him

شَيْءٌ anything;

1. i. e., in the matter of the *din*. *يُحْيِي* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See at 40:68, p. 1534, n. 1).

2. i. e., in the matter of the *din*. *اِخْتَلَفْتُمْ* *ikhtalaftum* = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [khalaf/khilâfah], to come after, to follow, to succeed. See at 8:42, p. 562, n. 6).

3. i. e., to be referred to the Book of Allah and the *sunnah* of His Messenger. *حُكْمٌ* *hukm* (pl. *ahkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:88, p. 1264, n. 6.

4. *تَوَكَّلْتُ* *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [waki/wukûl], to entrust. See at 13:30, p. 777, n. 3).

5. *أُنِيبُ* *'unību* = I turn, turn in repentance/penitence (v. i. s. impfct. from 'anâba, form IV of *nâba* [nawb/niyâbah], to return, to come near, to represent. See at 11:88, p. 710, n. 2).

6. *فَاطَرٌ* *fâfir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [fatr], to split, to create). See at 39:46, p. 1497, n. 7.

7. *جَعَلَ* *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 40: 61, p. 1531, n. 1).

8. *اَزْوَاجٌ* *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 40:8, p. 1512, n. 4.

9. *اَنْعَامٌ* *'an'am* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 40:79, p. 1537, n. 6.

10. *يَذْرُوْكُمْ* *yadhra'u* = he creates, scatters, grows (v. iii. m. s. impfct. from *dhara'a* [dhar'], to create, scatter, grow. See *dhara'a* at 23:79, p. 1094, n. 12).

11. i. e., no created being can be like Him, neither in self, nor in attributes, names and deeds. *مِثْلٌ* *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 40:40, p. 1524, n. 3.

وَهُوَ السَّمِيعُ and He is the All-Hearing,  
 ۞ ٱلْبَصِيرُ the All-Seeing.

لَهُ مَقَالِيدُ 12. To Him belong the keys<sup>1</sup>  
 ٱلسَّمَوَاتِ وَٱلْأَرْضِ of the heavens and the earth.

يَبْسُطُ الرِّزْقَ He spreads<sup>2</sup> the provision<sup>3</sup>

لِمَن يَشَاءُ for whomsoever He will

وَيَقْدِرُ and measures out.<sup>4</sup>

إِنَّهُ بِكُلِّ شَيْءٍ He indeed is of everything

۞ عَلِيمٌ All-Knowing.

۞ شَرَعَ لَكُم 13. He has enacted<sup>5</sup> for you

مِنَ ٱلدِّينِ of the religion

مَا وَصَّوْهُ what he had commissioned<sup>6</sup>

بِهِ نُوْحًا Nûh with,

وَٱلَّذِي and that which

أَوْحَيْنَا إِلَيْكَ We have communicated<sup>7</sup> to you

وَمَا وَصَّيْنَا بِهِ and what We had committed

إِبْرَاهِيمَ وَمُوسَىٰ to Ibrâhîm and Mûsâ

وَإِسْمَاعِيلَ and 'Îsâ —

أَنْ أَقِيمُوا ٱلدِّينَ that you establish<sup>8</sup> the religion

وَلَا تَنفَرُوا and be not divided<sup>9</sup>

فِيهِ about it.

1. i. e., He possesses the powers of regulating and disposing of the affairs and treasures of the heavens and the earth مفاليد *maqâlid* (pl.; s. *miqlâd*) = keys, reins, powers. See at 39:63, p. 1503, n. 6.

2. i. e., He gives in profusion and without measure. يبسط *yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basf*]), to spread. See at 39:52, p. 1500, n. 1).

3. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 39:52, p. 1500, n. 2.

4. i. e., gives in limited measures. يقدر *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadaru* [*qadr/qadar*]), to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

5. شرع *shara'a* = he introduced, enacted, prescribed, ordained (v. iii. m. s. past from *shar'*, to enact [laws], to introduce).

6. Here is an emphasis on the fact that Allah communicated the same religion of *tawhid* and *Islam* through all His Messengers. وصى *wasâ* = he enjoined, made a behest, directed, made incumbent, committed, commissioned (v. iii. m. s. past in form II of *wasâ* [*wasy*]), to be joined, lightened, degraded. See at 6:151, p. 457, n. 9).

7. أوحينا *'awhaynâ* = we communicated, prompted, inspired (v. i. pl. past. from *'awhâ*, form IV of *wahû* [*wahy*]), to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 35:31, p. 1400, n. 12).

8. أقموا *'aqimû* = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqûma*, form IV of *qûma*, [*qawmah/qiyâm*]), to stand up. See at 30:31, p. 1300, n. 3).

9. i. e., do not be divided into different sects and factions. لا تنفروا *lâ tafarraqu* = you (all) be not divided, separated from one another (v. ii. m. pl. imperative {prohibition} from *tafarruqa*, form V of *farruqa* [*farq/furqân*]), to separate. See *lâ tafarraqu* at 3:103, p. 196, n. 6).

كَبُرَ عَلَى الْمُشْرِكِينَ Grave<sup>1</sup> is on the polytheists  
 مَا نَدَعُوهُمْ إِلَّا لِيهِ what you call<sup>2</sup> them to.  
 اللَّهُ يَجْتَبِي إِلَيْهِ Allah selects<sup>3</sup> for Him<sup>4</sup>  
 مَنْ يَشَاءُ whom He will  
 وَيَهْدِي إِلَيْهِ and guides towards Him  
 مَنْ يُنِيبُ ۗ any that turns in penitence.<sup>5</sup>

وَمَا نَفَرَقُوا 14. And they were not divided<sup>6</sup>  
 إِلَّا مِنْ بَعْدِ مَا جَاءَ but after that there had come  
 لَهُمُ الْعِلْمُ to them the knowledge,<sup>7</sup>  
 بَعِيًّا out of transgression<sup>8</sup>  
 بَيْنَهُمْ amongst themselves.  
 وَلَوْلَا كَلِمَةٌ And had not a word  
 سَبَقَتْ مِنْ رَبِّكَ preceded<sup>9</sup> from your Lord  
 إِلَيَّ أَجَلٌ مُّسَمًّى up to a time<sup>10</sup> specified,<sup>11</sup>  
 لَفَقِصَ adjudged would have been  
 بَيْنَهُمْ between them.  
 وَإِنَّ الَّذِينَ And verily those who  
 أُورِثُوا were given inheritance<sup>12</sup>  
 أَلَكِتَابِ of the Book  
 مِنْ بَعْدِهِمْ after them  
 لَفِي شَكٍّ مِنْهُ are in doubt about it  
 مُّريبٍ ۗ arousing suspicion.<sup>13</sup>

1. كَبُرَ *kabura* = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kubârah*, to be big. See at 10:71, p. 669, n. 1)
2. i. e. monotheism and the abandonment of the imaginary gods and goddesses to which they are called is a grave matter for the polytheists. تَدْعُو *tad'û* = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â* [du'â'], to call, to summon. See at 23:73, p. 1093, n. 4).
3. يَجْتَبِي *yajtabî* = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ* [*jibâyah*], to collect. See at 12:6, p. 723, n. 10).
4. i. e., for monotheism (*tawhid*).
5. يُنِيبُ *yunîbu* = he turns in repentance, deposes (v. iii. m. s. impfct. from *'anâbu*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return often. See at 40:13, p. 1514, n. 6).
6. i. e., divided into followers of different religions. تَفَرَّقُوا *tafarraqu* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See at 3:105, p. 197, n. 9).
7. i. e., knowledge of the true *dîn* — Islam and monotheism, through their respective Prophets.
8. بَعِيًّا *baghy* = oppression, injustice, outrage, defiance, transgression. See at 16:90, p. 857, n. 14.
9. سَبَقَتْ *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 41:45, p. 1556, n. 3).
10. i. e. respite up to a time. أَجَلٌ *'ajal* (pl. *'ajâl*) = appointed time, period, term, date, deadline. See at 39:43, p. 1496, n. 9.
11. مَسْمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s. } from *summâ* {to name}, form II of *samâ* [*sumûw/ samâ*'], to be high. See at 40:67, p. 1433, n. 13).
12. i. e., the Jews and the Christians. أُورِثُوا *'ûrithû* = they were made to inherit, given inheritance (v. iii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See *'ûrithum* at 7:43, p. 481, n. 12).
13. مُّريبٍ *murîb* = that which arouses suspicion (act. participle from *'arâba*, form IV of *râba* [*rayb*], to doubt. See at 34:54, p. 1388, n. 7).

فَإِنَّكَ فَادِعٌ 15. So to this<sup>1</sup> make the call<sup>2</sup>  
 وَأَسْتَقِيمُ and be steadfast<sup>3</sup>  
 كَمَا أُمِرْتُ as you are commanded;<sup>4</sup>  
 وَلَا تَتَّبِعْ أَهْوَاءَهُمْ and follow not<sup>5</sup> their whims<sup>6</sup>  
 وَقُلْ آمَنْتُ and say: " I believe  
 بِمَا أَنْزَلَ اللَّهُ in what Allah has sent down  
 مِنْ كِتَابٍ of a Book;  
 وَأُمرْتُ and I have been bidden  
 لِأَعْدِلَ بَيْنَكُمُ that I do justice<sup>7</sup> between you.  
 اللَّهُ رَبُّنَا Allah is our Lord  
 وَرَبُّكُمْ and your Lord.  
 لَنَا أَعْمَالُنَا For us are our deeds<sup>8</sup>  
 وَلَكُمْ أَعْمَالُكُمْ and for you are your deeds.  
 لَاحِجَةٌ There is no plea<sup>9</sup>  
 بَيْنَنَا وَبَيْنَكُمُ between us and you.  
 اللَّهُ يَجْمَعُ بَيْنَنَا Allah will get us together<sup>10</sup>  
 وَإِلَيْهِ الْمَصِيرُ and to Him is the destination.<sup>11</sup>

وَالَّذِينَ يَحَابُّونَ 16. And those who dispute<sup>12</sup>  
 فِي اللَّهِ about Allah<sup>13</sup>  
 مِنْ بَعْدِ مَا after that  
 اسْتَجِيبَ لَهُ He was responded<sup>14</sup> to,  
 جَهَنَّمَ دَاحِضَةٌ their plea will be invalid<sup>15</sup>

1. i. e., to this *dîn* of Islam and monotheism.
2. ادع *ud'u* = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'â* [*du'â*]), to call, to summon. See at 28:87, p. 1264, n. 2).
3. i. e., in your mission. استقم *istaqim* = be steadfast, upright (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*]), to stand up. See at 11:112, p. 717, n. 11).
4. أمرت *'umirta* = you were bidden, commanded, ordered, (v. ii. s. past passive from *'amara* [*'amr*]), to command. See *'umirtu* at 40:66, p. 1533, n. 3).
5. لا تتبع *lâ tattabi* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'u*, form VIII of *tabi'u* [*taba'/tabâ'ah*]), to follow. See at 38:26, p. 1466, n. 5).
6. أهواء *'ahwâ'* (sing. هوى *hawân*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).
7. أعدل *'a'dila(u)* = I make equal, equalize, equate, act justly, do justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adâlah*]), to be just/equal. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yu'dilâna* at 27:60, p. 1220, n. 11).
8. i. e., to our accounts will be our deeds and to your account will be your deeds.
9. i. e., dispute. حجة *hujjah* (s.; p جمع *hujaj*) = argument, pretext, pretence, proof, plea. See at 6:149, p. 456, n. 1.
10. i. e., on the Day of Judgement, and will decide between us.
11. مَصِير *mašîr* = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).
12. يَحَابُّونَ *yuhâjjûna* = they dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hâjju*, form III of *hajju* [*hajj/hijj*]), to defeat, to intend, to aim at. See *yuhâjjû* at 3:73, p. 183, n. 10).
13. i. e., about the *dîn* of Allah, Islam.
14. i. e., people embraced Islam. استجيب *ustujîba* = he was responded to, answered (v. iii. m. s. past passive from *istajâba*, form X of *jâbu* [*jawb*]), to travel. See *yastajîbû* at 28:64, p. 1255, n. 5).
15. دَاحِضَةٌ *dâhîdah* (f. s.) = invalid, void, disproved, refuted (act. participle from *dahada*, to be invalid, to disprove, refute. See *yud-hîdû* at 40:5, p. 1510, n. 11).

عِنْدَ رَبِّهِمْ before their Lord,  
 وَعَلَيْهِمْ غَضَبٌ and on them shall be wrath<sup>1</sup>  
 وَلَهُمْ and they shall have  
 عَذَابٌ شَدِيدٌ a punishment most severe.<sup>2</sup>

اللَّهُ الَّذِي 17. Allah is He Who  
 أَنْزَلَ الْكِتَابَ has sent down<sup>3</sup> the Book  
 بِالْحَقِّ with the truth,<sup>4</sup>  
 وَالْمِيزَانَ and the balance;<sup>5</sup>  
 وَمَا يَدْرِيكَ and what will make you know<sup>6</sup>  
 لَعَلَّ السَّاعَةَ that perhaps the Hour  
 قَرِيبٌ is close by.<sup>7</sup>

يَسْتَعْجِلُ بِهَا 18. There seek to hasten<sup>8</sup> it  
 الَّذِينَ لَا يُؤْمِنُونَ those who do not believe  
 بِهَا in it;  
 وَالَّذِينَ آمَنُوا but those who believe  
 مُشْفِقُونَ مِنْهَا are apprehensive<sup>9</sup> of it  
 وَيَعْلَمُونَ and they know  
 أَنَّهَا الْحَقُّ that it is the truth.  
 أَلَا إِنَّ الَّذِينَ Oh yes, verily those who  
 يُمَارُونَ wrangle<sup>10</sup>  
 فِي السَّاعَةِ about the Hour

1. i. e., wrath of Allah. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 24:9, p. 1108, n. 8.

2. شديد *shadīd* (pl. أشداء 'ashiddā'/شداد *shidād*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:22, p. 1517, n. 6).

3. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV ['inzāl] of *nazala* [*nuzāl*], to come down, get down. See at 36:15, p. 1412, n. 9).

4. i. e., true guidance. حق *ḥaqq* = right, truth, liability, justice, just cause. See at 40:75, p. 1535, n. 9.

5. i. e., equity and justice. ميزان *mizān* (s.; pl. *mawāzīn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zīnah*], to balance, to weigh out. See at 11:84, p. 708, n. 4).

6. يدري *yudrī* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from 'adrā, form IV of *darā* [*dirāyah*], to know. See at 63:1363, 642, n. 5).

7. قريب *qarīb* = near, proximate, not far away, close by, Ever Near. See at 34:50, p. 1387, n. 5.

8. i. e., the unbelievers ask, by way of mocking at it, for hastening the Day of Judgement. يستعجل *yasta'jilu* = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of 'ajila [*'ajal/'ajalah*], to hasten. See at 10:50, p. 655, n. 10).

9. مشفقون *mushfiqūn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from 'ashfaqa, form IV of *shafaqa* [*shafuq*], to fear, to pity. See at 23:57, p. 1089, n. 10).

10. يمارون *yumārūna* = they wrangle, argue, dispute, resist (v. iii. m. pl. impfct. from *māra*, form III from *mirā*).

لَفِي ضَلَالٍ are indeed astray<sup>1</sup>

بَعِيدٍ far away.<sup>2</sup>

اللَّهُ لَطِيفٌ 19. Allah is Gracious<sup>3</sup>

بِعِبَادِهِ to His servants.

يَرْزُقُ He gives provision<sup>4</sup> to

مَنْ يَشَاءُ whomsoever He will;

وَهُوَ الْقَوِيُّ and He is the All-Powerful,<sup>5</sup>

الْعَزِيزُ the All-Mighty.<sup>6</sup>

### Section (Rukû') 3

مَنْ كَانَتْ يُرِيدُ 20. Whoever is wont to desire<sup>7</sup>

حَرْثَ الْآخِرَةِ the tilth<sup>8</sup> of the hereafter

نَزِدْ لَهُ فِي حَرْثِهِ We increase for him in his tilth;

وَمَنْ كَانَتْ يُرِيدُ and whoever is wont to desire

حَرْثَ الدُّنْيَا the tilth of this world,

نُؤْتِيهِ مِنْهَا We give him thereof,

وَمَا لَهُ and he will not have

فِي الْآخِرَةِ مِنْ تَصْيِبٍ in the hereafter any share.<sup>9</sup>

ۛ

أَمْ لَهُمْ شُرَكَاءُ 21. Or do they have partners<sup>10</sup>

شَرَعُوا لَهُمْ that have enacted<sup>11</sup> for them

مِنَ الدِّينِ of the religion<sup>12</sup>

1. i. e., from the truth. ضلال *ḍalâl* = error, straying from the right path. *fi ḍalâl* = in error, astray, in vain. See at 40:50, p. 1527, n. 6.

2. i. e., from the truth. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:52, p. 1559, n. 4).

3. لطيف *laffif* = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'il* from *laṭafa/laṭufa [luṭf/laṭâfah]*), to be kind and friendly, to be fine, delicate. See at 33:34, p. 1348, n. 11).

4. i. e., in profusion. يرزق *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa[razq]*, to provide, bestow. See at 24:38, p. 1122, n. 4).

5. قوي *qawîy* (s.; pl. *aqwiya'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya [qûwa]*, to be strong, powerful).

6. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:3, p. 1560, n. 4.

7. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda [rawd]*, to walk about. See at 40:31, p. 1520, n. 11).

8. i. e., merit and benefits. حرث *harth* = tillage, cultivation, tilth, crops. See at 21:78, p. 1033, n. 5.

9. i. e., of merit and benefits. نصيب *naṣîb* (s.; pl. *nuṣub /anṣibâ' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 40:47, p. 1226, n. 11.

10. i. e., partners in their misguidance. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates (act. participle in the scale of *fa'il* from *shariaka [shirk]*, to share, to be a partner. See at 41:47, p. 1557, n. 3).

11. شرعوا *shara'û* = they introduced, enacted, prescribed, ordained (v. iii. m. pl. past from *shara'a [shar']*, to enact [laws], to introduce. See *shara'a* at 42:13, p. 1564, n. 5).

12. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:11, p. 1485, n. 10.

مَا لَمْ يَأْذَنْ بِهِ اللَّهُ<sup>٤</sup> which Allah did not allow<sup>1</sup> of?

وَلَوْ لَا And had there not been

كَلِمَةَ الْفَصْلِ<sup>٢</sup> a word of decree,<sup>2</sup>

لَقَضَى<sup>٣</sup> adjudged<sup>3</sup> would have been

بَيْنَهُمْ between them;

وَإِنَّ الظَّالِمِينَ<sup>٤</sup> and verily the transgressors<sup>4</sup>

لَهُمْ عَذَابٌ shall have a punishment

أَلِيمٌ<sup>٥</sup> very painful.<sup>5</sup>

تَرَى الظَّالِمِينَ<sup>٦</sup> 22. You will see<sup>6</sup> the trans-

مُشْفِقِينَ<sup>٧</sup> gressors apprehensive<sup>7</sup>

مِمَّا كَسَبُوا because of what they earn,<sup>8</sup>

وَهُوَ وَاقِعٌ بِهِمْ<sup>٩</sup> and it will befall<sup>9</sup> them;

وَالَّذِينَ ءَامَنُوا and those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds<sup>10</sup>

فِي رَوْضَاتٍ will be in the meadows<sup>11</sup>

الْجَنَّاتِ of the gardens.<sup>12</sup>

لَهُمْ مَا They will have whatever

يَشَاءُونَ they wish for<sup>13</sup>

عِنْدَ رَبِّهِمْ<sup>٤</sup> with their Lord.

ذَٰلِكَ هُوَ الْفَضْلُ That is the grace

الْكَبِيرُ most magnificent.

1. يَأْذَنُ *ya'dhan(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhna [idhn]*, to allow, to listen. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'dhana* at 12:80, p. 752, n. 4).

2. i. e., had not a word for giving respite till a time been decreed.

2. فصل *faṣl* (s.; pl. *fusūl*) = parting, discharge, decision, final decision, decree, section, chapter.

3. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍā [qaḍā']*, to settle, to decide. See at 41:45, p. 1556, n. 4).

4. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*).

ظالمين *ẓālimīn* (acc./gen. of *ẓālimān*, sing. *ẓālim*) = transgressors, wrong-doers ( active participle from *ẓalama [zulm]*, to transgress, do wrong. See at 39:24, p. 1490, n. 11).

5. أليم *'alīm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima ['alam]*, to be in pain, to feel pain). See at 41:43, p. 1555, n. 2).

6. i. e., on the Day of Judgement.

7. مشفقين *mushfiqīn* (pl.; acc./gen. of *mushfiqūn*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa [shafaq]*, to fear, to pity. See at 18:49, p. 929, n. 5).

8. i. e., of sins. كسبوا *kasabū* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba [kasb]*, to gain. See at 39:48, p. 1498, n. 7).

9. i. e., the punishment shall befall them. واقع *wāqi'* = that which falls/befalls, is about to fall, is going to occur (act. participle from *waqa'a [wafaq]*, to fall. See at 7:171, p. 532, n. 11).

10. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things ( approved by the Qur'ān and *sunnah*). See at 41:8, p. 1542, n. 4.

11. روضات *rawdāt* (f. pl.; s. *rawdah*) = meadows, gardens.

12. i. e., paradise.

13. يشاءون *yashā'ūna* = they wish, desire, want (v. iii. m. pl. impfct. from *shā'a [mashī'ah]*, to wish. See at 39:34, p. 1493, n. 4).

ذَٰلِكَ الَّذِي 23. That is whereof  
يُبَشِّرُ اللَّهَ 1  
عِبَادَهُ الَّذِينَ آمَنُوا 2  
وَعَمِلُوا الصَّالِحَاتِ 3  
قُلْ لَا أَسْأَلُكُمْ 4  
عَلَيْهِ أَجْرًا 5  
إِلَّا الْمَوَدَّةَ 6  
فِي الْقُرْبَىٰ 7  
وَمَنْ يَتَرَفَّ 8  
حَسَنَةً 9  
زِدْنَا لَهُ فِيهَا 10  
حُسْنًا 11  
إِنَّ اللَّهَ غَفُورٌ 12  
شَكُورٌ 13

23. That is whereof  
Allah gives the good tidings<sup>1</sup>  
to His servants<sup>2</sup> who believe  
and do the good deeds.  
Say: "I ask<sup>3</sup> of you not  
for it a remuneration<sup>4</sup>  
except the love<sup>5</sup>  
in respect of kinship."<sup>6</sup>  
And whoever acquires<sup>7</sup>  
a merit,  
We increase<sup>8</sup> for him in it  
handsomely.  
Verily Allah is Most Forgiving,  
Most Appreciative.

24. Or do they say:  
"He has fabricated<sup>9</sup>  
against Allah a lie"<sup>10</sup>  
But if Allah wills  
He may put a seal  
on your heart.  
And Allah effaces<sup>11</sup> falshood  
and establishes the truth

1. يبشر *yubashshiru* = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See at 3:39, p. 171, n. 1).
2. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 41:46, p. 1556, n. 11).
3. The address is to the Prophet, peace and blessings of Allah be on him. أسأل *'as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]), to ask. See at 38:86, p. 1478, n. 9).
4. i. e., for this work of preaching and delivering the Qur'ân. أجر *'ajr* (pl. اجر *'ujûr*) = reward, recompense, remuneration, due. See at 41:8, p. 1542, n. 5).
5. مودة *mawaddah* = love, affection, friendship. See at 30:21, p. 1296, n. 6.
6. Those of the Makkian leaders who opposed the Prophet, peace and blessings of Allah be on him, were related to the Prophet by blood or by marriage. They were asked to treat him with the consideration due to kinship. قرى *qurbâ* = near relationship kinship. See *'âlî al-qurbâ* at 24:22, p. 1113, n. 4.
7. يتترف *yaqtarif(u)* = he commits, performs, acquires (v. iii. m. s. impfct. from *iqtarafa*, form VIII of *qarafa/ qarifa* [*qarf/ qaruf*], to peel, to feel disgust. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *yaqtarifûna* at 6:120, p. 442, n. 1).
8. زد *nazid* (*nazidu*) = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter is vowelless (and hence the medial *yâ'* is dropped) because the verb is conclusion of a conditional clause. See *nazidu* at 7:161, p. 528, n. 5).
9. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 34:8, p. 1370, n. 3).
10. i. e., by saying that the Qur'ân has been sent down to him.
11. يمح *yamhu* = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from *mahâ* [*mahw*], to wipe off. See *mahawnâ* at 17:12, p. 876, n. 7).

بِكَلِمَاتِهِ by His words.

إِنَّهُ عَلِيمٌ Verily He is All-Knowing

بَدَاتِ الصُّدُورِ of the secrets of hearts.<sup>1</sup>

وَهُوَ الَّذِي 25. And He it is Who

يَقْبَلُ التَّوْبَةَ accepts<sup>2</sup> repentance<sup>3</sup>

عَنْ عِبَادِهِ of His servants

وَيَعْفُو عَنِ السَّيِّئَاتِ and forgives<sup>4</sup> the sins;<sup>5</sup>

وَيَعْلَمُ and He knows

مَا تَفْعَلُونَ all that you do.

وَيَسْتَجِيبُ 26. And He responds<sup>6</sup> to

الَّذِينَ آمَنُوا those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds<sup>7</sup>

وَيَزِيدُهُمْ and gives them more<sup>8</sup>

مِنْ فَضْلِهِ of His grace;<sup>9</sup>

وَالْكَافِرُونَ and the unbelievers

لَهُمْ عَذَابٌ shall have a punishment

شَدِيدٌ very severe.<sup>10</sup>

وَلَوْ سَئَطَ اللَّهُ 27. And were Allah to spread<sup>11</sup>

الرِّزْقَ لِعِبَادِهِ the provision for His servants

لَبَعَثُوا they would have outraged<sup>12</sup>

1. *ṣudûr* (pl.; sing. *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 40:56, p. 1529, n. 7.

2. *yaqbalu* = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See at 9:104, p. 622, n. 11).

3. *tawbah* = repentance, penitence, to return with repentance [Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness]. See *tâbû* at 40:7, p. 1511, n. 10).

4. *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from '*afâ* [*'afw/afâ*'], to be effaced. See at 5:15, p. 336, n. 4).

5. *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 40:45, p. 1525, n. 11.

6. i. e., to the prayers of. *yastajîbu* = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâbu* [*jawb*], to travel, to explore. See at 6:36, p. 405, n. 1).

7. *ṣâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:22, p. 1569, n. 10.

8. *yazīdu* = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:39, p. 1404, n. 6).

9. *fadl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 40:61, p. 1531, n. 4.

10. *shadîd* (pl. *'ashidâ'* / *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:16, p. 1567, n. 2).

11. i. e., for all in profusion and without measure. *yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basf*], to spread. See at 42:12, p. 1564, n. 2).

12. *baghaw* = they committed outrage, oppressed, wronged (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghâ* at 38:22, p. 1464 n. 7).

فِي الْأَرْضِ in the earth;

وَلَكِنْ يَنْزِلُ<sup>1</sup> but He sends down<sup>1</sup>

بِقَدَرٍ مَّائِيَةٍ<sup>2</sup> in a measure<sup>2</sup> as He wills.

إِنَّهُ يَبْصُرُ Verily He is of His servants

خَبِيرٌ<sup>3</sup> All-Aware,<sup>3</sup> All-Seeing.<sup>4</sup>

وَهُوَ الَّذِي 28. And He it is Who

يَنْزِلُ الْغَيْثَ<sup>5</sup> sends down the rain<sup>5</sup>

مِنْ بَعْدِ مَا قَنَطُوا<sup>6</sup> after that they give up hope<sup>6</sup>

وَيَنْشُرُ رَحْمَتَهُ<sup>7</sup> and spreads out<sup>7</sup> His mercy.

وَهُوَ الْوَلِيُّ<sup>8</sup> And He is the Lord-Protector,<sup>8</sup>

الْحَمِيدُ<sup>9</sup> the All Praiseworthy.

وَمِنْ آيَاتِهِ 29. And of His signs are

خَلْقَ السَّمَوَاتِ the creation of the heavens

وَالْأَرْضِ and the earth

وَمَا بَثَّ فِيهِمَا<sup>9</sup> and all that He spreads<sup>9</sup> in

مِنْ دَابَّةٍ<sup>10</sup> them of a moving creature.<sup>10</sup>

وَهُوَ عَلَىٰ جَمْعِهِمْ<sup>11</sup> And He is on gathering them

إِذَا يَشَاءُ whenever He wills

قَدِيرٌ<sup>12</sup> All-Competent.<sup>11</sup>

#### Section (Rukû') 4

وَمَا أَصَابَكُمْ<sup>12</sup> 30. And whatever afflicts<sup>12</sup> you  
مِنْ مُصِيبَةٍ<sup>13</sup> of misfortune<sup>13</sup>

1. *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzâl], to come down. See at 40:13, p. 1414, n. 3).

2. *qadar* = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

3. *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [ *khubr* /*khibrāh*] to be acquainted). See at 35:31, p. 1401, n. 3.

4. i. e., of all deeds and events, open or secret. *basîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *başura/başira* [*başar*], to see). See at 41: 41, p. 1554, n. 3.

5. *ghayth* (s.; pl. *ghuyûth*) = rain, rain in profusion. See at 31:34, p. 1323, n. 8.

6. *qanâtû* = they despaired, gave up hope, became disheartened, were hopeless, disappointed (v. iii. m. pl. past from *qanîta/ qanâta/ qanuṭa* [*qanaṭ/ qunûṭ/ qanâṭah*], to despair. See *lâ taqanâtû* at 39:53, p. 1500, n. 6.

7. *yanshuru* = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. See *yanshur* at 18:16, p. 915, n.3).

8. *walîy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:8, p. 1562, n. 11.

9. *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 31:10, p. 1313, n. 10).

10. *dâbbah* (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 35:45, p. 1407, n. 9.

11. *qadîr* = Omnipotent, All-Powerful. See at 35:1, p. 1389, n. 7.

12. *'aşâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *şâba*. See at 39:51, p. 1499, n. 9).

13. *muşîbah* (pl. *maşâ'ib*) = calamity, disaster, misfortune, affliction. See at 9:50, p. 599, n. 3.

فِيمَا that is due to what

كَسَبَتْ أَيْدِيكُمْ your hands acquire;<sup>1</sup>

وَيَعْفُو عَنْ كَثِيرٍ and He forgives<sup>2</sup> a lot.<sup>3</sup>



وَمَا أَنْتُمْ 31. And you cannot

بِمُعْجِرِينَ فِي الْأَرْضِ frustrate<sup>4</sup> in the earth,

وَمَا لَكُمْ nor is there for you

مِن دُونِ اللَّهِ besides Allah

مِنْ وَلِيٍّ any Guardian-Protector

وَلَا نَصِيرٍ nor any helper.<sup>5</sup>

وَمِنْ آيَاتِهِ 32. And of His signs are

الْجَوَارِ فِي الْبَحْرِ the ships<sup>6</sup> in the sea

كَالْأَعْلَامِ like mountains.<sup>7</sup>

إِنْ يَشَأْ 33. If He wills

يُسْكِنَ الرِّيحَ He can make still<sup>8</sup> the wind

فَيُظَلِّلْنَ so they would become<sup>9</sup>

رَوَاكِدَ عَلَى ظَهْرِهِ immobile<sup>10</sup> on its surface.<sup>11</sup>

إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs

لِكُلِّ صَبَّارٍ for everyone persevering,

شَاكِرٍ grateful.

1. i. e., of sins and misdeeds. كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 40:17, p. 1515, n. 5).

2. يَعْفُو *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from '*afû* [*'afw/ufû*'], to be effaced. See at 42:25, p. 1571, n. 4).

3. i. e., He forgives and does not take to task for many sins.

4. i. e., the plans of Allah, escaping His retribution. مُعْجِرِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from '*ajza*, from IV of '*ajza*'/ajizu [*'ajz*], to be weak, incapable. See at 39:51, p. 1499, n. 13).

5. i. e., against Allah's retribution, neither in this world nor in the hereafter. نَصِيرٍ *našîr* = (s.; pl. *nušarâ'*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *našara* [*našr/nušûr*], to help. See at 42:8, p. 1562, n. 12).

6. جَوَارٍ *jawâr* (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See *tajrî* at 39:20, p. 1488, n. 7).

7. أَعْلَامٍ '*a'lâm* (pl.; s. '*alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains.

8. يُسْكِنُ *yuskin* (u) = he makes still, lodges, settles, makes (someone) inhabit (v. iii. m. s. impfct. from '*askana*, form IV of *sakana* [*sukân*], to be calm, still. The final letter is vowelless because the verb is conclusion of a conditional clause. See '*askannâ* at 23:18, p. 1079, n. 3).

9. يَظَلِّلْنَ *yaẓallna* = they (fem.) become, continue to be, remain, stay (v. iii. f. pl. impfct. from *zalla* [*zall/zulûl*], to be, to continue. See *zallû* at 30:51, p. 1307, n. 8).

10. رَوَاكِدٍ *rawâkid* (f. pl.; s. *râkidah*; m. *râkid*) = stationary, still, motionless, stagnant, immobile (act. participle from *rakadu* [*rukûd*], to be still).

11. ظَهْرٍ *zahr* (s.; pl. *zuhûr*) = back, rear, rear side, loin, spine, surface. See at 35:45, p. 1407, n. 8).

34. Or He may destroy<sup>1</sup> them  
 أَوْتُرِيَهُمْ  
 for what they acquire;<sup>2</sup>  
 بِمَا كَسَبُوا  
 but He forgives<sup>3</sup> a lot.  
 وَيَعْفُ عَنْ كَثِيرٍ  
 35. And let there know  
 وَيَعْلَمَنَّ  
 those who dispute<sup>4</sup>  
 الَّذِينَ يَجَادِلُونَ  
 about Our signs  
 فِي آيَاتِنَا  
 that they do not have  
 مَا لَهُمْ  
 any place of escape.<sup>5</sup>  
 مِنْ مَحِيصٍ  
 36. So whatever you are given  
 مَا أُوتِيتُمْ  
 of anything is an enjoyment<sup>6</sup>  
 مِنْ شَيْءٍ وَمَنْعُ  
 of the worldly life;  
 الْحَيَاةِ الدُّنْيَا  
 but what lies with Allah<sup>7</sup>  
 وَمَا عِنْدَ اللَّهِ  
 is better<sup>8</sup> and more enduring<sup>9</sup>  
 خَيْرٌ وَأَبْقَى  
 for those who believe  
 لِلَّذِينَ آمَنُوا  
 and do on their Lord rely.  
 وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ  
 37. And who abstain<sup>10</sup> from  
 وَالَّذِينَ يَحْتَنِبُونَ  
 the enormities<sup>11</sup> of sin  
 كَبِيرَ الْإِثْمِ  
 and the obscenities,<sup>12</sup>  
 وَالْفَوَاحِشَ  
 and if they get angry  
 وَإِذَا مَا عَضِبُوا  
 they forgive.  
 هُمْ يَتَفَرَّغُونَ

1. i. e., destroy the sips. يوريق *yûbiqu* = destroys, ruins, annihilates (v. iii. m. s. impfct. from 'awbaqa, form IV of *wabaqa* [*wabaq/ wubûb/ mawbiq*], to perish, to go to ruin. See *mawbiq* at 18:52, p. 931, n. 5).
2. i. e., what the owners and inmates of the ships acquire of sins. كسبوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:22, p. 1569, n. 8).
3. يعف *ya'fu(û)* = he waives, excuses, effaces (v. iii. m. s. impfct. from 'afâ [*'afw/afâ*], to be effaced. The final *waw* is dropped because the verb is conjunctive to conclusion of a conditional clause. See *ya'fû* at 42:30, p. 1573, n. 2).
4. يجادلون *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [*jadl*], to tighten. See at 40:69, p. 1534, n. 4).
5. i. e., from Allah's retribution. محيص *mahîs* = escape, flight, place of refuge, retreat (verbal noun; also noun of place from *hâsa* [*hayṣ/ḥayṣah/mahîs*], to escape, to flee. See at 4:121, p. 297, n. 11).
6. i. e., temporary enjoyment in this worldly life. متاع *matâ'* (pl. 'amû'ah) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 40:39, p. 1523, n. 12.
7. i. e., of rewards and graces in the hereafter.
8. خير *khayr* = good /better/ best, charity, wealth, property, affluence. See at 38:32, p. 1468, n. 4.
9. أبقى *'abqâ* = more lasting, everlasting, more enduring, more permanent (relative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 28:60, p. 1253, n. 11).
10. يحتنبون *yajtanibûna* = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanabû* at 39:17, p. 1487, n. 5).
11. كباير *kabâ'ir* (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities. See at 4:30, p. 253, n. 12.
12. i. e., adulteries and fornication. فواحش *fawâhish* (pl.; s. فاحشة *fâhishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See at 7:33, p. 476, n. 6).

وَالَّذِينَ اسْتَجَابُوا 38. And who respond<sup>1</sup>

لِرَبِّهِمْ to their Lord

وَأَقَامُوا الصَّلَاةَ and duly perform the prayer,

وَأَنْهَرَهُمْ and whose affair<sup>2</sup> is

شُورَى mutual consultation<sup>3</sup>

بَيْنَهُمْ amongst them,

وَمِمَّا رَزَقْنَاهُمْ and out of what We provide

يُنْفِقُونَ ﴿٣٨﴾ for them they spend.<sup>4</sup>

وَالَّذِينَ 39. And who,

إِذَا أَصَابَهُمْ when there afflicts<sup>5</sup> them

الْبَغْيُ the oppression,<sup>6</sup>

هُمْ يَنْصِرُونَ ﴿٣٩﴾ they defend themselves.<sup>7</sup>

وَجَزَاءُ 40. And the retribution<sup>8</sup>

سَيِّئَةٍ سَيِّئَةٌ مِثْلَهَا for an evil is an evil like it;

فَمَنْ عَفَا but whoever forgives<sup>9</sup>

وَأَصْلَحَ and effects a reconciliation<sup>10</sup>

فَأَجْرُهُ عَلَى اللَّهِ his reward is on Allah.

إِنَّهُ لَا يُحِبُّ Verily He likes<sup>11</sup> not

الْقَائِلِينَ ﴿٤٠﴾ the transgressors.

وَلَمَنْ 41. And surely he who

أَنْتَصَرَ defends himself

1. i. e., believe in monotheism (*tawhîd*) and obey His injunctions. استجابوا *istajâbû* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [*jawb*]), to travel, to explore. See at 35:14, p. 1395, n. 10).

2. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 41:12, p. 1543, n. 10.

3. i. e., they run their affairs by mutual consultation. شورى *shûrâ* = consultation, deliberation, taking counsel. See *shâwir* at 3:159, p. 218, n. 9.

4. i. e., in paying *zaka* and spending in approved charities. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 32:16, p. 1329, n. 5).

5. أصاب *'aşâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *şâba*). See at 42:30, p. 1572, n. 12).

6. بغى *baghy* = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

7. i. e., they do not submit to wrong and injustice and defend themselves. ينجسرون *yantashirûna* = they help themselves, be helped, defend themselves, be victorious (v. iii. m. pl. impfct. from *intasara*, form VIII of *naşara* [*naşr* / *nuşûr*]), to help. See at 26:93, p. 1179, n. 3).

8. It is reminded that retribution should not be more than the wrong done. جزاء *'jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 39:34, p. 1493, n. 5).

9. عفا *'afâ* = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw* / *'afâ*). See at 9:43, p. 596, n. 7).

10. أصلح *'aşlahâ* = he reformed, made good, made amends, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *şalaha* / *saluha* [*şalâh* / *şulâh* / *maşlahah* / *şalâhiyah*]), to be good, right).

11. لا يحب *lâ+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*]), to love. See at 30:45, p. 1305, n. 4).

بَعْدَ ظُلْمِهِ after a wrong done to him,

فَأُولَئِكَ such ones,

مَا عَلَيْهِمْ there lies not against them

﴿٤١﴾ مِنْ سَبِيلٍ any suit.<sup>1</sup>

إِنَّمَا السَّبِيلُ 42. The suit lies but

عَلَى الَّذِينَ يَظْلِمُونَ against those who do wrong<sup>2</sup>

النَّاسِ وَيَعْتُونَ to people and commit outrage<sup>3</sup>

فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.<sup>4</sup>

أُولَئِكَ لَهُمْ Such people shall have

﴿٤٢﴾ عَذَابٍ أَلِيمٍ a punishment most painful.<sup>5</sup>

وَلَمَنْ 43. And indeed he who

صَبَرَ وَعَفَرَ bears calmly<sup>6</sup> and forgives,<sup>7</sup>

إِنَّ ذَلِكَ لَمِنْ that surely is of the

﴿٤٣﴾ عَزْمِ الْأُمُورِ definitive<sup>8</sup> of affairs.<sup>9</sup>

#### Section (Rukû') 5

وَمَنْ 44. And whomsoever

يُضِلِلِ اللَّهُ Allah makes go astray<sup>10</sup>

فَمَا لَهُ مِنْ وَكِيٍّ he shall have no guardian<sup>11</sup>

مِنْ بَعْدِهِ after Him.

وَتَرَى And you will see

1. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course, course of legal action, suit.

See at 33:4, p. 1335, n. 11.

2. يَظْلِمُونَ *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:10, p. 1292, n. 1).

3. يَعْتُونَ *yabghûna* = they commit outrage, oppress, wrong (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghaw* at 42:27, p. 1571 n. 12).

4. حَقٌّ *haqq* = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.

5. أَلِيمٌ *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 42:21, p. 1569, n. 5).

6. صَبَرَ *ṣabara* = he bore calmly, had patience, persevered (v. iii. m. s. past from *ṣabr*, to be patient. See *yaṣbirû* at 41:24, p. 1548, n. 4).

7. غَفَرَ *ghafara* = he forgave, pardoned (v. iii. m. s. past from *ghafra* [*maghfirah ghufirân*], to forgive. See 36:27, p. 1415, n. 4).

8. عَزْمٌ *'ajm* = determination, resolution, decision, firm will, resolute, definitive. See at 31:17, p. 1316, n. 13.

9. i. e., this is of matters definitively enjoined and are desired to be abided by. أُمُورٌ *'umûr* (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 22:76, p. 1073, n. 4.

10. i. e., because of his unbelief and wrong-doing. يَضِلُّ *yuḍlil* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍulâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 40:33, p. 1521, n. 6).

11. وَكِيٌّ *wakîy* (s.; pl. أَوْلِيَاءٌ *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:28, p. 1572, n. 8.

الظَّالِمِينَ the transgressors  
لَمَّا رَأَوْا الْعَذَابَ when they saw the punishment

يَقُولُونَ saying:

هَلْ إِلَى مَرَدٍّ "Is there to a return<sup>1</sup>

مِنْ سَبِيلٍ any way?"

وَرَبَّهُمْ 45. And you will see them

يُعْرَضُونَ عَلَيْهَا laid<sup>2</sup> on it

خَشِعِينَ مِنَ الذُّلِّ humble<sup>3</sup> in disgrace<sup>4</sup>

يَنْظُرُونَ and looking<sup>5</sup>

مِنْ طَرَفٍ خَفِيٍّ with a glance<sup>6</sup> concealed.<sup>7</sup>

وَقَالَ الَّذِينَ آمَنُوا And those who believe will

إِنَّ الْخَاسِرِينَ الَّذِينَ say: "Verily the losers<sup>8</sup> are

خَسِرُوا أَنفُسَهُمْ they who lost<sup>9</sup> themselves

وَأَهْلِيهِمْ and their families

يَوْمَ الْقِيَامَةِ on the Day of Judgement.

أَلَا إِنَّ الظَّالِمِينَ Oh yes, the transgressors will

فِي عَذَابٍ مُّقِيمٍ be in a punishment to last."<sup>10</sup>

وَمَا كَانَتْ لَهُمْ 46. And they will not have

مِنَ أَوْلِيَاءَ any guardian-friends<sup>11</sup>

يَنْصُرُونَهُمْ helping<sup>12</sup> them

مِن دُونِ اللَّهِ against Allah.<sup>13</sup>

1. i. e., return to the worldly life for doing good deeds and making amends for past sins. مرد *maradd* = place of return, return, repulsion, resistance. See at 40:43, p. 1325, n. 4.

2. i. e., put on the fire of hell. يعرضون *yu'raḍūna* = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from 'arada/aruḍa ['arḍ], to become visible, to be wide. See at 40:46, p. 1526, n. 1).

3. خاشعين *khāshi'īn* (m. pl.; acc./ gen. of *khāshi'ūn*, sing. *khāshi'*) = the submissive/humble ones, humble (active participle from *khasha'a* [*khushū'*], to be submissive, humble. See at 33:35, p. 1349, n. 7).

4. ذل *dhull* = lowliness, humility, ignominy, disgrace, humbleness, meekness. See at 17:111, p. 909, n. 11.

5. ينظرون *yanẓurūna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 39:68, p. 1505, n. 5).

6. طرف *tarf* = glance, look, eye. See at 38:53, p. 1472, n. 10.

7. i. e., out of fear and disgrace. خفي *khafiy* = secret, unseen, invisible, concealed. See at 19:3, p. 950, n. 5.

8. خاسرين *khāsirīn* (acc./gen. of *khāsirūn*, sing. *khāsir*) = losers, those in loss (active participle from *hasara* [*husr/khasâr/khasârah/khusrân*] to lose. See at 41:25, p. 1549, n. 1).

9. خسروا *khāsirū* = they lost, suffered damage (v. iii. m. pl. past from *hasira* [*husr/khasâr/khasârah/khusrân*], to lose. See n. 8 above; and also see at 23:102, p. 1100, n. 5).

10. مقيم *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from 'aqama, form IV of *qama* [*qiyâm/qawmah*], to get up. See at 15:76, p. 823, n. 2).

11. أولياء *'awliyâ'* (pl.; sing. *waliy*) = friends, allies, patrons, legal guardians, protectors. See at 42:6, p. 1561, n. 9.

12. ينصرون *yanṣurūna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr/nuṣûr*], to help. See at 28:81, p. 1261, n. 8).

13. i. e., against Allah's punishment.

وَمَنْ And whoever

يُضِلِّ اللهُ Allah makes go astray,<sup>1</sup>

فَأَلَّهُمْ مِنْ سَبِيلٍ ﴿٤٦﴾ he will not have any way.<sup>2</sup>

أَسْتَجِيبُوا لِرَبِّكُمْ 47. Respond<sup>3</sup> to your Lord

مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ

لَا مَرَدَّ لَهُ no repulsion<sup>4</sup> is there for it,

مِنَ اللهِ from Allah.

مَا لَكُمْ مِنْ مَلْجَأٍ You shall have no refuge<sup>5</sup>

يَوْمَئِذٍ وَمَا لَكُمْ

مِنْ نَكِيرٍ ﴿٤٧﴾ any way to disavow.<sup>6</sup>

فَإِنْ أَعْرَضُوا 48. So if they turn away,<sup>7</sup>

فَمَا أَرْسَلْنَاكَ

عَلَيْهِمْ حَفِظًا over them as a guard.<sup>8</sup>

إِنْ عَلَيْكَ Your duty is naught

إِلَّا أَنْ تَبْلُغَ but to convey.<sup>9</sup>

وَلِئِنْ آدَا And indeed when We

أَذَقْنَا الْإِنْسَانَ make man taste<sup>10</sup>

مِنَّا رَحْمَةً mercy from Us

فَرِحَ بِهَا he rejoices<sup>11</sup> at it;

وَلِإِنْ نَصَبْنَاهُمْ but if there befalls them

سَيِّئَةً بِمَا any evil<sup>12</sup> because of what

1. i. e., because of his unbelief and wrong-doing. *يُضِلُّ* *yudlil* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 42:44, p. 1576, n. 10).

2. i. e., to the truth. *سَبِيلٍ* *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course, course of legal action, suit. See at 42:41, p. 1576, n. 1.

3. i. e., by believing in His Oneness (*tawhîd*) and abiding by His guidance. *استجيبوا* *istajîbû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See at 8:24, p. 554, n. 10).

4. *مرد* *maradd* = place of return, return, repulsion, resistance. See at 42:44, p. 1577, n. 1.

5. *ملجأ* *malja'* = refuge, shelter, retreat (adverb of place from *taja'a* [*laj'/lujû'*], to take refuge. See at 9:118, p. 629, n. 11).

6. *نكير* *nakîr* = denial, disapproval, disavowal, disapprobation, rejection. See at 35:26, p. 1399, n. 2.

7. i. e., from the truth and the guidance. *أعرضوا* 'a'raḍû = they turned away, averted, evaded (v. iii. m. pl. past from 'a'raḍa, form IV of 'aruḍa [*'arḍ*], to be broad, wide, to appear, to show. See at 41:13, p. 1544, n. 1).

8. *حفيظ* *hafîz* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'il* from *hafîza* [*hifz*], to preserve, to guard. See at 42:6, p. 1561, n. 10).

9. *بلاغ* *balâgh* (pl. *balâghât*) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 24:54, p. 1128, n. 12.

10. *أذنا* 'adhâqnâ = we made (someone) taste, gave taste (v. i. pl. past from 'adhâqa, form IV of *dhâqa* [*dhawq / madhâq*], to taste. See at 41:50, p. 1558, n. 1).

11. *فرح* *fariḥa* = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farḥ*, to be glad. See at 9:81, p. 612, n. 7).

12. *سيئة* *sayyi'ah* (pl. *sayyi'ât*) = sin, bad deed, evil, distress. See at 41:34, p. 1551, n. 10.

قَدَمَتْ أَيْدِيهِمْ their hands had advanced,<sup>1</sup>

فَإِنَّ الْإِنْسَانَ then indeed man is

كَفُورًا<sup>(٤٨)</sup> extremely ungrateful.<sup>2</sup>

لِلَّهِ 49. To Allah belongs

مُلْكُ السَّمَوَاتِ the dominion of the heavens

وَالْأَرْضِ and the earth.

يَخْلُقُ He creates<sup>3</sup>

مَا يَشَاءُ whatever He will.

يَهَبُ He bestows<sup>4</sup>

لِمَنْ يَشَاءُ on whomsoever He wills

إِنثًا وَيَهَبُ females<sup>5</sup> and bestows

لِمَنْ يَشَاءُ on whomsoever He wills

الذَّكَورَ<sup>(٤٩)</sup> the males.<sup>6</sup>

أَوْزَوْجَهُمْ 50. Or He couples<sup>7</sup> them

ذَكَرًا وَأُنثًا males and females.

وَيَجْعَلُ And He makes<sup>8</sup>

مَنْ يَشَاءُ عَقِيمًا whomsoever He wills barren.<sup>9</sup>

إِنَّهُ عَلِيمٌ Verily He is All-Knowing,

قَدِيرٌ<sup>(٥٠)</sup> Omnipotent.<sup>10</sup>

❖ وَمَا كَانَ 51. And it is not  
لِبَشَرٍ for a human being<sup>10</sup>

1. i. e., of sins. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [ *qadm / qudûm / qidmân / maqdam* ] to precede, to arrive. See at 28:47, p. 1248, n. 11).

2. كفور *kafûr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufir*], to cover, to be an infidel. See at 35:36, p. 1403, n. 4).

3. يخلق *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalafa* [*khalq*], to create. See at 7:191, p. 540, n. 5).

4. يهب *yahabu* = he bestows, grants, gifts (v. iii. m. s. impfct. from *wahaba* [*wahb*], to give, to donate. See *wahabnâ* at 38:43, p. 1470, n. 8).

5. اناث *'inâth* (pl.; s. *'unthâ*) = females. See at 37:150, p. 1453, n. 6.

6. ذكور *dhukûr* = (pl.; s. *dhakar*) = males. See at 6:139, p. 450, n. 7.

7. يزوج *yuzawwiju* = he couples, pairs, doubles, gives in marriage (v. iii. m. s. impfct. from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 33:37, p. 1351, n. 6).

8. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'la*]) to make, to put. See at 10:100, p. 673, n. 2).

9. عقيم *'aqim* = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from *'aqama/uquma* [ *'aqm / uqm* ], to be barren, sterile. See at 22:55, p. 1065, n. 10).

10. قدير *qadîr* = Omnipotent, All-Powerful. See at 42:29, p. 1572, n. 11.

11. i. e., it neither behaves a human being nor is it necessary for him. بشر *bashar* = man, human being. See at 41:6, p. 1541, n. 8.

أَنْ يُكَلِّمَهُ اللَّهُ that Allah speak<sup>1</sup> to him

إِلَّا وَحْيًا except by communication<sup>2</sup>

أَوْ مِنْ وَرَائِي حِجَابٍ or from behind a veil<sup>3</sup>

أَوْ يُرْسِلَ رَسُولًا or He sends a messenger<sup>4</sup>

فَيُوحِي and he communicates<sup>5</sup>

بِإِذْنِهِ by His leave<sup>6</sup>

مَا يَشَاءُ what He wills.

إِنَّهُ عَلِيُّ Verily He is All-Exalted,

حَكِيمٌ All-Wise.

وَكَذَلِكَ 52. And thus

أَوْحَيْنَا إِلَيْكَ We have communicated to you

رُوحًا مِنْ أَمْرِنَا a spirit<sup>7</sup> of Our command.

مَا كُنْتَ تَدْرِي You did not use to know<sup>8</sup>

مَا الْكِتَابُ what the Book is

وَلَا الْإِيمَانُ nor the faith;<sup>9</sup>

وَلَكِنْ جَعَلْنَاهُ نُورًا but We have made it a light<sup>10</sup>

نَهْدِي بِهِ wherewith We guide<sup>11</sup>

مَنْ نَشَاءُ whomsoever We will

مِنْ عِبَادِنَا of Our servants.

وَإِنَّكَ لَتَهْدِي And you indeed do guide<sup>12</sup>

إِلَى صِرَاطٍ to a way<sup>13</sup>

مُسْتَقِيمٍ right and straight.<sup>14</sup>

1. i. e., in a direct address face to face. يكلم *yukallima(u)* = he speaks, talks, addresses (v. iii. m. s. impfct. from *kallama*, form II of *kalama (kalm)*, to wound. The final letter takes *fathah* because of the particle 'an coming before the verb. See *tukallima* at 19:10, p. 952, n. 10).

2. The word وحى *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means, such as true dreams of the Prophets as was the case with Prophet Ibrâhîm, peace be on him. Some of these means are indicated in this 'âyah and at 2:92, 16:2, 16:102 and 26:193. See also *Bukhârî*, nos. 2-4.

3. As was the case with Allah's address to Mûsâ, peace be on him. حجاب *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 41:5, p. 1541, n. 7.

4. i. e. an angel messenger, Jibrîl.

5. i. e., the angel messenger communicates by Allah's leave and direction. يوحى *yûhî* = he prompts, communicates, inspires (v. iii. m. s. impfct. from 'awhâ, form IV of *wahâ [wahy]*, to communicate. See at 42:3, p. 1560, n. 2).

6. إذن *'idhn* (pl. اذونات *'udhûn /'udhûnât*) = leave, permission. See at 40:78, p. 1537, n. 1).

7. i. e., the Qur'ân. روح *rûh* (s.; pl. 'arwâh) = breath of life, soul, spirit, life-giving spirit, *wahy*, Jibrîl. See at 40:46, p. 1514, n. 12.

8. i. e., previously to the receipt of the Qur'ânic *wahy*. تدرى *tadrî* = you know, are aware (v. ii. m. s. impfct. from *darâ [dirâyah]*, to know. See *yudrî* at 42:7, 1567, n. 6).

9. i. e., the rules of 'imân and of *sharî'ah* in detail.

10. i. e., made the Qur'ân a light of guidance.

11. نهدي *nahdî* = we guide, show the way (v. i. pl. impfct. from *hadâ [hady/ hudan/ hidâyah]*, to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).

12. The address is to the Prophet, peace and blessings of Allah be on him, assuring him that he guides by Allah's leave to the straight path, Islam.

13. i. e., Islâm. صراط *ṣirât* = way, path, road. See at 38:22, p. 1464, n. 11.

14. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma [qawmah/qiyâm]*, to stand up, to get up). See at 37:118, p. 1449, n. 3).

صِرَاطِ اللَّهِ 53. The way of Allah

الَّذِي لَهُ. to Whom belongs

مَا فِي السَّمَوَاتِ all that is the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

آلَا إِلَى اللَّهِ تَصِيرُ<sup>1</sup> Oh yes, to Allah will end up<sup>1</sup>

الْأُمُورِ all affairs.<sup>2</sup>

1. تصير *taşîru* = she becomes, gets to the point, comes to, arrives at, ends up (v. iii. f. s. impfct. from *şâru* [*şayr/şayrûrah/maşîr*], to become, to arrive. See *marîr* at 40:3, p. 1510, n. 1).

2. i. e., all affairs and deeds of His creatures and He will judge and requite them accordingly. أمور *'umûr* (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 42:43, p. 1576, n. 9.

## 43: SŪRAT AL-ZUKHRUF (THE ORNAMENT)

Makkan: 89 'āyahs

This is another Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith — *tawhīd* (monotheism), *wahy* and the truth of the Qur'ān, *riṣālah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah has sent down the Qur'ān and it is preserved in the Mother of the Book (*al-Lawḥ al-maḥfūz*). It is then pointed out that Allah created the heavens and the earth and all things and beings that exist. It is He Who has created the pairs in all living beings and it is He Who provides for all; and we all have to return to Him. Yet man sets partners with Him and attributes sons and daughters to Him. The *sūrah* particularly dispels the wrong notion of the pre-Islamic Arabs that the angels were Allah's daughters. Similarly polytheism and the worship of idols are disapproved and it is emphasized that Prophet Ibrāhīm, whom the Arabs considered as their progenitor, preached against the worship of idols and the objects of nature. It also gives a reply to the misgivings of the then Arabs as to why the Qur'ān was not sent down on someone wealthy and influential among them. It is pointed out that worldly wealth, power and grandeur are not the criteria for greatness and righteousness in the sight of Allah and that He selects for His special favour of Messengership whomsoever He wills. Also the unreasonableness of the unbelievers' opposition to the truth of the Qur'ān is illustrated by a reference to the story of Fir'aun and Mūsa, peace be on him. The fallacy of worshipping 'Īsā, peace be on him, as a god is also mentioned and it is pointed out that he was only a chosen servant of Allah. Towards the end of the *sūrah* mention is made of some aspects of the respective positions of the believers and the unbelievers in the hereafter. The *sūrah* is named *al-zukhruf* (The ornament) with reference to its 'āyah 35 which points out that the ornament of this worldly life is only temporary while the life of the hereafter is permanent for the godfearing (*muttaqīn*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ح م

1. *Hâ-Mîm*.<sup>1</sup>

وَالْكِتَابِ الْمُبِينِ

2. By the Book most explicit.<sup>2</sup>

ر

إِنَّا جَعَلْنَاهُ

3. Verily We have made<sup>3</sup> it

قُرْآنًا عَرَبِيًّا

a Qur'ān in Arabic

لَعَلَّكُمْ تَعْقِلُونَ

that you may understand.<sup>4</sup>

و

وَإِنَّهُ

4. And verily it is

فِي أُمِّ الْكِتَابِ

in the Mother of Book<sup>5</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., this Qur'ān which is clear and explicit both in text and meaning. *مبين* *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, that which makes clear (act. participle from 'abāna, form IV of *bāna* [*bayān*], to be clear. See at 39:115, p. 1486, n. 12).

3. جعلنا *ja'alnā* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 41:44, p. 1555, n. 3).

4. i. e., you may understand, reflect and accept the guidance contained therein. *تعقلون* *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala [*'aqf*], to be endowed with reason. See at 37:138, p. 1451, n. 10).

5. i. e., *al-Lawḥ al-Maḥfūz*.

لَدَيْنَا with Us,

لَمَّا indeed exalted,<sup>1</sup>

حَكِيمٌ full of wisdom.<sup>2</sup>

أَنْضَرِبُ عَنْكُمْ 5. Shall We then strike<sup>3</sup> off you

الَّذِي كُنْتُمْ رَصَفْحًا the reminder<sup>4</sup> in a turning

أَنْ كُنْتُمْ قَوْمًا away<sup>5</sup> because you are a people

مُسْرِفِينَ committing excesses.<sup>6</sup>

وَكَمْ أَرْسَلْنَا 6. And how many We sent

مِنْ نَبِيِّ of a Prophet

فِي الْأَوَّلِينَ among the people of old!

وَمَا يَأْتِيهِمْ 7. And there came not to them

مِنْ نَبِيِّ إِلَّا كَانُوا any Prophet but they used to

بِئْسَ يَسْتَهْزِئُونَ mock<sup>7</sup> at him.

فَأَهْلَكْنَا 8. So We destroyed<sup>8</sup>

أَشَدَّ مِنْهُمْ those stronger<sup>9</sup> than they

بَطْشًا in might;<sup>10</sup>

وَمَضَى and there has passed

مَثَلُ الْأَوَّلِينَ the instance<sup>11</sup> of those of old.

1. *afîy* = high, lofty, elevated, sublime, exalted, All-Exalted. See at 42:4, p. 1561, n. 1.

2. i. e., full of wise and right instructions and guidance. *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

3. *naḍribu* = we beat, strike, hit, (v. i. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. See *ḍarabnā* at 29:43, p. 1280, n. 16).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 41:41, p. 1554, n. 4.

5. *ṣafḥ* = pardon. *ḍaraba 'anhu ṣafḥan* is an idiom meaning: to turn away from, ignore or pass over him. See *isfah* at 15:85, p. 824, n. 12.

6. i. e., persisting in unbelief and evil deeds. *musrifin* (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 40:43, p. 1525, n. 5).

7. *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'u* [*haz'/ huz'/ huzu'/ huzû'* *mahza'ah*], to mock, to make fun. See at 40:83, p. 1539, n. 2).

8. *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk/ ahlukah*], to perish. See at 38:3, p. 1459, n. 5).

9. i. e., stronger than the Makkan unbelievers. *ashd* = more/most intense, stronger/ strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (relative of *shadîd*). See at 41:15, p. 1545, n. 1.

10. *batsh* = power, might, strength, force, valour. See *yabtiṣha* at 28:19, p. 1237, n. 11.

11. i. e., the instance of retribution inflicted on those of old because of their disbelief and intransigence.

9. And indeed if you ask them  
 مَن خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ  
 "There created these the  
 خَلَقَهُنَّ  
 الْعَزِيزُ الْعَلِيمُ ① All-Mighty,<sup>1</sup> the All-Knowing.<sup>2</sup>

10. He Who has made for you  
 الَّذِي جَعَلَ لَكُمُ  
 الْأَرْضَ مَهْدًا ②  
 the earth a cradle<sup>3</sup>  
 وَجَعَلَ لَكُمُ فِيهَا  
 سُبُلًا لَّعَلَّكُمْ  
 تَهْتَدُونَ ③ find way.<sup>5</sup>

11. And He Who sends down<sup>6</sup>  
 وَالَّذِي نَزَّلَ  
 مِنَ السَّمَاءِ مَاءً ④  
 from the sky water<sup>7</sup>  
 يَقْدِرُ ⑤ in a measure.<sup>8</sup>  
 فَأَنْشَرْنَا بِهِ ⑥  
 Thus We bring to life<sup>9</sup> therewith  
 بِلَدَّةٍ مَيِّتَةٍ ⑦  
 a dead land.<sup>10</sup>  
 كَذَلِكَ نُخْرِجُوكَ ⑧  
 Likewise you will be brought out.<sup>11</sup>

12. And He Who has created  
 وَالَّذِي خَلَقَ  
 الْأَزْوَاجَ كُلَّهَا ⑨  
 the kinds<sup>12</sup> all of them  
 وَجَعَلَ لَكُمُ  
 مِنَ الْفُلْكِ وَالْأَنْعَامِ ⑩  
 of the ships<sup>13</sup> and the livestock

1. عزيز 'azîz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:19, p. 1568, n. 6.
2. عليم 'alim (s.; pl. 'ulamâ) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 20:53, p. 1429, n. 2.
3. i. e., suitable for residing and resting. مهد mahd (pl. مهود muhûd) = cradle. See at 20:53, p. 986, n. 10.
4. سبل subul (pl.; s. sabil) = ways, routes, roads, means. See at 21:31, p. 1020, n. 9.
5. i. e., for getting to different destinations. تهتدون tahtadûna = you (all) receive guidance, are on the right track, find way (v. ii. m. pl. impfct. from ihtadâ, form VIII of hadâ [hidâyah/ hudan/ hady], to lead, to guide. See at 16:15, p. 832, n. 4).
6. نزل nazzala = he sent down (v. iii. m. s. past in form II of nazala (nuzûl), to come down. See at 29:63, p. 1287, n. 7).
7. i. e., rain.
8. i. e., the measure needed by the creatures. قدر qadar = measure, quantity, destiny. See at 42:27, p. 1572, n. 2.
9. أنشَرْنَا 'ansharnâ = we spread out, unfolded, published, resurrected (v. i. pl. past from 'anshara, form IV of nashara [nashr/ nushûr], to spread out, to resurrect. See yanshuru at 42:28, p. 1572, n. 7).
10. i. e., a barren and unproductive land. بلدة baldah = town, city, village, land, community. See at 34:15, p. 1373, n. 9.
11. i. e., on the Day of Resurrection. نُخْرِجُوكَ tukhrajûna = you are brought out, produced (v. ii. m. pl. impfct. passive from 'akhraja, form IV of kharaja [khurûj] to go out. See at 30:19, p. 1295, n. 10).
12. أزواج 'azwâj (sing. زوج zawj) = husbands, wives, spouses, consorts, partners, pairs, kinds. See at 40:8, p. 1512, n. 4.
13. فلك fulk (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 40:80, p. 1537, n. 11.

مَا تَرْكَبُونَ ﴿١٣﴾ what you ride on.<sup>1</sup>

لِيَسْتَوُوا 13. That you may take position<sup>2</sup>

عَلَى ظُهُورِهِمْ on the backs<sup>3</sup> thereof

ثُمَّ تَذَكَّرُوا and then remember<sup>4</sup>

نِعْمَةَ رَبِّكُمْ the grace of your Lord

إِذَا أَسْتَوَيْتُمْ when you have taken position

عَلَيْهِمْ وَيَقُولُوا on them and say:

سُبْحَانَ الَّذِي "Sacrosanct<sup>5</sup> is He Who has

سَخَّرَ لَنَا هَذَا brought this to service<sup>6</sup> for us

وَمَا كُنَّا لَهُ and we are not for this

مُقْرِنِينَ ﴿١٤﴾ the ones to put under yoke.<sup>7</sup>

وَإِنَّا لِرَبِّنَا 14. "And indeed we are to our

لَمُنْقَلِبُونَ ﴿١٥﴾ Lord going to be turned over.<sup>8</sup>

وَجَعَلُوا لَهُ 15. And they set for him

مِنْ عِبَادِهِ from among His servants

جُزْءًا a portion.<sup>9</sup>

إِنَّ الْإِنْسَانَ Indeed man is

لَكَفُورٌ مُّبِينٌ ﴿١٦﴾ very ungrateful, blatantly.

### Section (Rukû') 2

أَمْ أَلَمَّا 16. Or has He taken

1. *tarkabûna* = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [rukûb], to ride, mount. See *tarkabû* at 40:79, p. 1537, n. 7).

2. *tastawû (na)* = you equalize, are at par, take position (v. ii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [siwan], to be equal. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yastawûna* 32:18, p. 1329, n. 9).

3. *zuhûr* (sing. *zahr*) = backs, rears, rear sides, loins, spines. See at 21:39, p. 1023, n. 2).

4. *tadhkurû (na)* = you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [dhikr/ tadhkâr], to remember, to mention. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by a hidden 'an. See *tadhkurûna* at See at 40:44, p. 1525, n. 7).

5. *Subhân* is derived from *sabbaha*, form II of *sabaha* [sabû/sibâhah], to swim. In its form II the verb means: to declare sanctity, to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 39:4, p. 1481, n. 10.

6. *sakhhara* = he brought to submission, subjected, subdued, brought to service/order (v. iii. m. s. past in form II of *sakhira* [sukhr/ maskhar], to ridicule, deride. See at 39:5, p. 1482, n. 3).

7. *muqrinîn* (pl.; acc./gen. of *muqrinûn*; s. *muqrin*) = those combining, linking, putting under yoke (act. participle from 'aqrana, form IV of *qarana* [qarn], to connect, link, yoke. See *muqarranîn* at 38:38, p. 1469, n. 9).

8. i. e., after resurrection. *munqalibûn* (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [qalb], to turn round. See at 26:150, p. 1172, n. 4).

9. i. e., they set sons and daughters for Allah.

وَمِمَّا يَخْلُقُ out of what He has created

بَنَاتٍ daughters

وَأَصْفَكَ and has singled you out<sup>1</sup>

بِالْبَيِّنَاتِ to have sons?

وِإِذَا بُشِّرَ 17. And if news is given<sup>2</sup> to

أَحَدُهُمْ بِمَا one of them of that which he

ضَرَبَ لِلرَّحْمَنِ strikes<sup>3</sup> for the Most Merciful

مَثَلًا a simile,<sup>4</sup>

ظَلَّ وَجْهَهُ مُسْوَدًّا his face becomes<sup>5</sup> blackened<sup>6</sup>

وَهُوَ كَظِيمٌ and he is depressed.<sup>7</sup>

أَوْ مَن يُنَشَّأُ 18. Is then the one brought up<sup>8</sup>

فِي الْوَلِيَّةِ in adornment,<sup>9</sup>

وَهُوَ فِي الْخِصَامِ and he is in disputation<sup>10</sup>

غَيْرِ مُبِينٍ unclear?

وَجَعَلُوا الْمَلَائِكَةَ 19. And they set the angels,

الَّذِينَ هُمْ عِبَادُ who are the servants of the

الرَّحْمَنِ إِنثَاءً Most Merciful, females?<sup>11</sup>

أَشْهَدُوا Did they witness<sup>12</sup>

خَلْقَهُمْ their creation?

سَتَكُتَبُ Written down will be

1. This and the following 'ayah expose the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters.

أَصْفَى 'asfâ = he selected, chose, singled out (v. iii. m. s. past in form IV of *ṣafw/ṣufûw/ṣafâ*], to be clear, pure. See at 17:40, p. 885, n. 7).

2. بَشِّرَ *bushshira* = he was given glad tidings, was given news, was informed (v. iii. m. s. past passive from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See *bashshir* at 41:4, p. 1541, n. 1).

3. ضَرَبَ *daraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 30:28, p. 1298, n. 9).

4. i. e., their saying that He has daughters. مَثَلٌ *matalh* (pl. أمثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 39:27, p. 1491, n. 7.

5. ظَلَّ *zalla* = he or it became, continued, remained, ceased not, (v. iii. m. s. past from *zall/zulûl*, to be, to continue. See *yazlatna* at 42:33, p. 1573, n. 9).

6. i. e., he becomes unhappy. مُسْوَدًّا *muswadd* = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *muswaddah* at 39:60, p. 1502, n. 8).

7. كَظِيمٌ *kazîm* = one who suppresses anger/grief, depressed (act. participle in the scale of *fa'îl* from *kazama* [*kazm/kuzûm*], to suppress, conceal. See at 16:58, p. 846, n. 1).

8. i. e., do you then attribute to Allah the one who is brought up in adornment, etc. يُنَشَّأُ *yunashsha'u* = he is brought up, reared up, made to grow (v. iii. m. s. impfct. passive from *nashsha'a*, form II of *nasha'a* [*nash'/nushû'/nash'ah*], to rise, to emerge. See 'ansha'a at 36:79, p. 1428, n. 4).

9. حِلْيَةٌ *hilyah* (s.; pl. *hîlan*) = ornament, decoration. See at 35:12, p. 1394, n. 11.

10. خِصَامٌ *khiṣâm* = controversy, disputation, feud, quarrel, altercation. See at 2:204, p. 99, n. 4.

11. إِنثَاءً *inâth* (pl.; s. 'unthâ) = females. See at 42:49, p. 1579, n. 5.

12. شَهِدُوا *shahidû* = they bore witness, witnessed, testified (v. iii. m. pl. past from *shahida*, [*shuhûd*], to witness. See at 3: 86, p. 190, n. 1).

شَهَادَتِهِمْ<sup>١</sup> their testimony<sup>1</sup>

وَسُئَلُونَ<sup>١١</sup> and they will be questioned.<sup>2</sup>

وَقَالُوا 20. And they say:

لَوْ شَاءَ الرَّحْمَنُ "If the Most Merciful willed,

مَاعْبَدْنَاهُمْ<sup>١٢</sup> we would not have worshipped<sup>3</sup>

مَالَهُمْ<sup>١٣</sup> them." They do not have

بِدَالِكَ مِنْ عِلْمٍ<sup>١٤</sup> of it any knowledge.

إِنْ هُمْ إِلَّا يَخْرُصُونَ<sup>١٥</sup> The do naught but tell lies.<sup>4</sup>

١٦

أَمْ أَيْنَمَا<sup>١٦</sup> 21. Or have We given them

كِتَابًا مِنْ قَبْلِهِ<sup>١٧</sup> a book before it

فَهُمْ بِهِ<sup>١٨</sup> so they are to it

مُسْتَمْسِكُونَ<sup>١٩</sup> holding fast?<sup>5</sup>

بَلْ قَالُوا 22. Nay, they say:

إِنَّا وَجَدْنَا<sup>٢٠</sup> "Indeed We found<sup>6</sup>

آبَاءَنَا عَلَىٰ أُمَّةٍ<sup>٢١</sup> our fathers on a religion<sup>7</sup>

وَأِنَّا<sup>٢٢</sup> and indeed we are

عَلَيْهِمْ<sup>٢٣</sup> by their footsteps<sup>8</sup>

مُهْتَدُونَ<sup>٢٤</sup> guided aright.<sup>9</sup>

وَكَذَلِكَ مَا أَرْسَلْنَا<sup>٢٥</sup> 23. And thus We sent<sup>10</sup> not

1. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 39:46, p. 1497, n. 9.

2. i. e., on the Day of Judgement. يسألون *yus'âlûna* = the are asked, enquired, questioned (v. iii. m. pl. impfct. from *sa'ala* [ *su'âl/ mas'alah/tas'âl*], to ask. See *la yus'alunna* at 29:13, p. 1269, n. 7).

3. This argument of the unbelievers is invalid; for Allah has already warned against the grave sin of setting partners with Him through all His Prophets and Messengers. عبدنا *'abadnâ* = we worshipped (v. i. pl. past from *'abada* [ *'ibâdah/ 'ubûdah/ 'ubûdiyah*], to worship, to serve. See *lâ ta'budû* at 41:14, p. 1544, n. 6). at 39:2, p. 1480, n. 4).

4. يخرون *yakhrûşûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharasha* [ *kharş*], to guess, to tell an untruth. See at 10:66, p. 661, n. 5).

5. مستمسكون *mustamsikûn* (pl.; s. *mustamsik*) = those who hold fast, grasp, grab, clutch, seize, (act. participle from *istamsaka*, form X of *masaka* [ *mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

6. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [ *wujûd*], to find. See at 31:21, p. 1318, n. 4).

7. أمة *'ummah* (pl. *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 42:8, p. 1562, n. 9.

8. آثار *'âthâr* (pl.; s. *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:82, p. 1538, n. 8.

9. Adherence to the religion of the ancestors has ever been an argument of the polytheists in defence of their religion. مهتدون *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihitadâ*, form VIII of *hadâ* [ *hidâyah/hudan/hady*], to lead, to guide. See at 36:21, p. 1414, n. 4).

10. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [ *rasal*], to be long and flowing. See at 41:16, p. 1545, n. 4).

مِنْ قَبْلِكَ فِي قَرْيَةٍ<sup>1</sup> before you in a habitation<sup>1</sup>  
 مِنْ نَذِيرٍ<sup>2</sup> إِلَّا any warner<sup>2</sup> except  
 قَالَتْ مَرْفُوهَا<sup>3</sup> there said its affluent ones:<sup>3</sup>  
 إِنَّا وَجَدْنَا آبَاءَنَا on a religion and indeed we  
 عَلَى أُمَّةٍ وَإِنَّا are by their footsteps  
 عَلَى أَسْتَدِيمِمْ guided."<sup>4</sup>  
 مُقْتَدُونَ ﴿٧﴾

قَالَ أَوْلَوْ 24. He said: "Even if  
 جِئْتُكُمْ I have come to you  
 بِأَهْدَى with a better guide<sup>5</sup>  
 وَمَا وَجَدْتُمْ than what you found<sup>6</sup>  
 عَلَيْهِمَ آبَاءَكُمْ your fathers on?"  
 قَالُوا إِنَّا They said: "Indeed we are  
 بِمَا أُرْسِلْتُمْ بِهِ in what you have beent sent  
 كُفْرُونَ ﴿٨﴾ with disbelievers."<sup>7</sup>

فَأَنْقَمْنَا 25. So We inflicted retribution<sup>8</sup>  
 مِنْهُمْ on them.  
 فَأَنْظُرْ كَيْفَ كَانَ Then see,<sup>9</sup> how was  
 عِقَابُ الْمُكَذِّبِينَ the end<sup>10</sup> of the disbelievers.<sup>11</sup>  
 ﴿٩﴾

### Section (Rukû') 3

وَإِذْ قَالَ إِبْرَاهِيمُ 26. And when Ibrâhîm said

1. قرية *qaryah* (s.; pl. قري *quran*) = habitation, town, village, hamlet. See at 36:13, p. 1412, n. 3.
2. i. e., a Messenger or Prophet giving warning against unbelief and Allah's retribution for that.
3. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 41:4, p. 1541, n. 2.
3. مترفو *mutrafû(n)*: (pl.; s. *mutraf* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafu*, form IV of *tarafu*, to live in luxury, opulence). See at 34:34, p. 1381, n. 4).
4. مقتدون *muqtadûn* (pl.; s. *muqtadin*) = emulators, followers, those that are guided (act. participle from *iqtaḍā*, form VIII of *qadā*, [*qadw/ qadan/ qadāwah*], to be tasty. See *iqṭadîh* at 6:90, p. 427, n. 5).
5. أهدى *'ahdâ* = more in the right, better guided, better guide (elative of *hâdin*). See at 28:49, p. 1249, n. 6.
6. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujûd*], to find. See at 9:5, p. 578, n. 7).
7. كافرين *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufir/ kufirân / kufûr*], to disbelieve, to cover. See at 41:14, p. 1544, n. 10).
8. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 30:47, p. 1306, n. 1).
9. انظر *unzur* = you see, look at, consider (v. ii. m. s. imperative from *nazara* [*nazar/ manzar*], to see. See at 37:102, p. 1446, n. 7).
10. عقابه *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:82, p. 1538, n. 5.
11. The allusion is to the ruins of the previous disbelieving nations. مكذبين *mukadhhibîn* (acc./gen. of *mukadhhibûn*, sing. *mukadhhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 6:11, p. 395, n. 8).

لِأَبِيهِ وَقَوْمِهِ to his father and his people:

إِنِّي بَرَاءٌ "Indeed I am innocent<sup>1</sup> of

مِمَّا تَعْبُدُونَ ﴿٦٦﴾ what you worship."<sup>2</sup>

إِلَّا الَّذِي 27. "Except Him Who

فَطَرَنِي created<sup>3</sup> me.

فَإِنَّهُ سَيَهْدِينِ ﴿٦٧﴾ And verily He will guide<sup>4</sup> me."

وَجَعَلَهَا كَلِمَةً 28. And he made it a word<sup>5</sup>

بَاقِيَةً enduring<sup>6</sup>

فِي عَقْبِهِ among his posterity<sup>7</sup>

لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٨﴾ that they might return.<sup>8</sup>

بَلَىٰ مَتَّعْتُ هَٰؤُلَاءِ 29. Nay, I gave these to enjoy<sup>9</sup>

وَأَبَاءَهُمْ and their fathers

حَتَّىٰ جَاءَهُمُ till there has come to them

الْحَقُّ وَرَسُولٌ the truth<sup>10</sup> and a Messenger<sup>11</sup>

مُبِينٌ ﴿٦٩﴾ making clear.<sup>12</sup>

وَلَمَّا جَاءَهُمُ الْحَقُّ 30. And when the truth came

قَالُوا to them they said:

هَٰذَا سِحْرٌ وَإِنَّا "This is sorcery<sup>13</sup> and indeed

بِهِ كَافِرُونَ ﴿٧٠﴾ we are in it disbelievers."

1. براء *barâ'* = exempt, free, innocent. See *barî'* at 26:216, p. 697, n. 5.

2. i. e., of all that you worship of gods and goddesses besides Allah. *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyâh], to worship. See at 37:161, p. 1455, n. 1).

3. *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 36:22, p. 1414, n. 5).

4. *yahdîni* (*yahdî+nî*): *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).

5. i. e., the *kalimah* of *tawhîd* (لا اله الا الله).

6. *bâqiyah* (f. s.; pl. *bâqiyât*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See *bâqiyârat* 18:46, p. 928, n. 2).

7. عقب *'aqib* (s.; pl. *'a'qâb*) = heel, end, that which follows subsequently, offspring, progeny, posterity. See *'a'qâb* at 23:66, p. 1091, n. 6.

8. i. e., from their wrong way to the truth of *tawhîd* (monotheism). *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:67, p. 1425, n. 3).

9. i. e., gave the unbelievers to enjoy their worldly life. *matta'tu* = I made (someone) enjoy, gave to enjoy, furnished (v. i. s. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*], to take away. See *matta'nâ* at 37:148, p. 1453, n. 4).

10. i. e., the Qur'ân containing the true guidance.

11. i. e., the Messenger Muhammad, peace and blessings of Allah be on him.

12. i. e., making clear everything for guidance.

*mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 43:2, p. 1582, n. 1).

13. The immediate reference is to what the Makkan unbelievers said. *sحر* *sihr* (pl. *ashâr*) = sorcery, magic. See at 37:15, p. 1432, n. 15.

وَقَالُوا 31. And they say:  
 لَوْلَا نُزِّلَ "Why was not sent down"<sup>1</sup>  
 هَذَا الْقُرْآنُ عَلَيَّ this Qur'ân on  
 رَجُلٍ مِّنَ الْفَرِيقَيْنِ a man of the two habitations,<sup>2</sup>  
 عَظِيمٍ a great one?"<sup>3</sup>  
 أَهْرٌ يَقْسِمُونَ 32. Do they distribute<sup>4</sup>  
 رَحْمَتَ رَبِّكَ the mercy of your Lord?  
 نَحْنُ قَسَمْنَا We do distribute  
 بَيْنَهُمْ amongst them  
 مَعِيشَتَهُمْ their livelihood<sup>5</sup>  
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life;  
 وَرَفَعْنَا بَعْضَهُمْ and we raise<sup>6</sup> some of them  
 فَوْقَ بَعْضِ دَرَجَاتٍ above others in ranks<sup>7</sup>  
 لِيَتَّخِذَ بَعْضُهُمْ that some of them may take<sup>8</sup>  
 بَعْضًا سَخِرِيًّا others in service.<sup>9</sup>  
 وَرَحْمَتَ رَبِّكَ But the mercy<sup>10</sup> of your Lord  
 خَيْرٌ مِّمَّا is better<sup>11</sup> than what  
 يَجْمَعُونَ they accumulate.<sup>12</sup>  
 وَلَوْلَا أَن 33. And were it not that  
 يَكُونُ النَّاسُ mankind would become  
 أُمَّةً وَاحِدَةً one community<sup>13</sup>

1. i. l. *nuzzila* = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See at 25:32, p. 1147, n. 8).

2. i. e., Makka and Tâ'if. قرىتين *qaryatayn* (dual; s. *qaryah*) = two habitations, towns, villages, hamlets. See *qaryah* at 43:23, p. 1588, n. 1.

3. The Makkan unbelievers laboured under the wrong notion that a Messenger of Allah should be from among the wealthy and great leaders of society. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

4. The unbelievers do not distribute the office of a Messenger, which is a special mercy of Allah. يقسمون *yaqsimûna* = they distribute, deal out, divide, partrition (v. iii. m. pl. impfct. from *qasama* [*qasm*], to divide. See '*aqsamû* at 35:42, p. 1405, n. 10).

5. معيشة *ma'îshah* (s.; pl. *ma'âyish*) = life, way of living, subsistence, means of living, livelihood. See *ma'âyish* at 20:124, p. 1007, n. 10.

6. رفعا *rafa'nâ* = we raised, lifted up, elevated (v. i. pl. past from *rafu'a* [*raf*], to raise, to lift up. See at 19:56, p. 965, n. 2).

7. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 40:15, p. 1514, n. 10).

8. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 25:57, p. 1155, n. 5).

9. سخري *sukhrîy* = service, labour, target of ridicule. See *sakhhkhara* at 43:13, p. 1585, n. 6.

10. i. e., the special mercy of Prophethood as well as rewrad in the hereafter.

11. خير *khayr* = good /better/ best, charity, wealth, property, affluence. See at 42:36, p. 1574, n. 8.

12. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'u* [*jam'*], to gather, to collect. See at 10:58, p. 658, n. 3).

13. i. e., of unbelievers.

لَجَعَلْنَا We would surely have set<sup>1</sup>  
 لِمَنْ يَكْفُرُ for those that disbelieve  
 بِالرَّحْمَنِ in the Most Merciful  
 لِبُيُوتِهِمْ at their houses<sup>2</sup>  
 سُقُفًا مِّنْ فِضَّةٍ roofs<sup>3</sup> of silver<sup>4</sup>  
 وَمَعَارِجَ عَلَيْهَا and elevators<sup>5</sup> on which  
 يَطَّهَّرُونَ they would ascend.<sup>6</sup>

وَلِبُيُوتِهِمْ 34. And at their houses  
 أَبْوَابًا وَسُرُورًا doors<sup>7</sup> and couches<sup>8</sup> on  
 عَلَيْهِمْ يَتَكَلَّمُونَ which they would recline.<sup>9</sup>

وَزُخْرُفًا 35. And ornament of gold;<sup>10</sup>  
 وَإِن كُلُّ ذَلِكَ لَمَّا and all these are naught but  
 مَتَاعٍ enjoyment<sup>11</sup>

الْحَيَاةِ الدُّنْيَا of the worldly life.

وَالْآخِرَةِ And the hereafter

عِنْدَ رَبِّكَ with your Lord

لِلْمُتَّقِينَ is for the righteous.<sup>12</sup>

#### Section (Rukû') 4

وَمَنْ 36. And whoever

يَعِشْ becomes night-blind<sup>13</sup>

عَنْ ذِكْرِ to the reminder<sup>14</sup>

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:3, p. 1582, n. 3).

2. بيوت *buyût* (pl.; s. *bayt*) = houses, homes. See at 33:53, p. 1358, n. 3.

3. سقف *suquf* (pl.; s. *saqf*) = roofs, ceilings. See *saqf* at 21:32, p. 1021, n. 1.

4. فضة *fiddah* = silver. See at 3:14, p. 159, n. 14.

5. معارج *ma'ârij* (pl.; s. *mi'râj*) = ladders, stairs, elevators (noun of instrument from '*araja* [*'urûj*], to ascend, to go up. See *ya'ruju* at 34:2, p. 1368, n. 1).

6. يظهروا *yazharûna* = they become visible, appear, overcome, ascend, mount (v. iii. m. pl. impfct. from *zahara* [*zuhûr*], to be visible, clear.

7. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 40:76, p. 1536, n. 2.

8. سرر *surur* (pl.; s. *sarîr*) = bedsteads, thrones, couches. See at 37:44, p. 1437, n. 7.

9. يتكلمون *yattaki'ûna* = they recline, rest (v. iii. m. pl. impfct. from *ittaka'a*, form VIII of *waka'a*. See *muttaki'in* at 38:51, p. 1472, n. 7).

10. زخرف *zukhruf* (s.; pl. *zakhârif*) = ornament, ornament of gold, decoration, embellishment, finery, adornment. See at 17:93, p. 903, n. 3.

11. متاع *malâ'* (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 42:36, p. 1574, n. 6.

12. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 39:57, p. 1501, n. 10).

13. يعش *ya'shu(û)* = he becomes dim-sighted, night-blind (v. iii. m. s. impfct. from '*ashâ/ 'ashiya* [*'ashw/'ashn*], to be dim-sighted, night-blind).

14. i. e., the Qur'ân. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:5, p. 1583, n. 4.

الرَّحْمَنِ of the Most Merciful  
 نَقَضَ لَهُ شَيْطَانًا We destine<sup>1</sup> for him a Satan  
 فَهُوَ لَهُ قَرِينٌ<sup>2</sup> so he becomes his comrade.<sup>2</sup>

وَإِنَّمْ 37. And indeed they<sup>3</sup>  
 لَيَصُدُّونَهُمْ prevent<sup>4</sup> them<sup>5</sup>  
 عَنِ السَّبِيلِ from the way,<sup>6</sup>  
 وَيَحْسَبُونَ أَنَّهُمْ and they think<sup>7</sup> that they are  
 مُهْتَدُونَ<sup>8</sup> guided aright.<sup>8</sup>

حَتَّىٰ إِذَا جَاءَنَا 38. Till when he comes to Us  
 قَالَ يَلَيْتَ he says: "Would that there  
 بَيْنِي وَبَيْنَكَ was between me and you the  
 بَعْدَ الْمَشْرِقَيْنِ distance<sup>9</sup> of the two easts."<sup>10</sup>  
 فَبَسَّ الْقَرِينُ<sup>11</sup> So evil is the comrade.

وَلَنْ يَنْفَعَكُمُ 39. And it shall avail<sup>11</sup> you not  
 الْيَوْمَ إِذ ظَلَمْتُمْ today as you did wrong  
 أَنْ تَكُونُوا فِي الْعَذَابِ that you are in the punishment  
 مُشْرِكِينَ<sup>12</sup> partners.<sup>12</sup>

أَفَأَنْتَ 40. Can you then  
 تُسْمِعُ الصَّمَّةَ make the deaf hear<sup>13</sup>

1. *nuqayyid(u)* = we destine, ordain (v. i. pl. impfct. from *qayyaḍa*, form II of *qāḍa* [*qayḍ*], to break, to cleave. The final *waw* is dropped for the verb is conclusion of a conditional clause).

2. *qarīn* (s.; pl. *quranā'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse. See at 4:38, p. 258, n. 1.

3. i. e., Satans.

4. *yaṣuddūna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudād*], to turn away. See at 22:25, p. 1053, n. 14).

5. i. e., those who turn away from the Qur'ân.

6. i. e., the way of the truth – *tawhîd* and Islam.

*sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 42:46, p. 1578, n. 2.

7. *yaḥsabūna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 33:20, p. 1342, n. 7).

8. *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 43:22, p. 1587, n. 9).

9. *bu'd* (s.; pl. *'ab'âd*) = distance, remoteness. See at 23:44, p. 1086, n. 11.

10. i. e., the east and the west. The doubling of the term (*mashriq*) is used to intensify the sense of distance. See (Ibn Kathîr, VII, p. 215).

11. *yanfa'u (u)* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be of use. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:16, p. 1340, n. 11).

12. *mushtarikûn* (pl.; s. *mushtarik*) = those sharing, taking part, being partners, (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See at 37:33, p. 1435, n. 12).

13. *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 30:52, p. 1307, n. 9).

أَوْتَهْدِي الْعُمَْىٰ and show way to the blind<sup>1</sup>

وَمَنْ كَانَتْ فِي

٤٣ صَلَاتِهِ تَهِيْبٌ an error<sup>2</sup> quite obvious?<sup>3</sup>

فَإِنَّا نَذْهَبَنَّ بِكَ 41. So even if We take you

فَإِنَّا مَتَمُّهُمْ away<sup>4</sup> We shall surely on

٤٤ مُنْتَقِمُونَ them inflict retribution.<sup>5</sup>

أَوْزُرِيْنَاكَ 42. Or We shall surely show<sup>6</sup>

الَّذِي you that which

وَعَدْتَهُمْ We have promised<sup>7</sup> them;

فَإِنَّا عَلَيْنَا for We indeed are over them

٤٥ مُقْتَدِرُونَ All-capable.<sup>8</sup>

فَأَسْتَمْسِكْ 43. So hold fast<sup>9</sup>

بِالَّذِي by that which

أَوْحَىٰ إِلَيْكَ is communicated<sup>10</sup> to you.

إِنَّكَ عَلَىٰ صِرَاطٍ You indeed are on a way

٤٦ مُسْتَقِيمٍ right and straight.<sup>11</sup>

وَأَنذَرْنَاكَ 44. And it is indeed

لَذِكْرِكَ a reminder for you

وَلِقَوْمِكَ and for your people.

وَسَوْفَ تُسْتَلَوْنَ And you shall be questioned.

1. i. e., the blind to the truth and unwilling to see it. عمى *'umy* (sing. *'a'mā*) = blind. See at 30:52, p. 1307, n. 14).

2. ضلال *ḍalāl* = error, straying from the right path. *fi ḍalāl* = in error, astray, in vain. See at 42:18, p. 1568, n. 1.

3. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abdna*, form IV of *bāna* [*bayān*], to be clear. See at 43:29, p. 1589, n. 11).

4. نذهب *nadhhabanna* = we surely go [followed by the preposition *bi* the verb means to take away] (v. i. pl. impfct. emphatic from *dhababa* [*dhihāb* / *madh-hab*], to go. See *la nadh-habanna* at 17:86, p. 901, n. 3).

5. منتقمون *muntaqimūn* (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama* / *naqima* [*naqm* / *naqam*], to revenge. See at 32:22, p. 1331, n. 2).

6. نرين *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. from *'arā*, form IV of *ra'ā* [*ra'y* / *ru'yah*], to see at 40:77, p. 1536, n. 8).

7. i. e., of disgrace and punishment.

8. مقتدرون *muqtadirūn* (pl.; s. *muqtadir*) = capable, All-Capable, All-Competent (act. participle from *iqadara*, form VIII of *qadara* [*qadr* / *qadar* / *qudrah* / *mawdurah*], to ordain, to measure, to have power. See *qadīr* at 42:50, p. 1579, n. 10).

9. استمسك *istamsik* = take/get hold of, hold fast, grasp, seize, (v. ii. m. s. imperative from *istamsaka*, form X of *masaka* [*mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

10. أوحى *'uḥiya* = he or it was communicated, (v. iii. m. s. past passive from *'awḥā*, form IV of *wahā* [*wahy*], to communicate. See at 39:65, p. 1504, n. 1).

11. The address is to the Prophet, peace and blessings of Allah be on him. مستقيم *mustaqīm* = straight, upright, erect, correct, right, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah* / *qiyām*], to stand up, to get up). See at 42:52, p. 1580, n. 14).

وَسَأَلْ 45. And ask<sup>1</sup>  
 مِّنْ أَرْسَلْنَا those whom We had sent<sup>2</sup>  
 مِن قَبْلِكَ before you  
 مِن رُّسُلِنَا of Our Messengers:<sup>3</sup>  
 أَجَعَلْنَا Did We appoint<sup>4</sup>  
 مِن دُونِ الرَّحْمَنِ besides the Most Merciful  
 ٤٥ ؕ آلهة يُعْبَدُونَ gods<sup>5</sup> to be worshipped?<sup>6</sup>

### Section (Rukû') 5

وَلَقَدْ أَرْسَلْنَا 46. And indeed We had sent  
 مُوسَىٰ بِآيَاتِنَا Mûsâ with Our signs<sup>7</sup>  
 إِلَىٰ فِرْعَوْنَ to Fir'aun  
 وَمَلَائِكَةٍ and his chiefs<sup>8</sup> and he said:  
 إِنِّي رَسُولٌ "Indeed I am the Messenger  
 ٤٦ ؕ رَبِّ الْعَالَمِينَ of the Lord of all beings."<sup>9</sup>

فَلَمَّا جَاءَهُمْ 47. But when he brought to  
 بِآيَاتِنَا them Our signs  
 إِذَا هُمْ مِنْهَا lo, they were at them  
 ٤٧ ؕ يَضْحَكُونَ laughing.<sup>10</sup>

وَمَا نُرِيدُهُمْ 48. And We showed<sup>11</sup> them not  
 مِن آيَةٍ إِلَّا هِيَ of a sign but it was

1. اسأل *is'al* = ask, enquire, question (v. ii. m. s. imperative from *su'ala* [ *su'âl/ mas'alah/ tas'âl*], to ask. See '*as'alu*' at 42:23, p. 1570, n. 3).

2. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 43:23, p. 1587, n. 10).

3. i. e., the followers of those Messengers who have a knowledge of their teachings.

4. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'I*], to make, to set. See at 43:33, p. 1591, n. 1).

5. آلهة *'âlihah* (pl.; s. '*ilâh*) = gods, deities, objects of worship. See at 36:74, p. 1427, n. 1.

6. Allah sent the same message of monotheism through all His Messengers. None of them advised the worship of gods other than Allah. تعبدون *tu'badûna* = they (fem.) are worshipped, served (v. iii. f. pl. impfct. passive from '*abada* [*'ibâdah/ 'ubûdah/ 'ubûdiyah*], to worship. See *ta'budûna* at 43:26, p. 1589, n. 2).

7. آيات *'âyât* (sing. '*âyah*) = signs, miracles, revelations, evidences. See at 41:37, p. 1552, n. 10.

8. ملا *'mala*' = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:69, p. 1475, n. 8).

9. عالمين *'âlamîn* (acc./gen. of عالمون '*âlamûn*; sing. عالم '*âlam*, i. e., any being or object that points to its Creator; sing. '*âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

10. يضحكون *yadh-hakûna* = they laugh, smile (v. iii. m. pl. impfct. from *dahika* [*dahk/dihk/dahik*], to laugh. See *tadhakûna* at 23:110, p. 1102, n. 4).

11. نرى *nuri* = we show (v. i. pl. impfct. from '*arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *nuriyanna* at 43:42, p. 1593, n. 6).

أَكْبَرُ مِنْ أُخْتِهَا<sup>1</sup> greater than its cognate.

وَأَخَذْنَهُمْ<sup>2</sup> And We seized them

بِالْعَذَابِ with the punishment,

لَعَلَّهُمْ يَرْجِعُونَ<sup>3</sup> might be they would return.

وَقَالُوا 49. And they said:

يَا أَيُّهَا السَّاحِرُ<sup>4</sup> "O you the magician,

ارْجُئْ لَنَا رَبِّكَ pray<sup>5</sup> for us to your Lord

بِمَا عَاهَدَ by what He has committed<sup>6</sup>

عِنْدَكَ إِنَّا to you. We shall indeed

لَمُهْتَدُونَ<sup>7</sup> receive guidance."

فَلَمَّا كَشَفْنَا<sup>8</sup> 50. But when We removed

عَنْهُمْ الْعَذَابَ from them the punishment

إِذَا هُمْ يَنْكُثُونَ<sup>9</sup> lo, they were violating.

﴿٥﴾

وَنَادَى فِرْعَوْنُ<sup>10</sup> 51. And Fir'aun made a call

فِي قَوْمِهِ among his people.

قَالَ يَا قَوْمِ He said: "O my people,

أَلَيْسَ لِي is it not mine

مُلْكٌ وَمِصْرَ the dominion of Egypt,

وَهَذِهِ الْأَنْهَارُ and these rivers

تَجْرِي مِنْ تَحْتِي<sup>11</sup> flowing below me?

1. i. e., the one shown previously. أُخْتٌ 'ukht (s. ; pl. 'akhawât) = sister, cognate, counterpart. See 'akhawât at 33:55, p. 1360, n. 2.

2. أَخَذْنَا 'akhadhna = we took, received, seized (v. i. pl. past from 'akhadha [أخذ] 'akhdh], to take. See at 29:40, p. 1279, n. 2).

3. i. e., from their wrong way to the truth of tawhîd (monotheism). يَرْجِعُونَ yarji'ûna = they return, come back, revert (v. iii. m. pl. impfct. from raja'u [رجع] rujâ') to return. See at 43:28, p. 1589, n. 7).

4. سَاحِرٌ sâhîr (s.; pl. saḥarah/suḥhâr) = sorcerer, magician, enchanter (act. participle from saḥara [sihr], to enchant. See at 38:4, p. 1460, n. 3).

5. Seized with punishment they asked Mûsâ, peace be on him, to pray to Allah for removing the punishment. ادع ud'u = you call, make the call, pray, invite (v. ii. m. s. imperative from da'â [du'â'], to call, to summon. See at 42:15, p. 1566, n. 2).

6. i. e., by your position of being His Messenger and His promise of responding to your prayer. عَاهَدَ 'ahida ('ilâ) = he assigned, committed, commissioned, entrusted, charged, delegated (v. iii. m. s. past from 'ahd, to delegate, to entrust, to commit. See at 7:134, p. 514, n. 5).

7. مُهْتَدُونَ muhtadûn (sing. muhtadin) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from ihtadâ, form VIII of hadâ [hidâyah/hudan/hady], to lead, to guide. See at 43:37, p. 1592, n. 8).

8. كَشَفْنَا kashafna = we removed, lifted, disclosed, exposed (v. i. pl. past from kashafa [kashf], to remove. See at 23:75, p. 1093, n. 8).

9. i. e., they were violating their promise to be guided. يَنْكُثُونَ yankuthûna = the violate, infringe, break (v. iii. m. pl. impfct. from nakatha [nakth], to break, violate. See at 7:135, p. 514, n. 10).

10. نَادَى nâdâ = he called out, called, summoned, cried out (v. iii. m. s. past in form III of nadâ [nadw], to call. See at 38:41, p. 1470, n. 1).

11. تَجْرِي tajrî = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 39:20, p. 1488, n. 7).

- ٥١ أَفَلَا تَبْصُرُونَ Do you not then see?<sup>1</sup>
- أَمْ أَرْأَىٰ 52. "Or am I not better  
مِنْ هَذَا الَّذِي هُوَ than this one who is  
مَهِينٌ despicable<sup>2</sup>
- ٥٢ وَلَا يَكَادُ يُبِينُ and can hardly express clearly.<sup>3</sup>
- فَلَوْلَا أَلْفِي 53. "Then why are not cast<sup>4</sup>  
عَلَيْهِ upon him  
أَسْوِرَةٌ مِّنْ ذَهَبٍ bracelets<sup>5</sup> of gold  
أَوْجَاءَ مَعَهُ or there come with him  
الْمَلَائِكَةُ the angels  
مُقْتَرِبِينَ as associates?"<sup>6</sup>
- ٥٣ فَاسْتَحَفَّ 54. Thus he carried away<sup>7</sup>  
قَوْمَهُ his people  
فَأَطَاعُوهُ and they obeyed<sup>8</sup> him.  
إِنَّهُمْ كَانُوا قَوْمًا Indeed they were a people  
فَاسِقِينَ defiantly sinful.<sup>9</sup>
- ٥٤ فَلَمَّاءَ اسْفُوتًا 55. So when they angered<sup>10</sup>  
أَنْتَقَمْنَا Us We inflicted retribution<sup>11</sup>  
مِنْهُمْ فَأَغْرَقْنَاهُمْ on them and drowned<sup>12</sup> them  
أَجْمَعِينَ all together.

1. i. e., my power and position? تبصرون *tubṣirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from 'abṣara, form IV of baṣura/baṣira [baṣar], to see. See at 28:72, p. 1257, n. 8).
2. مهين *mahîn* = despicable, weak, mean, paltry, little. See at 32:8, p. 1326, n. 8.
3. يبين *yubînu* = he makes clear, expresses clearly, explains, clarifies (v. iii. m. s. impfct. from 'abâna, form IV of bâna [bayân], to be clear. See *mubîn* at 43:40, p. 1593, n. 3).
4. ألقى *'ulqiya* = he was thrown, flung, cast (v. iii. m. s. past passive from 'alqâ, from IV of laqiya [liqâ' /luqyân /luqyah/luqan], to meet. See at 27:29, p. 1211, n. 1).
5. i. e., why is he not made a rich man. أسورة *'aswirah* (pl., s. *siwâr*) = bracelets, bangles, armlets. See *'asâwira* at 35:33, p. 1402, n. 1.
6. مقترنين *muqtarinîn* (pl.; acc./gen. of *muqtarinân*; s. *muqtarin*) = companions, associates, entourage (act. participle from *iqtarana* {to be connected}, form VIII of *qarana* [qarn, to join, link, connect, associate. See *qarîn* 43:36, p. 1592, n. 2).
7. استخفف *istakhaffa* = he deemed light, took lightly, disdained, carried away (v. iii. m. s. past in form X of *khaffa*, to be light. See *yastakhiffanna* at 30:60, p. 1390, n. 9).
8. أطاعوا *'aṭâ'u* = they obeyed, complied with (v. iii. m. pl. past from 'aṭâ'a, form IV of ṭâ'a [ṭaw'], to obey. See 'aṭâ'u at 4:80, p. 276, n. 11).
9. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqân*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fusaqa* [fîsq], to stray from the right course, to renounce obedience. See at 21:74, p. 1032, n. 7).
10. i. e., by defying the guidance and disobeying thre Messenger. اسفوا *'asafû* = they angered, enraged, (v. iii. m. pl. past from 'asafa, form IV of 'asifa ['asaf], to be sorry, regret).
11. انتقمنا *intaqamnâ* = we revenged, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [naqm/ naqam], to revenge. See at 43:25, p. 1588, n. 8).
12. أغرقنا *'aghraqnâ* = we drowned, sunk (v. i. pl. past from 'aghraqa, form IV of *ghariqa* [gharaq], to be drowned. See at 37:82, p. 1443, n. 4).

- فَجَعَلْنَاهُمْ 56. And We made<sup>1</sup> them  
سَلَفًا وَمَثَلًا a precedent<sup>2</sup> and an example<sup>3</sup>  
لِلْآخِرِينَ ﴿٥٦﴾ for subsequent generations.<sup>4</sup>

### Section (Rukû') 6

- وَلَمَّا ضُرِبَ 57. And when struck<sup>5</sup> was the  
أَبْنُ مَرْيَمَ مَثَلًا son of Mary as an example<sup>6</sup>  
إِذَا قَوْمُكَ مِنْهُ lo, your people do about him  
يَصِيدُونَ ﴿٥٧﴾ raise a hue and cry.<sup>7</sup>

- وَقَالُوا 58. And they say:  
أَلِلِهَاتِنَا خَيْرٌ "Are our deities<sup>8</sup> better  
أَمْ هُوَ of is he?"  
مَا ضَرَبُوهُ أَكَ They cite him not to you  
إِلَّا جِدْلًا but by way of disputation.<sup>9</sup>  
بَلْ هُمْ قَوْمٌ Nay, they are a people  
مُخَصَّمُونَ ﴿٥٨﴾ absorbed in quarrelling.<sup>10</sup>

- إِنْ هُوَ 59. He is naught  
إِلَّا عَبْدٌ but a servant  
أَنْعَمْنَا عَلَيْهِ We bestowed favour<sup>11</sup> on  
وَجَعَلْنَاهُ مَثَلًا and made him an example  
لِبَنِي إِسْرَائِيلَ for the Children of Isrâ'îl.

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:45, p. 1594, n. 4).

2. سلف *salaf* ( pl.; s. *sâlif* ) = predecessors, forefathers, forebears, precedent (act. participle from *salafa* [*salaf*], to precede, to be bygone. See 'aslafta at 10:30, p. 648, n. 12).

3. مثل *matal* (pl. أمثال '*amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:17, p. 1586, n. 4.

4. آخِرِينَ '*âkhirîn* (pl.; acc./gen. of '*âkhirûn*; s. '*âkhir*) = last ones, those coming later, later generations, others. See at 37:129, p. 1450, n. 9.

5. ضرب *ḍuriba* = he or it was struck, hit, beaten (v. iii. m. s. past passive from *ḍaraba* [*ḍarb*], to beat. See at 22:73, p. 1071, n. 12).

6. i. e., of how entities other than Allah were being worshipped.

7. i. e., the Makkan polytheists raised a hue and cry in support of their worship of the idols by pointing out the practice of the Christian, the Jews and others of worshipping 'Isâ (peace be on him), 'Uzayr and of the angels. (Ibn Kathîr, VII, p. 220). يَصِيدُونَ *yaṣiddûna* = they raise a hue and cry, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yaṣuddûna* at 43:37, p. 1592, n. 4).

8. آلهة '*âlihah* (pl.; s. '*ilâh*) = gods, deities, objects of worship. See at 43:45, p. 1594, n. 5.

9. جدال *jidâl* = quarrel, quarrelling, dispute, debate. See at 11:32, p. 689, n. 6.

10. خصمون *khaṣimûn* (pl.; s. *khaṣim*) = quarrelling people, absorbed in quarrelling, litigants, disputants. See *yakhtaṣimûna* at 39:31, p. 1492, n. 5.

11. أَنْعَمْنَا '*an'amnâ* = we bestowed grace, favoured, blessed (v. i. pl. past from '*an'ama*, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 41:51, p. 1558, n. 11).

- وَلَوْ شَاءَ 60. And were We to will,  
 لَجَعَلْنَا We would have made  
 مِنْكُمْ مَلَائِكَةً in lieu of you angels  
 فِي الْأَرْضِ يَخْلُقُونَ in the earth succeeding.<sup>1</sup>
- ﴿١٠﴾
- وَأِنَّهُ 61. And indeed he will be an  
 لَعَلِمَ السَّاعَةَ information<sup>2</sup> about the Hour.<sup>3</sup>  
 فَلَا تَمْتَرَنَّ So let you have no doubt<sup>4</sup>  
 بِهَا وَأَتَّبِعُونِي about it<sup>5</sup> and follow<sup>6</sup> me.  
 هَذَا صِرَاطٌ This is a way  
 مُسْتَقِيمٌ right and straight.<sup>7</sup>
- ﴿١١﴾
- وَلَا يَصُدُّكُمْ 62. And let there not hinder<sup>8</sup>  
 الشَّيْطَانَ you Satan.  
 إِنَّهُ لَكُمْ Verily he is for you  
 عَدُوٌّ مُبِينٌ an enemy<sup>9</sup> open and clear.<sup>10</sup>
- ﴿١٢﴾
- وَلَمَّا جَاءَ عِيسَى 63. And when 'Isâ came  
 بِالْبَيِّنَاتِ with the clear evidences<sup>11</sup>  
 قَالَ قَدْ جِئْتُكُمْ he said: "I have come to you  
 بِالْحِكْمَةِ with the wisdom<sup>12</sup>  
 وَلَأُبَيِّنَ لَكُمْ and that I may clarify<sup>13</sup> to you  
 بَعْضَ الَّذِي some of that which

1. i. e., succeeding you on the earth; also succeeding one generation the other. يخلفون *yakhluḥūna* = they come after, follow, succeed, take the place of (v. iii. m. pl. impfct. from *khalafa* [*khalf/khilāfah*], to come after, to follow, to succeed. See *khalafu* at 19:59, p. 966, n. 1).
2. علم *'ilm* (s.; pl. *'ulûm*) = knowledge, information, cognition. See *ya'lamu* at 34:2, p. 1368, n. 4.
3. i. e., his coming will be an indication of the approach of the Hour of Resurrection.
4. لا تمترن *lâ tamtarunna* = let you not doubt, you must not doubt (v. ii. m. s. imperative {prohibition} from *imtarâ*, form VIII from *muryah/muryah*, doubt, dispute. See *yamtarûna* at 19:34, p. 959, n. 2).
5. i. e., about the coming of the Hour.
6. أتبعوا *itabi'û* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 40:38, p. 1523, n. 9).
7. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 43:43, p. 1593, n. 11).
8. لا يصدن *lâ yuṣaddanna* = let him not hinder/prevent/ bar/ turn away/debar/restrain (v. iii. m. s. emphatic imperative {prohibition} from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yasuddûna* at 43:37, p. 1592, n. 4).
9. عدو *'adûw* (s.; pl. أعداء *'a'ddâ'*) = foe, enemy, adversary. See at 36:60, p. 1423, n. 6.
10. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:40, p. 1593, n. 3).
11. بيات *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:40, p. 1405, n. 3).
12. i. e., as a Prophet with the message of Allah. حكمة *hikmah* (pl. *hikam*) = wisdom, sagacity. See at 33:34, p. 1348, n. 10).
13. أبين *'ubayyina(u)* = I make clear, explain, elucidate (v. i. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubînu* at 43:52, p. 1596, n. 3).

تَخْتَلِفُونَ فِيهِ<sup>١</sup> you disagree<sup>1</sup> in.

فَاتَّقُوا اللَّهَ<sup>٢</sup> So beware<sup>2</sup> of Allah

وَأَطِيعُوا<sup>٣</sup> and obey<sup>3</sup> me.

إِنَّ اللَّهَ هُوَ<sup>٤</sup> 64. Verily Allah, He is

رَبِّي وَرَبُّكُمْ<sup>٥</sup> my Lord and your Lord.

فَاعْبُدُوهُ<sup>٦</sup> So you worship<sup>4</sup> Him.

هَذَا صِرَاطٌ<sup>٧</sup> This is a way

مُسْتَقِيمٌ<sup>٨</sup> right and straight.

فَاخْتَلَفَ<sup>٩</sup> 65. But there disagreed

الْأَحْزَابُ<sup>١٠</sup> the parties<sup>5</sup>

مِنْ بَيْنِهِمْ<sup>١١</sup> from among them.

فَوَيْلٌ لِلَّذِينَ<sup>١٢</sup> So woe<sup>6</sup> to those who

ظَلَمُوا<sup>١٣</sup> transgress<sup>7</sup>

مِنْ عَذَابِ<sup>١٤</sup> on account of the punishment

يَوْمَ أَلِيمٍ<sup>١٥</sup> of a day most painful.<sup>8</sup>

هَلْ يَنْظُرُونَ<sup>١٦</sup> 66. Do they wait<sup>9</sup> for aught

إِلَّا السَّاعَةَ<sup>١٧</sup> but the Hour

أَنْ تَأْتِيَهُمْ<sup>١٨</sup> that it should come on them

بَغْتَةً<sup>١٩</sup> all of a sudden<sup>10</sup>

وَهُمْ لَا يَشْعُرُونَ<sup>٢٠</sup> and they realize<sup>11</sup> not?

1. i. e., matters of the *dîn*. *takhtalifûna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See at 22:69, p. 1070, n. 2).

2. اتقوا *itaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 39:16, p. 1487, n. 4).

3. 'aḥḥ'ûni ('aḥḥ'û+nî) : أطيعوا 'aḥḥ'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atâ'a, form IV of *tâ'a* [*taw*'], to obey. See at 26:179, p. 1193, n. 3).

4. 'Îsâ, peace be on him, never asked people to worship him. He asked them to worship Allah Alone. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from 'abada [*'ibâdah* / *'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 29:56, p. 1285, n. 8).

5. i. e., they disagreed about the teachings of 'Îsâ, peace be on him. أحزاب *'ahzâb* (pl. ; s. حرب *ḥizb*) = groups, bands, parties. See at 40:30, p. 1520, n. 9.

6. وويل *wayl* = woe, distress, the deepest depth of ruin and degradation. See at 14:3, p. 786, n. 1.

7. i. e., set partners with Allah. ظلموا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 39:51, p. 1499, n. 11).

8. أليم *'alîm* = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from 'alima [*'alam*], to be in pain, to feel pain). See at 42:42, p. 1576, n. 5).

9. ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

10. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 39:55, p. 1501, n. 4.

11. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'âr*], to realize, to know. See at 39:25, p. 1491, n. 1).

الْأَخِيَاءَ يَوْمَئِذٍ  
بَعْضُهُمْ لِبَعْضٍ  
عَدُوٌّ  
إِلَّا الْأَمْتَّانِ ٦٧

67. The friends<sup>1</sup> on that day  
will be one to another  
an enemy,<sup>2</sup>  
except the righteous.<sup>3</sup>

### Section (Rukû') 7

يَعْبَادِ  
لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ  
وَلَا أَنْتُمْ تَحْزَنُونَ ٦٨

68. "O My servants,<sup>4</sup>  
no fear is on you today  
nor shall you grieve<sup>5</sup> —

الَّذِينَ آمَنُوا  
بِآيَاتِنَا وَكَانُوا  
مُسْلِمِينَ ٦٩

69. "Who believed  
in Our signs<sup>6</sup> and had been  
Muslims."

ادْخُلُوا الْجَنَّةَ  
أَنْتُمْ وَأَزْوَاجُكُمْ  
تُحْبَرُونَ ٧٠

70. "Enter<sup>7</sup> the garden,  
you and your consorts.<sup>8</sup>  
You shall be made happy."<sup>9</sup>

يُطَافُ عَلَيْهِمْ  
بِصِحَافٍ مِنْ ذَهَبٍ  
وَأكْوَابٍ وَفِيهَا  
مَا تَشْتَهُونَ الْأَنْفُسُ  
وَتَلَذُّ الْأَعْيُنُ ٧١

71. Passed round<sup>10</sup> them  
will be platters<sup>11</sup> of gold  
and cups;<sup>12</sup> and therein will  
be all that the selves desire<sup>13</sup>  
and the eyes relish;<sup>14</sup>

1. اأخلاء 'akhillâ' (pl.; s. khalil) = friends, intimate friends. See khalil at 25:28, p. 1146, n. 6.
2. عدو 'adûw' (s.; pl. أعداء 'a'dâ') = foe, enemy, adversary. See at 43:62, p. 1598, n. 9.
3. متقون muttaqûn (sing. muttaqin) = godfearing, those who are on their guard, righteous (active participle from ittaqâ {to be on one's guard}, form VIII of waqâ [waqy/wiqâyah], to guard, to protect). See at 39:33, p. 1493, n. 3.
4. i. e., the righteous will be addressed thus. عباد 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 42:23, p. 1570, n. 2).
5. تحزنون tahzanûna = you grieve, become sad (v. ii. m. pl. impfct. from hazina [huzn/hazan], to grieve. See yahzanûna at 39:61, p. 1503, n. 2).
6. آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, evidences. See at 43:46, p. 1594, n. 7.
7. ادخلوا udkhulû = you (all) enter, go in, join (v. ii. m. pl. imperative from dakhala [dakhûl], to enter. See at 40:76, p. 1536, n. 1).
8. أزواج 'azwâj (sing. زوج zawj) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 43:12, p. 1584, n. 12.
9. تحيرون tuhbarûna = you are made happy, gladdened, delighted (v. ii. m. pl. impfct. passive from habara [habr], to gladden, make happy. See yuhbarûna at 30:15, p. 1294, n. 5).
10. يطاف yuṭâfu = he or it is taken round (v. iii. m. s. impfct. passive from ṭafa [ṭawf/ṭawâf/ṭawfân], to go about, to run around. See tawwâfûn at 24:58, p. 1131, n. 3).
11. i. e., with delicious foods on. صحاف ṣihâf (pl.; s. ṣahfah) = dishes, bowls, platters.
12. i. e., full of suitable drinks. أكواب 'akwâb (pl.; s. kûb) = cups, drinking glass, tumblers.
13. تشتهي tashtahî = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from ishtahâ, form VIII of shahâ/shahiya [shahw/shahy/shahwah], to desire, to wish. See at 41:31, p. 1551, n. 1).
14. تلذذ taladhdu = she relishes, finds delicious/pleasant (v. iii. f. s. impfct. from ladhha [ladhâdh/ladhâdhah], to be sweet, pleasant).

- وَأَسْتَرَفِيهَا and you will be therein  
 خَالِدُونَ<sup>(٧١)</sup> abiding for ever.<sup>1</sup>
- وَتِلْكَ الْحَيَّةُ 72. And this is the paradise  
 الَّتِي which  
 أُوْرِثْتُمُوهَا you have been made to inherit<sup>2</sup>  
 بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do.<sup>3</sup>
- لَكُمْ فِيهَا 73. You will have therein  
 فَتَكُنْهٖ كَثِيرَةً fruits<sup>4</sup> in profusion<sup>5</sup>  
 مِنْهَا تَأْكُلُونَ<sup>(٧٢)</sup> of which you will eat.<sup>6</sup>
- إِنَّ الْمُبْرِمِينَ 74. Verily the sinful<sup>7</sup> will be  
 فِي عَذَابٍ جَهَنَّمَ in the punishment of hell  
 خَالِدُونَ<sup>(٧٣)</sup> abiding for ever.
- لَا يُعْتَرُ 75. No mitigation will be made<sup>8</sup>  
 عَنْهُمْ in respect of them  
 وَهُمْ فِيهِ and they will be therein  
 مُبْسُؤُونَ<sup>(٧٤)</sup> in despair.<sup>9</sup>
- وَمَا ظَلَمْنَاهُمْ 76. We wronged<sup>10</sup> them not,  
 وَلَكِنْ كَانُوا هُمْ but they had been the ones  
 الظَّالِمِينَ<sup>(٧٥)</sup> committing wrongs.<sup>11</sup>

1. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulâd*], to live or remain for ever. See at 23:103, p. 1100, n. 6).
2. أُوْرِثْتُمْ *'ûrith-tum* = you were made to inherit ( v. ii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irih/ 'irihahl wirâthahl rithahl turâth*], to be heir, to inherit. See at 7:43, p. 481, n. 12).
3. تَعْمَلُونَ *ta'malûna* = you all do, act, perform ( v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 36:54, p. 1422, n. 5).
4. فَاكُلُونَهَا *fawâkîh* (pl.; s. *fâkîhah*) = fruits. See at 37:42, p. 1437, n. 4.
5. i. e., all types of good and delicious fruits and in great quantities. كَثِيرَةً *kathîrah* (f.; m. *kathîr*) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 20:33, p. 982, n. 3.
6. تَأْكُلُونَ *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 37:91, p. 1444, n. 8).
7. مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).
8. i. e., in the punishment. يُعْتَرُ *yufattaru* = he or it is mitigated, abated, subsided, eased (v. iii. m. s. impfct. passive from *fattara*, form II of *futara* [*futâr*], to abate, subside. See *yafsturûna* at 21:20, p. 1017, n. 7).
9. i. e., of getting any relief. مُبْلِسِينَ *mublisîn* (pl.; acc/gen. of *mublisûn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *mublisîn* at 30:49, p. 1306, n. 13).
10. ظَلَمْنَا *zalamnâ* = we did wrong, transgressed (v. i. pl. past from *zalamâ* [*zalm/ zulm*], to do wrong. See at 11:101, p. 714, n. 1).
11. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets. ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists ( active participle from *zalamâ* [*zulm*], to transgress, do wrong. See at 40:52, p. 1528, n. 2).

وَنَادُوا 77. And they will call out:<sup>1</sup>

يَمَلِكُ "O Malik,<sup>2</sup>

لِيَقْضِ عَيْنَنَا let there do away with<sup>3</sup> us

رَبِّكَ your Lord."

قَالَ إِنَّكُمْ He will say: "You indeed are

مَنْكُوثٌ going to stay on."<sup>4</sup>

لَقَدْ بَيْنَاكُمْ 78. We had indeed brought

بِالْحَقِّ to you the truth;<sup>5</sup>

وَلَكِنَّ أَكْثَرَكُمْ but most of you were

لِلْحَقِّ of the truth

كَذِبُونَ disdainful.<sup>6</sup>

أَمْ أَمْرًا 79. Or have they settled<sup>7</sup>

أَمْرًا an affair?<sup>8</sup>

فَإِنَّا Then We indeed are

مَبْرُؤُونَ going to settle.<sup>9</sup>

أَمْ يَحْسَبُونَ 80. Or do they think<sup>10</sup> that

أَنَّا لَا نَسْمَعُ سِرَّهُمْ We hear not their secret<sup>11</sup>

وَيَخْفَوْنَهُمْ and their confidential talk?<sup>12</sup>

بَلَىٰ وَرُسُلَنَا O yes, and Our messengers<sup>13</sup>

لَدَيْهِمْ يَكْتُوبُونَ with them do write down.<sup>14</sup>

1. نادوا *nâdû* = they summoned, called out, (v. iii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdûna* at 41:44, p. 1555, n. 13).

2. i. e., the angel in charge of hell.

3. ليقض *li yaqđi* = let him decree, decide, judge, execute, fulfill, terminate, conclude (v. iii. m. s. imperative from *qađâ*, to conclude. Followed by 'alâ the verb means: to do away with, finish off, to put an end to. See *qađâ* at 41:12, p. 1543, n. 8).

4. ماكنون *mâkithûn* (pl.; s. *mâkith*) = those who stay on /abide/remain/live/reside. Active participle from *makatha* [*makh/mukâth*], to remain, reside. See *mâkithîn* at 18:3, p. 911, n. 4).

5. i. e., the truth of *tawhîd* through the Prophets and Messengers. حق *haqq* = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.

6. كارهون *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse, hateful, disdainful (act. participle from *kariha* [*karh /kurh /karâhah/karâhiyah*], to detest, dislike). See at 11:28, p. 688, n. 3.

7. أبرموا *'abramû* = they concluded, settled, confirmed, ratified (v. iii. m. pl. past from *'abrama*, form IV of *barama* [*barm*], to shape, to settle, to twist).

8. i. e., have the enemies of the truth settled a plan and concluded an intrigue against it? أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 42:38, p. 1575, n. 2.

9. i. e., foil their intrigue by Our plans. مبرمون *mubrimûn* (pl.; s. *mubrim*) = those who settle, conclude, confirm, ratify (act. participle from *'abrama*. See n. 7 above).

10. يحسبون *yaḥsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 43:37, p. 1592, n. 7).

11. سر *sirr* (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 25:5, p. 1139, n. 8.

12. نحوى *najwâ* (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation, See at 21:2, p. 1013, n. 3.

13. i. e., the angels appointed for the purpose.

14. i. e., all that they do and plan to do.

- قُلْ إِنْ كَانَ  
لِلرَّحْمَنِ وَلَدٌ  
فَأَنَا أَوَّلُ  
الْعَابِدِينَ ﴿٨١﴾ 81. Say: "If there is for  
the Most Merciful a son,  
then I shall be the first of  
the worshippers."<sup>1</sup>
- سُبْحَانَ رَبِّ  
السَّمَوَاتِ وَالْأَرْضِ  
رَبِّ الْمَرْشِ  
عَمَّا يَصِفُونَ ﴿٨٢﴾ 82. Sacrosanct<sup>2</sup> is the Lord  
of the heavens and the earth,  
the Lord of the Throne,<sup>3</sup>  
from what they ascribe.<sup>4</sup>
- فَذَرَّهُمْ  
يَخْوَضُونَ وَيَلْعَبُونَ  
حَتَّى يَلْقَوا يَوْمَهُمُ  
الَّذِي  
يُوعَدُونَ ﴿٨٣﴾ 83. So let them alone<sup>5</sup> to  
be engrossed<sup>6</sup> and play<sup>7</sup>  
till they confront<sup>8</sup> their day<sup>9</sup>  
which  
they have been promised.<sup>10</sup>
- وَهُوَ الَّذِي  
فِي السَّمَاوَاتِ  
وَفِي الْأَرْضِ  
وَهُوَ الْحَكِيمُ  
الْعَلِيمُ ﴿٨٤﴾ 84. And He it is Who is  
in the heaven the God  
and in the earth the God,<sup>11</sup>  
and He is the All-Wise,  
the All-Knowing.
- وَبَارِكْ الَّذِي 85. And Blessed is He

1. i. e., there is no son or daughter of Allah as the polytheists presume. عابدين 'âbidîn (pl.; acc./gen. of 'âbidûn; s. 'âbid) = worshippers, adorers, worshipful, subservient (act. participle from 'abada [i'bâdah /'ubûdah / 'ubûdiyah], to worship, to serve. See at 23:47, p. 1087, n. 5).
2. سبحان Subhân is derived from sabaha, form II of sabaha [sabh/sibâhah], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. Subhân is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 43:13, p. 1585, n. 5.
3. عرش 'arsh = throne. See at 59:75, p. 1508, n. 4. See at 40:7, p. 1511, n. 6.
4. i. e., of sons and daughters. يصفون yashifûna = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from wasaf [wasf], to describe, to praise. See at 37:180, p. 1457, n. 11).
5. ذر dhar = shun, leave, let alone (v. ii. m. s. imperative from wadhara/yadharu, to leave. See at 23:54, p. 1089, n. 1).
6. i. e., engrossed in their error. يخوضوا yakhudû(na) = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from khâda [khawd/ khiyâd], to rush, dive into. The terminal nân is dropped for a hidden 'an before the verb. See at 4:140, p. 307, n. 1).
7. i. e., in their worldly life. يلعبوا yal'abû(na) = they play, are at play, make fun (v. iii. m. pl. impfct. from la'iba [lu'b/ li'b/ la'ib tal'âb], to play, to have fun. The terminal nân is dropped for the reason stated at n. 6 above. See yal'abûna at 7:98, p. 504, n. 4).
8. يلقوا yulâqû (na) = they confront, meet one another (v. iii. m. pl. impfct. from lâqâ, form III of laqiya [liqâ/luqyân/luqy/luqyah/luqan], to meet, to encounter. The terminal nân is dropped because of an implied 'an in hattâ coming before the verb. See mulâqû at 11:29, p. 688, n. 6).
9. i. e., the Day of Judgement.
10. يوعدون yû'adûna = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from w'ada [wa'd], to make a promise. See at 26:206, p. 1197, n. 7).
11. i. e., He Alone is deserving of worship everywhere in the entire universe.

لَهُ to Whom belongs

مُلْكُ السَّمَوَاتِ the dominion<sup>1</sup> of the heavens

وَالْأَرْضِ and the earth

وَمَا بَيْنَهُمَا and all that is between them;

وَعِنْدَهُ and with Him is

عِلْمُ السَّاعَةِ the knowledge<sup>2</sup> of the Hour;

وَالِيَهُ and to Him

تُرْجَعُونَ<sup>3</sup> you shall be returned.<sup>3</sup>

وَلَا يَمْلِكُ 86. And there possess<sup>4</sup> not

الَّذِينَ يَدْعُونَ<sup>5</sup> those that they invoke<sup>5</sup>

مِنْ دُونِهِ in lieu of Him

أَشْفَعَةً any power of intercession<sup>6</sup>

إِلَّا مَنْ شَهِدَ except those that testify<sup>7</sup>

بِالْحَقِّ to the truth<sup>8</sup>

وَهُمْ يَعْلَمُونَ<sup>9</sup> and they know.<sup>9</sup>

وَلَكِنْ سَأَلْتَهُمْ 87. And if you ask<sup>10</sup> them

مَنْ خَلَقَهُمْ who created them

يَقُولُونَ اللَّهُ they will surely say: "Allah".

فَأَنَّى Then how

يُؤْفَكُونَ<sup>11</sup> are they deluded?<sup>11</sup>

1. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 40:29, p. 1519, n.11.

2. i. e., He Alone has the knowledge of the time when the Resurrection and Judgement will take place, and He Alone will cause them to happen.

3. i. e., after resurrection, for judgement and requital. *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'û* [*rujâ'û*], to return. See at 41:21, p. 1547, n. 5).

4. يملك *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 34:42, p. 1383, n. 10).

5. i. e., of imaginary gods and goddesses. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'û* [*du'û*], to call, to summon. See at 41:48, p. 1557, n. 7).

6. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 39:44, p. 1497, n. 1.

7. i. e., except such one as testifies to the Oneness of Allah and whom Allah gives leave to intercede.

شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 41: 20, p. 1546, n. 11).

8. i. e., the truth of *tawhîd* and of the Prophethood of Muhammad, peace and blessings of Allah be on him. حق *haqq* = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.

9. i. e., they are fully aware of what they testify. يعلمون *ya'lamûna* = they know, are aware (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of. See at 39:26, p. 1491, n. 5).

10. سألت *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 31:25, p. 1319, n. 8).

11. The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation and say that these will intercede for them. يؤفكون *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See at 5:75, p. 367, n. 8).

وَقِيلَ 88. And his saying:<sup>1</sup>

يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ "O my Lord, indeed these are a people who do not believe."

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ 89. So forbear<sup>2</sup> with them and say "Peace".

فَسَوْفَ يَعْلَمُونَ But soon they shall know.

1. i. e., the complaint of the Prophet Muhammad, peace and blessings of Allah be on him, about his unbelieving people to Allah.

2. i. e., pass over the ridicule and opposition of the unbelievers. *اصْفَحْ isfah* = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *safaha [safh]*, to forbear, overlook, broaden, flatten. See at 15:85, p. 824, n. 12).

## 44. *Sûrat al-Dukhân* (The Smoke)

Makkan: 59 'âyahs

This is another Makkan *Sûrah* which deals with the fundamentals of the faith, namely, *tawhîd* (montheism), the truth of the Qur'ân and *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that Allah sent down the Qur'ân in a "Blessed Night" (i. e. *laylat al-qadr*) and that there is none worthy of worship except He and that He gives life and causes death and He is the Lord of all, present and past generations ('âyah 8). It then refers to the attitude of the polytheists and unbelievers to the Qur'ân and its message. In this context the story of the attitude of Fir'aun and his people to the truth delivered to them and their ultimate punishment by Allah is related. Reference is then made specially to the Makkan unbelievers' attitude to Resurrection and the life in the hereafter. The *surâh* ends by reiterating that Resurrection and the life in the hereafter are true and by pointing out the positions respectively of the sinful and the righteous therein.

The *sûrah* is named *al-dukhân* (the smoke) which is mentioned in its 'âyah 10 and which Allah sent as a therat and punishment for the unbelievers of Makka.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمِّ

1. *Hâ-Mîm*.<sup>1</sup>

وَالْكِتَابِ

2. By the Book<sup>2</sup>

الْمُبِينِ

most clear.<sup>3</sup>

إِنَّا أَنْزَلْنَاهُ

3. Verily We sent it down<sup>4</sup>

فِي لَيْلَةٍ مُبَارَكَةٍ

in a night full of blessings.<sup>5</sup>

إِنَّا كُنَّا

We indeed have been

مُنذِرِينَ

giving warnings.<sup>6</sup>

فِيهَا يُفْرَقُ

4. Therein is distinguished<sup>6</sup>

كُلُّ أَمْرٍ حَكِيمٍ

every matter of wisdom.<sup>7</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., the Qur'ân.

3. i. e., most clear in text, meaning and teachings.

4. i. e., sent down the Book, the Qur'ân.

5. i. e., in the Night of *al-qadr* (see *sûrah* 97).

6. *mubâarakah* ( f.; mas. *mubâarak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 24:61, p. 1134, n. 2).

6. i. e., by sending Messengers and Scriptures.

*munذِرِينَ mundhirîn* (pl.; accusative/ gen. of *mundhirân*, sing. *mundhir*) = warners, those giving warning (act. participle from '*andhara*, to warn, form IV of *nadhara*, [*nadhr* /*nudhâr*], to dedicate, to make a vow. See at 37:72, p. 1441, n. 12).

7. i. e., in that night. *yufraqu* = he or it is separated, distinguished (v. iii. m. s. impfct. passive from *faraqu* [*farq/furqân*], to separate, to distinguish. See *tafarruqu* at 42:14, p. 1565, n. 6).

8. i. e., every matter decreed by Divine Wisdom for the creatures (see the next 'âyah). *hakîm* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom, (active participle in the scale of *fa'îl* from *hakama* [*hukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

- أَمْرًا مِّنْ عِندِنَا 5. As a decree<sup>1</sup> from Us.  
 إِنْ كُنَّا مُرْسِلِينَ 6. Indeed We use to send out.<sup>2</sup>  
 رَحْمَةً مِّنْ رَبِّكَ 6. As a mercy<sup>3</sup> from your Lord.  
 إِنَّهُ هُوَ 6. Verily He is the  
 السَّمِيعُ الْعَلِيمُ 6. All-Hearing,<sup>4</sup> the All-Knowing.<sup>5</sup>  
 رَبِّ السَّمَوَاتِ 7. Lord of the heavens  
 وَالْأَرْضِ 7. and the earth  
 وَمَا بَيْنَهُمَا 7. and all that is between them;  
 إِنْ كُنْتُمْ مُوقِنِينَ 7. if you are firm believers.<sup>6</sup>  
 لَا إِلَهَ إِلَّا هُوَ 8. There is no deity<sup>7</sup> but He.  
 يُحْيِي 8. He gives life<sup>8</sup>  
 وَيُمِيتُ 8. and causes to die<sup>9</sup> —  
 رَبُّكُمْ وَرَبُّ 8. Lord of you all and Lord of  
 آبَائِكُمُ الْأُولِينَ 8. your fathers of old.  
 بَلْ هُمْ فِي شَكٍّ 9. Nay, they are in doubt,<sup>10</sup>  
 يَلْعَبُونَ 9. making fun.<sup>11</sup>  
 فَارْتَقِبْ 10. So be on the watch<sup>12</sup>  
 يَوْمَ تَأْتِي السَّمَاءُ 10. for a day the sky will bring

1. *'amr* (s.; pl. أُمُور 'awâmir / أمُور 'umâr) = order, command, decree / matter, issue, affair. See at 43:78, p. 1602, n. 8.  
 2. i. e., the Messengers and *wahy* for the guidance of mankind. مرسِلين *mursilîn* (accusative / genitive of *mursilân*, sing. *mursil*) = those who send, send out, senders (act. participle from '*arsala*', form IV of *rasila* [*rasal*], to be long and flowing. See at 28:45, p. 1248, n. 1).  
 3. i. e., the sending of Messengers and scriptures is Allah's mercy to His created beings.  
 4. i. e., of all that is uttered or sounded, openly or secretly. سَمِيع *sami'* = one who hears, All-Hearing (active participle in the scale of *fa'il* from *sami'a* [*sam'* / *samâ'* / *samâ'ah* / *masma'*], to hear. See at 31:28, p. 1320, n. 13).  
 5. i. e., of all events and deeds, open or secret. عَلِيم *'alim* (s.; pl. 'ulamâ') = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 43:9, p. 1584, n. 2.  
 6. موقِنين *mûqinîn* (pl.; acc./gen. of *mûqinûn*, s. *mûqin*) = those believing with certitude, firmly convinced, firm believers, those who are sure (active participle from '*ayqana*', form IV of *yaqina* [*yaqin/yaqîn*], to be sure, be certain. See at 26:24, p. 1167, n. 6).  
 7. i. e., there is none worthy of worship. إِلَه *'ilâh* (pl. 'âlihah) = deity, god, particularly one deserving of worship. See at 4:87, p. 279, n. 11.  
 8. يُحْيِي *yuhyyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from '*ahyâ*', form IV of *hayiya* [*hayah*], to live. See at 42:9, p. 1563, n. 1).  
 9. يُمِيتُ *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from '*amâta*', form IV of *mâta* [*mawî*], to die. See at 40:68, p. 1534, n. 2).  
 10. i. e., about Resurrection and Judgement.  
 11. i. e., with the truth. يَلْعَبُونَ *yal'abûna* = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/ li'b/ la'ib tal'âb*], to play, to have fun. See at 7:98, p. 504, n. 4).  
 12. ارْتَقِبْ *irtaqib* = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*raqûb/raqâbah*], to watch. See *irtaqibû* at 11:93, p. 711, n. 12).

يُدْحَاخِنُ مُبِينٍ ١١ a smoke<sup>1</sup> quite manifest.<sup>2</sup>

يَغْشَى النَّاسَ 11. It will overwhelm<sup>3</sup> men.

هَذَا عَذَابٌ This will be a punishment

أَيْسَرٌ ١٢ most anguishing.<sup>4</sup>

رَبَّنَا 12. "Our Lord,

أَكْشِفْ عَنَّا remove<sup>5</sup> from us

الْعَذَابَ the punishment.

إِنَّا مُؤْمِنُونَ ١٣ Indeed we are unbelievers."<sup>6</sup>

أَنَّا لَمُمْ 13. How could avail them

الذِّكْرَى the recollection,<sup>6</sup>

وَقَدْ جَاءَهُمْ and already there has come

رَسُولٌ to them a Messenger<sup>7</sup>

مُبِينٌ ١٤ making clear.

ثُمَّ تَوَلَّوْا 14. Then they turned away<sup>8</sup>

عَنْهُ وَقَالُوا from him and said:

مُعَلِّمٌ مَّجْنُونٌ ١٥ "A tutored person,<sup>9</sup> mad!"<sup>10</sup>

إِنَّا كَاشِفُو 15. Verily We are going

الْعَذَابِ to remove the punishment

1. The reference is to the punishment of draught and smoke which was sent down on the unbelieving Makkans for a time (see Ibn Kathîr, VII, pp. 232-233). دخان *dukhân* (s.; pl. 'adkhinah) = smoke, fume, vapour. See at 41:11, p. 1543, n. 4.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from 'abâna, form IV of bâna [bayân], to be clear, evident. See at 43:62, p. 1598, n. 10).

3. يَغْشَى *yaghshâ* = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [ghashy/ ghishhawah], to cover. See at 29:55, p. 1285, n. 1).

4. أَيْسَرٌ 'alîm = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from 'alîma ['alâm], to be in pain, to feel pain. See at 43:65, p. 1599, n. 8).

5. i. e., they will say, "Our Lord remove...". اكشف *ikshif* = remove, lift, disclose, expose (v. ii. m. s. imperative from *kashafa* [kashf], to remove. See *kashafnâ* at 43:50, p. 1595, n. 8).

6. i. e., remembering the admonition. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

7. i. e., Muhammad, peace and blessings of Allah be on him.

8. تَوَلَّوْا *tawallaw* = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 37:90, p. 1414, n. 5).

9. The Makkkan unbelievers alleged that the Prophet, peace and blessings of Allah be on him, had been tutored by some persons to produce the Qur'ân. معلم *mu'allam* (s.; pl. *mu'allamân*) = one who is taught, tutored, instructed (passive participle from 'allama, form II of 'alîma ['ilm], to know. See 'allamnâ at 21:80, p. 1034, n. 4).

10. The Makkkan unbelievers also alleged that the Propohet, peace and blessings of Allah be on him, had gone mad or was possessed by *jinn*. [See also 34:46, p. 1386 and 37:36, p. 1436]. مجنون *majnûn* (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *jannu* [junûn], to cover, to hide. See at 37:36, p. 1436, n. 5).

قَلِيلًا a little.

١٥ أَنْتُمْ عَايِدُونَ You will indeed relapse.<sup>1</sup>

يَوْمَ نَبْطِشُ 16. The day We shall seize<sup>2</sup>

الْبَطْشَةَ الْكُبْرَى the greatest seizure —

إِنَّا Verily We shall

١٦ مُنْقِمُونَ inflict retribution.<sup>3</sup>

١٧ وَقَدْ فَتَنَّا 17. And indeed We had tried<sup>4</sup>

قَبْلَهُمْ before them

قَوْمَ فِرْعَوْنَ the people of Fir'aun

وَجَاءَهُمْ and there had come to them

١٧ رَسُولٌ كَرِيمٌ a Messenger<sup>5</sup> most noble.<sup>6</sup>

١٨ أَنْ أَدُّوا إِلَيَّ 18. "That you deliver<sup>7</sup> to me

عِبَادَ اللَّهِ the servants<sup>8</sup> of Allah.

إِنِّي لَكُمْ I am indeed to you a

١٨ رَسُولٌ أَمِينٌ Messenger worthy of trust.<sup>9</sup>

وَأَنْ لَا تَعْلُوا 19. "And that you wax not

عَلَى اللَّهِ high<sup>10</sup> against Allah.

إِنِّي ءَاتِيكُمْ Indeed I have come to you

١٩ بِسُلْطٰنٍ مُّبِينٍ with an authority<sup>11</sup> most clear."

1. i. e., into unbelief and disobedience. عائدون *'â'idûn* (pl.; s. *'â'id*) = those that return, revert, relapse, fall back (act. participle from *'âda* عاد [ *'awd* / *'awdah* ], to return. See *'âda* at 36:39, p. 1418, n. 5). at 5:95, p. 377, n. 10).

2. i. e., on the Day of Judgement. نَبْطِشُ *nabṭishu* = we seize, grasp, take hold of, catch (v. i. pl. impct. from *baṭasha* [ *baṭsh* ], to seize, to attack with violence. See *yabṭisha* at 28:19, p. 1237, n. 11).

3. متقمون *muntaqimûn* (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/naqima* [ *naqm/naqam* ], to revenge. See at 43:41, p. 1593, n. 5).

4. فتنا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [ *fatn/ futûn* ], to turn away, to put to trial. See at 38:34, p. 1468, n. 12).

5. i. e., Mûsâ, peace be on him.

6. كريم *karîm* (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of *fa'il* from *karuma* [ *karam/karâmah* ], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., he said to them. أدوا *'addû* = you (all) deliver, pay up, fulfil, carry out (v. ii. m. pl. imperative from *'addû*, form II [ *tu'diyah* ] of *'adâ* [ *'uduww/'ady* ], to go, to proceed. See *tu'addû* at 4:50, p. 266, n. 6).

8. i. e., the Children of Isrâ'il who were being oppressed by Fir'aun. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 43:68, p. 1600, n. 4).

9. أمين *'amin* = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of *fa'il* from *'amuna* [ *'amânah* ], to be faithful. See at 28:26, p. 1240, n. 10).

10. i. e., be not arrogant. لا تعلوا *lâ ta'âlû* = be not high, do not rise / go up/ ascend/ wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. imperative (prohibition) from *'alâ* [ *'ulûw* ], to go up, rise. See *'alâ* at 28:4, p. 1231, n. 8).

11. سلطان *sulṭân* = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

وَإِنِّي عَدْتُ 20. "And indeed I seek refuge<sup>1</sup>

بِرَبِّي وَرَبِّكُمْ with my Lord and your Lord

﴿٢٠﴾ أَنْ تَرْجُمُونِ that you might stone me."<sup>2</sup>

وَإِن لَّتَرْجُمُنِي 21. "And if you believe me not,

﴿٢١﴾ فَأَعزِّبُونِ then keep away from me."<sup>3</sup>

فَدَعَا 22. Then he prayed<sup>4</sup>

رَبَّهُ أَنْ هتؤلآءَ to his Lord that these are

﴿٢٢﴾ قَوْمٌ مُّجْرِمُونَ a people committing sins."<sup>5</sup>

فَأَمْرٍ 23. "So set out<sup>6</sup>

بِعِبَادِي لَيْلًا with my servants by night.

﴿٢٣﴾ إِنَّكُمْ مُّتَّبِعُونَ Indeed you will be pursued."<sup>7</sup>

وَأَتْرُكُ 24. "And leave<sup>8</sup> the

الْبَحْرَ رَهْوًا إِنَّهُمْ sea quietly.<sup>9</sup> Indeed they are

﴿٢٤﴾ جُنْدٌ مُّعْرَقُونَ a host<sup>10</sup> to be drowned."<sup>11</sup>

كَمْ تَرَكُوا 25. How many they left

﴿٢٥﴾ مِنْ جَنَّاتٍ وَعُيُونٍ of gardens and springs;

وَزُرُوعٍ 26. And corn-fields

1. عذت *'udhtu* = I took refuge, sought protection (v. i. s. past from *'ādha* [*'awdh/ 'iyādh/ ma'ādih*], to take refuge, to seek protection. See at 40:27, p. 1518, n. 11).

2. i. e., stone me to death. *tarjumāni* (*tarjumā+nī*): ترجموا *tarjumū(na)* = you (all) stone, damn (v. ii. m. pl. impfct. from *rajama* [*rajm*], to stone. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *la narjumanna* at 36:18, p. 1413, n. 5).

3. i. e., leave me alone. *i'tazilūni* (*i'tazilū+nī*): اعتزلوا *i'tazilū* = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII of *'azala* [*'azl*], to set aside, to isolate. See at 2:222, p. 109, n. 6).

4. i. e., when they disbelieved him he prayed to his Lord for help. دعا *da'ā* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'ā'*, to call, to summon. See at 41:33, p. 1551, n. 5).

5. مجرمون *mujrimūn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 36:59, p. 1423, n. 3).

6. i. e. Allah directed him. أسر *'asri* = you set out, travel, depart by night (v. ii. m. s. imperative from *'usrā*, form IV of *sarā* [*suran/ sarayān/ masran*], to travel/ set out by night. See at 26:52, p. 1172, n. 10).

7. متبعون *muttaba'ūn* = those who are followed, pursued ones (passive participle from *ittaba'a*, form VIII of *tabi'a* [*taba' itabā'ah*], to follow. See at 26:52, p. 1172, n. 12).

8. أترك *utruk* = leave, abandon, give up, forsake (v. ii. m. s. imperative from *taraka* [*tark*], to leave. See *taraknā* at 37:129, p. 1450, n. 9).

9. i. e., as it is. رهو *rahw* = quiet, still, calm, tranquil.

10. جند *jund* (s.; pl. *junūd/ajnād*) = army, host. See at 38:11, p. 1461, n. 9.

11. معرقون *mughraqūn* (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 23:27, p. 1082, n. 9).

وَمَقَامٍ كَرِيمٍ <sup>(١٦)</sup> and a station<sup>1</sup> quite noble.

وَنَعْمَةٍ 27. And a life of ease<sup>2</sup>

كَانُوا فِيهَا wherein they had been

فَنَكِهِينَ <sup>(١٧)</sup> cheerful.<sup>3</sup>

كَذَلِكَ 28. Such was it.

وَأَوْرَثْنَاهَا And We made heirs<sup>4</sup> to these

قَوْمًا آخَرِينَ <sup>(١٨)</sup> another people.

فَمَا بَكَتْ 29. And there shed not tears<sup>5</sup>

عَلَيْهِمْ over them

السَّمَاءِ وَالْأَرْضِ the sky and the earth

وَمَا كَانُوا مُنظَرِينَ <sup>(١٩)</sup> nor were they given respite.<sup>6</sup>

### Section (Rukū') 2

وَلَقَدْ نَجَّيْنَا 30. And We indeed rescued<sup>7</sup>

بَنِي إِسْرَائِيلَ the Children of Isrâ'îl

مِنَ الْعَذَابِ from the punishment

الْمُهِينِ <sup>(٢٠)</sup> most humiliating<sup>8</sup> —

مِنَ فِرْعَوْنَ 31. From Fir'aun.

إِنَّهُ كَانَ عَلِيًّا 9 Indeed he was outstanding<sup>9</sup>

مِنَ الْمُسْرِفِينَ <sup>(٢١)</sup> of those transgressing.<sup>10</sup>

1. i. e., habitat. مقام *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 37:164, p. 1455, n. 14).

2. نعمة *na'mah* = comfort, ease, life of ease, prosperity, amenity.

3. فاكهين *fâkihîn* (pl.; acc./gen. of *fâkihûn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fukah/fakâhah*], to be cheerful, merry, sportive).

4. أورثنا *'awrathnâ* = we made over, made (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 40:53, p. 1528, n. 17).

5. بكت *bakat* = she wept, cried, shed tears (v. iii. f. s. past from *bakâ* [*bukâ'/bukan*], to cry. See *yabkûna* at 17:109, p. 909, n. 1).

6. منظرين *munzarîn* (pl.; acc./gen. of *munzarûn*, s. *munzar*) = those given respite (passive participle from *'anzara*, form IV of *nazara* [*nazar/manzar*], to see, to look expectantly. See at 15:36, p. 815, n. 4).

7. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 41:18, p. 1546, n. 5).

8. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*haww*], to be of little importance. See at 34:14, p. 1373, n. 6).

9. عال *'âlin* = high, tall, outstanding, arrogant, self-exalting (act. participle from *'alâ* [*'ulâw*], to go up, rise. See *'âlin* at 38:75, p. 1477, n. 5).

10. i. e., persisting in unbelief and evil deeds. مسرفين *musrifîn* (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafu*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 43:5, p. 1583, n. 6).

وَلَقَدْ اخْتَرْنَا لَهُمْ  
عَلَىٰ عِلْمٍ 32. And We had chosen<sup>1</sup> them<sup>2</sup>  
on knowledge<sup>3</sup>

عَلَىٰ الْعَالَمِينَ ﴿٣٢﴾ over all the beings.<sup>4</sup>

وَمَا يَنْبَهُمْ  
مِنَ الْآيَاتِ مَا فِيهِ  
بَلَاغٌ مُّبِينٌ ﴿٣٣﴾ 33. And We had given them  
of the signs<sup>5</sup> wherein was  
a trial<sup>6</sup> quite manifest.<sup>7</sup>

إِنَّ هَؤُلَاءِ  
لَيَقُولُونَ ﴿٣٤﴾ 34. Verily these people<sup>8</sup>  
do say:

إِنَّ هِيَ إِلَّا  
مَوْتَنَا الْأُولَىٰ  
وَمَا نَحْنُ  
بِمُنشَرِينَ ﴿٣٥﴾ 35. "There is naught but  
our first death;  
and we are not  
going to be resurrected."<sup>9</sup>

فَأْتُوا  
بِآبَائِنَا  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾ 36. "Then bring<sup>10</sup>  
our fathers,  
if you are truthful."<sup>11</sup>

أَهُمْ خَيْرٌ  
أَمْ قَوْمُ تُبَّاعٍ  
وَالَّذِينَ مِن قَبْلِهِمْ 37. Are they better<sup>12</sup>  
or the people of Tubba'<sup>13</sup>  
and those before them?

1. اخترنا *ikhṭarnâ* = we selected, chose, picked, elected (v. i. pl. past from *ikhṭâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhṭartu* at 20:13, p. 978, n. 10).

2. i. e., the Children of Isrâ'îl.

3. i. e., knowing about them and their condition.

4. i. e., of their time. عالمين '*âlamîn* (acc./gen. of *âlamûn* '*âlamûn*; sing. عالم '*âlam*, i. e., any being or object that points to its Creator; sing. '*âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

5. i. e., miracles at the hand of Mûsâ, peace be on him. آيات '*âyât* (sing. '*âyah*) = signs, miracles, revelations, evidences. See at 43:69, p. 1600, n. 6.

6. بلاء '*balâ'* = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 37:106, p. 1447, n. 3).

7. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 44:10, p. 1608, n. 2).

8. i. e., the unbelievers; particularly of Makka to whom the Qur'ân was immediately addressed.

9. منشرين *munsharîn* (pl.; acc./gen. of *munsharîn*; s. *munshar*) = those resurrected, raised, brought up, spread out (passive participle from '*anshara*, form IV of *nashara* [*nashr/nushûr*], to spread out, to resurrect. See '*ansharnâ* at 43:11, p. 1584, n.9).

10. i. e., bring back our dead fathers. آتوا '*tâ* = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from '*âtâ* [*itayân/ aty/ ma'tâh*], to come. See *yu'tâna* at 41:7 p. 1542, n. 1).

11. i. e., if you are truthful in saying that there will be resurrection. صادقين '*ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 36:48, p. 1420, n. 8).

12. خير *khayr* = good /better/ best, charity, wealth, property, affluence. See at 43:32, p. 1590, n. 11.

13. The name of an ancient people or a ruling dynasty in Yaman.

أَهْلَكْنَاهُمْ We did destroy<sup>1</sup> them.

۞ إِنَّهُمْ كَانُوا جَٰرِمِينَ<sup>۲۷</sup> Indeed they were sinful.<sup>2</sup>

وَمَا خَلَقْنَا 38. And We have created<sup>3</sup> not

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

۞ لَعِبِينَ<sup>۲۸</sup> making fun.<sup>4</sup>

مَا خَلَقْنَاهُمْ 39. We did not create them

إِلَّا بِأَلْحَقٍ except for just cause;<sup>5</sup>

وَلَكِنَّ أَكْثَرَهُمْ but most of them

۞ لَا يَعْلَمُونَ<sup>۲۹</sup> do not know.<sup>6</sup>

۞ إِنَّ يَوْمَ الْفَصْلِ 40. Verily the Day of Decision<sup>7</sup>

مِيقَاتُهُمْ is the appointed time<sup>8</sup> of

۞ أَجْمَعِينَ<sup>۳۰</sup> them, one and all.<sup>9</sup>

يَوْمَ لَا يُغْنِي 41. That day there shall avail<sup>10</sup>

مَوْلَىٰ عَنْ مَوْلَىٰ not any friend<sup>11</sup> for a friend

شَيْئًا whatsoever,

۞ وَلَا هُمْ يُنصَرُونَ nor shall they be helped.<sup>12</sup>

۞

۞ إِلَّا مَن 42. Except the one that

1. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk/ tahlukah*]), to perish. See at 43:8, p. 1583, n. 8).

2. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimân*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*]), to commit a crime. See at 43:74, p. 1601, n. 7).

3. خَلَقْنَا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalqa* [*khalq*]), to create. See at 23:115, p. 1103, n. 2).

4. لاعبين *lâ'ibîn* (pl.; acc./gen. of *lâ'ibân*; s. *lâ'ib*) = players, those that make fun (act. participle from *la'iba* [*lu'ba/ li'ba/ la'ib/ tal'âb*]), to play, to have fun. See at 21:55, p. 1027, n. 8).

5. حق *haqq* = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5).

6. يعلمون *ya'lamûna* = they know, are aware (v. iii. m. pl. impfct. from *'alima* [*'ilm*]), to know, be aware of. See at 43:86, p. 1604, n. 9).

7. i. e., the Day of Judgement. فصل *faṣl* = parting, section, decision. See at 38:20, p. 1463, n. 11).

8. مِيقَاتٍ *miqât* (sing.; pl. *mawâqit*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 26:38, p. 1169, n. 9).

9. أجمعين *'ajma'in* (pl.; acc./gen. of *'ajma'ân*; s. *'ajma'*) = all, one and all, whole, entire. See at 32:13, p. 1328, n. 5).

10. يغني *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan/ ghanâ'*]), to be free from want, to be rich. See at 24:32, p. 1118, n. 7).

11. مولى *mawlâ* = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 22:13, p. 1049, n. 12).

12. i. e., none shall be able to help them. ينصرون *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr/ nuṣâr*]), to help. See at 41:16, p. 1545, n. 11).

رَحِيمَ اللَّهِ ٤٣ Allah has mercy on.

إِنَّهُ هُوَ الْعَزِيزُ ٤٤ Verily He is the All-Mighty,<sup>1</sup>

الرَّحِيمُ ٤٥ the All-Merciful.

### Section (Rukû') 3

إِنَّ شَجَرَتَ ٤٣. Indeed the tree of

الرَّقُودِ ٤٣ Zaqûm,<sup>2</sup>

طَعَامٌ ٤٤. Will be the food<sup>3</sup>

الْأَثِيمِ ٤٤ of the sinful.<sup>4</sup>

كَالْمُهْلِ ٤٥. Like molten brass<sup>5</sup>

يَغْلَى فِي الْبُطُونِ ٤٥ it will boil<sup>6</sup> in the bellies.<sup>7</sup>

كَغَلْيِ ٤٦. Like the boiling of

الْحَمِيمِ ٤٦ the hot water.<sup>8</sup>

حُدُوهُ ٤٧. "Seize<sup>9</sup> him,

فَاعْتَلُوهُ إِلَى ٤٧ then carry<sup>10</sup> him towards the

سَوَاءِ الْجَحِيمِ ٤٧ midst of the blazing fire."<sup>11</sup>

ثُمَّ صُبُّوا ٤٨. "Then pour<sup>12</sup>

فَوْقَ رَأْسِهِ ٤٨ over his head

مِنْ عَذَابٍ ٤٨ some punishment

1. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 43:9, p. 1584, n. 1.

2. A specially vicious tree in hell, as described in 37:65, p. 1440.

3. طعام *ta'âm* (s.; pl. اطعمة *at'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

4. أثيم *'athîm* (s.; pl. 'uthamâ') = sinful, criminal, evil (active participle in the form of *fa'il* from 'athima ['ithm/'atham / ma'tham], to sin. See at 26:222, p. 1200, n. 4).

5. مهل *muhl* = molten metal, molten brass. See at 18:29, p. 922, n. 6.

6. يغلى *yaghli* = it boils, bubbles up (v. iii. m. s. impfct. from *ghalâ* [ghaly/ghalyân], to boil).

7. بطون *buṭûn* (pl.; sing. بطن *buṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 39:6, p. 1482, n. 12.

8. حميم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [hamm], to heat, make hot. See at 41:34, p. 1552, n. 3).

9. i. e., it will be said to the angel sentinels. خذوا *khudhû* = you all take, receive, seize (v. ii. m. pl. imperative from 'akhadha ['akhdh], to take. See at 9:5, p. 578, n. 8).

10. اعتلوا *'atûlû* = you (all) carry, port (v. ii. m. pl. imperative from 'atala ['at], to carry).

11. جحيم *jahîm* = hellfire, hell, blazing fire. See at 37:97, p. 1445, n. 6.

12. صبوا *subbû* = you (all) pour, pour forth (v. ii. m. . pl. imperative from *ṣabbu* [ṣabb], to pour, pour forth. See *yushabbu* at 22:19, p. 1052, n. 5).

٤٨ الْحَمِيرُ of the boiling water."

ذُقْ 49. "Have the taste;<sup>1</sup>

إِنَّكَ أَنْتَ الْعَزِيزُ indeed you were mighty,<sup>2</sup>

٤٩ الْكَرِيمُ held in esteem."<sup>3</sup>

إِنَّ هَذَا 50. "Verily this is

مَا كُنْتُمْ بِهِ what you used to

٥٠ تَمْتَرُونَ entertain doubt about."<sup>4</sup>

إِنَّ الْمُتَّقِينَ 51. Verily the righteous<sup>5</sup>

فِي مَقَامٍ will be in a place<sup>6</sup>

٥١ آمِينَ safe and secure.<sup>7</sup>

فِي جَنَّاتٍ 52. Amidst gardens

٥٢ وَعَيْوُنٍ and springs.<sup>8</sup>

يَلْبَسُونَ 54. They will be wearing<sup>9</sup>

مِنْ سُنْدُسٍ of silk

وَإِسْتَبْرَقٍ and brocade,

٥٣ مُتَقَابِلِينَ facing one another.<sup>10</sup>

كَذَلِكَ 55. Such will it be.

1. ذُقْ *dhuq* = taste, have the taste (v. ii. m. s. impertative from *dhâqu* [*dhawq/ madhâq*], to taste. See *dhûqû* at 39:24, p. 1490, n. 12).

2. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:42, p. 1614, n. 1.

3. كَرِيمٌ *karîm* = noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fu'îl* from *karuma* [*karam/ karamah/ karâmah*], to be noble, to be generous. See at 33:31, p. 1347, n. 5).

4. تَمْتَرُونَ *tamtarûna* = you (all) harbour/entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See at 6:2, p. 392, n. 5).

5. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 43:35, p. 1551, n. 12).

6. مَقَامٍ *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

7. آمِينَ *'amîn* = faithful, trustworthy, trusted, trustee, loyal, honest, safe, secure (active participle in the scale of *fu'îl* from *'amuna* [*'amânah*], to be faithful. See at 28:26, p. 1240, n. 10).

8. عَيْوُنٍ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 36:34, p. 1417, n. 6).

9. يَلْبَسُونَ *yalbasûna* = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubs*], to wear. See at 18:31, p. 923, n. 3).

10. i. e., sitting on couches. مُتَقَابِلِينَ *mutaqâbilîn* (pl.; acc./gen. of *mutaqâbilîn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabâl/qubâl*], to accept, to receive. See at 37:44, p. 1437, n. 8).

وَزَوَّجْنَهُمْ and We shall pair<sup>1</sup> them with  
 ٥٤ مَجُورٍ عَيْنٍ *hûr*<sup>2</sup> attractively wide eyed.<sup>3</sup>

يَدْعُونَ فِيهَا 55. They will ask<sup>4</sup> therein  
 بِكُلِّ فَاكِهَةٍ for every kind of fruit,<sup>5</sup>  
 ٥٥ ءَامِنِينَ being in peace and security.<sup>6</sup>

لَا يَذُوقُونَ 56. They will taste<sup>7</sup> not  
 فِيهَا الْمَوْتَ therein death,  
 إِلَّا الْمَوْتَةَ الْأُولَى except the first death;<sup>8</sup>  
 وَوَقَّاهُمْ and He will save<sup>8</sup> them  
 عَذَابَ from the punishment of  
 ٥٦ الْجَحِيمِ the blazing fire.<sup>10</sup>

فَضْلًا 57. As a grace<sup>11</sup>  
 مِنْ رَبِّكَ from your Lord.  
 ذَلِكَ هُوَ الْفَوْزُ That is the success<sup>12</sup>  
 ٥٧ الْعَظِيمُ most magnificent.<sup>13</sup>

فَإِنَّمَا 58. So indeed  
 يَسَّرْنَاهُ We have but made it easy<sup>14</sup>  
 بِلسَانِكَ in your tongue

لَعَلَّهُمْ يَتَذَكَّرُونَ so that they may take heed.<sup>15</sup>

1. زوجنا *zawwajnâ* = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 33:37, p. 1351, n. 6.

2. حور *hûr* (f. pl.; s. *hûrîyah*) = exquisitely beautiful damsels of paradise.

3. عين *'in* (f. pl.; s. *'aynâ*) = attractively wide eyed. See at 37:48, p. 1438, n. 5.

4. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See at 43:86, p. 1604, n. 5).

5. فاكهة *fâkihah* (s.; pl. *fawâkih*) = fruit.

6. ءامينين *'âminîn* (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 28:31, p. 1243, n. 3).

7. يذوقون *yadhûqûna* = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/ dhawâq/madhâq*], to taste. See *dhuq* at 44:49, p. 1615, n. 1.

8. i. e., death at the end of their worldly life.

9. وقى *waqâ* = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See at 40: 45, p. 1525, n. 10).

10. جحيم *jahîm* = hellfire, hell, blazing fire. See at 44:47, p. 1614, n. 11.

11. فضل *fadl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 42:26, p. 1571, n. 9.

12. i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز *fawz* = success, triumph, victory, achievement. See at 40:9, p. 1512, n. 8.

13. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 43:31, p. 1590, n. 3).

14. i. e., made the Qur'ân easy. يسرنا *yassarnâ* = we eased, made easy, smoothed, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 19:97, p. 975, n. 3).

15. يتذكرون *yatadhakkarûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 39:27, p. 1491, n. 8).

فَاَرْتَقِبْ 59. So wait and watch.<sup>1</sup>

۶۸ إِنَّهُمْ مُرْتَقِبُونَ Indeed they are watching.<sup>2</sup>

1. i. e., wait and watch for Allah's mercy and help. ارتقب *irtaqib* = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See at 44:10, p. 1607, n. 12).

2. i. e., waiting and watching for their turn to overcome you. مرتقبون *murtaqibûn* (pl.; s. *murtaqib*) = those who wait, anticipate, watch (act. participle from *irtaqaba*. See n. 1 above).

## 45. SÛRAT AL-JĀTHIYAH (THE DOWN ON THE KNEES)

Makkan: 37 'āyahs

This is a Makkan *sūrah* (except its 'āyah 14 which is Madinan). It deals mainly with belief in Allah and His Absolute Oneness (*tawhīd*) together with the themes of the truth of the Qur'ān, the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that the sending down of the Qur'ān is from Allah and that the heavens, the earth, the creation of man and all other living and moving beings, the alternation of day and night, the sending down of the rain and the enlivening of the earth thereby, the movement of the air, and how Allah has reduced everything to service and to the benefit of His creatures, all point to their Creator and Lord Allah and His Powers. It then refers to the attitude of the unbelievers to the Qur'ān, its message and the Messenger, particularly their disbelief in Resurrection and the life after death. It then stresses that Resurrection is true and that everyone will be requited according to one's deeds. "Say, Allah gives life to you and will cause you to die, then He will gather you towards the Day of Judgement in which there is no doubt; but most men do not know... And you will see every nation bowing down on the knees (i. e., submitting — *jāthiyah*), and being called towards their record." ('āyahs 26-28). The *sūrah* is named *al-jāthiyah* with reference to these 'āyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ حم 1. *Hā-Mīm*.<sup>1</sup>

٢ نَزِيلُ 2. The sending down<sup>2</sup>

٣ أَلَكُتِّبِ مِنَ اللَّهِ 3. of the Book<sup>3</sup> is from Allah,

٤ الْعَزِيزِ 4. the All-Mighty,<sup>4</sup> the

٥ الْحَكِيمِ 5. All-Wise.<sup>5</sup>

٦ إِنَّ فِي السَّمَوَاتِ 3. Verily in the heavens

وَالْأَرْضِ and the earth

٧ لَايَاتٍ لِلْمُؤْمِنِينَ 7. are signs<sup>6</sup> for the believers.

٨ وَفِي خَلْقِكَ 4. And in your creation<sup>7</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. تنزيل *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzāl*], to come down. See at 40:2, p. 1509, n. 2.

3 i. e., the Qur'ān. This is an emphatic assertion that the Qur'ān is sent down by Allah. It is no composition of the Prophet's or of anyone else, as the unbelievers allege.

4. عزيز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:49, p. 1615, n. 2.

5. i. e., in His deeds and commandments. حكيم *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. The earth, the heavens, the entire creation and the creatures point to the existence, Lordship and Omnipotence of Allah. آيات *'āyāt* (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ān, evidences. See at 43:69, p. 1600, n. 6.

7. خلق *ḥalq* = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

وَمَا يَبُثُّ and all that He scatters abroad<sup>1</sup>

مِن دَابَّةٍ of moving creatures<sup>2</sup>

مَا يَنْتَظِرُ are signs for people

يُوقِنُونَ that believe with certitude.<sup>3</sup>

وَأَخْتَلَفُ 5. And in the alternation<sup>4</sup>

الَّيْلِ وَالنَّهَارِ of the night and the day

وَمَا أُنزِلَ اللَّهُ and what Allah sends down

مِنَ السَّمَاءِ مِنْ رِزْقٍ from the sky of provision<sup>5</sup>

فَأَحْيَا بِهِ and gives life<sup>6</sup> therewith

الْأَرْضَ بَعْدَ مَوْتِهَا to the earth after it is dead,<sup>7</sup>

وَصَرَّيفِ الرِّيحِ and in the dispatch<sup>8</sup> of winds

مَا يَنْتَظِرُ are signs for people

يَعْقِلُونَ that understand.<sup>9</sup>

تِلْكَ آيَاتُ 6. These are the signs of

اللَّهِ نَتْلُوهَا Allah that We recite<sup>10</sup>

عَلَيْكَ بِالْحَقِّ to you in truth.

فِي آيِ حَدِيثٍ Then in which speech<sup>11</sup>

بَعْدَ اللَّهِ وَآيَاتِهِ after Allah's and His signs

يُؤْمِنُونَ will they believe?

وَلِلَّهِ كُلُّ 7. Woe to every arch-liar<sup>12</sup>

أَفَّاكٍ أُنْتَبِهُ غROSSED IN SINS<sup>13</sup>—

1. يَبُثُّ *yabuththu* = he spreads, scatters abroad, disseminates (v.iii. m. s. past from *baththa* [bath], to scatter. See *baththa* at 42:29, p. 1572, n. 9).

2. دَابَّةٍ *dābbah* (pl. *dawābb*) = animal, riding beast, crawling/moving creature/worm. See at 42:29, p. 1572, n. 10.

3. يُوقِنُونَ *yūqinūna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form 'ayqana, form IV of *yaqina* [yaqin/yaqīn], to be sure, be certain. See at 32:24, p. 1331, n. 10).

4. اخْتَلَفَ *ikhtilāf* = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khulafa* [khalf], to come after, to follow. See at 30:22, p. 1296, n. 8).

5. i. e., rain water. رِزْقٍ *rizq* (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 20:131, p. 1010, n. 1).

6. i. e., makes it productive. أَحْيَا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [hayah], to live. See at 41:39, p. 1553, n. 10).

7. i. e., dry and barren.

8. صَرَّيفٍ *ṣarrif* = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [ṣarf], to turn, to divert. See at 2:164, p. 77, n. 8).

9. يَعْقِلُونَ *ya'qilūna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala ['aql], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

10. نَتْلُو *natlū* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [tilâwah], to recite. See at 28:3, p. 1231, n. 5).

11. حَدِيثٍ *ḥadīth* (s.; pl. أَحَادِيثُ *'ahādīth*) = speech, talk, narrative, report, account. See at 39:23, p. 1489, n. 12.

12. أَفَّاكٍ *'affāk* = arch liar, calumniator, fabricator (act. participle in the intensive scale of *fa'āl* from 'afaka ['ifk/ 'afk/ 'afak/ 'ufūk], to lie, to deceive. See at 26:222, p. 1200, n. 3).

13. أُنْتَبِهُ *'athim* (s. ; pl. 'uthamâ') = sinful, criminal, evil (active participle in the form of *fa'īl* from 'athima ['ithm/ 'atham/ ma' tham], to sin. See at 44:44, p. 1614, n. 4).

8. Who hears<sup>1</sup> Allah's signs<sup>2</sup>  
recited to him,  
then persists<sup>3</sup> in arrogance<sup>4</sup>  
as if he heard them not.  
So give him the good news<sup>5</sup>  
of a punishment very painful.

9. And if he comes to know  
of Our signs anything  
he takes<sup>6</sup> it in jest.<sup>7</sup>  
Such people will have  
a punishment very debasing.<sup>8</sup>

10. Close on their heels<sup>9</sup>  
is hell;  
and there will avail<sup>10</sup> them not  
what they earn<sup>11</sup> whatsoever,  
nor those that they take  
in lieu of Allah  
as guardian-friends;<sup>12</sup>  
and they will have  
a punishment very grave.

1. يسمع *yasma'u* = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'u* [*sam'* / *samû*' / *samû'ah* / *masma'*], to hear. See at 21:45, p. 1025, n. 3).

2. i. e., texts of the Qur'ân.

آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:3, p. 1618, n. 6.

3. يصر *yusirru* = he persists, insists (v. iii. m. s. impfct. from *'aşarra*, form IV of *şarra* [*şarr/şarîr*], to creak, to tie up. See *yusîrrû* at 3:135, p. 208, n. 8).

4. متكبر *mustakbir* = arrogant, haughty, proud, one in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See at 31:7, p. 1312, n. 11).

5. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* / *bashira* [*bishr/ bushr*], to rejoice, be happy. See at 41:4, p. 1541, n. 1).

6. اتخذ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 25:43, p. 1151, n. 4).

7. هزوا *huzuwan* (هزوا *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 31:6, p. 1312, n. 8.

8. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 44:30, p. 1611, n. 8).

9. وراء *warâ'* = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 23:100, p. 1099, n. 7.

10. يخفي *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'ughnâ*, form IV of *ghaniya* [*ghinan/ghanâ'*], to be free from want, to be rich. See at 44:41, p. 1613, n. 10).

11. i. e., of wealth, power and influence. كسبوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:34, p. 1574, n. 2).

12. أولياء *'awliyâ'* (pl.; sing. ولي *waliy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:46, p. 1577, n. 11.

- هَذَا هُدًى 11. This is guidance.<sup>1</sup>  
 وَالَّذِينَ كَفَرُوا 2 And those who disbelieve<sup>2</sup>  
 بِآيَاتِ رَبِّهِمْ in the signs of their Lord,  
 لَهُمْ عَذَابٌ they shall have the torment  
 مِنْ رَجْزٍ of a retribution<sup>3</sup>  
 أَلِيمٌ 4 most agonizing.<sup>4</sup>

## Section (Rukû') 2

- اللَّهُ الَّذِي 12. Allah is He Who has  
 سَخَّرَ لَكُمْ reduced to service<sup>5</sup> for you  
 الْبَحْرَ لَتَجْرَىَ الْفُلُكُ the sea that ships may go on<sup>6</sup>  
 فِيهِ بِأَمْرِهِ therein by His command  
 وَلِتَبْتَغُوا and that you may seek<sup>7</sup>  
 مِنْ فَضْلِهِ of His bounty<sup>8</sup> and that you  
 وَلَعَلَّكُمْ تَشْكُرُونَ may express gratitude.<sup>9</sup>

- وَسَخَّرَ 13. And He has reduced to  
 لَكُمْ service for you  
 مَا فِي السَّمَوَاتِ all that is in the heavens  
 وَمَا فِي الْأَرْضِ and all that is in the earth,  
 جَمِيعًا مِنْهُ all from Him.  
 إِنَّ فِي ذَلِكَ لآيَاتٍ Verily therein are signs<sup>10</sup>  
 لِقَوْمٍ يَتَفَكَّرُونَ for people that reflect.<sup>11</sup>

1. i. e., this Qur'ân. هدى *hudan* = guidance. See at 20:123, p. 1007, n. 4.

2. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 40:22, p. 1517, n. 4).

3. رَجْزٍ *rijz* = retribution, punishment, scourge, dirt, filth. See at 34:5, p. 1369, n. 4.

4. أَلِيمٌ *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 44:11, p. 1608, n. 8).

5. سَخَّرَ *sakhhara* = he brought to submission, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 43:13, p. 1585, n. 6).

6. تَجْرَى *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 43:51, p. 1595, n. 11).

7. i. e., by carrying on sea-borne trade. تَبْتَغُوا *tabtaghû* [na] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek, to desire. The terminal *nân* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb; See at 35:12, p. 1394, n. 14).

8. فَضْلٍ *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 44:57, p. 1616, n. 11.

9. i. e., by obeying and worshipping Him Alone. تَشْكُرُونَ *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 32: 9, p. 1326, n. 15).

10. i. e., signs pointing to the existence of Allah, His Lordship, Power of sustaining and maintaining, and His Omnipotence.

11. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 39:42, p. 1496, n. 11).

قُلْ لِلَّذِينَ آمَنُوا  
يَغْفِرُوا لِلَّذِينَ  
لَا يَرْجُونَ  
أَيَّامَ اللَّهِ  
لِيَجْزِيَ قَوْمًا  
بِمَا كَانُوا يَكْسِبُونَ



مَنْ عَمِلَ صَالِحًا  
فَلِنَفْسِهِ  
وَمَنْ أَسَاءَ  
فَعَلَيْهَا  
ثُمَّ إِلَىٰ رَبِّكَ  
تَرْجَعُونَ

وَلَقَدْ آتَيْنَا  
بَنِي إِسْرَائِيلَ  
الْكِتَابَ وَالْحُكْمَ  
وَالنَّبُوَّةَ  
وَوَزَقْنَاهُمْ  
مِنَ الطَّيِّبَاتِ  
وَفَضَّلْنَاهُمْ  
عَلَىٰ الْعَالَمِينَ

14. Say to those who believe  
that they forgive<sup>1</sup> those who  
do not look forward to<sup>2</sup>  
the days of Allah,<sup>3</sup>  
that He may requite<sup>4</sup> a people  
for what they use to acquire.<sup>5</sup>

15. Whoever acts rightly,<sup>6</sup>  
it is for himself;  
and whoever does an evil,<sup>7</sup>  
it is against himself.  
Then to your Lord  
you shall all be returned.<sup>8</sup>

16. And We had given  
the Children of Isrâ'îl  
the Book and judgement  
and Prophethood;  
and gave them provision  
of the good things<sup>9</sup>  
and favoured<sup>10</sup> them  
over all the beings.<sup>11</sup>

1. i. e., the oppression and troubles given by the unbelievers. This instruction was given before the permission given for *jihâd* (fighting back). يغفروا *yaghfirû* (*na*) = they forgive, pardon (v. iii. m. pl. impfct. from *ghafira* [ghafir /maghfirah ghufirân], to forgive. The terminal *nûn* is dropped because of a hidden 'an before the verb. See *yaghfiru* at 39:53, p. 1500, n. 7).
2. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [rajâ' /rajâh/marjâh], to hope, to expect. See at 35:29, p. 1400, n. 8).
3. i. e., the Days of Resurrection, Judgement and recompense.
4. يجزي *yajziya* (*zî*) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [jazâ' /jazâh], to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 39:35, p. 1493, n. 9).
5. i. e., of sins and displeasure of Allah, as well as of merits and His pleasure. يكسبون *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 40:82, p. 1538, n. 10).
6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح *âlih* = good, right, proper (act. participle from *ṣalaha/ṣaluha* [ṣalâh/ ṣulûh/maṣlahah], to be good, right. See at 41:46, p. 1556, n. 7).
7. أساء *'asâ'a* = he did evil, committed foulness (v. iii. m. s. past in form IV of *sâ'a* [saw], to be bad/foul/evil. See at 41:46, p. 1556, n. 9).
8. i. e., after resurrection, for judgement and requital. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujû'], to return. See at 43:85, p. 1604, n. 3).
9. طيبات *ṭayyibât* (f.; pl.; sing. *ṭayyibah*, m. *ṭayyib*) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 40:64, p. 1532, n. 7.
10. فضلنا *faḍḍalnâ* = we gave precedence, preferred, favoured {someone/something} over (v. i. pl. past from *faḍḍala*, form II of *faḍala* [faḍl /fuḍûl], to excel, surpass, to be in excess. See at 17:70, p. 896, n. 10).
11. i. e., of their time.

وَعَايَنَهُمْ 17. And We gave them  
 بَيِّنَاتٍ مِّنَ الْأَمْرِ clear proofs<sup>1</sup> of the matter;<sup>2</sup>  
 فَمَا اخْتَلَفُوا إِلَّا and they disagreed<sup>3</sup> not but  
 مِن بَعْدِ مَا جَاءَهُمُ after there had come to them  
 الْعِلْمُ the knowledge,  
 بَعِيثًا out of transgression<sup>4</sup>  
 بَيْنَهُمْ among themselves.  
 إِنَّ رَبَّكَ Verily your Lord  
 يَقْضِي بَيْنَهُمْ shall decide<sup>5</sup> between them  
 يَوْمَ الْقِيَامَةِ on the Day of Judgement  
 فِي مَا كَانُوا regarding what they use to  
 فِيهِ يَخْتَلِفُونَ disagree in.

ثُمَّ جَعَلْنَاكَ 18. Therefater We have set<sup>6</sup>  
 عَلَى شَرِيْعَةٍ you on a code of law<sup>7</sup>  
 مِّنَ الْأَمْرِ about the matter.<sup>8</sup>  
 فَاتَّبِعْهَا So follow<sup>9</sup> it  
 وَلَا تَتَّبِعْ and do not follow  
 أَهْوَاءَ الَّذِينَ the whims<sup>10</sup> of those who  
 لَا يَعْلَمُونَ do not know.

إِنَّهُمْ لَنْ 19. Verily they shall not  
 يَقْتُورُوا عَنَّاكَ مِنِ اللَّهِ avail<sup>11</sup> you against Allah  
 شَيْئًا whatsoever;

1. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:66, p.1533, n. 2).

2. i. e., of the *dîn*, in the Scripture (*Tawrah*), explaining the lawful and unlawful relating to all matters.

3. i. e., they disagreed about the teachings of the *Tawrah*. اخْتَلَفُوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 16:64, p. 847, n. 9).

4. بَغْيٌ *baghy* = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

5. يَقْضِي *yaqđî* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qađâ* [*qađâ*], to settle, to decide. See at 40:20, p. 1516, n. 4).

6. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'*]), to make, to set. See at 43:56, p. 1597, n. 1).

7. شَرِيْعَةٌ *sharî'uh* = law, code of Islamic law.

8. i. e., about the matter of the *dîn*. أَمْرٌ *'amr* (s.; pl. *'awâmîr* / أُمُور *'umûr*) = order, command, decree / matter, issue, affair. See at 44:5, p. 1607, n. 1.

9. اتَّبِعْ *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See at 33:2, p. 1334, n. 5).

10. أَهْوَاءٌ *'ahwâ'* (sing. *hawâ*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

11. i. e., the unbelievers and polytheists will not avail. يَقْتُورُوا *yughnûna* = they suffice, make free from want, enrich, make rich, avail, help (v. iii. m. pl. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ'*], to be free from want, to be rich. See *yughnî* at 45:10, p. 1620, n. 10).

وَأِنَّ الظَّالِمِينَ<sup>1</sup> and indeed the transgressors<sup>1</sup>  
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ<sup>2</sup> are one to another friends;<sup>2</sup>  
وَاللَّهُ وَلِيُّ<sup>3</sup> and Allah is the Guardian-  
المُتَّقِينَ<sup>3</sup> Protector of the righteous.<sup>3</sup>

هَذَا بَصِيرَةٌ<sup>4</sup> 20. This is enlightenment<sup>4</sup>

لِلنَّاسِ for mankind,

وَهُدًى وَرَحْمَةً<sup>5</sup> and guidance and mercy

لِقَوْمٍ for people

يُوقِنُونَ<sup>5</sup> that believe with certitude.<sup>5</sup>

أَمْ حَسِبَ الَّذِينَ 21. Or do there think<sup>6</sup> those

أَخْرَجُوا السَّيِّئَاتِ who commit<sup>7</sup> the evil deeds<sup>8</sup>

أَنْ يُجْعَلَهُمْ that We shall set<sup>9</sup> them

كَالَّذِينَ ءَامَنُوا like those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,

سَوَاءٌ فِي حَيَاتِهِمْ on a par<sup>10</sup> in their life

وَمَمَاتِهِمْ and in their death?

سَاءَ مَا يَحْكُمُونَ<sup>11</sup> Bad is what they judge.<sup>11</sup>

### Section (Rukû') 3

وَخَلَقَ اللَّهُ 22. And Allah created

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

1. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*].  
ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists ( active participle from *zalama* [*zulm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

2. أولياء *'awliyâ'* (pl.; sing. ولي *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 45:10, p. 1620, n. 12.

3. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 44:51, p. 1615, n. 5).

4. i. e., this Qur'ân is enlightenment. بصائر *baṣâ'ir* ( pl.; s. *baṣîrah*) = enlightenment, insight, perspicacity. See at 28:43, p. 1247, n. 3.

5. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqny/yaqîn*], to be sure, be certain. See at 45:4, p. 1619, n.3).

6. حسب *ḥasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbân/ maḥsabah*], to deem, to regard. See at 29:4, p. 1266, n. 4).

7. اخرجوا *ijtarahû* = they committed [a crime/an outrage] (v. iii. m. pl. past from *ijtaraha*, form VIII of *jaraha* [*jarh*], to wound, to injure. See *jaratum* at 6:61, p. 415, n. 3).

8. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 42:25, p. 1571, n. 5.

9. نجعل *naj'ala(u)* = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. The final letter takes *futhah* because of the particle *'an* coming before the verb. See at 19:21, p. 955, n. 9).

10. سواء *sawâ'* = straight, even, equal, same, alike, on a par. See at 36:10, p.1411, n. 1.

11. يحكمون *yuhkumûna* = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 29:4, p. 1266, n. 8).

بِالْحَقِّ with the truth,<sup>1</sup>  
 وَلِتُجْزَىٰ and that requited<sup>2</sup> might be  
 كُلُّ نَفْسٍ every individual  
 بِمَا كَسَبَتْ for what he acquires<sup>3</sup>  
 وَهُمْ لَا يُظْلَمُونَ and they shall not be wronged.

أَفَرَأَيْتَ مَنِ 23. Do you then see the one  
 اتَّخَذَ إِلَهَهُ who takes<sup>4</sup> as his god  
 هَوَاهُ his whims,<sup>5</sup>  
 وَأَضَلَّهُ اللَّهُ and Allah makes him go astray<sup>6</sup>  
 عَلَىٰ عِلْمٍ against knowledge  
 وَخَتَمَ عَلَىٰ and puts a seal<sup>7</sup> on  
 سَمْعِهِ وَوَلَّيْتَهُ his hearing<sup>8</sup> and his heart  
 وَجَعَلَ عَلَىٰ بَصَرِهِ and sets over his sight<sup>9</sup>  
 غَشِيَّةً a cover?<sup>10</sup>  
 فَمَنْ يَهْدِيهِ So who can guide him  
 مِنْ بَعْدِ اللَّهِ after Allah?  
 أَفَلَا تَذَكَّرُونَ Will you not then take heed?<sup>11</sup>

وَقَالُوا مَا هِيَ 24. And they say: "There is  
 إِلَّا حَيَاتُنَا الدُّنْيَا naught but our worldly life.  
 نَمُوتُ وَنَحْيَا We die and live  
 وَمَا يَهْلِكُنَا and nothing destroys<sup>12</sup> us

1. i. e., for right causes and purposes and with just considerations.

2. *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [jazâ'], to recompense. See at 40:17, p. 1515, n. 4).

3. i. e., of merits and demerits. *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 42:30, p. 1573, n. 5).

4. *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 45:9, p. 1620, n. 6).

5. i. e., he is guided by his desires and whims (*Al-Bahr*, IX, p. 422). *hawâ* (s.; pl. 'ahwâ') = affection, desire, craving, whims. See at 38:26, p. 1466, n. 5.

6. i. e., because of his following his desires in disregard of the revealed knowledge and guidance.

*'aḍalla* = he led astray, misled, made go astray (v. iii. m. s. past in form IV of *ḍalla* [ḍalâl/ḍalâlah], to go astray. See at 36:62, p. 1423, n. 10).

7. i. e., makes impervious to the truth. *khata* = he sealed, put a seal, closes (v. iii. m. s. past from *khatm/khitâm*, to seal. See at 2:7, p. 6, n. 4).

8. *sam'* = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.

9. *basar* (s.; pl. 'abṣâr) = eye, sight, vision, glance, look, insight. See at 16:77, p. 852, n. 11.

10. *ghishâwah* = covering, cover, veil (see at 2:7, p. 6, n. 8). The putting of a seal on the heart and hearing and a veil on the sight means that on account of obstinate unbelief these are rendered incapable of receiving the truth.

11. *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkaru*, form V of *dhakaru* [dhikr/tadhkâr], to remember. See at 37:155, p. 1454, n. 3).

12. *yuhliku* = he destroys, annihilates, ruins, (v. iii. m. s. impfct. from 'ahlaku, form IV of *halaku* [halk/hulk/tahlukah], to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

إِلَّا الدَّهْرُ<sup>٤</sup> except time."<sup>1</sup>

وَمَا لَهُمْ And they do not have

بِذَلِكَ مِنْ عِلْمٍ of that any knowledge.

١٣٤ إِنَّهُمْ إِلَّا يَطْمَئِنُّونَ They do naught but presume.<sup>2</sup>

وَأِذَا تُتْلَىٰ عَلَيْهِمْ 25. And when recited<sup>3</sup> are to

آيَاتُنَا يَتَذَكَّرُ<sup>٤</sup> them Our signs<sup>4</sup> most clear<sup>5</sup>

مَا كَانُوا يَحْجُمُهُمْ<sup>٦</sup> their argument<sup>6</sup> is nothing

إِلَّا أَنْ قَالُوا except that they say:

أَتَنْزِيلُ آيَاتِنَا "Bring<sup>7</sup> our fathers

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."

١٣٥

قُلْ اللَّهُ يُحْيِيكُمْ 26. Say: Allah gives you life,<sup>8</sup>

ثُمَّ يُمِيتُكُمْ<sup>٩</sup> then He will make you die,<sup>9</sup>

ثُمَّ يُجْمَعُكُمْ<sup>١٠</sup> then He will gather<sup>10</sup> you

إِلَىٰ يَوْمِ الْقِيَامَةِ to the Day of Judgement

لَا رَيْبَ فِيهِ in which there is no doubt;<sup>11</sup>

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَعْلَمُونَ do not know.<sup>12</sup>

#### Section (Rukû') 4

وَلِلَّهِ 27. And to Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion<sup>13</sup> of the heavens

وَالْأَرْضِ and the earth.

1. Because of their unbelief in Allah and in the life in the hereafter, the unbelievers think they do not have to bother about anything but the worldly life and that they die only by the process of time.

*dahr* (s.; pl. *duhûr*) = time, age, epoch.

2. يظنون *yazunnûna* = they suppose, conjecture, presume, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*]), to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

3. تلى *tullâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*]), to recite. See at 23:105, p. 1100, n. 11).

4. i. e., texts of the Qur'ân relating to Resurrection. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:8, p. 1620, n. 2.

5. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:17, p. 1623, n. 1).

6. حجة *hujjah* (s.; p جمع *hujaj*) = argument, pretext, pretence, proof, plea. See at 42:15, p. 1566, n. 9.

7. i. e., bring back our dead fathers. انزلوا *i'tâl* = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*]), to come. See at 44:36 p. 1612, n. 10).

8. The fact is that Allah, Who gives life and causes to die, can give life again. يحيي *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*]), to live. See at 44:8, p. 1607, n. 8).

9. يميت *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*]), to die. See at 44:8, p. 1607, n. 9).

10. يجمع *yajma'u* = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from *jama'a* [*jam'*]), to gather, to collect. See *yajma'ûna* at 43:32, p. 1590, n. 12).

11. ريب *rayb* = doubt, suspicion, misgivings. See at 42:7 p. 1562, n. 5.

12. i. e., that Allah Alone gives life and causes to die and can give life again to the one who is dead.

13. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 43:85, p. 1604, n. 1.

- وَيَوْمَ And the day  
تَقُومُ السَّاعَةُ the Hour shall take place,<sup>1</sup>  
يَوْمَئِذٍ يَخْسِرُ on that day will suffer loss<sup>2</sup>  
﴿٧٧﴾ الْمُبْطِلُونَ the followers of falsehood.<sup>3</sup>
- وَتَرَى 28. And you will see  
كُلَّ أُمَّةٍ every people<sup>4</sup>  
جَانِيَةً down on their knees.<sup>5</sup>  
كُلُّ أُمَّةٍ تَدْعَى Every people will be called<sup>6</sup>  
إِلَى كِتَابِهَا to their book.<sup>7</sup>  
الْيَوْمَ تُجْرَوْنَ Today you will be requited<sup>8</sup>  
﴿٧٨﴾ مَا كُنْتُمْ تَعْمَلُونَ for what you used to do.
- هَذَا كِتَابُنَا يَنْطِقُ 29. This Book of Ours speaks<sup>9</sup>  
عَلَيْكُمْ بِالْحَقِّ about you with the truth.  
إِنَّا كُنَّا Indeed We had been  
نَسْتَسْخِجُ transcribing<sup>10</sup>  
﴿٧٩﴾ مَا كُنْتُمْ تَعْمَلُونَ all that you used to do.
- فَأَمَّا الَّذِينَ 30. So as to those who  
ءَامَنُوا believe  
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,<sup>11</sup>  
فَيُدْخِلُهُمْ رَبُّهُمْ their Lord will admit<sup>12</sup> them

1. *taqûmu* = she or it stands, gets up, takes place (v. iii. f. s. impfct. from *qâma* [*qiyâm* /*qawmah*], to get up, to stand up, to be erect. See *taqûma* at 30:25, p. 1297, n. 11.

2. *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khusrân*. See at 40:85, p. 1539, n. 10).

3. *mubtîlân* (pl.; s. *mubtîl*) = lying ones, followers of falsehood, prattlers (act. participle from '*abtâla*, form IV of *baʿala* [*buʿl* /*baʿlân*], to be null/ false. See at 40:78, p. 1537, n. 5).

4. *ummah* (pl. *umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 43:22, p. 1587, n. 7.

5. *jâthiyah* (f.; m. *jâthîn*) = she that kneels, falling on the knees, is down on the knees (act. participle from *jathâ* [*juthâw*], to kneel, to bend on the knees).

6. *tud'â* = she is called, summoned, invoked/invited (v. iii. f. s. impfct. passive from *da'â* [*du'â*'], to call. See *tud'awna* at 40:10, p. 1513, n. 1).

7. i. e., the record of their deeds.

8. *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 37:39, p. 1436, n. 9).

9. i. e., the Record of Deeds with Allah. *yanṭiqu* = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqu* [*nuṭq*/*nuṭûq*/*manṭiq*], to talk, speak, articulate. See at 23:62, p. 1090, n. 9).

10. i. e., had these written down. *nastansikhu* = we transcribe, copy (v. i. pl. impfct. from *istansakha*, form X of *nasakha* [*naskh*], to delete, to abolish, to abrogate. See *yansakhu* at 22:52, p. 1064, n. 4).

11. *ṣâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:26, p. 1571, n. 17.

12. *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from '*adkhala*, form IV of *dakhala* [*dukhûl*], to enter, to go in. See at 42:8, p. 1562, n. 10).

فِي رَحْمَتِهِ to His mercy.

ذَلِكَ هُوَ الْفَوْزُ That will be the success<sup>1</sup>

الْمُبِينُ most conspicuous.<sup>2</sup>

وَأَمَّا الَّذِينَ 31. And as for those who  
كَفَرُوا disbelieved<sup>3</sup> —

أَفَلَمْ تَكُنْ مَا بَيْنِي 4 "Were not then My signs<sup>4</sup>

تُنزَّلُ عَلَيْكُمْ recited<sup>5</sup> to you,

فَأَسْتَكْبَرْتُمْ but you turned arrogant<sup>6</sup>

وَكُنتُمْ قَوْمًا and were a people

مُجْرِمِينَ committing sins?<sup>7</sup>"

وَإِذَا قِيلَ 32. And when it was said:

إِنَّ وَعْدَ اللَّهِ حَقٌّ 8 "Verily Allah's promise is true;

وَالسَّاعَةُ and the Hour,<sup>8</sup>

لَا رَيْبَ فِيهَا there is no doubt<sup>9</sup> about it",

قُلْتُمْ مَا نَدْرِي 10 you said: " We know<sup>10</sup> not

مَا السَّاعَةُ what is the Hour.

إِنْ نَطْنُنُ 11 We do not consider<sup>11</sup> it aught

إِلَّا ظَنًّا but a conjecture

وَمَا نحن nor are we

بِمُسْتَقِينٍ firmly convinced.<sup>12</sup>

1. فوز *fawz* = success, triumph, victory, achievement. See at 44:57, p. 1616, n. 12.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, conspicuous, that which makes clear (act. participle from 'abâna, form IV of *bâna* [*bayân*], to be clear. See at 44:33, p. 1612, n. 7).

3. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 45:11, p. 1621, n. 2).

4. i. e., texts of the Qur'ân. آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:25, p. 1626, n. 4.

5. تلى *tullâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:25, p. 1626, n. 3).

6. استكبرتم *istakbartum* = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, great. See *istakbartu* at 39:59, p. 1502, n. 5).

7. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 44:37, p. 1613, n. 2).

8. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

9. ريب *rayb* = doubt, suspicion, misgivings. See at 45:26 p. 1626, n. 11.

10. ندري *nadrî* = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See *tadrî* at 42:52, 1580, n. 7).

11. نظن *nazunnu* = we think, believe, suppose, consider (v. i. pl. impfct. from *zanna* [*zann*], to think, to suppose. See at 26:186, p. 1194, n. 7).

12. مستيقنين *mustayqinîn* (pl.; acc./gen. of *mustayqinûn*; s. *mustayqun*) = firmly convinced, are sure (act. participle from *istayqana*, form X of *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. See *istayqanat* at 27:14, p. 1206, n. 5).

وَبَدَّالَهُمْ 33. And clear will<sup>1</sup> be to them

سَيِّئَاتُ مَا عَمِلُوا the evils<sup>2</sup> of what they did;

وَحَافٍ بِهِمْ and there will encircle<sup>3</sup> them

مَا كَانُوا بِهِ يَسْتَهْزِئُونَ what they used to mock at.<sup>4</sup>

﴿٣٣﴾

وَقِيلَ 34. And it will be said:

الْيَوْمَ نَنْسِيكُمْ "Today We forget<sup>5</sup> you as

كَانْتُمْ لِقَاءَ you did forget<sup>6</sup> the meeting

يَوْمِكُمْ هَذَا of this day of yours.

وَمَا أَوْلَاكُمْ النَّارُ And your abode<sup>7</sup> is the fire,

وَمَا لَكُمْ and you shall not have

مِنْ نَصِيرِينَ<sup>8</sup> any helper."<sup>8</sup>

ذَلِكُمْ بِأَنَّكُمْ 35. This is so because you

أَخَذْتُمْ آيَاتِ اللَّهِ هُزُوا took<sup>9</sup> Allah's signs in jest<sup>10</sup>

وَعَزَّزْتُمْ and there deceived<sup>11</sup> you

الْحَيَاةَ الدُّنْيَا the worldly life.

فَالْيَوْمَ So this day

لَا يُخْرَجُونَ they shall not be brought out

مِنْهَا وَلَا هُمْ from there nor will they be

مُسْتَعْتَبُونَ<sup>12</sup> allowed to make amends.<sup>12</sup>

فَلِلَّهِ 36. So, to Allah belongs

1. بدا *badâ* = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budûw/ badâ'*, to appear, to come to light. See at 39:47, p. 1498, n. 4).

2. سيئات *sayyi'ât* (pl.; s. سيفة *sayyi'ah*) = evils, evil deeds, sins. See at 45:21, p. 1624, n. 8.

3. حاق *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 40:83, p. 1539, n. 1).

4. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 43:7, p. 1583, n. 7).

5. نسى *nansâ* = we forget, become oblivious (v. i. pl. impfct. from *nasiya* [*nasy/nisyân*], to forget. See at 7:51, p. 485, n. 4).

6. نسيتم *nasitum* = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 32:14, p. 1328, p. 7).

7. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awi*]), to seek shelter. See at 32:19, p. 1329, n. 7).

8. ناصرين *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, protectors, assistants (active participle from *naşara* [*naşir/ nuşûr*], to help. See at 29:24, p. 1274, n. 2).

9. اتخذتم *ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 29:25, p. 1273, n. 6).

10. هزوا *huzuwan* (مز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 45:9, p. 1620, n. 7.

11. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurâr*], to deceive, delude. See at 7:51, p. 485, n. 3).

12. i. e., to please Allah by making amends and doing good deeds. يستعْتَبُونَ *yusta'tabûna* = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 30:57, p. 1309, n. 8).

الْحَمْدُ all the praise,

رَبِّ السَّمَوَاتِ Lord of the heavens

وَرَبِّ الْأَرْضِ and Lord of the earth,

رَبِّ الْعَالَمِينَ Lord of all beings.<sup>1</sup>

وَلَهُ الْكِبْرِيَاءُ 37. And His is the Majesty<sup>2</sup>

فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,<sup>3</sup>

الْحَكِيمُ the All-Wise.<sup>4</sup>

1. عالمين 'âlamîn (acc./gen. of عالمون 'âlamûn; sing. عالم 'âlam, i.e., any being or object that points to its Creator; sing. 'âlam) = all beings, creatures. See at 44:32, p. 1612, n. 4).

2. كبرياء 'kibriyâ' = greatness, magnificence, Majesty, pride, arrogance. See at 10:78, p. 665, n. 10.

3. عزيز 'azîz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:2, p. 1618, n. 4.

4. i. e., in His deeds and commandments. حكيم ḥakīm (s.; pl. ḥukamâ') = All-Wise, judicious, full of wisdom (active participle in the scale of fa'îl from ḥakama [ḥukm], to pass judgement. See at 45:2, p. 1618, n. 4).

## 46. SŪRAT AL-AḤQĀF ( THE WINDING SANDY TRACTS)

Makkan: 35 'āyahs

This is a Makkan *sūrah* which deals with *tawḥīd* (monotheism), *risālah* (the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement and requital. It starts by reiterating that the Qur'ān is sent down by Allah and by denouncing the worship of imaginary gods and goddesses in lieu of Allah. It then points out the attitude of the unbelievers to the Qur'ān and the Messenger of Allah, peace and blessings of Allah be on him, and gives appropriate replies to their assumptions. Along with these mention is made of the two types of human beings, one righteous and obedient to parents and the other not righteous and disobedient. The consequence of unbelief and rejection of the truth is then pointed by a mention of the punishment that awaits the unbelievers in the hereafter and of the punishment that was inflicted on the unbelieving 'Ād people of Prophet Hūd, peace be on him, who inhabited *al-Aḥqāf*, i. e., the winding sandy tracts of the eastern region of Yaman. The *sūrah* is named after this incident of the destruction of the 'Ād people.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم 1. *Hā-Mīm*.<sup>1</sup>

تَنْزِيلٌ 2. The sending down<sup>2</sup>

الْكِتَابِ مِنَ اللَّهِ of the Book<sup>3</sup> is from Allah,

الْعَزِيزِ الْحَكِيمِ the All-Mighty, the All-Wise.

مَا خَلَقْنَا 3. We have created<sup>4</sup> not

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

إِلَّا بِالْحَقِّ except for the just cause<sup>5</sup>

وَأَجَلٍ مُّسَمًّى and a term<sup>6</sup> specified.<sup>7</sup>

وَالَّذِينَ كَفَرُوا But those who disbelieve do

عَمَّا أَنْذَرُوا from what they are warned<sup>8</sup>

مُعْرِضُونَ turn away.<sup>9</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzāl*]), to come down. See at 45:2, p. 1618, n. 2.

3. i. e., the Qur'ān.

4. *khalaqnā* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*]), to create. See at 44:38, p. 1613, n. 3).

5. *ḥaqq* = right, truth, liability, justice, just cause. See at 44:38, p. 1613, n. 5.

6. i. e., for a term. *ajal* (pl. *ājāl*) = appointed time, term, date. See at 42:14, p. 1565, n. 10.

7. *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammā* {to name}, form II of *samā* [*sumūw/ samā'*]), to be high. See at 42:14, p. 1565, n. 11).

8. *andhira* = they were warned, cautioned (v. iii. m. pl. past from *'andahra*, form IV of *nadhara* [*nadhr, nudhūr*]), to dedicate, to make a vow. See at 18:56, p. 932, n. 9)

9. *mu'ridūn* (sing. *mu'rid*) = those who turn away/ avert/ evade/ fall back (active participle from *'arḍa*, form IV of *'arḍa* [*'arḍ*]), to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

قُلْ أَرَأَيْتُمْ 4. Say: "Do you see  
 مَا تَدْعُونَ what you invoke<sup>1</sup>  
 مِنْ دُونِ اللَّهِ besides Allah?  
 أَرُونِي مَاذَا Show me what is that  
 خَلَقُوا مِنَ الْأَرْضِ they created<sup>2</sup> of the earth  
 أَمْ لَهُمْ شِرْكٌ or do they have any share<sup>3</sup>  
 فِي السَّمَوَاتِ in the heavens?  
 أَتَأْتُونِي بِكِتَابٍ Bring<sup>4</sup> me a book<sup>5</sup>  
 مِنْ قَبْلِ هَذَا anterior to this  
 أَوْ أَتْرَكْتُمْ وَعِلْمًا or any trace<sup>6</sup> of knowledge,<sup>7</sup>  
 إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.<sup>8</sup>

❖

وَمَنْ أَضَلُّ 5. And who is worse astray<sup>9</sup>  
 مِمَّنْ يَدْعُوا than the one who invokes  
 مِنْ دُونِ اللَّهِ besides Allah  
 مَنْ لَا يَسْتَجِيبُ those that will respond<sup>10</sup> not  
 لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ to him till the day of Judgement  
 وَهُمْ عَنْ دُعَائِهِمْ and they are of their invocation  
 غَافِلُونَ unaware?<sup>11</sup>

❖

وَإِذَا حُشِرَ 6. And when gathered<sup>12</sup> will  
 النَّاسُ كَانُوا be mankind, they will be  
 لَهُمْ أَعْدَاءٌ for them enemies<sup>13</sup>

1. i. e., worship. تدعون *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'a* [du'a'], to call. See at 40:66, p. 1533, n. 1).

2. أخلقوا *khalaqū* = they created, made, originated (v. iii. m. pl. past from *khalāqa* [*khalq*], to create. See *khalāqnā* at 46:3, p. 1631, n. 4).

3. i. e., in the creation and running of the affairs of the heavens. شرك *shirk* = to share, partnership, polytheism, idolatry. See at 35:40, p. 1405, n. 1.

4. أتوا *i'tā* = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from '*atā* [*iryān/ary/ma'āh*], to come. See at 45:25 p. 1626, n. 7).

5. i. e., a book revealed by Allah that supports the worship of other beings than Allah.

6. أثارة *'athārah* = track, trace, footprint, vestige, mark, remnant, effect, result. See '*athār* at 40:82, p. 1538, n. 8.

7. i. e., of revealed knowledge.

8. i. e., in saying that entities other than Allah deserve worship. صادقين *sādiqīn* (pl.; acc./gen. of *sādiqūn*; s. *sādiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/sidq*], to speak the truth. See at 44:36, p. 1612, n. 7).

9. أضل *'adallu* = further astray, worst astray, more misguided (relative of ضال *dall*). See at 41:52, p. 1559, n. 2.

10. i. e., to the prayers. يستجيب *yastajību* = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajāba*, from X of *jāba* [*jawb*], to travel, to explore. See at 42:26, p. 1571, n. 6).

11. غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ghufūl*], to neglect, to ignore. See at 36:6, p. 1410, n. 2).

12. i. e., after Resurrection on the Day of Judgement. حشر *hushira* = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *hashara* [*hashr*], to gather. See at 27:17, p. 1207, n. 5).

13. i. e., those imaginary gods whom they used to worship will turn enemies for them. أعداء *'a'dā'* (pl.; s. عدو *'aduww*) = enemies, foes, adversaries. See at 41:28, p. 1549, n. 8.

وَكَاوُوا and will

بِعِبَادَتِهِمْ of the worship of them

كٰفِرِينَ be disbelieving.<sup>1</sup>

وَإِذَا تُنزِلَتْ عَلَيْنَا مَائِدَاتُ الْغَيْبِ 7. And if recited<sup>2</sup> are to them

مَائِدَاتُ الْغَيْبِ Our signs<sup>3</sup> quite clear,<sup>4</sup>

قَالَ الَّذِينَ كَفَرُوا those who disbelieve say

لِلْحَقِّ of the truth<sup>5</sup>

لَمَّا جَاءَهُمْ when it has come to them:

هَذَا سِحْرٌ مُّبِينٌ "This is sorcery<sup>6</sup> quite clear."

أَمْ يَقُولُونَ 8. Or do they say:

أَفَرَبَّهٗ "He has fabricated<sup>7</sup> it"?

قُلْ إِنْ أَقْرَبْتَهُ Say: "If I have fabricated it,

فَلَا تَمْلِكُونَ لِي then you have no power<sup>8</sup> for me

مِنَ اللَّهِ شَيْئًا against Allah whatsoever.

هُوَ أَعْلَمُ بِمَا He knows best of what

تُفِيضُونَ فِيهِ you are spreading<sup>9</sup> about.

كَفَىٰ بِهِ Sufficient<sup>10</sup> is He

شَهِيدًا as a witness<sup>11</sup>

بَيْنِي وَبَيْنَكَ between me and you;

وَهُوَ الْغَفُورُ and He is the Most Forgiving,

الرَّحِيمُ the Most Merciful.

1. i. e., *kāfirîn* (pl.; acc./genitive of *kāfirûn*; s. *kāfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr* /*kufrân* / *kufûr*], to disbelieve, to cover. See at 40:74, p. 1535, n. 7).

2. *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:31, p. 1628, n. 5).

3. i. e., texts of the Qur'ân . آيات 'āyât (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:31, p. 1628, n. 4.

4. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:25, p. 1626, n. 5).

5. i. e., the Qur'ân and the truth contained in it.

6. The Makkan unbelievers considered the giving out of the Qur'ân by the Prophet, peace and blessings of Allah be on him, sorcery because its text appeared to them unusual and magical and its giving out was quite unthought of on his part.

سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

7. افتري *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 42:24, p. 1570, n. 9).

8. i. e., you cannot be of avail to me against Allah's displeasure and retribution. تملكون

*tamlikûna* = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 17:100, p. 906, n. 1).

9. i. e., of false rumours about the Qur'ân and the Prophet, peace and blessings of Allah be on him.

تفيضون *tufiđûna* = you (all) are engaged, take part, undertake, spread, bruit abroad (v. ii. m. pl. impfct. from 'afâda, form IV of *fâḍa* [*fayal/fayḍân*], to flow, overflow, inundate. See at 10:8, p. 659, n. 8).

10. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:39, p. 1352, n. 7).

11. شهيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhâd*], to see, to witness. See at 34:47, p. 1386, n. 8).

قُلْ مَا كُنْتُ بِدَعَا 9. Say: "I am no novelty<sup>1</sup>  
 مِنَ الرُّسُلِ of the Messengers,<sup>2</sup>  
 وَمَا أَدْرِي nor do I know<sup>3</sup>  
 مَا يُعْلَى what will be done with me  
 وَلَا بِكُمْ or with you.  
 إِنِ اتَّبِعُ إِلَّا I follow<sup>4</sup> naught but what  
 مَا يُوحَى إِلَيَّ is communicated<sup>5</sup> to me;  
 وَمَا أَنَا إِلَّا nor am I aught but  
 نَذِيرٌ مُّبِينٌ ﴿١٠﴾ a warner<sup>6</sup> open and clear."<sup>7</sup>

قُلْ أَرَأَيْتُمْ 10. Say: "Do you see,  
 إِن كَانَ مِنْ عِنْدِ اللَّهِ if it is from Allah,  
 وَكَفَرْتُمْ بِهِ and you bisbelieve<sup>7</sup> in it  
 وَشَهِدَ شَاهِدٌ while there testifies<sup>8</sup> a witness  
 مِنَ بَنِي إِسْرَائِيلَ of the Children of Isrâ'îl  
 عَلَى مِثْلِهِ فَتَأْمَنَ to its likeness<sup>9</sup> and believes  
 وَأَسْتَكْبَرْتُمْ while you turn arrogant?<sup>10</sup>  
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١﴾ Verily Allah guides<sup>11</sup> not  
 the people that transgress.<sup>12</sup>

### Section (Rukû') 2

وَقَالَ الَّذِينَ 11. And there say those who  
 كَفَرُوا disbelieve  
 لِلَّذِينَ آمَنُوا of those who believe:

1. بدع *bid'* = new, novel, novelty, unprecedented.
2. i. e., there had been Messengers before.
3. أدري *'adri* = I know, am aware (v. i. s. impfct. from *darâ* [ *dirâyah* ], to know. See *tadrûna* at 21:109, 1042, n. 9).
4. أتبع *'atibi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah* ], to follow. See at 18:66, p. 936, n. 2).
5. يوحى *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy* ], to communicate. See at 41:6, p. 1641, n. 9. Technically *wahy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).
6. i. e., against Allah's displeasure and retribution. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhîr/ nudhûr* ], to vow, to pledge). See at 43:23, p. 1588, n. 2).
7. i. e., do you see what will happen to you? كفرتم *kafartum* = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufîr* ], to disbelieve, to cover. See at 41:52, p. 1559, n. 1).
8. شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 43: 86, p. 1604, n. 7).
9. i. e., its likeness to what is in the *Tawrâh*. مثل *mithl* (s.; pl. لثال *'umthâl*) = like, similar, equivalent. See at 42:11, p. 1563, n. 11.
10. استكبرتم *istakbartum* = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah* ], to become big, great. See at 45:31, p. 1628, n. 6).
11. يهدي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah* ], to guide. See at 43:27, p. 1589, n. 4).
12. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. الظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists ( active participle from *ẓalama* [*ẓulm* ], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

لَوْ كَانَ خَيْرًا ۖ "Were it a good thing,  
فَمَا سَبَقُونَا ۚ they would not have got ahead<sup>1</sup>  
إِلَيْهِ ۚ of us to it."  
وَأَذَلَّمْ يَهْتَدُوا ۚ And as they be not guided<sup>2</sup>  
بِهِ فَيَقُولُونَ ۚ by it they will say:  
هَذَا آيَاتُ قَدِيمٍ ۚ "This is a lie<sup>3</sup> of old."  
﴿١١﴾  
وَمِن قَبْلِهِ ۚ 12. And before this was  
كِتَابٌ مُّوسَىٰ ۚ the Book of Mûsâ  
إِمَامًا وَرَحْمَةً ۚ as a guide<sup>4</sup> and mercy;  
وَهَذَا كِتَابٌ ۚ and this is a Book  
مُصَدِّقٌ ۚ confirming<sup>5</sup>  
لِسَانًا عَرَبِيًّا ۚ in Arabic language,  
يُنذِرُ ۚ that he may warn<sup>6</sup>  
الَّذِينَ ظَلَمُوا ۚ those who transgress;<sup>7</sup>  
وَبَشِّرِ ۚ and good news<sup>8</sup>  
لِّلْمُحْسِنِينَ ۚ for the righteous.  
﴿١٢﴾  
إِنَّ الَّذِينَ قَالُوا ۚ 13. Verily those who say:  
رَبَّنَا اللَّهُ ۚ "Our Lord is Allah"  
ثُمَّ اسْتَقَمُوا ۚ then remain upright,<sup>9</sup>  
فَلَا خَوْفٌ عَلَيْهِمْ ۚ no fear will be on them  
وَلَا هُمْ يَحْزَنُونَ ۚ nor will they grieve.<sup>10</sup>  
﴿١٣﴾

1. سبَقُوا *sabaqû* = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [saby], to go or act before. See at 8:59, p. 568, n. 11).
2. يَهْتَدُوا *yahtadû* (*nu*) = they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [ *hady/ hudan /hidâyah*], to guide, to show the way. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 18:57, p. 933, n.7).
3. افك *ifk* (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See at 37:151, p. 1453, n. 8.
4. i. e., before this Qur'ân there was sent down the Book of Mûsâ (*Tawrâh*) as a guide and mercy. امام *imâm* (pl. *a'immah*) = leader, model, highway, guide ( in the sense of book of guidance/deeds, record), record. See at 36:12, p. 1411, n. 11.
5. i. e., confirming the teachings of the previous Books. مَصْدُقٌ *muşaddiq* = one who or that which confirms, verifies, attests (active participle from *şaddaqa*, form II of *şadaqa* [*şadq/şidq*], to speak the truth. See at 35:31, p. 1401, n. 1).
6. يَنْذِرُ *yundhira(u)* = he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr /nadhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li [of motivation] coming before the verb. See at 36:70, p. 1425, n. 12).
7. i. e., set partners with Allah. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* ( setting partners with Allah ) is called a grave *zulm*.] (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 37:122, p. 1434, n. 2).
8. i. e., of rewards and happy life in the hereafter. بَشْرَىٰ *bushrâ* = glad tidings, good news. See at 39:17, p. 1487, n. 8.
9. i. e., in their faith and deeds استَقَامُوا *istaqâmû* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 41:30, p. 1550, n. 6).
10. i. e., in the hereafter. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve. See at 39:61, p. 1503, n. 2).

14. They will be  
 أَصْحَابُ الْجَنَّةِ the inmates<sup>1</sup> of the garden  
 خَالِدِينَ فِيهَا abiding for ever<sup>2</sup> therein,  
 جَزَاءً بِمَا as a reward<sup>3</sup> for what  
 كَانُوا يَعْمَلُونَ they use to do.

15. And We have enjoined<sup>4</sup>  
 الْإِنْسَانَ بِوَالِدَيْهِ on man about his parents  
 إِحْسَانًا to be good and benevolent.<sup>5</sup>  
 حَمَلَتْهُ أُمُّهُ His mother carried<sup>6</sup> him  
 كُرْهًا with hardship<sup>7</sup>  
 وَوَضَعَتْهُ and delivered<sup>8</sup> him  
 كُرْهًا with hardship;  
 وَحَمَلَهُ and carrying him  
 وَفَصَلَّهُ and weaning<sup>9</sup> him  
 ثَلَاثُونَ شَهْرًا are thirty months;  
 حَتَّىٰ إِذَا بَلَغَ till when he attains<sup>10</sup>  
 أَشُدَّهُ وَيُلَهِجُ his maturity<sup>11</sup> and reaches  
 أَرْبَعِينَ سَنَةً قَالَ forty years he says:  
 رَبِّ أَوْزِعْنِي "My Lord, give it to my lot<sup>12</sup>  
 أَن أَشْكُرَ that I express gratitude<sup>13</sup> for  
 نِعْمَتِكَ الَّتِي Your grace which  
 أَنْعَمْتَ عَلَيَّ You have bestowed on me

1. أصحاب *'aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).
2. خَالِدِينَ *khālīdīn* (pl.; acc./gen. of *khālīdān*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulād*], to live for ever. See at 40:76, p. 1536, n. 2).
3. جَزَاءً *jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 42:40, p. 1575, n. 8).
4. وَوَصَّيْنَا *waṣṣaynā* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣā* [*waṣy*], to be joined, lightened, degraded. See at 31:14, p. 1315, n. 4).
5. إِحْسَانًا *'ihsān* = doing good things, being good, charity, benevolence, righteousness. See at 17:23, p. 880, n. 5).
6. حَمَلَتْ *ḥamalat* = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from *ḥamala* [*ḥaml*], to carry. See at 31:14, p. 1315, n. 4).
7. كُرْهًا *kurh* = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance, hardship. See at 2:216, p. 104, n. 8).
8. وَوَضَعَتْ *waḍa'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down. See at 3:36, p. 169, n. 3).
9. وَفَصَلَّهُ *fiṣāl* = weaning, to wean. See at 31:14, p. 1315, n. 6).
10. حَتَّىٰ إِذَا بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulūgh*, to reach. See at 37:102, p. 1446, n. 3).
11. أَشُدَّهُ *'ashudd* = physical maturity, virility. *balagha 'ashuddahu*: he came of age, attained majority. See at 28:14, p. 1235, n. 7).
12. أَوْزِعْنِي *'awzi'* = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from *'awza'a*, form IV of *waza'a* [*waz'*], to restrain. See at 27:19, p. 1208, n. 1).
13. أَن أَشْكُرَ *'ashkura(u)* = I express gratitude, give thanks, am grateful (v. i. s. impfct. from *shakara* [*shukr/shukrān*], to thank, express gratitude. The final letter is vowelless because of the particle *'an* coming before the verb. See at 27:19, p. 1208, n. 2).

وَعَلَىٰ وَالِدَيَّ and on my parents  
وَأَن أَعْمَلَ صَالِحًا and that I do good deeds  
رَضَاهُ that You be pleased<sup>1</sup> with,  
وَأَصْلِحْ لِي and make good<sup>2</sup> for me  
فِي ذُرِّيَّتِي in my progeny.<sup>3</sup>  
إِنِّي نَبْتُ Indeed I turn in repentance<sup>4</sup>  
إِلَيْكَ وَإِنِّي to You and indeed I am  
مِنَ الْمُسْلِمِينَ of the Muslims."

أُولَئِكَ الَّذِينَ 16. Such are the ones  
نَتَقَبَّلُ عَنْهُمْ of whom We shall accept<sup>5</sup>  
أَحْسَنَ مَا عَمِلُوا the best<sup>6</sup> of what they do  
وَنَسَجَاوَزُ عَنْ سَيِّئَاتِهِمْ and pass over<sup>7</sup> their sins.<sup>8</sup>  
فِي أَصْحَابِ They will be among the  
الْجَنَّةِ inmates of the garden —  
وَعَدَّ الصِّدْقِ الَّذِي a promise of truth which  
كَانُوا يُوعَدُونَ they have been assured.<sup>9</sup>

وَالَّذِي قَالَ 17. But he who says  
لِوَالِدَيْهِ أَفِ لَكُمَا to his parents: " Fie on you.  
أَتَعِدَانِي Do you threaten<sup>10</sup> me  
أَن أُخْرَجَ that I shall be brought out<sup>11</sup>  
وَقَدْ خَلَّتْ while there have passed away

1. i. e., you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍān/riḍwān/marḍāh*], to be satisfied. See at 27:19, p. 1208, n. 5).

2. أصلح *'aṣliḥ* = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlahā*, form IV of *ṣalaha* [*ṣalāh/ṣulūh/maṣlahah*], to be good, proper. See at 7:142, p. 517, n. 9).

3. i. e., make my children good and righteous ذرية *dhurriyah* (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 37:113, p. 1448, n. 2).

4. تبت *tabtu* = I turned in repentance, turned, repented (v. iii. m. s. past from *tāba* [*tawb, tawbah / maṭāb*], to repent. See *tāba* at 5:39, p. 347, n. 7). Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 7:143, p. 518, n. 7.

5. نتقبل *nataqabbalu* = we accept, receive, grant (v. i. pl. impfct. from *taqabbala*, form V of *qabila* [*qabūl/qubūl*], to accept. See *taqabbal* at 14:40, p. 802, n. 4).

6. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 41:33, p. 1551, n. 4.

7. نتجاوز *natajāwazu* = we pass over, leave behind, exceed, surpass, overstep, disregard, forgo (v. i. pl. impfct. from *tajāwaza*, from VI of *jāza* [*jawāz/majāz*], to pass, to be allowed. See *jāwaznā* at 18:62, p. 934, n. 12).

8. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 45:33, p. 1629, n. 2.

9. يوعدون *yū'adūna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 43:83, p. 1603, n. 10).

10. تعدان *ta'idāni* = you (two) promise, assure, threaten (v. ii. m. dual. impfct. from *w'ada* [*wa'd*], to make a promise. See *ta'idu* at 11:32, p. 689, n. 7. See also n. 9 above).

11. i. e., from the grave. أُخرج *'ukhraj(u)* = I am ousted, dislodged, brought out, produced (v. i. s. impfct. passive from *'ukhrajā*, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 14:32, p. 799, n. 2).

الْقُرُونُ مِن قَبْلِي the generations<sup>1</sup> before me?"

وَهُمَا And the two

يَسْتَغِيثَانِ اللَّهَ pray to Allah for help.<sup>2</sup>

وَيْلَكَ يَا أَمِينَ "Woe to you, believe."<sup>3</sup>

إِنَّ وَعْدَ اللَّهِ حَقٌّ Verily Allah's promise is true."

فَيَقُولُ But he says:

مَا هَذَا إِلَّا "This is naught but

أَسَاطِيرَ الْأَوْلِيَانِ legends<sup>4</sup> of the ancients."<sup>5</sup>

أُولَئِكَ الَّذِينَ 18. They are the ones

حَقَّ عَلَيْهِمُ on whom becomes due<sup>6</sup> the

الْقَوْلُ فِي أُمَمٍ word<sup>7</sup> in the group of nations<sup>8</sup>

فَدَخَلَتْ مِنْ قَبْلِهِمْ that have passed away<sup>9</sup> before

مِنَ الْجِنِّ وَالْإِنسِ them of *jinn* and men.

إِنَّهُمْ كَانُوا Indeed they will be

خَاسِرِينَ losers.<sup>10</sup>

وَلِكُلِّ 19. And for everyone

دَرَجَاتٍ will be grades<sup>11</sup>

مِمَّا عَمِلُوا according to what they did

وَلِيُؤْتِيَهُمُ and that He might repay fully<sup>12</sup>

أَعْمَلَهُمْ for their deeds;

وَهُمْ لَا يُظْلَمُونَ and they will not be wronged.

1. قرون *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 36:30, p. 1416, n. 4

2. يستغيثان *yastaghthâni* = they (two) seek relief, pray for help (v. iii. m. dual. impfct. from *istaghâtha*, form X from the root *ghawth*, help, aid. See *istaghâtha* at 28:15, p. 1236, n. 5.

3. i. e., the parents ask their son to believe. آمن *'âmin* = you believe, have faith (v. ii. m. s. imperative from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe, feel safe. See *'âminû* at 4:47, p. 262, n. 2).

4. أساطير *'asâtîr* (pl.; s. *'ustûrah*) = legends, myths, fables, tales. See at 27:68, p. 1223, n. 9.

5. أولين *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 37:168, p. 1456, n. 2.

6. i. e., because of his persistence in unbelief. and sinning. حق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 39:19, p. 1488, n. 1).

7. i. e., the sentence of punishment. قول *qawl* (s.; pl. *'uqwâl*) = word, speech, saying, statement. See at 28:51, p. 1250, n. 6.

8. i. e., the unbelieving and sinful nations. أمم *'umam* (pl.; s. *'ummah*) = communities, nations, peoples, generations. See at 35:42, p. 1406, n. 3.

9. دخلت *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khulâ/ 'khalâ*]). See at 40:85, p. 1539, n. 8).

10. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr/ 'khasâr/ 'khasârah/ 'khusrân*]) to lose. See at 41:25, p. 1549, n. 1).

11. درجات *darajât* (sing. *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 43:32, p. 1590, n. 7).

12. يوفي *yuwaffiya* (ف) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffâ*, form II of *wafâ* [*wafâ*]) to redeem, fulfil, live up to. The final letter takes *fathah* for an implied *'an* in *li* (of motivation) coming before the verb. See at 35:30, p. 1400, n. 10).

وَيَوْمَ 20. And on the day  
 يُعْرَضُونَ laid<sup>1</sup> will be those who  
 كَفَرُوا عَلَى النَّارِ disbelieve on the fire.  
 أَذْهَبْتُمْ "You took away"<sup>2</sup>  
 طَيِّبَاتِكُمْ your good things  
 فِي حَيَاتِكُمُ الدُّنْيَا in your worldly life  
 وَأَسْتَمْتَعْتُمْ بِهَا and enjoyed<sup>3</sup> it.  
 فَأَلَيْتُمْ بُحْرُونَ So today you are requited<sup>4</sup>  
 عَذَابَ الْهُونِ with the torment of disgrace<sup>5</sup>  
 بِمَا كُنْتُمْ تَسْتَكْبِرُونَ for you used to turn arrogant<sup>6</sup>  
 فِي الْأَرْضِ in the land  
 بَعْدَ الْبَعَثِ without right  
 وَمَا كُنْتُمْ and because you had been  
 نَفْسُونَ sinning defiantly."<sup>7</sup>

### Section (Rukû') 3

♦ وَأَذْكُرْ 21. And recall  
 أَخَاعَادِ the Brother of 'Âd.<sup>8</sup>  
 إِذْ أَنْذَرْتَهُمْ When he warned<sup>9</sup> his people  
 بِالْأَحْقَافِ in the winding sand tracts,<sup>10</sup>  
 وَقَدْ خَلَّتْ and there had gone by  
 الْأُنْدُرُ مِنَ أَيْدِيهِ the warners<sup>11</sup> before him  
 وَمِنْ خَلْفِهِ and after him,

1. *yu'raḍu* = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from 'araḍa ['arḍ], to be visible. See 'urīḍa at 38:31, p. 1467, n. 10).

2. i. e., it will be said to them. أَذْهَبْتُمْ 'adh-habtum = you removed, caused to go away, took away, eliminated (v. ii. m. pl. past from 'adh-haba, form IV of dhahaba [dhihâb /madh-hab], to go. See 'adh-haba at 35:34, p. 1404, n. 5).

3. اسْتَمْتَعْتُمْ *istamtat'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamtat'a*, form X of *mata'a* [mat'/mut'ah], to take away. See at 4:24, p. 250, n. 10).

4. تَحْرُونَ *tujawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See at 45:28, p. 1627, n. 8).

5. هُونِ *hûn* = disgrace, degradation, abasement, ignominy. See at 41:18, p. 1546, n. 3.

6. تَسْتَكْبِرُونَ *tastakbirûna* = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah], to become big, large, great. See at 7:48, p. 484, n. 1).

7. تَفْسُقُونَ *tafsuqûna* = you turn defiant, sin defiantly, disobeyed, strayed from the right course, rebelled (v. ii. m. pl. impfct. from *fasaqa* [fisq/fusûq], to stray from the right course, to renounce obedience. See *fasaqû* at 32:20, p. 81330, n. 1).

8. i. e., Prophet Hûd, peace be on him, who was sent the 'Âd people. The Arabs use to refer to a member of a tribe or clan as the brother or sister of that particular tribe or clan.

9. أَنْذَرَ 'andhara = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [nadhhr/nudhûr], to dedicate, to make a vow. See 'andhartu at 41:13, p. 1544, n. 2).

10. الْأَحْقَافِ *al-Aḥqâf* = the winding sand tracts in southern Arabia. It was the habitat of the 'Âd people.

11. نَذْرِ *nadhur* (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'îl* from *nadhara* [nadhhr/ nudhûr], to vow, to pledge). See at 10:101, p. 673, n. 7. See also n. 10 above).

أَلَّا تَعْبُدُونَ that you worship<sup>1</sup> none  
 إِلَّا اللَّهَ except Allah.  
 إِنِّي أَخَافُ عَلَيْكُمْ Indeed I fear<sup>2</sup> against you  
 عَذَابَ يَوْمِ the punishment of a day  
 عَظِيمٍ very grave.<sup>3</sup>

قَالُوا 22. They said:  
 أَجِئْنَا "Have you come to us  
 إِنَّا فَاكُنَّا that you may divert<sup>4</sup> us  
 عَنْ آلِهَتِنَا from our deities?  
 فَأِنَّا Then bring us  
 بِمَا تَعِدُنَا what you threaten<sup>5</sup> us with,  
 إِن كُنْتُمْ if you are  
 مِنَ الصَّادِقِينَ of the truthful."<sup>6</sup>

قَالَ إِنَّمَا الْعِلْمُ 23. He said: "The knowledge<sup>7</sup>  
 عِنْدَ اللَّهِ is but with Allah;  
 وَأَنْبِئُكُمْ and I convey<sup>8</sup> to you  
 مَا أُرْسِلْتُ بِهِ what I have been sent<sup>9</sup> with,  
 وَلَكِنِّي أَرَىٰكُمْ قَوْمًا but I see you are a people  
 يَجْهَلُونَ ignoring."<sup>10</sup>

فَلَمَّا رَأَوْهُ 24. Then when they saw it  
 عَارِضًا a dense cloud<sup>11</sup>

1. All the Prophets delivered the message of monotheism, that of worshipping Allah Alone. تعبدوا *lâ ta'budû* = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition}) from 'abada [*'ibâdah / 'ubûdah / 'ubûdiyah*], to worship, to serve. See at 41:14, p. 1544, n. 6).
2. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*]), to fear. See at 40:32, p. 1521, n. 1).
3. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 44:57, p. 1616, n. 13).
4. أنك *ta'fika(u)* = you delude, deceive, beguile, turn away, divert (v. ii. m. s. impfct. from *'afaka* [*'ifk/ 'afk/ 'ufûk*]), to lie, to deceive. The final letter takes *fat-hah* because of an implied 'an in *li* (of motivation) coming before the verb. See *yu'fakûna* at 43:87, p. 1604, n. 11).
5. i. e., Alla's punishment with which you threaten us. تعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*]), to make a promise. See at 11:32, p. 689, n. 7).
6. صادقين *sâdiqîn* (pl.; acc./gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/ sidq*]), to speak the truth. See at 46:4, p. 1632, n. 8).
7. i. e., the knowledge of the time when punishment will be given.
8. أبلغ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulâgh*]), to reach. See at 7:68, p. 492, n. 1).
9. أرسلت *'ursiltu* = I was sent, sent out, despatched, (v. i. s. past passive from *'arsala*, from IV of *rasala* [*rasal*]), to be long and flowing. See *'ursiltum* at 41:14, p. 1544, n. 9).
10. i. e., ignoring the message and the truth. تجهلون *tajhalûna* = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl/ jahâlah*]), to be ignorant. See at 7:138, p. 516, n. 3).
11. The 'Âd people were destroyed by a devastating tempest. عارض *'ârid* = that which appears, becomes visible, dense cloud appearing in the horizon, demonstrator, obstacle, anomalous condition (act. participle from *'arada* [*ard*]), to be visible. See *yu'radu* at 46:20, p. 9, n. 1).

مُسْتَقْبِلٌ أَوْدِيَّتِهِمْ <sup>2</sup> approaching<sup>1</sup> their valleys<sup>2</sup>  
 قَالُوا هَذَا عَارِضٌ <sup>3</sup> they said: "This is a cloud  
 تُمِطُّرُنَا that will rain<sup>3</sup> on us."  
 بَلْ هُوَ <sup>4</sup> Nay, it is what  
 مَا أَسْتَعْجَلْتُمْ بِهِ <sup>5</sup> you had sought to hasten,<sup>4</sup>  
 رِيحٌ فِيهَا a wind<sup>5</sup> wherein is  
 عَذَابٌ أَلِيمٌ <sup>6</sup> a punishment most painful.

25. It will destroy<sup>6</sup> everything  
 تَدْمِرُ كُلَّ شَيْءٍ <sup>7</sup> by the command of its Lord.  
 بِأَمْرِ رَبِّهَا <sup>8</sup> So they became<sup>7</sup> such as  
 فَأَصْبَحُوا <sup>9</sup> nothing could be seen  
 لَا يُرَى <sup>10</sup> except their dwellings.<sup>8</sup>  
 إِلَّا مَسْكَنَهُمْ <sup>11</sup> Thus do We requite<sup>9</sup> the  
 كَذَلِكَ نَجْزِي <sup>12</sup> people committing sins.<sup>10</sup>  
 الْقَوْمَ الْمُجْرِمِينَ <sup>13</sup>

26. And indeed We had  
 وَلَقَدْ <sup>14</sup> established<sup>11</sup> them in that which  
 مَكَّنَّهُمْ فِيهَا <sup>15</sup> We have not established you in  
 إِنْ مَكَّنَّاكُمْ فِيهِ <sup>16</sup> and had set for them ears  
 وَجَعَلْنَا لَهُمْ سَمْعًا <sup>17</sup> and sights<sup>12</sup> and hearts;  
 وَأَبْصَارًا وَأَفْئِدَةً <sup>18</sup> but there availed<sup>13</sup> them not  
 فَمَا أَغْنَى عَنْهُمْ <sup>19</sup> their ears  
 سَمْعُهُمْ <sup>20</sup>

1. مستقبل *mustaqbil* = one or that which approaches, welcomes, receives, faces (act. participle from *staqbala*, form X of *qabila* [*qabûl/qubûl*], to accept, to receive. See *nataqabbalu* at 46:15, p. 1637, n. 5).
2. أودية *'awdiyâh* (pl.; s. واد *wâdin*) = ravines, river beds, valleys. See at 13:17, p. 771, n. 5.
3. مطر *mumtir* = that which rains, causes rain, (act. participle from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 27:58, p. 1219, n. 7).
4. استعجلتم *ista'jalum* = you sought to hasten, expedite, hurry (v. ii. m. pl. past from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilûna* at 37:176, p. 1457, n. 3).
5. ريح *riḥ* (s.; pl. *riyâh/arwâh/aryâh*) = wind, smell, spirit. See at 41:16, p. 1545, n. 5).
6. تدمر *tudammiru* = she or it destroys, devastates, annihilates, demolishes (v. iii. f. s. impfct. from *dammara*, form II of *damura*, to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).
7. أصبحوا *'asbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See at 29:37, p. 1278, n. 4).
8. مساكن *masâkîn* (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 27:18, p. 1207, n. 10.
9. نجزي *najzi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*juzâ*'], to recompense. See at 37:121, p. 1449, n. 5).
10. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jaruma* [*jarum*], to commit a crime. See at 45:31, p. 1628, n. 7).
11. مكننا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past from *makkana*, form II of *makuna* [*makânah*], to be strong. See at 22:41, p. 1060, n. 10).
12. أبصار *'abṣâr* (sing. بصر *buṣar*) = visions, sights, eyes, insight, discernment, perception. See at 41:22, p. 1547, n. 9).
13. أغنى *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ*'], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

وَلَا أَبْصَرْتَهُمْ  
وَلَا أَفْئَدْتَهُمْ  
مِن شَيْءٍ وَإِذْ كَانُوا  
يَجْحَدُونَ  
بَيِّنَاتِ اللَّهِ  
وَحَاقَ بِهِمْ  
مَا كَانُوا بِهِ  
يَسْتَهْزِئُونَ ﴿١٦﴾

nor their sights  
nor their hearts<sup>1</sup>  
whatsoever as they had been  
rejecting<sup>2</sup>  
the signs<sup>3</sup> of Allah;  
and there encircled<sup>4</sup> them  
what they had been  
mocking<sup>5</sup> at.

#### Section (Rukû') 4

وَلَقَدْ  
أَهْلَكْنَا مَا  
حَوْلَكُمْ مِنَ الْقُرَى  
وَصَرَفْنَا الْآيَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧﴾

27. And indeed  
We have destroyed<sup>6</sup> what is  
around you of habitations;<sup>7</sup>  
and We had spelt out<sup>8</sup> the signs  
so that they might return.<sup>9</sup>

فَلَوْلَا  
نَصَرَهُمُ الَّذِينَ  
اتَّخَذُوا مِن دُونِ اللَّهِ  
قُرْبَانًا آلِهَةً  
بَلْ ضَلُّوا عَنْهُمْ  
وَذَلِكَ إِفْكُهُمْ  
وَمَا كَانُوا  
يَفْقَهُونَ ﴿١٨﴾

28. Then why did there not  
help them those whom  
they took besides Allah  
as approaching<sup>10</sup> gods?  
Nay, they strayed from them.  
And that was their lie<sup>11</sup>  
and that which they used  
to fabricate.<sup>12</sup>

1. أفئدة 'af'idah (pl.; s. fu'ûd) = hearts. See at 32:9, p. 1326, n. 14.
2. يمحذون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jahada* [ *jahd/juhûd* ], to reject, to deny. See at 41:28, p. 1549, n. 11).
3. آيات 'âyât (sing. 'âyah) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 41:44, p. 1555, n. 7.
4. حاق *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 45:33, p. 1629, n. 3).
5. i. e., the threatened punishment which they had been mocking at. يستهزون *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'u*, from X of *haza'a* [ *haz'/ huz'/ huzu'/ huzû'/mahza'ah* ], to mock, to make fun. See at 45:33, p. 1629, n. 4).
6. أهلكننا 'ahlaknâ = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [ *halk/ hulik/ halâk /ahlukah* ], to perish. See at 44:37, p. 1613, n. 1).
7. i. e., besides that of the 'Âd, those of Thamûd, the Inhabitants of 'Aykah, the people of Lût, etc. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 42:7, p. 1562, n. 2.
8. صرفنا *sarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past. from *šarafa*, form II of *šarafa* [ *šarf* ], to turn, to turn away. See at 25:49, p. 1153, n. 4).
9. i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'u* [ *رجوع rujû'* ] to return. See at 43:48, p. 1595, n. 3).
10. قربان *qurbân* = to come near, to bring near, to approach, communion, sacrifice (verbal noun of *qarûba*, to come near. See *yuqarribû* at 39:3, p. 1481, n. 4).
11. إفك *ifk* (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See at 46:11, p. 1635, n. 3.
12. يفترون *yafstarûna* = they fabricate, make up, invent falsely, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [ *فرى fury* ], to cut lengthwise. See at 29:13 p. 1269, n. 8).

وَإِذْ صَرَفْنَا 29. And when We despatched<sup>1</sup>  
إِلَيْكَ نَفْرًا مِّنَ الْجِنِّ to you a group<sup>2</sup> of *jinn*  
يَسْتَمِعُونَ listening<sup>3</sup> to  
الْقُرْآنَ the Qur'ân.  
فَلَمَّا حَضَرُوهُ So when they attended<sup>4</sup> it  
قَالُوا أَنْصِتُوا they said: "Pay rapt attention."<sup>5</sup>  
فَلَمَّا قُضِيَ Then when it was concluded<sup>6</sup>  
وَلَوْ إِلَىٰ قَوْمِهِمْ they returned<sup>7</sup> to their people  
مُنذِرِينَ ﴿٢٩﴾ as warners.<sup>8</sup>

قَالُوا أَنْقَوْمَنَا 30. They said: "O our people,  
إِنَّا سَمِعْنَا كِتَابًا indeed we have heard a Book  
أُنزِلَ مِن بَعْدِ مُوسَىٰ sent down after Mûsâ,  
مُصَدِّقًا confirming<sup>9</sup>  
لِمَا بَيْنَ يَدَيْهِ what was before it.  
يَهْدِي إِلَىٰ الْحَقِّ It guides to the truth  
وَأِلَىٰ طَرِيقٍ and to a way  
مُسْتَقِيمٍ ﴿٣٠﴾ right and straight."

يَقَوْمَنَا أَجِيبُوا 31. "O our people, respond<sup>10</sup>  
دَاعِيَ اللَّهِ to the summoner<sup>11</sup> of Allah  
وَأَمُوا بِهِ and believe in him.  
يَغْفِرَ لَكُمْ He will forgive you

1. This 'ayah refers to the listening by a group of *jinn* to the recitation of the Qur'ân by the Prophet, peace and blessings of Allah be on him, and their acceptance of Islam. صرفنا *ṣarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, despatched (v. i. pl. past. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*]), to turn, to turn away. See at 46:27, p. 1642, n. 8).

2. نفر *nafar* = band, party, troops, man-power. See at 18:34, p. 924, n. 6.

3. يستمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 39:18, p. 1487, n. 10).

4. حضروا *ḥaḍarû* = the attended, appeared, were present (v. iii. m. pl. past from *ḥaḍara* [*ḥuḍûr*]), to be present. See *yaḥḍurû* at 23:98, p. 1099, n.1).

5. أنصتوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'anṣata*, form IV of *naṣata* (*naṣt*), to hearken. See at 7:204, p. 544, n. 4).

6. قضى *quḍiya* = it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*]), to settle, to decide. See at 42:21, p. 1569, n. 3).

7. ولوا *wallaw* = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).

8. منذرين *mundhirîn* (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadh'r* /*nudhûr*]), to dedicate, to make a vow. See at 44:3, p. 1606, n. 6).

9. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/sidq*]), to speak the truth. See at 46:12, p. 1635, n. 5).

10. أجيبوا *'ajibû* = you (all) respond, answer, give reply (v. ii. m. pl. imperative from *'ajâba*, form IV of *jâba* [*jawb*]), to travel, to explore. See *mujîbûn* at 37:75, p. 1442, n. 6).

11. داعي *dâ'în* (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [*du'â'*]), to call, to summon. See at 33:46, p. 1354, n. 13).

مِن ذُنُوبِكُمْ<sup>1</sup> your sins<sup>1</sup>  
 وَيُحْرِمُكُمْ مِّنْ  
 عَذَابٍ أَلِيمٍ<sup>2</sup> and will protect<sup>2</sup> you from  
 a punishment most painful."<sup>3</sup>

وَمَنْ لَا يُجِبْ 32. And he who responds<sup>4</sup> not  
 دَاعِيَ اللَّهِ to the summoner of Allah  
 فَلَيْسَ بِمُعْجِزٍ cannot frustrate<sup>5</sup>  
 فِي الْأَرْضِ in the earth  
 وَلَا يَسْأَلُهُ and he shall not have  
 مِنْ دُونِهِ أَوْلِيَاءَ<sup>6</sup> besides Him any guardians.<sup>6</sup>  
 أُولَئِكَ فِي ضَلَالٍ<sup>7</sup> Such ones are in an error<sup>7</sup>  
 مُّبِينٍ<sup>8</sup> most conspicuous.<sup>8</sup>

أَوَلَمْ يَرَوْا 33. Do they not see  
 أَنَّ اللَّهَ الَّذِي that Allah Who  
 خَلَقَ السَّمَوَاتِ created the heavens  
 وَالْأَرْضِ and the earth  
 وَلَمْ يَئِمْ and did not get tired<sup>9</sup>  
 بِخَلْقِهِنَّ by creating them  
 يَقْدِرُ is All-Capable  
 عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ to give life<sup>10</sup> to the dead?  
 بَلَىٰ إِنَّهُ O yes, He indeed is  
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ over everything Omnipotent.

1. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 40:11, p. 1513, n. 8.
2. يحرم *yujir* (*yujîru*) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from '*ajâra*, form IV of *jâra* [*jawr*], to deviate, to oppress. The final letter is vowelless (and hence the medial *yâ*' is dropped) because the verb is conclusion of a conditional clause. See *yujîru* at 23:88, p. 1096, n. 5).
3. أليم '*alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'îl* from '*alima* [*'alam*], to be in pain, to feel pain). See at 45:11, p. 1621, n. 4).
4. يجيب *yujibu* (*yujibu*) = he responds, answers, replies (v. iii. m. s. impfct. from '*ajâba*, form IV of *jâba* [*jawb*], to travel. The final letter is vowelless (and hence the medial *yâ*' is dropped) because the verb is in a conditional clause. See *yujibu* at 27:62 p. 1221, n. 4).
5. i. e., cannot frustrate Allah's grasp and escape.
6. معجز *mu'jiz* (s. pl. *mu'jizân*) = one who incapacitates, invalidates, disables, frustrates, weakens, paralyzes (active participle from '*a'jaza*, from IV of '*ajazu*/*'ajiza* [*'ajz*], to be weak, incapable. See *mu'jizân* at 42:31, p. 1573, n. 4).
7. أولياء '*awliyâ'* (pl.; sing. *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 45:19, p. 1624, n. 2.
8. ضلال *ḍalâl* = error, straying from the right path. *fi ḍalâl* = in error, astray, in vain. See at 43:40, p. 1593, n.2.
9. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 45:30, p. 1628, n. 2).
10. يعى *ya'ya* (يعيا) = he became tired, was fatigued, lost the strength (v. iii. m. s. impfct. from '*ayya* [ع'yy], to lack the strength. The final '*alif* is dropped because of the particle *lam* coming before the verb).
11. يحيي *yuhyia* (*yî*) = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from '*aḥyâ*, form IV of *ḥayya* [*ḥayah*], to live. The final letter takes *fathḥa* for the particle '*an* coming before the verb. See *yuhyî* at 45:26, p. 1626, n. 8).

وَيَوْمَ يُعْرَضُ 34. And on the day laid<sup>1</sup> will

الَّذِينَ كَفَرُوا be those who disbelieve<sup>2</sup>

عَلَى النَّارِ on the fire.

أَلَيْسَ هَذَا بِالْحَقِّ "Is it not the truth?"

قَالُوا They will say:

بَلَىٰ وَرَبِّنَا "Yes, by our Lord."

قَالَ He will say:

فَذُوقُوا الْعَذَابَ "Then taste<sup>3</sup> the punishment,

بِمَا كُنْتُمْ because you used to

تَكْفُرُونَ ﴿٧٤﴾ disbelieve."

فَأَصْبِرْ 35. So persevere,<sup>4</sup>

كَمَا صَبَرَ as did persevere the

أُولَئِكَ الْعَزْمِ possessors of determination<sup>5</sup>

مِنَ الرُّسُلِ of the Messengers;

وَلَا تَسْتَعْجِلْ and seek not to hasten<sup>6</sup>

لَهُمْ for them.

كَأَنَّهُمْ It will seem to them

يَوْمَ يَرَوْنَ the day they see<sup>7</sup>

مَا يُوعَدُونَ what they are promised<sup>8</sup>

لَقَدْ كُنْتُمْ that they had not lived<sup>9</sup>

إِلَّا سَاعَةً مِّنْ نَّهَارٍ except an hour of a day.

بَلَّغٌ A notification!<sup>10</sup>

1. يعرض *yu'raḍu* = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from 'arada ['arad], to be visible. See at 46:20, p. 1639, n. 1.

2. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafaru* [*kufri*], to cover. See at 45:31, p. 1628, n. 3).

3. ذوقوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqu* [*dhawq/ madhâq*], to taste. See at 39:24, p. 1490, n. 12).

4. i. e., against the opposition and harassment of the unbelievers and enemies of Islam. This is an advice to the Prophet, peace and blessings of Allah be on him. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:77, p. 1536, n. 7).

5. عزم *'ajm* = determination, resolution, decision, firm will, resolute, definitive. See at 42:43, p. 1576, n. 8.

6. i. e., hasten punishment for them. لا تستعجل *lâ tasta'jil* = do not seek to hasten, expedite, hurry (v. ii. m. s. imperative {prohibition} from *ista'jala*, form X of 'ajila ['ajal/ 'ajalah], to hasten. See *lâ tasta'jilû* at 16:1, p. 827, n.3).

7. يرون *yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see. See at 2:165, p. 78, n. 3).

8. i. e., of the punishment. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'adu* [*wu'd*], to make a promise. See at 46:16, p. 1637, n. 9).

9. يلبثوا *yalbathû* (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth, lubith/ lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 10:45, p. 653, n. 10).

10. This is a notification to all. بلغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 36:17, p. 1413, n. 1.

فَهَلْ يَهْلِكُ So will there be destroyed<sup>1</sup>

إِلَّا الْقَوْمَ any except the people

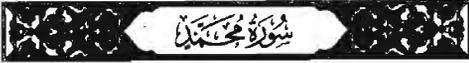
الْفَاسِقُونَ defiantly sinful?<sup>2</sup>

1. يهلك *yuhlaku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 6:47, p. 409, n. 6).

2. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

## 47. SŪRAT MUḤAMMAD Madinan: 38 'āyahs

This is an early Madinan *sūrah* which, like other Madinan *sūrahs*, lays down important rules of *sharī'ah*. Its main theme is fighting in defence of Islam and the Muslims, particularly against the Makkan unbelievers who persecuted the Makkan Muslims and drove them and the Prophet, peace and blessings of Allah be on him, out of it. In this connection it lays down rules regarding *jihād* in the "Way of Allah", war prisoners and booty, and refers to some unbelieving nations of the past who were destroyed by Allah because of their persistent unbelief and disobedience. It also refers to the character and conduct of the hypocrites (*munâfiqûn*) who attempted to sabotage the nascent Muslim community and state.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- الَّذِينَ كَفَرُوا 1. Those who disbelieve<sup>1</sup>  
 وَصَدُّوا and prevent<sup>2</sup>  
 عَنْ سَبِيلِ اللَّهِ from the way<sup>3</sup> of Allah  
 أَضَلَّ He makes go in vain<sup>4</sup>  
 أَعْمَلَهُمْ ① their deeds.
- وَالَّذِينَ آمَنُوا 2. And those who believe  
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds<sup>5</sup>  
 وَآمَنُوا بِمَا and believe in what has been  
 نَزَّلَ عَلَيَّ مُحَمَّدٍ sent down<sup>6</sup> on Muhammad,  
 وَهُوَ الْحَقُّ and it is the truth  
 مِنْ رَبِّهِمْ from their Lord,  
 كَرَّعْنَهُمْ He will obliterate<sup>7</sup> from them  
 سَيِّئَاتِهِمْ وَأَصْلَحَ their sins and will set right<sup>8</sup>  
 بِأَلْسِنَتِهِمْ ② their condition.<sup>9</sup>

1. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 46:34, p. 1645, n. 2).
2. i. e., prevent others. صَدُّوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 16:88, p. 856, n. 9).
3. سَبِيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 43:37, p. 1592, n. 6.
4. أَضَلَّ *'aḍalla* = he led astray, misled, made go astray, made go in vain (v. iii. m. s. past in from IV of *ḍalla* [*ḍalâl/ ḍalâlah*], to go astray. See at 36:62, p. 1423, n. 10).
5. صَالِحَات *ṣâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 45:30, p. 1627, n. 11.
6. نَزَّل *nazzila* = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 43:31, p. 1590, n. 1).
7. كَفَّرَ *kaffara* = he forgave, he pardoned, remitted, covered, effaced, obliterated, made infidel (v. iii. m. s. past in form II of *kafara* [*kufir*], to cover, to hide. See *yukaffira* at 39:35, p. 1493, n. 7).
8. أَصْلَحَ *'aṣlahâ* = he reformed, made good, set right, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *ṣalahaḥ/ṣaluḥa* [*ṣalâḥ/ ṣulûḥ/ maṣlahah/ ṣalâhiyah*], to be good, right. See at 42:40, p. 1575, n. 10).
9. بَال *bâl* = state, condition, mind, attention. See at 20:51, 986, n. 5.

ذَٰلِكَ بِأَنَّ 3. That is so because  
 الَّذِينَ كَفَرُوا those who disbelieve  
 أَتَّبِعُوا الْبَطَلَ follow<sup>1</sup> falsehood<sup>2</sup>  
 وَأَنَّ الَّذِينَ آمَنُوا and that those who believe  
 أَتَّبِعُوا الْحَقَّ follow the truth  
 مِنْ رَبِّهِمْ<sup>٤</sup> from their Lord.  
 كَذَٰلِكَ يَضْرِبُ اللَّهُ<sup>٥</sup> Thus does Allah strike<sup>3</sup>  
 لِلنَّاسِ أَمْثَلَهُمْ<sup>٦</sup> for men their instances.<sup>4</sup>

فَإِذَا لَقِيتَهُمْ<sup>٥</sup> 4. So when you encounter<sup>5</sup>  
 الَّذِينَ كَفَرُوا those who disbelieve,  
 فَضْرِبَ الرِّقَابِ then to strike the necks<sup>6</sup>  
 حَتَّىٰ إِذَا till when  
 أَتَّخَذْتُمُوهُمْ<sup>٧</sup> you have exhausted<sup>7</sup> them  
 فَشَدُّوا الرِّبَاطَ then tighten<sup>8</sup> the bond.<sup>9</sup>  
 فَإِمَّا مَنَّا Then either to show grace<sup>10</sup>  
 بَعْدُ وَإِمَّا فِدَاءً afterwards or to take ransom,<sup>11</sup>  
 حَتَّىٰ تَضَعَ الْحَرْبُ till the war<sup>12</sup> lays down<sup>13</sup>  
 أَوْزَارَهَا its loads.<sup>14</sup>  
 ذَٰلِكَ This is to be so;  
 وَلَوْ شَاءَ اللَّهُ and if Allah willed  
 لَأَنْتَصَرَ He could have taken revenge<sup>15</sup>  
 مِنْهُمْ on them;

1. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba*/'*tabâ*'*ah*], to follow. See at 40:7, p. 1511, n. 11).
2. باطل *bâtîl* = vain, false, falsehood, unreal (act. participle from *batala* [*butl*/'*batlân*], to be invalid, false. See at 29:67, p. 1289, n. 5).
3. يضرب *yadribu* = he strikes, beats, hits (v. iii. m. s. impfct. from *daraba* [*darb*], to hit. See *yadribûna* at 13:17, p. 772, n. 2).
4. أمثال *'amthâl* (pl.; s. *mathal*/'*mithl*) = likenesses, similarities, instances. See at 29:43, p. 1480, n. 5).
5. i. e., encounter in the battlefield. لقيتم *laqitum* = you (all) met, came across, encounter (v. ii. m. pl. past from *laqiya* [*liqâ*'/'*luqyân*/'*luqy*/'*luqyah*/'*luqan*], to meet. See at 8:45, p. 563, n. 10).
6. أعناق *'a'nâq* (pl.; s. عنق *'unuq*) = necks. See at 40:71, p. 1534, n. 12.
7. أتخمتهم *'athkhanum* = you carried havoc, exhausted, weakened, wore out (v. iii. m. s. impfct. from *'athkhana*, form IV of *thakhuna* [*thukhânah*/'*thakhânah*], to be thick, intense. See *yuthkhhina* at 8:67, p. 572, n. 2).
8. شددوا *shuddû* = you (all) make firm, tighten, fasten, harden (v. ii. m. pl. imperative from *sahddu* [*shadd*], to make firm, strengthen, tighten. See *nashuddu* at 28:35, p. 1244, n. 7).
9. i. e., take prisoners. وثاق *wathâq* (s.; pl. *wuthuq*) = tie, bond, fetter.
10. من *mann* = to show grace, to be kind, favour, benefaction. See at 2:262, p. 137, n. 4.
11. فداء *fidâ'* = to redeem, to ransom. See *iftadaw* at 39:47, p. 1498, n. 3.
12. حرب *harb* (s.; pl. *hurâb*) = war, fight, battle, combat. See at 2:279, p. 146, n. 2.
13. i. e., comes to an end. تضع *tada'u* = she lays down, gives birth to, puts down (v. iii. f. s. impfct. from *wada'u* [*wad'*], to place, to put down. See at 41:47, p. 1557, n. 1).
14. أوزار *'awzâr* (pl.; s., وزر *wizr*) = heavy loads, burdens, sins, crimes. See at 20:87, p. 997, n. 2.
15. انتصر *intasara* = helped themselves, gained victory, took revenge (v. iii. m. pl. past in form VIII of *nasara* [*nasr*/'*musûr*], to help. See *yantasirûna* at 42:39, p. 1575, n. 7).

وَلَكِنْ لِّيَبْلُؤُوا	but in order to try <sup>1</sup>	1. i. e., try by means of the injunction about <i>jihād</i> . يَبْلُو <i>yabluwa</i> (lu) = he tests, tries, (v. iii. m. s. impfct. from <i>balâ</i> [balw / balâ'], to test, to try. The final letter takes <i>fathah</i> because of a hidden 'an in li ( <i>lâm</i> of motivation) coming before the verb. See at 27:40, p. 1214, n. 4).
بَعْضِكُمْ بِبَعْضٍ	some of you by the others.	
وَالَّذِينَ قُتِلُوا	And those who are killed	
فِي سَبِيلِ اللَّهِ	in the way <sup>2</sup> of Allah,	
فَلَنْ يُضِلَّ	He shall not make go in vain <sup>3</sup>	2. i. e., for the sake of the <i>dîn</i> . سَبِيل <i>sabîl</i> (pl. <i>subul/asbilah</i> ) = way, path, road, means, course. See at 47:1, p. 1647, n. 3.
أَعْمَالَهُمْ	their deeds.	3. يَضِلُّ <i>yuḡilla</i> (u) = he makes go astray, makes go in vain, misguides, deludes (v. iii. m. s. impfct. from 'aḡalla, form IV of ḡalla [ḡalâl/ ḡalâlah], to go astray. The last letter takes <i>fathah</i> for the particle <i>lan</i> coming before the verb. See at 31:6, p. 1312, n. 5).
سَيَهْدِيهِمْ	5. He will guide them and	4. يَصْلِحُ <i>yuṣliḥu</i> = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from 'aṣlaḥu form IV of ṣalaḥa [ ṣalâh/ṣulûh/ maṣlaḥah], to be good, proper. See at 10:81, p. 666, n. 8).
وَيُصْلِحُ لَهُمُ أَمْرَهُمْ	set right <sup>4</sup> their condition. <sup>5</sup>	
وَيُدْخِلُهُمْ	6. And will admit <sup>6</sup> them into	5. بَال <i>bâl</i> = state, condition, mind, attention. See at 47:2, 1647, n. 9.
الْجَنَّةَ	the garden	6. يَدْخُلُ <i>yudkhillu</i> = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhalu, form IV of dakhala ( <i>dukkhâl</i> ), to enter, to go in. See at 45:30, p. 1627, n. 12).
عَرَفَهَا لَهُمْ	He has specified <sup>7</sup> to them.	7. عَرَفَ 'arrafa = he defined, specified, made definite, determined, announced, informed, appraised (v. iii. m. s. past in form II of 'arifa [ma'rifah/'irfân], to know. See i'tarafânâ at 40:11, p. 1513, n. 7).
يَا أَيُّهَا الَّذِينَ آمَنُوا	7. O you who believe,	
إِنْ تَنْصُرُوا اللَّهَ	if you help <sup>8</sup> Allah	8. i. e., the cause of His <i>dîn</i> . تَنْصُرُوا <i>tanṣurû</i> (na) = you help, assist (v. ii. m. pl. impfct. from naṣara [naṣr /nuṣûr], to help. The terminal <i>nân</i> is dropped because the verb is in a conditional clause. See <i>yunṣarûna</i> at 44:41, p. 1613, n. 12).
يَنْصُرْكُمْ	He will help you	
وَيُثَبِّتْ أَقْدَامَكُمْ	and make firm <sup>9</sup> your feet. <sup>10</sup>	9. يَثِبُ <i>yuthabbû</i> (u) = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from <i>thabbata</i> , form II of <i>thabata</i> [thabât/ thubât], to be firm, fixed. The final letter is vowelless because the verb is conclusion of a conditional clause. See <i>yuthabbîtu</i> at 14:27, p. 797, n. 5).
وَالَّذِينَ كَفَرُوا	8. And those who disbelieve,	
فَتَسْلَمُ	theirs shall be ruin <sup>11</sup>	10. i. e., your stand against your enemies in the fighting. أَقْدَامُ 'aqdâm (pl.; sing. <i>qudam</i> ) = feet, steps. See at 3:147, p. 212, n. 12.
وَأَضَلَّ	and He will make go in vain	
أَعْمَالَهُمْ	their deeds.	11. تَعْسُ <i>ta's</i> = misery, wretchedness, ruin.

ذَٰلِكَ 9. That will be so  
 بِأَنَّهُمْ كَرِهُوا because they abhor<sup>1</sup>  
 مَا أَنْزَلَ اللَّهُ what Allah has sent down.<sup>2</sup>  
 فَأَحْبَطَ أَعْمَالَهُمْ So He nullifies<sup>3</sup> their deeds.  
 ﴿١﴾

أَفَلَمْ يَسِيرُوا 10. Do they not travel<sup>4</sup>  
 فِي الْأَرْضِ in the land  
 فَيَنْظُرُوا كَيْفَ كَانَ and see<sup>5</sup> how was  
 عَاقِبَةُ الَّذِينَ the end<sup>6</sup> of those who  
 مِن قَبْلِهِمْ were before them.  
 دَمَّرَ اللَّهُ Allah wrought devastation<sup>7</sup>  
 عَلَيْهِمْ on them.  
 وَلِلْكَافِرِينَ And for the disbelievers  
 أَشْكَالًا ﴿١٠﴾ will be the likes<sup>8</sup> thereof.

ذَٰلِكَ بِأَنَّ اللَّهَ 11. That is so because Allah  
 مَوْلَى is the Guardian-Protector<sup>9</sup>  
 الَّذِينَ آمَنُوا of those who believe  
 وَأَنَّ الْكَافِرِينَ and that the disbelievers  
 لَا مَوْلَى لَهُمْ ﴿١١﴾ have no guardian-protector.

### Section (Rukû') 2

إِنَّ اللَّهَ يَدْخُلُ 12. Verily Allah will admit<sup>10</sup>

1. *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [ *karh/ kurh/ karâhah/ karâhiyah* ], to detest. See at 9:81, p. 612, n. 9).

2. i. e., the Qur'ân and the rules of conduct contained therein — Islam. *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV [ *'inzâl* ] of *nazala* [ *nuzâl* ], to come down, get down. See at 42:17, p. 1567, n. 3).

3. *'ahbata* = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *habata/habiṭa* [ *hubûṭ* ], to come to nothing. See *habiṭat* at 18:105, p. 947, n. 13).

4. i. e., in connection with their trade journeys. *yasîrû* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [ *sayr/ sayrûrah/ masîr/ masîrah/ tasyâr* ] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 40:82, p. 1538, n. 4).

5. *yanzurû* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [ *nazr/ manzar* ], to see, view, look at. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *lam*. See at 40:82, p. 1538, n. 4).

6. *'âqibah* (s.; pl. *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 43:25, p. 1588, n. 10.

7. *damara* = he wrought devastation, destroyed, demolished, annihilated, ruined (v. iii. m. s. past in form II of *damara* to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).

8. i. e., similar punishments. *'amthâl* (pl.; s. *mathal/mithl*) = likenesses, similarities, instances. See at 47:3, p. 1648, n. 4).

9. *mawlâ* = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 44:41, p. 1613, n. 11.

10. i. e., against Allah's retribution. *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [ *dukhâl* ], to enter, to go in. See at 47:6, p. 1649, n. 6).

الَّذِينَ آمَنُوا those who believe  
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds<sup>1</sup>  
جَنَّاتٍ in gardens  
تَجْرِي مِنْ تَحْتِهَا flowing<sup>2</sup> below<sup>3</sup> them  
الْأَنْهَارِ the rivers.  
وَالَّذِينَ كَفَرُوا And those who disbelieve  
يَسْتَمِعُونَ وَيَأْكُلُونَ do enjoy<sup>4</sup> and eat  
كَمَا تَأْكُلُ الْأَنْعَامُ as the animals<sup>5</sup> eat;  
وَالنَّارُ and the fire shall be  
مَثْوًى لَّهُمْ the abode<sup>6</sup> for them.

وَكَايِنٍ مِنْ قَرْيَةٍ 13. And how many a habitat<sup>7</sup>  
هِيَ أَشَدُّ قُوَّةً that was stronger<sup>8</sup> in might  
مِنْ قَرْيَتِكَ than your township<sup>9</sup>  
الَّتِي أَخْرَجْنَاكَ which has driven you out<sup>10</sup>  
أَهْلَكْنَاهُمْ did We destroy<sup>11</sup> them,  
فَلَا نَاصِرَ لَهُمْ and no helper<sup>12</sup> they had.

أَهْوَنَ كَانَ 14. Is then the one who is  
عَلَىٰ بَيِّنَةٍ on a clear evidence<sup>13</sup>  
مِنْ رَبِّهِ from his Lord,  
كَمَنْ like those  
زُيِّنَ لَهُ to whom embellished<sup>14</sup> is

1. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things ( approved by the Qur'ān and *sunnah*). See at 47:2, p. 1647, n. 5.
2. تجري *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 45:12, p. 1621, n. 6).
3. تحت *taḥt* = under, below, beneath, underneath. See at 41:29, p. 1550, n. 3.
4. يتمتعون *yataṣamattūna* = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [mat'/mu'ah], to carry away. See *yataṣamattū* at 29:66, p. 1288, n. 12).
5. أنعام *'an'ām* (pl.; s. نم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 42:11, p. 1563, n. 9.
6. مَثْوًى *mathwan* (s.; pl. مَثَار *mathāwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [thawā'], to stay, abide). See at 41:24, p. 1548, n. 5.
7. قرية *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 43:23, p. 1588, n. 1.
8. أشد *ashadd* = more/most intense, stronger/strongest, severer/severest, fiercer/fiercest, sterner/sternest, tougher/ toughest, (relative of *shadīd*). See at 43:8, p. 1583, n. 9.
9. i. e., the unbelieving leaders of your township, Makka.
10. أخرجت *'akhrajāt* = she drove out, expelled, dislodged, brought out, ousted, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [khurāj], to go out, to leave. See *'akhraja* at 20:88, p. 997, n.7).
11. أهلكنا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [halk/ hulk/ halāk /tahlukah], to perish. See at 46:27, p. 1642, n. 6).
12. ناصر *nāṣir* (s.; pl. *nāṣirūn*) = helper, assistant, (act. participle from *naṣara* [naṣr/ nuṣār], to help. See *nāṣirūn* at 16:37, p. 840, n. 2).
13. بيينة *bayyīnah* ( f. s.; pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 29:36, p. 1277, n. 8.
14. زين *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zuyyana*, form II of *zāna* [zayn], to adorn. See at 40:37, p. 1523, n. 3).

سَوْءَ عَمَلِهِمُ  
 وَأَتَّبَعُوا أَهْوَاءَهُمْ ۗ<sup>١٤</sup> the evil of their deed  
 and they follow<sup>1</sup> their whims?<sup>2</sup>

مَثَلِ الْجَنَّةِ 15. The simile of the garden  
 الَّتِي وَعِدَ which has been promised<sup>3</sup> to  
 الْمُنْفِقِينَ the righteous<sup>4</sup> is:  
 فِيهَا أَنْهَارٌ مِنْ مَاءٍ there are rivers of water  
 غَيْرِ آسِنٍ not brackish<sup>5</sup>  
 وَأَنْهَارٌ مِنْ لَبَنٍ and rivers of milk  
 لَمْ يَنْتَبِغْ طَعْمُهُ<sup>٦</sup> that changes<sup>6</sup> not in taste,<sup>7</sup>  
 وَأَنْهَارٌ مِنْ خَمْرٍ and rivers of wine  
 لَذَّةٍ لِلشَّارِبِينَ a delight<sup>8</sup> to drinkers,  
 وَأَنْهَارٌ مِنْ عَسَلٍ and rivers of honey<sup>9</sup>  
 مُصْفًى clear and pure.<sup>10</sup>  
 وَهُمْ فِيهَا And they will have therein  
 مِنْ كُلِّ الثَّمَرَاتِ of every fruits and  
 وَمَغْفِرَةٌ مِنْ رَبِّهِمْ forgiveness of their Lord.  
 كَمَنْ هُوَ Is it like those who will  
 خَالِدِينَ فِي النَّارِ dwell for ever<sup>11</sup> in the fire  
 وَسُقُوا and be given to drink<sup>12</sup>  
 مَاءً حَمِيمًا boiling water  
 فَتَقَطَّعُ that will lacerate<sup>13</sup>  
 أَمْعَاءَهُمْ<sup>١٥</sup> their intestines?<sup>14</sup>

1. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 47:3, p. 1648, n. 1).

2. أهواء *'ahwâ'* (sing. *hawân*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

3. وعد *wu'ida* = he or it was promised, pledged, given word (v. iii. m. s. past passive from *wa'd*, to make a promise. See at 25:15, p. 1142, n. 2).

4. متقون *muttaqûn* (sing. *muttaqîn*) = godfearing, those who are on their guard, righteous (active participle from *ittaqa* {to be on one's guard}, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect). See at 43:67, p. 1600, n. 3.

5. عاسن *'âsin* = brackish (act. participle from *'asana/asina*, to become brackish).

6. يتغير *yataghayyar(u)* = he or it changes, becomes different, varies, be modified (v. iii. m. s. impfct. from *taghayyara*, form V of *ghâra* [*ghayrah*], to be jealous. The final letter is vowelless for the particle *lam* coming before the verb. See *yughyirû* at 13:11, p. 768, n. 3).

7. طعم *ṭa'm* (s.; pl. *ṭu'âm*) = taste, flavour. See *ṭa'âm* at 44:44, p. 1614, n. 3.

8. لذة *ladhdhah* (s.; pl. *ladhdhât*) = delight, pleasure, bliss. See *taladhdhu* at 43:71, p. 1600, n. 14).

9. عسل *'asal* (s.; pl. *'a'sâl/'usâl*) = honey.

10. مصفى *muṣaffan* = pure, purified, clarified (pass. participle from *ṣaffâ*, form II of *ṣafû* [*ṣafw/ṣufûw/ṣafâ'*], to become clear. See *istafû* at 39:4, p. 1481, n. 9).

11. خالد *khâlid* (s.; pl. *khâlidûn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulûd*], to live for ever. See at 9:63, p. 604, n. 2).

12. سقوا *suqû* = they were given to drink (v. iii. m. pl. past passive from *saqû* [*saqy*], to give a drink. See *yusqûna* at 28:23, p. 1239, n. 6).

13. قطع *qaṭṭa'a* = he cut, lacerated, ripped (v. iii. m. s. past in form II of *qaṭa'a* [*qaṭ'*], to cut. See *qaṭṭa'na* at 12:50, p. 741, n. 2).

14. أمعاء *'am'â'* (pl.; s. *mi'an/ma'y/mi'â'*) = intestines, bowels.

وَمَنْهُمْ 16. And among them are  
 مَنِ يَسْمَعُ إِلَيْكَ those who listen<sup>1</sup> to you  
 حَتَّىٰ إِذَا خَرَجُوا till when they go out<sup>2</sup>  
 مِنْ عِنْدِكَ قَالُوا from your presence they say  
 لِلَّذِينَ أُوتُوا to those who have been given  
 الْعِلْمَ the knowledge:<sup>3</sup>  
 مَاذَا قَالِ "What is that he said  
 مَا أَفْعَا just now?"<sup>4</sup>  
 أُولَٰئِكَ الَّذِينَ Those are they,  
 طَبَعَ اللَّهُ Allah has put a seal<sup>5</sup>  
 عَلَىٰ قُلُوبِهِمْ on their hearts  
 وَاتَّبَعُوا أَهْوَاءَهُمْ and they follow<sup>6</sup> their whims.<sup>7</sup>

وَالَّذِينَ 17. And those who  
 آهْتَدُوا receive guidance<sup>8</sup>  
 زَادَهُمْ He increases<sup>9</sup> them  
 فِي هُدًى in guidance<sup>10</sup>  
 وَآتَاهُمْ تَقْوَاهُمْ and gives them their piety.<sup>11</sup>

فَهَلْ يَنْظُرُونَ 18. So do they wait<sup>12</sup> for aught  
 إِلَّا السَّاعَةَ but the Hour<sup>13</sup>  
 أَنْ تَأْتِيَهُمْ that it should come on them  
 بَغْتَةً all of a sudden?<sup>14</sup>

1. The allusion is to the hypocrites. يستمع *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 6:25, p. 400, n. 3).

2. خرجوا *kharajû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurâj*], to go out. See at 8:47, p. 564, n. 6).

3. i. e., the knowledge of the Book of Allah.

4. عانف *'anif* = preceding, just now, previous.

5. i. e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *taba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *tab'*, to impress, to set a seal. See at 16:108, p. 864, n. 6).

6. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 47:14, p. 1622, n. 1).

7. And thus fall into unbelief and error. أهواء *'ahwâ'* (sing. هوى *hawâ*) = desires, fancies, caprices, whims. See at 47:14, p. 1652, n. 2).

8. اهدوا *ihdadaw* = they received guidance, were on the right way, were guided (v. iii. m. pl. past from *ihdadâ*, form VIII of *hadâ* [*hady' /hudan /hiddayah*], to guide. See at 19:76, p. 970, n. 15).

9. زاد *zâda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd / ziyâdah*, to be more. See at 35:42, p. 1406, n. 4).

10. i. e., strengthens their faith and helps them in remaining on the right path.

11. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy /wiqâyah*), to guard, beware, be on one's guard. See at 22:37, p. 1059, n. 4).

12. i. e., do the unbelievers wait? ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr /manzar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

13. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

14. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 43:66, p. 1599, n. 10.

فَقَدْ جَاءَ But already there have come  
أَشْرَاطُهَا its portents.<sup>1</sup>

فَأَنَّى لَهُمْ So how will it avail<sup>2</sup> them  
إِن جَاءَهُمْ when it has come to them  
ذِكْرُهُمْ<sup>3</sup> their remembering?

فَاعْلَمْ 19. Know therefore  
أَنَّهُ لَا إِلَهَ that there is no deity<sup>4</sup>  
إِلَّا اللَّهُ except Allah;  
وَأَسْتَغْفِرْ and ask forgiveness<sup>5</sup>  
لِذُنُوبِكِ for your sin,<sup>6</sup>  
وَاللِّمُؤْمِنِينَ and for the believing men  
وَالْمُؤْمِنَاتِ and for the believing women.  
وَاللَّهُ يَعْلَمُ And Allah knows  
مَتَابِعَهُمْ your movement<sup>7</sup>  
وَمَوَازِيَهُمْ<sup>8</sup> and your resting place.

### Section (Rukû') 3

وَيَقُولُ الَّذِينَ 20. And there say those who  
آمَنُوا أَوْلَى believe: "Why is there not  
نَزِلَتْ سُورَةٌ sent down<sup>9</sup> a *sûrah*?"  
فَإِذَا أَنْزَلْنَا But when there is sent down  
سُورَةً مُّحْكَمَةً a *sûrah* clear and precise<sup>10</sup>  
وَذُكِرَ فِيهَا and mention is made<sup>11</sup> therein

1. اشراط *'ashrâf* (pl.; s. *sharat*) = portents, signs.

2. 'annâ = whence, wherefrom, how, when. ('*annâ lahum*: how will it avail them). See at 35:3, p. 1390, n. 8).

3. i. their remembering the admonition and believing after the Hour has come will not avail them. ذكري *dhikrâ* = recollection, remembering, memory, reminder. See at 40:54, p. 1528, n. 8.

4. i. e., there is none worthy of worship. إله *'ilâh* (pl. '*alihah*) = deity, god, particularly one deserving of worship. See at 44:8, p. 1607, n. 7.

5. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:55, p. 1528, n. 12).

6. ذنب *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 26:14, p. 1164, n. 9.

7. i. e., your conduct and deeds in this world. متقلب *mutaqallab* = time or place of movement, turning about (noun of place or time from *taqallub* [fluctuation, variation, turning about, moving about], verbal noun in form V of *qalaba* [*qalb*], to turn, turn around. See *taqallub* at 40:4, p. 1510, n. 5).

8. i. e., your final destination and state in the hereafter. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*'], to stay, abide). See at 47:12, p. 1651, n. 6.

9. نَزِلَتْ *nuzzilat* = she or it was sent down, descended (v. iii. f. s. past passive from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See *nuzzila* at 47:2, p. 1647, n. 6).

10. مُحْكَمَةً *muhakamah* (f. s.; pl. *muhkamât*) = clear, exact, precise, firm, made perfect (passive participle from '*ahkama* (to make firm, to do properly), form IV of *hakama* [*hukm*], to pass judgement. See *muhkamât* at 3:7, p. 156, n. 3).

11. i. e., ordained. ذَكَرَ *dhukira* = he or it was mentioned, talked about, remembered (v. iii. m. s. past passive from *dhakara* [*dhikr/ iudhkâr*], to remember, to mention. See *yatadhakkarûna* at 44:58, p. 1616, n. 15).

أَلْقَاتَال <sup>١</sup>	of fighting, <sup>1</sup>
رَأَيْتَ الَّذِينَ	you see those
فِي قُلُوبِهِمْ مَرَضٌ	in whose hearts is a disease <sup>2</sup>
يَنْظُرُونَ إِلَيْكَ نَظَرَ	looking at you with a glance <sup>3</sup> of
الْمَغْشِيِّ عَلَيْهِ	one on whom is the swoon <sup>4</sup>
مِنَ الْمَوْتِ	of death.
فَأَوْلَى لَهُمْ	But it was better <sup>5</sup> for them –
طَاعَةٌ	21. Obedience <sup>6</sup>
وَقَوْلٌ مَعْرُوفٌ	and fair <sup>7</sup> words.
فَإِذَا عَزَمْتَ	So when decided became <sup>8</sup>
الْأَمْرَ	the matter, <sup>9</sup>
فَلَوْ صَدَقُوا	then if they were true <sup>10</sup> to
اللَّهِ لَكَانَ خَيْرًا لَهُمْ	Allah it was better for them.
فَهَلْ عَسَيْتُمْ	22. So would you then,
إِنْ تَوَلَّيْتُمْ	if you took charge, <sup>11</sup>
أَنْ تُفْسِدُوا	that you would make mischief <sup>12</sup>
فِي الْأَرْضِ وَتَقَطَعُوا	in the land and cut off <sup>13</sup>
أَرْحَامَكُمْ	your ties of kinship? <sup>14</sup>
أُولَئِكَ الَّذِينَ	23. Those are they
لَعَنَهُمُ اللَّهُ	whom Allah has cursed

1. قتال *qitâl* = fighting, battle, fight, struggle. See *yuqâtîlûna* at 22:39, p. 1059, n. 12.
2. i. e., the disease of doubt and hypocrisy. مرض *marad* (pl. 'amrâḍ) = disease, sickness, ailment, illness, malady. See at 33:60, p. 1362, n. 4.
3. نظرة *naẓrah* (s.; pl. *naẓarât*) = look, glance, view. See *yanẓurûna* at 43:66, p. 1599, n. 9.
4. مغشى *maghshiy* = one on whom is swoon, unconscious, fainted (pass. participle from *ghashiya* [ghashy/ ghushy]), to faint. See *yaghshâ* at 44:11, p. 1608, n. 3).
5. أولى *'awlâ* = closer, more entitled, better suited, more appropriate, worthier (relative of *walîy*, near, close, patron friend. See at 33:6, p. 1336, n. 8).
6. i. e., obedience to Allah and His Messenger. طاعة *tâ'ah* = obedience. See at 4:81, p. 276, n. 14.
7. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *shari'ah* (pass. participle from 'arajal/arifa [ma'rifa / 'irfân], to know, to recognize. See at 33:6, p. 1337, n. 4).
8. عزم *'azama* = he took a decision, resolved, determined, made up your mind, (v. iii. m. s. past from 'azm/azimah, to resolve See 'azama at 3:159, p. 218, n. 10).
9. i. e., when the command to fight came from Allah.
10. i. e., in their belief and deed.
11. توليتم *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [waly], to be near, to lie next. See at 10:72, p. 663, n. 10).
12. تفسدوا *tufsidû* (na) = you (all) make mischief, cause disorder, spoil (v. ii. m. pl. impfct. from 'afsada, form IV of *fasada* [fasâd/ fusûd], to be bad. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *yufsidûna* at 27:48, p. 1217, n. 3).
13. تقطعوا *tuqattî'û* (na) = you cut, sever (v. ii. m. pl. impfct. from *qatta'a*, form II of *qata'a*, to cut. See *qatta'a* at 47:15, p. 1652, n. 13).
14. أرحام *'arḥâm* (pl.; sing. رحم *rahim/rihm*) = wombs, uterus, kinship, ties of kinship. blood relationships. See at 33:6, p. 1336, n. 11.

فَأَسَمَّهُمْ and made them deaf<sup>1</sup>

وَأَعَمَّى أَبْصَرَهُمْ and has blinded<sup>2</sup> their eyes.<sup>3</sup>

﴿٢٢﴾

أَفَلَا يَتَدَبَّرُونَ 24. Do they not reflect<sup>4</sup> about

الْقُرْآنِ the Qur'ân

أَمْ عَلَى قُلُوبٍ or are on the hearts

أَقْفَالُهُمَا<sup>5</sup> the locks<sup>5</sup> thereof?

إِنَّ الَّذِينَ 25. Verily those who

ارْتَدُّوا عَلَى أَدْبَارِهِمْ retreat<sup>6</sup> on their backs<sup>7</sup>

مِنْ بَعْدِ مَا بَيَّنَّ after that clear had become<sup>8</sup>

لَهُمُ الْهُدَى to them the guidance,

الشَّيْطَانُ سَوَّلَ لَهُمْ Satan enticed<sup>9</sup> them

وَأَمَّا لَهُمْ<sup>10</sup> and dictated<sup>10</sup> to them.

ذَلِكَ بِأَنَّهُمْ 26. That was so because

قَالُوا لِلَّذِينَ they said to those who

كَرَهُوا مَا نَزَّلَ اللَّهُ detested<sup>11</sup> what Allah had sent

سَنُطِيعُكُمْ down: "We shall obey<sup>12</sup> you

فِي بَعْضِ الْأَمْرِ in some part of the matter".

وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ But Allah knows their secrets.

﴿٢٣﴾

فَكَيْفَ إِذَا 27. Then how will it be when

1. i. e., made them incapable of understanding what they heard. أَسَمَّ 'ašamma = he made deaf, deafened (v. iii. m. s. past in form IV of *šamma* [*šamm/šamam*], to be deaf. See *šammû* at 5:71, p. 365, n. 8).

2. i. e., made them unable to see the truth. أَعَمَّى 'a'mâ = he made blind, blinded (v. iii. m. s. past in form IV of 'amiya ['aman], to be blind. See 'amiyat at 28:66, p. 1256, n. 19).

3. i. e., visions, sights, eyes, insight, discernment, perception. See at 46:26, p.1641, n. 12).

4. i. e., they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [*dubûr*], to turn one's back, to elapse. See at 4:82, p. 277, n. 8).

5. i. e., locks, padlocks, bolts. اَقْفَالٌ 'aqfâl (pl.; s. *qufl*) = locks, padlocks, bolts.

6. i. e., relapse into unbelief. ارْتَدُّوا *irtaddû* = they reverted, returned, relapsed, retreated, went back (v. iii. m. pl. past from *irtadda*, form VIII of *radda* [*radd*], to send back. See *irtadda* at 12:96, p. 757, n. 6).

7. i. e., rear. اَدْبَارٌ 'adbâr (pl.; sing. *dubr/ dubur*) = backs, rear parts, rear. See at 33:15, p. 1340, n. 8.

8. i. e., clear/open/evident/manifest/plain/obvious (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 29:38, p. 1278, n.8).

9. i. e., seduced, enticed (v. iii. m. s. past in form II of *sawila* [*sawl*], to become loose, soft. See *sawwalat* at 20:96, p. 999, n. 14).

10. i. e., their wrong course of conduct. أَمَّا 'amâ = he dictated, gave respite, rein to (v. i. s. past in form IV of *malâ* [*malw*], to race, to walk briskly. See at 22:44, p. 1061, n. 10).

11. i. e., the hypocrites said to the Jews who detested what Allah had sent down. كَرَهُوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karâhah/ karâhiyah*], to detest. See at 47:9, p. 1650, n. 1).

12. i. e., we obey, comply with (v. i. pl. impfct. from 'atâ'a, form IV of *ʾatâ'a* [*ʾaw*'], to obey. See 'atâ'û at 43:54, p. 1596, n. 8).

تَوَفَّاهُمْ there will take them fully<sup>1</sup>

الْمَلَائِكَةُ the angels

يَضْرِبُونَ striking<sup>2</sup> at

وُجُوهُهُمْ their faces<sup>3</sup>

وَأَدْبَارَهُمْ and their backs?<sup>4</sup>

ذَٰلِكَ بِأَنَّهُمْ 28. That is so because they

اتَّبَعُوا follow<sup>4</sup>

مَا آسَخَطَ اللَّهُ what angers<sup>5</sup> Allah

وَكَرِهُوا رِضْوَانَهُ and detest<sup>6</sup> His pleasure.

فَأَحْبَطَ أَعْمَالَهُمْ So He nullifies<sup>7</sup> their deeds.

#### Section (Rukû') 4

أَمْ حَسِبَ الَّذِينَ 29. Or do there think<sup>8</sup> those

فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease<sup>9</sup>

أَن لَّن يَخْرِجَ اللَّهُ that Allah will not expose<sup>10</sup>

أَصْفَتَهُمْ their rancour?<sup>11</sup>

وَلَوْ شَاءَ 30. And were We to will,

لَأَرَيْنَاكُمْ We could have shown<sup>12</sup> them to you

فَلَمَرَفْتَهُمْ and you would have known

بِسِيمَتِهِمْ them by their marks;<sup>13</sup>

وَلَتَعْرِفَنَّهُمْ but you will surely know them

فِي لَحْنِ الْقَوْلِ in the tone<sup>14</sup> of talk.

1. i. e., will put them to death. تَوَفَّاهُمْ = she took fully, causes to die, (v. iii. f. s. past from *tawaffâ*, form V of *wafâ* [*wafâ*/'*wafy*]), to be perfect, to fulfil. See *tatawaffâ* at 16:33, p. 837, n. 10).

2. يضربون *yaḍribûna* = they strike, beat, hit (v. iii. m. pl. impfct. from *ḍaraba* [*ḍarb*]), to beat. See *naḍribu* at 43:5, p. 1583, n. 3.

3. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 33:66, p. 1364, n. 1).

4. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'* *u*, form VIII of *tabi' u* [*taba'*/*tabâ'*/*ah*]), to follow. See at 47:16, p. 1653, n. 7).

5. أسخط *'askhaṭa* = he angered, enraged, embittered, exasperated, displeased (v. iii. m. s. past in form IV of *sakhaṭa* [*sakhaṭ*]), to be angry. See *yaskhaṭûna* at 9:58, p. 602, n. 4.

6. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh*/*kurh*/*karâhah*/*karâhiyah*]), to detest. See at 47:26, p. 1656, n. 11).

7. أحبط *'ahbata* = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *habata*/*habita* [*hubûṭ*]), to come to nothing. See at 47:9, p. 1650, n. 3).

8. حسب *hasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *hasiba* [*hisbân*/*maḥsabah*]), to deem, to regard. See at 45:21, p. 1624, n. 6).

9. i. e., of hypocrisy and doubt.

10. يخرج *yukhrija(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*]), to go out, to leave. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:43, p. 1353, n. 6).

11. أضغان *'adghân* (pl.; s. *ḍighn*) = rancour, spite, malice, malevolence.

12. أرينا *'arayanâ* = we showed, (v. i. pl. past from *arâ* form IV of *ra'â* [*ra'y*/*ru'yah*]), see *nuriyanna* at 43:42, p. 1593, n. 6).

13. سيما *simâ* (s.; pl. *siyam*) = mark, sign, characteristic. See at 7:46, p. 483, n. 5.

14. لحن *lahn* (s.; pl. *'alḥân*) = tone, melody.

وَاللَّهُ يَعْلَمُ And Allah knows

﴿٦٥﴾ أَعْمَلَكُمْ your deeds.

وَتَلْبَسُونَكُمْ 31. And surely We shall try<sup>1</sup>

حَقَّنَ نَعْمًا you till We know<sup>2</sup>

الْمُجَاهِدِينَ بَيْنَكُمْ the fighters<sup>3</sup> among you

وَالصَّابِرِينَ and the persevering ones,<sup>4</sup>

وَنَتَلَوُا and We put to test

﴿٦٦﴾ أَخْبَارَكُمْ the facts about you.<sup>5</sup>

إِنَّ الَّذِينَ 32. Verily those who

كَفَرُوا وَصَدُّوا disbelieve and prevent<sup>6</sup>

عَنْ سَبِيلِ اللَّهِ from the way<sup>7</sup> of Allah

وَسَأَفَوْا الرَّسُولَ and oppose<sup>8</sup> the Messenger

مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become<sup>9</sup>

لَهُمْ الْهُدَى to them the guidance,

لَنْ يَضُرُّوا اللَّهَ they will not harm<sup>10</sup> Allah

شَيْئًا whatsoever

وَسَيَجْهَبُ and He will make go in vain<sup>11</sup>

﴿٦٧﴾ أَعْمَلَهُمْ their deeds.

﴿٦٨﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا 33. O you who believe,

أَطِيعُوا اللَّهَ obey<sup>12</sup> Allah

1. لنبولن *la nabluwanna* = we shall surely test, try, put to test ((v. i. pl. impfct. emphatic from *balā* [*balw/balā*']), to test, to try. See at 2:154, p. 73, n. 6).

2. i. e., make known; for Allah knows everything open or secret.

3. مجاهدين *mujāhidīn* (pl.; acc./gen. of *mujāhidīn*; s. *mujāhid*) = fighters, warriors, strugglers (act. participle from *jāhada*, form III of *jahada* [*jahd*]), to endeavour, to strive. See *jāhadū* at 3:142, p. 210, n. 8).

4. i. e., against odds and difficulties. صابرين *ṣābirīn* (pl.; acc./gen. of *ṣābirān*; s. *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*]), patience, forbearance. See at 33:35, p. 1349, n. 5).

5. أخبار *'akhbār* (pl.; s. *khbar*) = news, information, stories, facts.

6. i. e., prevent others. صدوا *ṣaddū* = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*]), to turn away. See at 47:1, p. 1647, n. 2).

7. i. e., His *dīn* – *tawḥīd* and Islam. سبيل *sabīl* (pl. *subul/usbilah*) = way, path, road, means, course. See at 40:37, p. 1523, n. 6.

8. شاقوا *shāqqū* = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shāqqa*, form III of *shaqqa* [*shaqq/mashaqqah*]), to be hard, also to split. See at 8:13, p. 551, n. 5).

9. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*]), to be clear, evident. See at 47:25, p. 1656, n. 8).

10. يضرّوا *yaḍurrū(na)* = they harm, damage injure, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*]), to harm. The terminal *nūn* is dropped because of the particle *lan* coming before the verb. See *taḍurrūna* at 11 : 57, p. 698, n. 9).

11. يهبط *yuhbiṭu* = he makes go in vain, frustrates, nullifies (v. iii. m. s. impfct. from *'ahbata*, form IV of *ḥabaṭa/hibiṭa* [*ḥubūṭ*]), to come to nothing. See *'ahbata* at 47:28, p. 1657, n. 7).

12. أطيعوا *'aṭī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭā'a*, form IV of *ʾaṭā'a* [*ṭaw'*]), to obey. See at 43:63, p. 1599, n. 3).

وَأَطِيعُوا أَرْسُولَ and obey the Messenger

وَلَا تُبْطِلُوا and do not nullify<sup>1</sup>

أَعْمَالَكُمْ your deeds.

إِنَّ الَّذِينَ 34. Verily those who

كَفَرُوا وَصَدُّوا disbelieve and prevent<sup>2</sup>

عَنْ سَبِيلِ اللَّهِ from the way of Allah,

ثُمَّ مَاتُوا وَهُمْ then die<sup>3</sup> while they are

كُفَّارٌ unbelievers,<sup>4</sup>

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive<sup>5</sup> them.

﴿٣٤﴾

فَلَا تَهِنُوا 35. So do not feel small<sup>6</sup>

وَتَدْعُوا إِلَى السَّلَامِ and ask<sup>7</sup> for peace

وَأَنْتُمْ الْأَعْلَوْنَ while you are the superiors<sup>8</sup>

وَاللَّهُ مَعَكُمْ and Allah is with you,<sup>9</sup>

وَلَنْ يَنْزِعَهُ and He shall not decrease<sup>10</sup> you

أَعْمَالَكُمْ in your deeds.

إِنَّمَا الْحَيَاةُ الدُّنْيَا 36. The worldly life is but

لَعِبٌ وَلهوٌ a play<sup>11</sup> and a diversion;<sup>12</sup>

وَإِنْ تَوَيْسُوا and if you believe

وَتَتَّقُوا and fear Allah<sup>13</sup>

يُوَفِّيكُمْ أَجْرَكُمْ He will give you your rewards

1. . e., by disobedience. لا تبطلوا *lā tubṭilū* = you (all) do not nullify, render void, annul, make ineffective (v. ii. m. pl. imperative from 'abṭala, form IV of *baṭala* [*buṭl/baṭlān*], to be null, void, invalid. See at 2:264, p. 137, n. 14).

2. i. e., prevent others. صدروا *ṣaddū* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:32, p. 1658, n. 6).

3. ماتوا *mātū* = they died (v. iii. m. pl. past from *māta* [*mawi*], to die. See at 7:84, p. 614, n. 2).

4. كفار *kuffār* (sing. *kāfir*) = unbelievers, infidels, ungrateful ones (act. participle from *kafara* [*kufir*], to cover. See at 2:109, p. 52, n. 1).

5. يغفر *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrān*], to forgive. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 26:82, p. 1177, n. 6).

6. i. e., in confronting those who fight you. لا تهنوا *lā tahinū* = do not feel small (v. ii. m. pl. imperative [prohibition] from *hāna* [*hawn*], to be easy, be of little importance. See at 3:139, p. 209, n. 10).

7. i. e., and do not ask for peace. تدعوا *tad'ū(na)* = you (all) call, ask, invoke, invite (v. ii. m. pl. imperative (prohibition, being conjunctive to the previous prohibition) from *da'ā* [*du'ā'*], to call, to summon. See *lā tad'ū* at 25:14, p. 1141, n. 12).

8. الأعلى *'a'lawna* (pl.; sing. أعلى *'a'lā*) = higher ones, superiors. See at 3:139, p. 209, n. 12.

9. i. e., Allah's mercy and help are with you.

10. ينزعه *yatira(u)* = he decreases, depreciates, harms, wrongs (v. iii. m. s. impfct. from *watara* [*watr*], to wrong, to decrease).

11. لعب *la'ib* (s.; pl. 'al'āb) = play, game, sport, fun, joke, jest. See at 29:64, p. 1288, n. 1.

12. لهو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 31:6, p. 1312, n. 3.

13. تتقوا *tattaqū(na)* = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqā* (*waqy* /*wiqāyah*), to guard. The terminal *nūn* is dropped because the verb is in a conditional clause, being conjunctive to a previous verb preceded by 'in. See at 8:28, p. 556, n. 6).

وَلَا يَسْأَلُكُمْ  
 وَأَمْوَالَكُمْ ﴿٦٥﴾ and He will not ask of you  
 your wealth.

إِنْ سَأَلْتَهُمْ هَوَاهَا  
 وَيُخْفِعْكُمْ  
 تَبَخَّلُوا and He will expose<sup>3</sup>  
 وَأُخْرِجْكُمْ  
 أَضْعَانَكُمْ ﴿٦٦﴾ your malevolence.<sup>4</sup>

هَآأَنْتُمْ هَآؤَآءٌ  
 تُدْعَوْنَ لِتُنْفِقُوا  
 فِي سَبِيلِ اللَّهِ  
 فَمِنْكُمْ مَنْ  
 يَبْخَلُ  
 وَمَنْ يَبْخَلْ  
 فَإِنَّمَا يَبْخَلْ  
 عَن نَّفْسِهِ  
 وَأَللَّهُ الْعَزِيزُ  
 وَأَنْتُمْ الْفُقَرَاءُ  
 وَإِن تَوَلَّوْا  
 يَسْتَبْدِلْ قَوْمًا  
 غَيْرَكُمْ ثُمَّ  
 لَا يَكُونُوا  
 أَمْثَلَكُمْ ﴿٦٧﴾

and He will not ask of you  
your wealth.

37. Were He to ask you of it  
and importune<sup>1</sup> you,  
you will be stingy<sup>2</sup>  
and He will expose<sup>3</sup>  
your malevolence.<sup>4</sup>

38. Lo, you are those who  
are called upon<sup>5</sup> to spend<sup>6</sup>  
in the way of Allah;  
yet among you are those  
that act miserly;  
and whoever is miserly  
he but becomes miserly  
about himself;  
but Allah is Above want<sup>7</sup>  
while you are the needy;<sup>8</sup>  
and if you turn away<sup>9</sup>  
He will substitute<sup>10</sup> a people  
other than you, then  
they will not be  
your likes.

1. i. e., importune. *yuhfi(i)* = he insists, presses, importunes (v. iii. m. s. impfct. from 'ahfâ, form IV of hafiya [hafû/hafy], to be familiar, to receive kindly. The final 'ya' is dropped because the verb is in a conditional clause, being conjunctive to the previous verb preceded by 'in. See hafiy at 7:187, p. 538, n. 8).

2. *tabkhalû(na)* = you become miserly, stingy, niggardly (v. ii. m. pl. impfct. from *bakhila* [bakhâl/bukhl], to be niggardly. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See *bakhalû* at 9:75, p. 610, n. 11).

3. *yukhrij(u)* = he brings out, produces, expels, drives out, exposes (v. iii. m. s. impfct. from 'akhrâja, form IV of *kharâja* [kharâj], to go out, to leave. See *yukhrijû* at 40:67, p. 1533, n. 8).

4. *'adghân* (pl.; s. *dighn*) = rancour, spite, malice, malevolence. See at 47:29, p. 1657, n. 11.

5. *tud'awna* = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [du'â'], to call. See at 40:10, p. 1513, n. 1).

6. *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiqâ* [nafâq], to be used up. The terminal *nûn* is dropped because of an implied 'an in *li* (of motivation) coming before the verb. See at 8:60, p. 569, n. 6).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. *ghaniy* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 39:7, p. 1483, n. 5.

8. i. e., everyone is in need of Allah's grace and help. *fuqarâ'* (pl.; s. *fuqîr*) = the poor, indigent. See at 35:15, p. 1396, n. 1.

9. *tatawallaw(na)* = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. See *tawallaytum* at 47:22, p. 1655, n. 11).

10. i. e., substitute for you. *yastabdil(u)* = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 9:39, p. 594, n. 4).

## 48. SŪRAT AL-FATH (THE VICTORY)

Madinan: 29 'āyahs

This is a Madinan *sūrah* which was revealed shortly after the conclusion of the Treaty of al-Ḥudaybiyah in 6 Hijrī between the Prophet, peace and blessings of Allah be on him, and the Makkan leaders and which it calls "The Conspicuous Victory" (*al-fath al-mubīn*) because it led in fact to the conquest of Makka and the acceptance of Islam by all its population. The *sūrah* is named with reference to this treaty. It also refers to the *jihād* of the Muslims, particularly the *Bay'at al-Riḍwān* which took place before the conclusion of the treaty, whereby the Muslims pledged themselves to fight till death in the way of Allah. The *sūrah* refers also to the hypocrites and the Bedouin tribes who lagged behind and did not go out for *jihād* and exposes their character. Further, it refers to the conquest of Khaybar, the dream of the Prophet, peace and blessings of Allah be on him, about the conquest of Makka and the entry of the Muslims therein in happiness and safety. The *sūrah* ends with an eulogy for the Prophet, peace and blessings of Allah be on him, and his companions, may Allah be pleased with them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have given  
victory<sup>1</sup> to you,

﴿١﴾ a victory quite conspicuous.<sup>2</sup>

2. That Allah may forgive you  
of whatever has preceded<sup>3</sup>

of your sin and

whatever may come later;<sup>4</sup>

and complete<sup>5</sup> His favour

on you and guide you to

﴿٢﴾ a way right and straight.

3. And that Allah may help

﴿٣﴾ you an overwhelming<sup>6</sup> help.

1. The allusion is to the Treaty of Ḥudaybiyah in 6 Hijrī which led to the conquest of Makka. فتحنا

*fatahnā* = we opened, disclosed, gave victory (v. i. pl. past from *fataḥa* [fath], to open. See at 23:77, p. 1094, n. 2).

2. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abāna, form IV of *bāna* [bayān], to be clear. See at 46:32, p. 1644, n. 8).

3. تقدم *taqaddama* = he or it preceded, went before, approached, moved forward (v. iii. m. s. past in form V of *qadama/qadima* [ *qadm* /*quḍm* /*qidmān* /*maqdam*] to precede, to arrive. See *qaddamat* at 42:48, p. 1578, n. 1).

4. تأخر *ta'akhkhara* = he delayed, lagged behind, came later, (v. iii. m. s. past in form V from the root 'akhr. See at 2:203, p. 98, n. 7).

5. يتم *yutimma*(u) = he completes, makes full ( v. iii. m. s. impfct. from 'atamma, form IV of *tamma* [*tamām*], to be completed. The last letter takes *fathah* because the verb is conjunctive to a previous verb governed by an implied 'an in *li* of motivation. See at 9:32, p. 580, n. 6).

6. عزيز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:37, p. 1630, n. 3.

هُوَ الَّذِي 4. He it is Who  
 أَنْزَلَ السَّكِينَةَ sent down tranquillity<sup>1</sup>  
 فِي قُلُوبِ الْمُؤْمِنِينَ in the hearts of the believers  
 لِيَزِدُوا إِيمَانًا that they may grow<sup>2</sup> in faith  
 مَعَ إِيمَانِهِمْ along with their faith.<sup>3</sup>  
 وَلِلَّهِ And to Allah belong  
 جُنُودُ السَّمَوَاتِ the hosts<sup>4</sup> of the heavens  
 وَالْأَرْضِ and the earth;  
 وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing<sup>5</sup>  
 حَكِيمًا All-Wise.<sup>6</sup>

يَدْخُلُ 5. That He may admit<sup>7</sup>  
 الْمُؤْمِنِينَ the believing men  
 وَالْمُؤْمِنَاتِ and the believing women  
 جَنَّاتٍ تَجْرِي into gardens flowing<sup>8</sup>  
 مِنْ تَحْتِهَا الْأَنْهَارُ beneath<sup>9</sup> them the rivers,  
 خَالِدِينَ فِيهَا abiding for ever<sup>10</sup> therein;  
 وَيُكَفِّرُ and that He may obliterate<sup>11</sup>  
 عَنْهُمْ سَيِّئَاتِهِمْ from them their sins.  
 وَكَانَ ذَلِكَ عِنْدَ اللَّهِ And that is to Allah  
 قُرْءَانًا عَظِيمًا a success<sup>12</sup> most magnificent.

وَيُعَذِّبُ 6. And that He may punish

1. i. e., on the occasion of the Treaty of Hudaibiyah. سَكِينَةٌ *sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.
2. يَزِدُّونَ *yazdādū(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdāda*, form VIII of *zāda* [*ziyādah*], to increase. The terminal *nūn* is dropped because of an implied 'an in *li* of motivation coming before the verb. See at 3:178, p. 225, n. 5).
3. i. e., they may increase in their faith and follow the injunctions of Allah and His Messengers with firm conviction.
4. i. e., of angels, jinn, thunder, lightning and all the forces of nature are under His command wherewith He may help whom He will and may punish whom He will. جُنُودٌ *junūd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 33:9, p. 1338, n. 2).
5. i. e., of the deeds, affairs and matters of well-being of His creation.
6. i. e., in His creation, its management and in His ordinances.
7. يَدْخُلُ *yudkhila* (*u*) = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* (*dukhāl*), to enter, to go in. The last letter takes *fathah* for the reason stated at n. 2 above. See at 5:84, p. 371, n. 10).
8. تَجْرِي *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 47:12, p. 1651, n. 2).
9. تَحْتِ *taht* = under, below, beneath, underneath. See at 47:12, p. 1651, n. 3.
10. خَالِدِينَ *khālidīn* (pl.; acc./gen. of *khālidān*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulād*], to live for ever. See at 46:14, p. 1636, n. 2).
11. يَكْفِرُ *yukaffira* (*u*) = he forgives, he pardons, grants remission, remits, covers, effaces, obliterates, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by an implied 'an [see n. 7 above]. See at 39:35, p. 1493, n. 7).
12. فَوْزٌ *fawz* = success, triumph, victory, achievement. See at 45:30, p. 1628, n. 1.

الْمُنَافِقِينَ the hypocrite men<sup>1</sup>  
 وَالْمُنَافِقَاتِ and the hypocrite women,  
 وَالْمُشْرِكِينَ and the polytheist men<sup>2</sup>  
 وَالْمُشْرِكَاتِ and the polytheist women —  
 الظَّانِّينَ بِاللَّهِ the conjecturers<sup>3</sup> about Allah  
 ظَنَّ السُّوءَ the conjecture of evil<sup>4</sup> —  
 عَلَيْهِمْ on them shall be  
 دَائِرَةُ السُّوءِ the circle<sup>5</sup> of evil;<sup>6</sup>  
 وَغَضَبَ اللَّهِ and Allah's wrath<sup>7</sup> shall fall  
 عَلَيْهِمْ on them;  
 وَلَعْنَهُمْ and He has cursed<sup>8</sup> them  
 وَأَعَدَّ لَهُمْ and has made ready<sup>9</sup> for  
 جَهَنَّمَ them hell; and  
 وَسَاءَتْ مَصِيرًا evil is<sup>10</sup> it as a destination.<sup>11</sup>

وَاللَّجُودِ 7. And Allah's are the hosts  
 السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth;  
 وَكَانَ اللَّهُ عَزِيزًا and Allah is All-Mighty,  
 حَكِيمًا All-Wise.

إِنَّا أَرْسَلْنَاكَ 8. Verily We have sent you  
 شَهِدًا as a witness<sup>12</sup> and as  
 وَمُبَشِّرًا a conveyer of good tidings<sup>13</sup>

1. منافقين *munâfiqîn* (m. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish. See at 33:73, p. 1366, n. 2).

2. مشركين *mushrikîn* (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from '*ashraka*, form IV of *sharika* [*shirk/shirkah/sharikah*], to share. See at 40:84, p. 1539, n. 5).

3. ظانين *zânnîn* (pl. acc./gen. of *zânnûn*; s. *zânn*) = conjecturers, supposers, thinkers (act. participle from *zanna* [ ظن *zann* ], to think, to suppose. See *zannû* at 41:48, p. 1557, n. 8).

4. i. e., they thought that Allah will not help the Muslims. سوء *saw'* = to be bad, evil, foul, wicked. See at 25:40, p. 1150, n. 4.

5. دائرة *dâ'irah* (s.; pl. *dawâ'ir*) = round, circle, circuit. See at 5:52, p. 356, n. 5.

6. i. e., the evil of Allah's punishment.

7. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 5:61, p. 360, n. 2).

8. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:64, p. 1363, n. 7).

9. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of '*adda* [*'add*], to count. See at 33:63, p. 1363, n. 8).

10. ساءت *sâ'at* = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [ *sâ'/'saw'* ], to be bad. See at 18:29, p. 922, n. 9).

11. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).

12. i. e., of Allah's forgiveness and reward for the righteous. مبشر *mubashshir* (s.; pl. *mubshshirân*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *basharu/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2).

13. i. e., against the '*umma* that the message has been delivered to them. شاهد *shâhid* (s.; pl. *shuhûd/'ashhâd/shawâhid*) = witness ( active participle from *shahida* [*shuhûd/shahâdah* ], to witness, to testify). See at 33:45, p. 1354, n. 1.

٨ وَنَذِيرًا and as a warner.<sup>1</sup>

٩. That you may believe

بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger

وَتُعِزُّوهُ and support<sup>2</sup> Him

وَتُوقِرُوهُ and reverence<sup>3</sup> Him

وَتُسَبِّحُوهُ and declare His sanctity<sup>4</sup>

بُكْرَةً وَأَصِيلًا morning and evening.

٩

١٠. Verily those who

يُبَايِعُونَكَ pledge allegiance<sup>5</sup> to you

إِنَّمَا يُبَايِعُونَ do but pledge allegiance

اللَّهِ to Allah,

يَدُ اللَّهِ the Hand of Allah is

فَوْقَ أَيْدِيهِمْ on their hands.

فَمَنْ نَكَثَ So whoever violates<sup>6</sup>

فَأِنَّمَا يَنْتَكُتُ he but violates

عَلَى نَفْسِهِ against himself;

وَمَنْ أَوْفَى and whoever fulfils<sup>7</sup> that

بِمَا عَاهَدَ عَلَيْهِ on which he has made the

اللَّهِ covenant<sup>8</sup> with Allah,

فَسَيُؤْتِيهِ He will give him a

١٥ أَجْرًا عَظِيمًا reward<sup>9</sup> most magnificent.<sup>10</sup>

1. i. e., against Allah's displeasure and retribution. نَذِير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhâr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).

2. i. e., by supporting and helping the cause of His *dîn*. تَعَزَّرُوا *tu'azzirû* (*na*) = you support and help (v. ii. m. pl. impfct. from 'azzara, form II of 'azara ['azr], to censure, to prevent. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by an implied 'ân in *li* of motivation coming before it).

3. تَوَقَّرُوا *tuwaqqirû* (*na*) = you reverence, respect, honour, sedate (v. ii. m. pl. impfct. from *waqqara*, form II of *waqara* [*waqr*], to break, to settle. The terminal *nûn* is dropped for the reason stated in n. 2 above. See *waqr* at 41:44, p. 1555, n. 11).

4. تَسَبَّحُوا *tusabbihû* (*na*) = you sing the glory, proclaim the sanctity, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabih/ sibâhah*] to swim, to float. The terminal *nûn* is dropped for the reason stated in n. 2 above. See *yusabbihûna* at 41:38, p. 1553, n. 2).

5. The allusion is to the *bay'at al-ridwân* at Hûdaybiyah. يَبَايِعُونَ *yubâyi'ûna* = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay/mabî'*], to sell. See *bâya'tum* at 9:111, p. 626, n. 6).

6. i. e., violates the pledge and does not act according to it. نَكَثَ *nakatha* = he broke, violated, infringed (v. iii. m. s. past from *nakth*, to break, to violate. See *nakathû* at 9:12, p. 581, n. 4).

7. أَوْفَى *'awfâ* = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafâ* [*wafâ'*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

8. عَاهَدَ *'âhada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of 'ahida ['ahd] to know, to commit]. See at 9:74, p. 610, n. 8).

9. أُجْرٌ *'ajr* (pl. أُجُور *'ujûr*) = reward, recompense, remuneration, due. See at 42:23, p. 1570, n. 4).

10. عَظِيمٌ *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 46:21, p. 1640, n. 3.

## Section (Rukû') 2

سَيَقُولُ لَكَ 11. There will say to you

الْمُخَلَّفُونَ those that lagged behind<sup>1</sup>

مِنَ الْأَعْرَابِ of the bedouins:<sup>2</sup>

شَغَلْتَنَا "There preoccupied<sup>3</sup> us

أَمْوَالَنَا our properties

وَأَهْلُونَا and our families.

فَاسْتَغْفِرْنَا So ask forgiveness<sup>4</sup> for us."

يَقُولُونَ بِأَلْسِنَتِهِمْ They say with their tongues<sup>5</sup>

مَا لَيْسَ فِي قُلُوبِهِمْ what is not in their hearts.

قُلْ مَن يَمْلِكُ لَكُمْ Say: "Who can then avail<sup>6</sup> you

مِنَ اللَّهِ شَيْئًا against Allah anything

إِن أَرَادَ بِكُمْ if He intends<sup>7</sup> to you

ضَرًّا أَوْ أَرَادَ بِكُمْ any harm<sup>8</sup> or intends to you

نَفْعًا any benefit?"<sup>9</sup>

بَلْ كَانَ اللَّهُ Nay, but Allah is

بِمَا تَعْمَلُونَ خَبِيرًا<sup>10</sup> of what you do All-Aware.

بَلْ ظَنَنْتُمْ 12. Nay, but you thought<sup>11</sup>

أَنْ لَّن يَنْقَلِبَ that there never will return<sup>12</sup>

الرَّسُولُ the Messenger

وَالْمُؤْمِنُونَ and the believers

إِلَىٰ آلِهِمْ أَبَدًا to their people ever;

1. i. e., those hypocrite bedouin tribes who did not accompany the Prophet on his campaign to Hûdaybiyah. *مُخَلَّفُونَ mukhallafûn* (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khallaḡa*, form II of *khalafu* [*khalaf/ khilâḡah*], to come after, to follow, to succeed. See *khalafu* at 19:59, p. 966, n. 1).

2. *أَعْرَابٌ 'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 33:20, p. 1342, n. 11.

3. *شَغَلَتْ shaghalat* = she or it occupied, preoccupied, kept busy (v. iii. f. s. past from *shaghala* [*shaghil/shughl*], to occupy, to keep busy. See *shughul* at 36:55, p. 1422, n. 7).

4. *اسْتَغْفَرَ istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghaḡr /maghfirah /ghufrân*], to forgive. See at 47:19, p. 1654, n. 5).

5. *أَلْسِنَةٌ 'alsinah* (pl.; sing. *لسان lisân*) = tongues, languages. See at 33:19, p. 1342, n. 3.

6. *يَمْلِكُ yamliku* = he possesses, holds, dominates, owns, has power [ has power for you = i. e., can avail you] (v. iii. m. s. impfct. from *malaka* [*mal/mulk/milk*], to take in possession. See at 43:86, p. 1604, n. 4).

7. *أَرَادَ 'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 39:38, p. 1494, n. 10).

8. *ضَرَّ darr* = harm, damage, injury, distress. See at 25:3, p. 1138, n. 6.

9. *نَفَعٌ naf'* = benefit, use, usefulness, profit. See at 34:42, p. 1384, n. 1.

10. *خَبِيرٌ khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khâbara* [*khubr /khibrah*] to be acquainted). See at 42:27, p. 1572, n. 3.

11. *ظَنَنْتُمْ zanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *zanna* [*zann*], to firmly believe, to suppose. See at 41:22, p. 1547, n. 11).

12. i. e., you thought they will be destroyed by their enemies. *يَنْقَلِبُ yanqaliba* (u) = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *yanqalib* at 22:11, p. 1049, n. 2).

وَزَيَّنَ ذَلِكَ<sup>1</sup> and that was made charming<sup>1</sup>

فِي قُلُوبِكُمْ<sup>2</sup> in your hearts<sup>2</sup>

وَطَنَنْتُمْ<sup>3</sup> and you assumed<sup>3</sup>

ظَنًّا السُّوءِ<sup>4</sup> a thought of evil;<sup>4</sup>

وَكُنْتُمْ قَوْمًا<sup>5</sup> and you are a people

بُورًا<sup>5</sup> doomed to ruin.<sup>5</sup>

وَمَنْ لَّمْ يُؤْمِنْ<sup>6</sup> 13. And whoever believes not

بِاللَّهِ وَرَسُولِهِ<sup>6</sup> in Allah and His Messenger,

فَأِنَّا أَتَيْنَا<sup>6</sup> then indeed We have got ready<sup>6</sup>

لِلْكَافِرِينَ<sup>6</sup> for the unbelievers

سَعِيرًا<sup>6</sup> a blazing furnace.<sup>7</sup>

وَاللَّهُ<sup>8</sup> 14. And to Allah belongs

مُلْكُ السَّمَاوَاتِ<sup>8</sup> the dominion<sup>8</sup> of the heavens

وَالْأَرْضِ<sup>8</sup> and the earth.

يَغْفِرُ<sup>9</sup> He forgives<sup>9</sup>

لِمَنْ يَشَاءُ<sup>10</sup> whomsoever<sup>10</sup> He will

وَيُعَذِّبُ<sup>11</sup> and punishes<sup>11</sup>

مَنْ يَشَاءُ<sup>11</sup> whomsoever He will.

وَكَانَ اللَّهُ غَفُورًا<sup>12</sup> And Allah is Most Forgiving,

رَحِيمًا<sup>12</sup> Most Merciful.

1. زَيْن *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated, made charming (v. iii. m. s. past passive from *zuyyana*, form II of *zâna* [zayn], to adorn. See at 47:14, p. 1651, n. 14).

2. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds. See at 30:59, p. 1310, n. 5.

3. ظنتم *zanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *zanna* [zann], to firmly believe, to suppose. See at 48:12, p. 1665, n. 11).

4. سوء *saw'* = to be bad, evil, foul, wicked. See at 48:6, p. 1663, n. 4.

5. بور *bûr* = wasteland, fallow, allowed to perish, doomed to ruin. See at 25:15, p. 1107, n. 7.

6. أَتَيْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* ['atâd], to be ready. See at 33:31, p. 1347, n. 4).

7. i. e., hell. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 42:7, p. 1562, n. 7.

8. i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 45:27, p. 1626, n. 13.

9. يَغْفِرُ *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafir /maghfirah ghufirân], to forgive. See at 39:53, p. 1500, n. 7).

10. i. e., of those who repentantly seek His forgiveness.

11. يُعَذِّبُ *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [ta'dhib] of *'adhba* ['adhb], to impede, to obstruct. See *yu'adhhiba* at 33:73, p. 1366, n. 1).

سَيَقُولُ	15. There will say
الْمَخْلُوفُونَ	those that lagged behind <sup>1</sup>
إِذَا أَنْطَلَقْتُمْ	when you set out <sup>2</sup>
إِلَى مَعَانِدَ	towards the booties <sup>3</sup>
لِيَأْخُذُوهَا	in order to capture <sup>4</sup> them:
ذُرُونَا نَتَّبِعْكُمْ	"Let <sup>5</sup> us follow <sup>6</sup> you."
يُرِيدُونَ	They intend
أَنْ يَسِدُّوا كَلِمَ اللَّهِ	to change <sup>7</sup> Allah's word.
قُلْ لَنْ تَتَّبِعُونَا	Say: "You shall not follow us.
كَذَلِكَ قَالَك	Thus has said
اللَّهُ مِنْ قَبْلُ	Allah before."
فَسَيَقُولُونَ بَلْ	Then they will say: "Nay, but
تَحْسَدُونََنَا	you envy <sup>8</sup> us."
بَلْ كَانُوا	Nay, but they are wont
لَا يَفْقَهُونَ	not to understand <sup>9</sup>
إِلَّا قَلِيلًا	except a little.
قُلْ لِلْمُخَلَّفِينَ	16. Say to those that lagged
مِنَ الْأَعْرَابِ	behind of the bedouins:
سَتُدْعُونَ	"You will be called <sup>10</sup>
إِلَى قَوْمٍ أُولِي	to a people possessing
بَأْسٍ شَدِيدٍ	intrepidity <sup>11</sup> very tough.
تُقَاتِلُونَهُمْ	You will fight them

1. مَخْلُوفُونَ *mukhallafûn* (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khalafu*, form II of *khalafa* [*khalaf/ khilâfah*], to come after, to follow, to succeed. See at 48:11, p. 1665, n. 1).

2. أَنْطَلَقْتُمْ *intalaqtum* = departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *talafa/ taluqa* [*talâq/ talâqah*] to be free/divorced, to be happy. See *intalafa* at 38:6, p. 1460, n. 6).

3. i. e., the booties of Khaybar. مَعَانِدَ *maghânim* (pl.; s. *maghnam*) = booties, spoils, gains, profits.

4. تَأْخُذُوا *ta'khudhû(na)* = you (all) take, receive, seize, capture (v. ii. m. pl. impfct. from *'akhadh* [*'akhdh*], to take. The terminal *nûn* is dropped for an implied 'an in *li* of motivation coming before the verb. See at 2:229, p. 112, n. 13).

5. ذُرُوا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yudharu* [*wadhru*]. See at 11:64, p. 701, n. 6).

6. نَتَّبِعْ *nattabi'(u)* = we follow, pursue (v. i. pl. impfct. from *itaba'a*, form VIII of *tabi'a* [*taba/ tabâ'ah*], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 28:57, p. 1252, n. 2).

7. يَدْلُوا *yubaddilû(na)* = they change, alter, modify, exchange, replace, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yubaddila* at 40:26, p. 1518, n. 9).

8. تَحْسَدُونَ *tahsudûna* = you (all) envy, grudge, (v. ii. m. pl. impfct. from *hasada* [*hasad*], to envy. See *yahsudûna* at 4:53, p. 264, n. 7).

9. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fiqh*], to understand. See at 18:93, p. 944, n. 2).

10. تَدْعُونَ *tud'awna* = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'a* [*du'a'*], to call. See at 47:38, p. 1660, n. 5).

11. بَأْسٍ *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.

أَوْ يُسَلِّمُونَ<sup>ط</sup> or they will surrender.<sup>1</sup>  
 فَإِن تُطِيعُوا<sup>٢</sup> So if you obey,<sup>2</sup>  
 يُؤْتِكُمُ اللَّهُ يُوْتِكُمُ اللَّهُ Allah will give you  
 أَجْرًا حَسَنًا<sup>٣</sup> a reward<sup>3</sup> very handsome,<sup>4</sup>  
 وَإِن تَوَلَّوْا<sup>٥</sup> but if you turn back<sup>5</sup>  
 كَمَا تَوَلَّيْتُمْ مِن قَبْلُ<sup>٦</sup> as you did turn back before,  
 يُعَذِّبُكُمْ يُعَذِّبُكُمْ He will punish<sup>6</sup> you with  
 عَذَابًا أَلِيمًا<sup>٧</sup> a punishment most painful.<sup>7</sup>

17. There is not  
 عَلَى الْأَعْمَى حَرَجٌ<sup>٨</sup> on the blind<sup>8</sup> any sin<sup>9</sup>  
 وَلَا عَلَى الْأَعْرَجِ<sup>١٠</sup> nor on the lame<sup>10</sup>  
 حَرَجٌ any sin  
 وَلَا عَلَى الْمَرِيضِ<sup>١١</sup> nor on the sick<sup>11</sup>  
 حَرَجٌ any sin.  
 وَمَنْ يُطِيعِ اللَّهَ<sup>١٢</sup> And whoever obeys Allah  
 وَرَسُولَهُ and His Messenger  
 يُدْخِلْهُ جَنَّاتٍ<sup>١٣</sup> He will admit<sup>12</sup> him in gardens  
 تَجْرِي مِن تَحْتِهَا<sup>١٤</sup> flowing below them  
 الْأَنْهَارُ<sup>١٥</sup> the rivers;  
 وَمَنْ يَتَوَلَّ<sup>١٦</sup> and whoever turns back  
 يُعَذِّبْهُ He will punish him with  
 عَذَابًا أَلِيمًا<sup>١٧</sup> a punishment most painful.

1. *yuslimûna* = they surrender, submit themselves, resign themselves (v. iii. pl. impfct. from 'aslama, from IV of *salima* [*salâmah* /*salâm*], to be safe, secure. See *tuslimûna* at 16:81, p. 854, n. 14).

2. *tuffi'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from 'atâ'a, form IV of *tâ'a* [*taw*'], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 3:149, p. 213, n. 1.

3. *'ajr* (pl. *'ujûr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

4. *hasan* (s.; pl. *hisân*) = beautiful, handsome, lovely, pretty. See '*ahsana* at 46:16, p. 1637, n. 6.

5. *tatawallaw(na)* = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. the terminal *nûn* is dropped for the verb is in a conditional clause preceded by 'in. See at 47:38, p. 1660, n. 9).

6. *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from '*adhhaba*, form II [*ta'dhib*] of '*adhaba* [*adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 17:54, p. 890, n. 1).

7. *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from '*alima* [*'alam*], to be in pain, to feel pain). See at 46:31, p. 1644, n. 3).

8. *'a'mâ* (s.; pl. '*umy*) = blind. See at 40:58, p. 1530, n. 2.

9. *haraj* = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:50, p. 1356, n. 9.

10. *'a'raj* (s.; pl. '*urj*/*urjân*) = lame, limping. See at 24:61, p. 1132, n. 11.

11. *marid* (s.; pl. *maridâ*) = sick, ailing, diseased, unwell, indisposed. See at 24:61, p. 1132, n. 12.

12. *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts, (v. iii. m. s. impfct. from '*adkhala*, form IV of '*dakhala* [*dukhâl*], to enter. The final letter is vowelless because the verb is the conclusion of a conditional clause. See at 4:13, p. 244, n. 6).

## Section (Rukû') 3

لَقَدْ رَضِيَ اللَّهُ 18. Indeed Allah was pleased<sup>1</sup>

عَنِ الْمُؤْمِنِينَ إِذْ about the believers when

يَايَعُونَكَ they pledged allegiance<sup>2</sup> to

تَحْتَ الشَّجَرَةِ you under the tree

فَعَلِمَ and He knew

مَا فِي قُلُوبِهِمْ what was in their hearts;<sup>3</sup>

فَأَنزَلَ السَّكِينَةَ so He sent down tranquillity<sup>4</sup>

عَلَيْهِمْ وَأَنجَبَهُمْ upon them and rewarded<sup>5</sup>

فَتَحَّ قَرِيبًا 7 them with a victory<sup>6</sup> close by.<sup>7</sup>

وَمَغَانِمَ كَثِيرَةً 19. And spoils<sup>8</sup> in abundance

يَأْخُذُونَهَا that they will capture.<sup>9</sup>

وَكَانَ اللَّهُ عَزِيزًا And Allah is All-Mighty,

حَكِيمًا All-Wise.

وَعَدَّكُمْ اللَّهُ 20. Allah has promised<sup>10</sup> you

مَغَانِمَ كَثِيرَةً spoils in plenty

تَأْخُذُونَهَا that you will capture

فَعَجَّلَ لَكُمْ and has hastened<sup>11</sup> for you

هَذِهِ وَكَفَّ these and has restrained<sup>12</sup>

أَيْدِيَ النَّاسِ عَنْكُمْ 14 the hands<sup>13</sup> of men<sup>14</sup> from you

وَلِتَكُونَ and in order that these<sup>15</sup> may be

1. رضى *raḍiya* = he was pleased, became happy (v. iii. m. s. past [from *riḍan/riḍwân/marḍâh*, to be satisfied]. See at 20:109, p. 1003, n. 4).

2. The reference is to the bay'at al-*riḍwân* at Hudaybiyah. يايعون *yubâyi'âna* = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabi'*], to sell. See at 48:10, p. 1664, n. 5).

3. i. e., of faith and sincerity. قلوب *qulûb* (sing. قلب *qalb*) = hearts, minds. See at 48:12, p.1666, n. 2.

4. سكينه *sakinah* (pl. *sakâ'in*) = peace of mind, tranquillity. See at 48:4, p. 1662, n. 1.

5. أُنَاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*], to come back. See at 5:85, p. 372, n. 1).

6. فَتْح *fath* (s., pl. فتوح *futûḥ/فتوحات futûḥât*) = decision, opening, victory, final decree. See at 32:28, p.1332, n. 11.

7. i. e., the victory of Khaybar. قَرِيب *qarîb* = near, proximate, not far away, close by, Ever Near. See at 42:17, p. 1567, n. 7.

8. مَغَانِم *maghânim* (pl.; s. *maghnam*) = booties, spoils, gains, profits. See at 48:15, p. 1667, n. 3.

9. يَأْخُذُونَ *yakhudhûna* = they take, seize, capture (v. iii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. See *ya'khudhû* at 40:5, p. 1510, n. 9).

10. وَعَدَّ *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 36:52, p. 1421, n. 9).

11. عَجَلَ *'ajjala* = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of *'ajjala* [*'ajjal/'ajalah*], to hurry. See at 18:58, p. 933, n. 10).

12. كَفَّ *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 5: 11, p. 333, n. 8).

13. أَيْدٍ *'aydin* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:45, p. 1471, n. 5.

14. i. e., the men of Khaybar who surrendered without a fight, and the hypocrites at Madina who could not do any harm to the Muslims.

15. i. e., the victory, the spoils and the inability of the enemies to fight the Muslims.

آيَةً لِّلْمُؤْمِنِينَ a sign<sup>1</sup> for the believers  
 وَهَدِيَّتِكُمْ and that He may guide you to  
 صِرَاطًا مُسْتَقِيمًا a way right<sup>2</sup> and straight.<sup>3</sup>



وَأُخْرَى 21. And others<sup>4</sup>

لَمْ تَقْدِرُوا you have not the power<sup>5</sup>

عَلَيْهَا over them;

فَدَاخَطَ اللَّهُ بِهَا<sup>6</sup> Allah has encircled<sup>6</sup> them;

وَكَانَ اللَّهُ

عَلَى كُلِّ شَيْءٍ over everything

قَدِيرًا Omnipotent.

وَلَوْ تَسَلَّكُمْ 22. And if there fight<sup>7</sup> you

الَّذِينَ كَفَرُوا those who disbelieve they

لَوَلَّوْا الْأَدْبَرَ will surely turn<sup>8</sup> their backs;

ثُمَّ لَا يَجِدُونَ<sup>9</sup> then they shall not find<sup>9</sup>

وَلِيًّا any guardian-protector<sup>10</sup>

وَلَا نَصِيرًا nor any helper.<sup>11</sup>

سُنَّةَ اللَّهِ 23. As the practice<sup>12</sup> of Allah

الَّتِي قَدْ خَلَّتْ which has already passed

مِنْ قَبْلُ before;

وَلَنْ تَجِدَ and you shall not find

1. i. e., a sign of Allah's help and Power. آية 'āyah (pl. آيات 'āyât) = sign, revelation, miracle, evidence. See at 36:33, p. 1416, n. 7.

2. evidence. See at 36:33, p. 1416, n. 7.

3. صراط *sirât* = way, path, road. See at 42:52, p. 1580, n. 13.

4. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 43:61, p. 1598, n. 7).

5. i. e., Allah promises other victories and spoils.

6. i. e., Allah promises other victories and spoils.

7. i. e., Allah promises other victories and spoils.

8. i. e., Allah promises other victories and spoils.

9. i. e., Allah promises other victories and spoils.

10. i. e., Allah promises other victories and spoils.

11. i. e., Allah promises other victories and spoils.

12. i. e., Allah promises other victories and spoils.

12. i. e., such has been the practice of Allah regarding the opponents of the truth. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 40:85, p. 1539, n. 7).

لِسُنَّةِ اللَّهِ in the practice of Allah  
بَدِيلًا any alteration.<sup>1</sup>

وَهُوَ الَّذِي 24. And He it is Who  
كَفَّ أَيْدِيَهُمْ restrained<sup>2</sup> their hands<sup>3</sup>  
عَنْكُمْ from you

وَأَيْدِيَكُمْ عَنْهُمْ and your hands from them  
يَبْطِنُ مَكَّةَ in the inner part<sup>4</sup> of Makka  
مِنْ بَعْدِ أَنْ after that

أَعْزَمَكُمْ he had granted you victory<sup>5</sup>  
عَلَيْهِمْ over them.

وَكَانَ اللَّهُ And Allah is  
بِمَا تَعْمَلُونَ نَبِيرًا of what you do All-Seeing.<sup>6</sup>

هُمُ الَّذِينَ 25. They are the ones who  
كَفَرُوا disbelieved<sup>7</sup>  
وَصَدَّوْكُمْ and barred<sup>8</sup> you

عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque<sup>9</sup>  
وَالْهَدْيِ while the sacrificial animals<sup>10</sup>  
مَعَكُوفًا أَنْ يَبْلُغَ were detained<sup>11</sup> from reaching<sup>12</sup>  
مَحَلَّهُ the place of sacrifice<sup>13</sup> thereof.

وَلَوْلَا And had there not been  
رِجَالٌ مُؤْمِنُونَ believing men

1. *tabdîl* = to vary, to change, exchange, alteration, (verbal noun in form II of *badala*, to replace. See at 35:43, p. 1406, n. 12).

2. *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 48: 20, p. 1669, n. 12).

3. *aydin* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 48:20, p. 1669, n. 13.

4. i. e., on the occasion of the conquest of Makka. *batn* (s.; pl. *butân*) = belly, stomach, abdomen, womb, inner part. See *butân* at 24:45, p. 1125, n. 9.

5. *ʿazfara* = he granted victory, made triumphant/victorious (v. iii. m. s. past in form IV of *zafira* [*zafar*], to be victorious/successful).

6. i. e., of all deeds and events, open or secret.

*bašîr* = one who sees/observes, All-Seeing (act. participle in the scale of *faʿil* from *bašura/bašira* [*bašar*], to see). See at 42: 27, p. 1572, n. 4.

7. The reference is to the unbelievers of Makka before their acceptance of Islam. *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 47:1, p. 1647, n. 1).

8. i. e., particularly in the year of the treaty of Hudaibiyah. *šaddû* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *šadda* [*šadd*], to turn away. See at 47:34, p. 1659, n. 2).

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

10. *hady* = what is offered as sacrifice, sacrifice, sacrificial animals. See at 5:97, p.378, n. 7.

11. *maʿkuf* = detained, held back, restrained, kept (pass. participle from *ʿakafa* [*ʿakf*], to hold back).

12. *yablugh(u)* = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulâgh*], to reach. The final letter takes *fathah* for the particle *ʿan* coming before the verb. See at 13:14, p. 769, n. 11).

13. *mahill* = the place of sacrifice. See at 22:33, p. 1057, n. 7.

وَسَاءَ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُنَّ أَنْ تَطْوِيَهُنَّ فَتَصِيبُكُمْ مِنْهُنَّ مَعْرَةٌ بِعَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ، مَنْ نِشَاءَ	and believing women <sup>1</sup> whom you knew not, that you would have trampled <sup>2</sup> them so there would have afflicted <sup>3</sup> you on account of them a stigma <sup>4</sup> without knowing — <sup>5</sup> that Allah may admit to His mercy whom He will.
لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا	If they had got separated <sup>6</sup> We would have punished <sup>7</sup> those who disbelieved of them with a punishment most painful. <sup>8</sup>
إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمْ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ	26. When there had set <sup>9</sup> those who disbelieved in their hearts the heat of rage, <sup>10</sup> the heat of ignorance, <sup>11</sup> then Allah had sent down His tranquillity <sup>12</sup> on His Messenger

1. i. e., among the unbelievers of Makka, concealing their faith for fear of oppression by the latter.

2. *طَوَّأُوا taṭ'ū(na)* = you trample, tread underfoot (v. ii. m. pl. impfct. from *waṭi'a* [ *waṭ'* ], to trample, to have sexual intercourse. The terminal *nūn* is dropped because of the particle '*an*' coming before the verb. See *yaṭa'ūna* at 9:120, p. 631, n.1).

3. *تُصِيبُ tusība(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from '*aṣāba*, form IV of *ṣāba* [ *ṣawb* / *saybūbah* ], to hit the mark, to be right. The final letter takes *faṭḥah* because the verb is conjunctive to a previous verb governed by the particle '*an*'. See at 28:47, p. 1248, n. 10).

4. *مَعْرَةٌ ma'arrah* = stain, stigma, disgrace, blemish.

5. The conclusion of the condition is kept silent, which is: We would not have restrained your hands from them while entering Makka.

6. *تَزَيَّلُوا tazayyalū* = they got separated; were distinguished (v. iii. m. pl. past from *tazayyala*, form V of *zāla* [ *zayl/zawl* ], to disappear, to vanish. See *zayyalnā* at 10:28, p. 648, n. 6).

7. *عَذَّبْنَا 'adhhabnā* = we punished, chastised, tormented (v. i. pl. impfct. from '*adhhaba*, form II [ *ad'hib* ] of '*adhaba* [ *ad'hib* ], to impede, to obstruct. See *yu'adhhibu* at 48:14, p. 1666, n. 11).

8. *أَلِيمٌ 'alīm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from '*alima* [ *'alam* ], to be in pain, to feel pain). See at 48:16, p. 1668, n. 7).

9. i. e., at the time of writing the Treaty of Hudaibiyah when they refused to have "Messenger of Allah" written after the name of the Prophet, peace and blessings of Allah be on him. *جَعَلَ ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 42: 11, p. 1563, n. 7).

10. *حَمِيَّةٌ ḥamiyyah* = heat of excitement, temperament, rage, fury.

11. *جَاهِلِيَّةٌ jāhiliyyah* = state of ignorance, pre-Islamic paganism. See at 33:33, p. 1348, n. 2.

12. *سَكِينَةٌ sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 48:18, p. 1669, n. 4.

وَعَلَى الْمُؤْمِنِينَ and on the believers,  
وَأَلَزَمَهُمْ and had made them adhere<sup>1</sup>  
كَلِمَةَ الْتَقْوَى to the word of piety,<sup>2</sup>  
وَكَانُوا and they were  
أَحَقَّ بِهَا the most deserving<sup>3</sup> of it  
وَأَهْلَهَا and worthy<sup>4</sup> of it.  
وَكَانَ اللَّهُ And Allah is  
بِكُلِّ شَيْءٍ عَلِيمًا of everything All-Knowing.



#### Section (Rukû') 4

لَقَدْ صَدَقَ اللَّهُ 27. Indeed Allah will prove  
رَسُولَهُ true<sup>5</sup> to His Messenger  
الرُّؤْيَا يَا بِالْحَقِّ the dream<sup>6</sup> in fact.  
لَتَدْخُلَنَّ Surely you will enter<sup>7</sup>  
الْمَسْجِدَ الْحَرَامَ the Sacred Mosque,  
إِنْ شَاءَ اللَّهُ if Allah wills,  
مَأْمِنِينَ safe and secure,<sup>8</sup>  
مُحَصِّنِينَ رُءُوسَكُمْ shaving<sup>9</sup> your heads  
وَمُقَصِّرِينَ and making the hair short,<sup>10</sup>  
لَا تَخَافُونَ having no fear.<sup>11</sup>  
فَعَلِمَ For He knew  
مَا لَمْ تَعْلَمُوا what you did not know,  
فَجَعَلَ and He set

1. *'alzama* = he forced, compelled, imposed, obligated, made to stick/adhere, attached (v. iii. m. s. past in form IV of *lazima* [*luzûm*], to cling, to stick, to be incumbent. See *'alzamnâ* at 17:13, p. 877, n. 1).

2. i. e., to the word of *tawhid* — لا اله الا الله  
*taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 47:17, p. 1653, n. 11.

3. *'ahaqq* = more/most entitled. more/most deserving. See at 10:35, p. 650, n. 7.

4. *'ahl* (s.; pl. *'ahlûn* /اهل/ *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 38:43, p. 1470, n. 9.

5. *ṣadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *ṣadq/sidq*, to speak the truth. See at 39:74, p. 1507, n. 9).

6. The Messenger of Allah, peace and blessings of Allah be on him, saw a dream that he was entering the Ka'ba Mosque along with his companions. رؤيا *ru'yâ* (s.; pl. *ru'an*) = dream, vision. See at 37:105, p. 1446, n. 14.

7. *la tadkhukunna* = you will surely enter, go in (v. ii. m. s. impfct. emphatic from *dakhala* [*dukhâl*], to enter, to go in. See *la nudkhillanna* at 29:8, p. 1267, n. 12).

8. *'âminîn* (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 44:55, p. 1616, n. 6).

9. *muḥalliḡîn* (pl. acc./gen. of *muḥalliḡûn*; s. *muḥalliḡ*) = those having a shave [of head or face] (act. participle from *hallaqa*, form II of *halaqa* [*halq*], to shave. See *lâ taḡliḡû* at 2:196, p. 94, n. 6).

10. *muqaṣṣirîn* (pl. acc./gen. of *muqaṣṣirûn*; s. *muqaṣṣir*) = those that make short, shorten, reduce [the hair, etc.] (act. participle from *qaṣṣara*, form II of *qaṣṣara/ qaṣara* [*qīṣar/ qaṣr/ qaṣârah/ quṣûr*] become short, to fall short. See *qâṣirât* at 38:52, p. 1472, n. 9).

11. *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khifâh*], to fear. See at 30:28, p. 1299, n. 1).

مِنْ دُونِ ذَلِكَ before<sup>1</sup> that  
 فَتَحَارَبُوا قَرِيبًا a victory<sup>2</sup> close by.<sup>3</sup>  
 هُوَ الَّذِي أَرْسَلَ 28. He it is Who has sent<sup>4</sup>  
 رَسُولَهُ His Messenger  
 بِالْهُدَى with the guidance  
 وَدِينِ الْحَقِّ and the religion of the truth,  
 لِيُظْهِرَهُ in order to make it prevail<sup>5</sup>  
 عَلَى الَّذِينَ كَفَرُوا over all the faiths.  
 وَكَفَى بِاللَّهِ And Sufficient<sup>6</sup> is Allah  
 شَهِيدًا as a Witness.<sup>7</sup>  
 مُحَمَّدٌ 29. Muḥammad is  
 رَسُولُ اللَّهِ the Messenger of Allah;  
 وَالَّذِينَ مَعَهُ and those who are with him  
 أَشِدَّاءُ عَلَى الْكُفَّارِ are stern<sup>8</sup> upon the unbelievers,  
 رَحِيمًا بَيْنَهُمْ kind<sup>9</sup> amongst themselves.  
 تَرْتَدُّهُمْ رُكُوعًا You see them bowing down<sup>10</sup>  
 وَسُجُودًا and prostrating themselves,  
 يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ seeking<sup>11</sup> grace from Allah  
 وَرِضْوَانًا and Pleasure.  
 سِيمَاهُمْ Their distinctive marks<sup>12</sup> are  
 فِي وُجُوهِهِمْ in their faces

1. دون *dûna* = below, under, without, more than.  
 من دون *min dâni* = without, with the exclusion of, instead of, besides, before, in advance of. See at 34:41, p. 1383, n. 9.

2. فتح *fath* (s., pl. فتوح *futûh*/فتوحات *futûhât*) = decision, opening, victory, final decree. See at 48:18, p.1669, n. 6.

3. i. e., the victory of Khaybar. قريب *qarîb* = near, proximate, not far away, close by, Ever Near. See at 48:18, p. 1669, n. 7.

4. أرسل *'arsala* = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasila* [*rasala*], to be long and flowing. See at 35:9, p. 1392, n. 7).

5. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara*[*zûhûr*], to be visible. The final letter takes *fathah* because of a hidden 'an in li of motivation coming before the verb. See at 40:27, p. 1518, n. 10).

6. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 46:9, p. 1633, n. 10).

7. i. e., that you are His Messenger. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*], to see, to witness. See at 41:53, p. 1559, n. 10).

8. أشداء *'ashiddâ'* (pl.; s. *shadîd*) = most severe, stern, rigorous, hard, harsh, strong. See *shadîd* at 42:26, p. 1571, n. 10).

9. رحماء *ruḥamâ'* (pl.; s. *raḥîm*) = kind, compassionate, merciful (act. participle in the scale of *fa'îl* from *raḥima* [ *raḥmah* / *marḥamah*], to have mercy. See *râḥimîn* at 23:118, p. 1104, n. 4).

10. ركع *rukka'* (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See at 22:27, p. 1054, n. 12).

11. يبتغون *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 24:33, p. 1118, n. 11).

12. سيما *sîmâ* = marks, distinctive marks.

مِنْ أَثَرِ السُّجُودِ<sup>٤</sup> from the trace<sup>1</sup> of prostration.

ذَلِكَ مِثْلَهُمْ<sup>٥</sup> This is their model<sup>2</sup>

فِي التَّوْرَةِ<sup>٦</sup> in the *Tawrâh*;

وَمِثْلَهُمْ<sup>٧</sup> and their model

فِي الْإِنْجِيلِ<sup>٨</sup> in the *Injîl* is

كَزَرْعٍ أُخْرِجَ<sup>٩</sup> like a seed<sup>3</sup> that produces<sup>4</sup>

سَطَطَهُ فَتَازَرَهُ<sup>١٠</sup> its spout<sup>5</sup> and strengthens<sup>6</sup> it,

فَاسْتَقَاطَ<sup>١١</sup> then it becomes thick<sup>7</sup> and

فَاسْتَوَى عَلَى سَوْفِهِ<sup>١٢</sup> stands erect<sup>8</sup> on its stem,<sup>9</sup>

يُعْجِبُ الزَّرَّاعَ<sup>١٣</sup> impressing<sup>10</sup> the farmers;<sup>11</sup>

لِيَغْضِبَ<sup>١٤</sup> in order that He may enrage<sup>12</sup>

بِهِمُ الْكُفَّارَ<sup>١٥</sup> by them the disbelievers.

وَعَدَّ اللَّهُ الَّذِينَ<sup>١٦</sup> Allah promises those who

آمَنُوا<sup>١٧</sup> believe

وَعَمِلُوا الصَّالِحَاتِ<sup>١٨</sup> and do the good deeds<sup>13</sup>

مِنْهُمْ<sup>١٩</sup> from among them

مَغْفِرَةً وَأَجْرًا<sup>٢٠</sup> forgiveness and a reward

عَظِيمًا<sup>٢١</sup> most magnificent.

1. أثر *'athar* (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See at 20:84, p. 995, n. 11.

2. مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.

3. زرع *zar'* (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 39:21, p. 1488, n. 12.

4. أخرج *'akhraja* = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 9:40, p. 594, n.6).

5. شطء *shaq'* (s.; pl. *'ashâtâ'*) = spout, shoot.

6. عازر *'âzara* = he strengthened, made strong (v. iii. m. s. past in form IV of *'azara* [*azr*], to surround, to strengthen).

7. استغلظ *istaghlaẓa* = he or it became thick/rugged (v. iii. m. s. past in form X of *ghaluẓa/ghalaza* [*ghilâz/ghilzâh/ghilâzah*], to become thick. See *ghulîz* at 41:50, p. 1558, n. 10).

8. استوى *istawâ* = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwân*], to be equal. See at 41:11, p. 1543, n. 3).

9. سوق *sûq* (pl.; s. *sâq*) = thigh, leg, trunk, stem. See at 38:33, p. 1468, n. 10.

10. يعجب *yu'jibu* = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from *'ajaba*, form IV of *'ajiba* [*'ajub*], to wonder, to marvel. See at 2:204, p. 99, n. 1).

11. زراع *zurra'* (pl.; s. *zârî'*) = sowers, peasants, farmers, (act. participle from *zara'a* [*zar'*], to sow, to spread. See *zar'* at n.3 above).

12. يغضب *yaghẓa(u)* = he angers, enrages, vexes, infuriates, exasperates (v. iii. m. s. impfct. from *ghâẓa* [*ghayz*], to anger. The final letter takes *fathah* because of a hidden *'an* in *li* of motivation coming before the verb. See *yaghẓu* at 22:15, p. 61050, n. 13).

13. صالحات *ṣâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things ( approved by the Qur'an and *sunnah*). See at 47:12, p. 1651, n. 1.

## 49. SŪRAT AL-ḤUJURĀT (The Chambers)

Madinan: 18 'āyahs

This is a Madinan *sūrah*. It is a short *sūrah*; but it is full of important rules of manners and etiquette. It starts by directing that no decision should be made nor any opinion on any matter be expressed in advance of Allah's and His Messenger's. Then it directs that Muslims should not carry on conversations in raised voices in the presence of the Messenger of Allah, peace and blessings of Allah be on him, and should address him with due respect and courtesy. Next it deals with a very important matter of social harmony and peace, namely, not to lend ear to gossips and rumours and to ascertain the truth before jumping to a conclusion on any information given by a person of doubtful integrity. It then directs the Muslims to settle their differences and quarrels mutually and reminds that they are brethren. Another equally important teaching given in the *sūrah* is that no group of people should ridicule another group of people, males or females, nor defame one another. Further it is advised not to surmise or entertain unnecessary suspicion about any matter, not to spy on or backbite anyone. It also emphasizes that races, tribes and nations are made by Allah so that they may know one another and that real honour and merit lie in righteousness and fear of Allah, not in birth, race or colour. The *sūrah* ends by indicating the qualities of a true believer and by stressing that the act of believing is for one's own benefit not a favour done to Allah and His Messenger.

The *sūrah* is called *al-ḥujurāt* (The Chambers) with reference to its fifth 'āyah wherein Muslims were advised not to call the Messenger of Allah, peace and blessings of Allah be on him, from behind his dwelling chambers but to wait for him till he came out.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا  
لَا تَقْدِمُوْا  
بَيْنَ يَدَيِ اللّٰهِ  
وَرَسُوْلِهِ  
وَاتَّقُوا اللّٰهَ  
ۗ اِنَّ اللّٰهَ سَمِيْعٌ  
عَلِيْمٌ

1. O you who believe,  
do not push forward<sup>1</sup>  
in the presence of Allah  
and his Messenger,  
and beware<sup>2</sup> of Allah.  
Verily Allah is All-Hearing,  
All-Knowing.<sup>3</sup>

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا  
لَا تَرْفَعُوْا اَصْوَاتَكُمْ

2. O you who believe,  
do not raise<sup>4</sup> your voices<sup>5</sup>

- i. e., in word and deed, nor pass judgement on any matter except in accordance with the injunctions of the Qur'ān and *sunnah*. لا تقدموا *lā tuqaddimū* = you (all) do not advance/ send in advance/ push forward (v. ii. m. pl. imperative [prohibition] from *qaddama*, form II of *qadama* [qudām], to precede. See *tuqaddimū* at 2:110, p. 52, n. 10).
- اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* ( *waqy/wiqāyah*), to guard, safeguard. See at 43:63, p. 1599, n. 2).
- i. e., of your words, deeds and thoughts, open or secret.
- لا ترفعوا *lā tarfa'u* = you (all) do not raise/make high/lift up (v. ii. m. pl. imperative [prohibition] from *rafa'a* [*raf*'], to raise, to lift up. See *rafa'nā* 43:32, p. 1590, n. 6).
- i. e., while talking to or addressing the Messenger of Allah, peace and blessings of Allah be on him. This is an important instruction regarding the manner and etiquette of speaking to superiors and in assemblies. أصوات *'aswāt* (pl.; s. *ṣawt*) = voices, sounds. See at 31:19, p. 1317, n. 10.

فَوْقَ صَوْتِ النَّبِيِّ above<sup>1</sup> the voice of the Prophet

وَلَا يَجْهَرُ عَلَيْهِ nor shout<sup>2</sup> to him

بِالْقَوْلِ in the talk

كَجَهْرِ بَعْضِكُمْ as the shouting of some of

لِبَعْضٍ you to the others;

أَنْ تَحِبَّأَ lest futile should become<sup>3</sup>

أَعْمَالِكُمْ your deeds

وَأَنْتُمْ لَا تَشْعُرُونَ and you realize<sup>4</sup> not.

إِنَّ الَّذِينَ 3. Verily those who

يَعُضُّونَ أَصْوَاتَهُمْ lower<sup>5</sup> their voices

عِنْدَ in the presence of

رَسُولِ اللَّهِ the Messenger of Allah,

أُولَئِكَ الَّذِينَ they are the ones

أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ Allah has tested<sup>6</sup> their hearts

لِلنَّقْوَى for righteousness.<sup>7</sup>

لَهُمْ مَغْفِرَةٌ For them is forgiveness

وَأَجْرٌ عَظِيمٌ and a reward<sup>8</sup> very great.<sup>9</sup>

إِنَّ الَّذِينَ يَدَّوْنَكَ 4. Verily those who call you<sup>10</sup>

مِنْ وَرَاءِ الْحُجُرَاتِ from behind<sup>11</sup> the chambers,<sup>12</sup>

أَكْثَرُهُمْ most of them

لَا يَعْقِلُونَ do not undertsand.<sup>13</sup>

1. فوق *fawq* = above, over, on top. See at 33:10, p. 1338, n. 6.

2. لا تجهروا *lā tajharû* = do not shout/ make loud/ public (v. ii. m. pl. imperative {prohibition} from *jahara* [ *jahr /jihâr*], to declare publicly, to come out. See *lā tajhar* at 17:110, p. 909, n. 5).

3. تحبط *tahbata* = she or it falls through, miscarries, goes in vain, is futile, is of no avail (v. iii. f. s. past from *habata* [*hubûtu*], to come to nothing. The final letter takes *fathah* because of the particle '*an* coming before the verb. See *yuhbîtu* at 47:32, p. 1658, n. 11).

4. تشعرون *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'âr*], to know, to realize. See at 39:55, p. 1501, n. 5).

5. يخفضون *yaghuddûna* = they lower, cast down (v. iii. m. pl. imperative from *ghadda* [*ghadd/ghadâdah*], to lower, cast down. See *ughdud* at 31:19, p. 1317, n. 8).

6. امتحن *imtahana* = he tried, tested, examined (v. iii. m. s. past in form VIII of *mahana* [*mahn*], to try, to test).

7. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 48:25, p. 1673, n. 2).

8. أجر *'ajr* (pl. اجر *'ujâr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

9. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 48:10, p. 1664, n. 10.

10. The allusion is to certain bedouin Arabs.

11. ينادون *yunâdûna* = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 43:51, p. 1595, n. 10).

12. وراء *warâ* = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 45:10, p. 1620, n. 9.

13. حجرات *hujurât* (pl.; s. *hujrah*) = rooms, chambers, compartments.

14. يعقلون *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 45:5, p. 1619, n. 9).

وَلَوْ أَنَّهُمْ صَبَرُوا 5. And had they been patient<sup>1</sup>

حَتَّى تَخْرُجَ إِلَيْهِمْ till you came out<sup>2</sup> to them

لَكَانَ it would have been

خَيْرًا لَهُمْ better<sup>3</sup> for them.

وَاللَّهُ غَفُورٌ And Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 6. O you who believe,

إِن جَاءَكَ if there comes to you

فَاسِقٌ بِنَبَأٍ a sinful person<sup>4</sup> with a news,<sup>5</sup>

فَتَسِنُوا ascertain the fact<sup>6</sup>,

أَنْ تُصِيبُوا قَوْمًا lest you should hit<sup>7</sup> a people

بِجَهْلَةٍ in ignorance

فَتُصِيبُوا then become<sup>8</sup>

عَلَى مَا قَعَلْتُمْ on what you have done

تَنَدِمِينَ repentant.<sup>9</sup>

وَاعْلَمُوا أَنَّ فِيكُمْ 7. And know that amidst you

رَسُولَ اللَّهِ is the Messenger of Allah.

لَوْ طِيعْتُمْ If he were to obey<sup>10</sup> you

فِي كَثِيرٍ مِنَ الْأُمُورِ in most of the matter,

لَعَنِتُمْ you will be in distress,<sup>11</sup>

وَلَكِنَّ اللَّهَ but Allah

1. صبروا *ṣabarū* = they were patient, persevered, endured (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See at 41:35, p. 1552, n. 5).

2. تخرج *takhruja(u)* = you come out, go out, leave (v. ii. m. s. impfct. from *kharaja* [*khurīj*], to go out, to leave. The final letter takes *fathah* because of an implied 'an in *hattā* coming before the verb. See *takhrujūna* at 30:25, p. 1297 n. 14).

3. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 44:37, p. 1612, n. 12.

4. فاسق *fāsiq* (s.; pl. *fāsiqān*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fīsq*], to stray from the right course, to renounce obedience. See at 32:18, p. 1329, n. 8).

5. نبأ *naba'* (s.; pl. 'anbā') = news, information, intelligence. See at 38:88, p. 1479, n. 6.

6. تبينوا *tabayyanū* = you (all) make sure, make clear, ascertain the fact (v. ii. m. pl. imperative from *tabayyana*, form V of *bāna* [*bayān*], to be evident. See at 4:94, p. 285, n. 2).

7. تصيبوا *tuṣībū* (*na*) = you (all) hit, reach, afflict, befall (v. ii. m. pl. impfct. from 'aṣaba, form IV of *sāba* [*ṣawb* / *ṣaybūbah*], to hit the mark, to be right. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *tuṣība* at 48:25, p. 1672, n. 3).

8. تصحبوا *tuṣbihū* (*na*) = you (all) enter into the morning, become in the morning, become (v. ii. m. pl. impfct. from 'asbaha, form IV of *ṣabaha* [*ṣabh*], to be in the morning. The terminal *nūn* is dropped because the verb is conjunctive to a previous verb governed by the particle 'an. See *tuṣbihūna* at 30:17, p. 1295, n. 3).

9. نادمين *nādīmīn* (acc./gen. of *nādīmūn*; s. *nādīm*) = repentant, remorseful (active participle from *nadima* (*nadam/nadāmah*), to repent. See at 26:157, p. 1189, n. 9).

10. يطيع *yufī'u* = he obeys, complies with (v. iii. m. s. impfct. from 'aṭā'a, form IV of *ṭā'a* (*ṭaw'*), to obey. See *yufī'* at 33:71, p. 1365, n. 5).

11. عنتم *'anītum* = you suffered adversely, were in distress, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See at 9:128, p. 634, n. 6).

حَبَّبَ إِلَيْكُمْ endeared<sup>1</sup> to you  
 الْإِيمَانَ the faith  
 وَزَيَّنَهُمْ فِي قُلُوبِكُمْ and adorned<sup>2</sup> it in your hearts,  
 وَكَرَّهَ إِلَيْكُمْ and made repugnant<sup>3</sup> to you  
 الْكُفْرَ وَالْفُسُوقَ unbelief, outrage<sup>4</sup>  
 وَالْعِصْيَانَ and disobedience.<sup>5</sup>  
 أُولَئِكَ هُمُ Such are the ones  
 الرَّشِيدُونَ rightly guided.<sup>6</sup>

فَضْلًا مِنْ اللَّهِ 8. As a grace<sup>7</sup> from Allah,  
 وَرِئَاسَةً and as a favour.  
 وَاللَّهُ عَلِيمٌ And Allah is All-Knowing,  
 حَكِيمٌ All-Wise.

وَإِنْ طَائِفَتَانِ 9. And if two groups<sup>8</sup>  
 مِنَ الْمُؤْمِنِينَ of the believers  
 أَقْتَلُوا fight amongst themselves,<sup>9</sup>  
 فَأَصْلِحُوا make reconciliation<sup>10</sup>  
 بَيْنَهُمَا between the two.  
 فَإِنْ بَغَتَ إِحْدَاهُمَا So if one of them commits  
 عَلَى الْأُخْرَى outrage<sup>11</sup> on the other,  
 فَاقْتُلُوا أَلَائِي then fight<sup>12</sup> the one  
 تَبَعِي that commits the outrage

1. حبب *ḥabbaba* = he made dear/ attractive/ loveable, endeared (v. iii. m. s. past in form II of *ḥabba* [*ḥubb*]), to love. See *istahabbû* at 41:17, p. 1545, n. 12).

2. زين *zayyana* = he embellished, decorated, ornamented, beautified, made charming, adorned (v. iii. m. s. past in form II of *zâna* [*zayn*]), to decorate, adorn. See at 29:38, p. 1278, n. 10).

3. كره *karraha* = he made repugnant/ detestable, disliking /abhorrent (v. iii. m. s. past in form II of *kariha* [*karh/ kurh/ karâhah/ karâhiyah*]), to detest. See *kariha* at 40:14, p. 1514, n. 8).

4. فسوق *fusûq* = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.

5. عصيان *'isyan* = disobedience, insubordination, rebellion. See *'aṣaytu* at 39:13, p. 1486, n. 5.

6. راشدون *râshidûn* (pl.; s. *râshid*) = those rightly guided, following the right way, reasonable, of full legal age (act. participle from *rashada* [*rushd*]), to be on the right way, to be mature. See *rushd* at 21:51, p. 1026, n. 11).

7. i. e., the above mentioned qualities are given as a grace from Allah. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 45:12, p. 1621, n. 8.

8. طائفتان *ṭâ'ifatân* (dual; s. *ṭâ'ifah*; pl. *tawâ'if*) = two parts/ portions/ groups/ bands. See *ṭâ'ifah* at 33:13, p. 1339, n. 5.

9. اقتتلوا *iqtatalû* = they fought amongst themselves (v. iii. m. pl. past from *iqtatala*, form VIII of *qatala* [*qatl*]), to kill. See at 2:253p. 130, n. 1).

10. أصلحوا *'aṣliḥû* = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aṣlaḥa*, form IV of *ṣalaha/ṣaluḥa* [*salâh/sulûh/maslahah/ ṣalâhiyah*]), to be good, right. See *ṣâlîḥât* at 48:29, p. 1675, n. 13).

11. بغت *baghat* = she committed outrage, outraged, oppressed, wronged (v. iii. f. s. past from *baghâ* [*baghy*]), to wrong, oppress. See *baghaw* at 42:27, p. 1571, n. 12).

12. قاتلوا *qâtîlû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [*qatl*]), to kill, slay. See at 9:123, p. 632, n. 5).

حَتَّىٰ تَفِيءَ ۚ until it returns<sup>1</sup>

إِلَىٰ أَمْرِ اللَّهِ to the command of Allah.

فَإِن قَاءَتْ Then if it returns,

فَأَصْلِحُوا بَيْنَهُمَا make peace<sup>2</sup> between the two  
بِالْعَدْلِ with justice<sup>3</sup>

وَأَقْسِطُوا and deal equitably.<sup>4</sup>

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُقْسِطِينَ ① just persons.<sup>5</sup>

إِنَّمَا الْمُؤْمِنُونَ 10. The believers are but

إِخْوَةٌ brethren.<sup>6</sup>

فَأَصْلِحُوا So make peace

بَيْنَ أَخْوَابِكُمْ between your two brethren;

وَاتَّقُوا اللَّهَ and beware<sup>7</sup> of Allah that

لَعَلَّكُمْ تَرْحَمُونَ ② you may have mercy on you.<sup>8</sup>

### Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ آمَنُوا 11. O you who believe,

لَا يَسْخَرَنَّ there must not mock<sup>9</sup>

قَوْمٌ مِنْ قَوْمٍ one people at another.

عَسَىٰ أَنْ يَكُونُوا خَيْرًا<sup>10</sup> Maybe they are better<sup>10</sup>

مِنْهُمْ than those;

وَلَا يَنْسَاءُ nor must any women

1. حتى *tafi'a* (u) = she returns, turns herself, inclines (v. iii. m. s. impfct. from *fâ'a* [fay'], to return, to shift from west to east. The final letter takes *fathah* because of an implied 'an in *hattâ* coming before the verb. See *yatafayya'u* at 16:48, p. 843, n. 4).

2. أصلحوا *'aṣliḥû* = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aslahâ*, form IV of *ṣalahâ/ṣaluḥâ* [ṣalâh/ṣulûh/maṣlahah/ṣalâhiyah], to be good, right. See at 49:9, p. 1679, n. 10).

3. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:90, p. 857, n. 9).

4. أقسطوا *'aqṣiṭû* = deal equitably/ impartially/ justly (v. ii. m. pl. imperative from *'aqṣaṭa*, form IV of *qasṭa* [qasṭ/qisṭ/qusṭ], to act justly. See *tuqṣiṭû* at 4:3, p. 237, n. 6).

5. مقسطين *muqṣiṭîn* = just, equitable, doers of justice (active participle from *'aqṣaṭa*, form IV of *qasṭa* [qasṭ/qisṭ/qusṭ], to act justly. See at 5:42, p. 350, n. 3).

6. اخوة *'ikhwah* (pl.; s. 'akh) = brothers, brethren. See *ikhwân* at 33:55, p. 1360, n. 1.

7. اتقوا *ittaḥû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥû*, form VIII of *waḥû* ( *waḥy/wiḥâyah*), to guard, safeguard. See at 49:1, p. 1646, n. 2).

8. ترحمون *turḥamûna* = you (all) are bestowed mercy on (v. ii. m. pl. impfct. passive from *raḥima* [raḥmah / marḥamah], to have mercy. See at 36:46, p. 1419, n. 10).

9. لا يسخر *lâ yaskhar* = he must not make fun, let him not ridicule/ mock/ deride (v. iii. m. s. imperative {prohibition} from *sukhira* [sukhr/ maskhar], to ridicule, deride. See *sâkhirîn* at 39:56, p. 1501, n. 8).

10. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 49:5, p. 1678, n. 3.

مِنْ نِسَائِهِمْ at other women.  
 عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ Maybe that they are better than those.  
 وَلَا تَلْمِزُوا أَنْفُسَكُمْ And defame<sup>1</sup> not one another,  
 وَلَا تَنَابَزُوا بِالْأَلْقَابِ nor insult<sup>2</sup> by nicknames.<sup>3</sup>  
 بِئْسَ الْأَتْمُ How bad is the name<sup>4</sup>  
 الْفُسُوقُ بَعْدَ الْإِيمَانِ "outrage"<sup>5</sup> after the believing!  
 وَمَنْ لَمْ يَتُوبْ And those that repent<sup>6</sup> not,  
 فَأُولَٰئِكَ هُمُ they are the ones  
 الظَّالِمُونَ the transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا 12. O you who believe,  
 اجْتَنِبُوا refrain<sup>7</sup> from  
 كَثِيرًا مِّنَ الظَّنِّ most surmising.<sup>8</sup>  
 إِنَّ بَعْضَ الظَّنِّ إِثْمٌ Indeed some surmising is sin.  
 وَلَا تَجَسَّسُوا And do not spy,<sup>9</sup>  
 وَلَا يَفْتَبِ بَعْضُكُمْ the others.  
 أَيْحِبُّ أَحَدُكُمْ Will one of you like  
 أَنْ يَأْكُلَ لَحْمَ to eat the flesh  
 أَخِيهِ مَيْتًا of his brother when dead?  
 فَكَرِهْتُمُوهُ But you hate<sup>11</sup> it.  
 وَاتَّقُوا اللَّهَ And beware<sup>12</sup> of Allah.

1. *lâ talmizû* = do not defame, vilify, slander, libel (v. ii. m. pl. imperative {prohibition} from *lamaza* [*lamz*], to vilify, slander. See *yalmizûna* at 9:79, p. 611, n. 9).
2. *lâ tanâbazû* = do not insult by calling names (v. ii. m. pl. imperative {prohibition} from *tanâbaza*, form VI of *nabaza* [*nabz*], to give insulting names).
3. *alqâb* (pl.; s. *laqab*) = nicknames, titles.
4. *ism* (s.; pl. *'asmâ'*) = name, appellation.
5. i. e., how bad is the outrage of mocking at one another, defaming and insulting by nicknames!
6. *fusûq* = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.
7. *yatub* (*yatûbu*) = he forgives, he turns to, turns in forgiveness, returns in repentance (v. iii. m. s. impfct. from *tâba* [*tawb*/*tawbah* / *matâb*], to turn. The final letter is vowelless and hence the medial *waw* is dropped because of the particle *lam* coming before the verb. See *tâbû* at 40:7, p. 1511, n. 10).
8. *ijtanibû* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 22:30, p. 1056, n. 5).
9. *zann* (s.; pl. *zunân*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 37:87, p. 1444, n. 1).
10. i. e., on one another. *lâ tajassasû* = do not spy, pry on (v. ii. m. pl. imperative {prohibition} from *tajassasa*, form V of *jassa* [*jass*/*majassah*], to touch, probe, spy).
11. *lâ yaghtab* = he must not/ley him not backbite, slander, calumniate (v. iii. m. s. imperative from *ighâtaba*, form VIII of *ghâba* [*ghayb*/*ghaybah*/*ghiyâb*/*ghaybûbah*/*maghîb*], to be absent. See *ghayb* at 39:46, p. 1497, n. 8).
12. *karihûm* = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [*karh*/*kurh*/*karâhiyah*], to dislike, to detest. See at 4:19, p. 247, n. 8).
12. *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* ( *waqy*/*wiqâyah*), to guard, safeguard. See at 49:10, p. 1680, n. 7).

إِنَّ اللَّهَ تَوَّابٌ Verily is Allah Oft-Forgiving,  
رَحِيمٌ ﴿١٦﴾ Most Merciful.

يَا أَيُّهَا النَّاسُ 13. O mankind,  
إِنَّا خَلَقْنَاكُمْ indeed We have created<sup>1</sup> you  
مِنْ ذَكَرٍ وَأُنْثَى from a male<sup>2</sup> and a female<sup>3</sup>  
وَجَعَلْنَاكُمْ and have made<sup>4</sup> you  
شُعُوبًا وَقَبَائِلَ peoples<sup>5</sup> and tribes<sup>6</sup> that  
لِتَعَارَفُوا you may know one another.<sup>7</sup>

إِنَّ أَكْرَمَكُمْ Verily the most honourable<sup>8</sup>  
عِنْدَ اللَّهِ in the sight of Allah is  
أَفْقَنُكُمْ the one most righteous<sup>9</sup> of you.

إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing,  
خَبِيرٌ ﴿١٧﴾ All-Aware.<sup>10</sup>

قَالَتِ الْأَعْرَابُ 14. The bedouins say:  
ءَامَنَّا "We believe."

قُلْ لَمْ تُؤْمِنُوا Say: "You have not believed;  
وَلَكِنْ قُولُوا أَسْلَمْنَا but say: 'We have surrendered';<sup>11</sup>  
وَلَمَّا يَدْخُلِ and there has not yet entered  
الْإِيمَانُ فِي قُلُوبِكُمْ the faith in your hearts.

وَإِنْ تُطِيعُوا اللَّهَ And if you obey<sup>12</sup> Allah  
وَرَسُولَهُ and His Messenger

1. *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalāqa* [*khalq*], to create. See at 46:3, p. 1631, n. 4).

2. *dhakar* (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 40:40, p. 1524, n. 5.

3. i. e., initially from Adam and Hawwâ', and then from father and mother. So all men are basically equal. *unthâ* (s.; pl. *'inâth/'unâihâ*) = female, feminine. See at 40:40, p. 1524, n. 6.

4. *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 45:18, p. 1623, n. 6).

5. *shu'ûb* (pl.; s. *sha'b*) = peoples, folks, nations, races.

6. *qabâ'il* (pl.; s. *qabilah*) = tribes.

7. *ta'arafû* (originally *tata'arafûna*) = you (all) know one another, become acquainted with one another (v. ii. m. pl. impfct. from *ta'arafa*, form VI of *'arafa* [*ma'rifah/'irfân*], to know, to recognize. The terminal *nûn* is dropped for a hidden *'un* in *li* of motivation coming before the verb. See *yata'arafûna* at 10:45, p. 653, n. 11).

8. *'akram* = more/most honourable, esteemed, noble, generous (elative of *karîm*, (act. participle in the scale of *fa'il* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See *karîm* at 44:49, p. 1615, n. 3).

9. i. e., honour and distinction is by righteousness and moral quality, not by birth, race or nationality. *atqâ* = more/most righteous, godfearing, pious (elative of *taqîy*). See *ittaqqû* at 49:12, p. 1681, n. 12.

10. *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr/khibrah*] to be acquainted). See at 48:11, p. 1665, n. 10).

11. *aslamnâ* = we surrendered, submitted, gave ourselves up (v. i. pl. past from *'aslama*, form IV of [*salâmah/salâm*], to be safe, secure. See *'aslamâ* at 37:103, p. 1446, n. 9).

12. *tufi'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 48:16, p. 1668, n. 2).

لَا يَنْتَكِرُ<sup>1</sup> He will not discount<sup>1</sup>  
 مِنْ أَعْمَالِكُمْ شَيْئًا<sup>2</sup> from your deeds anything.  
 إِنَّ اللَّهَ<sup>3</sup> Verily Allah is  
 غَفُورٌ<sup>4</sup> Most Forgiving,  
 رَحِيمٌ<sup>5</sup> Most Merciful.

15. The believers are but  
 إِنَّمَا الْمُؤْمِنُونَ<sup>6</sup> those who believe in Allah  
 الَّذِينَ آمَنُوا بِاللَّهِ<sup>7</sup> and His Messenger  
 وَرَسُولِهِ<sup>8</sup> and thereafter do not doubt<sup>2</sup>  
 ثُمَّ لَمْ يَرْتَابُوا<sup>9</sup> and fight<sup>3</sup> with their wealth<sup>4</sup>  
 وَجَاهَهُمْ<sup>10</sup> and persons<sup>5</sup>  
 وَأَنْفُسِهِمْ<sup>11</sup> in the way<sup>6</sup> of Allah.  
 فِي سَبِيلِ اللَّهِ<sup>12</sup> Such ones are  
 أُولَئِكَ هُمْ<sup>13</sup> the truthful.<sup>7</sup>

16. Say: "Do you inform<sup>8</sup>  
 قُلْ أَتَعْلَمُونَ<sup>14</sup> Allah about your religion,<sup>9</sup>  
 اللَّهُ بِدِينِكُمْ<sup>15</sup> while Allah knows  
 وَاللَّهُ يَعْلَمُ<sup>16</sup> all that is in the heavens  
 مَا فِي السَّمَوَاتِ<sup>17</sup> and all that is in the earth?"<sup>10</sup>  
 وَمَا فِي الْأَرْضِ<sup>18</sup> And Allah is of everything  
 وَاللَّهُ يَكُلُّ شَيْءًا<sup>19</sup> All-Knowing.<sup>10</sup>  
 عَلَيْهِ<sup>20</sup>

1. يَلْتِ *yaliit* (*yalîtu*) = he diminishes, discounts (v. iii. m. s. impfct. from *lâta* [*layt*], to diminish. The final letter is vowelless [hence the medial *yâ'* is dropped] because the verb is conclusion of a conditional clause).

2. i. e., do not vacillate in their faith. يرتابوا *yartâbû* (*na*) = they entertain doubts, doubt, are sceptical, are in doubt, suspect, have misgivings (v. iii. m. pl. past from *irtâba* form VIII (ارتاب) *iriyâb*) of *râba* (*rayb*), to doubt, to suspect. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *irtâbû* at 24:50, p. 1127, n. 2).

3. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [*jahd*], to strive. See at 29:69, p. 1289, n. 11).

4. i. e., help the cause of fighting in the way of Allah with their wealth. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 34:35, p. 1381, n. 7.

5. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس *'anfus* (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 39:42, p. 1496, n. 5.

6. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 47:32, p. 1658, n. 7.

7. i. e., in their belief. صادقون *ṣâdiqûn* = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 15:64, p. 820, n. 4).

8. The address is to the bedouin Arabs and such others who outwardly professed the faith but inwardly entertained doubts. تعلمون *tu'allimûna* = you (all) teach, instruct, educate, inform (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 5:4, p. 328, n. 12).

9. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 42:21, p. 1568, n. 12.

10. i. e., of all events, words, deeds and thoughts of His creatures, open or secret. عليم *'alim* (s.; pl. *'ulamâ*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 44:6, p. 1607, n. 5.

يَمُنُونَ 17. They think they do favour<sup>1</sup>

عَلَيْكَ to you

أَنْ أَسْلَمُوا that they embraced Islam.<sup>2</sup>

قُلْ لَا تَمُنُوا Say: "You bestow no favour on

عَلَىٰ إِسْلَامِكُمْ me by your embracing Islam.<sup>3</sup>

بِإِلَهِ اللَّهِ يَمُنُ Nay, Allah bestows favour

عَلَيْكُمْ أَنْ هَدَىٰكُمْ on you that He has guided<sup>4</sup>

لِلْإِيمَانِ you to the faith,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.<sup>5</sup>



إِنَّ اللَّهَ يَعْلَمُ 18. Verily Allah knows

غَيْبَ السَّمَاوَاتِ the unseen<sup>6</sup> of the heavens

وَالْأَرْضِ and the earth.

وَاللَّهُ بِصِيرٍ And Allah is All-Seeing<sup>7</sup>

بِمَا تَعْمَلُونَ of what you do.

1. يَمُنُونَ *yamunnûna* = they bestow grace, grace, favour, (v. iii. m. s. impfct. from *manna* [*mann*], to be kind, gracious. See *yamunnu* at 12:90, p. 755, n. 10).

2. اسلموا *aslamû* = they surrendered, submitted, gave themselves up, embraced Islam (v. iii. m. pl. past from '*aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See '*aslamnâ* at 49:14, p. 1672, n. 12).

3. For the benefit of your faith is for you.

4. هدى *hadâ* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/hudan/hidâyah*, to guide, to lead. See at 39:57, p. 1501, n. 9).

5. i. e., in your profession of the faith. صادقين *sâdiqîn* (pl.; acc./gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq/sidq*], to speak the truth. See at 46:22, p. 1640, n. 6).

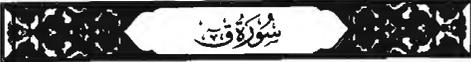
6. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 39:46, p. 1497, n. 8.

7. بصير *başîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *başûra/başîra* [*başar*], to see). See at 48:24, p. 1671, n. 4.

50. SŪRAT QĀF  
Makkan: 45 'āyahs

This is a Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), the Messengership (*risālah*) of Muḥammad, peace and blessings of Allah be on him, Resurrection and the life after death. The main emphasis of the *sūrah* is, however, on Resurrection and the attitude of the unbelievers to it. It brings home this theme by referring to Allah's creation of the heavens and the earth and all that exists and also His providing for the creatures in various ways. In this connection reference is also made to what happened to the unbelieving nations of the past. It ends by mentioning some circumstances of death, Resurrection and the Day of Judgement.

The *sūrah* is named after the disjointed letter with which it starts.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق 1. Qāf.<sup>1</sup>

وَالْقُرْآنَ الْمَجِيدَ By the Qur'ân, most glorious.<sup>2</sup>



بَلْ يَجْعَلُونَ

أَنْ جَاءَهُمْ that there has come to them

مُنذِرٌ مِنْهُمْ a warner<sup>4</sup> from among them.

فَقَالَ الْكٰفِرُونَ So the unbelievers say:

"هَذَا شَيْءٌ عَجِيبٌ" "This is a thing very strange."<sup>5</sup>



أَوَدَأْمِتْنَا 3. "Is it that when we are dead

وَكُنَّا رِيبًا and become dust?<sup>6</sup>

ذٰلِكَ رَجْعٌ بَعِيدٌ That is a return<sup>7</sup> quite remote."<sup>8</sup>



قَدْ عَلِمْنَا 4. We already know

مَا نَقُصُّ الْأَرْضُ what the earth diminishes<sup>9</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. مجيد *majīd* = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'il* from *majada/majuda* [*majd/majādah*]), to be glorious, illustrious. See at 11:73, p. 704, n. 5).

3. عجبوا '*ajibû* = they wondered, were surprised/astonished (v. iii. m. pl. past from '*ajiba* [ '*ajab*]), to wonder, to be astonished. See at 38:4, p. 1460, n. 1).

4. منذر *munḍhir* = warner, one who warns (act. participle from '*andhara*, to warn, form IV of *nadhara*, [*nadhḥr /nudhûr*]), to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

5. i. e., the unbelievers expressed surprise at the rise of a warner from among them and at the idea of Resurrection and Judgement.

6. i. e., shall we be raised after we have become dead and dust? تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

7. رجع *raj'* = return, coming back. See *yarji'ûna* at 46:27, p. 1642, n. 9.

8. بعيد *ba'ūd* = (s.; pl. *bu'adâ' /bu'ūd /bu'dân /bi'ād*) = far, far away, far-reaching, distant, remote, unlikely. See at 42:18, p. 1568, n. 2).

9. تنقص *tanquṣu* = she or it diminishes, reduces, lessens, decreases (v. iii. f. s. impfct. from *naqasha* [*naqṣ/ nuqṣân*]), to decrease, diminish. See *yunqashu* at 35:11, p. 1394, n. 1).

مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ٤	of them; and with Us is a Book preserving. <sup>1</sup>
بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ ٥	5. Nay, they disbelieve <sup>2</sup> the truth when it has come to them. So they are in a state confused and disturbed. <sup>3</sup>
أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ٦	6. Do they not look at the sky above them how We have set it up and adorned <sup>4</sup> it and it has no breaches? <sup>5</sup>
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ رَوْحٍ بَهِيحٍ ٧	7. And the earth, We have spread <sup>6</sup> it out and have cast <sup>7</sup> therein high and firm mountains, <sup>8</sup> and have grown <sup>9</sup> therein of every sort <sup>10</sup> quite delightful. <sup>11</sup>

1. i. e., in which everything is recorded and preserved. **حَفِيفٌ** *hafîz* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'îl* from *hafîza* [*hîfz*], to preserve, to guard. See at 42:48, p. 1578, n. 18).
2. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 40:70, p. 1534, n. 7).
3. مَرِيعٍ *marîj* = confused and disturbed, confounded (act. participle in the scale of *fa'îl* from *maraja* [*marj*/*murûj*], to rise, to let loose, to mix. See *maraja* at 25:53, p. 1154, n. 1).
4. زَيَّنَّا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 41:12, p. 1543, n. 11).
5. فُرُوجٍ *furûj* (pl.; s. *furj*) = private parts, openings, apertures, breaches. See at 33:35, p. 1349, n. 12.
6. The earth, though spherical, is made habitable by being planed and spread out (See *Al-Tafsîr al-Kabîr*, XIX, 179). مَدَدْنَاهَا *madadnâ* = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from *madda* from *madd*, to extend. See at 15:19, p. 811, n. 4).
7. أَلْقَيْنَاهَا *'alqaynâ* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ'* /*luqyân* /*luqy luqyah* /*luqan*], to meet. See at 38:34, p. 1468, n. 13).
8. رَوَاسٍ *rawâsin* (pl.; s. *râsin*/*râsiyah*) = firm, anchored, fixed, towering mountains. See at 41:10, p. 1542, n. 10.
9. أَنْبَتْنَاهَا *'anbatnâ* = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabî*], to grow, to sprout. See at 31:10, p. 1313, n. 12).
10. زَوْجٍ *zawj* (pl. أزواج *'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 39:6, p. 1482, n. 9.
11. بَهِيحٍ *bahîj* = delightful, joyful, splendid, magnificent, beautiful (act. participle in the scale of *fu'îl* from *bahajal*/*bahuja*, to be happy, to be beautiful. See *bahjah* at 27:60, p. 1220, n.

بَصِيرَةٌ وَذِكْرَى 8. As an insight<sup>1</sup> and reminder<sup>2</sup>

لِكُلِّ عَبْدٍ for every servant

مُنِيبٍ ⑧ turning in repentance.<sup>3</sup>

وَنَزَّلْنَا 9. And We send down

مِنَ السَّمَاءِ from the sky

مَاءً مُبَارَكًا water full of blessings,<sup>4</sup>

فَأَنْبَتْنَا بِهِ جَنَّاتٍ then grow therewith gardens

وَحَبِّ الْمَوَسِيدِ ⑨ and cereal<sup>5</sup> of harvest.<sup>6</sup>

وَالنَّخْلَ بَاسِقَاتٍ 10. And date palm<sup>7</sup> tall<sup>8</sup>

لَهَا طَعْقٌ مُنْتَدٍ ⑩ having spadix<sup>9</sup> in layers.<sup>10</sup>

رِزْقًا 11. As provision

لِلْعِبَادِ for the servants.

وَأَحْيَيْنَاهُ ⑪ And We give life<sup>11</sup> therewith

بِلَدَّةٍ مَيْتَاتًا to a land dead and barren.

كَذَلِكَ Likewise will be

الْخُرُوجُ ⑫ the coming out.<sup>12</sup>

كَذَّبَتْ قَبْلَهُمْ 12. Disbelieved before them

قَوْمِ نُوحٍ the people of Nûh and  
 وَأَصْحَابِ الرَّيِّسِ the inhabitants<sup>13</sup> of al-Rass<sup>14</sup>  
 وَشُعُوبٍ and the Thamûd.

1. بصيرة *tabṣīrah* = insight, enlightenment, instruction. See *baṣīr* at 49:18, p. 1684, n. 7.

2. i. e., reminder of the Power and Omnipotence of the Creator, Allah, and of the inevitability of return to Him. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

3. i. e., to Allah, for forgiveness and mercy. منيب *munīb* = one who turns in repentance, penitent (act. participle from 'anâba, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

4. مبارك *mubârak* = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 23:29, p. 1083, n. 2).

5. حب *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. حصيد *ḥaṣīd* = mown, reaped, harvested, harvest, crop (act. participle from *ḥasada* [*ḥasâ/ḥasâd/ḥisâd*], to harvest, to reap. See at 21:15, p. 1016, n. 6).

7. نخل *nakhl* = date palm. See at 26:148, p. 1188, n. 1.

8. باسقات *bâsiqât* (f. pl.; s. *bâsiqah*; m. *bâsiq*) = tall, towering.

9. طلع *ṭal'* = spadix or inflorescence of the palm tree, pollen, spathe. See at 37:65, p. 1440, n. 14.

10. نضيد *naḍīd* = in layers, arranged one above the other (pass. participle in the scale of *fa'il* from *naḍada* [*naḍd*], to pile up. See *mandûd* at 11:82, p. 707, n. 9).

11. i. e., make lively by vegetation. أحينا *'ahyaynâ* = brought to life, gave life (v. i. pl. past from 'ahyâ, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:33, p. 1416, n. 9).

12. i. e., of the dead on the Day of Resurrection.

13. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâḥib*) = inmates, inhabitants, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).

14. A remnant of the Thamûd people.

وَعَادُ وَفِرْعَوْنُ وَ

١٦ إِبْرَاهِيمَ لوطِ 13. And 'Âd and Fir'awn  
and the brethren<sup>1</sup> of Lût.

وَأَصْحَابُ

الْأَشْجَةِ 14. And the inhabitants  
of the Wood<sup>2</sup>

وَقَوْمِ تَبُوعَ 15. and the people of Tubba<sup>3</sup>.

كُلٌّ كَذَّبَ 16. Each disbelieved<sup>4</sup>

الرُّسُلَ 17. the Messengers.

١٦ فَحَقَّ وَعِيدِ 18. So there came true<sup>5</sup> My threats.<sup>6</sup>

أَفَعْيِينَا 19. Are We then tired<sup>7</sup>

بِالْحَاقِقِ 20. with the creation

الْأَوَّلِ 21. in the first instance?<sup>8</sup>

بَلْ هُمْ فِي لَبْسٍ 22. Nay, they are in confusion<sup>9</sup>

١٥ مِّنْ خَلْقٍ جَدِيدٍ 23. about the creation anew.<sup>10</sup>

### Section (Rukû') 2

وَلَقَدْ خَلَقْنَا 24. And indeed We have

الْإِنْسَانَ وَنَعَّمْنَا 25. created man and We know

مَا تُوَسَّوَسُ بِهِ 26. wherewith there tempts<sup>11</sup> him

نَفْسَهُ 27. his self;

وَمَنْ أَوْقَرَبَ إِلَيْهِ 28. and We are nearer<sup>12</sup> to him

١٦ مِّنْ حَبْلِ الْوَرِيدِ 29. than the jugular vein.<sup>13</sup>

1. In Arabic the tribe of a particular person is generally referred to as his brethren, and vice-versa. اخوان *'ikhwân* (pl.); sing. أخ *'akh* ) = brothers, brethren. See at 33:55, p. 1360, n. 1.

2. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أَيْكَة *'aykah* = wood, forest, thicket, jungle. See at 38:13, p. 1462, n. 4.

3. The name of an ancient people or a ruling dynasty in Yaman. See at 44:37, p. 1612, n. 13.

4. كَذَب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 34:45, p. 1385, n. 4).

5. حَقَّ *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 46:18, p. 1638, n. 6).

6. i. e., the punishment with which they had been threatened was inflicted on them. *wa'idi* (originally *wa'idî*) : وَعِيد *wa'id* = threats, promises. See at 14:14, p. 792, n. 5.

7. عَيْبْنَا *'ayfina* = we became tired, was fatigued, lost the strength (v. i. pl. past from *'ayya* [عِي *'iyy*]), to lack the strength. See *ya'ya* at 46:33, p. 1644, n. 10).

8. i. e., do the unbelievers then think that We are tired by creating in the first instance so that We cannot create again?

9. لَبْس *labs* = confusion, perplexity, uncertainty, tangle, muddle. See *yalbasûna* at 44:54, p. 1615, n. 9.

10. i. e., about the Resurrection. جَدِيد *jadîd* (s.; pl. *judud/judad*) = new, novel. See at 35:16, p. 1396, n. 5.

11. تُوَسَّوَسُ *tuwaswisu* = she whispers, tempts with wicked suggestions ( v. iii. f. s. impfct. from *waswasa* at 20:120, p. 1006, n. 1).

12. أَقْرَب *'aqrab* = closer, closest, nearer, nearest, more/most likely (elative of *qarib*. See at 18:81, p. 940, n. 12).

13. حَبْل *habl* (pl. *hibâl/'ahbul/'ahbâl/hubûl*) = rope, cord, string, vein, sinew. حَبْلِ الْوَرِيد *habl al-warîd* = jugular vein. See *habl* at 3:103, p. 196, n. 5.

إِذْ يَنْفَلِقُونَ 17. Lo, there receive<sup>1</sup>

الْمُتَلَقِينَ the two receivers<sup>2</sup>

عَنِ الْيَمِينِ from the right<sup>3</sup>

وَعَنِ الشَّمَالِ قَعِيدٌ and from the left,<sup>4</sup> sitting.<sup>5</sup>

مَا يَلْفِظُ مِنْ قَوْلٍ 18. He utters<sup>6</sup> not of a word

إِلَّا لَدَيْهِ but there is by him

رَقِيبٌ عَتِيدٌ an overseer<sup>7</sup> quite ready.<sup>8</sup>

وَجَاءَت 19. And there shall come

سَكْرَةٌ الْمَوْتِ the agony<sup>9</sup> of death

بِالْحَقِّ in truth.

ذَلِكَ مَا كُنْتُمْ

مَعَهُ تَحِيدٌ turn away<sup>10</sup> from.

وَنُفِخَ 20. And blown shall be<sup>11</sup>

فِي الصُّورِ the Trumpet.<sup>12</sup>

ذَلِكَ That will be the

يَوْمَ الرُّعُودِ Day of the Threats.<sup>13</sup>

وَجَاءَت 21. And there shall come

كُلِّ نَفْسٍ every person;

مَعَهَا سَائِقٌ with him will be one driving<sup>14</sup>

وَشَهِيدٌ and a witness.<sup>15</sup>

1. يلقى *yatalaqqâ* = he receives, accepte ( v. iii. m. s. impfct. from *talaqqâ*, form V of *laqiya* [*liqâ*] / *luqyân* / *luqan* / *luqy* / *luqyah*) to meet with. See *talaqqâ* at 2:37, p. 19, n. 12).

2. i. e., two specially appointed angels. متلقيان *muatlaqqiyân* (dual; s. *mtalaqqin*; pl. *matalaqqân*) = two receivers (act. participle from *talaqqâ*. See n. 1 above).

3. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 37:28, p. 1435, n. 2.

4. شمال *shimâl* = north, left hand, left side, left.

5. i. e., each sitting on one side. قعيد *qa'id* = one who sits down, sitting, infirm (act. participle in the scale of *fa'il* from *qa'ada* [*qu'âd*], to sit down. See *qawâ'id* at 2:127, p. 60, n. 10).

6. يلفظ *yalfizu* = he speaks, utters, articulates, pronounces, spits out (v. iii. m. s. impfct. from *lafaza* [*lafẓ*], to emit, to speak, to spit out).

7. رقيب *raqib* = Ever-Watchful, vigilant, overseer, supervisor (active participle in the scale of *fa'il* from *raqaba* [*ruqûb/raqâbah*], to watch, to control. See at 33:52, p. 1358, n. 1).

8. i. e., ready to record. عتيد *'atîd* = ready, prepared (pass. participle from *'atada* [*'atâd*], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).

9. سكرة *sakrah* (f. s., pl. *sakarât*) = intoxication, agony. See *sakarât* 15:72, p. 822, n. 4.

10. تحيد *tahîdu* = you deviate, depart, avoid, turn away (v. ii. m. s. impfct. from *hâda* [*hayd/ huyûd/ haydân/ mahîd*], to deviate, to avoid).

11. نفخ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 39:68, p. 1505, n. 1).

12. i. e., for the Resurrection. This will be the second blowing of the Trumpet. صور *sûr* = horn, bugle, trumpet. See at 39:68, p. 1505, n. 2.

13. i. e., the Day of Resurrection about which threats are given. وعيد *wa'id* = threats, promises. See at 50:14, p. 1688, n. 6.

14. i. e., an angel will be driving them to the judgement arena. سائق *sâ'iq* = one who drives, urges on, pilots (act. participle from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See *sûq* at 48:29, p. 1675, n. 9).

15. i. e., another angel as witness.

- لَقَدْ كُنْتَ 22. "You had indeed been  
 فِي غَفْلَةٍ مِّنْ هَذَا in indifference<sup>1</sup> to this.  
 فَكَشَفْنَا So We have removed<sup>2</sup>  
 عَنْكَ غِطَاءَكَ from you your covering.<sup>3</sup>  
 فَبَصُرَكَ الْيَوْمَ Hence your sight<sup>4</sup> today is  
 حَرِيدٌ sharp."<sup>5</sup>
- وَقَالَ 23. And there will say  
 قَرِينُهُ his companion:<sup>6</sup>  
 هَذَا مَا لَدَىَّ "This is what I have with me  
 عِندِي ready."<sup>7</sup>
- أَلْقِيَا 24. "You two throw<sup>8</sup>  
 فِي جَهَنَّمَ in hell  
 كُلَّ كَفَّارٍ everyone infidel,<sup>9</sup>  
 عِنْدِي stubbornly defiant."<sup>10</sup>
- مَنَاعٌ لِلْحَيْرِ 25. "Preventer<sup>11</sup> of the good,  
 مُعْتَدِرٌ مُّبِينٌ transgressor,<sup>12</sup> skeptic."<sup>13</sup>
- الَّذِي جَعَلَ مَعَ اللَّهِ 26. He who set with Allah  
 إِلَهًا آخَرَ another god.  
 فَأَلْقِيَاهُ So you two throw him

1. غفلة *ghaflah* = negligence, indifference, carelessness, inadvertence. See at 28:15, p. 1236, n. 1.
2. كَشَفْنَا *kashafnâ* = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 43:50, p. 1595, n. 8).
3. غِطَاءٌ *ghiyâ'* (s.; .pl. 'aghiyah) = cover, covering, wrap, wrapping, envelop, lid. See at 18:100, p. 946, n. 9.
4. بَصْرٌ *basar* (s.; pl. 'abşâr) = eye, sight, vision, glance, look, insight. See at 45:23, p. 1625, n. 9.
5. حَرِيدٌ *hadîd* (s.; pl. *hadâ'id/hiðâd*) = iron, ironware, sharp. See at 17:50, p. 888, n. 11.
6. i. e., the angel accompanying as witness. قَرِينٌ *qarîn* (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'il* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).
7. i. e., the record of his deeds. عِنْدِي *'atîd* = ready, prepared (pass. participle from *'atada* [*'atâd*], to be ready. See at 50:18, p. 1689, n. 7).
8. i. e., Allah will say to the two angels. أَلْقِيَا *'alqiya* = you (two) throw, fling, cast, deliver (v. ii. m. dual imperative from *'alqâ*, form IV of *laqiya* [*liqâ'* *luqyân* *luqy luqyah/luqan*], to meet. See *'alqû* at 37:97, p. 1415, n. 5).
9. كَفَّارٌ *kaffâr* = infidel, unbeliever. See *kuffâr* at 47:34, p. 1659, n. 4.
10. عِنْدِي *'anîd* = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of *fa'il* from *'anada* [*'unûd*], to deviate, to resist stubbornly. See at 14:515, p. 792, n. 9).
11. مَنَاعٌ *mannâ'* = one who prevents, forbids, defends, resists, bars, blocks (act. participle in the scale of *fa'âl* from *mana'u* [*man'*], to prevent. See *mana'u* at 38:75, p. 1477, n. 1).
12. مُعْتَدِرٌ *mu'tadîn* (s.; pl. *mu'tadûn*) = transgressor, aggressor, assailant (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 10:74, p. 664, n. 9).
13. مُرِيبٌ *murîb* (s.; pl. *murîbûn*) = one who arouses suspicion/misgivings, startler (act. participle from *'arâba*, form IV of *râba* [*rayb*], to disquiet, doubt. See *murtâb* at 40:35, p. 1522, n. 3).

فِي الْعَذَابِ in the punishment

الشَّدِيدِ most rigorous.<sup>1</sup>

قَالَ 27. There will say

قِيَّامُهُ رَبَّنَا his comrade:<sup>2</sup> "Our Lord,

مَا أَطَعْتَهُ I did not make him transgress,<sup>3</sup>

وَلَكِنْ كَانَ فِي ضَلَالٍ but he was astray<sup>4</sup>

بَعِيدٍ far away."<sup>5</sup>

قَالَ 28. He will say:

لَا تَخْتَصِمُوا "Do not quarrel<sup>6</sup>

لَدَيَّ in My Presence; and

وَقَدْ قَدَّمْتُ إِلَيْكُمْ I had given you in advance<sup>7</sup>

بِالْوَعِيدِ the threats."<sup>8</sup>

مَا يَبْدُلُ 29. "Altered<sup>8</sup> shall not be

أَقْوَلُ لَدَيَّ the sentence on My part,

وَمَا أَنَا بِظَالِمٍ nor am I unjust<sup>9</sup>

لِلْعَبِيدِ to the servants."<sup>10</sup>

### Section (Rukû') 3

يَوْمَ نَقُولُ 30. On the day We shall say

لِجَهَنَّمَ to hell:

1. شديد *shadîd* (pl. أشداء '*ashiddâ'*/شداد'*shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:26, p. 1567, n. 2).

2. i. e., his evil comrade in the worldly life, Satan. قرين *qarîn* (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

3. أطعته '*atghaytu* = I made (someone) transgress/exceed all bounds/rebel (v. i. s. past from '*atghâ*, form IV of *taghâ* [*taghan*/*taghyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

4. ضلال *ḍalâl* = error, straying from the right path. *fi ḍalâl* = in error, astray, in vain. See at 46:32, p. 1644, n. 7.

5. i. e., from the right course and the truth. بعيد *ba'îd* = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:3, p. 1685, n. 8).

6. i. e., Allah will say to them. لا تختصموا *lâ takhtaṣimû* = You (all) do not quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. imperative {prohibition} from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm*/*khiṣâm*/*khuṣûmah*], to defeat in argument. See *takhtaṣimûna* at 39:31, p. 1492, n. 5).

7. قدمت *qaddamtu* = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* /*qudûm* /*qidmân* /*maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

8. يبدل *yubbaddalu* = he or it is exchanged, changed, altered, replaced, substituted (v. iii. m. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *yubbaddilû* at 48:15, p. 1667, n. 7).

9. ظالم *ẓallâm* = unjust, oppressor, evildoer (act. participle in the scale of *fa'âl* from *ẓalama* [*ẓalm*/*ẓulm*], to do wrong. See at 41:46, p. 1556, n. 11).

10. عبيد '*abîd* (pl.; s. عبد '*abd*) = serfs, servants, slaves, bondsmen. See at 22:10, p. 1048, n. 10.

هَلْ أَمْتَلَاتِ "Have you become full?"<sup>1</sup>

وَتَقُولُ And she will say:

هَلْ مِنْ مَزِيدٍ "Is there any more?"<sup>2</sup>

وَأُزْلِفَتْ 31. And brought near<sup>3</sup> will be

الْجَنَّةُ لِلْمَنِينِ paradise for the righteous,<sup>4</sup>

غَيْرَ بَعِيدٍ not far away.<sup>5</sup>

هَذَا مَا 32. "This is what

تُوعَدُونَ you were promised<sup>6</sup> —

لِكُلِّ آوَابٍ for everyone oft-returning,<sup>7</sup>

حَفِيظٍ attentive."<sup>8</sup>

مَنْ خَشِيَ 33. "Who feared<sup>9</sup> the

الرَّحْمَنَ الْغَنِيِّ Most Merciful in the unseen,

وَجَاءَ وَقَلْبٍ and came with a heart

مُنِيبٍ turning in repentance."<sup>10</sup>

أَدْخَلُوهَا 34. "Enter you all in it

بِسَلَامٍ in peace."

ذَلِكَ يَوْمَ الْخُلُودِ This is the Day of Eternity.<sup>11</sup>

هُمْ 35. They shall have

1. امتلأت *imtalâ'ti* = you (fem.) became full, filled yourself (v. iii. f. s. past from *imtala'a*, form VIII of *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up. See *la 'amla'anna* at 38:85, p. 1478, n. 7).

2. مزيد *mâ'id* = excess, more, additional (verbal noun of *jâda*; also passive participle from *zâda*. See *zâda* at 47:17, p. 1653, n. 9).

3. أزلفت *'uzlifat* = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafu*, form IV of *zalafu* [*zalf/zalaf/zalif*], to go near, approach, advance. See *'azlafnâ* at 26:90, p. 1178, n. 8).

4. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy / wiqayah*], to guard, to protect. See at 45:19, p. 1624, n. 3).

5. بعيد *ba'id* = (s.; pl. *bu'adâ / bu'ûd / bu'dân / bi'ûd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:27, p. 1691, n. 5).

6. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*) [*wa'd*], to promise. See at 41:30, p. 1550, n. 11).

7. أبواب *'awwâb* (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the scale of *fa'ûl* from *'âba* [*'awb / 'awbah / 'iyâb*], to return. See at 38:44, p. 1471, n. 3).

8. i. e., to the injunctions of the Qur'ân and *sunnah*. حفيظ *hafîz* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'ûl* from *hafîzu* [*hifz*], to preserve, to guard. See at 42:48, p. 1578, n. 18).

9. خشي *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy / khashyah*, to fear. See at 36:11, p. 1411, n. 5).

10. منيب *munîb* = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb / niyâbah*], to return, to come near, to represent. See at 50:8, p. 1687, n. 2).

11. خلود *khu'lûd* = to last for ever, to be everlasting/ eternal (verbal noun of *khalada*. See *khalîdîn* at 48:5, p. 1662, n. 10).

مَا يَشَاءُونَ فِيهَا all that they desire<sup>1</sup> therein;

وَلَدَيْنَا مَزِيدٌ and with Us will be more.<sup>2</sup>

وَكَمْ 36. And how many

أَهْلَكْنَا قَبْلَهُمْ We destroyed<sup>3</sup> before them

مِنْ قَرْنٍ of a generation<sup>4</sup>

هُمْ أَشَدُّ مِنْهُمْ who were stronger<sup>5</sup> than they

بَطْشًا im might<sup>6</sup>

فَقَبَّوْا and they had penetrated<sup>7</sup>

فِي الْبِلَادِ into the land.

هَلْ Was there

مِنْ مَخْرَجٍ من مَخْرَجٍ any palce of escape?<sup>8</sup>

إِنَّ فِي ذَلِكَ 37. Verily therein is

لَذِكْرٍ a reminder<sup>9</sup>

لِمَنْ كَانَ لَهُ قَلْبٌ for anyone that has a heart<sup>10</sup>

أَوْ أَلْقَى السَّمْعَ or casts<sup>11</sup> ear to

وَهُوَ شَاهِدٌ and he is heedful.<sup>12</sup>

وَلَقَدْ خَلَقْنَا 38. And indeed We created

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

فِي سِتَّةِ أَيَّامٍ in six days,

وَمَا مَسَّنَا and there touched<sup>13</sup> Us not

1. يشاءون *yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'u* [*mashî'ah*], to wish. See at 42:22, p. 1569, n. 13).

2. مزيد *majîd* = excess, more, additional (verbal noun of *jâda*; also passive participle from *zâda*. See at 50:35, p. 1693, n. 2).

3. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaku* [*halk/ hulk/ halâk/ tahlukah*], to perish. See at 47:13, p. 1651, n. 11).

4. i. e., because of their unbelief and persistent sinning. قرن *qarn* (s.; pl. قرآن *qurân*) = generation, century, horn. See at 38:3, p. 1459, n. 6.

5. أشد *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadîd*). See at 40:46, p. 1526, n. 5.

6. بطش *batṣh* = power, might, strength, force, valour. See at 43:8, p. 1583, n. 10.

7. i. e., by travels, settlement and building. ناقبوا *naqqabû* = they penetrated, drilled, examined thoroughly, travelled (v. iii. m. pl. past from *naqqaba*, form II of *naqaba* [*naqb*], to bore, pierce. See *naqb* at 18:97, p. 945, n. 7).

8. i. e., from death and Allah's retribution? محيص *mahiṣ* = escape, flight, place of retreat, sanctuary (verbal noun of, also noun of place from *hâsa*, [*ḥays/ ḥaysah/mahiṣ*], to escape, to flee. See at 41:48, p. 1557, n. 9).

9. i. e., reminder of Allah's Power and of the inevitability of return to Him. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 50:8, p. 1687, n. 2.

10. i. e., to understand and realize.

11. i. e., lends ear to the admonitions and listens carefully. ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 31:10, p. 1313, n. 7).

12. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhâd*], to see, to witness. See at 48:28, p. 1674, n. 17).

13. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 39:49, p. 1498, n. 10).

٣٨ مِّن لُّغُوبٍ any weariness.<sup>1</sup>

فَاصْبِرْ 39. So have patience<sup>2</sup>

عَلَىٰ مَا يَقُولُونَ over what they say,<sup>3</sup>

وَسَبِّحْ and declare sanctity<sup>4</sup>

بِحَمْدِ رَبِّكَ with the praise of your Lord

قَبْلَ طُلُوعِ الشَّمْسِ before the rise<sup>5</sup> of the sun

وَقَبْلَ الْغُرُوبِ and before the sunset.<sup>6</sup>

وَمِنَ اللَّيْلِ 40. And in part of the night<sup>7</sup>

فَسَبِّحْهُ declare His sanctity,

وَأَذِّنْ and in the wake<sup>8</sup>

السُّجُودِ of prostrations.

وَأَسْمِعْ يَوْمَ 41. And listen<sup>9</sup> on the day

يُنَادِ الْمُنَادِ there will call<sup>10</sup> the caller<sup>11</sup>

٤١ مِّن مَّكَانٍ قَرِيبٍ from a place quite near.

يَوْمَ يَسْمَعُونَ 42. On the day they will hear

الصَّيْحَةَ the thunderous blast<sup>12</sup>

بِالْحَقِّ in truth.

ذَلِكَ يَوْمَ That will be the day of

٤٢ الْخُرُوجِ the coming out.<sup>13</sup>

1. So, it is not at all difficult on Allah's part to resurrect and create anew. لغوب *lughûb* = exhaustion, weariness. See at 35:35, p. 1402, n. 13.

2. The address is to the Prophet, peace and blessings of Allah be on him, and through him to the believers. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *şabara* [*şabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

3. i. e., what the unbelievers say in respect of the Qur'ân and its message.

4. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabih/ sibâḥah*] to swim, to float. See at 40:55, p. 1529, n. 1).

5. i. e., at dawn (*fajr*). طلوع *tulû'* = to rise, ascend. See at 20:130, p. 1009, n. 7.

6. i. e., the late afternoon ('*usr*) prayer. غروب *ghurûb* = setting, sunset. See at 18:17, p. 915, n. 8.

7. i. e., *magrib*, '*ishâ'* and *tahajjud* prayers.

8. i. e., after completing the prayers. أذبار *'adbâr* (pl.; sing. *dubr/ dubur*) = backs, rear parts, rear, in the wake. See at 47:24, p. 1656, n. 7.

9. استمع *istami'* = listen, hear, pay attention (v. ii. m. s. imperative from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *istami'û* at 22:73, p. 1071, n. 13).

10. ينادي *yunâdi* = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See at 41:47, p. 1557, n. 2).

11. i. e., the angel *Isrâfîl*, on the occasion of Resurrection. منادى *munâdin* = summoner, caller ( active participle from *nâda*, form III of *nadâ*, [*nadw*], to call. See at 3:193, p. 232, n. 1).

12. i. e., the blowing in the trumpet by *Isrâfîl*. صيحة *şayḥah* (s.; pl. *şayḥât*) = outcry, piercing sound, thunderous blast. See at 38:15, p. 1462, n. 10).

13. i. e., i. e., the coming into existence alive out of the dead on the Day of Resurrection. خروج *khurûj* = going out, coming out, departure (verbal noun of *kharaja*. See *yukhriju* at 47:37, p. 1660, n. 3).

إِنَّا نَحْنُ 43. Verily it is We Who

نُحْيِي وَيُمِيتُ give life<sup>1</sup> and cause to die,<sup>2</sup>

وَالْإِنَّا الْمَصِيرُ<sup>١٣</sup> and to Us is the destination.<sup>3</sup>

يَوْمَ 44. On the Day

نَشَقُّ الْأَرْضَ rent asunder<sup>4</sup> will be the earth

عَنَّهُمْ سِرَاعًا off them in haste.<sup>5</sup>

ذَلِكَ حَشْرٌ That will be the assembling<sup>6</sup>

عَلَيْنَا نَيْسِيرٌ<sup>١٤</sup> on Our part quite easy.<sup>7</sup>

نَحْنُ أَعْلَمُ 45. We do know best<sup>8</sup>

بِمَا يَقُولُونَ what they say,

وَمَا أَنْتَ عَلَيْهِمْ and you are not over them

بِحَبَّارٍ a compeller.<sup>9</sup>

فَذَكِّرْ So remind<sup>10</sup>

بِالْقُرْآنِ by means of the Qur'ân

مَنْ يَخَافُ those that fear<sup>11</sup>

وَعِيدِ<sup>١٥</sup> My threats.<sup>12</sup>

1. *nuhyi* = we give life, animate, enliven (v. i. pl. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See at 36:12, p. 1411, n. 7).

2. So, it is nothing unusual for Him to resurrect the dead. *numîtu* = we cause to die, put to death (v. i. pl. impfct. from 'amâta, form IV of mâta [mawi], to die. See at 15:23, p. 812, n. 6).

3. *maşîr* = destination, place at which one arrives, destiny. See at 48:7, p. 1663, n. 11).

4. *tashaqqaqu* (originally *tatashaqqaqu*) = she gets split, is rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqaqa*, form V of *shuqqa* [shaqq], to split, cleave. See at 25:25, p. 1145, n. 11).

5. So the dead will come out alive from the earth. *sirâ'* (pl.; s. *sarî'*) = those in haste. *sirâ'an* = in haste, quickly, in a hurry.

6. *hashr* = to gather, assemble, rally (verbal noun of *hashara*. See *hushira* at 46:6, p. 1632, n. 12).

7. *yasîr* = easy, gentle, simple, insignificant. See at 29:19, p. 1271, n. 8.

8. *'a'lamu* = better-knowing, best aware (relative of 'âlim, active participle from 'alima ['ilm], to know. See at 29:32, p. 1276, n. 5).

9. *jabbâr* (s.; pl. *jabbârûn/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller (act. participle in the scale of *fu'âl* from *jabara* [jabr/jubûr], to set, to restore, to force. See at 28:19, p. 1237, n. 12).

10. *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [dhikr/tadhkâr], to remember. See at 14:5, p. 787, n. 5).

11. *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [khawf/ makhâfah/ khîfah], to fear. See at 27:10, p. 1204, n. 2).

12. *wa'idî* (originally *wa'idî*) = *wa'id* = threats, promises. See at 50:20, p. 1689, n. 13.

## 51. SŪRAT AL-DHĀRIYĀT (THE SCATTERING WINDS)

Makkan: 60 'āyahs

This is an early Makkan *sūrah*. It deals with the fundamentals of the faith, mainly *tawhīd* (monotheism), Resurrection, Judgement and the life in the hereafter. It starts by emphasizing that the Resurrection and Judgement shall take place. Next it refers to the unbelievers who disbelieve in the Qur'ān and the Resurrection and their condition in the hereafter. In contrast the condition of the believers and the righteous is then mentioned. It then refers to the heavens and the earth and all that exist as signs of Allah's Power of creation and His Lordship and Absolute Oneness. In this context reference is made to some of the Messengers whom Allah had sent with the message of monotheism and worship of Allah Alone and how the previous nations had been destroyed because of their unbelief and persistent disobedience to Allah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالذَّارِبَاتِ 1. By the scattering winds<sup>1</sup>

﴿ذَرَّأًا﴾ blowing away;

فَالْحَامِلَاتِ 2. And the carriers<sup>2</sup>

﴿وَقَرَّأًا﴾ of heavy load;<sup>3</sup>

فَالْمُحِبِّرَاتِ 3. And those that move on<sup>4</sup>

﴿يُسْرًا﴾ at ease;<sup>5</sup>

فَالْمُقَسِّمَاتِ 4. And the distributors<sup>6</sup>

﴿أَمْرًا﴾ by command;<sup>7</sup>

إِنَّمَا تُوعَدُونَ 5. Verily what you are

﴿لصَادِقٌ﴾ promised<sup>8</sup> is true.

1. ذاربات *dhāriyāt* (f. pl.; s. *dhāriyah*) = scattering winds, scatterers, dispersers, those that blow away/carry off (act. participle from *dharā* [*dharw*], to scatter, to blow away. See *tadhrū* at 18:45, p. 927, n. 13).

2. i. e., the clouds. حاملات *hāmīlāt* (f. pl.; s. *hāmīlāt*; m. *hāmīl*) = those who carry, carriers, bearers (act. participle from *hamala*. See *hāmīlīn* at 29:12, p. 1269, n. 3).

3. وقر *wīqr* = heavy load, burden.

4. i. e., the ships. جاريات *jāriyāt* (f. pl.; s. *jāriyah*) = those that move on/flow [ships] (act. participle from *jarā* [*jary*], to flow. A ship is called *jāriyah* because it flows on the surface of the sea. See *jawārin* at 42:32, p. 1573, n. 6).

5. يسر *yusr* = ease, facility. See at 18:88, p. 943, n. 2.

6. i. e., the angels who distribute Allah's assignments and graces among the creatures.

مقسمات *muqassimāt* (f. pl.; s. *muqassimah*) = distributors, dividers, those that parcel out/break up (act. participle from *qassama*, form II of *qasama* [*qasm*], to divide. See *yaqsimūna* at 43:32, p. 1590, n. 4).

7. أمر *'amr* (s.; pl. *awāmīr* / *umūr* / *'umūr*) = order, command, decree / matter, issue, affair. See at 45:18, p. 1623, n. 8.

8. i. e., the Resurrection and Judgement. توعدون *tū'adūna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* {also from *'aw'ada*, form IV of *wa'ada*) [*wa'd*], to promise. See at 50:32, p. 1692, n. 6).

وَأَنَّ الدِّينَ 6. And verily the Judgement<sup>1</sup>

لَوْعٍ ٦ shall take place.<sup>2</sup>

وَالسَّمَاءَ 7. By the sky

ذَاتِ الْمُبْتَكِرِ ٧ full of routes.<sup>3</sup>

إِن كُنْتُمْ لِنَيْ قَوْلِ 8. Indeed you are in a talk

مُخْتَلِفٍ ٨ quite divergent.<sup>4</sup>

يُؤْذِكُ عَنْهُ 9. Deluded<sup>5</sup> from it is

مَنْ أُوْكِ ٩ the one who is deluded.

قِيلَ الْخَرَّصُونَ ١٠. Doomed are the liars.<sup>6</sup>

الَّذِينَ هُمْ 11. Those that are  
فِي غَمْرَةٍ سَاهُونَ 11 in heedlessness<sup>7</sup> distracted.<sup>8</sup>

يَسْتَلُونَ أَيَّانَ 12. They ask: "When<sup>9</sup> is

يَوْمَ الدِّينِ ١٢ the day of Judgement?

يَوْمَهُمْ 13. The day they shall be

عَلَى النَّارِ يُنْفَتُونَ ١٣ on the fire put to trial.<sup>10</sup>

1. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 49:16, p. 1683, n. 9.

2. *wâqi'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [ وقوع *wuqu'* ], to fall. See at 42:22, p. 1569, n. 9).

3. *hubuk* (p.; s. *habikah*) = routes, ways, paths, orbits of the celestial bodies.

4. i. e., you express divergent opinions and make contradictory statements about the Qur'ân and the Prophet, peace and blessings of Allah be on him. Thus sometimes you say he is a poet, sometimes you say he is possessed; again you say he has fabricated the Qur'ân, then you say someone else has composed it for him, and the like. مختلف

*mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [ *khalaf* ] to follow, to succeed. See at 39:21, p. 1488, n. 13).

5. i. e., deluded from the Qur'ân are by such talks those who are deluded. *yufaku* = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from *'afaka*. See at 40:63, p. 1531, n. 8 above).

6. *kharrâşûn* (pl.; s. *kharrâş*) = liars, surmisers, conjecturers (act. participle in the scale of *fa'âl* from *kharaşu* [ *kharrâş* ], to guess, to tell an untruth. See *yakhrûşûna* 43:20, p. 1587, n. 4).

7. *ghamrah* (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, heedlessness, hardship, pangs. See at 23:54, p. 1089, n. 2.

8. *sâhûn* (pl.; s. *sâhin*) = unmindful, heedless, inattentive, distracted, negligent (act. participle from *sahâ* [ *sahw/suhûw* ], to overlook, to forget).

9. *'ayyân* = when, at what time. See at 16:21, p. 833, n. 5.

10. *yufstanûna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [ *fatn/futân* ], to turn away, to put to trial. See at 29:2, p. 1265, n. 4).

ذُوقُوا فِتْنَتَكُمْ 14. "Taste<sup>1</sup> your trial.<sup>2</sup>  
هَذَا الَّذِي كُنتُمْ بِهِ  
تَسْتَعْجِلُونَ 15

This is what you had been  
wishing to hasten."<sup>3</sup>

إِنَّ الْمَتَّقِينَ 15. Verily the righteous<sup>4</sup>  
فِي جَنَّاتٍ  
وَعُيُونٍ 16

shall be amidst gardens  
and springs.<sup>5</sup>

ءَاخِذِينَ 16. Receiving<sup>6</sup>  
مَاءً أَنهَمَ  
رُؤْيَاهُمْ

all that there will give<sup>7</sup> them  
their Lord.

إِنَّهُمْ كَانُوا 17. The had been  
قَبْلَ ذَلِكَ مُحْسِنِينَ 17

Indeed they had been  
before that doing good deeds.<sup>8</sup>

كَانُوا 17. The had been  
قَلِيلًا مِنَ اللَّيْلِ  
مَا يَهْجَعُونَ 18

for very little of the night  
that they slept.<sup>9</sup>

وَبِالْأَسْحَارِ 18. And by the pre-dawn  
هَمْ  
يَسْتَغْفِرُونَ 18

hours<sup>10</sup> they had been  
praying for forgiveness.<sup>11</sup>

وَفِي أَمْوَالِهِمْ 19. And in their properties

1. i. e., it will be said to them. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 46:34, p. 1646, n. 3).

2. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 39:49, p. 1499, n. 4.

3. تَسْتَعْجِلُونَ *tasta'jilûna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of '*ajila* [*'ajal/'ajalah*], to hasten. See at 27:72, p. 1224, n. 6).

4. الْمُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 50:31, p. 1692, n. 4).

5. وَعُيُونٍ *'uyûn* (pl.; s. '*ayn*) = springs, fountains, eyes. See at 44:52, p. 1615, n. 8).

6. ءَاخِذِينَ *'âkhiðhîn* (pl. acc./gen. of '*âkhiðûn*; s. '*âkhiðh*) = those who take, seize, receive (act. participle from '*akhadha* ('*akhdh*), to take. See '*âkhiðh* 11:56, p. 698, n. 2).

7. مَاءً أَنهَمَ رُؤْيَاهُمْ *'âtâ* = he or it came, gave, brought, afforded (v. iii. m. s. past from *ityân/aty/ma'tâh*, to come, bring, give. See at 28:46, p. 1258, n. 6).

8. مُحْسِنِينَ *muhsinîn* = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do good/right things, righteous, charitable, generous (active participle from '*ahsana*, form IV of *hasana* [*husn*], to be good. See at 39:58, p. 1502, n. 2).

9. يَهْجَعُونَ *yahja'ûna* = they sleep peacefully (at night, become quiet (v. iii. m. pl. impfct. from *haja'u* [*hujû'*], to sleep peacefully, to calm down).

10. بِالْأَسْحَارِ *'as-hâr* (sing. *sahar*) = time before daybreak, pre-dawn hours. See at 3:17, p. 161, n. 5).

11. يَسْتَغْفِرُونَ *yastaghfirûna* = they pray for forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghaf'r /maghfirah /ghufrân*], to forgive. See at 40:7, p. 1511, n. 8).

حَقُّ لِسَائِلِ was a right<sup>1</sup> for the beggar<sup>2</sup>  
وَالْمَحْرُومِ and the deprived.<sup>3</sup>

وَفِي الْأَرْضِ آيَاتٌ 20. And in the earth are signs  
لِلْمُتَّقِينَ for the firm believers.<sup>4</sup>

وَفِي أَنْفُسِكُمْ 21. And in your selves.  
أَفَلَا تَبْصُرُونَ Will you not then see?<sup>5</sup>

وَفِي السَّمَاءِ 22. And in the heaven  
رِزْقُكُمْ is your provision<sup>6</sup>  
وَمَا تُوْعَدُونَ and what you are promised.<sup>7</sup>

فَوَرَبِّ 23. So, by the Lord of  
السَّمَاءِ وَالْأَرْضِ the heaven and the earth,  
إِنَّهُ لَحَقُّ verily it is true,<sup>8</sup>  
مِثْلَ مَا أَنْتُمْ like<sup>9</sup> that you  
تَنْطِقُونَ do speak.<sup>10</sup>

### Section (Rukû') 2

هَلْ أَتَاكَ 24. Has there come to you  
حَدِيثٌ the account<sup>11</sup> of  
ضَيْفِ إِبْرَاهِيمَ the guests of Ibrâhim,  
الْمُكْرَمِينَ the honoured ones?<sup>12</sup>

1. i. e., they regularly paid *zakâh* and *sadaqah*.  
حق *haqq* = right, truth, liability, justice, just  
cause. See at 44:38, p. 1613, n. 5.

2. مسائل *sâ'il* (s.; pl. *sâ'ilân*) = beggar, petitioner,  
questioner, enquirer ( active participle from *sa'ala*  
[ *su'âl/ mas'alah/tas'âl*], to ask. See *sâ'ilin* at  
41:10, p. 1543, n. 2).

3. محروم *mahrûm* (s.; pl. *mahrûmân*) = deprived,  
precluded, excluded, divested, bereaved (pass.  
participle from *harama* [*hirm/hirmân*], to  
deprive, to dispossess).

4. متقين *mûqinîn* (pl.; acc./gen. of *mûqinân*, s.  
*mûqin*) = those believing with certitude, firmly  
convinced, firm believers, those who are sure  
(active participle from *'ayqana*, form IV of  
*yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at  
44:7, p. 1607, n. 6).

5. تبصرون *tubşirûna* = you see, see through,  
understand, (v. ii. m. pl. impfct. from *'abşara*,  
form IV of *başura/başira* [*basar*], to see. See at  
43:51, p. 1596, n. 1).

6. i. e., the means for your provision, such as  
rain, sunshine, air, oxygen, etc. رزق *rizq* (pl. أرزاق  
*arzâq*) = provision, means of livelihood, food,  
sustenance. See at 45:5, p. 1619, n. 5).

7. i. e., of rewards and punishment, recorded in  
*al-lawh al-mahfûz*. توعدون *tû'adûna* = you are  
promised, assured, threatened, (v. ii. m. pl. impfct.  
passive from *wa'ada* [also from *'aw'ada*, form  
IV of *wa'ada*] [*wa'd*], to promise. See at 51:5, p.  
1696, n. 8).

8. i. e., the Resurrection, Judgement, rewards and  
punishment are true.

9. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, similar,  
equivalent. See at 46:10, p. 1634, n. 9.

10. تنطقون *tanţiqûna* = you (all) speak, talk,  
pronounce, articulate (v. ii. m. pl. impfct. from  
*naţaq* [*nuţq/nuţiq/mantiq*], to talk, speak,  
articulate. See at 37:92, p. 1444, n. 19).

11. حديث *hadîth* (s.; pl. أحاديث *'ahâdîth*) = speech,  
talk, narrative, report, account. See at 45:6, p.  
1619, n. 11.

12. مكرمون *mukramûn* (pl.; s. *mukram*) = those  
honoured (passive participle from *'akrama*, form  
IV of *karuma* [*karam/ karamah/ karâmah*], to be  
noble, generous. See at 37:42, p. 1437, n. 5).

إِذْ دَخَلُوا عَلَيْهِ 25. When they entered<sup>1</sup> on  
فَقَالُوا سَلَامًا him and said: "Salâm",  
قَالَ سَلَامٌ he said "Salâm ..."  
قَوْمٌ مِّنْكَوْنٍ ﴿٥١﴾ a people unknown!<sup>2</sup>

فَرَاغَ 26. Then he slipped away<sup>3</sup>  
إِلَىٰ أَهْلِهِ فَجَاءَ to his family and came  
بِعِجَلٍ سَمِينٍ ﴿٥٢﴾ with a calf<sup>4</sup> fleshy and fatty.<sup>5</sup>

فَقَرَّبَهُ 27. Then he brought it near<sup>6</sup>  
إِلَيْهِمْ قَالِ to them saying:  
﴿٥٣﴾ أَلَا تَأْكُلُونَ "Will you not eat.?"<sup>7</sup>

فَأَوْجَسَ 28. Then he got apprehensive<sup>8</sup>  
مِنْهُمْ خِيفَةً of them in fear.  
قَالُوا لَا تَخَفْ They said: "Do not be afraid"  
وَبَشِّرُوهُ and gave him the good news<sup>9</sup> of  
﴿٥٤﴾ بِبُعْتَانِ عَلِيمٍ a son well informed.

فَأَقْبَلَتْ 29. Then there came forward<sup>10</sup>  
أَمْرَأَتُهُ فِي صَرَافٍ his wife crying<sup>11</sup>  
فَصَكَتَ وَجْهَهَا and beat her<sup>12</sup> face  
وَقَالَتْ عَمُورٌ and said: "An old woman,  
﴿٥٥﴾ عَقِيمٌ barren."<sup>13</sup>

1. دخلوا *dakhalû* = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dukhâl*], to enter. See at 15:52, p. 818, n. 2).
2. Ibrâhîm, peace be on him, could not recognize them because they were angels in the form of human beings. منكرون *munkarûn* (pl.; s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from 'ankara, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 15:61, p. 820, n. 1).
3. راغ *râgha* = he went away, furtively turned away, slipped away (v. iii. m. s. past from *rawgh*, to go away, to go out of the way).
4. i. e., a roasted calf. عجل *'ijl* (s.; pl. 'ujûl/'ijalah) = calf. See at 20:88, p. 997, n. 8.
5. سمين *samîn* (s.; pl. *simân*) = fat, fleshy, obese. See *simân* at 12:43, p. 718, n. 7).
6. قرب *qarraba* = he brought near, made someone/ something close, approximated, advanced (v. iii. m. s. past in form II of *qaruba* [*qurb/ maqrabah*], to be near. See *qarrabnâ* at 19:52, p. 964, n. 3).
7. تأكلون *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from 'akala [ 'akl/ma'kal], to eat. See at 43:73, p. 1601, n. 6).
8. Because they did not partake of the food. أوجس *'awjasa* = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs/ wajasân*], to be afraid, worried. 'awjasa *khifatan* is an idiom meaning " had a sense of fear, became apprehensive". See at 20:67, p. 990, n. 10).
9. بشروا *bashsharû* = they gave good news (v. iii. m. pl. past from *bashshara*, form II of *bashara/ bashira* [*bishr/ bushr*], to be happy. See *bashsharnâ* at 37:112, p. 1447, n. 11).
10. أقبلت *'aqbalat* = she came forward, turned to, approached, advanced (v. iii. f. s. past in form IV of *qabila* [*qabûl/ qubûl*], to accept. See 'aqbala at 37:50, p. 1438, n. 7).
11. صرة *sharrah* = yell, sharp cry.
12. صكت *shakkat* = she beat, struck, shut (v. iii. f. s. past from *shakka* [*shakk*], to beat, to strike).
13. عقيم *'aqîm* = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'îl* from 'aqama/aquma [ 'aqm/ uqm ], to be barren, sterile. See at 42:50, p. 1579, n. 9).

قَالُوا كَذَلِكَ 30. They said: "Even so,

قَالَ رَبُّكَ says your Lord.

إِنَّهُ هُوَ الْحَكِيمُ Verily He is the All-Wise,<sup>1</sup>

الْعَلِيمُ the All-Knowing.<sup>2</sup>

### PART (JUZ') 27

قَالَ مَا 31. He said: "Then what is

خَطْبُكَ the matter<sup>3</sup> with you,

أَيُّهَا الْمُرْسَلُونَ O you the Messengers?"

قَالُوا إِنَّا 32. They said: "Indeed we

أُرْسِلْنَا إِلَى قَوْمٍ have been sent<sup>4</sup> to a people

مُجْرِمِينَ committing sins.<sup>5</sup>

أُرْسِلَ عَلَيْهِمْ 33. "That we discharge<sup>6</sup> on

حِجَارَةً مِنْ طِينٍ them stones<sup>7</sup> of clay."<sup>8</sup>

مُسَوَّمَةً عِنْدَ رَبِّكَ 34. "Marked<sup>9</sup> with your Lord

لِلْمُسْرِفِينَ for the transgressors."<sup>10</sup>

فَأَخْرَجْنَا 35. So We brought out

مَنْ كَانَ فِيهَا whoever was therein

مِنَ الْمُؤْمِنِينَ of the believers.

1. i. e., in His deeds, commandments and dispensation. *hakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 45:37, p. 1630, n. 4).

2. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. *'alīm* (s.; pl. *'ulamā'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.

3. *khaṭb* (s.; pl. *khuṭūb*) = matter, affair, conditions, circumstances, situation, concern. See at 28:23, p. 1239, n. 8.

4. *'ursilnā* = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See at 15:58, p. 819, n. 5).

5. i. e., the sinful people of Prophet Lūṭ, peace be on him. *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 46:25, p. 1641, n. 10).

6. *nursila(u)* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fathah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nursilu* at 6:48, p. 409, n. 8).

7. i. e., of hardened clay. *ḥijārah* (pl.; sing. *ḥajarif*) = stones. See at 17:50, p. 888, n. 10.

8. *ṭīn* = clay, soil. See at 38:71, p. 1476, n. 3.

9. Each stone was marked with the name of the person it hit (Ibn Kathīr, IV, 271). *musawwamah* = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sāma* [*sawm*], to mark, to brand. See at 11:83, p. 707, n. 10).

10. i. e., persisting in unbelief and evil deeds. *musrifīn* (pl; acc./gen. of *musrifūn*; s. *musrifif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 44:31, p. 1611, n. 10).

فَأَوَّحَدْنَا فِيهَا 36. But We found<sup>1</sup> not therein  
عَرَبِيَّةٍ except one household

مِّنَ الْمُسْلِمِينَ ﴿٣٦﴾ of the Muslims.<sup>2</sup>

وَتَرَكْنَا فِيهَا 37. And We left<sup>3</sup> therein

آيَةً لِلَّذِينَ a sign for those who

يَخَافُونَ الْعَذَابَ fear<sup>4</sup> the punishment

أَلِيمٍ ﴿٣٧﴾ most painful.<sup>5</sup>

وَفِي مُوسَى 38. And in Mûsa,

إِذَا أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ when We sent him to Fir'aun

بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ with an authority<sup>6</sup> quite clear.<sup>7</sup>

فَتَوَلَّى 39. But he turned away<sup>8</sup>

بِرُكْبَةٍ وَقَالَ with his force and said:

سِحْرًا أَوْ أَجْمُونًا ﴿٣٩﴾ "A sorcerer<sup>9</sup> or an insane."<sup>10</sup>

فَأَخَذَتْهُ 40. So We seized him

وَجُرُودَهُ and his hosts<sup>11</sup>

فَنَبَذْنَاهُمْ فِي الْيَمِّ <sup>13</sup> and hurled<sup>12</sup> them in the sea

وَهُوَ مُلِيمٌ ﴿٤٠﴾ and he was to blame.<sup>14</sup>

وَفِي عَادٍ 41. And in 'Âd,

1. i. e., we found, got (v. i. pl. past from *wajada* [wujûd], to find. See at 43:22, p. 1587, n. 6).

2. i. e., the household of Lût, peace be on him.

3. i. e., in the ruins as a result of the punishment inflicted. *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [tark], to leave. See at 37:129, p. 1450, n. 9).

4. يخافون *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [khawf/ makhâfah/ khîfah], to fear. See at 24:50, p. 1127, n. 3).

5. أليم *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* ['alum], to be in pain, to feel pain). See at 48:25, p. 1672, n. 8).

6. سلطان *sulûtan* = authority, power, mandate, rule, sanction. See at 44:19, p. 1609, n. 11.

7. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [bayân], to be clear. See at 46:32, p. 1644, n. 8).

8. تولى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [walâ/ wilâyah], to be near, to be a friend. See at 28:24, p. 1239, n. 11).

9. ساحر *sâhîr* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [siḥr], to enchant. See at 40:24, p. 1517, n. 12).

10. مجنون *majnûn* (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [junûn], to cover, to hide. See at 44:14, p. 1608, n. 10).

11. جنود *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 48:4, p. 1662, n. 4).

12. i. e., drowned them. نبذنا *nabadhnâ* = we threw, hurled (v. i. pl. past from *nabadha* [nabdḥ], to hurl. See at 37:145, p. 1452, n. 9).

13. يم *yamm* (s.; pl. *yamûm*) = open sea, river. See at 28:40, p. 1246, n. 7.

14. ملیم *mulîm* = one deserving blame, balmeworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [lawm/ malâm/ malâmah], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

إِذْ أَرْسَلْنَا عَلَيْهِمُ  
الرِّيحَ الْعَقِيمَ ٤١ when We sent<sup>1</sup> against them  
the wind<sup>2</sup> most barren.<sup>3</sup>

مَا نَذَرْنَا مِنْهُنَّ شَيْئًا  
أَنْتَ عَلَيْهِ إِلَّا  
جَعَلْتَهُ كَأَلْوَاصٍ ٤٢ 42. It spared<sup>4</sup> not anything  
that it came upon but  
made it as if decomposed.<sup>5</sup>

وَفِي ثَمُودَ  
إِذْ قِيلَ لَهُمْ  
تَمَتُّوا  
حَتَّىٰ حِينٍ ٤٣ 43. And in Thamûd,  
when it was said to them:  
"Enjoy yourselves<sup>6</sup>  
till a time."

فَعَتَوْا  
عَنْ أَمْرِ  
رَبِّهِمْ  
فَأَخَذَتْهُمُ  
الصَّاعِقَةُ  
وَهُمْ يَنْظُرُونَ ٤٤ 44. But they hurled defiance<sup>7</sup>  
at the command  
of their Lord.  
So there seized<sup>8</sup> them  
the thunderbolt<sup>9</sup>  
and they were gazing.<sup>10</sup>

فَمَا اسْتَطَاعُوا  
مِنْ قِيَامٍ  
وَمَا كَانُوا  
مُنْتَصِرِينَ ٤٥ 45. And they were not able<sup>11</sup>  
to stand up<sup>12</sup>  
nor could they  
help themselves.<sup>13</sup>

1. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 43:25, p. 1594, n. 2).

2. ريح *riḥ* (s.; pl. *riyâḥ*) = wind, smell, odour. See at 30:51, p. 1307, n. 6.

3. i. e., a dry and devastating wind. عقيم *'aqîm* = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'il* from *'aqama/aquma* [ *'aqm/'uqm* ], to be barren, sterile. See at 51:29, p. 1700, n. 13).

4. تذر *tadhâru* = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/yadhara*[*wadhâ*] to leave. See at 7:127, p. 511, n. 3).

5. رميم *ramîm* = rotten, decayed, decomposed. See at 36:78, p. 1428, n. 3.

6. تمتعوا *tamatta'û* = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See at 30:34, p. 1301, n. 5).

7. عتوا *'ataw* = they turned insolent, turned defiant, hurled defiance (v. iii. m. pl. past from *'atâ* [ *'utûw/'utîy/'itîy* ], to be insolent).

8. أخذت *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [ *'akhdh* ], to take. See at 29:37, p. 1278, n. 2).

9. صاعقة *ṣâ'iqaḥ* (s.; pl. *ṣawa'iq*) = thunderbolt, bolt of lightning. See at 41:18, p. 1526, n. 2.

10. ينظرون *yanẓurûna* = they look gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

11. استطاعوا *istatâ'û* = they were able to, were capable of (v. iii. m. pl. past from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 36:67, p. 1425, n. 2).

12. قيام *qiyâm* = subsistence, means of support, standing, standing up, rising, existence. See at 39:68, p. 1505, n. 4.

13. منتصرين *muntaṣirîn* (pl.; acc./ gen. of *muntaṣirûn*; s. *muntaṣir*) = victorious, triumphant, those who help themselves (act. participle from *intaṣara*, form VIII of *naṣara* [*naṣr/nuṣûr*], to help, to assist. See at 28:81, 1261, n. 10).

وَقَوْمٌ نُوحٍ 46. And in the people of Nûh  
مِن قَبْلُ before.

إِنَّهُمْ كَانُوا قَوْمًا 2 Verily they were a people  
فَاسِقِينَ 1 defiantly sinful.<sup>1</sup>

### Section (Rukû') 3

وَالسَّمَاءَ 47. And the heaven,

بَنَيْنَاهَا We have set<sup>2</sup> it up

بِأَيِّدٍ with power;<sup>3</sup>

وَأَنَا الْمُوسِعُونَ 4 and verily We are expanding.<sup>4</sup>

وَالْأَرْضَ 48. And the earth,

فَرَشْنَاهَا We have spread<sup>5</sup> it;

فَنِعَمَ and how excellent are

الْمَهْدُونَ 6 We to spread out!<sup>6</sup>

وَمِن كُلِّ شَيْءٍ 49. And of everything

خَلَقْنَا زَوْجَيْنِ We have created pairs.<sup>7</sup>

لَعَلَّكُمْ تَذَكَّرُونَ 8 Maybe that you take heed.<sup>8</sup>

فَقَرُّوا إِلَى اللَّهِ 50. So flee<sup>9</sup> to Allah.

إِنِّي لَكُمُ Verily I am to you

مِّنْهُ نَذِيرٌ from Him a warner<sup>10</sup>

مُبِينٌ 10 open and clear.

1. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqân*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fîsq*], to stray from the right course, to renounce obedience. See at 43:54 p. 1596, n. 9).

2. بنينا *banaynâ* = we built, set up, founded, constructed (v. i. pl. past from *banâ* [*binâ'/bunyân*], to build. See *ibni* at 40:36, p. 1522, n. 10).

3. أيدي *'aydîn* (sing. *yad*) = hands, power, strength, control, authority. See at 38:45, p. 1471, n. 5.

4. This is a very significant 'âyah in view of the modern scientific discovery that the sky is ever in the process of expanding! موسعون *mûsi'ûn* (pl.; s. *mûsi'*) = those who expand, are in the process of expanding/extending, rich (act. participle from

'awsa'u, form IV of *wasi'a* [*wasâ'h/ sa'h*], to be wide. See *wasi'ta* at 40:7, p. 1511, n. 9).

5. فرشنا *farashnâ* = we spread, spread out, paved (v. i. pl. past from *farasha* [*farsh/firâsh*], to spread. See *farsh* at 6:142, p. 452, n. 3).

6. ماهدون *mâhidûn* (pl.; s. *mâhid*) = those who spread out, prepare bed (act participle from *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

7. This is another very significant 'âyah which modern science acknowledges. زوجين *zawjayn* (acc/gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 23:27, p. 1082, n. 5.

8. تذكرون *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkaru*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 45:23, p. 1625, n. 11).

9. i. e., from unbelief and disobedience and hence the punishment of Allah to His Mercy. فورا *firru* = you (all) flee, run away (v. ii. m. pl. imperative from *farra* [*firâr/mufarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).

10. i. e., against Allah's displeasure and retribution. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhâr*], to vow, to pledge). See at 48:8, p. 1664, n. 1).

وَلَا يَجْعَلُوا مَعَ اللَّهِ 51. And set not with Allah  
إِلَهَاءَ آخَرَ another god.  
إِنِّي لَكُمْ رَسُولٌ  
نَذِيرٌ مُّبِينٌ 51 Indeed I am to you from Him  
a warner open and clear.

كَذَلِكَ 52. Likewise  
مَا أَتَى الَّذِينَ there came not to those  
مِن قَبْلِهِمْ مِنْ رَسُولٍ before them any Messenger  
إِلَّا قَالُوا سَاحِرٌ<sup>1</sup> but they said: "A sorcerer"  
أَوْ مجنونٌ<sup>2</sup> or an insane."

أَتَوَصَّوْا بِهِ<sup>3</sup> 53. Did they make a bequest<sup>3</sup>  
بَلْ هُمْ of that? Nay, they are  
قَوْمٌ طَآغُوتٌ<sup>4</sup> a people transgressing.<sup>4</sup>

فَنُوحِ عَنْهُمْ 54. So turn away<sup>5</sup> from them,  
فَمَا أَنْتَ بِمَلُومٍ<sup>6</sup> and you are not to blame.<sup>6</sup>

وَذَكِّرْ 55. And remind,<sup>7</sup>  
فَإِنَّ الذِّكْرَ for indeed the reminding  
نَنْفَعُ الْمُؤْمِنِينَ does benefit<sup>8</sup> the believers.

وَمَا خَلَقْتُ الْجِنَّ 56. And I created not the *jinn*  
وَالْإِنْسَ إِلَّا and mankind but

1. ساحر *sâhir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 51:39, p. 1702, n. 9).

2. مجنون *majnûn* (s.; pl. *majnânin*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:39, p. 1702, n. 10).

3. i. e., did the previous generation of unbelievers make a behest to the succeeding generation of unbelievers to disbelieve and abuse the Messengers? تَوَاصَوْا *tawâsaw* = they made a bequest/behest, enjoined (v. iii. m. pl. past from *tawâsâ*, form VI of *wayâ* [*wayy*], to be joined, lightened, degraded. See *wasṣaynâ* at 46:15, p. 1636, n. 4).

4. طَاغُوتٌ *tâghûn* (pl.; s. *tâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *taġhâ* [*taġhan/ tuġhyân*], to exceed all bounds. See *tâghîn* at 38:55, 1473, n. 2).

5. i. e., let them alone for sometime. تَوَلَّوْا *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:178, p. 1457, n. 8).

6. ملوم *malûm* = blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See at 17:29, p. 885, n. 5).

7. ذَكَرْ *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 50:45, p. 1695, n. 10).

8. نَفَعُ *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf*], to be useful, be of use. See at 34:23, p. 1376, n. 8).

لِيَعْبُدُونِ ﴿٥٦﴾ that they should worship Me.

مَا أُرِيدُ مِنْهُمْ 57. I desire<sup>1</sup> not from them  
 مِنْ رِزْقٍ any provision  
 وَمَا أُرِيدُ أَنْ nor do I wish that  
 يُطْعِمُونِ ﴿٥٧﴾ they should give Me food.<sup>2</sup>

إِنَّ اللَّهَ 58. Verily Allah is  
 هُوَ الرَّزَّاقُ the All-Provider,<sup>3</sup>  
 ذُو الْقُوَّةِ the Owner of Power,  
 الْمَتِينِ ﴿٥٨﴾ Most Firm.<sup>4</sup>

فَإِنَّ 59. So indeed there is  
 لِلَّذِينَ ظَلَمُوا for those who transgress<sup>5</sup>  
 ذُنُوبًا مِثْلَ ذُنُوبِ a portion<sup>6</sup> like the portion  
 أَصْحَابِهِمْ of their comrades.<sup>7</sup>  
 فَلَا So let them not

يَسْتَعْجِلُونِ ﴿٥٩﴾ ask Me to hasten.<sup>8</sup>

قَوْلِ الَّذِينَ 60. Then woe to those who  
 كَفَرُوا disbelieve  
 مِنْ يَوْمِهِمْ on account of their Day<sup>9</sup>  
 الَّتِي يُوعَدُونَ ﴿٦٠﴾ which they are promised.<sup>10</sup>

1. *urîdu* = I desire, intend (v. i. s. impfct. form 'arâda, form IV from râda [rawd], to walk about. See at 28:28, p. 1241, n. 4).

2. *yuṭ'imûni* (originally *yuṭ'imûna+nî*): *yuṭ'imû* = they feed, give food (v. iii. m. pl. impfct. from 'at'ama, form IV of ṭa'ima [ṭa'm], to eat, to taste. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See 'at'ama at 36:47, p. 1420, n. 4).

3. *razzâq* = All-Provider, feeder, one who provides/ gives food, means of subsistence (act. participle in the scale of *fu'âl* from *razaqa* [rizq], to provide with the means of subsistence. See *razaqnâ* at 35:29, p. 1400, n. 5).

4. *matîn* = solid, firm, Most Firm (act. participle in the scale of *fa'îl* from *matana* [matânah], to be firm. See at 7:183, p. 537, n. 3).

5. i. e., set partners with Allah. *ẓalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* ( setting partners with Allah ) is called a grave *zulm*.] (v. iii. m. pl. past from *ẓalama* [ẓalm/zulm], to do wrong. See at 46:12, p. 1635, n. 7).

6. i. e., of punishment. *ḍanûb* = portion.

7. i. e., those like them of the preceding peoples. *aṣ-ḥâb* (pl.; sing. *ṣâhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 40:43, p. 1525, n. 6).

8. i. e., to hasten the punishment (as they used to do by way of disbelief and challenge). *lâ yasta'jilûni* (originally *lâ yasta'jilûnî*) = يستعجلوا

↳ *lâ yasta'jilû* = let them not ask to hasten, they must not seek to hasten (v. iii. m. pl. imperative {prohibition} from *ista'jala*, form X of 'ajila ['ajal/ 'ajalah], to hasten. See *lâ tasta'jil* at 46:35, p. 1645, n.6).

9. i. e., the Day of Resurrection and Judgement.

10. *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [wa'd], to make a promise. See at 46:35, p. 1645, n. 8).

## 52. SŪRAT AL-ṬŪR (THE MOUNT)

Makkan: 49 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, *tawhīd*, Resurrection, Judgement, rewards, punishment and the Messengership of Muhammad, peace and blessings of Allah be on him.

It starts with an abjuration by five things emphasizing the inevitability of Resurrection and Judgement. Then it refers to the condition of the unbelievers in the hereafter and the punishment that awaits them. In contrast, the condition of the believers and the righteous, and the rewards that await them, are then mentioned. Next it speaks about the Messengership of Muḥammad, peace and blessings of Allah be on him, and gives appropriate replies to the assumptions and allegations of the unbelievers about it. The *sūrah* ends by denouncing the polytheists' worship of idols and imaginary gods and goddesses, their intransigence and the severity of their punishment in the hereafter.

The *sūrah* is named *Al-Ṭūr* (The Mount Sinai), which was the scene of the receipt of Allah's revelation by Prophet Mūsā, peace be on him, and with an abjuration by which the *sūrah* starts.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ 1. By the Mount.<sup>1</sup>

وَكُتُبٍ مَّسْطُورٍ 2. By a Book<sup>2</sup> written down<sup>3</sup>

فِي رَقٍّ مَّنشُورٍ 3. In a parchment<sup>4</sup> unrolled.<sup>5</sup>

وَالْبَيْتِ الْمَعْمُورِ 4. By the House Populated.<sup>6</sup>

وَالسَّمَاءِ مَرْفُوعٍ 5. By the roof<sup>7</sup> elevated.<sup>8</sup>

وَالْبَحْرِ الْمَسْجُورِ 6. By the sea fired up.<sup>9</sup>

إِنَّ عَذَابَ 7. Verily the punishment

1. i. e., the Mount Sinai on which Mūsā, peace be on him, received Allah's *whī*. *ṭūr* = mountain, Mount Sinai. See at 28:46, p. 1248, n. 2.

2. i. e., the Qur'ān.

3. *مَسْطُورٍ mastūr* = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 33:6, p. 1337, n. 5).

4. *رَقٍّ raqq* = thin hide to write on, parchment.

5. *مَنْشُورٍ manshūr* = spread out, unfolded, unrolled, opened, published (pass. participle from *nashara* [*nashr*], to spread out, to unroll. See at 17:13, p. 877, n. 6).

6. *al-Bayt al-Ma'mūr* (House Populated) is a House in the heaven which is visited each day by a new group of 70 thousand angels. *مَعْمُورٍ ma'mūr* = inhabited, populated (pass. participle from *'amara* [*'amr*/ *'umr*/ *'amārah*], to inhabit, to populate, to build, to make prosperous).

7. i. e., the sky. *سَمَفٍ saqf* (s.; pl. *suqūf*/ *suquf*/ *'asquf*) = roof, ceiling. See at 21:32, p. 1021, n. 1.

8. *مَرْفُوعٍ marfū'* = raised, elevated, made high (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See *lā tarfa'ū* at 49:2, p. 1676, n. 4).

9. On the Day of Resurrection the seas will be transformed into oceans of fire (see 81:6). *مَسْجُورٍ masjūr* = flared up, fired up, ignited, heated (pass. participle from *sajara*, to fire up. See *yusjarūna* at 40:72, p. 1535, n. 2.).

رَبِّكَ of your Lord

لَوْفِعٌ ٧ shall surely take place.<sup>1</sup>

مَا لَهُ 8. There is not for it

مِنْ دَافِعٍ ٨ anyone to ward off.<sup>2</sup>

يَوْمَ تَمُورُ السَّمَاءُ 9. The day the sky will swing<sup>3</sup>

مَوْرًا ٩ to and fro.

وَتَسِيرُ الْجِبَالُ 10. And the mountain will flow<sup>4</sup>

سَيْرًا ١٠ in a motion.

فَوَيْلٌ يَوْمَئِذٍ 11. So woe<sup>5</sup> that day

لِلْمُكَذِّبِينَ ١١ to the disbelievers.<sup>6</sup>

الَّذِينَ هُمْ فِي خَوْضٍ 12. Who are in a venture<sup>7</sup>

يَلْعَبُونَ ١٢ having fun.<sup>8</sup>

يَوْمَ 13. That day

يُدْعَوْنَ ١٣ they shall be thrust<sup>9</sup>

إِلَى نَارِ جَهَنَّمَ to the fire of hell

دَعَاً ١٣ in a violent push.

1. واقع *wāqi'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [ وقوع *wuqu'* ], to fall. See at 51:6, p. 1697, n. 2).

2. دافع *dāfi'* (s.; pl. *dāfi'ân*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'u* [داف *daf*'], to push, push away. See *idfa'* at 41:34, p. 1551, n. 11).

3. تَمُورُ *tamûru* = she swings, sways, moves to and fro (v. iii. f. s. impfct. from *māra* [مأور *mawr*], to swing, to move to and fro, to move side to side).

4. On the Day of Resurrection the mountains will be set in motion and will flow in speed (see 78:20 & 81:3). تَسِيرُ *tasîru* = she travels, flows, moves on, goes about (v. iii. f. s. impfct. from *sāra* [سأير *sayr* / سأيرأره *sayrûrah* / مسأير *masîrah* / تأسأير *tasyâr*] to move, to travel. See *yasîrû* at 47:10, p. 1650, n. 4).

5. ويل *wayl* = woe, distress, the deepest depth of ruin and degradation. See at 43:65, p. 1599, n. 6.

6. مُكذِّبِينَ *mukadhhibîn* (acc./gen. of *mukadhhibûn*; sing. *mukadhhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [كذب *kadhb* / كاذب *kadhîb* / كاذبأه *kadhîbah* / كاذبأه *kadhîbah*], to lie. See at 43:25, p. 1588, n. 11).

7. i. e., in a venture of falsehood. خَوْضٍ *khawḍ* = venture, plunge, rushing in. See at 6:91, p. 428, n. 7).

8. i. e., are indifferent to the truth which they take in jest and ridicule. يَلْعَبُونَ *yal'abûna* = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [لعب *la'b* / لعبأه *la'ib tal'âb*], to play, to have fun. See at 44:9, p. 1607, n. 11).

9. يَدْعَوْنَ *yuda'ûna* = they are thrust, violently pushed (v. iii. m. pl. impfct. passive from *da'u* [دأ *da'*'], to thrust, to push violently and disdainfully).

هَذِهِ النَّارُ 14. This is the fire  
الَّتِي كُنتُمْ بِهَا  
تُكذِّبُونَ 12 disbelieve.<sup>1</sup>

أَفَسِحْرٌ هَذَا 15. Is it then a sorcery<sup>2</sup>  
أَمْ أَنْتُمْ لَا تَبْصُرُونَ  
10 or that you see not?<sup>3</sup>

أَصْلَوْهَا 16. Broil<sup>4</sup> in it;  
فَأَصْبِرُوا then whether you be patient<sup>5</sup>  
أَوْ لَا تَصْبِرُوا or do not be patient,  
سَوَاءٌ عَلَيْكُمْ 16  
6 it is the same<sup>6</sup> on you.

إِنَّمَا تَجْرُونَ 17. You are but requited<sup>7</sup> for  
مَا كُنتُمْ تَعْمَلُونَ 11 what you used to do.

إِنَّ الْمُنَاقِبِينَ 17. Verily the righteous<sup>8</sup>  
فِي جَنَّاتٍ وَنَعِيمٍ 17  
9 will be in gardens and bliss.<sup>9</sup>

فَنَكِيهِنَّ بِمَا 18. Enjoying<sup>10</sup> at all that  
عَالَمُهُمْ رَبُّهُمْ  
وَوَقَّعَهُمْ  
رَبُّهُمْ their Lord  
عَذَابٍ from the punishment  
الْبَاحِحِينَ 18 of the blazing fire.

1. i. e., it will be said to them that this is the hell which you used to disbelieve. تَكْذِبُونَ

*tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 37:21, p. 1433, n. 10).

2. This will be said by way of reproach because the unbelievers considered the Messengers, the miracles and the Qur'ân as sorcery. سِحْرٌ *sihr* (pl. *ashâr*) = sorcery, magic. See at 46:8, p. 1633, n. 6.

3. *tubşirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'abşara*, form IV of *başura/başira* [*başar*], to see. See at 51:21, p. 1699, n. 5).

4. *işlaw* = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *şalâ* [*şalan* / *şulîy* / *şilâ*'], to roast, to burn, to be exposed to the blaze. See at 36:64, p. 1424, n. 2).

5. *işbirû* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *şabara* [*şabr*], to be patient, to bind. See at 38:6, p. 1460, n. 9).

6. i. e., the punishment will neither be mitigated nor terminated. سَوَاءٌ *sawâ'* = straight, even, equal, same, alike, on a par. See at 45:21, p. 1624, n. 10.

7. *tujawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 46:20, p. 1639, n. 4).

8. *muttaqîn* (acc./gen. of *muttaqân*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect. See at 51:15, p. 1698, n. 4).

9. *na'im* = bliss, felicity, comfort, happiness, delight. See at 37:43, p. 1437, n. 6.

10. *fâkihîn* (pl.; acc./gen. of *fâkihân*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah* / *fakâhah*], to be cheerful, merry, sportive. See at 44:27, p. 1611, n. 3).

- كُلُوا وَاشْرَبُوا 19. "Eat and drink  
هَيْسًا in ease and well-being<sup>1</sup>  
بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do."  
﴿١٩﴾  
مُتَكِّينَ عَلَى سُرُرٍ 20. Reclining<sup>2</sup> on couches<sup>3</sup>  
مُصَفَّوْفَةٍ arranged in rows.<sup>4</sup>  
وَزَوَّجْنَاهُمْ And We will marry<sup>5</sup> them  
بِأَخْوَارٍ to *hûr*<sup>6</sup>  
عَيْنٍ with eyes attractively wide.<sup>7</sup>  
﴿٢٠﴾  
وَالَّذِينَ آمَنُوا 21. And those who believe,  
وَاتَّبَعْنَاهُمْ and there follow<sup>8</sup> them  
ذُرِّيَّتَهُمْ بِإِيمَانٍ their progeny<sup>9</sup> in faith,  
أَلْحَقْنَا بِهِمْ We shall join<sup>10</sup> with them<sup>11</sup>  
ذُرِّيَّتَهُمْ their progeny  
وَمَا أَلْنَتْهُمْ and shall not detract<sup>12</sup> from  
مِنْ عَمَلِهِمْ مِنْ شَيْءٍ them of their deed anything.  
كُلُّ امْرِئٍ Every person is  
بِمَا كَسَبَ for what he earns<sup>13</sup>  
رَهِينٌ responsible.<sup>14</sup>  
﴿٢١﴾  
وَأَمْدَدْنَاهُمْ 22. And We shall provide<sup>15</sup>  
بِفَنَائِهِمْ وَلَحْمٍ them with fruit and meat

1. *hani'* = ease, well-being.. See at 4:4, p. 238, n. 5.  
2. *muttaki'in* (pl.; acc./gen. of *muttaki'un* ; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 38:51, p. 1472, n. 7).  
3. *surur* (pl.; s. *sarîr*) = bedsteads, thrones, couches. See at 43:34, p. 1591, n. 8.  
4. *masfûfah* (f.) = arranged in rows, lined up, set in ranks (pass. participle from *šaffa* [*šaff*], to set up in a row, to line up, classify, compose. See *šaffûn* at 37:165, p. 1455, n. 7).  
5. *zawwajnâ* = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 44:54, p. 1616, n. 1).  
6. *hûr* (f. pl.; s. *hûriyah*) = beautiful damsels of paradise. See at 44:54, p. 1616, n. 2.  
7. *'ain* (f. pl.; s. *'aynâ*) = attractively wide eyed. See at 44:54, p. 1616, n. 3.  
8. *ittaba'at* = she followed, pursued (v. iii. f. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 47:28, p. 1657, n. 4).  
9. *dhurriyah* (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 46:15, p. 1637, n. 3).  
10. *alḥaqnâ* = we attached, appended, joined, united (v. i. pl. past from *'alḥaqa*, form IV of *lahiqa* [*lahq/lahâq*], to catch up with, to join. See *'alḥaqtum* at 34:27, p. 1378, n. 1).  
11. i. e., in the *jannah*.  
12. *'alatnâ* = we detracted, diminished, decreased, reduced (v. i. pl. impfct. from *'alâta*, form IV of *lâta* [*layt*], to diminish).  
13. *kasaba* = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 45:22, p. 1625, n. 3).  
14. *rahîn* = held in pledge, mortgaged, responsible (pass. participle in the scale of *fa'ûl* from *rahana* [*rahn*], to pawn, to mortgage. See *rihân* at 2:283, p. 150, n. 3).  
15. *'amdadnâ* = we aided, helped, assisted, supported, provided, (v. i. pl. past from *'amadda*, form IV of *madda* [*madd*], to extend. See *madadnâ* at 15:19, p. 811, n. 4).

﴿٢٢﴾ مِمَّا يَشْتَهُونَ such as they long for.<sup>1</sup>

يَشْرَعُونَ 23. They will take over from

فِيهَا كَأَسَا one another<sup>2</sup> therein a cup<sup>3</sup>

لَا لَعُوفِيهَا wherein is no talking nonsense<sup>4</sup>

﴿٢٣﴾ وَلَا تَأْنِيمُ nor any cause for sinning.<sup>5</sup>

﴿٢٤﴾ وَيَطُوفُ عَلَيْهِمْ 24. And there will go round<sup>6</sup>

عِلْمَانٌ them young servants<sup>7</sup> for

كَأَنَّهُمْ لَوْلُوهُمْ كُنُوزٌ them as if pearls<sup>8</sup> well-kept.<sup>9</sup>

﴿٢٥﴾

وَأَقْبَلُ 25. And they will turn<sup>10</sup>

بَعْضُهُمْ عَلَى بَعْضٍ one to another

﴿٢٦﴾ يَسْأَلُونَ making enquiries.<sup>11</sup>

قَالُوا 26. They will say:

﴿٢٧﴾ إِنَّا كُنَّا قَبْلَ "Indeed we had been before

فِي أَهْلِنَا amidst our families

﴿٢٨﴾ مُشْفِقِينَ full of apprehension.<sup>12</sup>

﴿٢٩﴾ فَصَبَّ اللَّهُ 27. "But Allah has graced<sup>13</sup>

عَلَيْنَا وَوَقَّاتَنَا on us and has saved us from

﴿٣٠﴾ عَذَابَ السَّمُومِ the punishment of heat storm.<sup>14</sup>

﴿٣١﴾

1. يَشْتَهُونَ *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 34:54, p. 1388, n. 5).

2. يَتَنَازَعُونَ *yatanâza'ûna* = they dispute, wrangle, contest, take over from one another (v. iii. m. pl. impfct. from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 18:21, p. 918, n. 5).

3. i. e., full if a special kind of drink.

4. i. e., will not intoxicate. لَعُوفٌ *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 28:55, p. 1251, n. 9.

5. تَأْنِيمٌ *ta'thîm* = to cause sin, offence, sin, crime.

6. يَطُوفُ *yatûfu* = he goes round, circumambulates, (v. iii. m. s. impfct. from *tâfa* [ *tawf/ tawâf/ tawfân* ], to go about, to run around. See *yutâfu* at 43:71, p. 1600, n. 10).

7. عِلْمَانٌ *ghilmân* (pl.; s. *ghulam*) = boys, youths, servants, waiters. See *ghulam* at 37:101, p. 1446, n. 1.

8. لَوْلُو *lu' lu'* (s.; pl. *la'âlî'*) = pearls. See at 35:33, p. 1402, n. 2.

9. كُنُوزٌ *maknûn* = covered, sheltered, hidden, well-kept (passive participle from *kanna* [*kann/kunân*], to conceal, cover. See at 37:49, p. 1438, n. 6).

10. أَقْبَلُ *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabûl/qubûl*], to accept. See at 37:50, p. 1438, n. 7).

11. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [ *su'âl* ], to ask. See at 37:50, p. 1438, n. 8).

12. مُشْفِقِينَ *mushfiqîn* (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:22, p. 1569, n. 7).

13. مَنَّ *manna* = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See at 28:83, p. 1262, n. 1).

14. i. e., hell. سَمُومٌ *samûm* = heat storm, hot sand storm, hot wind.

إِنَّا كُنَّا 28. "Indeed we had been  
 مِنْ قَبْلُ نَدَعُوهُ<sup>١</sup> afore invoking<sup>1</sup> Him.  
 إِنَّهُ هُوَ الْبَرُّ Verily He is the Beneficent,<sup>2</sup>  
 الرَّحِيمُ<sup>٣</sup> the Most Merciful.<sup>٣</sup>

### Section (Rukû') 2

فَذَكِّرْ 29. Therefore remind,<sup>3</sup>  
 فَمَا أَنْتَ for you are not  
 بِنِعْمَتِ رَبِّكَ by the grace of your Lord  
 بِكَاهِنٍ any soothsayer<sup>4</sup>  
 وَلَا مَجْنُونٍ<sup>٥</sup> nor one possessed.<sup>5</sup>  
 أَمْ يَقُولُونَ شَاعِرٌ 30. Or do they say: "A poet,  
 نَزَّيْنَا بِهِ we await<sup>6</sup> for him  
 رَبِّبَ الْمُنُونِ<sup>٦</sup> the vicissitude<sup>7</sup> of fate?<sup>٧</sup><sup>٨</sup>  
 قُلْ تَرَبَّصُوا<sup>٩</sup> 31. Say: "Await,<sup>9</sup>  
 فَإِنِّي مَعَكُمْ indeed I am along with you  
 مِنَ الْمُتَرَبِّصِينَ of those awaiting.<sup>١٠</sup>  
 أَمْ تَأْمُرُهُمْ 32. Or do there bid them  
 أَحَلِّمُهُمْ هَذَا أَمْ their insights<sup>11</sup> to this<sup>12</sup> or are  
 هُمْ قَوْمٌ طَاغُونَ<sup>١٣</sup> they a people transgressing?<sup>13</sup>

1. *nad'û* = we call, invoke, invite (v. i. pl. impfct. from *da'â* [*du'â'*], to call, to summon. See at 17:71, p. 896, n. 6).

2. *barr* (s.; pl. *'abrâr*) = dutiful, upright, kind, Most Kind, land. See at 30:42, n. 1303, n. 10.

3. The address is to the Prophet, peace and blessings of Allah be on him. *ذَكَرَ dhakkir* = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/adhkâr*], to remember. See at 51:55, p. 1705, n. 7).

4. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the following '*âyah*' gives a reply to such allegations. *كَاهِنٍ kâhin* (s.; pl. *kuhhân/kahanah*) = soothsayer, diviner, fortuneteller (act. participle from *kahana* [*kahânah*], to foretell).

5. *مَجْنُونٍ majnûn* (s.; pl. *majnânin*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:52, p. 1705, n. 5).

6. *نَتَرَبَّصُ natarabbaşu* = we wait, lie in wait, wait and watch, await (v. i. pl. impfct. from *tarabbaşu*, form V of *rabaşu* [*rabş*], to wait, to watch. See *tarabbaşû* at 23:25, p. 1081, n. 7).

7. *رَيْبٍ rayb* = doubt, suspicion, misgivings. See at 45:32 p. 1628, n. 9.

8. *مَنْوُنٍ manûn* = fate, destiny, death. *rayb al-manûn* is an idiom meaning: vicissitude of fate.

9. *تَرَبَّصُوا tarabbaşû* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaşu*. See n. 6 above).

10. *مُتَرَبِّصِينَ mutarabbişîn* (pl. acc./gen./ of *mutarabbişûn*, s. *mutarabbiş*) = those awaiting, lying in wait (act. participle from *tarabbaşu*. See n. 6 above).

11. *أَحْلَامٍ ahlâm* (pl.; s. *hilm*) = reason, intelligence, insight, gentleness, patience. See at 21:5, p. 1013, n. 8.

12. i. e., to saying that a person is mad, a soothsayer and a poet at the same time!

13. *طَاغُونَ tağhûn* (pl.; s. *tağhin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *tağhâ* [*tağhan/tağhyân*], to exceed all bounds. See at 51:53, p. 1705, n. 4).

33. Or do they say:  
"He has fabricated<sup>1</sup> it"?

بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ Nay; they believe not.

34. Then let them come up

with a discourse<sup>2</sup> like it,  
if they are truthful.<sup>3</sup>

﴿٣٤﴾

35. Or were they created<sup>4</sup>

out of nothing<sup>5</sup>  
or are they the creators?<sup>6</sup>

﴿٣٥﴾

36. Or did they create

the heavens and the earth?

بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ Nay, they are not sure.<sup>7</sup>

37. Or are there with them

the treasures<sup>8</sup> of your Lord  
or are they the controllers?<sup>9</sup>

﴿٣٧﴾

38. Or do they have a ladder<sup>10</sup>

they hear<sup>11</sup> in it?

فَلْيَأْتِ Then let there come up

1. تقول *taqawwala* = he fabricated a lie, bargained, made a deal, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See *qawl* at 46:18, p. 1638, n. 7).

2. حديث *ḥadīth* (s.; pl. أحاديث *'aḥādīth*) = speech, talk, narrative, report, discourse, account. See at 51:24, p. 1699, n. 11.

3. i. e., if they are truthful in saying that the Prophet, peace and blessings of Allah be on him, has fabricated it. صادقين *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 49:17, p. 1684, n. 5).

4. خلقوا *khuliqū* = they were created, made, originated (v. iii. m. pl. past passive from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 49:13, p. 1682, n. 1).

5. i. e., without any Creator.

6. i. e., did they create themselves?

7. يوقنون *yaqīnūna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqīna* [*yaqīn/yaqīm*], to be sure, be certain. See at 45:20, p. 1624, n. 5).

8. i. e., of the graces and provisions, so that they can bestow and distribute as they like. خزائن *khazā'in* (pl.; s. *khizānah*) = treasuries, vaults, coffers, stores. See at 38:9, p. 1461, n. 4.

9. مصيطرون *muṣayṭirūn* (pl.; s. *muṣayṭir*) = rulers, overlords, controllers, sovereigns (act. participle from *ṣayṭara*, to dominate, to control).

10. سلم *sullam* (s.; pl. *salâlim/salâlim*) = ladder, staircase, stairs, instrument to go up.

11. i. e., wherewith they go up in the heaven and hear the conversation of the angels and what is communicated to them by Allah. يستمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 46:29, p. 1643, n. 3).

مَسْمِعُهُمْ their listener<sup>1</sup>

بِسُلْطَانٍ مُّبِينٍ with an authority<sup>2</sup> quite clear.<sup>3</sup>

أَمْ لَهَا بَنَاتٌ 39. Or has He the daughters

وَلَكُمْ الْبَنُونَ and you have the sons?

أَمْ تَسْأَلُهُمْ 40. Or do you ask of them

أَجْرًا فَهُمْ a remuneration<sup>4</sup> so they are

مِنْ مَقْرَمٍ out of a liability<sup>5</sup>

مُثْقَلُونَ weighed down?<sup>6</sup>

أَمْ عِنْدَهُمُ 41. Or is there with them

الْغَيْبِ the unseen,<sup>7</sup>

فَهُمْ يَكْتُبُونَ so they write down?<sup>8</sup>

أَمْ يُرِيدُونَ 42. Or do they intend<sup>9</sup>

كَيْدًا a trick?<sup>10</sup>

فَالَّذِينَ كَفَرُوا But those who disbelieve will

هُمُ الْمَكِيدُونَ be the ones caught in the trick.<sup>11</sup>

أَمْ لَهُمْ إِلَهٌ 43. Or do they have a god

غَيْرَ اللَّهِ other than Allah?

سُبْحَانَ اللَّهِ Sacrosanct<sup>12</sup> is Allah

1. مستمع *mustami'* (s.; pl. *mustami'ûn*) = one who hears, listens, listener (act. participle from *istama'a* form VIII of *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*]), to hear. See *mustami'ûn* at 25:15, p. 1165, n. 4).

2. i. e., in support of their beliefs in many gods and goddesses. سلطان *sultân* = authority, power, mandate, rule, sanction. See at 51:38, p. 1702, n. 6.

3. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*]), to be clear. See at 51:38, p. 1702, n. 7).

4. i. e., for the work of calling them to the truth and the *din* of Allah. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, due. See at 49:3, p. 1677, n. 8).

5. مغرم *maghram* (s.; pl. مغارم *mughârim*) = fine, loss, damage, financial obligation. See at 9:98, p. 619, n. 10.

6. مثقلون *muthqalûn* (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *ithaqala* (*thiq/ithaqâlah*), to be heavy. See *muthqalah* at 35:18, p. 1396, n. 10).

7. i. e., the knowledge of the unseen. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 49:18, p. 1684, n. 6.

8. i. e., what is going to happen to men.

9. يريدون *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*]), to walk about. See at 33:13, p. 1339, n. 12).

10. كيد *kayd* = scheme, plot, plan, stratagem, trick, contrivance. See at 40:37, p. 1523, n. 7.

11. مكيدون *makîdûn* (pl.; s. *makîd*) = those caught in a trick, entrapped, schemed against (pass. participle from *kâda* [*kayd*]), to contrive, to set a strategy. See *kidnâ* at 12:76, p. 750, n. 4).

12. سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabh/sibâhah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 43:81, p. 1603, n. 2.

عَمَّا يُشْرِكُونَ ﴿٤٣﴾ from what they associate.<sup>1</sup>

وَإِن رَّوَّا كِسْفًا 44. And if they see pieces<sup>2</sup>

مِّنَ السَّمَاءِ سَاقِطًا from the sky falling down<sup>3</sup>

يَقُولُوا سَحَابٌ they will say: "Clouds<sup>4</sup>

مُرْكُومٌ ﴿٤٤﴾ piled up."<sup>5</sup>

فَذَرَّهُمْ 45. So let them alone<sup>6</sup>

حَتَّى يَلْقَاوُا till they confront<sup>7</sup>

يَوْمَهُمُ الَّذِي فِيهِ the day of theirs in which

يُصْعَقُونَ ﴿٤٥﴾ they will be thunderstruck.<sup>8</sup>

يَوْمَ لَا يَنْفَعِي 46. The day there shall avail<sup>9</sup>

عَنْهُمْ كَيْدُهُمْ them not their plotting

شَيْئًا whatsoever

وَلَا هُمْ يُصْرُونَ ﴿٤٦﴾ nor shall they be helped.<sup>10</sup>

وَإِنَّ 47. And verily there will be

لِلَّذِينَ ظَلَمُوا for those who trasngress<sup>11</sup>

عَذَابًا دُونَ ذَلِكَ; a punishment besides that;

وَلَكِنَّ أَكْثَرَهُمْ but most of them

لَا يَعْلَمُونَ ﴿٤٧﴾ do not know.

1. i. e., with Allah. يَشْرِكُونَ *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraku*, form IV of *sharika* [ *shirk/ sharikah* ], to share. See at 30:40, p. 1303, n. 8).

2. كِسْفٌ *kisf* (pl.; s. *kisfah*) = fragments, pieces. See at 34:9, p. 1370, n. 12.

3. i. e., as a punishment. سَاقِطٌ *sāqīṭ* = that which falls, fallen (act. participle from *saqaṭa* [ *suqūṭ/ masqāṭ* ], to fall. See *nusqita* at 34:9, p. 1370, n. 11).

4. i. e., out of their intense disbelief and disobedience. سَحَابٌ *saḥāb* = clouds. See at 30:48, p. 1306, n. 7.

5. مَرْكُومٌ *markūm* = piled up, heaped up (pass. participle from *rakama* [ *rakm* ], to pile up. See *yarkuma* at 8:37, p. 560, n. 1).

6. ذَرَّ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 43:83, 1603, n. 5).

7. يَلْقَاوُا *yalūqū* (na) = they confront, meet one another (v. iii. m. pl. impfct. from *lāqā*, form III of *laqiya* [ *liqā/luqyān/luqy/luqyah/luqan* ], to meet, to encounter. The terminal *nūn* is dropped because of an implied 'an in *hattā* coming before the verb. See at 43:83, p. 1603, n. 8).

8. i. e., on the Day of Resurrection and Judgement. يَصْعَقُونَ *yus'aqūna* = they are thunderstruck, made unconscious (v. iii. m. pl. impfct. passive from *ṣa'iqu* [ *ṣa'iq/ṣa'qah* ], to be thunderstruck, lose consciousness. See *ṣa'iqu* at 39:68, p. 1505, n. 3).

9. يَنْفَعِي *yughnī* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [ *ghinan/ghanā'* ], to be free from want, to be rich. See at 45:10, p. 1620, n. 10).

10. i. e., against the punishment of Allah. يُصْرُونَ *yunṣarūna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [ *naṣr/nuṣūr* ], to help. See at 44:41, p. 1613, n. 12).

11. i. e., set partners with Allah. ظَلَمُوا *zalamū* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* ( setting partners with Allah ) is called a grave *zulm*.] (v. iii. m. pl. past from *zalamā* [ *zalm/zulm* ], to do wrong. See at 51:59, p. 1706, n. 5).

وَأَصْبِرْ 48. And be patient<sup>1</sup>

لِحُكْمِ رَبِّكَ for the decree<sup>2</sup> of your Lord.

فَإِنَّكَ So indeed you are

بِأَعْيُنِنَا before Our Eyes.<sup>3</sup>

وَسَبِّحْ And declare sanctity<sup>4</sup>

بِحَمْدِ رَبِّكَ with the praise of your Lord

حِينَ تَقُومُ when you get up.<sup>5</sup>

وَمِنَ اللَّيْلِ 49. And in part of the night

تَسْبِيحَهُ proclaim His sanctity;

وَأَذِّنَ الزُّجُورِ and at the retreat<sup>6</sup> of the stars.<sup>7</sup>

1. i. e., against the allegations, opposition and enmity of the unbelievers and enemies of Islam.

اصْبِرْ *ishbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 46:35, p. 1645, n. 4).

2. حُكْمٌ *ḥukm* (pl. أَحْكَامٌ 'ahkâm) = judgement, order, decree, command, authority, rule, law, decision. See at 42:10, p. 1562, n. 3.

3. i. e., under Our constant observation, attention and care. أَعْيُنٌ 'a'yun (f. ; pl.; s. 'ayn) = eyes. See at 40:19, p. 1516, n. 2).

4. سَبَّحَ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabḥ/sibâhah*] to swim, to float. See at 50:39, p. 1694, n. 4).

5. i. e., for prayer and from sleep. تَقَامُ *taqûmu* = you stand, get up, take place (v. ii. m. s. impfct. from *qâma* [*qiyâm/qawmah*], to get up, to stand up, to be erect. See at 45:27, p. 1627, n. 1).

6. اِدْبَارٌ *idbâr* = retreat, turning one's back, to slip away (verbal noun in form IV of *dabara* [*dubâr*], to turn one's back. See *mudbirin* at 40:33, p. 1521, n. 4).

7. i. e., early in the morning. نُجُومٌ *nujûm* (pl.; s. *najm*) = stars. See at 37:88, p. 1444, n. 3.

## 53. SŪRAT AL-NAJM (THE STAR)

Makkan: 62 'āyahs

This is a Makkan *sūrah*. It deals with *wahy*, *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, rewards and punishment. It starts with an emphasis on the truth of the *risālah* and that what Muḥammad, peace and blessings of Allah be on him, gave out was no utterance out of his own imagination but *wahy* communicated to him by the angel Jibril. It is further emphasized that the Prophet, peace and blessings of Allah be on him, once saw this angel in his actual form appearing in the horizon and again during the *mi'rāj* near *sidrat al-muntahā*, which is the farthest point in the heaven up to which anything or being can reach.

Next the *sūrah* refers to the mistake and folly of worshipping the false and imaginary gods and goddesses and of the notion of Allah's having daughters or sons. It is stressed that Allah is the Creator of everything and being and His is the absolute sovereignty and Lordship over the heavens, the earth and all that exists. Mention is then made of the Resurrection and Judgement and that each person will be individually responsible and accountable for his deeds.

The *sūrah* is named *al-Najm* (The Star) with reference to its first 'āyah in which an adjuration is made by the star.

سُورَةُ النَّجْمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ 1. By the star<sup>1</sup>

إِذَا هَوَىٰ 2 when it sinks.<sup>2</sup>

مَا ضَلَّ 2. There has strayed not

صَاحِبِكُ 4 your companion<sup>4</sup>

وَمَا عَوَىٰ 5 nor has he erred.<sup>5</sup>

وَمَا يَنْطِقُ 3. Nor does he speak<sup>6</sup>

عَنِ الْمَوَىٰ 7 out of fancy.

إِنْ هُوَ إِلَّا وحيٌ 4. It is naught hut *wahy*

يُوحَىٰ 7 communicated.<sup>7</sup>

1. نجم *najm* (s. ; pl. *nujūm/anjum*) = star, celestial body, constellation. See at 16:16, p. 832, n. 6.

2. هوى *hawā* = he or it sunk, dropped (v. iii. m. s. past from *huwīy*, to drop).

3. ضل *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *dalālu/dalālah*, to loose one's way. See at 17:67, p. 895, n. 1).

4. i. e., the Prophet, peace and blessings of Allah be on him. The Makkan unbelievers thought that he had gone astray and that the Qur'ānic *wahy* was his talk out of his own mind. This and the succeeding 'āyahs give reply to those allegations.

5. عوى *ghawā* = he went astray, erred (v. iii. m. s. past from *ghayy/ghawāyah*, to go astray. See at 20:121, p. 1006, n. 12).

6. ينطق *yanṭiqu* = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa [nuṭq/nuṭūq/mantiq]*, to talk, speak, articulate. See at 45:29, p. 1627, n. 9).

7. يوحى *yūḥā* = it is communicated (v. iii. m. s. impfct. passive from 'awḥā, form IV of *waḥā [wahy]*, to communicate. See at 41:6, p. 1641, n. 9. Technically *wahy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

- عَلَّمَهُ 5. There instructed<sup>1</sup> him  
 شَدِيدَ الْقُوَى ٥ the one strong in powers.<sup>2</sup>
- ذُو 6. Possessing  
 مِرْقُو mental and physical fitness.<sup>3</sup>  
 فَاسْتَوَى ٦ Then he became upright.<sup>4</sup>
- وَهُوَ 7. And he was  
 بِالْأَعْلَى ٧ in the highest horizon.<sup>5</sup>
- مَّمَّنَا 8. Then he came closer<sup>6</sup>  
 فَتَدَلَّكَ ٨ and descended.<sup>7</sup>
- فَكَانَ 9. And was at  
 قَابَ قَوْسَيْنِ a distance of two bow-lengths<sup>8</sup>  
 أَوْ أَقْرَبَ ٩ or nearer.<sup>9</sup>
- فَأَوْحَى 10. So He communicated<sup>10</sup>  
 إِلَى عَبْدِهِ to His servant  
 مَا أَوْحَى ١٠ what He communicated.
- مَكَذَبَ 11. There lied<sup>11</sup> not  
 الْقَوْلَ إِذْ مَارَى ١١ the heart<sup>12</sup> what he saw.

1. i. e., recited and communicated to him. علم 'allama = he taught, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 26:49, p. 1171, n. 11).

2. i. e., the angel Jibrīl, peace be on him.

3. مرة mirrah = mental and physical fitness, sharp and strong intellect.

4. i. e., in the horizon, as stated in the next 'āyah. This and in the succeeding 'āyahs up to 'āyah 18 describe the Prophet's seeing the angel Jibrīl, peace be on him, in his actual form once in the horizon again during the mi'rāj. استوى istawā = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal. See at 13:2, p. 763, n. 7).

5. أفق 'ufuq (s.; pl. 'āfāq) = horizon, range of vision.

6. دنى danā = he came closer, drew nearer (v. iii. m. s. past from dunūw/danāwah, to come near, to be close. See dāniyah at 6:99, p. 433, n. 4).

7. تَدَلَّى tadallā = he descended, became lowered/suspended, dangled (v. iii. m. s. past in form V from the root dalw. See 'adlā at 12:19, p. 728, n. 3).

8. قَاب qāb = the distance between the middle and end of a bow. قَوْسَيْنِ qawsayn (dual, acc./gen. of qaws; pl. 'aqwās) = bow. qāb qawsayn is an idiom meaning: very near).

9. أدنى 'adnā = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of دان dānin. See at 33:51, p. 1357, n. 5.

10. i. e., thus Allah had the wahy delivered to the Prophet, peace and blessings of Allah be on him.

أَوْحَى 'awḥā = he communicated, ordered (v. iii. m. s. past in form IV of waḥā [wahy], to communicate. See at 41:12, p. 1543, n. 9).

11. i. e., the seeing of Jibrīl, peace be on him, was physically true and not just an illusion. كَذَبَ kadhaba = he lied, deceived, deluded (v. iii. m. s. past from kidhb /kadhib /kadhbah /kidhbah, to lie. See at 39:32, p. 1492, n. 7.)

12. فؤاد fu'ād (s.; pl. 'af'idah) = heart. See 'af'idah at 28:10, p. 1234, n. 4.

أَقْتَرُونَ 12. Will you then argue<sup>1</sup> with  
عَلَى مَا رَأَى 12 him over what he saw?

وَلَقَدْ رَآهُ 13. And indeed he saw him  
تَنْزِيلَ الْآخَرَى 13 at another descent.<sup>2</sup>

عِنْدَ سِدْرَةِ 14. Near the Lot Tree<sup>3</sup>  
الَّتِي فِيهَا 14 at the utmost limit.<sup>4</sup>

عِنْدَهَا 15. Near it is the  
جَنَّةُ الْأَوْيَانِ 15 Garden of Abode.<sup>5</sup>

إِذْ يَغْشَى 16. When there covered<sup>6</sup>  
الْشِدْرَةَ 16 the Lot-Tree  
مَا يَغْشَى 16 what covered it.

مَا زَاغَ الْبَصَرُ 17. The eye swerved<sup>7</sup> not  
وَمَا طَغَى 17 nor did it transgress.<sup>8</sup>

لَقَدْ رَأَى 18. He had indeed seen  
مِنْ آيَاتِ رَبِّهِ 18 of the signs<sup>9</sup> of his Lord  
الْكَبَرَى 18 the greatest ones.<sup>10</sup>

1. تمارون *tumârûna* = you wrangle, dispute, argue (v. ii. m. pl. impfct. from *mârâ*, form III of *marâ* [*maran*], to stroke the udder of the she camel. See *yumârûna* at 42:18, p. 1567, n. 10).

2. i. e., the Prophet, peace and blessings of Allah be on him, saw Jibrîl, peace be on him, in his real form at his coming down again on the occasion of the *mi'râj*. نزلة *najlah* = descent, arrival, stopping.

3. سدرة *sidrah* = lot tree, lotus tree. See *sidr* at 34:16, p. 1574, n. 5.

4. i. e., the utmost limit in the seventh heaven which anything or being ascending from the earth is allowed to reach. منتهى *muntahan* = terminated, finished, highest degree, utmost limit (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See *nuhîtu* at 40:66, p. 1532, n. 12).

5. It is the name of a paradise. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 45:34, p. 1629, n. 7).

6. i. e., Allah's *Nûr* (see Ibn Kathîr, VII, p. 428). يغشى *yaghshâ* = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [*ghashy/ghishâwah*], to cover. See at 44:11, p. 1608, n. 3).

7. i. e., he did not look right and left. زاغ *zâgha* = he swerved, deviated, turned aside (v. iii. m. s. past from *zawgh/zawghân*, to deviate, swerve).

8. i. e., nor did he look beyond the permitted limit and object. طغى *taghâ* = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *taghan/yughyân*, to exceed all bounds. See at 20:24, 981, n. 1).

9. آيات *'âyât* (sing. *'ayah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 46:26, p. 1642, n. 3.

10. كبرى *kubrâ* (f.; m. *'akbar*) = greatest, biggest, largest, most enormous (elative of *kabîr*, big, great. See *'akbar* at 40:10, p. 1512, n. 12).

أَفَرَأَيْتُمْ 19. Do you see

اللَّاتِ وَالْعُزَّىٰ ۝۱۱ al-Lât<sup>1</sup> and al-'Uzzâ?

وَمَنَاةَ 20. And Manât,

الثَّالِثَةَ الْآخَرَیٰ ۝۱۲ the third, the other one?<sup>2</sup>

أَلَكُمُ الذَّكَرُ 21. Are yours the males<sup>3</sup>

وَاللَّهُ الْأُنثَىٰ ۝۱۳ and His the females?<sup>4</sup>

تِلْكَ إِذًا قِسْمَةٌ 22. That then is a division<sup>5</sup>

ضَرِیۡۤیۡ ۝۱۴ most unfair!<sup>6</sup>

إِنْ هِيَ إِلَّا 23. These<sup>7</sup> are naught but

أَسْمَاءٌ سَمَّيْتُمُوهَا 23. names you have designated,<sup>8</sup>

أَنْتُمْ وَأَبَاؤُكُمْ 23. you and your fathers.

مَا أَنْزَلَ اللَّهُ 23. Allah has not sent<sup>9</sup> down

بِهِنَّ مِنْ سُلْطٰنٍ 23. about them any authority.<sup>10</sup>

إِنْ يَتَّبِعُونَ 23. They follow<sup>11</sup> naught

إِلَّا الظَّنَّ 23. but conjecture<sup>12</sup>

وَمَا تَهْوَى الْأَنْفُسُ 23. and what the selves desire,<sup>13</sup>

وَلَقَدْ 23. though indeed

جَاءَهُمْ 23. there has come to them<sup>14</sup>

مِنْ رَبِّهِمُ الْهُدَىٰ ۝۱۵ from their Lord the guidance.

1. Al-Lat, al-'Uzzâ and Manât are the names of three goddesses that the Makkan and other Arab unbelievers used to worship and think that they were Allah's daughters, though they themselves hated daughters. This and the succeeding four 'âyahs point out their mistake and folly in worshipping their imaginary gods and goddesses.

2. أُخْرَى 'ukhrâ (f. s.; m. 'âkhar; pl. 'ukhrayât/'ukhar) = other, the other one.

3. i. e., you love to have male children only and yet you attribute daughters to Allah? ذَكَرَ dhakar (s.; pl. dhukûr/dhukûrah/dhukrân) = male. See at 49:13, p. 1682, n. 2.

4. أُنْثَى 'unthâ (s.; pl. 'inâth/'anâthâ) = female, feminine. See at 49:13, p. 1682, n. 3.

5. قِسْمَةٌ qismah = division, allotment, apportionment. See at 4:8, p. 240, n. 2.

6. ضَرِیۡۤیۡ fîzî = unjust, most unfair.

7. i. e., the imaginary gods and goddesses.

8. سَمَّيْتُمْ sammaytum = you designated, named, called, nominated (v. ii. pl. past from sammâ, form II of samâ [sumâw/samâ'], to be high. See at 12:40, p. 736, n. 8).

9. أَنْزَلَ 'anzala = he sent down, brought down (v. iii. m. s. past in form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 47:9, p. 1650, n. 2).

10. سُلْطٰنٍ sulṭân = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

11. يَتَّبِعُونَ yattabi'ûna = they follow, obey, pursue (v. iii. m. pl. impfct. from itab'a, form VIII of tabi'a [taba/'tabâ'ah], to follow. See at 39:18, p. 1487, n. 12).

12. ظَنَّ zann (s.; pl. ḡunân) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 49:12, p. 1681, n. 8).

13. i. e., what their selves like. تَهْوَى tahwâ = she or it desires, fancies (v. iii. f. s. impfct. from hawiya [hawân], to desire. See at 5:70, p. 365, n. 2).

14. i. e., through the Prophet Muḥammad, peace and blessings of Allah be on him.

أَمْ لِلْإِنسَانِ 24. Or is there for man

مَا تَشَاءُ<sup>(٤٤)</sup> what he wishes?<sup>1</sup>

فَلِلَّهِ 25. But to Allah belong

الْآخِرَةُ وَالْأُولَى<sup>(٤٥)</sup> the Last<sup>2</sup> and the First.<sup>3</sup>

### Section (Rukû') 2

وَكَم مِّن مَّلَكٍ 26. And how many an angel<sup>4</sup>

فِي السَّمَوَاتِ in the heavens

لَا تَعْنِي there avails not<sup>5</sup>

سَفَعْتَهُمْ شَيْئًا their intercession<sup>6</sup> whatsoever

إِلَّا مِمَّن بَعْدَ أَنْ يَأْذَنَ except after that Allah gives

اللَّهُ لِمَنْ يَشَاءُ leave<sup>7</sup> to whomsoever He will

وَيَرْضَى<sup>(٤٦)</sup> and is pleased with.<sup>8</sup>

إِنَّ الَّذِينَ 27. Verily those who

لَا يُؤْمِنُونَ بِالْآخِرَةِ believe not in the hereafter

لَيَسْمُونَ الْمَلَائِكَةَ do name<sup>9</sup> the angels

تَسْمِيَةَ الْأُنثَى<sup>(٤٧)</sup> the naming<sup>10</sup> of females.

وَمَا لَهُمْ 28. But they do not have

بِهِ مِنْ عِلْمٍ about it any knowledge.

إِنْ يَتَّبِعُونَ They follow<sup>11</sup> naught

1. i. e., expects from the intercession of the gods and goddesses they wrongly worship? تمنى *tamannâ* = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [manw/many], to put to test, tempt. See at 22:52, p. 1064, n. 1).

2. i. e., to Allah Alone belong all matters relating to the life in the hereafter and in this world. There is no partner of Him in any of the matters and affairs, including the act of intercession on behalf of anyone. الآخرة *al-'âkhirah* = the last, the end, the hereafter, the afterlife. See at 16:30, p. 836, n. 10.

3. i. e., the worldly life. الأولى *al-'ûlâ* (f.; m. 'awwal) = the first, the foremost. See 'awwalân at 37:71, p. 1441, n. 9).

4. ملك *malak* (s.; pl. *malâ'ikah*) = angel. See *malâ'ikah* at 41:14, p. 1544, n. 7).

5. تمنى *tughni* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'ughnâ, form IV of *ghaniya* [ghinan /ghanâ' ], to be free from want, to be rich. See at 10:101, p. 673, n. 6).

6. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 43:86, p. 1604, n. 6.

7. يأذن *ya'dhana(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from 'adhina [idhn], to allow, to listen. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See at 53:26, p. 1721, n. 7).

8. يرضى *yardâ* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *radiya* [riḍan /riḍwân /marḍâh], to agree, to be satisfied. See at 39:7, p. 1483, n. 6).

9. يسمون *yusammûna* = they designate, name, call, nominate (v. iii. m. pl. impfct. from *sammâ*, form II of *samâ* [sumûw/samâ' ], to be high. See *sammaytum* at 53:23, p. 1720, n. 8).

10. تسمية *tasmiyah* = naming, to name, to designate, to nominate (verbal noun in form II of *samâ*. See n. 9 above).

11. يتبعون *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba'/tabâ'ah], to follow. See at 53:23, p. 1720, n. 11).

إِلَّا الظَّنُّ<sup>١</sup> but conjecture;

وَأِنَّ الظَّنَّ but indeed conjecture

لَا يُغْنِي مِنَ الْحَقِّ<sup>٢</sup> avails not<sup>2</sup> against the truth

شَيْئًا<sup>٣</sup> whatsoever.

فَاعْرِضْ عَن 29. Therefore refrain<sup>3</sup> from

مَنْ تَوَلَّى anyone that turns away<sup>4</sup>

عَن ذِكْرِنَا from Our Reminder<sup>5</sup>

وَلَمْ يُرِدْ إِلَّا and desires<sup>6</sup> not but

الْحَيَاةَ الدُّنْيَا<sup>٦</sup> the worldly life.

ذَلِكَ مَبْلَغُهُمْ 30. That is their amount<sup>7</sup>

مِنَ الْعِلْمِ of knowledge.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ Your Lord is Best Aware

مِنَ ضَلِّ of the one who strays away<sup>8</sup>

عَن سَبِيلِهِ from His way,<sup>9</sup>

وَهُوَ أَعْلَمُ and He is Best Aware

مِنَ of the one

أَهْتَدَى<sup>١٠</sup> who receives guidance.<sup>10</sup>

وَلِلَّهِ 31. And to Allah belongs

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

1. ظن *ẓann* (s.; pl. *ẓunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 53:28, p. 1720, n. 12).

2. يَغْنِي *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from 'ughnâ, form IV of *ghaniya* [ghinan / ghanâ' ], to be free from want, to be rich. See at 52:46, p. 1715, n. 9).

3. أَعْرِضْ *'a'riḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'arḍa, form IV of 'arada /'aruḍa ['arḍ], to be wide, to become visible. See at 32: 30, p. 1333, n. 2).

4. تَوَلَّى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [walâ/'wilâyah], to be near, to be a friend. See at 51:39, p. 1702, n. 8).

5. i. e., from the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذَكَرَ *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:36, p. 1591, n. 14.

6. يُرِيدُ *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from 'arâda, form IV from *râda* [rawḍ], to walk about. The final letter is vowelless {and so the medial *yâ*' is dropped} because of the particle *lam* coming before the verb. See at 22:25, p. 1054, n. 4).

7. مَبْلَغٌ *mablagh* = amount, extent, range, scope, sum total.

8. ضَلَّ *ḍalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâl/ḍalâlah*, to loose one's way. See at 53:2, p. 1717, n. 3).

9. سَبِيلٌ *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 49:15, p. 1683, n. 6.

10. اِهْتَدَى *ihtadâ* = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadâ* [hidâyah/hudan/hudy], to lead, to guide. See at 39:41, p. 1495, n. 12).

يَجْزِي الَّذِينَ  
 اسْتَوُوا بِمَا عَمِلُوا  
 وَيَجْزِي الَّذِينَ  
 أَحْسَنُوا  
 بِالْحَسَنَى ﴿٧٦﴾

that He may requite<sup>1</sup> those  
 who do evil<sup>2</sup> for what they do  
 and reward those who  
 do good deeds<sup>3</sup>  
 with the best.<sup>4</sup>

الَّذِينَ يَحْتَبِرُونَ  
 كَبِيرًا ۖ وَالْأُنْمِ  
 وَالْفَوَاحِشَ  
 إِلَّا اللَّامَمَ  
 إِنَّ رَبَّكَ  
 وَاسِعٌ الْمَغْفِرَةُ  
 هُوَ أَعْلَمُ بِكُمْ  
 إِذْ أَنْشَأَكُمْ  
 مِنَ الْأَرْضِ  
 وَإِذْ أَنْتُمْ أجنةٌ  
 فِي بُطُونِ  
 أُمَّهَاتِكُمْ  
 فَلَا تَزْكُرُوا  
 أَنْفُسَكُمْ  
 هُوَ أَعْلَمُ  
 بِمَنْ أَقْفَى ﴿٧٧﴾

32. Those who refrain<sup>5</sup> from  
 the enormities<sup>6</sup> of sin  
 and adulteries<sup>7</sup>  
 except the trivillaities.<sup>8</sup>  
 Verily your Lord is  
 All-Abounding<sup>9</sup> in forgiveness.  
 He is Best Aware of you  
 when He created<sup>10</sup> you  
 from the earth and  
 when you were embryos<sup>11</sup>  
 in the wombs of  
 your mothers.  
 So declare not purity<sup>12</sup> about  
 yourselves.  
 He is Best Aware of  
 anyone who is on his guard.<sup>14</sup>

1. يَجْزِي *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [جَزَا *jazâ*]), to reward. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 45:14, p. 1622, n. 4).

2. اسْتَوُوا '*asâ'û* = they did evil, committed foulness (v. iii. m. pl. past from '*asâ'a*, form IV of *sâ'a* [*saw*], to be bad/foul/evil. See '*asa'tum* at 30:10, p. 1293, n. 3).

3. أَحْسَنُوا '*aḥsanû* = they did good, performed well, acted rightly (v. iii. m. pl. past from '*aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good, handsome. See at 39:10, p. 1485, n. 5).

4. i. e., paradise. حَسَنَى *ḥusnâ* (f.; m. '*aḥsan*) the best, most beautiful. See at 41:50, p. 1558, n. 7.

5. يَحْتَبِرُونَ *yajtanibûna* = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 4).

6. كَبِيرًا *kabâ'ir* (pl.; s. *kabîrah*) major sins, atrocious crimes, enormities, monstrosities. See at 42:37, p. 1574, n. 11.

7. وَالْفَوَاحِشَ *fawâḥish* (pl.; s. فاحشة *fâḥishah*) = vile deeds, atrocious sins, adulteries, fornication. See at 42:37, p. 1574, n. 12).

8. إِلَّا اللَّامَمَ *lamam* = trivillaities, minor sins .

9. وَاسِعٌ *wâsi'* = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace); active participle from *wasi'a/wasu'a* [*wasâ'ah*], to be wide. See at 24:32, p. 1118, n. 8).

10. أَنْشَأَكُمْ '*ansha'a* = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See at 36:79, p. 1428, n. 4).

11. أجنةٌ '*ajunnah* (pl.; s. *janîn*) = embryos, foetuses.

12. لَا تَزْكُرُوا *lâ tuzakkû* = do not declare purity, justify (v. ii. m. pl. imperative {prohibition} from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow. See *tazakkâ* at 35:18, p. 1397, n. 5).

13. أِقْفَى *itaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 7:35, p. 477, n. 4).

## Section (Rukû') 3

أَفَرَأَيْتَ 33. Do you see

الَّذِي تَوَلَّى 33 the one that turns away?<sup>1</sup>

وَأَعْطَى قَلِيلًا 34. And gives<sup>2</sup> a little

وَأَكْدَى 34 and cuts off?<sup>3</sup>

أَعِنْدَهُ 35. Does he have

عِلْمَ الْغَيْبِ the knowledge of the unseen<sup>4</sup>

فَهُوَ يَرَىٰ 35 so he sees?<sup>5</sup>

أَمْ لَمْ يُبَيِّنَّا 36. Or is he not informed<sup>6</sup>

بِمَا فِي

صُحُفِ مُوسَىٰ 36 the scriptures<sup>8</sup> of Mûsâ?

وَأَبْرَاهِيمَ 37. And of Ibrâhîm

الَّذِي وَفَّىٰ 37 who fulfilled?<sup>9</sup>

الَّذِينَ لَا يُحْمَلُونَ 38. That there shall carry<sup>10</sup> not

وَأَرْزَاقَهُمْ any burdened<sup>11</sup> one

وَزَّرَ لِآخَرِينَ 38 the load<sup>12</sup> of another?<sup>12</sup>

وَأَنَّ لَيْتَ 39. And that there is not

1. i. e., from the truth and from obeying Allah and His Messenger. *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'*/*wilâyah*], to be near, to be a friend. See at 53:29, p. 1722, n. 4).

2. i. e. gives a little of his wealth in charity. *أعطى* 'a'ṭâ = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root 'aṭw, to give. See *yu'ṭâ* at 9:59, p. 602, n. 3).

3. *أكدى* 'akdâ = he skimped, stinted, became stingy, stops, cuts off (v.iii. m. s. past in form IV of *kadâ* (*kady*), to give little, to skimp).

4. *غيب* *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 52:41, p. 1714, n. 7.

5. i. e., what will happen to him and his property?

6. *يُنَبِّأُ* *yunabba'* = he is informed, appraised, notified, advised (v. iii. s. impfct. passive from *nabba'a*, form II of *naba'a* [*nab'*/*hubû*'], to be prominent. See *yunabbi'u* at 39:7, p. 1483, n. 11).

7. i. e., about the commandments of Allah, about individual accountability on the Day of Judgement and that everyone shall be requited for what he acquires (see 'ayahs 38 and 39 below).

8. *صُحُفٍ* *ṣuḥuf* (pl.; s. *ṣaḥīfah*) = pages, papers, books, scriptures. See at 20:133, p. 1010, n. 11.

9. i. e., his mission and what he was commanded. *وَفَّى* *waffâ* = he paid in full, fulfilled (v. iii. n. s. impfct. in form II of *wafâ* [*wafâ'*/*wafy*], to be perfect, to fulfil. See *nuwaffî* at 11:15, p. 683, n. 1).

10. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877 and 39:7, p. 1483. *تَحْمِلُ* *taziru* = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 39:7, p. 1483, n. 7).

11. *وَأَرْزَاقَهُمْ* *wâzirah* (f.; m. *wâzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 10 above, and at 39:7, p. 1483, n. 8.

12. i. e., the load of sins. *وَزَّرَ* *wizr* (s.; pl. 'awzâr) = burden, load, encumbrance, sin. See at 39:7, p. 1483, n. 9. See also ns. 10 and 11 above.

13. *أُخْرَى* 'ukhrâ (f. s.; m. 'âkhar; pl. 'ukhrayât/'ukhar) = other, the other one, another. See at 53:20, p. 1720, n. 2.

لِلْإِنْسَانِ إِلَّا  
 مَا سَعَىٰ ۝٣٦ for man aught but  
 what he strives<sup>1</sup> for.

وَأَنَّ سَعْيَهُ 40. And that his effort

سَوْفَ يُرَىٰ ۝٤٠ shall be looked into.<sup>2</sup>

ثُمَّ يُجْزَاهُ 41. Then he will be requited<sup>3</sup>

الْجَزَاءَ الْأَوْفَىٰ ۝٤١ for it the fullest<sup>4</sup> requital.

وَأَنَّ إِلَىٰ رَبِّكَ 42. And that to your Lord

الْمُنْتَهَىٰ ۝٤٢ is the final destination.<sup>5</sup>

وَأَنَّهُ هُوَ 43. And that He it is Who

أَضْحَكَ 6 causes to laugh<sup>6</sup>

وَأَبْكَى ۝٤٣ and causes to weep.<sup>7</sup>

وَأَنَّهُ هُوَ 44. And that it is He Who

أَمَاتَ وَأَحْيَا ۝٤٤ causes to die<sup>8</sup> and gives life.<sup>9</sup>

وَأَنَّهُ خَلَقَ 45. And that He creates

الزَّوْجَيْنِ 10 both of a pair,<sup>10</sup>

الذَّكَرَ وَالْأُنثَىٰ ۝٤٥ the male<sup>11</sup> and the female.<sup>12</sup>

1. *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 17:19, p. 879, n. 4).

2. i. e., in the hereafter and then requited accordingly. *yurâ* = he or it is seen, looked into (v. iii. m. s. impfct. passive from *ra'â* [*ra'yru'yah*], to see. See *yarawna* at 46:35, p. 1645, n. 7).

3. *yujzâ* = he is rewarded, recompensed, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [جَزَا] *jazâ'*, to reward. See *yajziya* at 53:31, p. 1723, n. 1).

4. *'awfâ* = fuller, fullest, more faithful, most faithful (relative of *wâfin*, act. participle from *wafâ* [*wafâ'*], to be perfect, to live up to. See at 9:111, p. 626, n. 3).

5. *mutahan* = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:14, p. 1719, n. 4).

6. *'ad-haka* = he caused to laugh, made someone laugh (v. iii. m. s. past in form IV of *dahika* [*dahk/dihk/dahik*], to laugh. See *yad-hakûna* at 43:47, p. 1594, n. 4).

7. i. e., He creates and gives happiness and sorrow. *'abkâ* = he caused to weep, made someone cry (v. iii. m. s. past in form IV of *bakâ* [*bukâ'/bukan*], to cry. See *bakat* at 44:29, p. 1611, n. 5).

8. *'amâta* = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See *numîtu* at 50:43, p. 1695, n. 2).

9. *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 45:5, p. 1619, n. 6).

10. *zawjayn* (acc./gen. of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 51:49, p. 1704, n. 7.

11. *dhakar* (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 53:21, p. 1720, n. 3.

12. *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 53:21, p. 1720, n. 4.

46. From a drop<sup>1</sup> مِنْ نَظْفَةٍ

46 إِذَا تَمَنَّى إِذَا تَمَنَّى when it is emitted.<sup>2</sup>

47. And that upon Him is وَأَنَّ عَلَيْهِ

47 النَّشْأَةَ الْأُخْرَى the other origination.<sup>3</sup>

48. And that He it is Who وَأَنَّهُ هُوَ

48 أَعْنَى وَأَقْنَى enriches<sup>4</sup> and makes happy.<sup>5</sup>

49. And that He it is Who وَأَنَّهُ هُوَ

49 رَبِّ السَّيْرَى is the Lord of the Sirius.<sup>6</sup>

50. And that He destroyed<sup>7</sup> وَأَنَّهُ أَهْلَكَ

50 عَادَ الْأُولَى the 'Âd the first.<sup>8</sup>

51. And the Thamûdِ وَتَمُودًا

51 مَا أَتَقَى and did not spare.<sup>9</sup>

52. And the people of Nûhِ وَقَوْمِ نُوحٍ

52 مِنْ قَبْلُ previously.

52 إِنَّهُمْ كَانُوا هُمْ Verily they it is who were

52 أَظْلَمَ the most unjust<sup>10</sup>

52 وَأَطْلَقَ and the most transgressing.<sup>11</sup>

1. *nutfah* (s.; pl. *nutfaf*) = drop, sperm. See at 40:67, p. 1533, n. 6.

2. *tumnâ* = she or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive from 'amnâ, form IV of manâ [manw/ many], to put to test, tempt. See *tumnâ* at 53:24, p. 1721, n. 1).

3. i. e., He will create again and resurrect as He creates in the first instance. *nash'ah* = growing up, rise, birth, formation, origination, genesis (verbal noun of *nasha'a* [ *nash'/ nushû'/ nash'ah* ], to rise, to emerge. See 'ansha'u at 53:32, p. 1723, n. 10).

4. *aghna* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ *ghinan/ ghanâ'* ], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

5. *aqna* = he satisfies, makes happy, contents (v. iii. m. s. past in form IV of *qana* [ *qanw/ qunûw/ qunwah/ qunwân* ], to possess, to acquire).

6. The name of a star which the pagan Arabs used to worship.

7. *ahlaka* = he destroyed, annihilated (v. iii. m. s. past in form IV of *halaka* [ *halk/ hulk/ halâk/ tahlukah* ], to perish. See at 28:78, p. 1260, n. 2).

8. i. e., of antiquity. *al-'âlâ* (f.; m. 'awwal) = the first, the foremost. See 'awwalîn at 37:71, p. 1441, n. 9).

9. *abqa* = he made (someone/something) stay, retained, left over, spared (v. iii. m. s. past in form IV of *baqiya* [ *baqâ'* ], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

10. *azlamu* = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (relative of *zâlim*. See at 39:32, p. 1492, n. 6).

11. *atghâ* = more/most transgressing, oppressive, tyrannical (relative of *tâghin*, act. participle of *taghâ* [ *taghan/ tughyân* ] to exceed all bounds. See *taghâ* at 53:17, p. 1719, n. 8).

وَالْمُؤْتَفِكَاتِ 53. And the upturned lands<sup>1</sup>

أَهْوَىٰ ٥٣ He did overthrow.<sup>2</sup>

فَعَسَّهَا 54. So there covered<sup>3</sup> them

مَا عَشَىٰ ٥٤ what did cover.<sup>4</sup>

فَبِأَيِّ آيَةٍ 55. Then in which bounties<sup>5</sup>

رَيْكَ تَسْمَرُونَ ٥٥ of your Lord you do doubt?<sup>6</sup>

هَذَا نَذِيرٌ 56. This is a warner<sup>7</sup>

مِنَ النَّذِيرِ الْأُولَىٰ ٥٦ of the warners of old.<sup>8</sup>

أَزَفَتْ 57. There has drawn near<sup>9</sup>

الْآزِفَةُ ٥٧ the Approaching One.<sup>10</sup>

لَيْسَ لَهَا 58. There is not for it

مِن دُونِ اللَّهِ besides Allah

كَاشِفَةٌ ٥٨ anyone to remove.<sup>11</sup>

أَفَرَأَىٰ هَذَا الْحَدِيثِ 59. Is it then at this discourse<sup>12</sup>

تَعْجَبُونَ ٥٩ you are astonished?<sup>13</sup>

وَتَضْحَكُونَ 60. And laugh<sup>14</sup> at

1. i. e., the land of Prophet Lut, peace be on him. مؤتفكة *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/ifk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

2. أهوى *ahwâ* = he overthrew, tumbled, dropped (v. iii. m. s. past in form IV of *hawâ* [*huwîy*], to drop. See *hawâ* at 53:1, p. 1717, n. 2).

3. عشى *ghashshâ* = he or it covered, wrapped, enveloped (v. iii. m. s. past in form II of *ghashiya* [*ghashâwah*], to cover. See *ghashiya* at 31:32, p. 1322, n. 4).

4. i. e., of punishment and ruin.

5. آلاء *'alâ'* (pl.; s. *ilan*) = benefits, blessings, graces, bounties.

6. تسمرون *tatamârû* = you doubt, have misgivings, be sceptical (v. ii. m. s. impfct from *tamârû*, form VI from *miryah/ muryah*, doubt, dispute. See *tamtarûna* at 44:50, p. 1615, n. 4).

7. i. e., the Prophet Muhammad, peace and blessings of Allah be on him. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhîr/ nudhâr*], to vow, to pledge). See at 51:50, p. 1704, n. 10).

8. i. e., belonging to the class of previous Messengers and Prophets, peace be on them.

9. أزفت *'azifat* = she came near, approached (v. iii. f. s. past from *'azifa* [*'azaf/ 'uzûf*], to come near).

10. i. e., the Day of Resurrection.

11. i. e., delay or avert it. كاشفة *kâshifah* (f., m. *kâshif*; pl. *kâshifûn/ kashafah*) = one who removes, discoverer, investigator ( active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

12. i. e., this Qur'ân. حديث *hadîth* (s.; pl. احاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 52:34, p. 1713, n. 2.

13. تعجبون *ta'jabûna* = you are amazed, astonished, express surprise, wonder (v. ii. m. pl. impfct. from *'ajiba* [*'ajab*], to wonder, to be astonished. See *'ajibû* at 50:2, p. 1685, n. 3).

14. i. e., in sarcasm and derision. تضحكون *tadhakûna* = you laugh, smile (v. ii. m. pl. impfct. from *dahika* [*dahk/dihk/dahik*], to laugh. See at 23:110, p. 1102, n. 4).

وَلَا تَبْكُونَ ﴿٦٠﴾ and do not weep?<sup>1</sup>

وَأَنْتُمْ 61. While you are

سَوْدُونَ ﴿٦١﴾ proudly unmindful?<sup>2</sup>

فَأَسْجُدُوا 62. So prostrate yourselves<sup>3</sup>

لِلَّهِ وَأَعْبُدُوا ﴿٦٢﴾ to Allah and worship.<sup>4\*\*</sup>

1. تَبْكُونَ *tabkûna* = you weep, cry (v. ii. m. pl. impfct. from *bakâ* [*bukâ*/'*bukan*], to cry. See *yabkûna* at 17:109, p. 909, n. 1).

2. سَوْدُونَ *sâmidûn* (pl.; s. *sâmid*) = those who raise their heads proudly, be negligent, unmindful (act. participle from *samada* [*sumûd*], to raise one's head proudly, to be unmindful).

3. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 25:60, p. 1156, n. 2).

4. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibûdah* / *'ubûdah* / *'ubûdiyah*], to worship, to serve. See at 43:64, p. 1599, n. 4)

**\*\* one should prostrate oneself to Allah on reading this 'âyah.**

## 54. SŪRAT AL-QAMAR (THE MOON)

This is a Makkan *sūrah* which deals with the fundamentals of the faith, specially belief in the Resurrection, Judgement, rewards and punishments. It starts with a reference to the miracle of the splitting of the moon which Allah caused to happen as the unbelievers asked for a miracle. Then a reference is made to the attitude of the unbelievers and the horrible situation on the Day of Resurrection. It is then pointed out how many a nation of the past disbelieved and rejected the message of guidance delivered to them and how Allah's wrath and punishment befell them. This is interspersed with a call to be benefited by the teachings and guidance of the Qur'ân.

The *sūrah* is named *al-Qamar* (The Moon) with reference to the miracle of the splitting of the moon which is mentioned in its first *āyah*.

### سُورَةُ الْقَمَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Close has come<sup>1</sup> the Hour

وَأَنشَقَّ الْقَمَرَ<sup>١</sup> and split<sup>2</sup> was the moon.

2. And if they see a sign

يَعْرِضُوا وَيَقُولُوا they turn away<sup>3</sup> and say:

"A sorcery persistent."<sup>4</sup>

3. And they disbelieve

وَاتَّبَعُوا أَهْوَاءَهُمْ and follow<sup>5</sup> their whims;

وَكُلُّ أَمْرٍ but every matter

مُسْتَقَرٌّ<sup>٦</sup> will be settled.<sup>6</sup>

4. And indeed there has come

مِنَ الْأَنْبَاءِ to them of the tidings

مَافِيهِ مُرْدَجَرٌ wherein is a deterrent.<sup>7</sup>

١

1. اقتربت *iqtarabat* = she or it came near, approached, came close (v. iii. f. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near. See *iqtaraba* at 21:97, p. 1039, n. 5).

2. The Makkan unbelievers asked for a miracle. So Allah caused the moon to be cleft asunder into two parts for a while (See *Bukhārī*, nos. 3868-3871 and 4864-4868; *Muslim*, nos. 2800-2803). انشق *inshaqqa* = he or it was split, cleft asunder (v. iii. m. s. past in form VII of *shaqqa* [*shaqq*], to split, cleave. See *tanshaqqa* at 19:90, p. 973, n. 11).

3. يعرضوا *yu'ridū(na)* = they turn away, avert, evade (v. iii. m. pl. impfct. from 'a'raḍa, form IV of 'aruḍa [*arḍ*], to be broad, wide, to appear, to show. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause. See 'a'radū at 42:48, p. 1578, n. 7).

4. مستمر *mustamirr* = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marra* [*marr/murār/mamarr*], to pass. See *tamurrūna* at 37:137, p. 1451, n. 8).

5. اتبعوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 47:28, p. 1657, n. 4).

6. i. e., on the Day of Judgement مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [*qarār*], to settle down. See at 27:40, p. 1214, n. 3).

7. مردجر *muzdajar* = deterrent, restraint, check (passive participle from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain, to deter).

- حِكْمَةً مُّبَلِّغَةً 5. A wisdom<sup>1</sup> most perfect;<sup>2</sup>  
فَمَا تَنْتَ but there avail<sup>3</sup> not  
الَّذِينَ أَنْذَرُوا the warners.<sup>4</sup>
- فَقُولَ لَهُمْ 6. So turn away<sup>5</sup> from them.  
يَوْمَ يَدْعُ الدَّاعِ On the day the caller will call  
إِلَى شَيْءٍ مَوْثِقَةٍ to a thing most terrible.<sup>6</sup>
- خُشَعًا أَبْصَرُهُمْ 7. Their eyes humbled,<sup>7</sup>  
يُخْرَجُونَ they will come out  
مِنَ الْأَجْدَاثِ of the graves<sup>8</sup>  
كَأَنَّهُمْ جَرَادٌ as if they are locusts<sup>9</sup>  
مُنْتَشِرُونَ spreading abroad.<sup>10</sup>
- مُهْطِعِينَ 8. Running in haste<sup>11</sup>  
إِلَى الدَّاعِ towards the caller.  
يَقُولُ الْكَافِرُونَ The unbelievers will say:  
هَذَا يَوْمٌ عَسِرٌ "This is a day most hard."<sup>12</sup>
- كَذَّبَتْ قَبْلَهُمْ 9. Disbelieved before them  
قَوْمَ نُوحٍ the people of Nûḥ.  
فَكَذَّبُوا So they cried lies to  
عِبْدَنَا وَقَالُوا Our servant and said:

1. i. e., this Qur'ân contains the most perfect wisdom and guidance. حكمة *hikmah* (pl. *hikam*) = wisdom, sagacity. See at 43:63, p. 1598, n. 12).

2. بالغة *bâlighah* = she or that which attains, reaches, is major, intense, perfect, profound, far-reaching (active participle from *balagha* [*bulûgh*]), to reach. See *balligh* at 5:67, p. 363, n. 4).

3. i. e., there avail not the unbelievers the warnings of the warners. تن *tughni*(*t*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghnâ, form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. See at 36:23, p. 1414, n. 9).

4. نذر *nadhur* (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'il* from *nadhara* [*nadh'r* / *nadhûr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

5. i. e., let them alone for sometime. تول *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 51:54, p. 1705, n. 5).

6. i. e., on the Day of Judgement all will be called to account for their deeds and it will be a terrible situation. نكر *nukur* (s.; pl. 'ankâr) = disagreeable, detestable, terrible, not recognized (i. e., unprecedented).

7. خشع *khushsha'* (pl.; s. *khâshi'*) = submissive, humbled (act. participle from *khasha'u* [*khushû*'], to be submissive, humble. See *khâshi'ah* at 41:39, p. 1553, n. 5).

8. أجدات *'ajdâth* (pl.; s. *jadath*) = graves, tombs. See at 36:51, p. 1421, n. 6.

9. جراد *jarâd* = locusts. See at 7:133, p. 513, n. 9.

10. منتشر *muntashir* (s.; pl. *muntashirân*) = he or that which spreads abroad, is scattered, dispersed (act. participle from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *intashirâ* at 33:53, p. 1358, n. 9).

11. مهطعن *muḥṭi'în* (pl.; acc./gen. of *muḥṭi'ân*; s. *muḥṭi'*) = those who protrude their necks in running, rushing, running in haste (act. participle from 'aḥṭa'u, to protrude or outstretch the neck. See at 14:43, p. 803, n. 1).

12. عسر *'asir* = hard, most hard, difficult, trying. See *'asîr* at 25:26, p. 1146, n. 1.

- ١٠٠ "One gone off his head",<sup>1</sup>  
 مَجْنُونٌ  
 ١ وَأَزْدَجِرٌ and he was forcibly prevented.<sup>2</sup>  
 ١٠ فَدَعَا رَبَّهُ 10. Then he prayed His Lord:  
 ١١ أَنِّي مَغْلُوبٌ "Indeed I am overpowered,<sup>3</sup>  
 ١٢ فَأَنْصِرْ so help."<sup>4</sup>  
 ١٣ فَفَتَحْنَا 11. So We opened<sup>5</sup>  
 ١٤ أَبْوَابَ السَّمَاءِ the gates of the heaven  
 ١٥ بِمَاءٍ with water  
 ١٦ مُتَهَيِّرٍ falling in torrential downpour.<sup>6</sup>  
 ١٧ وَفَجَّرْنَا الْأَرْضَ 12. And We burst<sup>7</sup> the earth  
 ١٨ عِيُونًَا with springs<sup>8</sup>  
 ١٩ فَأَلْفَقْنَا الْمَاءَ and the water met<sup>9</sup> on  
 ٢٠ عَلَى أَمْرٍ قَدِيرٍ a matter<sup>10</sup> already decreed.<sup>11</sup>  
 ٢١ وَحَمَلْنَاهُ عَلَى 13. And We carried<sup>12</sup> him on  
 ٢٢ ذَاتِ الْوَجِّ وَدُسُرٍ a vessel of planks<sup>13</sup> and nails.<sup>14</sup>  
 ٢٣ نَجْرِي بِأَعْيُنِنَا 14. Moving under Our Eyes  
 ٢٤ جَزَاءَ لِمَنْ as a reward for the one  
 ٢٥ كَانَ كَفِرًا who had been disbelieved.

1. مَجْنُونٌ *majnûn* (s.; pl. *majnânin*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junân*], to cover, to hide. See at 52:29, p. 1712, n. 5).

2. i. e., from preaching the turth. اَزْدَجِرٌ *uzdujira* = he was restrained, deterred, forcibly prevented (v. iii. m. s. past passive from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain. See *muzdajar* at 54:4, p. 1729, n. 7).

3. مَغْلُوبٌ *maghlûb* (s.; pl. *maghlûbûn*) = overpowered, overwhelmed, defeated, vanquished, subdued (pass. participle from *ghalaba* [*ghalb/ghalbah*], to defeat, to subdue. See *taghlîbûna* at 41:26, p. 1549, n. 4).

4. اَنْصِرْ *intaşir* = help, give victory (v. ii. m. s. imperative from *intaşara*, form VIII of *naşara* [*naşr /nuşûr*], to help. See *intaşara* at 47:4, p. 1648, n. 15).

5. فَتَحْنَا *fatahna* = we opened, disclosed, gave victory (v. i. pl. past from *fataha* [*fath*], to open. See at 48:1, p. 1661, n. 1).

6. مُتَهَيِّرٍ *munhamir* = falling heavily, in torrential downpour (act. participle from *inhamara*, form VII of *hamara* [*hamr*], to pour out).

7. فَجَّرْنَا *fajjarnâ* = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See at 36:34, p. 1417, n. 5).

8. عِيُونَ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 51:15, p. 1698, n. 5).

9. i. e., the water from the sky and the earth met. اَلْفَقْنَا *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* /*luqyân /luqy /luqyah /luqan*], to meet. See at 8:41, p. 561, n. 10).

10. i. e., on the destruction of the people of Nûh.

11. قَدَرَ *qudira* = he or it was ordained, decreed, decided (v. iii. m. s. past passive from *qadara* [*qadr*], to decree, to ordain. See *quddara* at 41:10, p. 1542, n. 12).

12. حَمَلْنَا *hamalnâ* = we carried, bore, took the load (v. i. pl. past from *hamala* [*haml*], to carry. See at 19:58, p. 965, n. 4).

13. اَلْوَجِّ *'alwâh* (pl.; s. لوح *lawh*) = boards, tablets, planks. See at 7:154, p. 523, n. 3.

14. دُسُرٍ *dusur* (pl.; s. *dassâr*) = nails.

وَلَقَدْ رَكَنَهَا 15. And indeed We have left

مَآيَةَ قَهْلٍ it as a sign.<sup>1</sup> So is there

مِنْ مُذَكِّرٍ 10 anyone to take heed?<sup>2</sup>

فَكَيْفَ كَانَ 16. How then were

عَذَابِي My punishment

وَنَذِيرٍ 17 and My warnings?<sup>3</sup>

وَلَقَدْ 17. And indeed

يَسَّرْنَا We have made easy<sup>4</sup> the

الْقُرْآنَ لِلذِّكْرِ 5 Qur'ân for remembrance.<sup>5</sup>

فَهَلْ So is there

مِنْ مُذَكِّرٍ 17 anyone to take heed?

كَذَّبَتْ عَادٌ 18. Disbelieved<sup>6</sup> the 'Âd .

فَكَيْفَ كَانَ عَذَابِي So how were My punishment

وَنَذِيرٍ 18 and My warnings?

إِنَّا أَرْسَلْنَا عَلَيْهِمْ 19. Verily We sent<sup>7</sup> on them

رِيحًا صَوَّارًا a wind<sup>8</sup> furiously roaring<sup>9</sup>

فِي يَوْمٍ on a day

مُتَّصِرٍ 19 calamitous<sup>10</sup> in continuity.<sup>11</sup>

1. آية 'āyah (pl. آيات 'āyât) = sign, revelation, miracle. See at 26:190, p. 1195, n. 3.

2. مذكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkkâr*], to remember. See *yatadhakkaru* at 39:9, p. 1485, n. 2).

3. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed!

نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'il* from *nadhara* [*nadhr/ nudhâr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

4. يَسَّرْنَا *yassarnâ* = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 44:58, p. 1616, n. 14).

5. i. e., to understand and remember. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

6. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

7. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. See at 51:41, p. 1703, n. 1).

8. رِيح *rîh* (s.; pl. *riyâh*) = wind, smell, odour. See at 51:41, p. 1703, n. 3.

9. صَوَّارٍ *sarsar* = violently noisy and cold, furiously roaring.

10. نَحْسٍ *nahs* = calamitous, disastrous, ominous, ill-fated. See *nahisât* at 41:16, p. 1545, n. 7.

11. مُتَّصِرٍ *mustamirr* = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marrâ* [*marr/murûr/mamarr*], to pass. See at 54:2, p. 1729, n. 4).

تَنزِعُ النَّاسَ 20. Taking away<sup>1</sup> men  
كَأَنَّهُمْ أَصْجَارٌ  
نَخْلٌ مُنْقَعِرٌ 21. as if they were stumps<sup>2</sup> of  
date palm<sup>3</sup> uprooted.<sup>4</sup>

فَكَيْفَ كَانَ 21. How then were

عَذَابِي My punishment

وَنَذِيرِي and My warnings?<sup>5</sup>

وَلَقَدْ 22. And indeed

يَسَّرْنَا We have made easy<sup>6</sup> the

الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.<sup>7</sup>

فَهَلْ So is there

مِن مَّنْذِكْرٍ anyone to take heed?<sup>8</sup>

### Section (Rukû') 2

كَذَّبَتْ ثَمُودُ 23. Disbelieved<sup>9</sup> the Thamûd

بِالنَّذْرِ in the warnings.

فَقَالُوا 24. And they said:

"أَبْرَأَ مِنَّا 10 from among us,

وَإِذَا

نَبِيٍّ مِّمَّنَّا whom we should follow?<sup>11</sup>

إِنَّا إِذَا

1. تنزع *tanzi'u* = she wrests, snatches, takes away, removes, divests, deprives (v. iii. f. s. impfct. from *naza'a* [*naz'*], to take away. See at 3:26, p. 165, n. 3).

2. أعجاز *'a'jâz* (pl. s. *'ajuz*) = stumps, roots.

3. نخل *nakhil* = date palm. See at 50:10, p. 1687, n. 7.

4. منقعر *munqa'ir* = uprooted, eradicated, weeded out, extracted, pulled up (act. participle from *inqa'ara*, form VII of *'qa'ara* [*qa'arah*], to be deep).

5. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'il* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

6. يسهرنا *yassarnâ* = we eased, made easy, smoothed, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:17, p. 1732, n. 4).

7. i. e., to understand and remember. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:17, p. 1732, n. 5.

8. مدكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

9. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb /kadhîb /kadhbah / kidhbah*], to lie. See at 54:18, p. 1732, n. 6).

10. بشر *bashar* = man, human being. See at 42:51, p. 1579, n. 11.

11. نتبع *nattabi'u* = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *nattabi'* at 48:15, p. 1667, n. 6).

لَفِي ضَلَالٍ<sup>1</sup> indeed in error<sup>1</sup>

وَسَعْرٍ<sup>٤٤</sup> and madness.<sup>2</sup>

أَمْ لَقِيَ<sup>٢٥</sup> 25. Has there been cast<sup>3</sup>

الذِّكْرُ<sup>٢٦</sup> the reminder<sup>4</sup>

عَلَيْهِ مِنْ بَيْنِنَا<sup>٢٧</sup> on him of all of us?

بَلْ هُوَ كَذَّابٌ أَشِرٌّ<sup>٢٨</sup> Nay, he is a liar,<sup>5</sup> an arrogant.<sup>6</sup>

سَيَعْلَمُونَ<sup>٢٩</sup> 26. They shall know

غَدًا<sup>٣٠</sup> tomorrow<sup>7</sup>

مَنْ الْكَذَّابُ الْأَشِرُّ<sup>٣١</sup> who is the liar, the arrogant.

إِنَّا مُرْسِلُونَ<sup>٣٢</sup> 27. Verily We are going to

الْبَقَرَةَ<sup>٣٣</sup> send<sup>8</sup> the she-camel

وَنُذْنَةً لَهُمْ<sup>٣٤</sup> as a trial for them.

فَارْتَقِبْهُمْ<sup>٣٥</sup> So watch<sup>9</sup> them

وَأَصْطَبِرْ<sup>٣٦</sup> and persevere.<sup>10</sup>

وَنَبِّئْتَهُمْ<sup>٣٧</sup> 28. And inform<sup>11</sup> them

أَنَّ الْمَاءَ<sup>٣٨</sup> that the water is

قِسْمَةٌ بَيْنَهُمْ<sup>٣٩</sup> an allotment<sup>12</sup> between them.

كُلُّ شَرْبٍ<sup>٤٠</sup> Each drinking is

مُحْتَضَرٌ<sup>٤١</sup> by turn.<sup>13</sup>

1. ضلال *ḍalāl* = error, straying from the right path. *fi ḍalāl* = in error, astray, in vain. See at 50:27, p. 1691, n. 4.

2. سَعْر *su'ur* = madness, insanity, frenzy.

3. ألقى *'ulqiya* = he was thrown, flung, cast ( v.

iii. m. s. past passive from *'alqâ*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 43:53, p. 1596, n. 4).

4. i. e., the scripture.

5. كذاب *kadhḥâb* = a liar, untruthful (act. participle in the intensive scale of *fa'âl* from *kadhaba* [*kidhb /kadhīb /kadhbah /kidhbah*], to lie. See at 40:28, p. 1519, n. 10).

6. أَشِرٌّ *'ashirr* = arrogant, insolent, exuberant.

7. i. e., on the day Allah's punishment befalls them. غَد *ghad* = tomorrow, the following day, sometime in the future.

8. The Thamûd people demanded of their Prophet, Şâliḥ, peace be on him, to produce a she-camel out of the stone. So in response to his prayer Allāh produced a she-camel out of the stone ( Al-Ṭabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436; and VII, p. 454. See also 7:73, p. 494, n. 8).

9. مرسِلُونَ *mursilû* (n) = those who send, are going to send, senders (act. participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The terminal *nûn* is dropped for the genitive construction. See *mursilîn* 28:45, p. 1248, n. 1).

10. ارتقب *irtaqib* = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqâbah*], to watch. See at 44:59, p. 1617, n. 1).

11. اصْطَبِرْ *iṣṭabir* = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See at 20:132, p. 1010, n. 5).

12. نَبِّئْهُمْ *nabbi'* = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 15:49, p. 817, n. 10).

13. قِسْمَةٌ *qismah* = division, allotment, apportionment. See at 53:22, p. 1720, n. 5.

14. مُحْتَضَرٌ *muḥtaḍar* = one or that which is presented by turn (pass. participle from *iḥtaḍara*, form VIII of *ḥaḍara* [*ḥuḍûr*], to be present. See *muḥtaḍarûn* at 37:158, p. 1454, n. 7).

- فَادَّأُوا 29. But they called<sup>1</sup>  
 صَاحِبَهُمْ their companion<sup>2</sup>  
 فَتَعَالَى and he took over<sup>3</sup>  
 فَمَعَّرَ<sup>٤</sup> and hamstrung.<sup>4</sup>
- فَكَيْفَ كَانَ 30. How then were  
 عَذَابِي My punishment  
 وَنَذْرِي<sup>٥</sup> and My warnings?<sup>5</sup>
- إِنَّا أَرْسَلْنَا 31. Verily We sent  
 عَلَيْهِمْ صَيْحَةً وَاحِدَةً on them a single thunderous  
 فَكَانُوا blast<sup>6</sup> and they became  
 كَهَشِيمٍ like the dry-stalks<sup>7</sup>  
 اللَّحْظِيرِ<sup>٨</sup> of the hedge-maker.<sup>8</sup>
- وَلَقَدْ 32. And indeed  
 يَسَّرْنَا We have made easy<sup>9</sup> the  
 الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.<sup>10</sup>  
 فَهَلْ So is there  
 مِنْ مُذَكِّرٍ<sup>١١</sup> anyone to take heed?<sup>11</sup>
- كَذَّبَتْ 33. Disbelieved  
 قَوْمَ لُوطٍ the people of Lût  
 بِالْأَنْذَرِ<sup>١٢</sup> the warnings.

1. نادوا *nâdaw* = they summoned, called, called out, (v. iii. m. pl. past from *nâda*, form III of *naddâ* [*nadw*], to call. See *yunâdûna* at 49:4, p. 1677, n. 10).

2. i. e., their slaughterer. صاحب *sâhib* (s.; pl. 'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ ṣuḥbah)= companion, comrade, friend. See at 34:46, p. 1386, n. 1.

3. i. e., he took over the camel and a knife. تعالَى *ta'âlâ* = he took, took over, assumed, undertook, (v. iii. m. s. past in form VI from the root 'aṭw, to give. See 'a'îâ at 53:34, p. 1724, n. 2).

4. i. e., slaughtered her; although they were asked not to do any harm to her. So Allah punished them.

عقر *'aqara* = he wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from 'uqr/'uqr/'aqârah, to be barren. See 'aqarû at 26:157, p. 1189, n. 7).

5. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fu'îl* from *nadhara* [*nadhr/ nudhûr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

6. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 50:42, p. 1494, n. 12).

7. هشيم *hashîm* = frail, fragile, dry stalks, straw (act. participle on the scale of *fu'îl* from *hashama* [*hashm*], to destroy, to smash. See at 18:45, p. 927, n. 12).

8. محتظر *muḥtaẓir* = hedge-maker, fence-maker (act. participle from *iḥtaẓara*, form VIII of *ḥaẓara* [*ḥaẓr*], to fence in, to hedge, to prohibit. See *mahẓûr* at 17:20, p. 879, n. 9).

9. يسرنا *yassarnâ* = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:22, p. 1733, n. 6).

10. i. e., to understand and remember.

11. مدكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

إِنَّا أَرْسَلْنَا عَلَيْهِمْ

حَاصِبًا 34. Verily We sent on them

إِلَّا آلَ لُوطٍ

بِمَجِيئِهِمْ

بِسَحَرٍ 35. We saved<sup>2</sup> them

نَعْمَةً مِّنْ عِنْدِنَا 35. As a garce from Us.

كَذَلِكَ نَجْزِي

مَنْ شَكَرَ 36. Thus do We reward<sup>4</sup> the one

وَلَقَدْ أَنْذَرْتَهُمْ 36. He had indeed warned<sup>6</sup>

بَطْشَتَنَا

فَتَمَارَوْا 37. them of Our seizure<sup>7</sup>

بِالنَّذْرِ 38. but they entertained doubts<sup>8</sup>

وَلَقَدْ 37. And they had indeed

رَوَدُوهُ

عَنْ ضَيْفِهِ

فَنَمَسْنَا أَعْيُنَهُمْ 38. So We effaced<sup>11</sup> their eyes.

فَذُوقُوا عَذَابِي

وَنَذْرِي 39. "Then taste<sup>12</sup> My punishment

وَلَقَدْ صَبَحَهِمْ 38. And indeed there befell<sup>13</sup> them

1. حاصِبٌ *hâşib* = hail-storm, violent tornado, devastating cyclone. See at 29:40, p. 1279, n. 4.

2. نَجَّيْنَاهُمْ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ*' /*najâh*], to make for safety, to be saved. See at 44:30, p. 1611, n. 7).

3. سَحَرٌ *saḥar* (s.; pl. 'as-ḥâr) = pre-dawn hour.

4. نَجَزَى *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ*'], to recompense. See at 37:131, p. 1450, n.10).

5. شَكَرَ *shakara* = he expressed gratitude, gave thanks, thanked (v. iii. m. s. past from *shukr* /*shukrân*, to thank, express gratitude. See *tashkurâna* at 45: 12, p. 1621, n. 9).

6. i. e., Lût, peace be on him, had warned. أَنْذَرَ *'andhara* = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [*nadhur* /*nudhûr*], to dedicate. See at 46:21, p. 1639, n. 9).

7. i. e., severe punishment. بَطْشَةٌ *batshah* = seizure, impact. See *batsh* at 50:36, p. 1693, n. 6.

8. تَمَارَوْا *tamârâw* = they entertained doubts, had misgivings (v. iii. m. pl. past from *tamârâ*, form VI from *miryah* /*muryah*, doubt, dispute. See *tutamârâ* at 53:55, p. 1727, n. 5).

9. نَذَرَ *nadhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'il* from *nadhara* [*nadhur* /*nudhûr*], to vow, to pledge). See at 54:30, p. 1735, n. 5).

10. i. e., they attempted to make him surrender his guests to them for homosexual enjoyment. رَاوَدُوا *râwadû* = they sought to lure, tempt, seduce, entice, win (v. iii. m. pl. past from *râwada*, form III of *râda* [*rawd*], to walk about. See *râwadat* at 12:26, p. 731, n. 3).

11. i. e., made them blind. نَمَسْنَا *ṭamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams* /*ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

12. i. e., it was said to them. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq* /*madhâq*], to taste. See at 51:14, p. 1698, n. 1).

13. صَبَحَ *ṣabbaha* = he or it came in the morning, befell (v. iii. m. s. past in form II of *ṣabaha* [*ṣabh*], to offer a morning draught. See *tuṣbiḥû* at 49:6, p. 1678, n. 8).

بَكْرَةً early in the morning<sup>1</sup>

عَذَابٌ مُّسْتَقِيرٌ a punishment to endure.<sup>2</sup>

فَذُوقُوا عَذَابِي 39. "Then taste My punishment

وَوَدَّعِبَارِي and My warnings."<sup>3</sup>

وَلَقَدْ 40. And indeed

يَسَّرْنَا We have made easy<sup>4</sup> the

الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.<sup>5</sup>

فَهَلْ So is there

مِنْ مَّنْذُرٍ anyone to take heed?<sup>6</sup>

### Section (Rukû') 3

وَلَقَدْ جَاءَ 41. And there indeed came

عَالِ فِرْعَوْنَ to the people of Fir'aun

الذُّكْرِ the warnings.

كَذَّبُوا 42. They disbelieved<sup>7</sup>

بِآيَاتِنَا كُلِّهَا in Our signs<sup>8</sup> all of them.

فَأَخَذْنَاهُمْ So We seized<sup>9</sup> them the

أَخْذَ عَزِيزٍ seizure of an All-Mighty,<sup>10</sup>

مُقَدِّرٍ All-Capable.<sup>11</sup>

1. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 33:42, p. 1335, n. 2.

2. مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary, abiding, lasting, enduring (act. participle from *istaqarra*, form X of *qarra* [ *qarâr* ], to settle down. See at 27:40, p. 1214, n. 3).

3. (*nudhuri*; originally *nudhurî*): نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhr/nudhûr*], to vow, to pledge). See at 54:336, p. 1736, n. 9).

4. يَسَّرْنَا *yassarnâ* = we eased, made easy, smoothed, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:32, p. 1735, n. 9).

5. i. e., to understand and remember.

6. مدكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:32, p. 1735, n. 11).

7. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kadhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 50:5, p. 1686, n. 2).

8. i. e., the miracles that Allah caused to happen at the hand of Mûsâ, peace be on him. آيات *'âyât* (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 53:18, p. 1719, n. 9.

9. i. e., punished them by drowning them in the sea. أَخَذْنَا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 43:48, p. 1595, n. 2).

10. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 48:3, p. 1661, n. 6.

11. مُقَدِّرٌ *muqtadir* (s.; pl. *muqtadirûn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [ *qadr/ qadar/ qudrah/ maqdurah* ], to ordain, to measure, to have power. See *muqtadirûn* at 43:42, p. 1593, n. 8).

- أَكْفَارًا 43. Are the unbelievers of you  
 خَيْرٌ مِّنْ أَوْلِيَانِكُمْ better than those people<sup>1</sup>  
 أَمْ لَكُمْ بَرَاءَةٌ or have you an exoneration<sup>2</sup>  
 فِي الزُّبُرِ ٤٣ in the scriptures?<sup>3</sup>
- أَمْ يَقُولُونَ 44. Or do they say:  
 نَحْنُ جَمِيعٌ "We shall in a body  
 مُنصِرُونَ ٤٤ be victorious?"<sup>4</sup>
- سَاهِبَةٌ 45. Routed shall be<sup>5</sup>  
 الْبَعْجُ the multitude<sup>6</sup>  
 وَيَوَلُّونَ الذُّبُرَ ٤٥ and they shall turn<sup>7</sup> the backs.<sup>8</sup>
- بَلِ السَّاعَةُ 46. Nay, the Hour<sup>9</sup> is  
 مَوْعِدُهُمْ their appointed time;<sup>10</sup>  
 وَالسَّاعَةُ and the Hour is more  
 أَذَى وَأَمْرٌ ٤٦ calamitous<sup>11</sup> and more bitter.<sup>12</sup>
- إِنَّ الْمُجْرِمِينَ 47. Indeed the sinful<sup>13</sup> are  
 فِي ضَلَالٍ وَسُعْرٍ ٤٧ in error and insanity.<sup>14</sup>
- يَوْمَ 48. The day  
 يُسْحَبُونَ they shall be dragged<sup>15</sup>  
 فِي النَّارِ عَلَى وُجُوهِهِمْ into the fire on their faces.

1. i. e., the people punished previously.
2. براءة *barâ'ah* = discharge, absolution, acquittal, exoneration. See at 9:1, p. 576, n. 1).
3. زبور *zubur* (pl.; s. *zabûr*) = scriptures, books. See at 26:196, p. 1196, n. 4.
4. منتصر *muntashir* = victorious, triumphant, one who helps oneself (act. participle from *intaşara*, form VIII of *naşara* [*naşr/nuşûr*], to help. See at 18:43, p. 927, n. 3).
5. يهزم *yuhzamu* = he is routed, defeated, vanquished, (v. iii. m. s. impfct. passive from *hazama* [*hazm*], to put to flight. See *mahzûm* at 38:11, p. 1461, n. 10).
6. This is a prophesy about the defeat of the Makkan unbelievers. جمع *jam'* = amassment, accumulation, gathering, collection, aggregation, multitude. See at 42:7, p. 1562, n. 4.
7. يولون *yuwallûna* = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. See at 33:15, p. 1340, n. 8).
8. دبر *dubur* (s.; pl. *'adbâr*) = back, rear, backside, hindpart. See at 12:26, p. 731, n. 9.
9. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 47:18, p. 1653, n. 13.
10. موعد *maw'id* (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/ place. See at 20:97, p. 1000, n. 2.
11. أذى *'adhâ* = more calamitous, more grievous, more disastrous (elative of *dâhin*, act. participle of *dahiya* [*dahâ*], to be clever, to strike, befall).
12. أمر *'amarr* = more bitter, stronger (elative of *marîr*, act. participle in the scale of *fa'il* from *marra* [*marârah*], to be bitter).
13. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 51:32, p. 1702, n. 5).
14. سحر *su'ur* = madness, insanity, frenzy. See at 54:24, p. 1734, n. 2.
15. يسحبون *yushabûna* = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *sahaba* [*sahb*], to drag, to trail on the ground. See at 30:48, p. 1306, n. 7).

ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾ "Taste<sup>1</sup> the touch<sup>2</sup> of saqar".<sup>3</sup>

إِنَّا كُلَّ شَيْءٍ 49. Verily everything

خَلَقْنَاهُ We created<sup>4</sup>

بِقَدَرٍ ﴿٤٩﴾ according to measure.<sup>5</sup>

وَمَا أَمْرُنَا 50. And Our Command is not

إِلَّا وَاحِدَةٌ but once,

كَتَمَجٍ بِالْبَصْرِ ﴿٥٠﴾ like the twinkling<sup>6</sup> of an eye.<sup>7</sup>

وَلَقَدْ 51. And indeed

أَهْلَكْنَا We had destroyed<sup>8</sup>

أَشْيَاعَكُمْ the partisans<sup>9</sup> of yours.

فَهَلْ So is there

مِن مَّذْكِرٍ ﴿٥١﴾ anyone to take heed?<sup>10</sup>

وَكُلُّ شَيْءٍ وَعَفَاؤُهُ 52. And everything they do

فِي الزُّبُرِ ﴿٥٢﴾ is in the books.<sup>11</sup>

وَكُلُّ صَغِيرٍ 53. And everything small

وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٣﴾ and big is written down.<sup>12</sup>

إِنَّ الْتَقِيْنَ 54. Verily the righteous<sup>13</sup>

1. i. e., it was said to them. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 54:37, p. 1736, n. 12).

2. i. e., the torment. مَسَّ *mass* = touch, attack.

3. سَقَرَ *saqar* = name of a hell.

4. خَلَقْنَا *khalagnâ* = we created, made, originated (v. i. pl. past from *khalaga* [*khalq*], to create. See at 49:13, p. 1682, n. 1).

5. قَدْرٍ *qadar* = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

6. لَمَحَ *lamh* = quick glance, twinkling. See at 16:77, p. 852, n. 10.

7. i. e., when Allah intends to do or create anything He commands only once and it happens and comes into being at once. بَصَرَ *basar* (s.; pl. 'absâr) = eye, eye-sight, vision, glance, look, insight. See at 50:22, p. 1690, n. 4.

8. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halâk /tahlukah*], to perish. See at 50:36, p. 1693, n. 3).

9. i. e., your likes in disbelief and disobedience. أَشْيَاعٍ *'ashyâ'* (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See at 34:54, p. 1388, n. 6.

10. مَذْكِرٍ *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:40, p. 1737, n. 6).

11. i. e., the books of deeds. زُبُرٍ *zibur* (pl.; s. *zabûr*) = scriptures, books. See at 54:43, p. 1738, n. 3.

12. مُسْتَطَرٍّ *mustaṭar* = written down, recorded (pass. participle from *istaṭara*, form VII of *saṭara* [*saṭr*], to draw lines, to write. See *muṣṭar* at 52:2, p. 1607, n. 3).

13. مُتَّقِيْنَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 52:17, p. 1709, n. 8).

فِي جَنَّاتٍ will be in gardens<sup>1</sup>

وَنَهْرٍ  and rivers.<sup>2</sup>

فِي مَقْعَدٍ 55. In a position<sup>3</sup> of

صِدْقٍ truthfulness

عِنْدَ مَلِكٍ مُّقْتَدِرٍ near a King All-Competent.<sup>5</sup>



1. *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 36:34, p. 1417, n. 2.

2. i. e., in paradise. *nahar* (s.; pl. *anhur/anhâr/nuhâr*) = river, stream.

3. *maq'ad* (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'ûd*], to sit down. See at 9:81, p. 612, n. 8).

4. *sidq* = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6. See at 39:32, p. 1492, n. 9.

5. *muqtadir* (s.; pl. *muqtadirûn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/qadar/qudrah/maqdurah*], to ordain, to measure, to have power. See at 54:42, p. 1737, n. 11).

## 55. SŪRAT AL-RAḤMÂN (THE MOST COMPASSIONATE)

Makkan: 78 'âyahs

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, especially *wahy* and the Qur'ân, Allah's innumerable favours upon man and all His creatures, the hereafter, Judgement, rewards and punishment. It starts with an emphasis that Allah has sent down and taught the Qur'ân, which is His most important favour on man. It then draws attention to His creation and many other favours, interspersed with the challenge: "Then which of the favours of your Lord you two (man and *jinn*) deny?". This challenge is repeated 31 times in the *sûrah*. It is named *al-Raḥmân* after the first 'âyah which is Allah's most distinguished attribute and which is the main theme of the *sûrah*.

### سُورَةُ الرَّحْمٰنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّحْمٰنُ 1. The Most Compassionate.<sup>1</sup>

عَلَّمَ الْقُرْآنَ 2. He has taught<sup>2</sup> the Qur'ân.

خَلَقَ الْاِنْسَانَ 3. He has created<sup>3</sup> man.

عَلَّمَهُ

4. He has taught him

اَلْبَيَانَ<sup>4</sup> speech.<sup>4</sup>

اَلشَّمْسُ وَالْقَمَرُ 5. The sun and the moon

بِحُسْبَانٍ are on computation.<sup>5</sup>

وَالنَّجْمُ 6. And the stars<sup>6</sup> and the

وَالشَّجَرُ يَسْجُدَانِ trees prostrate themselves.<sup>7</sup>

وَالنَّجْمُ

1. *al-Raḥmân* and *al-Raḥîm* are both derived from *rahmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. See 1:1, p. 1, n. 1.

2. i. e., by communicating it and by making it easy to understand and remember. Allah's most important mercy and favour is the sending down and teaching of the Qur'ân for the guidance of man and *jinn*. علم *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 53:5, p. 1718, n. 1).

3. He is the Creator of man and everything and being; there is no other creator. This in itself is a great mercy, and many other items of mercy are mentioned hereinafter. خلق *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 41:21, p. 1547, n. 3).

4. This is another important grace of Allah whereby man can express what comes into his mind. بيان *bayân* = speech, expression, statement, declaration, communiqué. See at 3:138, p. 209, n. 5. i. e., they are created by Allah and their functions are strictly in accordance with Allah's setting and computation. They are therefore never to be worshipped; but their Creator Alone is to be worshipped. حِسَابٍ *ḥusbân* = reckoning, calculation, computation, accounting, thunderbolts. See at 18:40, p. 926, n. 1.

6. نجم *najm* (s. ; pl. *nujûm/anjum*) = star, celestial body, constellation. See at 53:1, p. 1717, n. 1.

7. i. e., they prostrate themselves to their Creator and Lord, Allah. So they must not be worshipped.

وَالسَّمَاءَ رَفَعَهَا 7. And the sky He raised,<sup>1</sup>  
وَوَضَعَ الْمِيزَانَ 2 and He set<sup>2</sup> the balance.<sup>3</sup>

﴿٧﴾

أَلَّا تَطْغَوْا 8. That you transgress<sup>4</sup> not

﴿٨﴾ فِي الْمِيزَانِ ٨ in the balance.

وَأَقِيمُوا الزُّنُبَ 9. And establish<sup>5</sup> weighing<sup>6</sup>

بِالْقِسْطِ 9 with equity<sup>7</sup>

وَلَا تُخْسِرُوا 10 and cause no loss<sup>8</sup>

﴿٩﴾ فِي الْمِيزَانِ ٩ in the balance.

وَالْأَرْضَ 10. And the earth

﴿١٠﴾ وَضَعَهَا لِلْأَنْبَاءِ ١٠ He has laid for the creatures.<sup>9</sup>

﴿١٠﴾

﴿١١﴾ فِيهَا فَتَكْمِلُهَا 11. Therein are fruits

وَالنَّخْلَ 11 and date palms<sup>10</sup>

﴿١١﴾ ذَاتِ الْأَكْمَامِ ١١ having date-sheaths.<sup>11</sup>

وَالْحَبُّ 12. And the corn

ذُرِّ الْمَصْفُوفِ 12 with stalks and leaves<sup>12</sup>

﴿١٢﴾ وَالرِّيحَانَ ١٢ and aromatic plants.<sup>13</sup>

﴿١٣﴾ فَأَيُّ آيَاتِ اللَّهِ 13. Then which bounties<sup>14</sup> of

1. i. e., He created and raised. رفع *rafa'a* = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf*'), to raise, to lift up. See at 13:2, p. 763, n. 5).

2. وضع *wada'a* = he set, set up, set down, laid, laid down, placed, erected, produced delivered, gave birth to (v. iii. m. s. past from *wad*'), to lay, to put down. See *wada'at* at 46:15, p. 1636, n. 8).

3. i. e., balance in everything and being — in their body and constitution, in all objects of nature, in the heavenly bodies and in their relations to one another. ميزان *mizân* (s.; pl. *mawâzin*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See at 42:17, p. 1567, n. 5).

4. تطغوا *taṭghaw(na)* = you (all) exceed the limits, transgress (v. ii. m. pl. impfct. from *ṭaghâ* [*ṭughyân*]), to exceed the limits. The terminal *nân* is dropped for the particle '*an*' coming before the verb. See *lâ taṭghaw* at 20:81, p. 995, n. 3).

5. أقموا *'aqimû* = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqâma*, form IV of *qâma*, [*qawmah/qiyâm*], to stand up. See at 42:13, p. 1564, n. 8).

6. وزن *wazn* = weighing, weight, balance, balancing.

7. قسط *qisṭ* = justice, equity, fairness. See at 21:47, p. 1025, n. 10).

8. i. e., give not less in weight and measure. لا تخسروا *lâ tukhsirû* = cause no loss, do not reduce, do not make deficient, (v. ii. m. pl. imperative {prohibition} from *'akhsara*, form IV of *khasira* [*khusr/ khasâr/ khasârah/ khusrân*], to suffer loss. See at 40:85, p. 1539, n. 10).

9. أنام *'anâm* = creatures.

10. نخل *nakhl* = date palm. See at 54:20, p. 1733, n. 3.

11. أكمام *'akmâm* (pl.; s. *kumm*) = covers, sheaths, date-sheaths.

12. عصف *'asf* = stalks and leaves of grain, storming, blowing.

13. These are all created and given by Allah. ريحان *rayḥân* = aromatic plants.

14. آيات *'alâ'* (pl.; s. *ilan*) = benefits, blessings, graces, bounties. See at 53:55, p. 1727, n. 5.

رَبِّكَمَا تَكْذِبَانِ your Lord you two<sup>1</sup> deny?<sup>2</sup>

﴿١٣﴾

خَلَقَ الْإِنْسَانَ 14. He created man

مِنْ صَلْصَلٍ from clattering clay<sup>3</sup>

كَالْفَخَّارِ like the earthenware.<sup>4</sup>

وَخَلَقَ الْجَانَّ 15. And He created *jinn*<sup>5</sup>

مِنْ مَّارِجٍ from the smokeless flame<sup>6</sup>

مِنْ نَّارٍ of fire.

فَيَأْتِيءُ الْآءَ 16. Then which bounties<sup>7</sup>

رَبِّكَمَا تَكْذِبَانِ of your Lord you two deny?<sup>8</sup>

رَبِّ 17. Lord of

الشَّرْقَيْنِ the two rising places<sup>8</sup>

وَرَبِّ and Lord of

المَغْرِبَيْنِ the two setting places.<sup>9</sup>

فَيَأْتِيءُ الْآءَ 18. Then in which bounties of

رَبِّكَمَا تَكْذِبَانِ your Lord you two disbelieve?<sup>10</sup>

مَرَجٍ 19. He has let loose<sup>10</sup> the

الْبَحْرَيْنِ يَلْتَقِيَانِ two seas<sup>11</sup> meeting each other.<sup>12</sup>

1. i. e., you the two races of man and *jinn*.

2. تَكْذِبَانِ *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

3. i. e., in the first instance. صَلْصَلٍ *ṣalṣal* = dry or burnt clay that clatters, clattering clay. See at 15:32, p. 814, n. 3.

4. فَخَّارٍ *fakhhâr* = burnt clay, earthenware, pottery.

5. جَانٍ *jânn* = *jinn*.

6. i. e., in the first instance. مَارِجٍ *mârij* = rising flame, smokeless flame (act. participle from *maraja* [*marj/murûj*], to let loose, to jumble. See *maraja* at 25:53, p. 1154, n. 1).

7. آءٍ 'alâ' (pl.; s. الـ *ilan*) = benefits, blessings, graces, bounties. See at 55:13, p. 1742, n. 14.

8. i. e., of the sun in summer and the winter; or with reference to the sun and the moon. مَشْرِيقَيْنِ *mashriqayn* (dual, acc./gen. of *mashriqân*; s. *mashriq*; pl. *mashâriq*) = two rising places, two easts, the points of sun-rise (noun of place from *sharaqa* [*sharq/ shurûq*], to rise, to radiate. See *mashâriq* at 26:60, p. 1173, n. 11).

9. i. e., of the summer and the winter; or with reference to the sun and the moon. مَغْرِبَيْنِ *maghribayn* (dual, acc./gen. of *maghriban*; s. *maghrib*; pl. *maghârib*) = two setting places, two wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2).

10. مَرَجٍ *maraja* = he let loose, jumbled (v. iii. m. s. past from *marj/murûj*, to let loose, to jumble. See at 25:53, p. 1154, n. 1).

11. Such as the two seas near Bahrayn. The description applies also to the rivers meeting the seas. See 25:53, p. 1154. بَحْرَيْنِ *bahrayn* (dual; acc./gen. of *bahrân*; s. *bahr*; pl. *biḥâr/ abḥâr/ buḥûr/ abhur*) = two seas. See at 27:61, p. 1221, n. 1).

12. يَلْتَقِيَانِ *yaltaqiyâni* = they (two) meet, meet each other, get together, confront (v. iii. m. dual impfct. from *iltaqa* form VIII of *laqiya* [*liqâ' /luqyân /luqy /luqyah /luqan*], to meet. See *iltaqa* at 54:12, p. 1731, n. 9).

بَيْنَهُمَا 20. Between the two is a  
 بَرَزَخٌ لَا يَبْغِيَانِ barrier<sup>1</sup> they transgress<sup>2</sup> not.

فَبِأَيِّ آيَةٍ رَبِّكَمَا تُكَذِّبَانِ 21. Then which bounties<sup>3</sup> of  
 رَبِّكَمَا تُكَذِّبَانِ your Lord you two deny?<sup>4</sup>

يَخْرُجُ مِنْهُمَا 22. From the two come out<sup>5</sup>  
 اللُّؤْلُؤُ وَالْمَرْجَانُ pearls<sup>6</sup> and corals.<sup>7</sup>

فَبِأَيِّ آيَةٍ رَبِّكَمَا تُكَذِّبَانِ 23. Then which bounties of  
 رَبِّكَمَا تُكَذِّبَانِ your Lord you two deny?

وَلَهُ الْجَوَارِ 24. And His are the ships<sup>8</sup>  
 الْمُنشآتُ فِي الْبَحْرِ raised<sup>9</sup> in the sea  
 كَالْأَعْلَمِ like the mountains.<sup>10</sup>

فَبِأَيِّ آيَةٍ رَبِّكَمَا تُكَذِّبَانِ 25. Then which bounties of  
 رَبِّكَمَا تُكَذِّبَانِ your Lord you two deny?

### Section (Rukû') 2

كُلُّ مَنْ عَلَيْهَا 26. Everyone of those on it<sup>11</sup>  
 فَانٍ shall perish.<sup>12</sup>

وَيَبْقَى 27. And there abides ever<sup>13</sup>

1. i. e., an invisible barrier. بَرَزَخٌ *barzakh* (s.; pl. *barâzikh*) = barrier, bar, gap, partition. See at 25:53, p. 1154, n. 6.

2. i. e., they do not get mingled — the sweet water of the one and the salty water of the other remain apart. يَبْغِيَانِ *yabghiyâni* = they (two) transgress, commit outrage, oppress, wrong (v. iii. m. dual impfct. from *baghâ* [*baghy*], to wrong. See *baghâ* at 38:22, p. 1464, n. 7).

3. 'أَيِّ' *'alâ'* (pl.; s. الَى *ilan*) = benefits, blessings, graces, bounties. See at 55:16, p. 1743, n. 7.

4. تَكْذِبَانِ *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 55:13, p. 1743, n. 2).

5. يَخْرُجُ *yakhruju* = he comes out, goes out, leaves, departs (v. iii. m. s. impfct. from *kharaja* [*khurâj*]), to go out, to leave. See *yukhrij* at 47:37, p. 1660, n. 3).

6. لؤلؤ *lu' lu'* (s.; pl. *lu'âlî'*) = pearls. See at 52:24, p. 1711, n. 8.

7. مرجان *marjân* = corals, small pearls.

8. جوار *jawâr* (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*]), to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See at 42:32, p. 1573, n. 6).

9. i. e., raised of sails high as mountains. منشآت *munsha'ât* (f. pl.; s. *munsha'ah*; m. *munsha'*) = those that are installed, instituted, established, set up, raised (pass. participle from *'unsha'a*, form IV of *nasha'a* [*nash' / nushâ' / nash'ah*]), to rise, to emerge. See *'unsha'at* 53:32, p. 1723, n. 10).

10. أعلام *'a'lâm* (pl.; s. *'alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains. See at 42:32, p. 1573, n. 7.

11. i. e., on the earth.

12. فان *fânin* = that which passes away, ceases to exist, perishes (act. participle from *fanâ* [*fanâ'*]), to pass away, to perish.

13. يَبْقَى *yabqâ* = he remains, abides, continues to exist (v. iii. m. s. impfct. from *baqqiya* [*baqâ'*]), to remain, to stay. See *'abqâ* at 53:51, p. 1726, n. 9).

وَجْهَ رَبِّكَ the Countenance of your Lord

ذُو الْجَلَالِ وَالْإِكْرَامِ Full of Glory<sup>1</sup> and Majesty.<sup>2</sup>

﴿٧٧﴾

فِي أَيِّ آيَةٍ 28. Then which bounties<sup>3</sup> of

رَبِّكُمْ أَنْتُمْ كَذِبَانٌ your Lord you two deny?<sup>4</sup>

يَسْتَأْذِنُ 29. There implores<sup>5</sup> Him

مَنْ فِي مَنْ فِي

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ Everyday He is in State.<sup>6</sup>

﴿٧٨﴾

فِي أَيِّ آيَةٍ 30. Then which bounties of

رَبِّكُمْ أَنْتُمْ كَذِبَانٌ your Lord you two deny?

سَنَفِرُ لَكُمْ 31. We shall attend<sup>7</sup> to you,

أَيُّهُ الثَّقَلَانِ O you the two classes.<sup>8</sup>

فِي أَيِّ آيَةٍ 32. Then which bounties of

رَبِّكُمْ أَنْتُمْ كَذِبَانٌ your Lord you two deny?

يَمْعَشَرُ 33. O the assembly<sup>9</sup> of

الْجِنِّ وَالْإِنْسِ jinn and men,

إِنْ أَسْطَعْتُمْ if you are able<sup>10</sup>

أَنْ تَعْبُدُوا to pass through<sup>11</sup>

1. جلال *jalâl* = glory, splendour, sublimity. See *tajallâ* at 7:143, p. 518, n. 2.

2. اكرام *ikrâm* = Honour, Majesty.

3. آلاء *'alâ'* (pl.; s. الی *ilan*) = benefits, blessings, graces, bounties. See at 55:21, p. 1744, n. 3.

4. تكذبان *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhīb /kadhbah /kidhbah*], to lie. See at 55:21, p. 1744, n. 4).

5. Everyone is in need of His grace and mercy. He Alone is Above want. يسأل *yas'alu* = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'alu mas'alah/tas'âl* ], to ask. See at 36:21, p. 1414, n. 2).

6. شان *sha'n* (s.; pl. *shu'ân*) = situation, condition, state, circumstances, affair, matter. See at 24:62, p. 1134, n. 9.

7. i. e., to take account of your deeds and conduct. نفرغ *nafrugu* = we become empty, be vacant/unoccupied (i. e., free to attend to somebody/something), attend, apply ourselves (v. i. pl. impfct. from *faragha/ farigha* [*furûgh/ furâgh*], to be empty. See *fârigh* at 28:10, p. 1224, n. 3).

8. i. e., man and jinn. الثقلان *al-thaqalân* = the two classes, the two groups, man and jinn.

9. معشر *ma'shar* (s.; pl. معاشر *ma'ûshir*) = assemblage, assembly, company, community, group. See at 6:128, p. 445, n. 4.

10 استطيعتم *istatâ'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istatâ'a*, form X of *â'a* [*taw'*], to obey. See at 11:13, p. 682, n. 4).

11. تنفذوا *tanfudhû* (*na*) = you pierce, penetrate, pass through, get through (v. ii. m. pl. impfct. from *nafadha* [*nafâdh/nufûdh*], to pierce, to go or pass through. The terminal *nûn* is dropped because of the particle *'an* coming before the verb).

مِنَ أَقْطَارِ السَّمَوَاتِ the zones<sup>1</sup> of the heavens and  
وَالْأَرْضِ فَأَنْتُدُوا the earth then pass through.<sup>2</sup>

لَأَنْتُدُوا You cannot pass through

إِلَّا بِسُلْطَانٍ except with sanction.<sup>3</sup>

فَيَأْتِيءُ آيَاتِ 34. Then which bounties<sup>4</sup> of

رَبِّكُمْ أَتَكْذِبَانِ your Lord you two deny?<sup>5</sup>

يُرْسَلُ عَلَيْكُمَا 35. Discharged<sup>6</sup> on you

شَوْاطِئُ مِنْ نَارٍ shall be a flame<sup>7</sup> of fire

وَنُحَاسٌ and molten brass;<sup>8</sup>

فَلَا and you shall not be able

تَنْصِرَانِ to defend yourselves.<sup>9</sup>

فَيَأْتِيءُ آيَاتِ 36. Then which bounties of

رَبِّكُمْ أَتَكْذِبَانِ your Lord you two deny?

فَإِذَا انشَقَّتْ 37. So when cleft asunder<sup>10</sup>

السَّمَاءُ فَكَانَتْ is the sky and it becomes

وَرْدَةً كَالدِّهَانِ rosy<sup>11</sup> like paint.<sup>12</sup>

﴿٣٧﴾

فَيَأْتِيءُ آيَاتِ 38. Then which bounties of

رَبِّكُمْ أَتَكْذِبَانِ your Lord you two deny?

1. أَقْطَارٍ 'aqṭâr (pl.; s. quṭr) = region, quarters, zones, diameters, boundaries, outskirts. See at 33:14, p. 1340, n. 2.

2. انْفُدُوا *unfudhû* = penetrate, pass through (v. ii. m. pl. imperative from *nafudha* [*nafâdh/nufûdh*]), to pierce, to go or pass through. See *tanfudhû* at 55:33, p. 1745, n. 11).

3. i. e., by Allah. سُلْطَانٍ *sulṭân* = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

4. آيَاتٍ 'alâ' (pl.; s. alî *ilan*) = benefits, blessings, graces, bounties. See at 55:28, p. 1745, n. 3.

5. تَكْذِبَانِ *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*]), to lie. See at 55:28, p. 1745, n. 4).

6. يُرْسَلُ *yursalu* = he or it is dispatched, sent, released, discharged, poured forth (v. iii. m. s. impfct. passive from '*arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. See '*arsalnâ* at 54:19, p. 1732, n. 7.

7. شَوْاطِئُ *shuwâz* = flame, fire.

8. نُحَاسٍ *nuhâs* = brass, molten brass, copper.

9. تَنْصِرَانِ *tantaṣirâni* = you (two) defend yourselves, help yourselves, be helped, be victorious (v. ii. m. dual impfct. from *intaṣara*, form VIII of *naṣara* [*naṣr /nuṣûr*]), to help. See *yantaṣirâna* at 42:39, p. 1575, n. 7).

10. i. e., on the Day of Resurrection. انشَقَّتْ *inshaqqat* = she or it was split, was cleft asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*]), to split, cleave. See *inshaqqa* at 54:1, p. 1729, n. 2).

11. وَرْدَةً *wardah* = rosy, reddish, rose bush.

12. i. e., because of heat دِهَانٍ *dihân* = paint, painting, varnish, cosmetic cream.

فَيَوْمَئِذٍ 39. So on that day  
لَا يَسْتَلُ interrogated<sup>1</sup> will not be

عَنْ ذُنُوبِهِ about his sin<sup>2</sup>

إِنْسٍ وَلَا جَانٍّ any man or *jinn*.

فَيَا أَيُّهَا آيَاتُ 40. Then which bounties<sup>3</sup> of

رَبِّكَ مَا تَكْذِبَانِ your Lord you two deny?<sup>4</sup>

﴿٤٠﴾

يَعْرِفُ 41. Recognized<sup>5</sup> will be

الْمُجْرِمُونَ بِسِيمَاهُمْ the sinful<sup>6</sup> by their marks<sup>7</sup>

فَيُؤْخَذُ and will be seized<sup>8</sup>

بِالْوَرِصِ وَالْأَقْدَامِ by the forelocks<sup>9</sup> and the feet.<sup>10</sup>

﴿٤١﴾

فَيَا أَيُّهَا آيَاتُ 42. Then which bounties of

رَبِّكَ مَا تَكْذِبَانِ your Lord you two deny?<sup>11</sup>

هَذِهِ جَهَنَّمُ الَّتِي 43. This is hell which

يَكْذِبُ بِهَا الْمُجْرِمُونَ the sinful cried lies to.

﴿٤٢﴾

يَطُوفُونَ بَيْنَهَا 44. They will run<sup>11</sup> between

وَبَيْنَ حَمِيمٍ آتِنِ it and the hot water<sup>12</sup> boiling.<sup>13</sup>

فَيَا أَيُّهَا آيَاتُ 45. Then which bounties of

1. يسأل *yus'alu* = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [*su'al/ mas'alah*], to ask, to enquire, to implore. See at 28:78, p. 1260, n. 6).

2. ذنب *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 47:19, p. 1654, n. 6.

3. آلاء *'alâ'* (pl.; s. الی *ilan*) = benefits, blessings, graces, bounties. See at 55:34, p. 1746, n. 4.

4. تكذبان *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:34, p. 1746, n. 4).

5. يعرف *yu'rafu* = he is recognized, known, (v. iii. m. s. impfct. passive from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ta'arafû* at 49:13, p. 1682, n. 7).

6. مجرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 44:22, p. 1610, n. 5).

7. The faces of the sinful will be black (see 3:106). سيماء *sîmâ* = marks, distinguishing features, signs.

8. يؤخذ *yu'khadhu* = he or it is taken, received, seized (v. iii. m. s. impfct. passive from *'akhadha* [*'akhdh*], to take. See *yu'khadh* at 6:70, p. 419, n. 6).

9. نواصي *nawâşî* (pl.; s. *nâşiyah*) = forelocks, fore parts of heads. [*'akhadha bi-nâşiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it"]. See *nâşiyah* at 11:56, p. 698, n. 3.

10. أقدام *'aqdâm* (pl.; sing. *qadam*) = feet, steps. See at 47:7, p. 1649, n. 10.

11. يطوفون *yaṭūfûna* = they run, go round, circumambulate, (v. iii. m. pl. impfct. from *ṭāfa* [*ṭawf/ ṭawâf/ ṭawfân*], to go about, to run around. See *yuṭāfu* at 52:24, p. 1711, n. 6).

12. حميم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [*ḥamm*], to heat, make hot. See at 44:46, p. 1614, n. 8).

13. آتِنِ *'ânin* = boiling, fierce (act. participle from *'anâ* [*'inâ*], to be time for something).

رَبِّكُمْ أَنْكَرَبَانِ your Lord you two deny?<sup>1</sup>

٤٥

### Section (Rukû') 3

وَلَمَنْ خَافَ 46. But for such as fears<sup>2</sup>

مَقَامَ رَبِّهِ the Position<sup>3</sup> of his Lord

جَنَّاتٍ 47. will be two gardens.<sup>4</sup>

فَيَأْتِيءَ آلَاءَ 47. Then which bounties<sup>5</sup> of

رَبِّكُمْ أَنْكَرَبَانِ your Lord you two deny?

٤٨

ذَوَاتًا أَفْنَانٍ 48. Possessing branches.<sup>6</sup>

فَيَأْتِيءَ آلَاءَ 49. Then which bounties of

رَبِّكُمْ أَنْكَرَبَانِ your Lord you two deny?

فِيهِمَا 50. In the two will be

عَيْنَيْنِ تَجْرِيَانِ two springs<sup>7</sup> flowing.<sup>8</sup>

فَيَأْتِيءَ آلَاءَ 51. Then which bounties of

رَبِّكُمْ أَنْكَرَبَانِ your Lord you two deny?

فِيهِمَا 52. In the two will be of

كُلِّ فَكَيْهَةٍ زَوْجَانِ every fruit<sup>9</sup> in pairs.<sup>10</sup>

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1. تَكْذِبَانِ *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 55:40, p. 1747, n. 4).

2. خَافَ *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 11:103, p. 714, n.13).

3. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مَقَامَ *maqâm* (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

4. جَنَّاتٍ *jannatân* (dual; s. *jannah*; pl. *jannât*) = tow gardens.

5. آلَاءَ '*alâ'* (pl.; s. الَى *ilan*) = benefits, blessings, graces, bounties. See at 55:40, p. 1747, n. 3.

6. i. e., the trees of the gardens will have branches giving shades and fruits. أَفْنَانٍ '*afnân* (pl.; s. *fann*) = branches, varieties, diversities, specialities.

7. عَيْنَانِ '*aynân* (dual; s. '*ayn*; pl. '*uyûn/ 'a'yun*) = two springs, fountains, eyes. See '*uyûn* at 54:12, p. 1731, n. 8).

8. تَجْرِيَانِ *tajriyâni* = they (two, f.) flow, move, go on, stream, proceed (v. iii. f. dual impfct. from *jarâ* [*jary*], to flow. See *tajrî* at 48:5, p. 1662, n. 8).

9. فَكَيْهَةٍ *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 44:55, p. 1616, n. 5.

10. زَوْجَانِ *zawjân* (dual of *zawj*; pl. '*azwâj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See *zawjayn* at 53:45, p. 1725, n. 10.

فِي أَيِّ آيَةٍ 53. Then which bounties<sup>1</sup> of

رَبِّكُمَا تَكْذِبَانِ 53 your Lord you two deny?<sup>2</sup>

مُتَّكِلِينَ عَلَى فُرُشٍ 54. Reclining<sup>3</sup> on couches<sup>4</sup>

بَطَائِنَهَا their linings<sup>5</sup> being

مِنَ اسْتَبْرَقٍ of silk brocade,<sup>6</sup>

وَوَحْيٍ and the fruits<sup>7</sup> of the two

الْجَنَّتَيْنِ دَانٍ 54 gardens will be close by.<sup>8</sup>

فِي أَيِّ آيَةٍ 55. Then which bounties of

رَبِّكُمَا تَكْذِبَانِ 55 your Lord you two deny?

فِيهِنَّ 56. Therein will be

قَصِيرَاتُ الظَّرْفِ those restraining<sup>9</sup> of glance,<sup>10</sup>

لَمْ يَطْمِئِنَّ there having deflowered<sup>11</sup>

إِنْسٌ قَبْلَهُمْ them not any man before

وَلَا جَانٌ nor any *jinn*.

فِي أَيِّ آيَةٍ 57. Then which bounties of

رَبِّكُمَا تَكْذِبَانِ 57 your Lord you two deny?

كَأَنَّ الْأَيَّاقُوتَ 58. As if they are rubies<sup>12</sup>

وَالْمَرْجَانَ and coral.<sup>13</sup>

1. أَيِّ 'alâ' (pl.; s. الَى ilan) = benefits, blessings, graces, bounties. See at 55:47, p. 1748, n. 5.

2. تَكْذِبَانِ *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 55:45, p. 1748, n. 1).

3. مُتَّكِلِينَ *muttaki'in* (pl.; acc./gen. of *muttaki'un*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'u*, form VIII of *waka'u*. See at 52:20, p. 1710, n. 2).

4. فُرُشٍ *furush* (pl.; s. *firâsh*) = couches, cushions, mattresses, beds. See *firâsh* at 2:21, p. 11, n. 7.

5. بَطَائِنِ *batâ'in* (pl.; s. *bi'ânah*) = insides, inner sides, linings. See *bi'ânah* at 3:118, p. 202, n. 7.

6. اسْتَبْرَقٍ *istabraq* = brocade, silk brocade. See at 18:31, p. 923, n. 5.

7. وَحْيٍ *janan* = fruits, harvest.

8. دَانٍ *dânin* = near, close by, within easy reach, low (active participle from *danâ* [*dunâw/ danâwah*], to be near, to be close. See *dâniyah* at 6:99, p. 433, n. 4).

9. i. e., wives. قَاصِرَاتٍ *qâsirât* (f. pl.; s. *qâshrah*) = restricted, confined, those restraining (act. participle from *qashra/ qashara* [*qishar/ qashr/ qashârah/ qashûr*] become short, to fall short. See at 38:52, p. 1472, n. 9).

10. i. e., chaste and devoted to their husbands, not looking at others. ظَرْفٍ *tarf* = glance, look, eye. See at 42:45, p. 1577, n. 6.

11. يَطْمِئِنُّ *ya'mith(u)* = he deflowers, strips virginity (v. iii. m. s. impfct. from *yamatha/ tamitha* [*yamth*], to deflower ( a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb).

12. i. e., in freshness, beauty and chastity. أَيَّاقُوتٍ *yâqût* = rubies.

13. مَرْجَانَ *marjân* = corals, small pearls. See at 55:22, p. 1744, n. 7.

فَأَيُّ الْآلَاءِ 59. Then which bounties<sup>1</sup> of

رَبِّكُمَا تَكْذِبَانِ 60 your Lord you two deny?<sup>2</sup>

هَلْ جَزَاءُ الْإِحْسَنِ 60. Is the reward<sup>3</sup> for good

إِلَّا الْإِحْسَانُ 61 deeds<sup>4</sup> other than doing good?<sup>5</sup>

فَأَيُّ الْآلَاءِ 61. Then which bounties of

رَبِّكُمَا تَكْذِبَانِ 62 your Lord you two deny?

وَمِنْ دُونِهِمَا 62. And besides the two<sup>6</sup>

جَنَّاتٍ 63 will be two gardens.<sup>7</sup>

فَأَيُّ الْآلَاءِ 63. Then which bounties of

رَبِّكُمَا تَكْذِبَانِ 64 your Lord you two deny?

مُدَّهَاتَانِ 64. The two dark-green.<sup>8</sup>

فَأَيُّ الْآلَاءِ 65. Then which bounties of

رَبِّكُمَا تَكْذِبَانِ 66 your Lord you two deny?

فِيهِمَا 66. In the two will be

عَيْنَانِ نَضَّاحَتَانِ 67 two springs<sup>9</sup> gushing forth.<sup>10</sup>

1. *'alâ'* (pl.; s. *ilan*) = benefits, blessings, graces, bounties. See at 55:53, p. 1749, n. 1.

2. *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 55:53, p. 1749, n. 2).

3. *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 46:14, p. 1636, n. 3).

4. i. e., the doing of good deeds in this worldly life. *'ihsân* = doing good things, being good, charity, benevolence, righteousness (verbal noun in form IV of *hasuna* [*husn*], to be handsome, nice, good). See at 17:23, p. 880, n. 5.

5. i. e., the doing of good to them in the hereafter in the form of rewarding them with an eternal life in paradise.

6. i. e., besides the two gardens described above there will be two other gardens.

7. *jannâtân* (dual; s. *jannah*; pl. *jannât*) = two gardens. See at 55:46, p. 1748, n. 4.

8. i. e., these two other gardens will be dark-green. *mudhammatân* (f. dual; s. *mudhammah*; m. *mudhamm*) = dark green, deep green, black. (passive participle from *idhamma*, form XI of *dahima* [*duhmah*], to be black).

9. *'aynân* (dual; s. *'ayn*; pl. *'ayûn* / *'ayun*) = two springs, fountains, eyes. See at 55:50, p. 1748, n. 7).

10. *naddakhatân* (f. dual; s. *naddâkhat*; m. *naddâkh*) = two that gush forth, bursting out (act. participle in the scale of *fa''âl* from *nadakhha* [*nadakh*], to gush forth, coming out forcefully).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 67. Then which bounties<sup>1</sup> of  
your Lord you two deny?<sup>2</sup>

﴿١٧﴾

فِيهِمَا فَاكِهَةٌ 68. In the two will be fruits<sup>3</sup>  
وَنَخْلٌ 4  
and date palms<sup>4</sup>

﴿١٨﴾ وَرُمَّانٌ 5  
and pomegranates.<sup>5</sup>

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 69. Then which bounties of  
your Lord you two deny?

﴿١٩﴾

فِيهِنَّ حَيْرَاتٌ 70. Therein will be chaste  
﴿٢٠﴾ حَسَنَاتٌ 6  
dames<sup>6</sup> of exquisite beauty.<sup>7</sup>

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 71. Then which bounties of  
your Lord you two deny?

﴿٢١﴾

حُورٌ مَّقْصُورَاتٌ 72. *Hûr*<sup>8</sup> guarded<sup>9</sup>  
﴿٢٢﴾ فِي الْغِيَامِ 10  
in the pavilions.<sup>10</sup>

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ 73. Then which bounties of  
your Lord you two deny?

﴿٢٣﴾

لَوْ يَطَّيَّرُنَّ 74. There deflowered<sup>11</sup> them not

1. *alâ'* (pl.; s. *alî ilan*) = benefits, blessings, graces, bounties. See at 55:59, p. 1750, n. 1.

2. *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb / kadhib / kudhbah / kidhbah*], to lie. See at 55:59, p. 1750, n. 2).

3. *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 55:52, p. 1748, n. 9.

4. *nakhl* = date palm. See at 55:11, p. 1742, n. 10.

5. *rummân* = pomegranates. See at 6:99, p. 433, n. 8.

6. i. e., chaste wives. *khayrât* (pl.; sing. *khayrah*) = good women, chaste dame, good things / deeds. See at 35:32, p. 1401, n. 10.

7. *hisân* (f. pl.; s. *hasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful.

8. *hûr* (f. pl.; s. *hûrîyah*) = beautiful damsels of paradise. See at 52:20, p. 1710, n. 6.

9. *maqṣûrât* (f. pl.; s. *maqṣûrah*; m. *maqṣûr*) = guarded, restricted, limited (pass. participle from *qaṣura* [*qīṣar/qaṣr/qaṣârah*], to be short. See *qâṣirât* at 55:56, p. 1749, n. 9).

10. *khayâm* (f. pl.; s. *khîmah*) = tents, pavilions.

11. *yaṭmith(u)* = he deflowers, strips virginity (v. iii. m. s. impfct. from *ṭamathal/ṭamitha* [*ṭamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb. See at 55:56, p. 1749, n. 11).

إِنْسٍ قَبْلَهُمْ any man before them

وَلَا جَانٌّ وَلَا جَانٌّ nor any *jinn*.

فَأَيُّ آيَاتِ رَبِّكَ تَكْذِبُونَ 75. Then which bounties<sup>1</sup> of

رَبِّكَ تَكْذِبُونَ your Lord you two deny?<sup>2</sup>

مُتَّكِنِينَ عَلَى 76. Reclining<sup>3</sup> on

رَفْرَفٍ خُضْرٍ cushions<sup>4</sup> green<sup>5</sup>

وَعَبَقَرِيٍّ حَسَانٍ and carpets<sup>6</sup> most beautiful.<sup>7</sup>

﴿٧٦﴾

فَأَيُّ آيَاتِ رَبِّكَ تَكْذِبُونَ 77. Then which bounties of

رَبِّكَ تَكْذِبُونَ your Lord you two deny?

نَبْرَكَ 78. Blessed be<sup>8</sup>

أَسْمُ رَبِّكَ the Name of your Lord

ذِي الْجَلَالِ Full of Glory<sup>9</sup>

وَالْإِكْرَامِ and Majesty.<sup>10</sup>

1. آلاء *'alâ'* (pl.; s. *ilân*) = benefits, blessings, graces, bounties. See at 55:67, p. 1751, n. 1.

2. تَكْذِبَانِ *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 55:67, p. 1751, n. 2).

3. مُتَّكِنِينَ *muttaki'în* (pl.; acc./gen. of *muttaki'ân*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:54, p. 1749, n. 3).

4. رَفْرَفٍ *rafraf* (s.; pl. *rafârif*) = cushion, pad.

5. خُضْرٍ *khudr* (f. pl.; s. *khudrah*) = green, green vegetation. See *'akhdar* at 36:80, p. 1478, n. 6.

6. عَبَقَرِيٍّ *'abqariyyûn* (*'abqariyyûn* /*'abâqirah*) = colourful carpet, multicoloured, genius.

7. حَسَانٍ *hisân* (f. pl.; s. *hasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful. See at 55:70, p. 1751, n. 7.

8. تَبَارَكَ *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 40: 64, p. 1532, n. 8).

9. جَلَالٍ *jalâl* = glory, splendour, sublimity. See at 55:27, p. 1745, n. 1.

10. اِكْرَامٍ *ikrâm* = Honour, Majesty. See at 55:27, p. 1745, n. 2.

## 56. SŪRAT AL-WĀQI'AH (THE INEVITABLE EVENT)

Makkan: 96 'āyahs

This is a Makkan *sūrah*. Its main theme is the inevitability of the end of the universe, the Resurrection, Judgement, rewards and punishment. It starts with a reference to the terrible event of the end of the world and the Day of Resurrection and Judgement and then points out that the servants of Allah will on that Day be classified into three categories — those who will be given their records in their right hands, those who will be given their records in their left hands and the foremost and earliest in accepting Islam and in their faith and deeds. Mention is then made of the rewards and blissful life that await respectively the first and the last groups of people. Next a mention is made of the punishment and hard life in the hereafter of the second group, the unbelievers and the sinful. Then attention is drawn to Allah's creation of the universe and everything therein and His provision of the means of livelihood for His creatures, together with an emphasis on the fact that He Who created in the first instance can destroy and recreate at any time at will. The *sūrah* ends by stressing that this Qur'ān is sent down by Him and by once again mentioning the three categories into which His servants will be classified on the Day of Judgement.

The *sūrah* is named *al-Wāqi'ah* (The Inevitable Event) with reference to its first 'āyah which mentions this event.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتْ 1. When there shall occur<sup>1</sup>

الْوَاقِعَةُ ① the Inevitable Event.<sup>2</sup>

لَيْسَ 2. There shall not be

لَوْعِنَهَا about its occurrence

كَاذِبَةٌ ② anyone to delude.<sup>3</sup>

خَافِضَةٌ رَافِعَةٌ 3. Lowering,<sup>4</sup> exalting.<sup>5</sup>

③

إِذَا رَجَعَتْ 4. When convulsed<sup>6</sup> shall be

الْأَرْضُ رَجًا ④ the earth in a convulsion.

1. وقعت *waqa'at* = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. m. f. past from *wuqū'*, to fall. See *waqa'a* at 27:85, p. 1227, n. 8).

2. i. e., the Resurrection. واقعة *wāqi'ah* (f. s., pl. *wāqi'āt*; m. *wāqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above. 1).

3. i. e., when it shall happen no one will be able to deny or disbelieve in it. كاذبة *kādhībah* (f. s.; pl. *kādhībāt*; m. *kādhīb*) = liar, untruthful, deceptive, one or that which deludes (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhībah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

4. i. e., it will humiliate the disbelievers. خافضة *khāfiḍah* (f. s.) = she or that lowers, lessens, diminishes (act. participle from *kahafaḍa* [*khafad*], to lower, to lessen. See *ikhfīd* at 26:215, p. 1199, n. 4).

5. i. e., exalting the position of the righteous. رافعة *rāfi'ah* (f. s.) = one or that which raises, exalts, lifts ((act. participle from *rafu'a* [*raf'*], to raise. See *rāfi'* at 3:55, p. 177, n. 4).

وَسَيَّتِ 5. And crushed<sup>1</sup> will be  
 ٥ أَلْجِبَالُ بَسًا the mountains<sup>2</sup> in particles.<sup>3</sup>

فَكَانَتْ هَبَاءً 6. So they will be dust<sup>4</sup>  
 ٦ مُبْتَثًّا scattered abroad.<sup>5</sup>

وَكُنْتُمْ أَزْوَاجًا 7. And you shall be in sorts<sup>6</sup>  
 ٧ ثَلَاثَةً three.

فَأَصْحَابُ 8. So there will be "Companions"<sup>7</sup>  
 الْمَيْمَنَةِ of the Right."<sup>8</sup>  
 مَا أَصْحَابُ What are the "Companions  
 ٨ الْمَيْمَنَةِ of the Right"?<sup>9</sup>

وَأَصْحَابُ 9. And the "Companions of  
 الشِّمَالِ the Left".<sup>10</sup>  
 مَا أَصْحَابُ What are the "Companions  
 ٩ الشِّمَالِ of the Left"?

وَالسَّابِقُونَ 10. And the Foremost<sup>11</sup>  
 ١٠ السَّابِقُونَ will be the Foremost.<sup>12</sup>

أُولَئِكَ 11. They will be the ones

1. *bussat* = she or it was pounded, grounded, crushed into particles (v. iii. f. s. past passive from *bassa* [*bass*] to ground, crush into particles).

2. *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 35:27, p. 1399, n. 9.

3. See 101:5 wherein it is stated that the mountains will be made like fluffy wool.

4. *habâ'* (s.; pl. *'ahbâ'*) = fine dust particles floating in the air, fine dust. See at 25:23, p. 1145, n. 6.

5. *munbathth* = scattered, scattered abroad, dispersed, disseminated (pass. participle from *inbaththa*, form VII of *baththa* [*bathth*], to spread, to scatter. See *yabuththu* at 45:4, p. 1619, n. 1).

6. *'azwâj* (sing. *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 43:70, p. 1600, n. 8.

7. *as-hâb* (pl.; sing. *âhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 51:59, p. 1706, n. 7).

8. i. e., those who will be given the records of their deeds in their right hands ( see 17:71; 69:19; 84:7). *maymanah* (f. s.; pl. *mayâmîn*) = right side, right wing.

9. The interrogative is for emphasis.

10. i. e., those who will be given their records of deeds in their left hands (see 'ayah 41 below and 69:35). *mash'amah* = calamity, ill-luck, misfortune, left hand.

11. i. e., those who were the earliest in embracing Islam and who outdo others in the faith and good deeds. *sâbiqûn* (pl.; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, outstrippers, forerunners, foremost ones (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

12. i. e., they will be the foremost in receiving Allah's rewards and distinguished positions in the hereafter. Their status is further described in the succeeding 'ayahs up to 'ayah 26.

المقربون ﴿١٠﴾

placed near.<sup>1</sup>

فِي حَنَّاتِ النَّعِيمِ ﴿١١﴾

12. In the gardens of bliss.<sup>2</sup>

ثَلَاثَةٌ مِّنَ

13. A band<sup>3</sup> of

الْأُولَىٰ ﴿١٢﴾

the first generations.<sup>4</sup>

وَقَلِيلٌ مِّنَ

14. And a few of

الْآخِرِينَ ﴿١٣﴾

the later generations.<sup>5</sup>

عَلَىٰ سُرُرٍ

15. On couches<sup>6</sup>

مَوْضُونَةٍ ﴿١٤﴾

inlaid with precious stones.<sup>7</sup>

مُتَّكِنِينَ عَلَيْهَا

16. Reclining<sup>8</sup> thereon,

مُتَّقَابِلِينَ ﴿١٥﴾

facing one another.<sup>9</sup>

يَطُوفُ عَلَيْهِمْ

17. Going round<sup>10</sup> them

وَلَدَانٌ

will be youths<sup>11</sup>

مُخَلَّدُونَ ﴿١٦﴾

rendered perpetual.<sup>12</sup>

يَاكُوبِ وَأَبَارِقَ

18. With cups and jugs<sup>13</sup>

وَكَأْسٍ

and a tumbler

مِّن مَّعِينٍ ﴿١٧﴾

from a flowing spring.<sup>14</sup>

1. i. e., near the Throne of Allah. مقربون *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 4:322, p. 173, n. 2).
2. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 52:17, p. 1709, n. 9.
3. i. e., a select group. ثلثة *thullah* (f. s.; pl. *thulal*) = band, group, detachment.
4. i. e., of Muslims. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 27:68, p. 1223, n. 10.
5. i. e., of Muslims. آخريين *'akhirîn* (pl.; acc./gen. of *'akhirûn*; s. *'akhir*) = last ones, those coming later, later generations. See at 43:56, p. 1597, n. 4.
6. سرر *surur* (pl.; s. سرير *surîr*) = bedsteads, thrones, couches. See at 52:20, p. 1710, n. 3.
7. موضونة *mawḍûnah* = inlaid, inlaid with gold/precious stones (pass. participle from *wadana*[*wadn*], to inlay, insert, to place some upon others).
8. متكئين *muttaki'in* (pl.; acc./gen. of *muttaki'un*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:76, p. 1752, n. 3).
9. متقابلين *mutaqâbilîn* (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 44:54, p. 1615, n. 10).
10. يطفو *yaṭṭifu* = he goes round, circumambulates, (v. iii. m. s. impfct. from *ṭafu* [*ṭawf/ṭawûf/ṭawfân*], to go about, to run around. See at 52:24, p. 1711, n. 6).
11. ولدان *wildân* (pl.; s. *walîd*) = newborns, youths, young men, sons, boys. See *walîd* at 26:18, p. 1165, n. 8.
12. مخلدون *mukhalladûn* (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulûd*], to remain for ever. See *takhluḍûna* at 26:129, p. 1185, n. 2).
13. أبارق *'abârîq* (pl.; s. *ibrîq*) = jugs.
14. i. e., with drink from a flowing spring. معين *ma'in* = spring, flowing spring, source of water. See at 37:45, p. 1437, n. 11.

لَا يَصَدَّعُونَ 19. No headache will be

عَنَّا caused<sup>1</sup> to them from it

وَلَا يُزِفُونَ 20. Nor will they be intoxicated.<sup>2</sup>

وَفَكَهَمَتِمَّا 20. And with fruit such as

يَتَخَيَّرُونَ they choose.<sup>3</sup>

وَلِقَمٍ 21. And with the meat of

طَيْرٍ مِمَّا يَشْتَهُونَ fowls<sup>4</sup> such as they desire.<sup>5</sup>

وَحُورٍ 22. And *hûr*<sup>6</sup>

عَيْنٍ with attractively wide eyes.<sup>7</sup>

كَأَمْثَلِ اللُّؤْلُؤِ 23. As the likes of pearls<sup>8</sup>

الْمَكُونِ well-preserved<sup>9</sup>

جَزَاءِ 24. As a reward<sup>10</sup> for what

كَانُوا يَعْمَلُونَ they used to do.

لَا يَسْمَعُونَ 25. They will hear<sup>11</sup> not

فِيهَا الْغَاوِ therein any vain talk<sup>12</sup>

وَلَا تَأْنِيْمًا nor anything causing sin.<sup>13</sup>

1. يصدعون *yusadda'ûna* = headache is caused to them (v. iii. m. pl. impfct. passive from *şadda'a*, form II of *şada'a* [*şafd'*], to split, to cleave asunder. See *yaşşadda'ûna* at 30:43, p. 1304, n. 10).

2. ينفون *yunzifûna* = they be exhausted, debilitated, intoxicated (v. iii. m. pl. impfct. from *anzafa*, form IV of *nazafa* [*nazf*], to drain, to exhaust. See *yunzafûna* at 37:47, p. 1438, n. 2).

3. يتخبرون *yatakhayyarûna* = they chose, select, pick (v. iii. m. pl. impfct. from *takhayyara*, form V of *khâra* [*khayr*], to choose, to prefer. See *yakhtâru* at 28:69, p. 1256, n. 4).

4. طير *ţayr* (coll. n.; pl. *ţuyûr*) = bird, birds, fowls. See at 24:41, p. 1123, n. 10.

5. يشتهون *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See at 52:22, p. 1711, n. 1).

6. i. e., there will be wives of *hûr*. حور *hûr* (f. pl.; s. *hûrîyah*) = beautiful damsels of paradise. See at 55:72, p. 1751, n. 8.

7. عين *'în* (f. pl.; s. *'aynâ'*) = those with attractively wide eyes. See at 52:20, p. 1710, n. 7.

8. لؤلؤ *lu' lu'* (s.; pl. *lu'âlî'*) = pearls. See at 55:22, p. 1744, n. 6.

9. مكنون *maknûn* = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 52:24, p. 1711, n. 9).

10. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 55:60, p. 1750, n. 3).

11. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'/samâ'/samâ'ah/masma'*], to hear. See at 46:29, p. 1643, n. 3).

12. لغو *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 52:23, p. 1711, n. 3.

13. تأنيم *ta'thîm* = to cause sin, offence, crime. See at 52:23, p. 1711, n. 5.

إِلَّا قِيلًا 26. Except the saying:<sup>1</sup>

سَلَامًا سَلَامًا "Peace, Peace."<sup>2</sup>

وَأَصْحَابِ 27. And the "Companions"<sup>3</sup>  
الْيَمِينِ of the Right"<sup>4</sup>

مَا أَصْحَابِ 27. What are the Companions  
الْيَمِينِ of the Right"<sup>5</sup>

فِي سِدْرٍ 28. They will be amidst lot  
مَخْضُودٍ trees<sup>6</sup> stripped of thorns;<sup>7</sup>

وَطَلْحٍ 29. And banana trees,<sup>8</sup>  
مَنْصُودٍ piled one above another;<sup>9</sup>

وِظَلِّ مَتَدَوِّرٍ 30. And shade<sup>10</sup> outstretched;<sup>11</sup>

وَمَاءٍ 31. And water  
مَسْكُوبٍ in constant flow;<sup>12</sup>

وَفَاكِهَةٍ كَثِيرَةٍ 32. And fruit in abundance;

لَا مَقْطُوعَةٍ 33. Neither cut-off<sup>13</sup>  
وَلَا مَمْنُوعَةٍ nor out of reach.<sup>14</sup>

1. *qīl* = saying, address.

2. i. e., greetings of peace and words free of faults and offence.

3. أَصْحَابِ 'aṣ-ḥāb (pl.; sing. صَاحِبِ ṣāḥib) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:8, p. 1754, n. 7).

4. i. e., those who will be given the record of their deeds in their right hands ( see 17:71; 69:19; 84:7). Their position is described in the succeeding 'āyahs up to 'āyah 40. يَمِينِ yamīn (s.; pl. 'aymān) = right, right hand. See at 50:17, p. 1689, n. 3.

5. The interrogative is for emphasis.

6. i. e., in gardens of special type of lot trees without thorns. سِدْرٍ sidr (s.; pl. sidār) = lot tree, lotus tree. See at 34:16, p. 1374, n. 5.

7. مَخْضُودٍ makhḍūd = that of which the thorns are cut off, stripped of thorns (pass. participle from khaḍada [kaḥḍd], to cut of {thorns}, break off).

8. طَلْحٍ ṭalḥ (s.; pl. ṭulāḥ) = banana, banana tree

9. i. e., with bananas piled one above another. مَنْصُودٍ manṣūd = arranged in layers, piled up, stacked (passive participle from naḍada [naḍd], to pile up. See at 11:82, p. 707, n. 9).

10. وَظَلِّ ṣill (s.; pl. ṣilāl/ṣulūl/azlāl) = shade, shadow, shelter. See at 35:21, p. 1397, n. 11.

11. مَمْدُودٍ mamdūd = extended, outstretched, extensive, prolonged (pass. participle from madda [madd], to extend. See madadnā at 50:7, p. 1686, n. 9).

12. مَسْكُوبٍ maskūb = poured out, spilled, made to flow, in constant flow (pass. participle from sukaba [sukb], to pour out).

13. i. e., cut off in supply. مَقْطُوعَةٍ maqtū'ah (f. s.; pl. maqtū'āt; m. maqtū'a) = cut, cut off, severed (passive participle from qaṭa'a [qaṭ'], to cut off. See yaqū'ūna at 13:25, p. 774, n. 14).

14. مَمْنُوعَةٍ mamnū'ah (f. s., pl. mamnū'āt; m. mamnū'a) = that which is forbidden, prohibited, prevented, held back, barred, out of reach (pass. participle from mana'a [man'], to prevent. See at 20:92, p. 998, n. 8).

﴿٣٤﴾ وَفُرُشٍ مَّرْفُوعَةٍ 34. And couches<sup>1</sup> elevated.<sup>2</sup>

﴿٣٥﴾ إِنَّا أَنشَأْنَهُمْ 35. Verily We created<sup>3</sup> them<sup>4</sup>

﴿٣٥﴾ إِتْشَاءً in a creation.

﴿٣٦﴾ جَعَلْنَهُنَّ أَبْكَارًا 36. And made<sup>5</sup> them virgins.<sup>6</sup>

﴿٣٧﴾ عُرُوبًا أَمْرَأَاتٍ 37. Beloving,<sup>7</sup> of equal age.<sup>8</sup>

﴿٣٨﴾ لِيَصْحَبْنَ 38. For the "Companions<sup>9</sup>

﴿٣٨﴾ أَلْيَمِينِ of the Right".<sup>10</sup>

### Section (Rukû') 2

﴿٣٩﴾ ثَلَاثَةٌ 39. A band<sup>11</sup> of

﴿٣٩﴾ الْأَوَّلِينَ the first generations.<sup>12</sup>

﴿٤٠﴾ وَثَلَاثَةٌ 40. And a band of

﴿٤٠﴾ الْآخِرِينَ the later generations.<sup>13</sup>

﴿٤١﴾ وَأَصْحَابُ 41. And the "Companions

﴿٤١﴾ الشِّمَالِ of the Left".<sup>14</sup>

﴿٤١﴾ مَا أَصْحَابُ What are the "Compaions

﴿٤١﴾ الشِّمَالِ of the Left"?

1. فرش *furush* (pl.; s. *firâsh*) = couches, cushions, mattresses, beds. See at 55:54, p. 1749, n. 4.

2. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high (pass. participle from *rafu'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

3. أنشأنا *'ansha'nâ* = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'u*. form IV of *nasha'u* [*nash' / nushû' / nash'ah*], to rise, to emerge. See at 28:45, p. 1247, n. 9).

4. i. e., the wives of the righteous in paradise.

5. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 49:13, p. 1682, n. 4).

6. أبكار *'abkâr* (pl.; s. *bikr*) = virgins, first-borns, new. See *bikr* at 2:68, p. 32, n. 9.

7. عرب *'urub* (pl.; s. عرب *'arûb*) = beloving wives.

8. أنثرب *'atrâb* (pl.; s. ثرب *turb*) = females of equal age with those of their husbands.

9. i. e., the above mentioned rewards will be given to them. أصحاب *'as-hâb* (pl.; sing. صاحب *ṣâhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:27, p. 1757, n. 3).

10. i. e., those who will be given the records of their deeds in their right hands ( see 17:71; 69:19; 84:7). يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:27, p. 1757, n. 8.

11. i. e., such Companions of the Right will consist of a select band from among the first generations and a band of the later generations of Muslims. ثلة *thullah* (f. s.; pl. *thulal*) = band, group, detachment. See at 56:13, p. 1755, n. 3.

12. i. e., of Muslims. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 56:13, p. 1755, n. 4.

13. i. e., of Muslims. آخريين *'âkhirîn* (pl.; acc./gen. of *'âkhirûn*; s. *'âkhir*) = last ones, those coming later, later generations. See at 56:14, p. 1555, n. 5.

14. i. e., those who will be given their records of deeds in their left hands . شمال *shimâl* = north, left hand, left side, left. See at 50:17, p. 1689, n. 4.

42. In heat storm<sup>1</sup> and  
 hot water.<sup>2</sup>  
 فِي سَمُومٍ وَحَمِيمٍ
43. And in a shade<sup>3</sup> of  
 hot and black smoke.<sup>4</sup>  
 وَظِلِّينَ يَحْمُومٍ
44. Neither cool<sup>5</sup>  
 nor kind.<sup>6</sup>  
 لَا بَارِدٍ وَلَا كَرِيمٍ
45. Verily they had been  
 before that  
 living in luxury and affluence.<sup>7</sup>  
 إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ
46. And had been persisting<sup>8</sup>  
 in the sin<sup>9</sup> most enormous.<sup>10</sup>  
 وَكَانُوا يُصِرُّونَ عَلَى الْخَنِثِ الْعَظِيمِ
47. And they used to say:  
 "Is it that when we die and  
 become dust<sup>11</sup> and bones,<sup>12</sup>  
 shall we be resurrected?"<sup>13</sup>  
 وَكَانُوا يَقُولُونَ أَإِنَّا لَمَبْعُوثُونَ
48. "And also our fathers  
 of old?"  
 أَوَآبَاءُنَا الْأَوَّلُونَ

1. i. e., they will be in hell. *samûm* = heat storm, hot sand storm, hot wind. See at 52:27, p. 1711, n. 14.

2. *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 55:44, p. 1747, n. 12.

3. *zill* (s.; pl. *zillâ/zulûl'/'azlâl*) = shade, shadow, shelter. See at 56:30, p.1757, n. 10.

4. *yahmûm* = hot and black smoke, intensely hot, intensely black.

5. *bârid* = cool, cold, chilly (act. participle from *baradulbaruda*, to be cold, to cool. See at 38:42, p. 1740, n. 7.

6. i. e., relentless. *karîm* (s.; pl. *kirâm/kuramâ'*) = Most Noble, noble, generous, liberal, munificent, kind (act. participle in the scale of *fa'il* from *karuma* [*karam/karâmah*], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., they had been in their worldly life in luxury and riches disregarding the warnings of the Messengers of Allah. *mutrafîn* (pl.; acc./gen. of *mutrafûn* ; s. *mutraf*) = those made to live in luxury and affluence, affluent ones, the opulent (pass. participle from '*atrafu*, form IV of *tarafu*, to live in luxury, opulence). See *mutrafû* at 43:23, p. 1588, n. 3).

8. *yuširrûna* = they persist, insist, (v. iii. m. s. impfct. from '*ašarra*, form IV of *šarra* [*šarr/šarîr*], to creak, to tie up. See *yuširru* at 45:8, p. 1620, n. 3).

9. *hinth* (s. '*ahnâth*) = sin. See *lâ tahnath* at 38:44, p. 1471, n. 1.

10. such as committing shirk, adultery, fornication and the like. *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, enormous, grave. See at 48:10, p. 1664, n. 10.

11. *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 50:3, p. 1685, n. 6.

12. *'izâm* (pl.; sing. '*azm*) = bones. See at 37:54, p. 1439, n. 2.

13. *mab'ûthûn* = (pl.; s. *mab'ûth*) = those resurrected, raised, raised up, sent out (passive participle from *bu'atha* [*bu'th*], to send, to raise). See at 73:16, p. 1433, n. 3).

قُلِّبَتْ الْأَوَّلِينَ 49. Say: "Verily those of old  
وَالْآخِرِينَ ﴿٤٩﴾ and those of later times."

لَمَجْمُوعُونَ 50. "Shall all be gathered<sup>1</sup>  
إِلَىٰ مِيقَاتٍ towards the meeting-point<sup>2</sup>  
يَوْمَ مَعْلُومٍ ﴿٥٠﴾ on a Day Specified."<sup>3</sup>

ثُمَّ إِنَّكُمْ 51. "Then indeed you,  
أَنْتَ الْضَّالُّونَ O you the misguided<sup>4</sup>  
الْمُكَذِّبُونَ ﴿٥١﴾ disbelievers,"<sup>5</sup>

لَا كُلُّونَ مِن 52. "Shall surely eat<sup>6</sup> of  
شَجَرٍ مِّن زَوْقِهِ ﴿٥٢﴾ a Tree of Zaqqûm;"<sup>7</sup>

فَالْوَن مِّنَهَا 53. "And then fill<sup>8</sup> therewith  
الْبُطُونَ ﴿٥٣﴾ the bellies;"<sup>9</sup>

فَشَرِبُونَ 54. "And shall drink<sup>10</sup>  
عَلَيْهِ on top of that  
مِنَ الْمَعِينِ ﴿٥٤﴾ from the hot water";<sup>11</sup>

فَشَرِبُونَ 55. "And you will drink like the  
شَرَبَ الْإِيمِرِ ﴿٥٥﴾ drinking of thirsty camels."<sup>12</sup>

1. مجموعون *majmû'ûn* (pl.; s. *majmû'*) = those gathered, collected, assembled, herded, mustered ((pass. participle from *jama'a* [*jam'*], to gather. See *majmû'* at 11:103, p. 714, n. 14.

2. مِيقَاتٍ *mîqât* (sing.; pl. *mawâqîf*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 44:40, p. 1613, n. 8.

3. i. e., the Day of Judgement. معلوم *ma'lûm* = known, determined, fixed, specified (pass. participle from '*alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

4. ضَالُونَ *ḍāllûn* (sing. ضال *ḍāll*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍatāl/ḍalālah*], to go astray, to stray, to err. See at 15:56, p. 819, n. 2).

5. مُكَذِّبُونَ *mukadhhibûn* (pl.; sing. *mukadhhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See *mukadhhibûn* at 52:11, p. 1708, n. 6).

6. كَالْكُلُوبِ *'ākilûn* (pl.; s. '*ākil*) = consumers, eaters, devourers, those who are going to eat (act. participle from '*akl* [*'akl/ma'kal*], to eat. See '*ākilûn* at 23:20, p. 1079, n. 13).

7. A specially vicious tree in hell, as described in 37:65, p. 1440. See at 44:43, p. 1614, n. 2.

8. مَالُونَ *māli'ûn* (pl.; s. *māli'*) = those who fill, fillers, are going to fill (act. participle from *mala'a* [*mal' / mal'ah /mil'ah*], to fill, to fill up. See at 37:66, p. 1441, n. 1).

9. بَطُونَ *buṭûn* (pl.; sing. بطن *buṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 44:45, p. 1614, n. 7.

10. شَارِبُونَ *shāribûn* (pl.; s. *shārib*) = those who drink, are going to drink, drinkers (act. participle from *shariba* [*shurb/mashrab*], to drink. See *tashribûna* at 23:33, p. 1084, n. 6).

11. i. e., as their drink. حَمِيمٍ *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:42, p. 1759, n. 2.

12. هِمٍ *him* (pl.; s. '*ahyam*) = thirsty camels.

- هَذَا 56. Such will be  
 زُرُّكُمْ their entertainment<sup>1</sup>  
 يَوْمَ الدِّينِ ٥٦ on the Day of Judgement.<sup>2</sup>
- نَحْنُ خَلَقْنَاكُمْ 57. We did create you;  
 فَلَوْلَا تَصَدَّقُونَ ٥٧ so why do you believe<sup>3</sup> not?
- أَفَرَأَيْتُمْ 58. Do you then see  
 مَا تُمْثِنُونَ ٥٨ what you ejaculate?<sup>4</sup>
- أَمْ أَنْتُمْ خَالِقُونَهُ 59. Is it you who create it<sup>5</sup>  
 أَمْ نَحْنُ الْخَالِقُونَ ٥٩ or are We the Creators?
- نَحْنُ قَدَرْنَا 60. We have decreed<sup>6</sup>  
 بَيْنَكُمْ أَلْمُونَ ٦٠ as between you<sup>7</sup> death and  
 وَمَا نَحْنُ بِمَسْبُوقِينَ ٦٠ We are not to be forestalled.<sup>8</sup>
- عَلَىٰ أَنْ يُبَدَّلَ 61. In that We may alter<sup>9</sup>  
 أَشْئَاكُمْ وَنُنشِئَكُمْ ٦١ your images<sup>10</sup> and may create<sup>11</sup>  
 فِيمَا لَا تَعْلَمُونَ ٦١ you into what you know not.
- وَلَقَدْ عَلِمْتُمُ 62. And you already know the  
 الْإِنشَاءَ الْأُولَىٰ creation in the first instance;

1. نزل *nuzul* = hospitality, food and lodge prepared for guest, entertainment. See at 3:198, p. 234, n. 4.
2. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 51:6, p. 1697, n. 1.
3. i. e., in My resurrecting you. تصدقون *tuṣaddiqūna* = you believe, confirm, accept as true (v. ii. m. pl. impfct. from *ṣadduqa*, form II of *ṣadaqa* [*ṣadq/ sidq*], to speak the truth. See *ṣaddaqa* at 37:105, p. 1446, n. 13).
4. i. e., of sperm. تُمثِنُونَ *tumnūna* = you ejaculate, emit, shed (v. ii. m. pl. impfct. from *'amnā*, form IV of *manā* [*many*], to try, to tempt. See *tumnā* at 53:46, p. 1726, n. 2).
5. i. e., do you create the sperms or human beings out of these?
6. قدرنا *qaddarnā* = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 34:18, p. 1374, n. 14).
7. i. e., as common to you all, irrespective of rich and poor, high and low, man and jinn, and others.
8. i. e., We are not be frustrated. مسبوقين *masbūqīn* (pl.; acc./gen. of *masbūqān*; s. *masbūq*) = those outstripped, outdistanced, forestalled, left behind (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See *sabaqat* at 42:14, p. 1565, n. 9).
9. نبدل *nubaddila(u)* = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fai-ḥah* for the particle *'an* coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).
10. أمثال *'amthāl* (pl.; s. *mathal/ mithl*) = likenesses, similarities, images, kinds, instances. See at 47:10, p. 1650, n. 8).
11. ننشئ *nunshi'a (u)* = we create, produce, raise, bring into being (v. i. pl. impfct. from *'ansha'a*. form IV of *nasha'a* [*nash'/ nushū'/ nash'ah*], to rise, to emerge. The final letter takes *fai-ḥah* because the verb is conjunctive to the previous verb governed by the particle *'an*. See *'ansha'nā* at 56:35, p. 1758, n. 3).

فَلَوْلَا Then why do you not

تَذَكَّرُونَ take heed?<sup>1</sup>

أَفَرَأَيْتُمْ 63. Do you see

مَا تَحْرُثُونَ what you cultivate?<sup>2</sup>

أَأَنْتُمْ تَرْزَعُونَهُ 64. Is it you who grow<sup>3</sup> it

أَمْ نَحْنُ الَّذِينَ نَرِيعُونَ or are We the Growers?<sup>4</sup>

لَوْ نَشَاءُ 65. Were We to will,

لَجَعَلْنَاهُ We could have made<sup>5</sup> it

حُطَامًا broken pieces<sup>6</sup>

فَظَلَمْتُمْ so you would cease not<sup>7</sup>

تَفَكَّهُونَ being bewildered.<sup>8</sup>

إِنَّا 66. "Indeed we are

لَمَعْرُومُونَ thrown into debt."<sup>9</sup>

بَلْ نَحْنُ مَحْرُومُونَ 67. "Nay, we are deprived."<sup>10</sup>

أَفَرَأَيْتُمْ 68. Do you then see

أَلَمْ آءَاءَ الَّذِي تَشْرَبُونَ the water that you drink?<sup>11</sup>

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أَأَنْتُمْ 69. Is it you who

1. i. e., of Allah's Power of recreating and resurrecting you. تَذَكَّرُونَ *tadhakkarûna*

(originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 51:49, p. 1704, n. 8).

2. i. e., cultivate the ground for sowing seeds. تَحْرُثُونَ *tahruthûna* = you cultivate, till (v. ii. m. pl. impfct. from *haratha* [*harith*], to cultivate, to till.

3. تَرْعُونَ *tazra'ûna* = you sow, cultivate, plant, grow, raise (v. ii. m. pl. impfct. from *zara'a* [*zar*], to sow, to grow, to spread. See at 12:47, p. 719, n. 9).

4. زَارِعُونَ *zâri'ûn*(pl.; s. *zâri'*) = growers, planters, sowers, spreaders (act. participle from *zara'a*. See. n. 3 above).

5. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 56:36, p. 1758, n. 5).

6. حُطَامٌ *hutam* = broken pieces, crumbled, debris. See at 39:21, p. 1489, n. 3.

7. ظَلَمْتُمْ *zaltum* = you continued, remained, ceased not, were, (v. ii. m. pl. past from *zalla* [*zall/zulûl*], to be, to continue. See *yazlalna* at 42:33, p. 1573, n. 9).

8. تَفَكَّهُونَ *tafakkahûna* (originally *tatafakkahûna*) = you wonder, be amused, bewildered, regret (v. ii. m. pl. impfct. from *tafakkaha*, form V of *fakiha* [*fakah/fakâhah*], to be merry, cheerful).

9. i. e., saying: "We are thrown into debt." مَعْرُومُونَ *mughramûn* = those thrown in debt, made to suffer loss (pass. participle from *'aghrama*, form IV of *gharima* [*ghurm/gharâmah/maghram*], to pay debt, to suffer loss. See *maghram* at 52:40, p. 1714, n. 5).

10. مَحْرُومُونَ *mahrûmûn* (pl.; s. *mahrûm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *harama* [*hrim/hirmân*], to deprive, to dispossess. See *mahrûm* at 51:19, p. 1699, n. 3).

11. تَشْرَبُونَ *tashrabûna* = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See at 23:33, p. 1084, n. 6).

أَنْزَلْنَاهُ send<sup>1</sup> it down

مِنَ السَّمَانِ <sup>2</sup> from the rain clouds or are

تَعْنَى السَّمَانِ <sup>3</sup> We Those Who send down?

لَوْ شَاءَ 70. Were We to will

جَعَلْنَاهُ We could have made it

أَمَّا جَالًا salty.<sup>4</sup>

فَلَوْلَا Then why do you not

تَشْكُرُونَ <sup>5</sup> express gratitude?

أَرَأَيْتُمْ النَّارَ 71. Do you see the fire

الَّتِي تُورُونَ <sup>5</sup> that you kindle?<sup>5</sup>

ءَأَنْتُمْ 72. Is it you who have

أَنْشَأْتُمْ شَجَرَتَهَا <sup>6</sup> created the tree<sup>7</sup> thereof

أَمْ تَعْنَى الْمُنشِئِينَ <sup>8</sup> or are We the Creators?

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تَعْنَى جَعَلْنَاهَا 73. We have made it<sup>9</sup>

تَذَكُّرَةً وَمَتَاعًا a reminder<sup>10</sup> and an article of

لِلْمُقَوِّينَ <sup>11</sup> use for the travellers.<sup>12</sup>

فَسَبِّحْ 74. Then decalre sanctity<sup>13</sup>

بِاسْمِ رَبِّكَ of the Name of your Lord

الْعَظِيمِ <sup>١٤</sup> the Most Great.

1. أنزلتم *'anzaltum* = you sent down, brought down, caused to descend (v. ii. m. s. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, to descend. See *'anzalnâ* at 44:3, p.1606, n. 4).

2. من *muzn* (pl.; s. *muznah*) = rain clouds.

3. منزلون *munzilûn* = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 29:34, p. 1277, n. 2).

4. أجاج *'ujâj* = bitter, salty water. See at 35:12, p. 1394, n. 8.

5. i. e., by obeying and worshipping Allah Alone. 6. توروون *tûrûna* = you kindle, set fire (v. ii. m. pl. impfct. from *'awrâ*, from IV of *warâ* [*wary*], to kindle. See *tawârat* at 38:32, p. 1468, n. 5).

6. أنشأتم *'ansha'tum* = you created, brought into being, raised, caused to grow, produced (v. ii. m. pl. past from *'ansha'a*, form IV of *nasha'a* [*nash' / nushû' / nash'ah*], to rise, to emerge. See *'ansha'nâ* at 56:35, p. 1758, n. 3).

7. Trees not only provide fuel but are the only source through which the balance of oxygen is maintained which enable us to kindle fire. شجرة *shajarah* (pl. *shajarât*) = tree. See at 31:27, p. 1320, n. 4.

8. منشئون *munshi'un* (pl.; s. *munshi'*) = creators, producers, originators (act. participle from *'ansha'a*. See n. 7 above).

9. i. e., fire.

10. i. e., reminder of the fire of hell. تذكرة *tadhkirah* = reminder. See at 20:3, p. 976, n. 4.

11. متاع *matâ'* (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, article of use, enjoyment. See at 43:35, p. 1591, n. 11.

12. مقوين *muqwîn* (pl. acc./gen. of *muqwûn*; s. *muqw*) = poor, deserted, travellers (act. participle from *'aqwâ*, form IV of *qawiya* [*qûwah*], to be strong).

13. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabh' / sibâhah*] to swim, to float. See at 52:48, p. 1716, n. 4).

## Section (Rukû') 3

فَلَا أَقْسِمُ 75. So indeed I swear<sup>1</sup>

بِمَوَاقِعِ النُّجُومِ 75 by the positions<sup>2</sup> of the stars.<sup>3</sup>

وَإِنَّهُ لَقَسَمٌ 76. Verily it is an oath,

لَوْ تَعْلَمُونَ if you knew,

عَظِيمٌ 76 very grave!<sup>4</sup>

إِنَّهُ لَقُرْآنٌ 77. Verily it is the Qur'ân

كَرِيمٌ 77 Most Noble.<sup>5</sup>

فِي كِتَابٍ 78. In a Book

مَكْنُونٌ 78 well-preserved.<sup>6</sup>

لَا يَمَسُّهُ 79. There shall touch<sup>7</sup> it none

إِلَّا الْمُطَهَّرُونَ 79 but those who be clean.<sup>8</sup>

تَنْزِيلٍ 80. It is a sent-down<sup>9</sup> from

رَبِّ الْعَالَمِينَ 80 the Lord of all beings.<sup>10</sup>

أَفَبِعَذَابِنَا 81. Is it about this discourse

أَنْتُمْ مُدْهِنُونَ 81 you be deceptive?<sup>11</sup>

1. *lâ* here is meant for emphasis (see *Al-Baydâwî*, II, p. 467). Allah may swear by anything; but His creatures can swear only by Him. أقسم 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'uqsama, form IV of qasama [qasam], to divide. See 'aqsamû at 35:42, p. 1405, n. 10).

2. مواقع *mawâqî'* (pl.; s. *mawqî'*) = places where something falls, positions, sites, localities, spots (noun of place from *waqa'a* [wuqû'], to fall. See *waqa'at* at 56:1, p. 1753, n. 2).

3. نجوم *nujûm* (pl.; s. *najm*) = stars. See at 52:49, p. 1716, n. 7.

4. عظيم 'azîm = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:46, p. 1759, n. 10.

5. كريم *karîm* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [karamah/ karâmah], to be noble, to be generous. See at 44:49, p. 1615, n. 3).

6. i. e., in *al-Lawh al-Mahfûz*. مكنون *maknûn* = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [kann/kunûn], to conceal, cover. See at 56:23, p. 1756, n. 9).

7. The sense here is that of prohibition (*Tafsîr al-Jalâlayn*; *Tafsîr al-Qurtubî*). يمس *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massu* [mass/masís], to feel, to touch. See at 35:35, p. 1402, n. 11).

8. i. e., of ceremonial impurity. مطهرون *muṭahharûn* (pl.; s. *muṭahhar*) = those who are purified, are made clean, pure ones (pass. participle from *ṭahhara*, form II of *ṭahar/ṭahura* [ṭahr/ṭahârah], to be clean. See *yutahhira* at 33:33, p. 1348, n. 7).

9. تنزيل *tanzîl* = sending down, something sent down (verbal noun in form II of *nazala* [nuzâl], to come down. See at 46:2, p. 1631, n. 2).

10. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 43:46, p. 1594, n. 9).

11. i. e., disbelieve. مدهنون *mudhinûn* (pl.; s. *mudhin*) = those who be deceptive, dissemble, be pliant (act. participle from *'ad-hana*, form IV of *dahana* [dahn], to oil, to anoint).

وَيَعْمَلُونَ رِزْقَكُمْ 82. And make your provision<sup>1</sup>

أَنْتُمْ تَكْفُرُونَ ﴿٨٢﴾ that you disbelieve?<sup>2</sup>

فَلَوْلَا 83. Then why do you not,<sup>3</sup>

إِذَا بَلَغَتِ الْمُلُوتُومَ 83. when it reaches<sup>4</sup> the throat?<sup>5</sup>

وَأَنْتُمْ حِينِيذٍ 84. And you at that time

نَنْظُرُونَ ﴿٨٤﴾ look on?<sup>6</sup>

وَنَحْنُ أَقْرَبُ 85. And We are nearer<sup>7</sup>

إِلَيْهِ مِنْكُمْ to him than you are,

وَلَكِنْ لَا تُبْصِرُونَ but you see<sup>8</sup> not.

﴿٨٥﴾

فَلَوْلَا 86. Then why not,

إِنْ كُنْتُمْ عَيْرَ مَدِينِينَ if you are not obligated<sup>9</sup> —

﴿٨٦﴾

تَرْجِعُونَهَا 87. Return it,<sup>10</sup>

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?<sup>11</sup>

﴿٨٧﴾ فَمَا إِنْ كَانَ 88. So, if he be of

مِنَ الْمُقَرَّبِينَ those to be placed near;<sup>12</sup>

﴿٨٨﴾ فَرَوْحٍ 89. Then there will be repose<sup>13</sup>

1. i. e., instead of expressing gratitude for the provision Allah gives you, you disbelieve in Him. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 42:12, p. 1564, n. 3.

2. تكذبون *tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhîb /kadhbah /kidhbah*], to lie. See at 52:14, p. 1709, n. 1).

3. i. e., why do you not help?

4. i. e., when the breath of life of the dying person reaches his throat. بلغت *balaghat* = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See at 33:10, p. 1338, n. 9).

5. حلقوم *hulqûm* (s.; pl. *hulâqîm*) = throat, larynx.

6. And those of you who are present near the dying person look on helplessly.

7. i. e., in knowledge.

8. تبصرون *tubşirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'abşuru*, form IV of *başuru/başuru* [*başar*], to see. See at 52:15, p. 1709, n. 3).

9. i. e., if you are not accountable for your deeds. مدينين *madînîn* (pl. acc./gen. of *madînûn*; s. *madîn*) = those judged and requited, obligated, indebted (pass. participle from *adâna*, form IV of *dâna* [*dayn*] to borrow, to take a loan. See *madînûn* at 37:53, p. 1439, n. 3).

10. i. e., put life back to the dying person. ترجعون *tarji'ûna* = you return, resume, revert, go back (v. ii. m. pl. impfct. from *raja'u* [*rujû'*], to return. See *yarji'ûna* at 46:27, p. 1642, n. 9).

11. i. e., in your assertion that there will be no resurrection.

12. i. e., of the first category mentioned in 'âyahs 10-11 above. مقربين *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaraba* [*qurb /maqrabah*], to be near. See *muqarrabûn* at 56:11, p. 1755, n. 1).

13. i. e., he will have repose and mercy on death. روح *rawḥ* = refreshment, repose, comfort, goodness, mercy. See at 12:87, p. 754, n. 8.

- وَرِيحَانٌ<sup>٨٩</sup> and a pleasing atmosphere<sup>1</sup>  
 وَجَنَّتٍ نَّعِيمٍ<sup>٩٠</sup> and the Garden of Bliss.<sup>2</sup>
- وَأَمَّا إِنْ كَانَ مِنَ  
 أَصْحَابِ الْيَمِينِ<sup>٩١</sup> "Companions<sup>3</sup> of the Right";<sup>4</sup>
- فَسَلَامٌ لَّكَ مِنَ  
 أَصْحَابِ الْيَمِينِ<sup>٩٢</sup> "Comapnions of the Right."<sup>5</sup>
- وَأَمَّا إِنْ كَانَ مِنَ  
 الْمُكَذِّبِينَ الضَّالِّينَ<sup>٩٣</sup> disbelieving<sup>6</sup> misguided ones,<sup>7</sup>
- فَنَزْلُ  
 مِنْ حَمِيمٍ<sup>٩٤</sup> with hot water;<sup>8</sup>
- وَنَصِيلَةٍ جَمِيمٍ<sup>٩٥</sup> 94. And braosting<sup>10</sup> in hell-fire.
- إِنَّ هَذَا لَهُ وَحَىٰ  
 الْيَقِينِ<sup>٩٦</sup> 95. Verily this is the truth of  
 the certainty.<sup>11</sup>
- فَنَسِجِ  
 بِأَسْمِ رَبِّكَ  
 الْعَظِيمِ<sup>٩٧</sup> 96. So declare sanctity<sup>12</sup>  
 of the Name of your Lord  
 the Most Great.

1. ريحان *rayhân* = aromatic plants. (i. e. a pleasing atmosphere). See at 55:12, p. 1742, n. 13.
2. نعيم *na'îm* = bliss, felicity, comfort, happiness, delight. See at 56:12, p. 1755, n. 2.
3. أصحاب *'as-hâb* (pl.; sing. صاحب *ṣâhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:38, p. 1758, n. 9).
4. i. e., those who will be given the record of their deeds in their right hands ( see 17:71; 69:19; 84:7). يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:38, p. 1758, n. 10.
5. i. e., it will be said to him; and he will have a peaceful life in the hereafter.
6. مكذبين *mukadhhibîn* (acc./gen. of *mukadhhibûn*; sing. *mukadhhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhîba* [*kidhb* /*kadhîb* /*kadhbah* /*kidhbah*], to lie. See at 52:11, p. 1708, n. 6).
7. ضالين *dâllîn* (pl.; acc./gen. of *dâllûn*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl*/*ḍalâlah*], to go astray, to stray, to err. See at 37:69, p. 1411, n. 7).
8. i. e., such ones will have the entertainment. نزل *nuzul* = hospitality, food and lodge prepared for guest, entertainment. See at 56:156, p. 1761, n. 1.
9. i. e., as their drink. حميم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fu'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:54, p. 1760, n. 11.
10. تصليہ *taṣliyah* = broasting, broiling, exposure to blazing fire.
11. يقين *yaqîn* = certainty, certitude, conviction, certain, sure. See at 27:22, p. 1209, n. 5.
12. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaḥa* [*sabḥ*/*sibâḥah*] to swim, to float. See at 56:74, p. 1763, n. 14).

## 57. SŪRAT AL-ḤADĪD (IRON)

Madinan: 29 'āyahs

This is a Madinan sūrah. It deals with three main themes. (a) It emphasizes that the whole universe is Allah's creation. He is the Absolute Owner, Manager and Disposer of everything as He will. (b) It is the duty of every believer to strengthen and hold high the *dīn* of Allah with his person and property. (c) It clearly points out that this worldly life is only a fleeting enjoyment and perishable and that therefore none should be deluded by it and thus fall into the error of disobeying Allah.

The sūrah starts by mentioning that everything in the heavens and the earth declares Allah's sanctity and glorifies Him. His is the Sovereignty over the heavens and the earth and He is the All-Powerful, the First without beginning and without any predecessor, and the Last and Everlasting without end, the Evident (*Zāhir*) through His signs all over the universe, yet the All-Intrinsic (*Bāṭin*) for none can see Him in this life and He is beyond the senses of His creatures. It then speaks about the three themes indicated above, together with a reference to the condition and characteristics of the believers and the hypocrites.

The sūrah is named *al-Ḥadid* (Iron) with reference to its 'āyah 25 wherein mention is made of this metal which is one of Allah's special gifts and which is of immense importance and use to man.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ 1. There proclaims the sanctity<sup>1</sup>

لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth.

وَهُوَ الْعَزِيزُ And He is the All-Mighty,<sup>2</sup>

الْحَكِيمُ the All-Wise.<sup>3</sup>

لَهُ الْمُلْكُ 2. His is the dominion<sup>4</sup>

السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth;

يُحْيِي and He gives life<sup>5</sup>

وَيُمِيتُ and causes to die;<sup>6</sup>

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.

1. سَبَّحَ *sabbiḥ* = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabḥ/ sibāḥah*, to swim, to float. See *sabbiḥ* at 56:96, p. 1766, n. 12).

2. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 54:42, p. 1737, n. 10.

3. i. e., in His deeds, commandments and dispensation. حَكِيمٌ *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fu'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 51:30, p. 1701, n. 1).

4. i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. مَلِكٌ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 48:14, p. 1666, n. 8.

5. يُحْيِي *yuhyī* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyā*, form IV of *ḥayiya* [*ḥayah*], to live. See at 45:26, p. 1626, n. 8).

6. يُمِيتُ *yumītu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [*mawt*], to die. See at 45:26, p. 1626, n. 9).

هُوَ الْأَوَّلُ	3. He is the First <sup>1</sup>
وَالْآخِرُ	and the Last, <sup>2</sup>
وَالظَّاهِرُ	and the All-Manifest <sup>3</sup>
وَالْبَاطِنُ	and the All-Intrinsic; <sup>4</sup>
وَهُوَ بِكُلِّ شَيْءٍ	and He is of everything
عَلِيمٌ ﴿٣﴾	All-Knowing. <sup>5</sup>
هُوَ الَّذِي خَلَقَ	4. He it is Who created
السَّمَوَاتِ وَالْأَرْضَ	the Heavens and the earth
فِي سِتَّةِ أَيَّامٍ	in six days;
ثُمَّ اسْتَوَىٰ	then He took position <sup>6</sup>
عَلَى الْعَرْشِ	on the Throne. <sup>7</sup>
يَعْلَمُ مَا	He knows whatever
يَلْبِغُ فِي الْأَرْضِ	goes into <sup>8</sup> the earth and
وَمَا يَخْرُجُ مِنْهَا	whatever comes out <sup>9</sup> of it,
وَمَا يَنْزِلُ	and whatever comes down <sup>10</sup>
مِنَ السَّمَاءِ	from the sky and
وَمَا يَرْسُدُ فِيهَا	whatever ascends <sup>11</sup> into it;
وَهُوَ مَعَكُمْ	and He is with you <sup>12</sup>
أَيْنَ مَا كُنْتُمْ	wherever you be.
وَاللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
بَصِيرٌ ﴿٤﴾	All-Seeing. <sup>13</sup>

1. i. e., He existed without beginning and before everything. There was nothing before Him and He brought everything into being.

2. i. e., He will last for ever after everything is caused to die and come to an end.

3. i. e., through His creation and signs. ظاهر *zâhir* = manifest, distinct, visible, apparent, evident, patent, obvious, conspicuous (act. participle from *zahara* [*zuhûr*], to be visible, perceptible. See at 30:7, p. 1291, n. 8).

4. i. e., beyond the senses of creatures. باطن *bâtin* = covert, hidden, secret, inner, intrinsic, All-Intrinsic (act. participle from *batana* [*batn/buṭûn*], to be hidden. See at 6:120, p. 441, n. 10.).

5. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.

6. i. e., in the manner appropriate to His Glory and Majesty. استوى *istawâ* = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 53:6, p. 1718, n. 4).

7. عرش *'arsh* = throne. See at 43:82, p. 1603, n. 3.

8. يلبغ *yaliġu* = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaju* [*lijah/wulûġ*], to enter. See at 34:2, p. 1368, n. 5).

9. i. e., of plants, water, minerals, lava, etc. يخرج *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaju* [*khurûġ*], to come out, to go out. See at 55:22, p. 1744, n. 5).

10. i. e., of rains, hails, meteors, angels, etc. ينزل *yanzilu* = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzûl*], to come down. See at 34:2, p. 1368, n. 7).

11. i. e., of angels and deeds of the created beings. يرفع *ya'ruġu* = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araju* [*'urûġ*], to ascend. See at 34:2, p. 1368, n. 1).

12. i. e., in His knowledge.

13. بصير *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣura/baṣira* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

لَهُ مُلْكٌ 5. His is the dominion<sup>1</sup> of  
 السَّمَوَاتِ وَالْأَرْضِ<sup>٥</sup> the heavens and the earth;  
 وَإِلَى اللَّهِ تُرْجَعُ<sup>٥</sup> and to Allah are returned<sup>2</sup>  
 ٥ الْأُمُورُ<sup>٥</sup> all affairs.<sup>3</sup>

يُورِثُ اللَّيْلَ 6. He makes the night enter<sup>4</sup>  
 فِي النَّهَارِ into the day  
 وَيُورِثُ النَّهَارَ and He makes the day enter  
 فِي اللَّيْلِ into the night;<sup>5</sup>  
 وَهُوَ عَلِيمٌ and He is All-Knowing of  
 بِذَاتِ الصُّدُورِ the secrets of hearts.<sup>6</sup>  
 ٦

ءَامِنُوا بِاللَّهِ 7. Believe<sup>7</sup> in Allah  
 وَرَسُولِهِ and His Messenger;  
 وَأَنْفِقُوا مِمَّا

جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ<sup>٧</sup> He has made<sup>9</sup> you heirs<sup>10</sup> to.

فَالَّذِينَ ءَامَنُوا مِنْكُمْ<sup>٧</sup> So those who believe of you  
 وَأَنْفِقُوا and expend,  
 لَهُمْ أَجْرٌ they shall have a reward<sup>11</sup>  
 ٧ كَبِيرٌ most magnificent.

وَمَا لَكُمْ 8. And what plea have you  
 أَنْ تَقُولُوا لَا نَرْجُو بِاللَّهِ<sup>٧</sup> that you believe not in Allah,

1. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 57:2, p. 1767, n.4.

2. ترجع *turja'u* = she is returned, sent back (v.

iii. f. s. impfct. passive from *raja'a* [*rujû'*], to return). See at 35:4, p. 1390, n. 11).

3. i. e., all affairs and deeds of His creatures are referred to Him for judgement and requital. أمور *'umûr* (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 42:53, p. 1581, n. 2.

4. يورث *yûlithu* = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [*lijah/wulûj*], to enter, penetrate. See at 35:13, p. 1394, n. 15).

5. i. e., the day and night are made gradually to yield place to each other.

6. وهو عليم *shudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 42:24, p. 1571, n. 1.

7. ءامنوا *'âminû* = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* [*'amn/'amân/'amânah*], to be safe, feel safe. See at 4:47, p.262, n. 2).

8. أنفقوا *'anfîqu* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafîqa* [*nafaq*], to be used up, be spent. See at 36:47, p. 1420, n. 2).

9. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 48: 26, p. 1672, n. 9).

10. i. e., of wealth and properties. مستخلفين *mustakhlafîn* (pl.; acc./gen. of *mustakhlafân*; s. *mustakhlaf*) = those appointed heirs/ successors, those made to succeed (pass. participle from *istakhlafa*, form X of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. See *layastakhlifanna* at 24:55, p. 1129, n. 2).

11. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 52:40, p. 1740, n. 4).

وَالرَّسُولُ while the Messenger  
 يَدْعُوكُمْ لِتُؤْمِنُوا calls on<sup>1</sup> you that you believe  
 فِي رَبِّكُمْ in your Lord,  
 وَقَدْ أَخَذَ and He has already taken  
 مِيثَاقَكُمْ your covenant,<sup>2</sup>  
 إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾ if you are believers?  
 هُوَ الَّذِي يُرْسِلُ 9. He it is Who sends down<sup>3</sup>  
 عَلَى عَبْدِهِ on His servant<sup>4</sup>  
 آيَاتٍ بَيِّنَاتٍ signs<sup>5</sup> quite clear<sup>6</sup>  
 لِيُخْرِجَكُمْ that he may bring you out<sup>7</sup>  
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ of the darkness<sup>8</sup> to the light,<sup>9</sup>  
 وَإِنَّ اللَّهَ بِكُمْ and verily Allah is to you  
 لَرُؤُوفٌ Most Affectionate,  
 رَحِيمٌ ﴿٩﴾ Most Merciful.  
 وَمَا لَكُمْ 10. And what plea have you  
 أَلَّا تَنْفِقُوا that you expend<sup>10</sup> not  
 فِي سَبِيلِ اللَّهِ in the way of Allah,  
 وَلِلَّهِ ميراثُ while Allah's is the heritage<sup>11</sup>  
 السَّمَاوَاتِ وَالْأَرْضِ of the heavens and the earth?<sup>12</sup>  
 لَا يَسْتَوِي مِنْكُمْ There equalize<sup>12</sup> not of you  
 مَن أَنْفَقَ those who expended

1. يدعو *yad'u* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'd* [*du'd*], to call. See at 31:21, p. 1318, n. 6).
2. i. e. Allah has taken your covenant that you shall take Him Alone as your Lord and shall worship Him Alone. ميثاق *mithâq* (pl. ميثاقات *mawâthiq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).
3. ينزل *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 42:27, p. 1572, n. 1).
4. i. e., Muahammad, peace and blessings of Allah be on him. عبد *'abd* (pl. *'abid* / *'ubdân* / *'ibdân* / *'ibâd*) = slave, serf, servant. See at 19:93, p. 974, n. 4.
5. i. e., the 'āyahs of the Qur'ân. آيات *'âyât* (sing. *'āyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 54:42, p. 1737, n. 8.
6. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 46:8, p. 1633, n. 4).
7. يخرج *yukhrija(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out, to leave. The final letter takes *fat-hah* because of an implied 'an in *li* (of motivation) coming before the verb. See at 47:29, p. 1657, n. 10).
8. i. e., the darkness of unbelief and paganism.
9. i. e., the light of belief and of Islâm.
10. تنفقوا *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiq* [*nafaq*], to be used up. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See at 47:38, p. 1660, n. 6).
11. i. e., Allah will inherit everything; for all owners of all things will die. ميراث *mîrâth* (s.; pl. *mawârîth*) = heritage, inheritance, legacy. See at 3:180, p. 226, n. 10.
12. يستوي *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

مِنْ قَبْلِ الْفَتْحِ وَقَتْلِ  
 أَوْلِيَّكَ أَكْثَمُ دَرَجَةٍ  
 مِنَ الَّذِينَ أَنْفَقُوا  
 مِنْ بَعْدِ وَقَتَلُوا  
 وَكَلَّا وَعَدَّ اللَّهُ  
 الْحَسَنَى  
 وَاللَّهُ بِمَا تَعْمَلُونَ  
 خَبِيرٌ

before the victory<sup>1</sup> and fought.<sup>2</sup>

Such are greater<sup>3</sup> in rank  
than those who expended<sup>4</sup>  
afterwards and fought.

But to all Allah has promised  
the best.<sup>5</sup>

And Allah is of what you do  
All-Aware.

### Section (Rukû') 2

مَنْ ذَا الَّذِي  
 يُقْرِضُ اللَّهَ  
 قَرْضًا حَسَنًا  
 فَيُضْعِفُهُ لَهُ  
 وَلَهُ أَجْرٌ  
 كَرِيمٌ

11. Who is the one that

will lend<sup>6</sup> to Allah

a handsome<sup>7</sup> loan so

He will redouble<sup>8</sup> it for him,

and he will have a reward<sup>9</sup>

quite generous?<sup>10</sup>

يَوْمَ تَرَى  
 الْمُؤْمِنِينَ  
 وَالْمُؤْمِنَاتِ  
 يَسْعَى نُورُهُمْ  
 بَيْنَ أَيْدِيهِمْ  
 وَبِأَيْمَانِهِمْ

12. On the day you will see

the believing men

and the believing women,

their light running<sup>11</sup>

in front of them

and by their right hands.

1. i. e., the conquest of Makka. فتح *fath* (s., pl. فتوح *futûh*/فتوحات *futûhât*) = decision, opening, victory, final decree. See at 48:27, p.1674, n. 2.

2. i. e., fought the unbelievers. قاتل *qâtala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See at 48:22, p. 1670, n. 7).

3. أعظم *'a'zamu* = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (relative of *'azîm*). See *'azîm* at 56:76, p. 1759, n. 4.

4. أنفقوا *'anfaqu* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 35:29, p. 1400, n. 4).

5. i. e., paradise. حسنى *husnâ* (f.; m. *'ahsan*) the best, most beautiful. See at 18:88, p. 943, n. 1.

6. Lending to Allah means to spend in "fighting in the way of Allah" and for all approved charitable purposes. يقترض *yuqriðu* = he lends, loans (v. iii. m. s. impfct. from *'aqraða*, to lend, form IV of *qaraða* [*qarð*], to cut, to sever See at 2:245, p. 123, n. 4).

7. Technically *qarð hasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *hasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 2:245, p. 123, n. 5.

8. i. e., in merits and rewards. يضاعف *yudâ'if(u)* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'ufa*, form III of *dâ'ufa* [*dâ'f*], to double. See *yudâ'ifu* at 33:30, p. 1346, n. 11).

9. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:7, p. 1769, n. 11).

10. كريم *karîm* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'il* from *karuma* [*karam*/*karamah*/*karâmah*], to be noble, to be generous. See at 56:77, p. 1764, n. 5).

11. i. e., proceeding and showing the way. يسعى *yas'û* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'û* [*sa'y*], to move quickly. See at 28:20, p. 1208, n. 4).

بُشْرَتِكُمْ الْيَوْمَ "Good news<sup>1</sup> for you today—  
 جَنَّاتٌ تَجْرِي Gardens flowing<sup>2</sup>  
 مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers,  
 خَالِدِينَ فِيهَا abiding for ever<sup>3</sup> therein."  
 ذَلِكَ هُوَ الْفَوْزُ That is the success<sup>4</sup>  
 الْعَظِيمُ most magnificent.<sup>5</sup>

13. On the day there will say  
 يَوْمَ يَقُولُونَ the hypocrite men  
 وَالْمُنْفِقُونَ and the hypocrite women  
 لِلَّذِينَ آمَنُوا to those who believe:  
 أَنْظِرُونَا "Wait<sup>6</sup> for us,  
 نَقِيصٍ that we may borrow<sup>7</sup>  
 مِنْ نُورِكُمْ some of your light."  
 قِيلَ It will be said:  
 أَرْجِعُوا وِرَاءَكُمْ " Go back<sup>8</sup> to your rear<sup>9</sup>  
 فَالْتَمِسُوا نُورًا and seek for<sup>10</sup> a light."  
 فَضْرِبَ And there will be struck<sup>11</sup>  
 بَيْنَهُمْ بَيْتُورٍ between them a wall<sup>12</sup>  
 لِدُبَابٍ with a gate.  
 بَاطِنُهُ Its inner side,<sup>13</sup>  
 فِيهِ الرَّحْمَةُ therein will be mercy,  
 وَظَاهِرُهُ مِنْ قِبَلِهِ and its outside, by it

1. i. e., they will be given the good news of paradise for them. بشرى *bushrâ* = glad tidings, good news. See at 46:12, p. 1635, n. 8.
2. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfet. from *jarâ* [*jary*], to flow. See at 48:5, p. 1662, n. 8).
3. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 48:5, p. 1662, n. 10).
4. فوز *fawz* = success, triumph, victory, achievement. See at 48:5, p. 1662, n. 12.
5. عظيم *'azîm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:76, p. 1764, n. 4.
6. انظروا *unzurû* = you (all) see, look at, observe, wait (v. ii. m. pl. imperative from *nazara* [*nazar/manzar*], to see. See at 30:42, p. 1304, n. 3).
7. نقبِس *naqtabis* (u) = we acquire, seek to acquire, derive, adopt, take over, borrow (v. i. pl. impfet. from *iqtabasa*, form VIII of *qabasa* [*qabs*], to derive, to acquire. The final letter is vowelless because the verb is conclusion of a conditional clause. See *qabas* at 27:7, p. 1204, n. 3).
8. ارجعوا *irji'u* = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja'u* (*rujû*'), to return, go back. See at 33:213, p. 1339, n. 8).
9. وراء *warâ'* = rear , after , back , behind, close on (one's) heels. See at 49:4, p. 1677, n. 11.
10. It will be said to them scornfully. التمسوا *iltamisû* = you look for, search, seek, solicit (v. ii. m. pl. imperative from *iltamasa*, form VIII of *lamasa* [*lams*], to touch, to feel. See *lamasû* at 6:7, p. 394, n. 2).
11. i. e., set up to separate them. ضرب *ḡuriba* = he or it was struck, hit, beaten (v. iii. m. s. past passive from *daraba* [*darb*], to beat. See at 43:57, p. 1597, n. 5).
12. سور *sûr* (s.; pl. *aswâr*) = wall, fence, railing.
13. باطن *bâṭin* = covert, hidden, secret, inner, inner side, intrinsic, All-Intrinsic (act. participle from *baṭana* [*baṭn/buṭān*], to be hidden. See at 57:3, p. 1768, n. 4).

العَذَابُ ١٣ will be the punishment.

يَنَادُونَهُمْ 14. They will call out<sup>1</sup> to them:

أَلَمْ نَكُنْ مَعَكُمْ ١٤ "Had we not been with you?"

قَالُوا بَلَىٰ They will say: "O yes;

وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ ١٤ and but you beguiled<sup>2</sup> yourselves

وَرَبَّضْتُمْ وَارْتَبْتُمْ ١٤ and awaited<sup>3</sup> and had doubts;<sup>4</sup>

وَعَرَّضْتُمْ ١٤ and there deluded<sup>5</sup> you

الْأَمَانِي حَتَّىٰ ١٤ the fond hopes<sup>6</sup> till

جَاءَ أَمْرُ اللَّهِ ١٤ there came Allah's decree;<sup>7</sup>

وَعَرَّضْتُمْ ١٤ and there deceived you

بِاللَّهِ الْعَرُورُ ١٤ about Allah the deceiver."<sup>8</sup>

فَالْيَوْمَ ١٥ 15. So today there

لَا يُؤْخَذُ مِنْكُمْ ١٥ shall not be taken from you

فَدْيَةٌ وَلَا مِنَ ١٥ any redemption,<sup>9</sup> nor from

الَّذِينَ كَفَرُوا ١٥ those who disbelieved.

مَأْوَاكُمْ النَّارُ ١٥ Your abode<sup>10</sup> is the fire;

هِيَ مَوْلَاكُمْ ١٥ it is your friend-companion,<sup>11</sup>

وَيَسَّ الْمَصِيرُ ١٥ and evil is the destination.<sup>12</sup>

أَلَمْ يَأْنِ ١٦ 16. Has not the time come<sup>13</sup>

لِلَّذِينَ آمَنُوا ١٦ for those who believe

1. i. e., the hypocrite men and women will call out to the believers. ينادون *yunâdûna* = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâda*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 49:4, p. 1677, n. 10).

2. *fatantum* = you tried, tested, tempted, seduced, allured, beguiled (v. ii. m. pl. past passive from *fatana* [*fatn /futân*], to put to trial, to tempt. See *fatannâ* at 44:17, p. 1609, n. 4).

3. i. e., awaited for a bad turn for the Muslims. *tarabbaštum* = you waited, lay in wait, waited and watched, awaited (v. i. pl. impfct. from *tarabbaša*, form V of *rabaša* [*rabš*], to wait, to watch. See *tarabbašû* at 52:31, p. 1712, n. 9).

4. i. e., about Resurrection and Judgement. *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtaba* (ارتاب) [*irtiyâb*], form IV of *râba* [*rayb*], to doubt, to suspect. See at 5:106, p. 382, n. 11).

5. *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurâr*], to deceive, delude. See at 45:35, p. 1629, n. 11).

6. *amânîy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2.

7. i. e., death.

8. i. e., Satan. *gharûr* = one or that which deceives, deceptive, arch-deceiver (act. participle in the intensive scale of *fa'ûl* from *gharra*. See n. 5 above. See also at 35:5, p. 191, n. 3).

9. i. e., any atonement and excuse. *fidyah* (pl. *fidyât /fidan*) = redemption, ransom. See at 2:196, p. 94, n. 10).

10. *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awi*]), to seek shelter. See at 53:15, p. 1719, n. 5).

11. i. e., proper place. *mawlâ* = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 47:11, p. 1650, n. 9.

12. *mašîr* = destination, place at which one arrives, destiny. See at 50:43, p. 1695, n. 3).

13. *ya'ni* = the time comes, it is the time, he or it rests (v. iii. m. s. impfct. from *'anâ* [*'any*], to be time, to draw near.

أَنْ تَخْشَعَ	that submissive becomes <sup>1</sup>
قُلُوبَهُمْ	their hearts
لِيُذَكِّرَ اللَّهُ	to the reminder <sup>2</sup> of Allah and
وَمَا نَزَلَ	to what has come down <sup>3</sup>
مِنَ الْحَقِّ	of the truth,
وَلَا يَكُونُوا	and that they be not
كَالَّذِينَ أُوتُوا	like those who were given
الْكِتَابَ مِن قَبْلُ	the Book before <sup>4</sup>
فَطَالَ عَلَيْهِمُ	and long became <sup>5</sup> on them
الْأَمَدُ	the span of time <sup>6</sup>
فَقَسَّتْ قُلُوبُهُمْ	so hard became <sup>7</sup> their hearts?
وَكَثِيرٌ مِّنْهُمْ	And many of them are
فَاسِقُونَ ﴿٥٧﴾	defiantly sinful. <sup>8</sup>
أَعْلَمُوا أَنَّ اللَّهَ	17. Know that Allah
يُحْيِي الْأَرْضَ	gives life to the earth
بَعْدَ مَوْتِهَا	after its is dead.
قَدْ بَيَّنَّا	We have indeed elucidated <sup>9</sup>
لَكُمْ الْآيَاتِ	for you the signs,
لَعَلَّكُمْ تَعْقِلُونَ ﴿٥٨﴾	maybe that you understand. <sup>10</sup>
إِنَّ الْمُصَدِّقِينَ	18. Verily the charitable men <sup>11</sup>
وَالْمُصَدِّقَاتِ	and the charitable women

1. i. e., they became neglectful of the teachings of their scriptures and altered and tampered with them. *takhsha'a* (*u*) = she becomes humble, submissive, drooped, low, faded (v. iii. f. s. impfct. from *kahsha'a* [ *khushā'* ], to be submissive, humble. The final letter takes *fat-hah* for the particle '*un*' coming before the verb. See *khushā'* at 17:109, p. 909, n. 3).

2. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. *dhikr* =

citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:25, p. 1734, n. 4.

3. i. e., what has been sent down in the Qur'ân of the truth.

4. i. e., the Jews and the Christians.

5. *ṭāla* *ṭāla* = he or it became long, protracted, lengthened (v. iii. m. s. past from *tawl*, to be long. See at 21:44, p. 1024, n. 9).

6. i. e., after their receipt of the scriptures. *ʾamad* *'amad* (pl. *'amād*) = span or stretch of time, terminus. See at 18:12, p. 913, n. 12.

7. i. e., they became neglectful of the teachings of their scriptures and altered and tampered with them. *qasat* *qasat* = she or it became hard, harsh, stern, relentless, inexorable (v. iii. f. s. past from *qasā* [*qaswah/ qasāwah*], to be harsh, stern. See *qāsiyah* at 39:22, p. 1489, n. 8).

8. *fāsiqîn* *fāsiqîn* (pl., acc/gen. of *fāsiqûn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fusuqa* [*fisq*], to stray from the right course, to renounce obedience. See at 51:46 p. 1704, n. 1).

9. *bayyannā* *bayyannā* = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bāna* [*bayān*], to be evident. See at 2:159, p. 75, n. 5).

10. *ta'qilāna* *ta'qilāna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 43:3, p. 1582, n. 4).

11. *muṣṣaddiqîn* *muṣṣaddiqîn* [originally *mutaṣṣaddiqîn*] (pl.; acc./gen. of *muṣṣaddiqûn*; s. *muṣṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣṣadduqa*, form V. of *ṣadaqa* [*ṣadq / ṣidq*], to speak the truth. See at 12:8, p. 755, n. 7).

وَأَقْرَضُوا اللَّهَ and they lend<sup>1</sup> Allah  
 قَرْضًا حَسَنًا a handsome<sup>2</sup> loan,  
 يَضْعَفُ لَهُمْ it will be redoubled<sup>3</sup> for them  
 وَلَهُمْ أَجْرٌ and they shall have a reward  
 كَرِيمٌ most generous.<sup>4</sup>

وَالَّذِينَ آمَنُوا 19. And those who believe  
 بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger,  
 أُولَئِكَ هُمُ الصَّادِقُونَ they are the arch believers;<sup>5</sup>

وَالشَّهَدَاءَ and the martyrs<sup>6</sup>  
 عِنْدَ رَبِّهِمْ in the sight of their Lord,  
 لَهُمْ أَجْرُهُمْ they shall have their reward  
 وَنُورُهُمْ and their light.<sup>7</sup>

وَالَّذِينَ كَفَرُوا And those who disbelieve  
 وَكَذَّبُوا بِآيَاتِنَا and cry lies<sup>8</sup> to Our signs,<sup>9</sup>  
 أُولَئِكَ such ones will be the  
 أَصْحَابُ الْجَحِيمِ inmates<sup>10</sup> of the blazing fire.

### Section (Rukû') 3

اعْلَمُوا 20. Know that  
 أَنَّمَا الْحَيَاةُ الدُّنْيَا the worldly life is but  
 لَعِبٌ وَهُوَ a play<sup>11</sup> and a diversion,<sup>12</sup>  
 وَزِينَةٌ and a grandeur<sup>13</sup>

1. i. e., spend in "fighting in the way of Allah" and for all approved charitable purposes. أَقْرَضُوا 'aqraḍû = he lent, gave a loan (v. iii. m. pl. past from 'aqraḍa, form IV of qaraḍa [qarḍ], to cut, to sever See yuqriḍ at 57:11, p. 1771, n. 6).

2. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حَسَنٌ ḥasan = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:11, p. 1771, n. 5.

3. i. e., in merits and rewards. يَضْعَفُ yuḍḍa'afu = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from ḍā'afa, form III of ḍa'afa [ḍa'f], to double. See at 33:30, p. 1346, n. 11).

4. كَرِيمٌ karîm = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of fa'il from karuma [karam/ karamah/ karâmah], to be noble, to be generous. See at 57:11, p. 1771, n. 8).

5. صَادِقُونَ ṣiddiqûn(pl.; s. ṣiddiq) = strictly veracious, unquestioningly believing ones, arch believers. See ṣiddiqîn at 4:69, p. 271, n. 6.

6. شُهَدَاءُ shuhadâ' (pl.; s. shahîd) = witnesses, martyrs. See at 39:69, p. 1505, n. 9.

7. i. e., in the hereafter; proceeding in front of them and by their right (see 'âyah 12 above).

8. كَذَّبُوا kadhdhabû = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 36:14, p. 1412, n. 6).

9. i. e., the Qur'ân.

10. أَصْحَابُ aṣ-ḥâb (pl.; sing. ṣaḥîb) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 56:90, p. 1766, n. 3).

11. لَعِبٌ la'ib (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 47:36, p. 1659, n. 11.

12. لَهْوٌ lahwh = fun, play, diversion, distraction, pleasure, amusement. See at 47:36, p. 1659, n. 12.

13. زِينَةٌ zînah = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 37:6, p. 1431, n. 4.

وَتَفَاخَرُ بَيْنَكُمْ and mutual boasting<sup>1</sup> amongst  
 وَتَكَاثُرُ you and vying for more<sup>2</sup>  
 فِي الْأَمْوَالِ وَالْأَوْلَادِ in wealth and children,  
 كَمَا شَبَّ غَيْثٌ as the instance of a rain<sup>3</sup>  
 أَغْبَبَ الْكُفَّارَ that impresses<sup>4</sup> the tiller<sup>5</sup>  
 نَبَاتُهُ its vegetation<sup>6</sup>  
 ثُمَّ يَبْسِجُ then it withers,<sup>7</sup>  
 فَتَرَاهُ مُصْفَرًّا so you see it turned yellow,<sup>8</sup>  
 ثُمَّ يَكُونُ حُطَمًا then it becomes shreds.<sup>9</sup>  
 وَفِي الْآخِرَةِ And in the hereafter are  
 عَذَابٌ شَدِيدٌ punishment very severe  
 وَمَغْفِرَةٌ مِنَ اللَّهِ and forgiveness of Allah  
 وَرِضْوَانٌ and Pleasure;  
 وَمَا الْحَيَاةُ الدُّنْيَا and the worldly life is naught  
 إِلَّا مَتَاعٌ but an enjoyment<sup>10</sup>  
 الْقُرُورِ of delusion.<sup>11</sup>

سَابِقُوا إِلَى 21. Vie with one another<sup>12</sup> for  
 مَغْفِرَةٍ مِنْ رَبِّكُمْ the forgiveness of your Lord  
 وَجَنَّةٍ عَرْضُهَا and a garden the width<sup>13</sup> of  
 كَعَرْضِ which is like the width of  
 السَّمَاءِ وَالْأَرْضِ the heaven and the earth,  
 أُعِدَّتْ لِلَّذِينَ prepared<sup>14</sup> for those who

1. tafākhur = to mutually vie in glory, to be proud, to boast (verbal noun in form III of fakhara [fukhr/fukhar/fakhâr] , to glory, to be proud. See fakhûr at 31:18, p. 1317, n. 6.

2. takâthur = to compete for more, to outnumber, to vie in quantity (verbal noun in form III of kathura [kathrah], to be much, to be more. See kathurat at 8:19, p. 553, n. 9).

3. ghayth (s.; pl. ghuyûth ) = rain, rain in profusion. See at 42:28, p. 1572, n. 5.

4. 'ajaba = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of 'ajiba ['ajab], to wonder, to be amazed. See at 33:52, p. 1357, n. 12).

5. kuffâr (sing. kâfir) = unbelievers, infidels, ungrateful ones, tillers (act. participle from kafara [kufir], to cover. See at 47:34, p. 1659, n. 4).

6. nabât = vegetation, plants, vegetable organism. See at 18:45, p. 927, n. 11.

7. yahiju = he or it becomes stirred up/agitated, withers (v. iii. m. s. impfct. from hâja [hayj/hayâj/hayajân], to be stirred).

8. muşfarr = yellow, turned yellow (pass. participle from aşfarra, form IX of şafara/şafira [şafir/şafar], to whistle, to be empty. See at 39:21, p. 1489, n. 2).

9. huţâm = broken pieces, shreds, crumbled, debris. See at 56:65, p. 1762, n. 6.

10. matâ' (pl. 'umti'uh) = goods, wares, necessities of life, chattel, article of use, enjoyment. See at 56:73, p. 1763, n. 12.

11. ghurûr = delusion, deception, deceit, conceit, vanities. See at 35:40, p. 1405, n. 6.

12. sābiqû = you (all) race with one another, try to go ahead of one another, vie with one another (v. ii. m. pl. imperative from sābaqa, form III of sābaqa [sabq], to be ahead of, to precede. See sābaqû at 46:11, p. 1635, n. 1).

13. 'arḍ = breadth, display, exhibition, proposition. See at 18:1000, p. 946, n. 8.

14. 'u'iddat = prepared, made ready (v. iii. f. s. past passive from 'a'udda, form IV of 'adda ['add], to count. See at 3:131, p. 207, n. 5).

آمَنُوا بِاللَّهِ  
 وَرُسُلِهِ  
 ذَلِكَ فَضْلُ اللَّهِ  
 يُؤْتِيهِ  
 مَنْ يَشَاءُ  
 وَاللَّهُ  
 ذُو الْفَضْلِ الْعَظِيمِ

believe in Allah  
 and His Messengers.  
 That<sup>1</sup> is the bounty<sup>2</sup> of Allah  
 which He gives to  
 whomsoever He will.  
 And Allah is the  
 Lord of immense<sup>3</sup> bounty.



مَا أَصَابَ مِنْ  
 مُصِيبَةٍ فِي الْأَرْضِ  
 وَلَا فِي أَنْفُسِكُمْ  
 إِلَّا فِي كِتَابٍ  
 مِنْ قَبْلِ أَنْ  
 نَبْرَأَهَا  
 إِنَّ ذَلِكَ عَلَى اللَّهِ  
 يَسِيرٌ

22. There befalls<sup>4</sup> not of  
 any calamity<sup>5</sup> in the earth  
 nor to yourselves  
 but it is in a Book<sup>6</sup>  
 before that  
 We bring it into being.<sup>7</sup>  
 That is on Allah's part  
 quite easy.<sup>8</sup>



لِكَيْلَا تَأْسَوْا  
 عَلَى مَا فَاتَكُمْ  
 وَلَا تَفْرَحُوا  
 بِمَا آتَاكُمْ  
 وَاللَّهُ لَا يُحِبُّ  
 كُلَّ مُخْتَالٍ  
 فَخُورٍ

23. In order that you grieve<sup>9</sup> not  
 over what slips off<sup>10</sup> you  
 nor rejoice<sup>11</sup>  
 at what comes to you.  
 And Allah likes not<sup>12</sup>  
 everyone self-conceited,<sup>13</sup>  
 arrogant.<sup>14</sup>



1. i. e., to be favoured with *jannah*.
2. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 49:8, p. 1679, n. 7.
3. عظيم *'aẓîm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:11, p. 1772, n. 5.
4. أَصَابَ *'aṣāba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣāba*). See at 42:39, p. 1575, n. 5).
5. مُصِيبَةٍ *muṣîbah* (pl. مصائب *maṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 42:30, p. 1572, n. 5.
6. i. e., *al-Lawḥ al-Muhfûz*.
7. نَبْرَأُ *nabra'a* ('u) = We create, bring into being (v. i. pl. impfct. from *bara'a* [*bar'*], to create. The final letter takes *fat-hah* because of the particle *'an* coming before the verb).
8. يَسِيرٌ *yasîr* = easy, gentle, simple, insignificant. See at 50:44, p. 1695, n. 7.
9. تَأْسَوْا *ta'saw*(na) = you grieve, be sad, distressed (v. ii. m. pl. impfct. from *'asiya* [*'asan*], to be sad, grieved. The terminal *nûn* is dropped because of the particle *kay* coming before the verb).
10. i. e., of the blessings of worldly life. فَاتٌ *fâta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawilfawât*, to pass away, slip away. See at 3:153, p. 215, n. 4).
11. تَفْرَحُوا *tafraḥû* (na) = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*farah*], to be glad. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb governed by the particle *kay*. See *tafraḥûna* at 40:75, p. 1535, n. 8).
12. لَا يُحِبُّ *lâ-yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 42:40, p. 1575, n. 11).
13. مُخْتَالٍ *mukhtâl* = self-conceited, vainglorious, egotistic (act. participle from *ikhtâla*, form VIII of *khâla* [*khayl*], to imagine, to suppose. See at 31:18, p. 1317, n. 5).
14. فَخُورٍ *fakhûr* = arrogant, proud, boastful. See at 31:18, p. 1317, n. 6.

الَّذِينَ يَبْخُلُونَ 24. Those who be miserly<sup>1</sup>

وَيَأْمُرُونَ النَّاسَ and enjoin<sup>2</sup> on men

بِالْبَحْلِ to be miserly,

وَمَنْ يَتَوَلَّ and who turns away,<sup>3</sup>

فَإِنَّ اللَّهَ then Allah indeed is

هُوَ الْغَنِيُّ the One Above Want,<sup>4</sup>

الْحَمِيدُ the All-Praiseworthy.

لَقَدْ أَرْسَلْنَا 25. Indeed We had sent<sup>5</sup>

رُسُلَنَا Our Messengers

بِالْبَيِّنَاتِ with the clear evidences<sup>6</sup>

وَأَنْزَلْنَا مَعَهُمُ and had sent down with them

الْكِتَابَ وَالْمِيزَانَ the Book and the balance<sup>7</sup>

لِيَقُومَ النَّاسُ that man may establish

بِالْقِسْطِ justice.<sup>8</sup>

وَأَنْزَلْنَا الْحَدِيدَ And We have sent down iron<sup>9</sup>

فِيهِ بَأْسٌ شَدِيدٌ wherein is intense strength<sup>10</sup>

وَمَنْفَعٌ لِلنَّاسِ and uses<sup>11</sup> for mankind;

وَلِيَعْلَمَ اللَّهُ and that Allah may know

مَنْ يَنْصُرُهُ who helps<sup>12</sup> Him<sup>13</sup>

وَرُسُلَهُ and His Messengers

بِالْغَيْبِ in the unseen.

إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,

عَزِيزٌ All-Mighty.

1. i. e., in respect of spending in the way of Allah. يَبْخُلُونَ *yabkhalûna* = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal* /*bukhl*], to be niggardly. See at 4:37, p. 257, n. 10).

2. يَأْمُرُونَ *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from '*amaru* [*'amr*], to order. See at 9:71, p. 608, n. 2).

3. i. e., from helping the cause of Allah and spending in its support. يَتَوَلَّى *yatawalla(â)* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ*'/*waly*]) to come near. The final letter *yâ'* is vowelless and hence dropped because the verb is in a conditional clause [preceded by *man*]. See at 9:23, p. 585, n. 12).

4. Allah is not in need of man's charity and worship; he is ever in need of Allah. غَنِيٌّ *ghanîy* (s.; pl. '*aghniyâ'*) = above want, free from want, rich. See at 47:38, p. 1660, n. 7.

5. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 54:19, p. 1732, n. 7).

6. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:9, p. 1770, n. 6).

7. i. e., rules, rules of judging. مِيزَانٍ *mizân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn*/*zînah*], to balance, to weigh out. See at 55:7, p. 1742, n. 3).

8. قِسْطٍ *qisf* = justice, equity, fairness. See at 55:9, p. 1742, n. 7).

9. حَدِيدٍ *ḥadîd* (s.; pl. *ḥadâ'id*/*hidâd*) = iron, ironware, sharp. See at 50:22, p. 1690, n. 5.

10. i. e., for warfare. بَأْسٍ *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 48:16, p. 1667, n. 11.

11. مَنْفَعٍ *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 40:80, p. 1537, n. 8.

12. يَنْصُرُهُ *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr* /*nuṣûr*], to help. See at 40:29, p. 1520, n. 1).

13. i. e., His *dîn*.

## Section (Rukû') 4

وَلَقَدْ أَرْسَلْنَا 26. And indeed We had sent  
نُوحًا وَإِبْرَاهِيمَ Nûh and Ibrâhîm<sup>1</sup>  
وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا and set<sup>2</sup> in their progeny<sup>3</sup>  
النَّبُوَّةَ وَالْكِتَابَ prophethood<sup>4</sup> and the Book.

فَمِنْهُمْ Then some of them  
مُهْتَدِينَ were in receipt of guidance<sup>5</sup>  
وَكَثِيرٌ مِنْهُمْ وَكَرِهُوا but many of them were  
فَاسِقُونَ defiantly sinful.<sup>6</sup>

ثُمَّ قَفَّيْنَا 27. Then We sent in  
عَلَىٰ آثَارِهِمْ succession<sup>7</sup> on their tracks<sup>8</sup>  
بُرُوسِنَا Our Messengers and  
وَقَفَّيْنَا We followed up by sending  
بِعِيسَىٰ ابْنِ مَرْيَمَ 'Îsâ, son of Maryam,  
وَأَتَيْنَاهُ الْإِنجِيلَ and gave him the *Injîl*  
وَجَعَلْنَا فِي قُلُوبِ and set in the hearts  
الَّذِينَ اتَّبَعُوهُ of those who followed<sup>9</sup> him  
رَأْفَةً وَرَحْمَةً compassion<sup>10</sup> and mercy;  
وَرَهْبَانِيَّةً but monasticism<sup>11</sup>  
أَتَدْعُوهَا they innovated<sup>12</sup> it.  
مَا كُنْهَاهَا We did not impose<sup>13</sup> it  
عَلَيْهِمْ إِلَّا ابْتِغَاءً on them, except the seeking<sup>14</sup>

1. i. e., as Messengers.

2. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 56:65, p. 1762, n. 5).

3. ذرية *dhurriyah* (pl. *dhurriyât/ dharârîy*) = offspring, progeny, children, descendants. See at 52:21, p. 1710, n. 9).

4. نبوة *nubûwwah* = Prophethood, prophecy.

5. مهتدي *muhtadîn* (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 18:10, p. 1634, n. 11).

6. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful. (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 46:35, p. 1646, n. 2).

7. قفينا *qaffaynâ* = we sent, sent in succession, despatched, followed up (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow someone's tracks. See at 5:46, p. 352, n. 6).

8. آثار *âthâr* (pl.; s. *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 43:22, p. 1587, n. 8.

9. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 34:20, p. 1375, n. 11).

10. رافة *ra'jah* = compassion, mercy, pity, kindness. See at 24:20, p. 1112, n. 2.

11. رهبانية *rahbâniyah* = monasticism, monastic order (established by the Christian monks).

12. ابتدعوا *ibtada'û* = they innovated, introduced, invented, devised (v. iii. m. pl. past from *ibtada'a*, form VIII of *bada'a* [*bad'*], to introduce, innovate. See *bid'* at 46:9, p. 1634, n. 1).

13. كتبنا *katabnâ* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See at 5:45, p. 351, n. 10).

14. ابتغاء *ibtighâ'* = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*baghâ'*], to desire. See at 30:23, p. 1296, n. 13).

رِضْوَانِ اللَّهِ of the Pleasure<sup>1</sup> of Allah.

فَمَا رَعَوْهَا But they did not observe<sup>2</sup> it

حَقَّ رِعَايَتِهَا as it ought to be observed.<sup>3</sup>

فَفَاتِنَا الَّذِينَ So We gave to those who

ءَامَنُوا مِنْهُمْ believed among them

أَجْرَهُمْ their reward;<sup>4</sup>

وَكَثِيرٌ مِنْهُمْ and many of them are

فَلَسِقُونَ defiantly sinful.<sup>5</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 28. O you who believe,

أَتَّقُوا اللَّهَ beware<sup>6</sup> of Allah and

وَأَٰمِنُوا بِرَسُولِهِ believe in His Messenger,

يُؤْتِيكُمْ كَفَّٰلَيْنِ He will give you two portions<sup>7</sup>

مِنْ رَحْمَتِهِ of His Mercy

وَيَجْعَلْ لَّكُمْ نُورًا and will set<sup>8</sup> for you a light

تَمْشُونَ بِهِ you may proceed<sup>9</sup> by it;

وَيَغْفِرَ لَكُمْ and He will forgive you.

وَاللَّهُ عَفُورٌ And Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

لَتَلْبَسَهُنَّ 29. That there may<sup>10</sup> know

أَهْلَ الْكِتَابِ the People of the Book

أَلَّا يَقْدِرُونَ that they have no power<sup>11</sup>

1. رضوان *riḍwân* = pleasure, good will, favour, approval. See at 9:109, p. 625, n. 1.

2. رَعَوْا *ra'aw* = they observed, took care, watched, guarded, heeded (v. iii. m. pl. past from *ra'â* [ *ra'y/ri'âyah/mar'an* ], to tend, to guard, to take care. See *râ'ûn* at 23:8, p. 1076, n. 12.

3. i. e., they overdid and exceeded the bounds.

4. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, due. See at 57:11, p. 1771, n. 7).

5. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fîsq*], to stray from the right course, to renounce obedience. See at 57:26, p. 1779, n. 6).

6. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqû* ( *waqy/wiqâyah* ), to guard, safeguard. See at 39:10, p. 1485, n. 4).

7. i. e., twice the grace. كفلين *kiflayn* (dual, acc./gen. of *kiflân*; s. *kifl*) = two shares/ portions/ parts/ equals. See *kifl* at 4:85, p. 279, n. 5.

8. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 6:39, p. 416, n. 7).

9. i. e., may receive guidance by it. تمشون *tamshûna* = you go along, move along, walk, proceed (v. ii. m. pl. impfct. from *mashâ* [ *مشى* *mashy* ], to go on foot, to walk. See *yamshûna* 32:26, p. 1332, n. 3).

10. The expression *'an lâ* ('*allâ*) is additional here. See *Al-Baydâwî*, II, p. 472.

11. يقدرון *yaqdirûna* = they have power, are able (v. iii. m. pl. impfct. from *qadara* [ *qadr/qadar* ], to ordain, to measure, to have power. See at 14:8, p. 793, n. 7).

عَلَى شَيْءٍ over anything  
 مِّن فَضْلِ اللَّهِ<sup>١</sup> of Allah's bounty;<sup>1</sup>  
 وَأَنَّ الْفَضْلَ and that the bounty is  
 بِيَدِ اللَّهِ in Allah's hand.  
 يُؤْتِيهِ He gives it to  
 مَن يَشَاءُ<sup>٢</sup> whomsoever He will.  
 وَاللَّهُ And Allah is the  
 ذُو الْفَضْلِ الْعَظِيمِ Lord of immense<sup>2</sup> bounty.



1. i. e., particularly the bounty of Prophethood, which the People of the Book wrongly claimed as their special prerogative. فضل *faḍl* (pl. *fuḍūl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:21, p. 1777, n. 2.

2. عَظِيمٌ *'aẓīm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:21, p. 1777, n. 3.

## 58. SŪRAT AL-MUJĀDILAH (THE ARGUING LADY) Madinan: 22 'ayahs

This is a Madinan *sūrah* which lays down a number of rules of *shari'ah*. It starts by referring to the *jāhili* custom of divorcing a wife by *zihār*, i. e., by the husband's saying to his wife: "You are to me like the back (*zahr*) of my mother". The *sūrah* makes this bad custom unlawful and prescribes due atonement for divorcing by *zihār*. The immediate occasion was the case of Khawlah bint Tha'labah (r. a.) whom her husband divorced by *zihar*. So she made a complaint against her husband to the Prophet, peace and blessings of Allah be on him, and as he made some argument with her she counter-argued with him and directed her complaint to Allah. The *sūrah* was then revealed. It is named *al-Mujādilah* (The Arguing Lady) with reference to its first 'ayah which alludes to this incident.

Next the *sūrah* speaks about the practice of secret scheming and consultations, which the hypocrites and Jews used to indulge in for harming the Muslims. Then it refers to the practice of the Jews in addressing the Prophet, peace and blessings of Allah be on him, in equivocal and derogatory terms. This is followed by a disapproval of the conduct of the hypocrites' in taking the Jews and enemies of the Muslims as friends and allies. The *sūrah* ends by emphasizing that a true believer will not befriend an enemy of Allah and His Messenger, even if such persons were their fathers, sons or brothers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Allah has indeed heard<sup>1</sup>  
 قَدْ سَمِعَ اللَّهُ  
 قَوْلَ الَّتِي  
 تَجَادِلُكَ  
 فِي زَوْجِهَا  
 وَتَشْتَكِي إِلَى اللَّهِ  
 وَأَلَّهُ يَسْمَعُ  
 تَحَاوُرَكُمَا  
 إِنَّ اللَّهَ سَمِيعٌ  
 بَصِيرٌ
2. Those who do *zihār*<sup>6</sup>  
 الَّذِينَ يَظَاهِرُونَ  
 مِنْكُمْ

1. i. e., responded to. *سمع sami'a* = he heard, listened (v. iii. m. s. past from *sam'* *samā'* *samā'ah/ masma'*. See at 3:181, p. 227, n. 1).
2. i. e., Khawlah bint Tha'labah (r. a.) whom her husband divorced according to the *jāhili* custom of *zihār* (saying: "you are to me like the back of my mother") and she took her case to the Prophet, peace and blessings of Allah be on him, complaining against her husband.
3. *تجادل tujādilu* = she argues, debates, controverts (v. iii. f. s. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See at 16:111, p. 865, n. 8).
4. *تشتكى tashtaki* = she complains (v. iii. f. s. impfct. from *ishtakā*, form VIII of *shakā* [*shakw/shakwā/shakāh/shikāyah/shakīyah*], to complain.
5. *تحاور tahāwur* = conversation, talk between two or more persons, discussion, debate (verbal noun in form VI of *hāra* [*hawr*], to return, to recede. See *yuhāwiru* at 18:37, p. 925, n. 2).
6. *يظاهرون yuzāhirūna* = they do *zihār* (pre-Islamic form of divorce. See n. 2 above), help, assist, support (v. iii. m. pl. impfct. from *zāhara*, form III of *zahara* [*zuhār*], to be visible. The word *zihār* is derived from *zahr* meaning back, rear).

مِنْ نِسَائِهِمْ<sup>١</sup> of their wives,<sup>1</sup>  
 مَا هُنَّ بِأُمَّهَاتِهِمْ they be not their mothers;  
 إِنْ أُمَّهَاتُهُمْ their mothers are none  
 إِلَّا الَّتِي except those  
 وَلَدْنَهُمْ that gave them birth<sup>2</sup> to.  
 وَإِنَّهُمْ لَيَقُولُونَ And indeed they utter  
 مِنْكَ زَوْرًا<sup>٣</sup> the disapproved<sup>3</sup> of saying  
 وَزُورًا and a falsehood.<sup>4</sup>  
 وَإِنَّ اللَّهَ And verily Allah is Most  
 لَمَعُوفٌ غَفُورٌ<sup>٥</sup> Excusing,<sup>5</sup> Most Forgiving.<sup>6</sup>  
 وَالَّذِينَ يَظَاهِرُونَ 3. And those who do *zihâr*<sup>7</sup>  
 مِنْ نِسَائِهِمْ of their wives,  
 ثُمَّ يَعُودُونَ then go back<sup>8</sup> on  
 لِمَا قَالُوا what they uttered,  
 فَتَحْرِيرَ رَقَبَةٍ then to set free<sup>9</sup> a slave<sup>10</sup>  
 مِنْ قَبْلِ before that  
 أَنْ يَتَسَاَّتَا<sup>١١</sup> the two touch each other.<sup>11</sup>  
 ذَٰلِكُمْ تُوَعِّظُونَ بِهٖ This you are advised<sup>12</sup> of.  
 وَاللَّهُ يَمَّا تَعْمَلُونَ And Allah is of what you do  
 خَيْرٌ All-Aware.  
 فَمَنْ لَمْ يَجِدْ 4. But he that finds<sup>13</sup> not,

1. نساء *nisâ'* (sing. *imra'ah*) = women, wives. See at 40:25, p. 1518, n. 3.
2. ولدن *waladna* = she gave birth, begot, generated, procreated (v. iii. f. pl. past from *walada* [*wilâdah* /*lidah*/ *mawlid*], to give birth, to beget).
3. منك *munkar* (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from *'ankara*, form IV of *nakira* [*nakar*/ *nukr*/ *nukûr*/ *nakîr*], not to know, to deny. See at 31:17, p.1316, n. 12).
4. The *'ayah* thus disapproves and forbids the pre-Islamic custom of divorcing a wife by *zihâr*. زور *zûr* = lie, falsehood, untruth. See at 25:72, p. 1159, n. 10.
5. عفو *'afûw* = Most Excusing (act. participle in the scale of *fu'âl* from *'afâ* [*'afw*/*afâ*'], to be effaced, to excuse. See at 22:60, p. 1067, n. 5).
6. غفور *ghafûr* = Most forgiving (act. participle in the scale of *fu'âl* from *ghafara* [*ghafir* /*maghfirah*/ *ghufrân*], to forgive. See *ghuffâr* 40:42, p. 1524, n. 14).
7. See n. 4 above and n. 2 on the previous page.
8. i. e., withdraw and desire to take back their wives. يعودون *ya'ûdûna* = they go back, return, revert ( v. iii. m. pl. impfct from *'ada* [*'awd*/*awdah*], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).
9. i. e., as atonement. تحرير *tahrîr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*hurr*/ *ḥarârah*], to be hot. See at 5:89, p. 373, n. 15).
10. رقبة *raqabah*(s.; pl. *riqâb*) = neck, slave. See *riqâb* at 9:60, p. 602, n. 11.
11. يتساستا *yatamâssâ(ni)* = they two touch each other, be in mutual contact (v. iii. m. dual impfct. from *tamâssa*, form VI of *massa* [*mass*/*masîs*], to feel, to touch. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yamassu* at 56:79, p. 1764, n. 7).
12. i. e., enjoined. توعونون *tû'azûna* = you are advised, counselled, admonished, exhorted (v. ii. m. s. impfct. passive from *wa'aza* [*wa'z*/*'izah*], to admonish, to exhort. See *yû'azûna* at 4:66, p. 270, n. 8).
13. i. e., finds not a slave to set him free.

فَصِيَامٌ شَهْرَيْنِ then to fast two months  
 مُتَابِعَيْنِ consecutively<sup>1</sup>  
 مِنْ قَبْلِ أَنْ before that  
 يَتَمَسَّكَا the two touch each other.  
 فَمَنْ لَمْ يَسْتَطِعْ But he who is not able<sup>2</sup> to, then  
 فَأَطْعَمَ سِتِينَ to feed<sup>3</sup> sixty  
 مِسْكِينًا poor persons.<sup>4</sup> This is so  
 لِتُؤْمِنُوا بِاللَّهِ that you believe in Allah  
 وَرَسُولِهِ and His Messenger;  
 وَذَٰلِكَ and these are  
 حُدُودُ اللَّهِ the injunctions<sup>5</sup> of Allah;  
 وَلِلْكَافِرِينَ and for the unbelievers is  
 عَذَابٌ أَلِيمٌ a punishment most painful.<sup>6</sup>

5. إِنَّ الَّذِينَ يُحَادُّونَ 5. Verily those who oppose<sup>7</sup>  
 اللَّهَ وَرَسُولَهُ Allah and His Messenger,  
 كُتِبُوا they shall be disgraced<sup>8</sup>  
 كَمَا كُتِبَ as were disgraced  
 الَّذِينَ مِنْ قَبْلِهِمْ those before them.  
 وَقَدْ أَنْزَلْنَا And We have sent down<sup>9</sup>  
 ءَايَاتٍ بَيِّنَاتٍ signs<sup>10</sup> most clear.<sup>11</sup>  
 وَلِلْكَافِرِينَ And for the disbelievers is  
 عَذَابٌ مُهِينٌ a punishment most debasing.<sup>12</sup>

1. متابعين *mutatâbi'ayn* (dual acc./gen. of *mutatâbi'ân*; s. *mutatâbi'*) = two in succession, one following the other, two consecutive (act. participle from *tatâba'u*, form VI of *tabi'u* [*taba'* / *tabâ'ah*], to follow. See at 4:92, p. 283, n. 11).
2. يستطع *yastati'* (originally *yastafî'u*) = he was able (v. iii. m. s. impfct. from *istafâ'u*, form X of *tâ'u* [*taw'*], to obey. The final letter is vowelless because of the particle *lam* coming before the verb. See at 4:25, p. 250, n. 14).
3. اطعم *'i'âm* = to feed, feeding, to give food (verbal noun in form IV of *tu'ima* [*tu'm*], to eat, to taste. See at 5:89, p. 373, n. 10).
4. مسكين *miskîn* (pl. *masâkin*) = poor, indigent. See at 1:177, p. 83, n. 8.
5. حدود *ḥudûd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/orders. See at 9:112, p. 627, n. 2.
6. أليم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'ûl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 51:37, p. 1702, n. 5).
7. يحادون *yuhâddûna* = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *ḥadda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuhâdid* at 9:63, p. 604, n. 1).
8. كبت *kubîta* = he was disgraced, humiliated, put down, restrained (v. iii. m. s. past passive from *kabata* [*kabt*], to put down, to disgrace).
9. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 41:39, p. 1553, n. 6).
10. i. e., the *'âyahs* of the Qur'ân. آيات *'âyât* (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 57:9, p. 1770, n. 5.
11. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:25, p. 1778, n. 6).
12. مهين *muhîn* = humiliating, disgraceful, debasing, degrading, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 45:9, p. 1620, n. 8).

يَوْمَ 6. On the day  
يَبْعَثُهُمُ اللَّهُ جَمِيعًا Allah will resurrect<sup>1</sup> them all  
فَيُنَبِّئُهُمُ قِيَامَهُمُ and will apprise<sup>2</sup> them  
بِمَا عَمَلُوا of what they did.  
أَخَصَّنَهُ اللَّهُ Allah kept an account<sup>3</sup> of that  
وَسَوَّاهُ while they forgot<sup>4</sup> that.  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything  
شَهِيدٌ All-Witnessing.<sup>5</sup>

## Section (Rukū' ) 2

أَلَمْ تَرَ 7. Do you not see<sup>6</sup>  
أَنَّ اللَّهَ يَعْلَمُ that Allah knows  
مَا فِي السَّمَوَاتِ all that is in the heavens  
وَمَا فِي الْأَرْضِ and all that is in the earth.  
مَا يَكُونُ مِنْ There cannot be any  
خَبْرٍ لَنَا مِنْهُنَّ secret conversation<sup>7</sup> of three  
إِلَّا هُوَ رَابِعُهُمْ but He is the fourth of them  
وَلَا خَمْسَةَ nor of five  
إِلَّا هُوَ سَادِسُهُمْ but He is the sixth of them;  
وَلَا آدِنِي مِنْ ذَلِكَ nor of less<sup>8</sup> than that  
وَلَا أَكْثَرَ nor of more  
إِلَّا هُوَ مَعَهُمْ but He is with them  
أَيْنَ مَا كَانُوا wherever they be.

1. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'thu* [ba'th], to send out, to raise. See at 22:7, p. 1047, n. 10).

2. i. e., Allah will make them know their deeds and will requite them accordingly. ينبئ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. m. s. impfct. from *nabbi'u*, form II of *nabu'a* [nab'/nubū'], to be prominent. See at 39:7, p. 1483, n. 11).

3. i. e., in their books of deeds. أحصى *'ahṣā* = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 19:94, p. 974, n. 5).

4. نسا *nasā* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [nasy/nisyān], to forget. See at 38:26, p. 1466, n. 8).

5. شهيد *shahīd* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'īl* from *shuhidu* [shuhūd], to see, to witness. See at 50:38, p. 1693, n. 12).

6. i. e., realize. تر *tara* (ترى *tarā*) = you see, look at, think of, consider, know, realize (v. ii. m. s. impfct. from *ra'ā* [ra'y/ru'yah], to see. The final *yā'* is dropped because of the particle *lam* coming before the verb. See at 2:243, p. 122, n. 5).

7. نجوى *najwā* (s.; pl. *najāwā*) = secret talk, secret conferring, confidential conversation, See at 43:80, p. 1602, n. 12.

8. أدنى *'adnā* = nearer/nearest, closer/closest, lower, less, more appropriate, better suited, nether, viler, vilest. Elative of دان *dānin*. See at 53:9, p. 1718, n. 9.

ثُمَّ يَنْبِئُهُمْ  
 بِمَا عَمِلُوا  
 يَوْمَ الْقِيَامَةِ  
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ  
 عَلِيمٌ ﴿٧﴾

then He will apprise<sup>1</sup> them  
 of what they did,  
 on the Day of Resurrection.  
 Verily Allah is of everythig  
 All-Knowing.<sup>2</sup>

أَلَمْ تَرَ إِلَى الَّذِينَ  
 نُهُوا عَنِ  
 الْحَجْوَى  
 ثُمَّ يَمُودُونَ لِمَا  
 نُهُوا عَنْهُ  
 وَيَتَنَجَّوْنَ  
 بِالْإِنْسِ وَالْعَدْوَى  
 وَمَعْصِيَتِ  
 الرَّسُولِ  
 وَإِذَا جَاءُوكَ  
 حَيَّوْكَ بِمَا  
 لَمْ يَحْيَاكَ بِهِ اللَّهُ  
 وَيَقُولُونَ  
 فِي أَنْفُسِهِمْ  
 لَوْلَا يُعَذِّبُنَا اللَّهُ  
 بِمَا نَقُولُ  
 حَسْبُهُمْ

8. Do you not see those  
 who were forbidden<sup>3</sup> from  
 secret conferring,<sup>4</sup>  
 yet they revert<sup>5</sup> to what  
 they were prohibited from  
 and they secretly confer<sup>6</sup>  
 about sinning<sup>7</sup> and enmity<sup>8</sup>  
 and disobedience<sup>9</sup>  
 to the Messenger?  
 And when they come to you  
 they greet<sup>10</sup> you with that which  
 Allah greets you not with.  
 And they say  
 within themselves:  
 "Why does Allah not punish<sup>11</sup>  
 us for what we say?"  
 Sufficient<sup>12</sup> for them will be

1. i. e., Allah will make them know their deeds and will requite them accordingly. *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 58:6, p. 1785, n. 2).

2. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. *'alim* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 57:3, p. 1768, n. 5.

3. The allusion is to the Jews of Madina. *nuhu* = they were prohibited, forbidden banned, interdicted (v. iii. m. pl. past passive from *nahâ* [*nahy*], to forbid. See *nuhûtu* 40:66, p. 1532, n. 12).

4. *najwâ* (s.; pl. *najawâ*) = secret talk, secret conferring, confidential conversation, See at 58:7, p. 1785, n. 7.

5. *ya'udûna* = they go back, return, revert (v. iii. m. pl. impfct from *'âda* [*'awd/'awdah*], to return. See at 58:3, p. 1783, n. 8).

6. *yatnâjawnâ* = they whisper to one another, exchange secrets, secretly confer (v. iii. m. pl. impfct. from *tanâjâ*, form VI of *najâ* [*najw/najwan*], to entrust a secret. See *najwâ* at n. 4 above).

7. *ithm* (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 33:58, p. 1361, n. 8.

8. *'udwân* = hostility, hostile action, aggression, enmity. See at 28:28, p. 1241, n. 9.

9. *ma'siyah* = disobedience, insubordination, rebellion, revolt. See *'isyân* at 49:7, p. 1679, n. 5).

10. *hayyû* = they greeted, saluted, hailed (v. iii. m. pl. past from *hayyâ*, form II of *hayiya* [*hayâh*], to live. See *huyyûtum* at 4:86, p. 279, n. 7).

11. *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*'adhîb*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 48:14, p. 1666, n. 11).

12. *hasb* = reckoning, calculation. *hasbuhum* = it suffices them, it is sufficient for them. See at 8:62, p. 570, n. 3.



يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْۤا 11. O you who believe,  
 اِذَا قِيْلَ لَكُمْ "when it is said to you:  
 فَاسْجُرُوْۤا "Make room"<sup>1</sup>  
 فِي الْمَجٰلِسِ "in the assemblies",<sup>2</sup>  
 فَاَسْجُرُوْۤا then make room,  
 يَفْسَحُ اللّٰهُ لَكُمْ Allah will widen for you.  
 وَاِذَا قِيْلَ اَنْشُرُوْۤا And if it said: "Rise up",<sup>3</sup>  
 اَفَاَنْشُرُوْۤا then rise up.  
 يَرْفَعُ اللّٰهُ Allah will exalt<sup>4</sup>  
 الَّذِيْنَ ءَامَنُوْۤا مِنْكُمْ those who believe of you and  
 وَالَّذِيْنَ اُوْتُوْۤا those who were given  
 الْعِلْمَ دَرَجٰتٍ knowledge in ranks.<sup>5</sup>  
 وَاللّٰهُ بِمَا تَعْمَلُوْنَ And Allah is of what you do  
 خَيْرٌ All-Aware.<sup>6</sup>

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْۤا 12. O you who believe,  
 اِذَا نَحَيْتُمْ when you consult in private<sup>7</sup>  
 الرَّسُوْلَ the Messenger,  
 فَقَدِمُوْۤا بَيْنَ يَدَيْ give in advance<sup>8</sup> before  
 نَجْوٰتِكُمْ your private consultation  
 صَدَقَةً a charitable gift.<sup>9</sup>  
 ذٰلِكَ خَيْرٌ لَّكُمْ This is the better<sup>10</sup> for you  
 وَاَطْهَرٌ and purer.<sup>11</sup>

1. The 'ayah asks the believers to make room for one another and to accommodate all in the assemblage. تَفَسَّحُوا *tafassahû* = you all be wide, roomy, spacious, make room (v. ii. m. pl. imperative from *tafassaḥa*, form V of *fasaḥa* [*fushah/fasâḥah*], to be wide, spacious).
2. مجالس *majâlis* (pl.; s. *majlis*) = seat, assembly, conference room, meeting place, gathering (noun of place from *jalasa* (*julûs*), to sit down).
3. i. e., to get up from the assembly, or for any other purpose. اَنْشُرُوا *unshurû* = you (all) rise, rise up, be elevated (v. ii. m. pl. imperative from *nashaza* [*nashz*], to be elevated, to rise).
4. يَرْفَعُ *yarfa'*(u) = he raises, lifts, lifts up, elevates, exalts, makes high (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yarfa'u* at 35:10, p. 1393, n. 6).
5. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 46:19, p. 1638, n. 11).
6. خبير *khâbir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khâbara* [*khubr /khibrah*] to be acquainted). See at 49:13, p. 1672, n. 10).
7. نَجَيْتُمْ *nâjaytum* = you took into confidence, confided to, consulted privately (v. ii. m. pl. past from *nâjâ*, form III of *nâjâ* [*najw/najwan*], to entrust a secret. See *tanâjaytum* at 58:9, p. 1787, n. 3).
8. قَدِمُوا *qaddimû* = you (all) send ahead, forward, advance, give in advance (v. ii. m. pl. imperative from *qaddama*, form II of *qadama / qadima* [*qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *qaddamtu* at 50:28, p. 1691, n. 7).
9. i. e., to the deserving person. صَدَقَةٌ *ṣadaqah* (pl. صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 9:103, p. 622, n. 7.
10. خَيْرٌ *khayr* = good/better/ best, charity, wealth, property, affluence. See at 49:10, p. 1680, n. 10.
11. i. e., for your hearts and minds. أَطْهَرُ *aṭ-har* = cleaner, purer, more unblemished (relative of *tâhir*). See at 33:53, p. 1357, n. 3.

فَإِنْ لَمْ تَجِدُوا but if you find<sup>1</sup> not,  
فَإِنَّ اللَّهَ then indeed Allah is Most  
عَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

أَلَمْ تَشْفَقْتُمْ 13. Are you worried<sup>2</sup> that

تَقْدِمُوا بَيْنَ يَدَيْكُمْ you give in advance<sup>3</sup> before  
بِحُكْمِكُمْ your private consultation  
صَدَقْتُمْ charitable gifts?<sup>4</sup>

فَإِذْ لَمْ تَفْعَلُوا So if you do not,

وَتَابَ اللَّهُ عَلَيْكُمْ and Allah forgives<sup>5</sup> you,  
فَأَقِمْوُا الصَّلَاةَ then properly perform<sup>6</sup> the  
وَأَنؤُوا الزَّكَاةَ prayer and pay zakâh,<sup>7</sup>  
وَأَطِيعُوا اللَّهَ and obey<sup>8</sup> Allah  
وَرَسُولَهُ and His Messenger.

وَاللَّهُ خَبِيرٌ And Allah is All-Aware

بِمَا تَعْمَلُونَ of what you do.

### Section (Rukû') 3

أَلَمْ تَرَ إِلَى الَّذِينَ 14. Do you not see those  
تَوَلَّوْا who take for friends<sup>9</sup>  
قَوْمًا a people  
غَضِبَ اللَّهُ عَلَيْهِمْ Allah is wrathful<sup>10</sup> on them?  
مَا هُمْ بَيْنَكُمْ They are neither of you

1. i. e., find not anything to make a charitable gift of. تجد *tajid(u)* = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [wujûd], to find. The final letter is vowelless because of the particle *lam* coming before the verb. See *tajidu* at 17:75, p. 898, n. 1).

2. أشفتتم *'ashfaqtum* = you were afraid, concerned, apprehensive, anxious, worried, (v. ii. m. pl. past from *'ashfaqa*, form IV of *shafaqa* [shafaqa], to fear, to pity. See *'ashfaqna* at 33:72, p. 1365, n. 12).

3. تقدموا *tuqaddimû* = you (all) advance/ give or send in advance/ push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [qudûm], to precede. See at 2:110, p. 52, n. 10).

4. صدقات *ṣadaqât* (pl.); sing. صدقة *sadaqah*) = charitable gifts, alms, voluntary contributions, charities. See at 2:263, p. 137, n. 12.

5. تاب *tâba* = he returned, turned to, repented, forgave (v. iii. m. s. past [ from *tawba/ tawbah/ matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 28:67, p. 1236, n. 1).

6. أقموا *'aqimû* = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqama*, form IV of *qâma*, [qawmah/qiyâm], to stand up. See at 55:9, p. 1742, n. 5).

7. زكاة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 41:7, p. 1542, n. 2.

8. اطعوا *'aṭû* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭâ'a*, form IV of *ṭâ'a* [ṭaw'], to obey. See at 47:33, p. 1658, n. 12).

9. تولوا *tawallaw* = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 44:14, p. 1608, n. 8).

10. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 48:6, p. 1663, n. 7).

- وَلَا مِنْهُمْ nor of them;<sup>1</sup>  
 وَيَخْلِفُونَ عَلَى الْكُذِبِ and they swear<sup>2</sup> to a lie  
 وَهُمْ يَعْلَمُونَ while they know.<sup>3</sup>
- أَعَدَّ اللَّهُ لَهُمْ 15. Allah has got ready<sup>4</sup> for  
 عَذَابًا شَدِيدًا them a punishment very severe.  
 إِنَّهُمْ سَاءَ Bad<sup>5</sup> indeed is  
 مَا كَانُوا يَعْمَلُونَ what they use to do.
- أَتَّخَذُوا أَيْمَانَهُمْ<sup>7</sup> 16. They take<sup>6</sup> their oaths<sup>7</sup>  
 حِجَّةً as a shield,<sup>8</sup>  
 فَصَدُّوا then prevent<sup>9</sup>  
 عَنِ سَبِيلِ اللَّهِ from the way<sup>10</sup> of Allah.  
 فَلَهُمْ عَذَابٌ So for them is a punishment  
 مُهِينٌ most humiliating.<sup>11</sup>
- لَنْ تَنْفِقَ 17. There shall not avail<sup>12</sup>  
 عَنْهُمْ أَمْوَالُهُمْ them their properties  
 وَلَا أَوْلَادُهُمْ nor their children  
 مِنَ اللَّهِ شَيْئًا against Allah whatsoever.  
 أُولَئِكَ They will be  
 أَصْحَابُ النَّارِ the inmates<sup>13</sup> of the fire.  
 هُمْ فِيهَا They in there  
 خَالِدُونَ shall abide for ever.<sup>14</sup>

1. i. e., the hypocrites belong neither to the Muslims nor to the Jews.

2. i. e., saying that they are Muslims. يَخْلِفُونَ *yaḥlifûna* = they swear, make an oath (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalף/hilף*], to swear. See at 9:96, p. 619, n. 1).

3. i. e., they know that they are telling a lie.

4. i. e., 'a'adda = he prepared, made ready, got ready (v. iii. m. s. past in form IV of 'adda ['add], to count. See at 48:6, p. 1663, n. 9).

5. i. e., *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'/saw'*, to be bad. See at 37:177, p. 1457, n. 6).

6. i. e., *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 42:9, p. 1562, n. 13).

7. i. e., *'aymân* (pl.; s. *yamîn*) = right hands, oaths. See at 35:42, p. 1405, n. 12.

8. i. e., against the wrath and retribution of the Muslims. *junnah* (s.; pl. *junan*) = shield, protection, shelter.

9. i. e., prevent others. *ṣaddû* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 48:25, p. 1671, n. 8).

10. i. e., from Islam, and from spending and fighting in the cause of Islam. *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. i. e., *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of *hâna* [*hawn*], to be of little importance. See at 58:5, p. 1784, n. 12).

12. i. e., *tughnî* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghnâ, form IV of *ghaniya* [*ghinan/ghanâ*], to be rich. See at 53:26, p. 1721, n. 5).

13. i. e., *aṣ-ḥâb* (pl.; sing. *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 57:19, p. 1775, n. 10).

14. i. e., *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulâd*], to live or remain for ever. See at 43:171, p. 1601, n. 14).

## يَوْمَ 18. On the Day

يَعْتَمِدُ اللَّهُ جَمِيعًا  
Allah will raise them up<sup>1</sup> all

فَيَحْلِفُونَ لَهُ،  
and they will swear<sup>2</sup> to Him

كَمَا يَحْلِفُونَ لَكَ  
as they swear to you;

وَيَحْسِبُونَ  
and they will think<sup>3</sup>

أَنَّهُمْ عَلَىٰ شَيْءٍ  
that they are on something.<sup>4</sup>

آلَا إِنَّهُمْ  
O yes, they indeed are

هُمُ الْكَاذِبُونَ ﴿١٨﴾  
the liars.<sup>5</sup>

أَسْتَحْوَذَ 19. There has gained mastery<sup>6</sup>

عَلَيْهِمُ الشَّيْطَانُ  
over them Satan.

فَأَنسَاهُمْ  
So he has made them forget<sup>7</sup>

ذِكْرَ اللَّهِ  
the reminder<sup>8</sup> of Allah.

أُولَٰئِكَ حِزْبُ الشَّيْطَانِ  
They are the party<sup>9</sup> of Satan.

آلَا إِنَّ حِزْبَ الشَّيْطَانِ  
O yes, the party of Satan,

هُمُ الْخٰسِرُونَ ﴿١٩﴾  
they will be the losers.<sup>10</sup>

إِنَّ الَّذِينَ يُحَادِّثُونَ 20. Indeed those who oppose<sup>11</sup>

اللَّهَ وَرَسُولَهُ  
Allah and His Messenger,

أُولَٰئِكَ  
they will be

فِي الْأَدْلٰئِنِ ﴿٢٠﴾  
among the meanest.<sup>12</sup>

كَتَبَ اللَّهُ 21. Allah has decreed:

1. يعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. See at 58:6, p. 1785, n. 1).

2. i. e., the hypocrites will swear that they were Muslims. يحلفون *yahlifûna* = they swear, make an oath (v. iii. m. pl. impfct. from *halafa* [*half/hilf*], to swear. See at 58:14, p. 1790, n. 1).

3. يحسبون *yahsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [*hisbân/ mahsabah/ mahsibah*], to consider, to deem. See at 43:80, p. 1602, n. 10).

4. i. e., they will think that their false swearing will be of some benefit to them.

5. كاذبون *kâdhībûn* (pl.; sing. كاذب *kâdhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 37:152, p. 1453, n. 10).

6. استحوذ *istahwadha* = he looked after, lorded over, gained mastery, overpowered (v. iii. m. s. past in form X of *hâdha* [*hawdh*], to urge on, to spur on. See *nastahwidh* at 4:141, p. 307, n. 8).

7. أنسى *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 18:63, p. 935, n. 6).

8. i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

9. حزب *hizb* (s.; pl. احزاب *'ahzâb*) = party, partisans, group, sect. See at 35:6, p. 1391, n. 7.

10. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr/ khasâr/ khasârah/ khusrân*] to lose. See at 29:52, p. 1284, n. 4).

11. يحادون *yuhâddûna* = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *hâdda*, form III of *hadda* [*hadd*], to sharpen, to delimit. See *yuhâdid* at 9:63, p. 604, n. 1).

12. أدلن *'adhallîn* (pl.; acc./gen. of *'adhallîn*; s. *'adhall*) = meanest, lowest, most despicable (relative of *dhalîl*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See *dhallalnâ* at 36:72, p. 1426, n. 6).

لَأَغْلِبَنَّ "Surely I shall prevail,<sup>1</sup>

أَنَا وَرُسُلِي I and My Messengers."

إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,<sup>2</sup>

عَزِيزٌ All-Mighty.<sup>3</sup>

لَا تَجِدُ 22. You shall find not

قَوْمًا يُؤْمِنُونَ any people who believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day

يُؤَادُونَ making friendship<sup>4</sup> with

مَنْ حَادَّ اللَّهَ those who oppose<sup>5</sup> Allah

وَرَسُولَهُ and His Messenger,

وَلَوْ كَانُوا even if they were

ءَابَاءَهُمْ their fathers

أَوْ أَبْنَاءَهُمْ or their sons

أَوْ إِخْوَانَهُمْ or their brothers

أَوْ عَشِيرَتَهُمْ or their kinsfolk.<sup>6</sup>

أَوْ لِيكُ كَتَبَ Such people, He has written

فِي قُلُوبِهِمُ الْإِيمَانَ in their hearts<sup>7</sup> faith

وَأَيَّدَهُمْ and has strengthened<sup>8</sup> them

بِرُوحٍ مِّنْهُ with a spirit<sup>9</sup> from Him;

وَيُدْخِلُهُمْ and He will admit<sup>10</sup> them in

جَنَّاتٍ تَجْرِي مِنْ gardens<sup>11</sup> flowing<sup>12</sup> below

تَحْتِهَا الْأَنْهَارُ them the rivers,<sup>13</sup>

1. لأغلبين *la 'aghlībanna* = I shall surely prevail, be victorious, overcome, overpower, subdue, conquer, vanquish (v. i. s. impfct. emphatic from *ghalaba* [ghalib/ ghalbah], to conquer, to defeat. See *taghlībāna* at 41:26, p. 1549, n. 4).

2. قوی *qawīy* (s.; pl. *aqwīyā'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawīya* [qūwa], to be strong, powerful. See at 42:19, p. 1568, n. 5).

3. عزیز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 57:1, p. 1767, n. 2.

4. يوادون *yuwāddūna* = they make friendship, become friends (v. iii. m. pl. impfct. from *wādda*, form III of *wadda* [wadd/ wudd/ widd/ wadād/ mawadduh], to love, to like. See *yawaddū* at 33:20, p. 1342, n. 9).

5. حاد *hādda* = he opposed, counteracted, acted contrary to (v. iii. m. s. past in form III of *hadda* [hadd], to sharpen, to delimit. See *yuhāddūna* at 58:5, p. 1784, n. 7).

6. عشيرة *'ashīrah* (s.; pl. *'ushā'ir*) = closest relatives, near relations, kinsfolk, clan, tribe. See at 26:214, p. 1199, n. 2.

7. قلوب *qulūb* (sing. قلب *qalb*) = hearts, minds. See at 48:18, p. 1669, n. 3.

8. أيد *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [اید *'ayd*], to be strong. See at 9:40, p. 595, n. 2).

9. i. e., with His help and guidance. روح *rūḥ* (s.; pl. *'arwāḥ*) = breath of life, soul, spirit, life-giving spirit, *waḥy*, *Jibrīl*. See at 42:51, p. 1580, n. 7.

10. يدخّل *yudkhillu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhalu*, form IV of *dakhala* [dukhāl], to enter, to go in. See at 47:12, p. 1650, n. 10).

11. i. e., paradise. جنات *jannāt* (sing. *jannah*), orchards, gardens, paradise. See at 54:54, p. 1740, n. 1.

12. تجري *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 57:11, p. 1772, n. 2).

13. أنهار *'anhār* (sing. *nahr*) = rivers, streams. See at 29:58, p. 1286, n. 3.

خَالِدِينَ فِيهَا<sup>٤</sup> abiding for ever<sup>1</sup> therein.

رَضِيَ اللَّهُ عَنْهُمْ<sup>٥</sup> Allah is pleased<sup>2</sup> with them  
وَرَضُوا عَنْهُ<sup>٥</sup> and they are pleased with Him.

أُولَئِكَ حِزْبُ اللَّهِ<sup>٥</sup> They are the party<sup>3</sup> of Allah.

أَلَا إِنَّ حِزْبَ اللَّهِ<sup>٥</sup> O yes, the party of Allah,  
هُمْ<sup>٥</sup> they will be

الْمُفْلِحُونَ ﴿٥٧﴾ the ones successful.<sup>4</sup>

1. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 57:11, p. 1772, n. 3).

2. رَضِيَ *raḍiya* = he was pleased, became happy (v. iii. m. s. past [from *raḍan/ raḍwân/ marḍâh*, to be satisfied]. See at 48:18, p. 1669, n. 1).

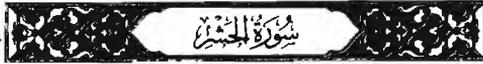
3. حِزْب *ḥizb* (s.; pl. أَحْرَاب *'aḥzâb*) = party, partisans, group, sect. See at 58:22, p. 1793, n. 3.

4. i. e., in the hereafter. مُفْلِحُونَ *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and reward; act. participle from '*aflaha*, form IV of *falaha* [*falḥ*], to split, cleave. See at 31:5, p. 1312, n. 1).

## 59. *SŪRAT AL-ḤASHR* (THE GATHERING) Madinan: 24 'āyahs

This is a Madinan *sūrah*. It starts with an emphasis that all that is in the heavens and the earth declare the sanctity and glory of Allah. Its main theme is the expulsion of the Jewish tribe of Banū al-Naḍīr from Madīna in 4 H. because of their treachery, breach of the treaty with them and their conspiracy with the hypocrites and others for destroying the Muslims. They thought that their strong fortresses, their military strength and their secret alliance with the hypocrites who promised them help will protect them. But Allah frustrated all their calculations and machinations. In this connection the role of the hypocrites is mentioned and rules are laid down for the administration of booty. Reference is then made to the merits and distinctions of the "Emigrants" (*muhājirun*) and the "Helpers" (*'anṣār*). The *sūrah* then draws attention to the Day of Judgement and it ends by mentioning some of the beautiful Names and Attributes of Allah and by once again emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah.

The *sūrah* is named *al-Hashr* (The Gathering) with reference to its second 'āyah which mentions the coming of the unbelieving Jews of Banū al-Naḍīr out of their fortresses at the first gathering of them for their expulsion.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ 1. There declare the sanctity<sup>1</sup>  
لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens  
وَمَا فِي الْأَرْضِ and all that is in the earth;  
وَهُوَ الْعَزِيزُ and He is the All-Mighty,<sup>2</sup>  
الْحَكِيمُ the All-Wise.<sup>3</sup>

هُوَ الَّذِي أَخْرَجَ 2. He it is Who brought out<sup>4</sup>  
الَّذِينَ كَفَرُوا مِنَ those who disbelieve of the  
أَهْلِ الْكِتَابِ People of the Book  
مِنْ دِيَارِهِمْ from their homes<sup>5</sup>  
يَأْوِلُ الْخَشْرَةَ at the first of the rallying.<sup>6</sup>  
مَا ظَنَنْتُمْ You thought<sup>7</sup> not

1. *sabbih* = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabih/sibāḥah*, to swim, to float. See at 57:1, p. 1767, n. 1).
2. *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 58:21, p. 1792, n. 3.
3. i. e., in His deeds, commandments and dispensation.
4. The reference is to the Jewish tribe of Banū al-Naḍīr. أخرج *'akhrāja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurāj*]), to go out, to leave. See at 48:29, p. 1675, n. 4).
5. ديار *diyār* (sing. *dār*) = houses, homes, habitations, lands, regions, countries. See at 33:27, p. 1345, n. 9).
6. i. e., the rallying of them for expulsion. حشر *ḥashr* = to gather, assemble, rally (verbal noun of *ḥashara*). See at 50:44, p. 1695, n. 6.
7. ظننتم *zanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *zanna* [*zann*]), to firmly believe, to suppose. See at 48:12, p. 1666, n. 3).

أَنْ يَخْرُجُوا<sup>ط</sup> that they would come out,<sup>1</sup>  
 وَظَنُوا أَنَّهُمْ<sup>ط</sup> and they thought that  
 مَانِعَتُهُمْ<sup>ط</sup> there would protect<sup>2</sup> them  
 حُصُونَهُمْ<sup>ط</sup> their fortresses<sup>3</sup>  
 مِنَ اللَّهِ against Allah!  
 فَأَنشَأَهُمُ اللَّهُ<sup>ط</sup> But Allah came upon them  
 مِنْ حَيْثُ in such a way  
 لَمْ يَحْتَسِبُوا<sup>ط</sup> they had not anticipated,<sup>4</sup>  
 وَقَذَفَ فِي قُلُوبِهِمُ<sup>ط</sup> and He cast<sup>5</sup> in their hearts  
 الرُّعْبَ<sup>ط</sup> the panic,<sup>6</sup> so they destroyed<sup>7</sup>  
 بِيُودِهِمْ<sup>ط</sup> their houses<sup>8</sup> with their hands  
 وَأَيْدِي الْمُؤْمِنِينَ<sup>ط</sup> and the hands of the believers.  
 فَاعْتَبِرُوا<sup>ط</sup> So learn a lesson,<sup>9</sup>  
 يَا أَيُّهَا الَّذِينَ  
 يَبْصُرُونَ<sup>ط</sup> O you who have sights.  
 ﴿٦٠﴾  
 وَلَوْلَا أَنْ<sup>ط</sup> 3. And had it not been that  
 كَتَبَ اللَّهُ عَلَيْهِمُ<sup>ط</sup> Allah had decreed<sup>10</sup> on them  
 الْعِزَّةَ<sup>ط</sup> exile<sup>11</sup> He would  
 لَعَذَّبَهُمْ<sup>ط</sup> surely have punished<sup>12</sup> them  
 فِي الدُّنْيَا<sup>ط</sup> in this world;  
 وَهُمْ<sup>ط</sup> and they shall have  
 فِي الآخِرَةِ<sup>ط</sup> in the hereafter  
 عَذَابَ النَّارِ<sup>ط</sup> the punishment of the fire.

1. The Muslims did not think that the Jews of Banū al-Naḍīr would come out of their fortresses and surrender. يَخْرُجُوا *yakhrujū(na)* = they go/come out, leave, depart (v. iii. m. pl. impfct. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See at 32:20, p. 1330, n. 3).

2. مانعة *māni'ah* (f.; m. *māni'*) = she/or it that prevents, protects, forbids, bars, holds back (act. participle from *mana'a* [ *man'* ], to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

3. حصون *ḥuṣūn* (pl.; s. *ḥiṣn*) = fortresses, castles, citadels, strongholds.

4. يحتسبوا *yaḥtasibū (na)* = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *iḥtasaba*, form VIII of *ḥasiba* [*ḥisbān/ maḥsabah/ maḥsibah*], to consider, to deem. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *yaḥtasibūna* at 39:47, p. 1498, n. 5).

5. قذف *qadhafa* = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhfa*, to throw, to cast. See at 33:26, p. 1345, n. 4).

6. رعب *ru'b* = terror, panic, fright, alarm. See at 33:26, p. 1345, n. 5.

7. They themselves destroyed their houses before surrendering. يَخْرِبُونَ *yukhrībūna* = they destroy, devastate, demolish, ruin, shatter (v. iii. m. pl. impfct. from *'akhraba*, form IV of *kahraba* [*kahrab*], to destroy, to demolish).

8. بيوت *buyūt* (pl.; s. *bayt*) = houses, homes. See at 43:33, p. 1591, n. 2.

9. اعتبروا *i'tabirū* = you (all) consider, take into account, learn a lesson (v. ii. m. pl. imperative from *i'tabara*, form VII of *'abara* [*abr/ubūr*], to cross, to transverse. See *ta'burūna* at 12:43, p. 738, n. 13).

10. كتب *kataba* = he wrote, decreed, ordained, made obligatory, imposed (v. iii. m. s. past from *kaṭib/ kiṭābah*, to write. See at 6:12, p. 395, n. 9).

11. حلاء *jalā'* = exile, evacuation, emigration, departure, clarification.

12. عذب *'adhhaba* = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhhibu* at 9:26, p. 587, n. 8).

- ذَٰلِكَ بِأَنَّهُمْ  
شَاقُوا اللَّهَ  
وَرَسُولَهُ  
وَمَن يُشَاقِ اللَّهَ  
فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ④
4. That is so because they  
opposed<sup>1</sup> Allah  
and His Messenger;  
and whoever opposes Allah,  
then verily Allah is  
severe in retribution.<sup>2</sup>
- مَا قَطَعْتُمْ  
مِنَ الْيَتْرِ  
أَو تَرَكَتُمُوهَا  
فَإِيْمَةً عَلَىٰ أَسْوِلِهَا  
فَإِذْنِ اللَّهِ  
وَلِيُخْزِي  
الْفَاسِقِينَ ⑤
5. What you cut down<sup>3</sup>  
of date palms<sup>4</sup>  
or left<sup>5</sup> them  
standing on their roots,<sup>6</sup>  
that was by Allah's leave  
and that He might debase<sup>7</sup>  
the defiantly sinful.<sup>8</sup>
- وَمَا  
أَفَاءَ اللَّهُ  
عَلَىٰ رَسُولِهِ وَمِمَّا  
فَمَا أَوْجَفْتُمْ عَلَيْهِ  
مِنَ الْخَيْلِ  
وَلَا رِكَابٍ  
وَلَكِنَّ اللَّهَ يُسَلِّطُ  
رُسُلَهُ
6. And all that  
Allah bestowed as booty<sup>9</sup>  
on His Messenger from them,  
that you had not swept<sup>10</sup> on  
with cavalry<sup>11</sup>  
nor with camelry,<sup>12</sup>  
but Allah gives mastery<sup>13</sup>  
to His Messengers

1. *shâqqû* = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shâqqa*, form III of *shuqqa* [*shaqq/mashaqqah*]), to be hard, also to split. See at 47:32, p. 1658, n. 8).
2. *'iqâb* = infliction of punishment, penalty, retribution. See at 41:43, p. 1555, n. 1.
3. *qata'tum* = you cut, cut down, cut off, severed, broke off (v. ii. m. pl. past from *qata'û* [*qat'*]), to cut off. See *taqat'ûna* at 29:29, p. 1275, n. 3).
4. i. e. of the besieged Jews of Banû al-Nadîr. *لينة* *lînah* (s.; pl. *liyan*) = all sorts of date palm.
5. *taraktum* = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*]), to leave. See at 6:94, p. 430, n. 5).
6. *'uṣûl* (pl.; s. *'aṣl*) = roots, origins, sources. See *'uṣl* at 37:65, p. 1440, n. 12).
7. *yukhziya* (*زف*) = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*]), to be base, ashamed. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *yukhzi* at 39:40, p. 1495, n. 6).
8. *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*]), to stray from the right course, to renounce obedience. See at 57:16 p. 1774, n. 8).
9. *'afâ'a* = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fat'*]), to return, to shift from west to east). See at 33:50, p. 1355, n. 10).
10. *'awjastum* = you drove hastily, swept, moved hurriedly, made an expedition, agitated (v. ii. m. pl. past from *'awjafa*, form IV of *wajafa* [*wajj/wujûf/wajif*]), to be agitated).
11. *khayl* (s.; pl. *khuyûl*) = horses, horsepower, cavalry. See at 17:64, p. 894, n. 2.
12. *rikâb* (s.; pl. *rukub*) = riding camel, camelry, mount.
13. *yusallitû* = he gives mastery/power, establishes as ruler, imposes (v. iii. m. s. impfct. from *sallata*, form II if *saliṭa* [*salâṭah*]), to be strong).

عَلَىٰ مَنْ يَشَاءُ over whomsoever He will;  
 وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ and Allah is over everything  
 قَدِيرٌ ١ Omnipotent.<sup>1</sup>

مَا آفَأَ اللَّهُ 7. All that Allah bestowed as  
 عَلَىٰ رَسُولِهِ مِنْ booty<sup>2</sup> on His Messenger from  
 أَهْلِ الْقُرَى the people of the townships<sup>3</sup>  
 فَلِلَّهِ that is for Allah  
 وَالرَّسُولِ and the Messenger,  
 وَلِذِي الْقُرْبَىٰ and for the near relations<sup>4</sup>  
 وَالْيَتَامَىٰ and the orphans<sup>5</sup>  
 وَالْمَسْكِينِ and the poor<sup>6</sup>  
 وَأَبْنِ السَّبِيلِ and the stranded traveller;<sup>7</sup>  
 كَىٰ لَا يَكُونَ so that it might not be  
 دَوْلَةً بَيْنَ a rotation<sup>8</sup> among  
 الْأَغْنِيَاءِ وَمِنكُمْ the rich of you.  
 وَمَا آتَاكُمْ And whatever there gives<sup>9</sup> you  
 الرَّسُولُ فَخُذُوهُ the Messenger, take<sup>10</sup> it;  
 وَمَا نَهَيْكُمْ and whatever he prohibits<sup>11</sup>  
 عَنْهُ فَأَنْهَوْا you from, give up;<sup>12</sup>  
 وَأَتَّقُوا اللَّهَ and beware<sup>13</sup> of Allah.  
 إِنَّ اللَّهَ Verily Allah is  
 سَدِيدٌ الْعِقَابِ severe<sup>14</sup> in retribution.<sup>15</sup>

1. *qadir* = Omnipotent, All-Powerful. See at 42:50, p. 1579, n. 10.
2. *afâ'a* = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [fay'], to return, to shift from west to east). See at 59:6, p. 1796, n. 9).
3. *quray* (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 46:27, p. 1642, n.7.
4. *dhi al-qurbâ* = near relations, those close by. See at 16:90, p. 857, n. 11.
5. *yatâmâ* (sing. *yatim*) = orphans. See at 2:220, p. 107, n. 12.
6. *masâkin* (sing. *miskin*) = poor, humble, miserable. See at 18:79, p. 939, n. 1.
7. *ibn al-sabil* = wayfarer, traveller, stranded traveller. See at 30:38, p. 1302, n. 7.
8. *dulah* = rotation, in circulation, circuit, currency. See *nudâwilu* at 3:140, p. 209, n. 16.
9. i. e., of properties or directives. *âtâ* = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tâh*], to come. See at 2:251, p. 128, n. 3).
10. i. e., accept and abide by. *khudhû* = you (all) take, receive, accept, get, seize (v. ii. m. pl. imperative from *'akhadhâ* [*'akhdh*], to take. See at 4:79, p. 281, n. 2).
11. *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 7:20, p. 471, n. 1).
12. *intahû* = you (all) refrain, desist, terminate, finish, give up, renounce (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. See at 4:171, p. 321, n. 6).
13. *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 58:9, p. 1787, n. 13).
14. *shadîd* (pl. *ashiddâ*/'*shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 50:26, p. 1691, n. 1).
15. *'iqâb* = infliction of punishment, penalty, retribution. See at 59:4, p. 1796, n. 3.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ 8. For the poor<sup>1</sup> emigrants  
 الَّذِينَ أُخْرِجُوا 2 who were driven out<sup>2</sup>  
 مِنْ دِيَارِهِمْ 3 from their homes<sup>3</sup>  
 وَأَمْوَالِهِمْ 4 and properties,  
 يَبْتَغُونَ 5 they seeking<sup>4</sup>  
 فَضْلًا مِنَ اللَّهِ 6 the bounty<sup>5</sup> of Allah  
 وَرِضْوَانًا 7 and Pleasure;<sup>6</sup>  
 وَيَنْصُرُونَ اللَّهَ 8 and they help<sup>7</sup> Allah  
 وَرَسُولَهُ 9 and His Messenger.  
 أُولَئِكَ 10 These people,  
 هُمُ الصَّادِقُونَ 11 they are the truthful.<sup>8</sup>

وَالَّذِينَ تَبَوَّءُوا 9. And those who had settled<sup>9</sup>  
 الدَّارَ وَالْإِيمَانَ 10 with the home and the faith  
 مِنْ قَبْلِهِمْ 11 before them,  
 يُحِبُّونَ مَنْ 12 loving<sup>10</sup> those who  
 هَاجَرُوا إِلَيْهِمْ 13 migrated<sup>11</sup> to them,  
 وَلَا يَجِدُونَ 14 and they find not  
 فِي صُدُورِهِمْ 15 in their hearts  
 حَاجَةً 16 any concern<sup>12</sup> for  
 مِمَّا أُوتُوا 17 what they<sup>13</sup> are given,  
 وَيُؤْتُونَ 18 and give precedence<sup>14</sup>  
 عَلَى أَنْفُسِهِمْ 19 over themselves,

1. i. e., the booty is also for the poor of the emigrants. فقراء *fuqarâ'* (pl.; s. *faqîr*) = the poor, indigent. See at 47:38, p. 1660, n. 8.
2. أُخْرِجُوا *'ukhrijû* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 22:40, p. 1060, n. 1).
3. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:2, p. 1794, n. 5).
4. يَبْتَغُونَ *yabtaghûna* = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtagahâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 4:139, p. 306, n. 5).
5. فضل *faql* (pl. *fuqûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:29, p. 1781, n. 1.
6. رِضْوَان *riḍwân* = pleasure, good will, favour, approval. See at 57:27, p. 1750, n. 1.
7. i. e. His *dîn*. يَنْصُرُونَ *yunṣurûna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr /nuṣûr*], to help. See at 42:46, p. 1577, n. 12).
8. i. e., in their words and deeds. صَادِقُونَ *ṣâdiqûn* = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 49:15, p. 1683, n. 7).
9. تَبَوَّءُوا *tabawwa'û* = they provided, put up, settled (v. iii. m. pl. impfct. from *tabawwa'û*, form V of *bâ'a* [*baw'*], to return, to be back. See *natabawwa'û* at 39:74, p. 1507, n. 12).
10. يُحِبُّونَ *yuhibbûna* = they love, adore, like (v. iii. m. pl. impfct. from *habba* [*hubb*], to love, to like. See at 24:19, p. 1111, n. 6).
11. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr/hjirân*], to emigrate. See at 22:58, p. 1066, n. 4).
12. حَاجَةٌ *hâjah* (s.; pl. *hâjât/hawâ'ij*) = need, object, desire, concern. See at 40:40, p. 1537, n. 10.
13. i. e., the emigrants.
14. i. e., give them precedence. يُؤْتُونَ *yu'thirûna* = they give precedence, prefer, choose, like (v. iii. m. pl. impfct. from *'athara*, form IV of *'athara* [*'athr/'athârah*], to transmit, report, relate. See *nu'thira* at 20:72, p. 992, n. 6).

وَلَوْ كَانَ بِهِمْ  
حَصَاصَةٌ even if there is with them  
indigence.<sup>1</sup>

وَمَنْ يُوقَ And whoever is saved<sup>2</sup>  
شَحَّ نَفْسِهِ of the greed<sup>3</sup> of his self,

فَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ such people, they will be  
the ones successful.<sup>4</sup>

وَالَّذِينَ جَاءُوا  
مِنْ بَعْدِهِمْ 10. And those who come<sup>5</sup>  
after them,

يَقُولُونَ رَبَّنَا  
اعْفُرْ لَنَا saying: "Our Lord,  
forgive<sup>6</sup> us

وَإِخْوَانِنَا الَّذِينَ  
سَبَقُونَا بِالْإِيمَانِ and our brethren<sup>7</sup> who

وَلَا يَجْعَلْ  
فِي قُلُوبِنَا غِلًّا preceded<sup>8</sup> us in the faith,  
and set not<sup>9</sup>

فِي قُلُوبِنَا غِلًّا in our hearts any malice<sup>10</sup>

لِلَّذِينَ آمَنُوا towards those who believe.

رَبَّنَا إِنَّكَ  
رَهٌوفٌ Our Lord, verily You are

رَحِيمٌ Most Affectionate,<sup>11</sup>

رَحِيمٌ Most Merciful."

### Section (Rukū') 2

أَلَمْ تَرَ إِلَى الَّذِينَ  
نَافَقُوا 11. Do you not see those who  
turn hypocrites<sup>12</sup>

1. indigence, poverty, indigence, destitution, privation, want.

2. *yūqa* (*qā*) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from *waqa* [*waqy/ wiqāyah*], to guard, to preserve. The final *yā'* is vowelless and so dropped because the verb is in a conditional clause preceded by *man*. See *waqā* at 44: 56, p. 1616, n. 9).

3. *shuḥḥ* = greed, avarice, stinginess, covetousness. See at 4:128, p. 301, n. 5.

4. i. e., in the hereafter. *mufliḥūn* (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward (act. participle from '*aflaḥa*, form IV of *falaḥa* [*fah*], to split, cleave. See at 58:22, p. 1793, n. 4).

5. i. e., join the fold of Islam.

6. *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafir /ghufrān / maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).

7. *'ikhwān* (pl.; sing. *'akh*) = brothers, brethren. See at 50:13, p. 1689, n. 1.

8. *sabaqū* = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See at 46:11, p. 1635, n. 1).

9. *lā taj'al* = do not put/ set/ make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set. See at 23:94, p. 1098, n. 3).

10. *ghill* = malice, rancour, spite, hatred. See at 15:47, p. 817, n. 3.

11. *ra'ūf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'āl* from *ra'afa* /*ra'ufa* [*ra'afah/ ra'āfah*], to show mercy. See at 24:20, p. 1112, n. 2).

12. *nāfaqū* = they turned hypocrites, dissembled, dissimulated (v. iii. m. pl. past from *nāfaqa*, form III of *nafaqa* [*nafaq/ nufūq*], to be used up, to perish. See *munāfiqāt* at 33:73, p. 1366, n. 3).

يَقُولُونَ لِأَخْوَانِهِمْ  
 الَّذِينَ كَفَرُوا<sup>1</sup>  
 مِنْ أَهْلِ الْكِتَابِ  
 لَئِنْ أُخْرِجْتُمْ  
 لَنَخْرُجَنَّ بِكُمْ  
 وَلَا نَطِيعُ فِئْتَكُمْ  
 أَحَدًا أَبَدًا  
 وَإِنْ قُوتِلْتُمْ  
 لَنَنْصُرَنَّكُمْ  
 وَاللَّهُ يَشْهَدُ  
 إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

لَئِنْ أُخْرِجُوا  
 لَا يَخْرُجُونَ مَعَهُمْ  
 وَلَئِنْ قُوتِلُوا  
 لَا يَنْصُرُونَهُمْ  
 وَلَئِنْ نَصَرُوهُمْ  
 لَيُؤَلِّبُنَّ الْوَدَانَ  
 ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

لَأَنْتُمْ  
 أَشَدُّ رَهْبَةً  
 فِي صُدُورِهِمْ

saying to their brethren  
 who disbelieve<sup>1</sup>  
 of the People of the Book:  
 "If you are ousted<sup>2</sup> we will  
 indeed come out with you  
 and will not obey<sup>3</sup> about you  
 anyone ever;  
 and if you are fought with,<sup>4</sup>  
 we will certainly help<sup>5</sup> you."  
 And Allah testifies<sup>6</sup>  
 that they are indeed liars.<sup>7</sup>

12. If those are ousted, they  
 will not come out with them,  
 and if those are fought with,  
 they will not help them;  
 and even if they help those,  
 they shall turn<sup>8</sup> the backs,<sup>9</sup>  
 then those will not be helped.

13. You surely are  
 severer<sup>10</sup> as a terror<sup>11</sup>  
 in their hearts

1. The 'āyah mentions how the hypocrites made insincere promises to their allies, the Jews. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufra*], to cover. See at 48:25, p. 1661, n. 7).
2. أُخْرِجْتُمْ *'ukrijtum* = you were ousted, driven out, dislodged, expelled (v. ii. m. pl. past passive from *'akhraja*, form IV of *kahraja* [*khurāj*], to go out. See *'ukhrijū* at 27:56, p. 1219, n. 1).
3. نَطِيعٍ *nuff'u* = we obey, comply with (v. i. pl. impfct. from *'aīd'u*, form IV of *īd'u* [*īaw'*], to obey. See at 47:26, p. 1656, n. 12).
4. قُوتِلْتُمْ *qūtiltum* = you were fought with, battled against (v. ii. m. pl. past passive from *qātala*, form III of *qatala* [*qatl*], to kill. See *yūqātālāna* at 22:39, p. 1059, n. 12).
5. لَنَنْصُرَنَّكُمْ *la nanṣuranna* = we shall certainly help, assist (v. i. pl. impfct. emphatic from *naṣara* [*naṣr / nuṣūr*], to help. See *yanṣurūna* at 59:8, p. 1798, n. 7).
6. يَشْهَدُ *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhūd*], to witness. See at 9:107, p. 624, n. 5).
7. i. e., in their promises to their allies. كَاذِبُونَ *kādhībūn* (pl.; sing. كاذب *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhāba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 58:18, p. 1591, n. 5).
8. لَيُؤَلِّبُنَّ *la yuwallunna* = they will certainly turn, they shall turn, turn away (v. iii. m. pl. impfct. passive from *wallā*, form II of *waliya*, to lie next. See *yuwallūna* at 54:45, p. 1738, n. 7).
9. i. e., they will retreat leaving their allies in the lurch. أَدْبَارُ *'adbār* (pl.; sing. دبر *dubr/ dubur*) = backs, rear parts, rear, in the wake. See at 50:40, p. 1694, n. 8.
10. أَشَدُّ *ashadd* = more/most intense, stronger/strongest, severer/severest, fiercer/fiercest, sterner/sternest, tougher/toughest, (relative of *shadīd*). See at 43:8, p. 1583, n. 9.
11. i. e., you are more terrifying to the hypocrites. رَهْبَةٌ *rahbah* = terror, panic, fright, alarm, awe. See *rahb* at 28:32, p. 1243, n. 10.

مِنَ اللَّهِ<sup>١</sup> than Allah is.<sup>1</sup>

ذَلِكَ بِأَنَّهُمْ That is so because they are

قَوْمٌ لَا يَفْقَهُونَ a people that understand<sup>2</sup> not.

﴿١٣﴾

لَا يُقَاتِلُونَكُمْ 14. They will not fight<sup>3</sup> you

جَمِيعًا إِلَّا فِي in a body except being in

قُرَى مُحَصَّنَاتٍ habitations<sup>4</sup> fortified<sup>5</sup>

أَوْ مِنْ وَرَاءِ حُدُورٍ or from behind walls.<sup>6</sup>

بِأَسْهَمٍ بَيْنَهُمْ Their animosity<sup>7</sup> among

شَدِيدٌ themselves is intense.

تَحْسَبُهُمْ جَمِيعًا You consider<sup>8</sup> them united

وَقُلُوبُهُمْ شَتَّى but their hearts are divided.<sup>9</sup>

ذَلِكَ بِأَنَّهُمْ That is so because they are

قَوْمٌ a people

﴿١٤﴾ لَا يَعْقِلُونَ that realize<sup>10</sup> not.

كَمَثَلِ الَّذِينَ Like the instance of

مِنْ قَبْلِهِمْ those who were before them

قَرِيبًا shortly.<sup>11</sup>

ذَاقُوا They tasted<sup>12</sup> the evil

وَوَالِ أَمْرِهِمْ consequences<sup>13</sup> of their deed.

وَلَهُمْ And they shall have a

﴿١٥﴾ عَذَابٌ أَلِيمٌ punishment most agonizing.<sup>14</sup>

1. i. e., they are more afraid of you than they are of Allah.

2. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fâqih*], to understand. See at 48:15, p. 1667, n. 9.

3. i. e., the Jews of Banû al-Nadîr will not fight. يُقَاتِلُونَ *yûqâtîlûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [*qatl*], to kill. See at 9:11, p. 626, n. 1).

4. قُرَى *qurâ* (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 59:7, p. 1797, n.3.

5. مُحَصَّنَاتٍ *muḥaṣṣanah* (f. s.) = fortified, entrenched, made inaccessible (passive participle from *ḥaṣṣana*, form II of *ḥaṣṣana* [*ḥaṣṣanah*], to be inaccessible, fortified. See *ḥuṣūn* at 59:2, p. 1725, n. 3).

6. حُدُورٍ *judur* (pl.; s. *jidâr*) = walls, ramparts.

7. بِأَسْهَمٍ *ba's* = might, strength, courage, intrepidity, prowess, fighting, enmity, animosity, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 57:25, p. 1778, n. 10.

8. تَحْسَبُ *taḥsabû* = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân/maḥsabah/maḥsibah*], to consider, to deem. See at 25:44, p. 1151, n. 7).

9. شَتَّى *shatî* (pl.; s. *shatî*) = diverse, different, manifold, various, in variety, divided. See at 20:54, p. 987, n. 5.

10. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to have intelligence. See at 49:4, p. 1677, n. 13).

11. i. e., the Jews of Banû Qaynuqâ'. قَرِيبٌ *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 48:27, p. 1674, n. 3.

12. ذَاقُوا *dhâqû* = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See at 6:148, p. 455, n. 8).

13. وَوَالِ أَمْرِهِمْ *wabâl* = evil consequence, unhealthiness, evil. See at 5:96, p. 377, n. 8.

14. أَلِيمٌ *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alîm*], to be in pain, to feel pain). See at 58:4, p. 1784, n. 6).

كَيْتَابِ الشَّيْطَانِ 16. Like the instance of Satan  
 إِذْ قَالَ لِلنَّاسِ when he says to man:  
 أَكْفُرْ "Disbelieve".<sup>1</sup>  
 فَلَمَّا كَفَرَ Then when he disbelieves  
 قَالَ إِنِّي بَرِيءٌ he says: "I am exempt<sup>2</sup>  
 مِنْكَ إِنِّي أَخَافُ اللَّهَ from you; I fear<sup>3</sup> Allah.  
 رَبَّ الْعَالَمِينَ Lord of all beings."<sup>4</sup>

فَكَانَ عَاقِبَتُهُمَا 17. So the end<sup>5</sup> of the two<sup>6</sup>  
 أَنَّهُمَا will be that they will be  
 فِي النَّارِ in the fire,  
 خَالِدِينَ فِيهَا abiding for ever<sup>7</sup> therein.  
 وَذَلِكَ جَزَاؤُ And that is the requital<sup>8</sup>  
 الظَّالِمِينَ of the wrong-doers.<sup>9</sup>

### Section (Rukû') 3

يَا أَيُّهَا الَّذِينَ آمَنُوا 18. O you who believe,  
 اتَّقُوا اللَّهَ beware<sup>10</sup> of Allah,  
 وَتَنْظُرْ نَفْسٌ and let every person await<sup>11</sup>  
 مَا قَدَّمَتْ what he has advanced<sup>12</sup>  
 لِغَدٍ for tomorrow.  
 وَاتَّقُوا اللَّهَ And beware of Allah;  
 إِنَّ اللَّهَ حَيٌُّّ Verily Allah is All-Aware  
 بِمَا تَعْمَلُونَ of what you do.

1. **أكفر** *ukfur* = you disbelieve, be ungrateful, cover (v. ii. m. s. imperative from *kufura* [kufri], to disbelieve, to cover. See *kafarû* at 59:11, p. 1800, n. 1).
2. **بريء** *barî*' (s.; pl. *abriyâ'* / *burâ'* / *birâ'*) = innocent, guiltless, free, exempt, absolved. See at 26:216, p. 1199, n. 8.
3. **أخاف** *'akhâfu* = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [khawf], to fear. See at 46:21, p. 1640, n. 2).
4. **عالمين** *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 45:36, p. 1630, n. 1).
5. **عاقبة** *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 47:10, p. 1650, n. 6.
6. i. e., Satan and his follower.
7. **خالدين** *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khalûd], to live for ever. See at 58:22, p. 1792, n. 1).
8. **جزاء** *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 56:24, p. 1756, n. 10).
9. **ظالمين** *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, polytheists ( active participle from *zalama* [zulm], to transgress, do wrong. See at 46:10, p. 1634, n. 12).
10. **اتقوا** *ittaqa* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* ( *waqy/wiqâyah*), to guard, safeguard. See at 59:7, p. 1797, n. 13).
11. **تنتظر** *li tanzur* = let her wait, wait and see, await, see, look, look expectantly (v. iii. f. s. imperative from *nazara* [nazar/manzar], to see, view, look at. See *yanzurûna* at 51:44, p. 1703, n. 10).
12. **قدمت** *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *quddama*, form II of *qudama* / *qudimu* [ *qudm* / *qudûm* / *qidmûn* / *maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ 19. And be not like those

سَوَّأَ اللَّهُ who forgot<sup>1</sup> Allah

فَأَنسَهُمْ so He made them forget<sup>2</sup>

أَنفُسَهُمْ themselves.<sup>3</sup>

أُولَئِكَ هُم They are the ones

الْفَاسِقُونَ ❶ defiantly sinful.<sup>4</sup>

لَا يَسْتَوِي 20. There equalize<sup>5</sup> not

أَصْحَابُ النَّارِ the inmates<sup>6</sup> of the fire and

وَأَصْحَابُ الْجَنَّةِ the inmates of the garden.

أَصْحَابُ الْجَنَّةِ The inmates of the garden

هُمُ الْفَائِزُونَ ❷ are the ones successful.<sup>7</sup>

لَوْ أَنزَلْنَا هَذَا 21. Had We sent down<sup>8</sup> this

الْقُرْآنَ عَلَى جَبَلٍ Qur'ân on a mountain<sup>9</sup>

لَرَأَيْتَهُمُ you would have surely seen it

خَاشِعًا stooping in humility,<sup>10</sup>

مُتَّصِدًا cleft asunder<sup>11</sup>

مِّنْ خَشْيَةِ اللَّهِ out of the dread<sup>12</sup> of Allah.

وَذَلِكَ الْأَمْثَلُ And these instances

نَضْرِبُهَا لِلنَّاسِ We strike for men.

لَعَلَّهُمْ يَتَفَكَّرُونَ ❸ Maybe that they reflect.<sup>13</sup>

1. *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 58:6, p. 1785, n. 1).

2. *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/nisyân*], to forget. See at 58:19, p. 1791, n. 7).

3. i. e., to neglect doing that which would benefit them in this worldly life and in the hereafter.

4. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:27, p. 1780, n. 5).

5. *yastawî* = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 13:16, p. 770, n. 13).

6. *'aş-hâb* (pl.; sing. *ṣâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 58:17, p. 1790, n. 13).

7. *fâ'izûn* (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See at 24:52, p. 1128, n. 2).

8. *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 58:5, p. 1784, n. 9).

9. *jabal* (s.; pl. *jibâl*) = mountain, mountain range. See *jibâl* at 56:5, p. 1754, n. 2.

10. *khâshi'* (s.; pl. *khâshi'ûn*) = the submissive one, humble, stooping in humility (active participle from *khasha'a* [*khushû'*], to be submissive. See *khâshi'ûn* at 23:2, p. 1075, n. 3).

11. *mutaşaddi'* = that which gets split, is broken into pieces, gets cleft, cracked, torn asunder (act. participle from *taşadda'a*, form V of *şada'* [*sad'*], to split, cleave. See *yuşşadda'ûna* at 56:19, p. 1756, n. 1).

12. *khâshyah* = fear, dread. See at 23:57, p. 1089, n. 9.

13. *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 45:13, p. 1621, n. 11).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ السَّلَامُ	22. He is Allah Who, there is no deity except He; the All-Knowing of the unseen and the seen; <sup>1</sup>
هُوَ الرَّحِيمُ	He is the All-Compassionate, the Most Merciful.
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَلَمَّكَ الْقُدُّوسُ أَسَلَّمَ	23. He is Allah Who; there is no deity except He, the King, the All-Holy, <sup>2</sup> the All-Perfect, <sup>3</sup>
الْمُؤْمِنُ الْمُهَيَّبُ	the Giver of Security, <sup>4</sup> the All-Supervising, <sup>5</sup>
الْعَزِيزُ	the All-Mighty, <sup>6</sup>
الْجَبَّارُ	the All-Compeller, <sup>7</sup>
الْمُتَكَبِّرُ	the All-Sublime. <sup>8</sup>
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ	Sacrosanct <sup>9</sup> is Allah from what they associate. <sup>10</sup>
هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ	24. He is Allah the Creator, the Originator, <sup>11</sup> the Giver of shape and form. <sup>12</sup>
لَهُ الْأَسْمَاءُ	His are the Names

1. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 43:19, p. 1587, n. 1.

2. قدوس *quddûs* = the All-Holy, Most Holy.

3. سلام *salâm* = peace, security, soundness, perfection, perfect. *al-Salâm* - the All-Perfect.

4. مؤمن *mu'min* = believer, one who makes safe, gives security (act participle from 'âmana [imân], from IV of amina [amn/umân], to be safe. See nu'mina at 34::31, p. 1379, n. 2).

5. مهيم *muhaymin* = one who supervises, superintendent, controller, guardian (act. participle from haymana, to guard, to supervise).

6. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:1, p. 1794, n. 2.

7. جبار *jabbâr* (s.; pl. *jabbârân/ jabâbir/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller, the All-Compeller (act. participle in the scale of fa'âl from *jabara [jabr/jubâr]*, to set, to restore, to force. See at 50:45, p. 1695, n. 9).

8. متكبر *mutakabbir* (s.; pl. *mutakabbirân*) = proud, haughty, arrogant, one who becomes great/sublime, the All-Sublime (act. participle from *takabbara*, from V of *kabara/ kabara [kubr/ kibar/ kabârah/kabr]*, to become great, to be older. See at 39:72, p. 1507, n. 3).

9. سبحان *Subhân* means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 28:68, p. 1256, n. 5.

10. يشركون *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika [shirk/ sharikah]*, to share. See at 52:43, p. 1715, n. 1).

11. باري *bârî'* = originator, creator (act. participle from *bara'u [bar']*, to create. See *nabra'u* at 57:22, p. 1777, n. 7).

12. مصور *muṣawwir* = one who gives shape and form, shaper, formulator, maker (act. participle from *ṣawwara*, form II from the root *ṣûrah*, shape. See *ṣawwara* at 40:64, p. 1532, n. 3).

أَلْحُسْنَىٰ Most Beautiful.<sup>1</sup>

يُسَبِّحُ لَهُ There declare His sanctity<sup>2</sup>

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,

الْحَكِيمُ the All-Wise.<sup>3</sup>

1. حسنى *husnâ* (f.; m. 'ahsan) the best, most beautiful. See at 53:31, p. 1723, n. 4.

2. يسبح *yusabbihu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:41, p. 1123, n. 8).

3. i. e., in His deeds, commandments and dispensation. حكيم *hakîm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *ḥakama* [*ḥukm*], to pass judgement. See at 57:1, p. 1768, n. 3).

## 60. SŪRAT AL-MUMTAHANAH (THE WOMAN TO BE EXAMINED)

Madinan: 13 'āyahs

This is a Madinan *sūrah* which, like the other Madinan *sūrahs*, lays down important rules of *shari'ah*. Its main theme is that love, friendship or hatred should be only for the sake of Allah and His *dīn* and that no friendship and alliance should be made with the enemies of Allah and His *dīn*. In this connection it is reminded that on the Day of Judgement neither worldly friendship nor blood relationships will be of any avail to man. It is also pointed out that the best model is Prophet Ibrāhīm, peace be on him, and his believing followers who completely severed their connection with their polytheist kinsmen and relatives for the sake of the *dīn*. The *sūrah* is named *al-Mumtahanah* (The woman to be examined) with reference to its 'āyahs 10-12 wherein it is asked to test the faith of the women who migrated from Makka to Madina shortly before its conquest, to take their oaths of allegiance and not to force them to return to their unbelieving husbands at Makka. The problems arising out of the new situation are dealt with and rules are laid down to deal with them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا  
لَا تَتَّخِذُوْا عَدُوِّيْ  
وَعَدُوْكُمْ اَوْلِيَاۗءَ  
تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ  
وَقَدْ كَفَرُوْا  
بِمَا جَآءَكُمْ  
مِّنَ الْحَقِّ  
يُخْرِجُوْنَ الرَّسُوْلَ  
وَ اِيَّاكُمْ  
اَنْ تُوْمِنُوْا بِاللّٰهِ  
رَبِّكُمْ  
اِنْ كُنْتُمْ حَرَجْتُمْ  
جِهَدًا فِى سَبِيْلِىْ  
وَ اَبْتَغَاۗءَ مَرْضَاتِىْ

1. O you who believe,  
do not take<sup>1</sup> My enemy<sup>2</sup>  
and your enemy as friends<sup>3</sup>  
flinging<sup>4</sup> towards them love<sup>5</sup>  
while they have disbelieved<sup>6</sup>  
in what has come to you  
of the truth,  
driving out<sup>7</sup> the Messenger  
and yourselves,  
because you believe in Allah  
your Lord,  
if you have come out  
to fight in My way  
and to seek<sup>8</sup> My Pleasure.

1. لا تتخذوا *lā tattakhidhū* = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 16:94, p. 859, n. 7).
2. i. e. enemy of Allah's *dīn* and guidance. *adūw* (s.; pl. اعداء 'a'dā') = foe, enemy, adversary. See at 43:67, p. 1600, n. 2.
3. اولىاء 'awliyā' (pl.; sing. ولي *waliy*) = friends, allies, patrons, legal guardians, protectors. See at 46:32, p. 1644, n. 6.
4. تلقون *tuḷqūna* = you throw, fling, offer, cast (v. ii. m. pl. impfct. from 'alqā, form IV of *laqiya* [liqā' *luqyān luqyā luqyah luqan*], to meet. See 'alqaynā at 50:7, p. 1686, n. 7).
5. مودة *mawaddah* = love, affection, friendship. See at 42:23, p. 1570, n. 5.
6. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufṛ], to cover. See at 59:11, p. 1800, n. 1).
7. The allusion is to the Makkan unbelievers. *yukhrijāna* = they drive out, dislodge, expel, produce (v. iii. m. pl. impfct. from 'akhraja, form IV of *kharaja* [kharūj], to go out. See 'ukhrijum at 59:11, p. 1800, n. 2).
8. ابتغاء *ibtighā'* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghā* [baghā'], to desire. See at 57:27, p. 1779, n. 8).

تُسِرُّونَ إِلَيْهِمْ بِالْمُؤَدَّةِ  
وَأَنَا أَعْلَمُ  
بِمَا أَحْفَيْتُمْ  
وَمَا أَعْلَنْتُمْ  
وَمَنْ يَفْعَلْهُ مِنْكُمْ  
فَقَدْ ضَلَّ  
سَوَاءَ السَّبِيلِ ﴿١﴾

You confide<sup>1</sup> to them love  
though I am Best Aware  
of what you conceal<sup>2</sup>  
and what you disclose.<sup>3</sup>  
And whoever does that of you  
has indeed gone astray<sup>4</sup>  
from the right way.

إِنْ يَنْفَقُوا  
يَكُونُوا لَكُمْ أَعْدَاءَ  
وَيَسْطُرُوا إِلَيْكُمْ  
أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ  
بِالسُّوءِ  
وَوَدُّوا  
لَوْ كَفَرُوا ﴿٢﴾

2. If they get hold<sup>5</sup> of you  
they will be your enemies<sup>6</sup>  
and will stretch<sup>7</sup> to you  
their hands and tongues  
with the evil;  
and they wish<sup>8</sup>  
if you would disbelieve.

لَنْ تَنْفَعَكُمْ  
أَرْحَامُكُمْ  
وَلَا أَوْلَادُكُمْ  
يَوْمَ الْقِيَامَةِ  
يَفْصِلُ بَيْنَكُمْ  
وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿٣﴾

3. There shall profit<sup>9</sup> you not  
your blood relations<sup>10</sup>  
nor your children  
on the Day of Resurrection.  
He will separate<sup>11</sup> between you.  
And Allah is of what you do  
All-Seeing.

1. تسرون *tusirrûna* = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from 'asarra, form IV of sarra [surûr/tasirrah/musarrah], to gladden, to delight. See at 16:18, p. 832, n. 10).

2. أحفيتم *'akhfaytum* = you concealed, secreted, hid (v. ii. m. pl. past from 'akhfâ, form IV of khafiya [khafâ'/ khifah/khufyah], to be hidden. See tukhfûna at 27:25, p. 1210, n. 3).

3. أعلمتم *'a'lantum* = you made known, declared, disclosed (v. ii. m. pl. past from 'alana, form IV of 'alana/alana ['alâniyyah], to be known, evident. See yu'linâna at 36:76, p. 1427, n. 9).

4. ضل *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from dalâl/dalâlah, to loose one's way. See at 53:30, p. 1722, n. 8).

5. i. e., if they gain the upper hand over you. يتفوقوا

*yathqafû (na)* = they get, get hold of, find, meet with (v. iii. m. pl. impfct. from thaqifa [thaqf], to meet, be skilful). The terminal *nûn* is dropped for the verb is in a conditional clause preceded by 'in. See thuqifû at 33:61, p. 1362, n. 10).

6. أعداء *'a'dâ'* (pl.; s. عدو *'adûw*) = enemies, foes, adversaries. See at 46:6, p. 1632, n. 13.

7. بسطوا *yabsuṣû'(na)* = they stretch, spread, spread out, expand, extend (v. iii. m. pl. impfct. from basata [basf], to spread. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause. See at 5:11, p. 333, n. 7).

8. ودوا *waddû* = they wished, desired, loved, liked (v. iii. m. pl. past from wadda [wadd /wudd /widd], to love, like. See at 4:89, p. 280, n. 10).

9. ينفع *yanfa'a (u)* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from nafa'a [naf], to be of use. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 43:39, p. 1592, n. 12).

10. أرحام *'arḥâm* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships, kinsfolk. See at 13:8, p. 767, n. 3.

11. يفصل *yafṣilu* = he separates, disconnects, disjoins, detaches, divides, segregates, isolates, parts, sets apart, decide (v. iii. m. s. impfct. from faṣala [faṣl], to separate, to divide. See faṣl at 42:21, p. 1569, n. 2).

قَدْ كَانَتْ لَكُمْ 4. Indeed there is for you  
 أُسْوَةٌ حَسَنَةٌ an ideal<sup>1</sup> most excellent  
 فِي إِبْرَاهِيمَ in Ibrâhîm  
 وَالَّذِينَ مَعَهُ and those with him  
 إِذْ قَالُوا لِلَّذِينَ هُمْ when they said to their people:  
 إِنَّا بَرَاءٌ وَأَنْتُمْ "We are exempt<sup>2</sup> from you  
 وَمِمَّا تَعْبُدُونَ and from what you worship<sup>3</sup>  
 مِنْ دُونِ اللَّهِ besides Allah.  
 كَفَرْنَا بِكُمْ We renounce<sup>4</sup> you  
 وَبَدَأَ and there has come up<sup>5</sup>  
 بَيْنَنَا وَبَيْنَكُمْ between us and you  
 الْعَدَاوَةُ وَالْبَغْضَاءُ enmity<sup>6</sup> and aversion<sup>7</sup>  
 أَبَدًا حَتَّىٰ for ever<sup>8</sup> until  
 تَوَكَّلُوا بِاللَّهِ وَحْدَهُ you believe in Allah Alone";  
 إِلَّا قَوْلَ إِبْرَاهِيمَ except the saying of Ibrâhîm  
 لِأَبِيهِ to his father,<sup>9</sup>  
 "I shall surely ask forgiveness"<sup>10</sup>  
 لَكَ وَمَا أَمْلِكُ for you, and I have no power<sup>11</sup>  
 لَكَ مِنَ اللَّهِ for you against Allah  
 مِنْ شَيْءٍ over anything" —  
 رَبَّنَا عَلَيْكَ تَوَكَّلْنَا "Our Lord, on You we rely"<sup>12</sup>  
 وَإِلَيْكَ and to You  
 أَتَيْنَا we turn in repentance<sup>13</sup>  
 وَإِلَيْكَ الْمَصِيرُ and to You is the destination.<sup>14</sup>

1. *uswah* = model, ideal, pattern, example. See at 33:21, p. 1343, n. 1.
2. *burâ'* (pl.; s. *bari'*) = exempt, free, innocent. See *bari'* at 43:26, p. 1589, n. 1.
3. i. e., of all that you worship of gods and goddesses besides Allah. *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship. See at 43:26, p. 1589, n. 2).
4. *kafarnâ* = we disbelieved, denied, became ungrateful, covered, renounced (v. i. pl. past from *kafara* [kufir], to cover. See at 40:31, p. 1439, n. 4).
5. *badâ* = he or it came to view, became clear/obvious, came to light, came up, appeared (v. iii. m. s. past from *budûw/badâ'*, to appear, to come to light. See at 45:33, p. 1620, n. 1).
6. *'adâwah* = enmity, hostility, animosity, antagonism. See at 41:34, p. 1552, n. 1.
7. *baghdâ'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.
8. *âbâd* = ever, forever, always, eternity. See at 2:95, p. 45, n. 6.
9. i. e., before it became clear to Ibrâhîm that his father was an enemy of Allah.
10. *la astaghfiranna* = I shall surely seek forgiveness, pray for pardon (v. i. s. impfct. emphatic from *istaghfara*, form X of *ghafara* [ghafr /maghfirah /ghufrân], to forgive. See *yastaghfirûna* at 51:18, p. 1698, n. 11).
11. *'amlîku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [malk /mulk /mik], to take in possession. See at 10:49, p. 655, n. 2).
12. *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [waki/ wukûl], to entrust. See at 7:89, p. 501, n. 3).
13. *'anabnâ* = we turned in repentance, deputed (v. i. pl. past from 'anâba, form IV of *nâba* [nawb/manâb/niyâbah] to represent, to return from time to time. See 'anâbû at 39:17, p. 1487, n. 7).
14. *maşîr* = destination, place at which one arrives, destiny. See at 58:8, p. 1787, n. 2).

رَبَّنَا لَا تَجْعَلْنَا  
5. "Our Lord, make<sup>1</sup> us not  
فِتْنَةً a trial<sup>2</sup>  
لِلَّذِينَ كَفَرُوا for those who disbelieve;  
وَأَعْفِرْ لَنَا رَبَّنَا and forgive us, our Lord.  
إِنَّكَ أَنْتَ Verily you are the  
الْعَزِيزُ الْحَكِيمُ All-Mighty,<sup>3</sup> the All-Wise.<sup>4</sup>

لَقَدْ كَانَ لَكُمْ فِيهِمْ  
6. Indeed you have in them  
أُسْوَةٌ حَسَنَةٌ an model<sup>5</sup> most excellent,  
لِمَنْ كَانَ for those that use to  
يَرْجُوا اللَّهَ look forward to<sup>6</sup> Allah  
وَالْيَوْمَ الْآخِرَ and the Last Day.  
وَمَنْ يَتَوَلَّ And whoever turns away,<sup>7</sup>  
فَإِنَّ اللَّهَ then indeed Allah,  
هُوَ الْعَزِيزُ He is the One Above Want,<sup>8</sup>  
الْحَمِيدُ the All--Praiseworthy.

### Section (Rukû') 2

عَسَى اللَّهُ أَنْ يَجْعَلَ  
7. Maybe Allah will make  
بَيْنَكُمْ وَبَيْنَ الَّذِينَ  
whom you treat as enemy<sup>9</sup>  
عَادَيْتُمْ مَوَدَّةَ friendship.<sup>10</sup>  
وَاللَّهُ قَدِيرٌ And Allah is Omnipotent;<sup>11</sup>

1. لا تجعل *lâ taj'al* = do not put, place, set, make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*] to make, to put. See at 7:47, p. 483, n. 9).

2. i. e., by punishing us or by making the unbelievers prevail over us. فتنة *fitnah* (pl. *fiṭan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 51:14, p. 1698, n. 2.

3. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:23, p. 1804, n. 6.

4. i. e., in His deeds, commandments and dispensation. حَكِيم *ḥakîm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *ja'ûl* from *ḥakama* [*ḥukm*], to pass judgement. See at 59:24, p. 1805, n. 3).

5. أسوة *'uswah* = model, ideal, pattern, example. See at 60:4, p. 1808, n. 1.

6. يرجوا *yarjû* = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'* / *rajâh'* / *marjâh*], to hope, to expect. See at 33:21, p. 1343, n. 3).

7. i. e., from His *dîn* and guidance. يتول *yatawalla(â)* = he takes as friend-protector, turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'* / *waly*] to come near. The final *yâ'* is vowelless and hence dropped because the verb is in a conditional clause preceded by *man*. See at 57:24, p. 1778, n. 3).

8. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني *ghanîy* (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 57:24, p. 1778, n. 4.

9. عاديتهم *'aadaytum* = you treated as enemy, were at war with, acted in opposition (v. ii. m. pl. past from *'adâ*, form III of *'adâ* [*'adw'* / *'udâw'* / *'adâ'* / *'udwân*], to engage in hostility, to be aggressive, to assail. See *'udwân* at 58:8, p. 1786, n. 8).

10. مودة *mawaddah* = love, affection, friendship. See at 60:1, p. 1806, n. 5.

11. قدير *qadîr* = Omnipotent, All-Powerful. See at 59:6, p. 1797, n. 1.

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

لَا يَنْهَىٰ كُفْرًا لِلَّهِ 8. Allah prohibits<sup>1</sup> you not  
عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ  
فِي الدِّينِ about those that fought<sup>2</sup> you not  
وَلَمْ يُخْرِجُوا in the matter of the *dîn*,<sup>3</sup>  
مِّن دِيَارِكُمْ nor did they drive you out<sup>4</sup>  
أَنْ تَبْرَهُمُ of your homes,<sup>5</sup>  
وَتَقْسَطُوا عَلَيْهِمْ from being kind<sup>6</sup> to them and  
إِنَّ اللَّهَ يُحِبُّ acting justly<sup>7</sup> towards them.

Verily Allah loves

الْمُقْسِطِينَ the just.<sup>8</sup>

إِنَّمَا يَنْهَىٰ كُفْرًا لِلَّهِ 9. Allah but prohibits you  
عَنِ الَّذِينَ قَاتَلُوكُمْ  
فِي الدِّينِ about those that fought you  
in the matter of the *dîn*

وَأَخْرَجُوكُمْ and drove you out

مِّن دِيَارِكُمْ of your homes,

وَوَظَّهَرُوا and assisted<sup>9</sup>

عَلَىٰ إِخْرَاجِكُمْ in driving you out,  
أَنْ تَتَّخِذُوهُمْ from taking them as friends.<sup>10</sup>

وَمَنْ And whoever

يَتَّخِذُهُمْ takes them for friends,

فَأُولَٰئِكَ then such people,

هُمْ الظَّالِمُونَ they are the wrong-doers.

1. *yanhâ* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahâ* [*nahy/nahw*], to forbid. See at 5:62, p. 360, n. 11).

2. *yuqâtîlû* (*na*) = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:11, p. 626, n. 1).

3. i. e., *tawhid* and *Islam*. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 56:56, p. 1761, n. 2.

4. *yukhrijû* (*na*) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 17:76, p. 898, n. 4).

5. *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:8, p. 1798, n. 3).

6. *tabarrû* (*na*) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [*birr*], to be dutiful. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 2:224, p. 110, n. 11).

7. *tuqsîṭû* (*na*) = you (all) do justice, treat equally, act justly (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [*qisf*], to be fair, to act justly. See *qisf* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 6).

8. *muqsîṭîn* = just, equitable, doers of justice (active participle from *'aqsata*, form IV of *qasata* [*qasf/qisf/qusûf*], to act justly. See n. 7 above and at 49:9, p. 1680, n. 5).

9. *zâharû* = they helped, assisted, aided, supported (v. iii. m. pl. past. from *zâhara*, form III of *zahara* [*zuhûr*], to be visible. See at 33:26, p. 1345, n. 2).

10. *tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain, take as frinds/allies (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 11:3, p. 678, n. 6).



وَاسْأَلُوا and ask<sup>1</sup> for what  
 أَنْفَقْتُمْ you have expended,<sup>2</sup>  
 وَلْيَسْأَلُوا and let them<sup>3</sup> ask for  
 مَا أَنْفَقُوا what they have expended.<sup>4</sup>  
 ذَلِكُمْ حُكْمُ اللَّهِ This is Allah's decree;<sup>5</sup>  
 يَحْكُمُ بَيْنَكُمْ He decides<sup>6</sup> between you;  
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,  
 حَكِيمٌ All-Wise.

وَإِنْ فَاتَكُمْ 11. And if there has slipped<sup>7</sup>  
 مِنْكُمْ مَنْ away from you any of your  
 أَرَادَ حُكْمَ إِلَى الْكُفَّارِ wives to the unbelievers  
 فَعَاقِبْتُمْ and you have retaliated,<sup>8</sup>  
 فَآتُوا الَّذِينَ then pay to those  
 ذَهَبَتْ أَرْوَاجُهُمْ whose wives<sup>9</sup> have gone  
 بِمِثْلِ مَا the equivalent<sup>10</sup> of what  
 أَنْفَقُوا they have spent.<sup>11</sup>  
 وَاتَّقُوا اللَّهَ And beware<sup>12</sup> of Allah  
 الَّذِينَ أَنْتُمْ فِيهِ in Whom you are  
 مُؤْمِنُونَ believers.

يَا أَيُّهَا النَّبِيُّ 12. O Prophet,  
 إِذَا جَاءَكَ if there come to you

1. i. e., ask from the unbelievers. اسألوا *is'alû* = you (all) ask, question, interrogate (v. ii. m. pl. imperative from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 21:63, p. 1029, n. 6).
2. i. e., in respect of *mahr*. أَنْفَقْتُمْ *'anfaqtum* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 34:39, p. 1382, n. 12).
3. i. e., the unbelievers.
4. i. e., i. e., in respect of *mahr*.
5. حُكْمٌ *ḥukm* (pl. أَحْكَامٌ *'ahkâm*) = judgement, order, decree, command, authority, rule. See at 12:40, p. 737, n. 3.
6. يَحْكُمُ *yahkumu* = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 22:69, p. 1070, n. 1).
7. i. e., after renouncing Islam and refused to return the *mahr* paid to her. فَاتَتْ *fâta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawilfawât*, to pass away, slip away. See at 57:23, p. 1777, n. 10).
8. i. e., you have defeated them and taken booty from them. عَاقَبْتُمْ *'âqabtum* = you retaliated, punished, took turns, (v. ii. m. pl. past from *'âqaba*, form III of *'aqaba* [*'aqb*], to follow, to succeed. See *mu'âqqib* at 13:41, p. 782, n. 8).
9. i. e., those of the Muslims whose wives have gone over to the unbelievers.
10. مِثْلٌ *mithl* (s.; pl. امْتِثَالٌ *'amthâl*) = like, similar, equivalent. See at 51:23, p. 1699, n. 9.
11. i. e., in respect of *mahr* paid to their wives. أَنْفَقُوا *'anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See n. 2 above and at 60:10, p. 1811, n. 6).
12. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* ( *waqy/wiqâyah*), to guard, safeguard. See at 59:18, p. 1802, n. 10).

الْمُؤْمِنَاتُ the believing women  
 يُبَايِعَنَّكَ pledging allegiance<sup>1</sup> to you  
 عَلَى أَنْ لَا يُشْرِكْنَ that they shall not associate<sup>2</sup>  
 بِاللَّهِ شَيْئًا with Allah anything  
 وَلَا يَنْسِفْنَ nor shall commit theft<sup>3</sup>  
 وَلَا يَزْنِينَ nor shall commit adultery<sup>4</sup>  
 وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ nor shall kill their children  
 وَلَا يَأْتِينَ nor shall come up  
 بِمُهْتَبِنٍ يَفْتَرِينَهُ with a slander<sup>5</sup> they forge<sup>6</sup>  
 بَيْنَ أَيْدِيهِنَّ before their hands  
 وَأَرْجُلِهِنَّ and their feet  
 وَلَا يَعْصِيَنَّكَ nor shall disobey<sup>7</sup> you  
 فِي مَعْرُوفٍ in any lawful matter,<sup>8</sup>  
 فَمَا يَعْتَنَنَّ then accept their pledge<sup>9</sup> and  
 وَأَسْتَغْفِرَنَّ لَهُنَّ إِنَّ اللَّهَ seek forgiveness for them.  
 إِنَّ اللَّهَ Verily Allah is Most  
 عَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 13. O you who believe,  
 لَا تَتَوَلَّوْا أَوْلِيَاءَ لَنَا take not for friends<sup>10</sup> a people  
 عَلَيْهِمُ غَضَبُ اللَّهِ on whom is Allah's wrath.<sup>11</sup>  
 قَدْ نَسُوا They are despaired<sup>12</sup> of  
 مِنَ الْآخِرَةِ the hereafter as  
 كَمَا بَيَّسَ الْكٰفِرُونَ are despaired the unbelievers  
 مِنَ أَصْحَابِ الْقُبُورِ of the inmates of the graves.

1. يبايعن *yubâ'na* = they pledge allegiance, take oath of fealty, pay homage (v. iii. f. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'imabî'*], to sell. See *yubâyi'ûna* at 48:18, p. 1669, n. 2).

2. يشركن *yushrikna* = they associate, set partners, give share (v. iii. f. pl. impfct. from *ashrakata* form IV of *sharika* [*shirk/sharikah*], to share. See *yushrikûna* at 59:23, p. 1804, n. 10).

3. يسرقن *yasriqna* = they commit theft, steal (v. iii. f. pl. impfct. from *sariqa* [*saraqah/sariq/saraqah/sariqah/surqân*], to steal. See *yasriq* at 12:76, p. 750, n. 9).

4. يزني *yazni'na* = they commit adultery/fornication (v. iii. f. pl. impfct. from *zanâ* [*zinan/zinâ'*], to commit adultery/fornication. See *yazni'na* at 25:68, p. 1158, n. 12).

5. بهتان *buhṭân* = slander, defamation, libel, calumny. See at 33:58, p. 1361, n. 7.

6. يفترين *yaftarinna* = they forge, fabricate, falsely make up (v. iii. f. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fury*], to cut lengthwise. See *iftarâ* at 46:9, p. 1633, n. 7).

7. يعصين *ya'sîna* = they disobey, rebel, defy (v. iii. f. pl. impfct. from *'asâ*, [*'iṣyân/ma'siyah*], to disobey, defy. See *'asâytu* at 39:13, p. 1486, n. 5).

8. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *shari'ah*, lawful (pass. participle from *'arafa* [*ma'rifah / 'irfân*], to know, to recognize. See at 47:21, p. 1655, n. 7).

9. بايع *bâyi'* = take oath of fealty, accept pledge of allegiance (v. ii. m. s. imperative from *bâya'a*, form III of *bâ'a*. See n. 1 above).

10. لا تتولوا *lâ tawallaw* = do not turn away, desist, refrain, take for friends (v. ii. m. pl. imperative {prohibition} from *tawallâ*, form V of *waliya*, to be near. See at 11:52, p. 696, n. 10).

11. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See at 58:14, p. 1789, n. 10).

12. يأسوا *ya'isû* = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [*ya'sya'ûsah*], to despair, to renounce. See at 29:23, p. 1272, n. 8).

## 61. SŪRAT AL-ṢAFF (THE ROW)

Madinan: 14 'āyahs

This is a Madinan *sūrah*. Its main theme is *jihād* and fighting for the cause and defence of Allah's *dīn* and making sacrifices for its sake. The *sūrah* starts by emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah. It then warns the believers against breach of promises. Next it is stated in 'āyah 4 that Allah loves those who wage *jihād* in His cause in a row (*saff*) as if they are a solid structure. The *sūrah* is named *al-ṣaff* (The Row) with reference to this 'āyah. In this context reference is made to the dealings of the Jews with Prophets Mūsā and 'Īsā, peace be on them; and it is specifically mentioned that their scriptures contained the prophecy about the coming of the Prophet Muhammad, peace and blessings of Allah be on him. The *sūrah* ends by one once again pointing out that to take part in *jihād* in the cause of Allah is the most profitable trade that a believer can make.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبَّحَ 1. There declare the sanctity<sup>1</sup>

لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,<sup>2</sup>

الْحَكِيمُ the All-Wise.<sup>3</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا 2. O you who believe,

لِمَ تَقُولُونَ why do you say

مَا لَا تَفْعَلُونَ what you do not do?<sup>4</sup>

كَبْرُ مَقْتًا 3. Gravely<sup>5</sup> odious<sup>6</sup> is

عِنْدَ اللَّهِ أَنْ تَقُولُوا to Allah that you say

مَا لَا تَفْعَلُونَ what you do not do.

إِنَّ اللَّهَ يُحِبُّ 4. Verily Allah loves<sup>7</sup>

1. سَبَّحَ *sabbih* = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabih/ sibāḥah*, to swim, to float. See at 59:1, p. 1794, n. 1).

2. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 60:5, p. 1809, n. 3.

3. i. e., in His deeds, commandments and dispensation. حَكِيمٌ *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 60:5, p. 1809, n. 4).

4. i. e., why do you not keep your promise or act according to what you say.

5. كَبُرَ *kabura* = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibār/kabārah*, to be big. See at 42:13, p. 1565, n. 1).

6. مَقْتٌ *maqt* = abomination, hateful, aversion, detestation, odious. See at 40:35, p. 1522, n. 6.

7. يُحِبُّ *yuhibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love. See at 3:32, p. 168, n. 3).

الَّذِينَ يُقَاتِلُونَ those who fight<sup>1</sup>  
 فِي سَبِيلِهِ صَفًّا in His way<sup>2</sup> in rows<sup>3</sup>  
 كَأَنَّهُمْ بِنِينَ as if they are a structure<sup>4</sup>  
 مَرصُوصٌ solidified.<sup>5</sup>

وَإِذْ قَالَ مُوسَىٰ 5. And when Mûsâ said  
 لِقَوْمِهِ يَا قَوْمِ لِمَ تَقُولُونَ  
 لِمَ تُؤذُونِي why do you persecute<sup>6</sup> me  
 وَكَيْفَ تَعْلَمُونَ while you indeed know  
 أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ that I am the Messenger of  
 فَلَمَّا رَاغُوا Allah to you?<sup>7</sup>  
 أَرَاغَ اللَّهُ قُلُوبَهُمْ Allah diverted<sup>8</sup> their hearts.  
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ And Allah guides not  
 the people defiantly sinful.<sup>9</sup>

وَإِذْ قَالَ 6. And when there said  
 عِيسَى ابْنُ مَرْيَمَ 'Îsâ, son of Mryam:  
 يَا بَنِي إِسْرَائِيلَ "O Children of Isrâ'îl,  
 إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا I am indeed the Messenger  
 لِمَا بَيْنَ يَدَيَّ of Allah to you, confirming<sup>10</sup>  
 مِنَ التَّوْرَةِ what was before me  
 of the Tawrâh

1. يقاتلون *yuqâtîlûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâatala*, form III of *qatala* [qatl], to kill. See at 59:14, p. 1801, n. 3).

2. i. e., in defence of His *dîn*, Islâm. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 58:16, p. 1790, n. 10.

3. صف *şaff* (s.; pl. *şuffûf*) = row, rank, line, file. See *şaffûn* at 37:165, p. 1455, n. 7).

4. بيان *bunyan* = building, structure, edifice. See at 16:26, p. 834, n. 12.

5. مرصوص *marşûş* = solidified, compressed, pressed together (pass. participle from *raşşu* [raşş], to press together, to make solid).

6. تؤذونى *tu'dhûna* = you hurt, give trouble, annoy, make suffer, persecute (v. ii. m. pl. impfct. from *'adhû*, form IV of *'adhiya* ['adhan], to be harmed, to suffer. See *tu'dhû* at 33:53, p. 1338, n. 11.

7. i. e., from the truth and the guidance given them. راغوا *zaghû* = they swerved, deviated, turned aside (v. iii. m. pl. past from *zâgha* [zawgh/zawghân], to deviate, swerve. See *zâgha* at 53:17, p. 1719, n. 7).

8. أراغ *'azâgha* = he diverted, made deviate/swerve (v. iii. m. s. past in form IV of *zâgha*. See n. 7 above).

9. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 59:5, p. 1796, n. 8).

10. مصدق *muşaddiq* = one who or that which confirms, verifies, attests (active participle from *şadduqa*, form II of *şadaqa* [şadq/şidq], to speak the truth. See at 46:30, p. 1643, n. 9).

وَمُبَشِّرًا and giving the good news<sup>1</sup>

رَسُولٍ of a Messenger

يَأْتِي مِنْ بَعْدِي who shall come after me,

أَسْمَاهُ أَحْمَدُ his name being Ahmad.

فَلَمَّا جَاءَهُمْ But when he came to them

بِالْبَيِّنَاتِ with the clear evidences<sup>2</sup>

قَالُوا هَذَا سِحْرٌ they said: "This is a sorcery<sup>3</sup>

مُبِينٌ<sup>4</sup> quite obvious."

وَمَنْ 7. And who is

أَظْلَمُ a worse transgressor<sup>5</sup>

مِمَّنْ أَفْرَسَ than the one who forges<sup>6</sup>

عَلَى اللَّهِ الْكَذِبَ against Allah the lie<sup>7</sup>

وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ and he is called<sup>8</sup> to Islam?

وَاللَّهُ لَا يَهْدِي And Allah guides not the

أَقْوَمَ الظَّالِمِينَ people committing wrong.<sup>9</sup>

رُبُّدُونَ يُطْفِئُوا 8. They intend to extinguish<sup>10</sup>

نُورَ اللَّهِ the light of Allah<sup>11</sup>

بِأَفْوَاهِهِمْ with their mouths;

وَاللَّهُ مَتِّمٌ but Allah will make full<sup>12</sup>

نُورَهُ وَلَوْ His light even though

كَرِهَ الْكَافِرُونَ there detest<sup>13</sup> the unbelievers.

1. مبشر *mubashshir* (s.; pl. *mubshshirûn*) = deliverer of good tidings, he who gives good news (active participle from *bashshara*, form II of *basharu/bashira* [*bishr/bushr*], to rejoice, be happy. See at 48:8, p. 1663, n. 12.

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 58:5, p.1784, n. 11).

3. The allusion is to what the Makkan unbelievers said. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

4. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abâna, form IV of *bâna* [*bayân*], to be clear. See at 52:38, p. 1714, n. 3).

5. أظلم *'azlamu* = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (relative of *zâlim*. See at 53:52, p. 1726, n. 10).

6. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 46:9, p. 1633, n. 7).

7. i. e., saying that He has partners. كذب *kadhîb* = lie, falsehood, untruth, deceit. See at 29:68, p. 1281, n. 8.

8. يدعى *yud'â* = he is called, summoned, invoked/invited (v. iii. m. s. impfct. passive from *da'â* [*du'â*'], to call. See *tud'â* at 45:25, p. 1627, n. 5).

9. i. e., the polytheists [ see 31:13].

10. يطفئوا *yufi'û(âna)* = they put out, extinguish, blow out (v. iii. m. pl. impfct. from 'afu'a, form IV of *fai'a* [طفئ *tufû*'], to be extinguished, to die down. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:32, p. 590, n. 4).

11. i. e., Islam.

12. متم *mutimm* (s.; pl. *mutimmûn*) = one who completes, makes full, give perfection (act. participle from 'atamma, form IV of *tamma*, [*tamâm*], to be completed. See *yutimma* at 48:2, p. 1661, n. 5), n. 2).

13. كره *kariha* = he detested, disliked, abhorred (v. iii. m. s. past from *karh/ kurh/ karâhah/ karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

هُوَ الَّذِي أَرْسَلَ 9. He it is Who sent<sup>1</sup>  
 رَسُولَهُ His Messenger  
 بِالْمَدِينِ with the guidance<sup>2</sup>  
 وَدِينِ الْحَقِّ and the religion of the truth<sup>3</sup>  
 لِيُظْهِرَهُ to make it prevail<sup>4</sup>  
 عَلَى الدِّينِ كُلِّهِ over all the religions,  
 وَلَوْ كَرِهَ even though there detest  
 الْمُشْرِكُونَ the polytheists.<sup>5</sup>

### Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ آمَنُوا 10. O you who believe,  
 هَلْ أَدُلُّكُمْ shall I point out<sup>6</sup>  
 عَلَى تِجَارَةٍ تُنْجِيكُمْ to a trade that will save you<sup>7</sup>  
 مِنْ عَذَابٍ from a punishment  
 أَلِيمٍ most painful?<sup>8</sup>

تُؤْمِنُونَ بِاللَّهِ 11. That you believe in Allah  
 وَرَسُولِهِ and His Messenger  
 وَتَجَاهِدُونَ فِي سَبِيلِ اللَّهِ and fight<sup>9</sup> in the way of Allah<sup>10</sup>  
 بِأَمْوَالِكُمْ with your properties<sup>11</sup>  
 وَأَنْفُسِكُمْ and your lives.<sup>12</sup>  
 ذَلِكَ خَيْرٌ لَكُمْ That is the best<sup>13</sup> for you  
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are wont to know.

1. أرسل *'arsala* = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasala* [*rasal*]), to be long and flowing. See at 48:29, p. 1674, n. 4).

2. هدى *hudan* = guidance, right way, true religion. See at 41:44, p. 1555, n. 9.

3. i. e., Islam.

4. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara* [*zuhûr*]), to be visible. The final letter takes *fat-hah* because of a hidden 'an in *li* of motivation coming before the verb. See at 48:28, p. 1674, n. 5).

5. مشركون *mushrikûn* (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/ shirkah/ sharikah*]), to share. See at 16:100, p. 861, n. 8).

6. أدل *'adullu* = I show, lead, point out (v. i. s. impfct. from *dalla* [*dalâlah*]), to show, to lead. See at 20:40, p. 983, n. 11).

7. تنجي *tunjî* = she saves, rescues, brings to safety, delivers (v. iii. f. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw/ najâ'/ najâh*]), to be saved. See *yunjî* at 39:61, p. 1502, n. 10).

8. أليم *'alim* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*]), to be in pain, to feel pain). See at 59:15, p. 1801, n. 14).

9. تجاهدون *tujâhidûna* = you fight, battle, struggle hard (v. ii. m. pl. impfct. from *jâhada*, form III of *jahada* [*jahd*]), to strive. See *jâhadû* at 49:15, p. 1683, n. 3).

10. i. e., for the defence, support and advancement of His *dîn*.

11. i. e., help the cause of fighting in the way of Allah with their wealth. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 49:15, p. 1683, n. 4.

12. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس *'anfus* (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 49:15, p. 1683, n. 5.

13. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 58:12, p. 1788, n. 10.

يَغْفِرُ لَكَ 12. He will forgive you

ذُنُوبَكَ your sins<sup>1</sup> and

وَيَدْخُلُكَ جَنَّاتٍ will admit<sup>2</sup> you in gardens

تَجْرِي مِنْ تَحْتِهَا flowing<sup>3</sup> below them

الْأَنْهَارِ the rivers,

وَمَسَكِنٍ طَيِّبَةٍ and in dwellings<sup>4</sup> very good<sup>5</sup>

فِي جَنَّاتِ عَدْنٍ in the Gardens of Eternity.<sup>6</sup>

ذَٰلِكَ الْفَوْزُ That is the success<sup>7</sup>

الْعَظِيمِ most magnificent.

وَأُخْرَى 13. And another<sup>8</sup>

تُحِبُّونَهَا you will love<sup>9</sup> —

نَصْرًا مِنَ اللَّهِ help from Allah

وَفَتْحٍ قَرِيبٍ and a victory<sup>10</sup> quite near.<sup>11</sup>

وَبَشِيرٍ And give glad tidings<sup>12</sup>

الْمُؤْمِنِينَ to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا 14. O you who believe,

كُونُوا أَنْصَارًا لِلَّهِ be the helpers<sup>13</sup> of Allah,

كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ as 'Isâ son of Maryam said

لِلْحَوَارِيِّينَ to the disciples:<sup>14</sup>

مَنْ أَنْصَارِيَ "Who will be my helpers

إِلَى اللَّهِ towards Allah?"<sup>15</sup>

1. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 46:31, p. 1644, n. 1.

2. يدخل *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter is vowelless because the verb is conclusion of a conditional sentence. See at 48:17, p. 1668, n. 12).

3. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 58:22, p. 1792, n. 12).

4. مساكن *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 46:25, p. 1641, n. 8.

5. طيبة *ṭayyibah* (pl. طيبات *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 24:61, p. 1134, n. 3).

6. جنت عدن *'adn* = Eden, eternity, paradise. جنان عدن *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 40:8, p. 1512, n. 2.

7. فوز *fawz* = success, triumph, victory, achievement. See at 57:11, p. 1772, n. 4.

8. i. e., another favour.

9. تحبون *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from *ḥabba* [*hubb*], to love. See at 7:79, p. 497, n. 1).

10. فتح *fath* (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:27, p. 1674, n. 2.

11. قريب *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 59:15, p. 1801, n. 11.

12. i. e., of Allah's help and victory in this world and of *jannah* in the hereafter. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 45:8, p. 1620, n. 5).

13. أنصار *'ansâr* (pl.; s. *nâsir*) = helpers, partisans, friends. See *nâsir* at 47:3, p. 1651, n. 12.

14. حواريون *ḥawârîyyûn* (pl.; s. *ḥawârîy*) = disciples, followers.

15. i. e., towards attaining the nearness and pleasure of Allah.

قَالَ الْمَوَارِثُونَ مَحْنُ  
 أَنْصَارِ اللَّهِ  
 فَمَا مَنَّتْ طَائِفَةٌ  
 مِنْ بَنِي إِسْرَائِيلَ  
 وَكَفَرَتْ طَائِفَةٌ  
 فَأَيَّدْنَا الَّذِينَ  
 ءَامَنُوا  
 عَلَىٰ عَدُوِّهِمْ  
 فَأَصْبَحُوا ظَاهِرِينَ ﴿١٤﴾

The disciples said: "We are  
 the helpers of Allah."  
 Then there believed<sup>1</sup> a group<sup>2</sup>  
 of the Children of Isrâ'îl  
 and disbelieved<sup>3</sup> a group.  
 So We gave support<sup>4</sup> to those  
 who believed  
 against their enemy.<sup>5</sup>  
 So they became<sup>6</sup> victorious.<sup>7</sup>

1. علمت 'amanat = she believed, had faith (v. iii.f. s. past from 'amana, form IV of 'amina ['amn/'amân/'amânah], to be safe, feel safe. See 'âminû at 57:7, p.1769, n. 7).
2. ائمة طائفة 'ifah (f. s.; pl. ṭawâ'if) = part, portion, party, group, band, number. See at 33:13, p. 1339, n. 5.
3. كفرت kafarat = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from kafara [kuf'r], to disbelieve, to cover. See at 16:112, p.866, n. 3).
4. أيدنا 'ayyadnâ = we aided, supported, backed, confirmed, corroborated, strengthened (v. i. pl. past from 'ayyada, form II from 'ada ['ayd], to be strong. See at 2:253, p. 129, n. 6).
5. عدو 'adûw (s.; pl. أعداء 'a'dâ') = foe, enemy, adversary. See at 60:1, p. 1806, n. 2.
6. أصبحوا 'aşbahû = they became, became in the morning (v. ii. m. pl. past in form IV of şabaḥa [şabḥ], to be in the morning. See at 46:25, p. 1614, n. 7).
7. ظاهرين zâhirîn (pl.; acc./gen. of zâhirûn; s. zâhir) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from zahara [zuhâr], to be visible, to triumph. See at 40:29, p. 1519, n. 12).

## 62. SŪRAT AL-JUMU‘AH (FRIDAY)

### Madinan: 11 ‘āyahs

This is a Madinan *sūrah*. Its main theme is the Friday congregational prayer. It starts by stating that all that is in the heavens and the earth declare the sanctity and glory of Allah. Next it mentions the *risālah* of Muḥammad, peace and blessings of Allah be on him, for teaching men the Qur’ān and the rules of *sharī‘ah* (*hikmah*). Reference is then made to the Jews who, though they were given a scripture which they carry, do not benefit from it by rightly following its teachings but think themselves to be the favoured ones of Allah. It is stressed that they shall be taken back to Allah and asked to account for their conduct and deeds. Finally in its ‘āyahs 9-11 the believers are called upon to hasten to the Friday congregational prayer as soon as the call to it is made, and all types of business and worldly transactions are prohibited after that till the completion of the prayer. The *sūrah* is named after these concluding ‘āyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ 1. There declare the sanctity<sup>1</sup>  
لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens  
وَمَا فِي الْأَرْضِ and all that is in the earth —  
الْمَلِكِ الْقُدُّوسِ the King,<sup>2</sup> the All-Holy,<sup>3</sup>

الْعَزِيزِ الْحَكِيمِ the All-Mighty, the All-Wise.

هُوَ الَّذِي بَعَثَ 2. He it is Who raised<sup>4</sup>  
فِي الْأُمِّيِّينَ among the unlettered ones<sup>5</sup>  
رَسُولًا مِنْهُمْ a Messenger from among them,

يَتْلُوا عَلَيْهِمْ آيَاتِهِ 7  
وَيُزَكِّيهِمْ reciting<sup>6</sup> to them His signs<sup>7</sup>  
and purifying<sup>8</sup> them

وَيُعَلِّمُهُمُ الْكِتَابَ and teaching them the Book  
وَالْحِكْمَةَ and the wisdom.<sup>9</sup>

1. يسبح *yusabbiḥu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 59:24, p. 1805, n. 2).

2. ملك *malik* (s.; pl. *mulūk*) = king, monarch, sovereign.

3. قدوس *quddūs* = the All-Holy, Most Holy. See at 59:23, p. 1804, n. 2.

4. بعث *ba‘atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba‘th*, to send, to raise. See at 36:52, p. 1421, n. 6).

5. أميين *‘ummiyyîn* (acc./gen. of *‘ummiyyîn*, pl. of *‘ummy*) = unscriptured people, illiterate. See at 3:76, p. 185, n. 1). The reference here is to the Arabs who had not yet received any scripture.

6. يتلوا *yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

7. آيات *‘āyât* (sing. *‘āyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

8. i. e., from the filth of *shirk* and sins. يزكي *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ’*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

9. حكمة *hikmah* (pl. *ḥikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur’ān and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

وَأَن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

And indeed they had been previously in error<sup>1</sup>

quite obvious.<sup>2</sup>

وَأَٰخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ

3. And to others than they<sup>3</sup> who have not yet joined<sup>4</sup> them.

وَهُوَ الْعَزِيزُ

And He is the All-Mighty,<sup>5</sup>

الْحَكِيمُ

the All-Wise.<sup>6</sup>

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ

4. That is the grace<sup>7</sup> of Allah which He gives

مَنْ يَشَاءُ

to whom He will.

وَاللَّهُ ذُو

And Allah is the Lord of

الْفَضْلِ الْعَظِيمِ

grace most magnificent.<sup>8</sup>

مَثَلُ الَّذِينَ حُمِّلُوا

5. The instance of those who were given charge<sup>9</sup>

التَّوْرَةَ

of the *Tawrâh*

ثُمَّ لَمْ يَحْمِلُوهَا

then they carried<sup>10</sup> it not,

كَثَلِ

is like the instance

الْحِمَارِ يَحْمِلُ

of the donkey<sup>11</sup> carrying

أَسْفَارًا

books.<sup>12</sup>

بِئْسَ مَثَلٌ

Bad is the instance

1. ضلال *ḍalâl* = error, straying from the right path. *fi ḍalâl* = in error, astray, in vain. See at 54:24, p. 1734, n. 1.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abâna, form IV of bâna [bayân], to be clear. See at 61:6, p. 1816, n. 4).

3. i. e., the Messenger has been sent for others than the unlettered Arabs.

4. يلحقوا *yalḥaqqû(na)* = they join, catch up with, adhere, cling (v. iii. m. pl. impfct. from *laḥiqa* [laḥq/laḥâq], to join. The terminal *nân* is dropped for the particle *lam* coming before the verb. See at 3:170, p. 222, n. 11.

5. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 61:1, p. 1814, n. 2.

6. i. e., in His acts and dispensation. حكيم *ḥakîm* (s.; pl. *ḥukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'ûl* from *ḥakama* [ḥukm], to pass judgement. See at 61:1, p. 1814, n. 3).

7. i. e., the grace of Prophethood and scripture. فضل *fadl* (pl. *fudûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 59:8, p. 1798, n. 5.

8. عظيم *'aẓîm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:29, p. 1781, n. 2.

9. حملوا *ḥummilû* = they were burdened, made to carry, given the charge (v. iii. m. pl. past passive from *ḥammala*, form II of *ḥamala* [ḥaml], to carry. See *ḥummilnâ* at 20:87, p. 997, n. 1).

10. i. e., did not act according to it. يحملوا *yahmilû(na)* = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [ḥaml], to carry. The terminal *nân* is dropped because of the particle *lam* coming before the verb. See at 16:25, p. 834, n. 7).

11. حمار *ḥimâr* (s.; pl. *ḥamîr/ḥumur*) = donkey, ass. See *ḥamîr* at 31:9, p. 829, n. 10.

12. أسفار *'asfâr* (pl.; s. *sifr*) = books, scriptures.

الْقَوْمِ الَّذِينَ of the people who  
كَذَبُوا بِآيَاتِ اللَّهِ cry lies<sup>1</sup> to the signs<sup>2</sup> of Allah.  
وَاللَّهُ لَا يَهْدِي And Allah guides not the  
الْقَوْمَ الظَّالِمِينَ people committing wrongs.

قُلْ يَا أَيُّهَا الَّذِينَ قُلْ يَا أَيُّهَا الَّذِينَ  
هَادُوا profess Judaism,<sup>3</sup>  
إِنْ زَعَمْتُمْ أَنْكُمْ if you think<sup>4</sup> that you are  
أَوْلِيَاءَ اللَّهِ friends<sup>5</sup> of Allah  
مِنْ دُونِ النَّاسِ in lieu of other men,  
فَتَنَوُوا الْمَوْتَ then wish<sup>6</sup> for death  
إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.<sup>7</sup>

وَلَا يَسْمَعُونَ 7. And they shall not wish<sup>8</sup>  
أَبَدًا for it ever because of what  
قَدَّمَتْ أَيْدِيَهُمْ their hands have advanced.<sup>9</sup>  
وَاللَّهُ عَلِيمٌ And Allah is All-Knowing  
بِالظَّالِمِينَ of the transgressors.

قُلْ إِنَّ الْمَوْتَ 8. Say: "Verily the death  
الَّذِي تَفِرُّونَ مِنْهُ which you flee<sup>10</sup> from,  
فَإِنَّهُ مُلَاقِيكُمْ that shall indeed meet<sup>11</sup> you;  
تُرَدُّونَ then you shall be sent back<sup>12</sup>

1. كذبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 54:42, p. 1737, n. 7).
2. i. e., the texts of the Qur'ân, آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 46:8, p. 1633, n. 3.
3. هادوا *hâdû* = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. See at 16:118, p. 868, n. 5).
4. زعتم *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 34:22, p. 1376, n. 2).
5. أولياء *'awliyâ'* (pl.; sing. *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 60:1, p. 1806, n. 3.
6. تمنوا *tamannawû* = you (all) long for, desire, wish, yearn (v. ii. m. pl. imperative from *tamannâ*, form V of *manâ* [*many*], to put to test, tempt, try. See at 2:94, p. 45, n. 3).
7. صادقين *şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful, those who speak the truth (active participle from *şadaqa* [*şadq* /*şidq*], to speak the truth. See at 52:34, p. 1713, n. 3).
8. ياتمنون *yatamannawna* = they wish, desire, long for, yearn (v. iii. m. pl. impfct. from *tamannâ*. See n. 7 above and at 2:95, p. 45, n. 5).
9. i. e., of wrongs and sins. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* /*qudûm* /*qidmân* /*maqdam*] to precede, to arrive. See at 22:10, p. 1048, n. 8).
10. تفررون *tafirrûna* = you flee, run away (v. ii. m. pl. impfct. form *farra* [*firâr* /*mafarr*], to flee, to run away. See *fararium* at 33:16, p. 1340, n. 12).
11. ملأق *mulâqîn* (s.; pl. *mulâqûn*) = one who meets, is going to meet (active participle from *lâqa*, form III of *laqiyu* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet, to encounter. See *mulâqû* at 11:29, p. 688, n. 6).
12. ترادون *turaddûna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See at 9:105, p. 623, n. 2).

إِلَىٰ عَالِمٍ to the One All-Knowing  
 الْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;<sup>1</sup>  
 فَيُنَبِّئُكُمْ then He will apprise<sup>2</sup> you  
 بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.

### Section (Rukû') 2

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 9. O you who believe,  
 اِذَا دُعِيَ when the call is made<sup>3</sup>  
 لِلصَّلٰوةِ for the prayer<sup>4</sup>  
 مِنْ يَوْمِ الْجُمُعَةِ on Friday,  
 فَاسْعَوْا اِلَىٰ hurry<sup>5</sup> to  
 ذِكْرِ اللّٰهِ the remembrance of the Allah  
 وَذُرُّوْا الْبَيْعَ and leave<sup>6</sup> the trading.<sup>7</sup>  
 ذٰلِكُمْ خَيْرٌ لَّكُمْ That is the best for you,  
 اِنْ كُنْتُمْ تَعْلَمُوْنَ if you are wont to know.  
 ۱۰  
 فَاِذَا قُضِيَتِ 10. So when concluded<sup>8</sup>  
 الصَّلٰوةُ is the prayer,  
 فَانۡشِرُوْا فِى الْاَرْضِ disperse<sup>9</sup> in the land  
 وَابۡسِعُوْا and seek<sup>10</sup>  
 مِنْ فَضْلِ اللّٰهِ of the bounty<sup>11</sup> of Allah,  
 وَاذْكُرُوْا اللّٰهَ كَثِيْرًا and remember Allah much;  
 لَعَلَّكُمْ تَفۡلِحُوْنَ maybe that you will succeed.<sup>12</sup>

1. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 59:22, p. 1804, n. 1.
2. i. e., Allah will make them know their deeds and will requite them accordingly. *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'u* [*nab'/nubû'*], to be prominent. See at 58:7, p. 1786, n. 1).
3. نودى *nûdiya* = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:30, p. 1242, n. 6).
4. صلوة *ṣalâh* (s.; pl. *ṣalawât*) = Islamic prayer (with all its formalities), benediction, blessings (from Allah). See *ṣalawât* at 2:157, p. 74, n. 2).
5. اسعوا *is'aw* = you all hurry, go quickly, run, strive, endeavour (v. ii. m. pl. imperative from *sa'â* [*sa'y*], to move quickly. See *yas'â* at 28:20, p. 1238, n. 4).
6. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 48:15, p. 1667, n. 5).
7. بيع *bay'* (pl. *buyû'* / *buyû'ât*) = selling or buying, trading, bargain. See at 24:37, p. 1121, n. 10.
8. قضيت *quḍiyat* = she or it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See *quḍiya* at 46:29, p. 1643, n. 6).
9. انتشروا *intashirû* = you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See at 33:53, p. 1358, n. 9).
10. ابغوا *ibtaghû* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 29:17, p. 1270, n. 10).
11. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 62:4, p. 1821, n. 7.
12. تفلحون *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'afलाha*, form IV of *falaḥa* [*falḥ*], to split. See at 24:31, p. 1118, n. 1).

وَإِذَا رَأَوْا 11. And when they<sup>1</sup> see

بِجْرَةٍ أَوْ مَهْجَا 2 a business<sup>2</sup> or an amusement<sup>3</sup>

أَنْفَضُوا إِلَيْهَا 4 they disperse<sup>4</sup> towards it

وَتَرَكُوا قَائِمًا 5 and leave<sup>5</sup> you standing.

قُلْ مَا عِنْدَ اللَّهِ 6 Say: " What is with Allah

خَيْرٌ مِنَ اللَّهِ 6 is better<sup>6</sup> than the amusement

وَمِنَ الْجِزْرِ 6 and the business.

وَاللَّهُ 6 And Allah is

خَيْرُ الرَّازِقِينَ 11 the Best of Providers."<sup>7</sup>

1. i. e., some Muslims.

2. تجارة *tijārah* = trade, commerce, business, merchandise.

3. لهو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 57:20, p. 1775, n. 12.

4. انفضوا *infaddū* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [*fadd*], to break, to scatter. See at 3:159, p. 218, n. 7).

5. تركوا *tarakū* = they left, abandoned, gave up, forsook (v. iii. pl. past from *taraka* [*tark*], to leave. See *taraknā* at 51:37, p. 1702, n. 3).

6. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 61:11, p. 1817, n. 13.

7. رازقين *rāziqīn* (m. pl. acc./gen. of *rāziqūn*; s. *rāziq*) = providers (act. participle from *razaqa*, to provide with the means of subsistence. See at 34:39, p. 1383, n. 3).

## 63. SŪRAT AL-MUNĀFIQŪN (THE HYPOCRITES)

Madinan: 11 'āyahs

This is a Madinan *sūrah*. As its name indicates, it deals with the character and conduct of the hypocrites (*Munāfiqūn*) who outwardly professed Islam but in their heart of hearts were opposed to it and secretly conspired to destroy Islam and the Muslims. They used their profession of Islam as a shield and then did all that they could to prevent people from accepting Islam, discouraged financial help to the Muslims and conspired to oust the Muslims and the Prophet, peace and blessings of Allah be on him, from Madina. Their plans and manoeuvres are clearly exposed in the *sūrah*. It ends by reminding the Muslims not to be lured by wealth and children from the remembrance of Allah and to spend in the way of Allah before death overtakes them.

### سُورَةُ الْمُنَافِقِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When the hypocrites<sup>1</sup> come  
 إِذَا جَاءَكَ الْمُنَافِقُونَ  
 قَالُوا نَشْهَدُ  
 إِنَّكَ  
 لِرَسُولِ اللَّهِ  
 وَأَلَّهُ يَعْلَمُ إِنَّكَ  
 لِرَسُولِهِ  
 وَأَلَّهُ يَشْهَدُ إِنَّ  
 الْمُنَافِقِينَ لَكَذِبُونَ

2. They take<sup>4</sup> their oaths<sup>5</sup>  
 اتَّخَذُوا أَيْمَانَهُمْ  
 جُنَّةً  
 فَصَدُّوا  
 عَنِ سَبِيلِ اللَّهِ  
 إِنَّهُمْ سَاءَ  
 مَا كَانُوا يَعمَلُونَ

to you they say: "We testify<sup>2</sup>  
 that you indeed are  
 the Messenger of Allah."  
 And Allah knows that you  
 indeed are His Messenger;  
 and Allah testifies, indeed  
 the hypocrites are liars.<sup>3</sup>

as a shield;<sup>6</sup>  
 then they prevent<sup>7</sup>  
 from the way<sup>8</sup> of Allah.  
 Indeed bad is  
 what they use to do.

1. منافقون *munāfiqūn* (pl.; s. *munāfiq*) = hypocrites, dissemblers (active participle from *nāfaqa*, form III of *nafaqa* [*nafaq/nufūq*], to be used up, to perish). See at 33:60, p. 1362, n. 3.

2. نشهد *nash-hadu* = we testify, bear witness, witness (v. i. pl. impfct. from *shahida* [*shuhūd/shahādah*], to witness, to testify. See *tash-hadu* at 36:65, p. 1424, n. 7).

3. i. e., they say what is not in their minds and hearts. كاذبون *kādhībūn* (pl.; sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/kadhib/kadhbah/kidhbah*], to lie. See at 59:11, p. 1800, n. 7).

4. اتخذوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 58:16, p. 1790, n. 6).

5. أيمان *'aymān* (pl.; s. *yamīn*) = right hands, oaths. See at 58:16, p. 1790, n. 7.

6. i. e., against the wrath and retribution of the Muslims. جنة *junnah* (s.; pl. *junan*) = shield, protection, shelter. See at 58:16, p. 1790, n. 8.

7. i. e., prevent others. صدوا *ṣaddū* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 58:16, p. 1790, n. 9).

8. i. e., from Islam, and from spending and fighting in the cause of Islam. سبيل *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 61:4, p. 1815, n. 2.

- ذَٰلِكَ بِأَنَّهُمْ  
عَامَنُوا ثُمَّ كَفَرُوا  
فَطَبَعَ  
عَلَىٰ قُلُوبِهِمْ  
فَهُمْ لَا يَفْقَهُونَ ﴿٧﴾
3. That is so because they  
believed, then disbelieved.<sup>1</sup>  
So a seal has been set<sup>2</sup>  
on their hearts.  
So they do not understand.<sup>3</sup>
- وَإِذَا رَأَيْتَهُمْ  
تَعَجَّبَكَ  
أَجْسَامُهُمْ  
وَإِنْ يَقُولُوا  
تَسْمَعُ لِقَوْلِهِمْ  
كَأَنَّهُمْ خَشَبٌ  
مُّسْنَدَةٌ  
يَحْسَبُونَ كُلَّ صَيْحَةٍ  
عَلَيْهِمْ  
هُرًّا لِّلْعَدُوِّ  
فَأَحْذَرُهُمْ  
فَنَالَهُمُ اللَّهُ  
أَنَّىٰ يُؤْفَكُونَ ﴿٨﴾
4. And when you see them  
there impress<sup>4</sup> you  
their appearances<sup>5</sup>  
and if they speak  
you listen<sup>6</sup> to their words.  
As if they are dry wood pieces<sup>7</sup>  
propped up,<sup>8</sup>  
they think<sup>9</sup> every shout<sup>10</sup>  
is against them.<sup>11</sup>  
They are the enemy;  
so beware<sup>12</sup> of them.  
May Allah disgrace them.  
How are they eluded?<sup>13</sup>
- وَإِذَا قِيلَ لَهُمْ  
تَمَّاءُ لَوْ  
يَسْتَغْفِرُ لَكُمْ  
رَسُولُ اللَّهِ
5. And if it is said to them:  
"Come on, there will seek  
forgiveness for you  
the Messenger of Allah",

1. i. e., they express their belief but they disbelieve in their hearts.

2. i. e., made impervious to understanding. طبع *tubi'a* = he or it is sealed, imprinted, impressed, a seal was set (v. iii. m. s. past passive from *tab'*, to impress, to set a seal. See at 9:87, p. 615, n. 3).

3. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fiqh*], to understand. See at 59:13, p. 1801, n. 1).

4. تعجب *tu'jibu* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from '*ajaba*, form IV of '*ajiba* [*'ajab*], to wonder, to be amazed. See *tu'jib* at 9:85, p. 614, n. 4).

5. أجسام *'ajsâm* (pl.; s. *jism*) = bodies, forms, shapes, figures, appearances. See *jism* at 2:247, p. 125, n. 6.

6. i. e., for their good manner of speech تسمع *tasma'(u)* = you hear, listen, pay attention (v. ii. m. s. impfct. from *sami'a* [*sam'*/*samâ'*/*samâ'ah*/*/masma'*], to hear. The final letter is vowelless because the verb is conclusion of a conditional clause. See *istami'* at 50:41, p. 1694, n. 9).

7. i. e., they are lifeless objects. خشب *khushub* (pl.; s. *khushab*) = dry pieces of wood, timbers, lumbers.

8. مسندة *musannadah* (f.; m. *musannad*) = propped, up, supported, backed up (pass. participle from *sannada*, form II. of *sanadu* [*sunûd*], to support, to rest).

9. يحسبون *yaḥsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

10. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = shout, outcry, piercing sound, thunderous blast. See at 54:31, p. 1735, n. 6).

11. i. e., because of their cowardice and consciousness of guilt.

12. احذر *iḥdhar* = beware, be on the alert, be cautious (v. ii. m. s. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See *iḥdharû* at 5:91, p. 375, n. 4).

13. i. e., from the truth to the untruth. يؤفكون *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from '*afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See at 30:55, p. 1308, n. 12).

لَوَوَائِهِمْ وَوَسْمُومٌ they shake<sup>1</sup> their heads;  
وَرَأَيْتَهُمْ يَصُدُّونَ and you see them turn away<sup>2</sup>  
وَهُمْ مُسْتَكْبِرُونَ being arrogant.<sup>3</sup>



سَوَاءٌ عَلَيْهِمْ 6. It is the same on them  
أَسْتَغْفَرْتَ whether you ask forgiveness<sup>4</sup>  
لَهُمْ أَمْ لَمْ لَهُمْ for them or do not  
تَسْتَغْفِرْ لَهُمْ ask forgiveness for them.  
لَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive<sup>5</sup> them.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ Verily Allah guides not  
the people defiantly sinful.<sup>6</sup>



هُمْ الَّذِينَ يَقُولُونَ 7. They are the ones who say:  
لَا نَنْفِقُوا عَلَى "Spend not"<sup>7</sup> on  
مَنْ عِنْدَ those who are with  
رَسُولِ اللَّهِ the Messenger of Allah  
حَتَّى يَنْفَضُوا till they disperse."<sup>8</sup>

وَاللَّهُ وَلِيُّ But to Allah belong  
خَزَائِنِ السَّمَوَاتِ the treasures<sup>9</sup> of the heavens  
وَالْأَرْضِ and the earth;  
وَلَكِنَّ الْمُنَافِقِينَ but the hypocrites  
لَا يَفْقَهُونَ do not understand.<sup>10</sup>



1. لوروا *lawwaw* = they shake, bend, turn, twist, contort, curve (v. iii. m. pl. past from *lawwâ*, form II of *lawâ* [*layy/luwîy/layyân/lawan*], to flex, to curve, to twist. See *talwâ* at 4:135, p. 304, n. 4).

2. يصدون *yashuddûna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *šadda* [*šadd/šudûd*], to turn away. See at 43:37, p. 1592, n. 4).

3. مستكبرون *mustakbirûn* (pl.; s., *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kaburakabara* [*kubr/kibar/ kabârah/kabr*], to become great, to be older. See at 16:22, p. 833, n. 10).

4. استغفرت *istaghfarta* = you asked forgiveness, prayed for pardon (v. ii. m. s. past from *istaghfara*, form X of *ghafara* [ *ghafr/maghfirah/ghufrân*], to forgive. See *astaghfiru* at 19:47, p. 962, n. 11).

5. يغفر *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara*. The final letter is vowelless because of the particle *lan* coming before the verb. See n. 4 above).

6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 61:5, p. 1815, n. 2).

7. i. e., do not give any financial support. The allusion is specially to the emigrants. لا تنفقوا *lâ tunfiqû* = you (all) do not spend, expend (v. ii. m. pl. imperative {prohibition} from *anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. See '*anfaqu* at 60:11, p. 1812, n. 9).

8. ينفضوا *yansaddû(na)* = they disperse, scatter, go away (v. iii. m. pl. impfct. from *infadda*, form VII of *fadda* [*fadd*], to break, to scatter. The terminal *nân* is dropped because of a hidden '*an* in *hattâ* coming before the verb. See *infaddû* at 62:11, p. 1824, n. 4).

9. خزائن *khazâ'in* (pl.; s. *khizânah*) = treasures, vaults, coffers, stores. See at 52:37, p. 1713, n. 8.

10. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fiqh*], to understand. See at 63:3, p. 1826, n. 3).

يَقُولُونَ لِنَرجِعَنَّ  
إِلَى الْمَدِينَةِ  
لِيُخْرِجَنَا  
الْأَعزُّ  
مِنْهَا الْأَذَلُّ  
وَلِلَّهِ  
الْعِزَّةُ  
وَلِرَسُولِهِ  
وَلِلْمُؤْمِنِينَ  
وَلَكِنَّ الْمُنَافِقِينَ  
لَا يَعْلَمُونَ ﴿٨﴾

8. They say: "If we return<sup>1</sup>  
to Madina  
there shall surely drive out<sup>2</sup>  
the more honourable ones<sup>3</sup>  
from there the meaner ones."<sup>4</sup>  
But to Allah belong  
honour and power,<sup>5</sup>  
and to His Messenger  
and to the Believers;  
but the hyporites  
do not know.

يَا أَيُّهَا الَّذِينَ آمَنُوا  
لَا تُلْهِكُمْ  
أَمْوَالِكُمْ  
وَلَا أَوْلَادِكُمْ  
عَنْ ذِكْرِ اللَّهِ  
وَمَنْ يَفْعَلْ ذَلِكَ  
فَأُولَئِكَ  
هُمُ الْخَاسِرُونَ ﴿٩﴾

9. O you who believe,  
let there beguile<sup>6</sup> you not  
your properties<sup>7</sup>  
nor your children<sup>8</sup> from  
the remembrance<sup>9</sup> of Allah.  
And those who do that,<sup>10</sup>  
such people, they will be  
ones doomed to loss.<sup>11</sup>

وَأَنْفِقُوا مِنْهَا  
رِزْقَكُمْ

10. And spend<sup>12</sup> out of what  
We have bestowed on you

1. The allusion is to what the chief of the hypocrites of Madina, Abd Allah ibn 'Ubayy, said during the campaign against Banû al-Mustaliq. *raja'na* = we returned, came back (v. i. pl. past from *raja'a* [رجع *rujû'*] to come back, return. See *turja'u* at 57:5, p. 1769, n. 2).
2. *la yukrijanna* = they will surely drive out, expel, dislodge, bring out, produce (v. iii. m. pl. impfct. emphatic from '*akhraja*, form IV of [*khurâj*], to go out. See at 20:117, p. 1005, n. 4).
3. Meaning the hypocrites themselves. *'a'azz* = mightier, stronger, more powerful, more esteemed, more honourable, more beloved (relative of '*azîz*). See at 18:34, p. 924, n. 5.
4. *أذل* '*adhallu* = meaner, meanest, lower, lowest, more/most despicable (relative of *dhallil*, act. participle from *dhalla* [*dhall/dhull/dhillah*], to be low. See '*adhallin* at 58:20, p. 1791, n. 12).
5. *عزة* '*izzah* = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:82, p. 1478, n. 3.
6. *لَا تله* *lâ tulhi* = let not/there must not beguile, divert, distracts, deflect (v. iii. f. s. imperative {prohibition} from '*alhâ*, form IV of *lahâ* [*lahw*], to amuse, to trifle away. See *tulhi* at 24:37, p. 1121, n. 9).
7. *أموال* '*amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 61:11, p. 1817, n. 11.
8. *أولاد* '*awlâd* (sing. *walad*) = children, offspring, descendants. See at 2:233, p. 116, n. 5.
9. i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. *ذكر* *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 58:19, p. 1791, n. 8.
10. i. e., he who is so beguiled.
11. *خاسرون* '*khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasarâ* [*khusr /khasâr /khasârah /khusrân*] to lose. See at 58:19, p. 1791, n. 10).
12. *أنفقوا* '*anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from '*anfaqa*, form IV of *nafaqa/nafiqâ* [*nafaq*], to be used up, be spent. See at 57:7, p. 1769, n. 8).

مِنْ قَبْلِ أَنْ يَأْتِيَكَ **before that there comes**  
 أَحَدَكُمْ أَلْمَوْتُ **to anyone of you death**  
 فَيَقُولُ رَبِّ **and then he says: "My Lord,**  
 لَوْلَا أَعْرَضْتَنِي **"Why not defer<sup>1</sup> me**  
 إِلَى أَجَلٍ قَرِيبٍ **till a date<sup>2</sup> very near,<sup>3</sup>**  
 فَأَصَدِّقَ **so I can give in charity<sup>4</sup>**  
 وَأَكُنَّ **and be**  
 مِنَ الصَّالِحِينَ **of the righteous".<sup>5</sup>**

وَلَنْ يُؤَخِّرَ اللَّهُ **11. But Allah will not defer<sup>6</sup>**  
 نَفْسًا إِذَا جَاءَ **anyone when there comes**  
 أَجَلُهَا **his appointed time.**  
 وَاللَّهُ خَبِيرٌ **And Allah is All-Aware<sup>7</sup>**  
 بِمَا تَعْمَلُونَ **of what you do.<sup>8</sup>**

1. أحرث *'akhharta* = you delayed, deferred, put off, postponed (v. ii. m. s. past from *'akhhara*, form II from the root *'akhr*. See at 4:76, p. 275, n. 2).

2. أجل *'ajal* (pl. *'ajâl*) = appointed time, term, date. See at 46:3, p. 1631, n. 6.

3. i. e., for a short time. قريب *qarîb* = near, proximate, not far away, close by, shortly. Ever Near. See at 61:13, p. 1818, n. 11.

4. أصدق *'aṣṣaddaqa(u)* (originally أتصدق *'ataṣaddaqa*) = I give in charity, make charitable gifts, (v. i. s. impfct from *tasaddaqa*, form V. of *saddaqa[sadq /sidq]*, to speak the truth. The final letter takes *fat-hah* because of the causal *fâ'* coming before the verb. See *mussaddiqin* at 57:18, p. 1774, n. 11),

5. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥûn*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa [ṣalâh/ ṣulûḥ/ maṣlahah]*, to be good, right, proper. See at 37:100, p. 1445, n. 13).

6. يؤخر *yu'akhhira (u)* = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from *'akhhara*, form II from the root *'akhr*. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See n. 1 above; and at 14:10, p. 790, n. 5).

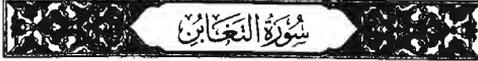
7. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'îl* from *khabara [khubr /khibrah]* to be acquainted). See at 58:11, p. 1788, n. 6).

8. تعملون *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila ['amal]*, to do. See at 43:72, p. 1601, n. 3).

## 64. SŪRAT AL-TAGHĀBUN (MUTUAL GAIN AND LOSS)

Madinan: 18 'āyahs

This is an early Madinan *sūrah* which deals with the fundamentals of the faith, particularly *risālah*, i. e., Allah's having sent His Messengers for the guidance of man, and Resurrection and the Day of Judgment. It draws attention to the fate of the previous peoples who disbelieved and were in consequence punished. It calls upon man to believe in Allah and to obey Him and His Messenger, and emphasises that those who believe and do the good deeds shall have their rewards on the Day of Judgement and those who disbelieve and disobey Allah's commandments will have due punishment. It further calls upon the believers to spend in the way of Allah and not to be diverted by families and children from the remembrance of Allah. The *sūrah* is named *al-Taghābun* (Mutual gain and loss) with reference to its 'āyah 9 which speaks about the day of Resurrection and which is called *yawm al-taghābun* (the day of mutual gain and loss) because some people will gain and some people will lose on that day.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبِغُ 1. There declares the sanctity<sup>1</sup>

لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

لَهُ الْمُلْكُ His is the dominion<sup>2</sup>

وَلَهُ الْحَمْدُ and His is all the praise;<sup>3</sup>

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.<sup>4</sup>

هُوَ الَّذِي خَلَقَكَ 2. He it is Who created<sup>5</sup> you;

فِنْكُمْ then some of you are

كَافِرٌ وَمِنْكُمْ unbelievers and some of you

مُؤْمِنٌ are believers.

وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

بَصِيرٌ All-Seeing<sup>6</sup>

1. *yusabbiḥu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibāḥaḥ*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 62:1, p. 1821, n. 2).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. *ملك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 57:5, p. 1769, n. 1.

3. *حمد* *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 40:55, p. 1529, n. 2.

4. *قدير* *qadīr* = Omnipotent, All-Powerful. See at 60:7, p. 1809, n. 11.

5. He is the Creator of man and everything and being; there is no other creator. So to Him Alone is due all worship. *خلق* *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 55:3, p. 1741, n. 3).

6. *بصير* *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'īl* from *baṣura/baṣira* [*baṣar*], to see). See at 57: 4, p. 1768, n. 13.

خَلَقَ السَّمَوَاتِ 3. He has created the heavens  
وَالْأَرْضِ بِالْحَقِّ and the earth with the truth,<sup>1</sup>  
وَصَوَّرَكُمُ and has shaped<sup>2</sup> you and  
فَأَحْسَنَ صُورَكُمْ has perfected<sup>3</sup> your figures.<sup>4</sup>  
وَإِلَيْهِ الْمَصِيرُ And to Him is the destination.<sup>5</sup>

يَعْلَمُ مَا فِي 4. He knows all that is in  
السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;  
وَيَعْلَمُ and He knows  
مَا تَكْتُمُونَ all that you conceal<sup>6</sup> and  
وَمَا تُنصِرُونَ all that you disclose.<sup>7</sup>  
وَاللَّهُ عَلِيمٌ And Allah is All-Knowing  
بِدَاتِ الصُّدُورِ of the secrets of the hearts.<sup>8</sup>

أَلَمْ يَأْتِكُمْ 5. Has there not come to you  
بِسُورِ الَّذِينَ the information<sup>9</sup> of those  
كَفَرُوا مِنْ قَبْلُ who disbleived afore,  
فَذَاقُوا so they tasted<sup>10</sup> the evil  
وَبَالَ أَمْرِهِمْ consequences<sup>11</sup> of their deed?  
وَلَهُمْ And they will have  
عَذَابٌ أَلِيمٌ a punishment most painful.<sup>12</sup>

ذَلِكَ بِأَنَّهُ 6. That was so because

1. i. e., for a just purpose and cause. حق *haqq* = right, truth, liability, justice, just cause. بالحق *bi al-haqq* = truly, in truth, actually, rightly, properly, with the truth. See at 51:19, p. 1699, n. 1.

2. صور *ṣawwara* = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 40:64, p. 1532, n. 3).

3. أحسن *'ahsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 46:16, p. 1337, n. 6).

4. صور *ṣuwar* (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, images, copies. See at 40:64, p. 1532, n. 5.

5. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 60:4, p. 1808, n. 14).

6. تكترون *tusirrûna* = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 60:1, p. 1807, n. 1.

7. تعلنون *tu'tinûna* = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from *'alana*, form IV of *'alana/aluna* [*'alâniyyah*], to be or become known, evident. See at 28:69, p. 1256, n. 10).

8. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-sudûr* = that which possesses the hearts, secrets of the hearts. See at 57:6, p. 1769, n. 6.

9. نأبا *naba'* (s.; pl. *'anbâ'*) = news, information, intelligence. See at 49:6, p. 1678, n. 5.

10. ذاقوا *dhâqû* = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See at 59:15, p. 1801, n. 12).

11. وبال *wabâl* = evil consequence, unhealthiness, evil. See at 59:15, p. 1801, n. 13.

12. i. e., in the hereafter. أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 61:10, p. 1817, n. 8).

كَانَتْ تَأْتِيهِمْ there used to come to them  
 رُسُلَهُمْ their Messengers  
 بِالْبَيِّنَاتِ with the clear evidences<sup>1</sup>  
 فَقَالُوا but they said:  
 أَأَبْشَرُ "Is it human beings<sup>2</sup>  
 يَهْدُونَنَا that will guide<sup>3</sup> us?"  
 فَكَفَرُوا So they disbelieved<sup>4</sup>  
 وَتَوَلَّوْا and turned away.<sup>5</sup>  
 وَاسْتَعْفَى اللَّهُ But Allah is in no need,<sup>6</sup>  
 وَاللَّهُ عَزَّ and Allah is Above Want,<sup>7</sup>  
 حَمِيدٌ All-Praiseworthy.<sup>8</sup>  
 زَعَمَ الَّذِينَ 7. There suppose<sup>9</sup> those  
 كَفَرُوا أَن who disbelieve that  
 لَنْ يُعْمَرُوا they shall not be resurrected.<sup>10</sup>  
 قُلْ بَلَىٰ وَرَبِّي Say: "O yes, by My Lord;  
 لَتُعْمَرُنَّ you shall surely be resurrected  
 ثُمَّ لَتُنَبَّؤُنَّ then shall indeed be apprised<sup>11</sup>  
 بِمَا عَمِلْتُمْ of what you did.  
 وَذَٰلِكَ عَلَى اللَّهِ And this is on Allah's part  
 يَسِيرٌ easy.<sup>12</sup>  
 فَآمِنُوا بِاللَّهِ 8. So believe in Allah

1. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 61:6, p.1816, n. 2).
2. بشر *bashar* = man, human being. See at 54:24, p. 1733, n. 10.
3. يهدون *yahdûna* = they guide, show the way ( v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah* ], to guide, to show. See at 32:24, p. 1331, n. 7).
4. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafaru* [*kufr*], to cover. See at 60:1, p. 1806, n. 6).
5. i. e., from the truth and the guidance. تولوا *tawallaw* = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 58:14, p. 1789, n. 9).
6. استغنى *istaghna* = he became in no need, had no need, was able to spare, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghand* ], to be free from want. See *yughnî* at 53:28, p. 1722, n.2).
7. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني *ghaniy* (s.; pl. '*aghniyâ*') = above want, free from want, rich. See at 60:6, p. 1809, n. 8.
8. حميد *hamid* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 35:15, p. 1396, n. 3.
9. زعم *za'ama* = he thought, supposed, claimed, presumed, believed (v. iii. m. s. past from *za'm*, to claim, to suppose. See *za'amtum* at 62:6, p. 1822, n. 5).
10. يعمروا *yub'athû* (*na*) = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'ith*], to send out, to raise. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 27:65, p. 1222, n. 13).
11. تنبؤن *la tunabba'unna* = you shall surely be apprised, informed,, advised, notified (v. ii. m. pl. impfct. passive emphatic from *nabba'a*, form II of *naba'a* [*nab'nubû* ], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).
12. يسير *yasîr* = easy, gentle, simple, insignificant. See at 57:22, p. 1777, n. 8.

وَرَسُولِهِ and His Messenger,  
 وَالتُّورِ الَّذِي and the light<sup>1</sup> which  
 أَنْزَلْنَا We have sent down.<sup>2</sup>  
 وَاللَّهُ بِمَا تَقْمَلُونَ And Allah is of what you do  
 خَبِيرٌ All-Aware.<sup>3</sup>  
 يَوْمَ يَجْمَعُكُمْ 9. The day He will gather<sup>4</sup> you  
 لِيَوْمِ الْجَمْعِ for the Day of Gathering.  
 ذَلِكَ يَوْمٌ That will be the day  
 التَّغَابُنِ of mutual gain and loss.<sup>5</sup>  
 وَمَنْ يُؤْمِنُ بِاللَّهِ and whoever believes in Allah  
 وَيَعْمَلْ صَالِحًا and acts rightly<sup>6</sup>  
 يُكَفِّرْ عَنْهُ He will efface<sup>7</sup> from him  
 سَيِّئَاتِهِ his sins<sup>8</sup> and  
 وَيُدْخِلْهُ جَنَّاتٍ will admit<sup>9</sup> him in gardens  
 تَجْرِي مِنْ تَحْتِهَا flowing below them  
 الْأَنْهَارِ the rivers,  
 خَالِدِينَ فِيهَا أَبَدًا abiding<sup>10</sup> therein for ever.  
 ذَلِكَ الْقَوْزُ That is the success<sup>11</sup>  
 الْعَظِيمُ most magnificent.  
 وَالَّذِينَ 10. And those who  
 كَفَرُوا disbelieve

1. i. e., the Qur'ân and the guidance contained in it. نور *nûr* (s.; pl. 'anwâr) = light, illumination. See at 5:44, p. 350, n. 8.

2. أنزلنا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzâl], to come down. See at 59:21, p. 1803, n. 8).

3. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of fa'il from khabara [ khubr /khibrah] to be acquainted). See at 63:11, p. 1829, n. 7).

4. جمع *yajma'u* = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from jama'a [jam'], to gather, to collect. See at 45:26, p. 1626, n. 10).

5. This is so called because on that day some persons who had everthing in the world will be total losers, while some others, who had nothing in the world, will gain everything. تغابن *taghâbun* = mutual gain and loss, mutual duping or overreaching (verbal noun in form VI of ghabana [ghabn], to dupe, to overreach).

6. i. e., does deeds approved by the Qur'ân and sunnah. صالح *ṣâliḥ* = good, right, proper (act. participle from ṣalaḥa/ṣaluḥa [ṣalâḥ/ ṣulâḥ/ maṣlahah], to be good, right. See at 45:15, p. 1622, n. 6).

7. يكفر *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from kaffara, form II of kafara [kuf], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 8:29, p. 556, n. 8).

8. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 46:16, p. 1637, n. 8.

9. يدخل *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of dakhala [dukhâl], to enter. The final letter is vowelless for the reason stated at n. 7 above. See at 61:12, p. 1818, n. 2).

10. خالدين *khâlîdîn* (pl.; acc./gen. of khâlîdûn, s. khâlîd) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khulûd], to live for ever. See at 59:17, p. 1802, n. 7).

11. فوز *fawz* = success, triumph, victory, achievement. See at 61:12, p. 1818, n. 7.

وَكَذَّبُوا بِآيَاتِنَا<sup>2</sup> and cry lies<sup>1</sup> to Our signs,<sup>2</sup>  
 أُولَئِكَ they will be  
 أَصْحَابُ النَّارِ the inmates<sup>3</sup> of the fire,  
 خَالِدِينَ فِيهَا abiding for ever in there;  
 وَبِئْسَ الْمَصِيرُ and bad is the destination.<sup>4</sup>



### Section (Rukû') 2

مَا أَصَابَ 11. There befalls<sup>5</sup> not  
 مِنْ مُصِيبَةٍ any calamity<sup>6</sup>  
 إِلَّا بِإِذْنِ اللَّهِ except by the leave<sup>7</sup> of Allah;  
 وَمَنْ يُؤْمِنْ and whoever believes  
 بِاللهِ يَهْدِ قَلْبَهُ in Allah He guides his heart.  
 وَاللهُ بِكُلِّ شَيْءٍ And Allah is of everything  
 عَلِيمٌ All-Knowing.

وَأَطِيعُوا اللَّهَ 12. And obey<sup>8</sup> Allah  
 وَأَطِيعُوا الرَّسُولَ and obey the Messenger;  
 فَإِنْ تَوَلَّيْتُمْ but if you turn away,<sup>9</sup>  
 فَإِنَّمَا عَلَى رَسُولِنَا then upon Our Messenger is  
 الْبَلَاغُ الْمُبِينُ but to convey<sup>10</sup> openly.<sup>11</sup>

اللَّهُ لَا إِلَهَ 13. Allah, there is no deity<sup>12</sup>  
 إِلَّا هُوَ except He.

1. كذَّبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 62:5, p. 1822, n. 1).

2. i. e., the texts of the Qur'ân . آيات 'âyât (sing. 'âyah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 62:5, p. 1622, n. 2.

3. أصحاب 'as-ḥâb (pl.; sing. صاحب *ṣâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 59:20, p. 1803, n. 6).

4. مَصِير *maṣîr* = destination, place at which one arrives, destiny. See at 64:3, p. 1831, n. 5).

5. أَصَابَ 'aṣâba = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣâba* . See at 57:22, p. 1777, n. 4).

6. مُصِيبَةٌ *muṣîbah* (pl. مصائب *muṣâ'ib*) = calamity, disaster, misfortune, affliction. See at 57:22, p. 1777, n. 5.

7. إِذْنٌ *idhn* (pl. أذونات 'udhân /أذونات 'udhânât) = leave, permission. See at 40:78, p. 1537, n. 1).

8. أَطِيعُوا 'aṭî'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭâ'a, form IV of *ṭâ'a* [*taw'*], to obey. See at 58:8, p. 1789, n. 8).

9. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next. See at 47:22, p. 1655, n. 11).

10. بَلَاغٌ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 46:35, p. 1645, n. 10.

11. مُبِينٌ *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abâna, form IV of *bâna* [*bayân*], to be clear. See at 62:2, p. 1821, n. 2).

12. i. e., none worthy to be worshipped. إِلَهٌ *ilâh* (pl. 'alīhah) = deity, god, particularly one deserving of worship . See at 47:19, p. 1654, n. 4.

وَعَلَى اللَّهِ And upon Allah

فَلْيَتَوَكَّلِ should rely<sup>1</sup>

﴿١٣﴾ الْمُؤْمِنُونَ the believers.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 14. O you who believe,

اِنَّ مِنْ اَزْوَاجِكُمْ verily among your spouses<sup>2</sup>

وَاَوْلَادِكُمْ and your children

عَدُوًّا لَّكُمْ are enemies<sup>3</sup> of yours.

فَاَحْذَرُوْهُمْ So beware<sup>4</sup> of them;

وَاِنْ تَعَفَّوْا but if you excuse<sup>5</sup>

وَوَصَّفَحُوْا وَتَغَفَّرُوْا and forbear<sup>6</sup> and forgive<sup>7</sup>

فَاِنَّكَ اللهُ then verily Allah is Most

﴿١٤﴾ غَفُوْرٌ رَّحِيْمٌ Forgiving, Most Merciful.

اِنَّمَا اَمْوَالُكُمْ 15. Verily your properties

وَاَوْلَادُكُمْ and your children are but

فِتْنَةٌ a trial;<sup>8</sup>

وَاللّٰهُ عِنْدَهُ and Allah, with Him is

﴿١٥﴾ اَجْرٌ عَظِيْمٌ a reward most magificent.

فَاَنْقِرُوا اللّٰهَ 16. So beware<sup>9</sup> of Allah

مَا اسْتَطَعْتُمْ as much as you are able to;<sup>10</sup>

وَاَسْمِعُوْا وَاَطِيعُوْا and listen and obey;

1. ليتوكل *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukâl*], to entrust). See at 58:10, p. 1787, n. 11).

2. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 56:7, p. 1754, n. 6.

3. عدو *'adûw* (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 61:14, p. 1819, n. 5.

4. i. e., be cautious against disobeying Allah and His Messenger for their sake. احذروا *ihdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See at 5:91, p. 375, n. 4).

5. i. e., their faults and wrongs. تعفوا *ta'fû'(na)* = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *'afâ* [*'afw/afâ'*], to be effaced. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 4:149, p. 311, n. 3).

6. تصفحوا *taşfaḥû'(na)* = you forbear, leave alone, overlook, pass over (v. ii. m. pl. impfct. from *safaha* [*safḥ*], to forbear, overlook, broaden, flatten. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is in a conditional clause. See *işfaḥ* at 43:89, p. 1605, n. 2).

7. تغفروا *taghfirû'(na)* = you forgive, pardon (v. iii. m. s. impfct. from *ghafara* [*ghafir/ maghfirah/ghufirân*], to forgive. The terminal *nûn* is dropped for the reason stated in n.6 above. See *yaghfir* at 63:6, p. 1827, n. 5).

8. i. e., in respect of whether you place obedience to Allah and His Messenger above your love for children and properties and observe the rights of others in the latter. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 60:5, p. 1809, n. 2.

9. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 60:11, p. 1812, n. 10).

10. استطيعتم *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 55:33, p. 1745, n. 10).

وَأَنْفِقُوا خَيْرًا and spend<sup>1</sup> for the good  
لِأَنْفُسِكُمْ of yourselves.

وَمَنْ يُوقَ And whoever is saved<sup>2</sup>

شَحَّ نَفْسِهِ of the greed<sup>3</sup> of his self,

فَأُولَئِكَ هُمْ they will be the ones

الْمُفْلِحُونَ<sup>4</sup> successful.<sup>4</sup>

إِنْ تَقْرَضُوا اللَّهَ 17. If you lend<sup>5</sup> Allah

قَرْضًا حَسَنًا a handsome loan

يُضَاعِفْهُ لَكُمْ He will redouble<sup>6</sup> it for you

وَيَغْفِرْ لَكُمْ and will forgive you; and

وَاللَّهُ شَكُورٌ Allah is Most Appreciative,<sup>7</sup>

حَلِيمٌ Most Forbearing,<sup>8</sup>

عَلِيمٌ 18. The All-Knowing of

الْغَيْبِ وَالشَّهَادَةِ the unseen and the seen,<sup>9</sup>

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.<sup>10</sup>

1. i. e., in the way of Allah. أَنْفَقُوا 'anfiqû = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from 'anfuqa, form IV of nafaqa/nafiqā [nafaq], to be used up, be spent. See at 63:10, p. 1828, n. 12).

2. يُوقَ yûqa (qâ) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from waqâ [waqy/ wiqâyah], to guard, to preserve. The final yâ' is dropped because the verb is in a conditional clause preceded by man. See at 59: 9, p. 1799 n. 2).

3. شَحَّ shuhh = greed, avarice, stinginess, covetousness. See at 59:9, p. 1799, n. 3.

4. i. e., in the hereafter. مُفْلِحُونَ muflihûn (sing. muflih), successful ones, those who attain Allah's pleasure and reward; act. participle from 'aflahu, form IV of falaha [falh], to split, cleave. See at 59:9, p. 1799, n. 4).

5. Giving loans to Allah means to spend in His way. تَقْرَضُوا tuqridû(na) = you lend, give loans (v. ii. m. pl. impfct. from 'aqraða, to lend, form IV of qarada [qarð], to cut, to sever. The terminal nûn is dropped because the verb is in a conditional clause. See yuqridu at 57:211, p. 1771, n. 6).

6. i. e., in merits and rewards. يَضَاعِفُ yudâ'if(u) = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from dâ'afa, form III of da'afa [da'f], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See yudâ'afu at 33:30, p. 1346, n. 11).

7. i. e., of the good deeds of His servants. شَكُورٌ shakûur = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of fa'ûl from shakara [shukr/ shukrân], to thank. See at 35:34, p. 1402, n. 7).

8. حَلِيمٌ halîm = forbearing, Most Forbearing, most clement. See at 37:101, p. 1446, n. 2.

9. شَهَادَةٌ shahâdah = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 62:8, p. 1823, n. 1.

10. i. e., in His acts and dispensation. حَكِيمٌ hakîm (s.; pl. hukamâ') = All-Wise, judicious, full of wisdom (active participle in the scale of fa'îl from hakama [hukm], to pass judgement. See at 62:3, p. 1821, n. 6).

## 65. SŪRAT AL-TALĀQ (DIVORCE)

Madinan: 12 'āyahs

This is a Madinan *sūrah*. As its name indicates, it lays down the rules regarding permissible and equitable method of divorce and deals with the questions of the waiting period ('*iddah*) for the divorced wife, her residence and cost of maintenance during that period, the suckling and maintenance of babies and other related matters. The *sūrah* warns against transgressing the rulings of Allah and ends by reminding the believers to be afraid of Allah in all circumstances.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ 1. O Prophet,  
 إِذَا طَلَقْتُمُ النِّسَاءَ<sup>1</sup> if you divorce<sup>1</sup> the wives,  
 فَطَلَّوهُنَّ divorce them  
 لِعِدَّتِهِنَّ<sup>2</sup> for their prescribed period<sup>2</sup>  
 وَأَحْصُوا<sup>3</sup> الْعِدَّةَ and count<sup>3</sup> the period;  
 وَاتَّقُوا اللَّهَ<sup>4</sup> and beware<sup>4</sup> of Allah,  
 رَبَّكُمْ<sup>5</sup> your Lord.  
 لَا تُخْرِجُوهُنَّ<sup>6</sup> Oust them not<sup>5</sup>  
 مِنْ بُيُوتِهِنَّ from their houses  
 وَلَا يُخْرَجْنَ nor shall the go away  
 إِلَّا أَنْ يَأْتِيَنَّ except in case they commit  
 بِفَحْشَةٍ<sup>7</sup> مُّبِينَةٍ a scandal<sup>6</sup> quite obvious.<sup>7</sup>  
 وَتِلْكَ<sup>8</sup> حُدُودُ And these are the rulings<sup>8</sup>  
 اللَّهِ of Allah;  
 وَمَنْ يَتَعَدَّ<sup>9</sup> and whoever transgresses<sup>9</sup>  
 حُدُودَ اللَّهِ the rulings of Allah  
 فَقَدْ ظَلَمَ<sup>10</sup> نَفْسَهُ he indeed wrongs himself.

1. *طَلَّقْتُمُ* *tallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *ṭalaqa* [*ṭulūq/ṭalāq*], to be free. See at 33:49, p. 1355, n. 1).
2. i. e., before of the onset of monthly period. *عِدَّة* '*iddah* = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.
3. *أَحْصُوا* '*aḥṣū* = you all count, keep an account (v. ii. m. pl. imperative from '*aḥṣā*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See '*aḥṣā* at 58:6, p. 1785, n. 3).
4. *اتَّقُوا* *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* ( *waqy/wiqāyah*), to guard, safeguard. See at 64:16, p. 1835, n. 9).
5. *تُخْرِجُوا* *tukhrijū* = do not oust, drive out, dislodge, bring out (v. ii. m. pl. imperative {prohibition}, from '*akhraja*, form IV of *kharaja* [*kharāj*], to go out. See *yukhrijūna* 60:1, p. 1806, n. 7).
6. *فَاحِشَةٌ* *fāḥishah* s.; (pl. *fawāḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 33:30, p. 1346, n. 9.
7. *مُبِينَةٌ* *mubayyinah* (f. s.; pl. *mubayyināt*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bāna* [ *bayān*], to be clear. See at 33:30, p. 1346, n. 9).
8. *حُدُودٌ* *ḥudūd* (pl.; sing. *ḥudd*) = edges, boundaries, bounds, limits, Allah's rulings/injunctions/orders. See at 58:4, p. 1784, n. 5.
9. *يَتَعَدَّى* *yata'adda* = he transgresses, oversteps, acts outrageously (v. iii. m. s. impfct. from *ta'addā*, form V of '*adā* [ '*adw*], to run, to speed. The final *yā'* is vowelless and hence dropped for the verb is in a conditional clause.

لَا تَدْرِي <sup>1</sup> You do not know,  
 لَعَلَّ اللَّهَ يُحْدِثُ <sup>2</sup> maybe Allah will bring about  
 بَعْدَ ذَلِكَ أَمْرًا <sup>3</sup> after that an event.  
 فَاِذَا بَلَغْنَ <sup>4</sup> 2. Then when they reach  
 اٰجَلَهُنَّ their appointed term,  
 فَامْسِكُوهُنَّ <sup>5</sup> retain them  
 بِمَعْرُوفٍ in a good manner<sup>6</sup>  
 اَوْ فَاْرِقُوهُنَّ or part<sup>7</sup> with them  
 بِمَعْرُوفٍ in a good manner;  
 وَاَشْهَدُوا and take as witnesses<sup>8</sup>  
 ذَوَيْ عَدْلٍ مِّنكُمْ two impartial men<sup>9</sup> of you  
 وَاَقِيمُوا الشَّهَادَةَ and tender the testimony  
 لِلَّهِ for the sake of Allah.  
 ذٰلِكُمْ That is  
 يُوعِظُ بِهٖ wherewith is exhorted<sup>10</sup>  
 مَنْ كَانَ يُؤْمِنُ he that is wont to believe  
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.  
 وَمَنْ يَتَّقِ اللَّهَ And whoever fears<sup>11</sup> Allah  
 يَجْعَلْ لَّهٗ He will make for him  
 مَخْرَجًا <sup>12</sup> a way out.

وَيَرْزُقْهُ <sup>3</sup> 3. And will give him provision

1. *tadri* = you know, are aware (v. ii. m. s. impfct. from *darâ* [ *dirâyah* ], to know. See at 42:52, p. 1580, n. 8).

2. *yuhdîhu* = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *ahdatha*, form IV of *hadath* [*hudûth*], to happen, to occur. See at 20:113, p. 1004, n. 6).

3. i. e., a reconciliation and reunion.

4. i. e., about to finish. *balaghna* = they (fem.) mature, bring to completion, attain majority, reach (v. iii. f. pl. past from *balagha* [*bulâgh*], to reach. See at 2:232, p. 115, n. 8).

5. *amsikû* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 4:15, p. 245, n. 5).

6. *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *shari'ah*, lawful (pass. participle from *'arafu* [*'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 60:12, p. 1813, n. 8).

7. *fâriqû* = be separated, part with, leave, quit (v. ii. m. pl. imperative from *fâraqa*, form III of *faraqa* [*faraq* / *furqân*], to separate, divide, distinguish. See *farraqû* at 30:32, p. 1300, n. 5).

8. *ash-hidû* = you (all) bear witness, call someone to witness, take as witnesses (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 4:6, p. 239, n. 9).

9. *adl* = impartiality, equity, justice, fairness, equivalence. *dhawâ/dhaway* 'adl = two impartial men. See at 49:9, p. 1680, n. 3).

10. i. e., enjoined. *yû'azu* = he is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aza* [*wa'z'* / *'izah*], to admonish, to exhort. See at 2:232, p. 115, n. 13).

11. *yattaqi*(î) = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect. See at 24:52, p. 1128, n. 1).

12. *makhraj* (s.; pl. *makhârij*) = exit, way out, outlet, escape (noun of time/place from *'akhrâja*, form IV of *kharâja* [*khurâj*], to go out. See *mukhrij* at 9:64, p. 604, n. 9).

مِنْ حَيْثُ<sup>١</sup> in such a manner<sup>1</sup>

لَا يَحْتَسِبُ<sup>٢</sup> he cannot anticipate.<sup>2</sup>

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ<sup>٣</sup> And whoever relies<sup>3</sup> on Allah

فَهُوَ حَسْبُهُ<sup>٤</sup> He suffices<sup>4</sup> him.

إِنَّ اللَّهَ بَلِّغُ<sup>٥</sup> Verily Allah attains<sup>5</sup>

أَمْرِهِ<sup>٥</sup> His purpose.

فَدَجَعَلَ اللَّهُ<sup>٦</sup> Indeed Allah has set

لِكُلِّ شَيْءٍ قَدْرًا<sup>٦</sup> for everything a measure.

وَالَّتِي يَسْنَ<sup>٧</sup> 4. And those who have no

مِنْ الْمَحِيضِ<sup>٧</sup> hope<sup>6</sup> of menstruation<sup>7</sup>

مِنْ نِسَائِكُمْ<sup>٨</sup> of your women,

إِنْ أَرَبْتُمْ<sup>٨</sup> if you have doubts,<sup>8</sup>

فَعِدَّتِهِنَّ<sup>٩</sup> then their prescribed period<sup>9</sup>

ثَلَاثَةَ أَشْهُرٍ<sup>٩</sup> is three months,

وَالَّتِي<sup>١٠</sup> and for those who

لَمْ يَحْضُنَّ<sup>١٠</sup> have not yet menstruated,<sup>10</sup>

وَأُولَاتُ الْأَحْمَالِ<sup>١١</sup> and the pregnant women,<sup>11</sup>

أَجَلُهُنَّ<sup>١١</sup> their term is

أَنْ يَضَعْنَ<sup>١٢</sup> till they lay down<sup>12</sup>

حَمْلَهُنَّ<sup>١٢</sup> their burden.

وَمَنْ يَتَّقِ اللَّهَ<sup>١٢</sup> And whoever fears Allah

يَجْعَلَ لَهُ<sup>١٢</sup> He will set for him

1. حيث *haythu* = as, since, where ( place and direction). *min haythu* = whence, wherefrom, in such a manner. See at 7:27, p. 474, n. 1).

2. يحتسب *yahtasibu* = he anticipates, takes into account, takes into consideration (v. iii. m. s. impfct. from *ihtasaba*, form VIII of *hasiba* [*hisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *yahtasibûna* at 25:44, p. 1151, n. 7).

3. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 8:49, p. 565, n. 12).

4. حسب *hasb* = reckoning, calculation. *hasbuhu* = he or it suffices him, is sufficient for him. See at 58:8, p. 1786, n. 12.

5. بلغ *bâligh* = he who attains, reaches, major, intense (active participle from *balagah* [*bulâghh*], to reach. See at 5:95, p. 377, n. 4).

6. يئس *ya'isna* = they despaired, had no hope, gave up hope ( v. iii. f. pl. past from *ya'isa* [*ya'is/ya'āsah*], to give up hope, to renounce. See *ya'isû* at 60:13, p. 1813, n. 12).

7. محيض *maḥiḍ* = menstruation, monthly period. See at 2:222, p. 109, n. 5.

8. i. e., about the rule in such a case. ارتبتم *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* ارتباب *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 57:14, p. 1773, n. 4).

9. عدة *'iddah* = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

10. يحضن *yaḥidna* = they (f.) menstruate, have a monthly period (v. iii. f. pl. impfct. from *ḥadat* [*ḥayḍ/maḥiḍ/maḥâḍ*], to menstruate. See n. 7 above).

11. أحمال *'ahmâl* (pl.; s. *ḥiml/ḥamil*) = loads, burdens. *'ûlat al-'ahmâl* = carrying women, pregnant women. See *hâmilât* at 51:2, p. 1696, n. 2.

12. i. e., deliver the babies. يضعن *yaḍa'na* = they put down, lay down, place (v. iii. f. pl. impfct. from *wada'a* [*wad'*], to place, to put down. See at 24:60, p. 1132, n. 4).

مِنْ أَمْرٍ وَيُسْرًا ١

in his affair ease.

ذَٰلِكَ أَمْرُ اللَّهِ 5. This is Allah's command

أَنْزَلَهُ ٢

which He has sent down

إِلَيْكُمْ ٣

to you.

وَمَنْ يَتَّقِ اللَّهَ ٤

And whoever fears<sup>1</sup> Allah

يُكَفِّرْ عَنْهُ ٥

He will efface<sup>2</sup> from him

سَيِّئَاتِهِ وَيُعْظِمْ ٦

his sins and will enlarge<sup>3</sup>

لَهُ أَجْرًا ٧

for him in reward.

أَسْكِنُوهُمْ 8. Lodge<sup>4</sup> them

مِنْ حَيْثُ سَكَنُوا ٩

in the manner you reside

مِنْ رُحْمِكُمْ ١٠

according to your means,<sup>5</sup>

وَلَا تُضَآرُّوهُمْ ١١

and prejudice them not<sup>6</sup>

لِيُضَيِّقُوا عَلَيْهِمْ ١٢

for making it hard<sup>7</sup> on them;

وَإِنْ كُنَّ أُولَاتٍ حَمِلْنَ ١٣

and if they are pregnant

فَأَنْفِقُوا عَلَيْهِنَّ ١٤

spend<sup>8</sup> on them

حَتَّىٰ يَضَعْنَ ١٥

till they lay down

حَمْلَهُنَّ ١٦

their burden.

فَإِنْ أَرْضَعْنَ لَكُمْ ١٧

Then if they suckle<sup>9</sup> for you

فَاتَّوُّهُنَّ ١٨

then pay them

أُجُورَهُنَّ ١٩

their remunerations.

وَاتَّمَرُوا ٢٠

And have consultations<sup>10</sup>

1. يَتَّقِي *yattaqi*(î) = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqdâyah*], to guard, to protect. The final *yâ* is vowelless and hence dropped because the verb is in a conditional clause. See at 65:2, p. 1838, n. 12).

2. يَكْفِرُ *yukaffir*(u) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. See at 8:29, p. 556, n. 8).

3. يُعْظِمُ *yu'azzim* (u) = he enlarges, makes big/hard, venerates, holds high in esteem (v. iii. m. s. impfct. from *'azzama*, form II of *'azuma* [*'izam/'azâmah*], to be big, large. The final letter is vowelless for the reason stated in n. 3 above. See at 22:30, p. 1056, n. 1).

4. أَسْكِنُوا *'askinû* = you lodge, provide residence, settle, make (someone) inhabit (v. ii. m. pl. imperative from *'askana*, form IV of *sakana* [*sukân*], to be calm, still. See *yuskin* at 42:33, p. 1573, n. 8).

5. وَجِدَ *wujid* = means, material circumstances.

6. i. e., in the matter of residence. لَا تُضَارُّوهُمْ *tuḍârrû* = do not harm, injure, damage, coerce, prejudice (v. ii. m. pl. imperative {prohibition} from *ḍârra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *yudârru* at 2:282, p. 149, n.10).

7. لِيُضَيِّقُوا *tuḍayyiqû*(na) = you make hard, narrow, straiten, constrain (v. ii. m. pl. impfct. from *ḍayyiqu*, form II of *ḍâqa* [*ḍayq/ḍiq*], to be narrow. The terminal *nûn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yadîqu* at 26:97, p. 826, n. 8).

8. أَنْفِقُوا *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafîqa* [*nafaq*], to be used up, be spent. See at 64:16, p. 1836, n. 1).

9. i. e., suckle the baby. أَرْضَعْنَ *'arḍa'na* = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*rad'/radâ'ah/riḍâ'*], to breast-feed. See at 4:23, p. 249, n. 1).

10. ائْتَمَرُوا *i'tamirû* - have consultations, confer, deliberate, take counsel, plot (v. ii. m. pl. imperative from *i'tamara*, form VIII of *'amara* [*amr*], to order, command. See *ya'tamirûna* at 28:20, p. 1238, n. 6).

بَيْنَكُمْ between you<sup>1</sup>  
 بِمَعْرُوفٍ in the approved manner,<sup>2</sup>  
 وَإِنْ تَعَاَسَرْتُمُ and if you mutually find hard<sup>3</sup>  
 فَسَارِعُوا فَارِئًا then there shall suckle<sup>4</sup> for  
 ٦ أَخْرَىٰ him another lady.

لِيُنْفِقَ 7. Let there expend<sup>4</sup>  
 ذُو سَعَةٍ a person of affluence<sup>5</sup>  
 مِنْ سَعَتِهِ out of his affluence;  
 وَمَنْ قُدِّرَ عَلَيْهِ and he on whom is limited<sup>6</sup>  
 رِزْقُهُ his provision,<sup>7</sup>  
 فَلْيُنْفِقْ مِمَّا he shall spend<sup>8</sup> out of what  
 آتَاهُ اللَّهُ Allah has given him.  
 لَا يُكَلِّفُ اللَّهُ نَفْسًا Allah burdens<sup>9</sup> not anyone  
 إِلَّا مَاءَ أَتْنَهَا except as He has given him.  
 سَيَجْعَلُ اللَّهُ سِيَّعَةً لِّكُلِّ  
 ٧ بَعْدَ عُسْرٍ يُسْرًا after difficulty<sup>10</sup> ease.<sup>11</sup>

### Section (Rukû') 2

وَكَايِنٍ مِّنْ قَرْيَةٍ 8. And how many a habitat<sup>12</sup>  
 عَدَّتْ hurled defiance<sup>13</sup>  
 عَنْ أَمْرِ رَبِّهَا at the command of its Lord  
 وَرُسُلِهِ and His Messengers;

1. i. e., regarding the breast-feeding of the baby.
2. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *shari'ah*, lawful (pass. participle from '*arafa*/*'arifa* [*ma'rifah* / '*irfân*], to know, to recognize. See at 65:2, p. 1838, n. 7).
3. تعاسرتُم *ta'âsartum* = you mutually find hard/difficult (v. ii. m. pl. impfct. from *ta'âsara*, form VI of '*asura* [*'usr/'usur*], to be difficult, hard. See '*asir* at 54:8, p. 1730, n. 12).
4. ترضع *turdi'u* = she suckles, breast-feeds, gives suck (v. iii. f. s. impfct. from '*arḍa'a*, from IV of *raḍa'a* [*raḍ'*/*raḍâ'ah/riḍâ'*], to breast-feed. See '*arḍa'na* at 65:6, p. 1840, n. 9).
5. سعة *sa'ah* = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence. See at 2:247, p. 125, n. 3.
6. قدر *quḍira* = he or it was limited, measured decreed, (v. iii. m. s. past passive from *quḍara* [*quḍrah/maquḍrah/quḍr*], to have strength, to ordain. See at 54:12, p. 1731, n. 11).
7. رزق *rizq* (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 51:22, p. 1699, n.6).
8. لينفق *li yunfiq* = let him/he shall spend, expend, disburse (v. iii. m. s. imperative from '*anfaqa*, form IV of *nafaqa/nafiq* [*nafaq*], to be used up, be spent. See '*anfiqû* at 65:6, p. 1840, n. 8).
9. يكلف *yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklîf*) of *kalifa* [*kallaf*], to be fond of, to be bent. See at 2:286, p. 152, n. 6).
10. عسر '*usr* = hardship, difficulty, distress. See at 18:74, p. 938, n. 2.
11. يسر *yusr* = ease, facility. See at 51:3, p. 1696, n. 5.
12. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, habitat, town, village, hamlet. See at 47:13, p. 1651, n. 7.
13. عنت '*atat* = she or it turned insolent, turned defiant, hurled defiance (v. iii. f. s. past from '*atâ* [*'utâw/'utîy/'itîy*], to be insolent. See '*ataw* at 51:44, p. 1703, n. 7).

فَحَاسِبْنَہَا so We called it to account<sup>1</sup>  
حِسَابًا شَدِيدًا in a strict accounting  
وَعَذَّبْنَا and chastised them with a  
عَذَابًا لَّنْكَرًا ۞ punishment unprecedented.<sup>2</sup>

فَذَاقَتْ 9. So it tasted<sup>3</sup> the evil  
وَبَالَآ أَمْرَهَا consequence<sup>4</sup> of its affair;  
وَكَانَ عَاقِبَةُ أَمْرِهَا and the end-result<sup>5</sup> of its affair  
خُسْرًا ۞ was loss.<sup>6</sup>

أَعَدَّآللَّهُ 10. Allah has made ready<sup>7</sup>  
لَهُمْ عَذَابًا very severe.  
شَدِيدًا  
فَاتَّقُواآللَّهَ So beware<sup>8</sup> of Allah,  
يَاأُولِيَآلْأَلْبَابِ O possessors of intelligence<sup>9</sup>  
الَّذِينَآمَنُوا who believe.  
فَدَانَزَلَآللَّهُ Allah has indeed sent down  
إِلَيْكُمْذِكْرًا ۞ to you a reminder.<sup>10</sup>

رَسُولًايَتْلُو 11. A Messenger reciting<sup>11</sup> to  
عَلَيْكُمْآيَاتِآللَّهِ you the signs of Allah  
مُبَيِّنَاتٍ quite manifest,<sup>12</sup>  
لِيُخْرِجَ that he may bring out<sup>13</sup>

1. حاسبنا *hâsabnâ* = we called to account, held responsible, made answerable (v. i. pl. past from *hâsaba*, form III of *hasaba* [*hasb/ hisâb/ hisbân/ husbân*], to count, to calculate. See *yuhâsibu* at 2:284, p. 1151, n. 4).

2. نكر *nukr* = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:87, p. 942, n. 11.

3. ذاقَتْ *dhâqat* = she tasted (v. iii. f. s. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *dhâqû* at 64:5, p. 1831, n. 10).

4. وبال *wabâl* = evil consequence, unhealthiness, evil. See at 64:5, p. 1831, n. 11.

5. عاقبة *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, end result. See at 59:16, p. 1802, n. 5.

6. خسّر *khusr* = loss, damage.

7. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 58:15, p. 1790, n. 4).

8. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 65:1, p. 1837, n. 4).

9. آليات *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 40:54, p. 1528, n. 9).

10. i. e., the Qur'ân ( see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 63:9, p. 1828, n. 9.

11. يتلو *yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 62:2, p. 1820, n. 6).

12. i. e., explaining everything. مبينات *mubayyinât* (pl.; s. مبينة *mubayyinah*) manifest, that which makes clear (active participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:46, p. 1125, n. 10).

13. يخرج *yukhrija(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See at 57:9, p. 1770, n. 7).

الَّذِينَ آمَنُوا those who believe  
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds<sup>1</sup>  
 مِنَ الظُّلُمَاتِ from the darkness<sup>2</sup>  
 إِلَى النُّورِ to the light.<sup>3</sup>  
 وَمَنْ يُؤْمِنْ And whoever believes  
 بِاللَّهِ وَيَعْمَلْ صَالِحًا in Allah and acts rightly  
 يَدْخُلْهُ جَنَّاتٍ He will admit<sup>4</sup>him in gardens  
 تَجْرِي مِنْ تَحْتِهَا flowing<sup>5</sup> below them  
 الْأَنْهَارِ the rivers,<sup>6</sup>  
 خَالِدِينَ فِيهَا أَبَدًا abiding<sup>7</sup> therein for ever.  
 وَقَدْ أَحْسَنَ اللَّهُ Indeed Allah has perfected<sup>8</sup>  
 لَهُ رِزْقًا ﴿١٣﴾ for him a provision.<sup>9</sup>

12. اللَّهُ الَّذِي خَلَقَ Allah is He Who created  
 سَبْعَ سَمَاوَاتٍ seven heavens and of the  
 وَمِنَ الْأَرْضِ وَالشَّيْءِ earth the equivalent<sup>10</sup> thereof.  
 يَنْزِلُ الْأَمْرُ The Command descends<sup>11</sup>  
 بَيْنَهُنَّ between them  
 لَعَلَّكُمْ so that you may know  
 أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ that Allah is over everything  
 قَدِيرٌ وَأَنَّ اللَّهَ Omnipotent and that Allah  
 قَدَّاحٌ indeed encompasses<sup>12</sup>  
 كُلَّ شَيْءٍ وَعِلْمًا ﴿١٤﴾ everything in knowledge.

1. i. e., of disbelief and ignorance. *ظلمات* *zulumât* (pl.; s. *zulumah*) = darkness, layers of darkness. See at 33:43, p. 1453, n. 7.

2. i. e., the light of 'imân and Islam.

3. i. e., the light of 'imân and Islam.

4. يدخل *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhalâ, form IV of *dakhala* [*dukhâl*]), to enter. The final letter is vowelless for the verb is conclusion of a conditional clause. See at 64:9, p. 1833, n. 9).

5. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*]), to flow. See at 61:12, p. 1818, n. 3).

6. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 58:22, p. 1792, n. 13.

7. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*]), to live for ever. See at 59:17, p. 1802, n. 7.

8. أحسن *'ahsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasuna* [*husn*]), to be good. See at 64:3, p. 1831, n. 3).

9. رزق *rizq* (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 56:82, p. 1765, n. 1.

10. i. e., a similar number of earths. مثل *mithl* (s.; pl. *amthâl*) = like, similar, equivalent. See at 60:1, p. 1812, n. 8.

11. i. e., for the running and management of all affairs of the heavens and the earth. ينزل *yatanazzalu* = he descends, gets down, lowers himself, gives up (v. iii. m. s. impfct. from *tanazzala*, form V of *nazala* [*nuzûl*]), to come down, get down. See *tatanazzalu* at 41:30, p. 1550, n. 7).

12. أحاط *'ahâta* = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*hawî/hîtah/hiyâtah*]), to guard, to encircle. See at 18:29, p. 922, n. 2).

## 66. SŪRAT AL-TAHRĪM (THE PROHIBITION)

### Madinan: 12 'āyahs

This is a Madinan *sūrah*. It relates to the household of the Prophet, peace and blessings of Allah be on him, and his wives, the Mothers of the believers, may Allah be pleased with them. It refers to some matters that cropped up in his relationship with his wives that are likely to crop up in any Muslim household. The *sūrah* deals with these matters and thus provide guidance for the building up and continuance of healthy and happy families. The *sūrah* is named *al-Taḥrīm* (The Prohibition) with reference to its first 'āyah which alludes to the Prophet's having temporarily suspended his relationship with one of his wives.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ  
لِمَ تُحْرَمُ  
مَا أَحَلَّ اللَّهُ  
لَكَ تَبْتَغِي  
مَرْضَاتِ أَزْوَاجِكَ  
وَاللَّهُ  
عَفُورٌ رَحِيمٌ

1. O Prophet,  
why do you abstain<sup>1</sup> from  
what Allah has made lawful  
for you, seeking<sup>2</sup>  
the pleasure<sup>3</sup> of your wives?  
And Allah is Most  
Forgiving, Most Merciful.

قَدْ فَرَضَ اللَّهُ  
لَكُمْ مَحَلَّةَ  
أَيْمَانِكُمْ  
وَاللَّهُ  
مَوْلَاكُمْ  
وَهُوَ الْعَلِيمُ  
الْحَكِيمُ

2. Allah has indeed ordained<sup>4</sup>  
for you the absolution<sup>5</sup> of  
your oaths.<sup>6</sup>  
And Allah is  
your Guardian-Protector,<sup>7</sup>  
and He is the All-Knowing,<sup>8</sup>  
the All-Wise.<sup>9</sup>

1. *tuḥarrimu* = you prohibit, forbid, proscribe, make unlawful, make inviolate, declare sacred, taboo, abstain, refrain (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).
2. *tabtagħī* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghā*, form VIII of *bagħā* [*bugħā*], to seek. See *tabtagħiya* at 6:35, p. 404, n. 12).
3. *marḍāt* = pleasure, satisfaction, gratification. See at 2:265, p. 138, n. 12.
4. *farḍa* = he made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. iii. m. s. past from *farḍ*, to decree, to appoint. See *farḍānā* at 24:1, p. 1105, n. 3).
5. *taḥīllah* = absolution, expiation, atonement.
6. *'aymān* (pl.: s. *yamīn*) = right hands, oaths. See at 63:2, p. 1825, n. 5.
7. *mawlā* = Patron-Protector, Guardian-Protector, Sovereign, companion, friend. See at 57:15, p. 1773, n. 11.
8. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. *'alīm* (s.; pl. *'ulamā'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 51:30, p. 1701, n. 2.
9. i. e., in His acts and dispensation. *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 64:18, p. 1836, n. 10).

وَأَسْرَأَتْنِي 3. And when the Prophet con-

فِدَةً إِلَى بَعْضِ fided<sup>1</sup> to someone

أَزْوَاجِهِ حَدِيثًا of his wives<sup>2</sup> a talk<sup>3</sup>

فَلَمَّا نَبَّأَتْ بِهِ<sup>4</sup> and then she made it known<sup>4</sup>

وَأَظْهَرَهُ اللَّهُ عَلَيْهِ and Allah disclosed<sup>5</sup> it to him,

عَرَفَ بَعْضَهُ<sup>5</sup> he specified<sup>5</sup> part of it

وَأَعْرَضَ عَنْ بَعْضِ and evaded<sup>6</sup> part of it.

فَلَمَّا نَبَّأَهَا بِهِ<sup>6</sup> Then when he told her of it,

قَالَتْ she said:

مَنْ أَنْبَأَكَ هَذَا "Who informed<sup>7</sup> you of this?"

قَالَ He said:

بِنَبَأِي "There has informed me the

أَلْعَلِيمِ الْخَبِيرِ All-Knowing, the All-Aware."<sup>8</sup>

إِنْ تَوْبَا 4. If you two turn in

إِلَى اللَّهِ repentance<sup>9</sup> to Allah —

فَقَدْ صَغَتْ قُلُوبُكُمَا and your hearts incline<sup>10</sup> —

وَأِنْ تَقْلَهْرَا but if you help each other<sup>11</sup>

عَلَيْهِ فَإِنَّ اللَّهَ against him, then verily Allah,

هُوَ مَوْلَاهُ He is his Guardian-Protector,

وَجِبْرِيْلُ وَصَلِيْحُ and Jibrîl and the righteous<sup>12</sup>

الْمُؤْمِنِيْنَ of the believers,

وَالْمَلٰٓئِكَةُ and the angels,

1. أسرأ *'asarra* = he hid, concealed, secreted, suppressed, confided (v. iii. m. s. past in form IV of *sarra* [*surûr* / *tasirrah* / *masarrah*]), to make happy. See at 13:10, p. 767, n. 10).

2. i. e., to Hafsa, may Allah be pleased with her.

3. حديث *hadîth* (s.; pl. احاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 53:59, p. 1727, n. 12.

4. i. e., to 'Ā'ishah, may Allah be pleased with her. نَبَّأَتْ *nabba'at* = she made known, apprised, informed, notified, advised (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab* / *nubû'*]), to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

5. i. e., to Hafsa, may Allah be pleased with her.

6. i. e., in consideration to her. أَعْرَضَ *'a'raḍa* = he turned away, averted, evaded (v. ii. m. pl. past from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*]), to be broad, wide, to appear, to show. See at 41:51, p. 1558, n. 12).

7. أَنْبَأَ *'anba'a* = he informed, notified, told, made know, communicated (v. iii. m. s. past in form IV of *naba'a*. See n 3 above).

8. خَبِير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khbara* [*khubr* / *khibrah*]) to be acquainted. See at 64:8, p. 1833, n. 3).

9. تَوْبَا *tatûbâ* = you (two f.) turn in repentance, seek forgiveness (v. ii. f. dual impfct. from *tâba* [*tawb* / *tawbah* / *matâb*]), to turn. See *yatub* at 49:11, p. 1681, n. 6).

10. i. e., to mutually suppress the matter. صَغَتْ *ṣaghat* = she inclined, leaned to (v. iii. f. s. past from *ṣagha* [*ṣaghw* / *ṣaghûw*]), to incline, to lean to. See *iaṣghâ* at 6:113, p. 439, n. 1).

11. تَقْلَهْرَا *taqâharâ* (originally *tatazâharâni*) = you two (f.) support each other, assist each other, help each other (v. ii. f. dual impfct. from *taẓâhara*, form VI of *ẓahara* [*zuhûr*]), to be visible. See *ẓâharû* at 60:9, p. 1810, n. 9).

12. صَالِح *ṣâliḥ* = good, right, proper, righteous (act. participle from *ṣalaha* / *ṣaluha* [*ṣalâh* / *ṣulâh* / *maṣlahah*]), to be good, right. See at 64:9, p. 1833, n. 6).

بَعْدَ ذَلِكَ

فurthermore,  
 ﴿٤﴾ **ظَهِيرٌ** are helpers.<sup>1</sup>

عَسَىٰ رَبُّهُ 5. Maybe his Lord,

إِن تَطَّقَكْنَ if he divorces you all,

أَن يُبَدِّلَهُ that He will give him instead<sup>2</sup>

أَزْوَاجًا خَيْرًا مِّنْكُنَّ wives better than you—

مُسْلِمَاتٍ مُّؤْمِنَاتٍ Muslim women, believers,

فَنِيَّتٍ تَبِيَّتٍ devoutly obedient,<sup>3</sup> contrite,<sup>4</sup>

عِيدَاتٍ سَيِّحَاتٍ worshipping, oft-fasting,<sup>5</sup>

نَيْبَتٍ previously married women<sup>6</sup>

وَأَبْكَارًا and virgins.<sup>7</sup>

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا 6. O you who believe,

قُوا أَنفُسَكُمْ save<sup>8</sup> yourselves

وَأَهْلِيكُمْ نَارًا and your families from a fire

وَقُودَهَا of which the fuel<sup>9</sup> is

النَّاسِ وَالْحِجَارَةِ men and stones,<sup>10</sup>

عَلَيْهَا مَلَائِكَةٌ over it are angels<sup>11</sup>

غَلَاطٌ شَدِيدٌ stern<sup>12</sup> and strict.<sup>13</sup>

لَا يَعْصُونَ اللَّهَ They disobey<sup>14</sup> not Allah

مَا أَمَرَهُمْ in what He commands them  
 وَيَفْعَلُونَ and they do

مَا يُؤْمَرُونَ what they are commanded.

1. **ظَهِيرٌ** *zahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'il* from *zahara* [*zuhûr*], to appear, to overcome. See at 34:22, p.1376, n. 7).

2. **يُبَدِّلُ** *yubdila(u)* = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).

3. **قَانِتَاتٍ** *qânitât* (f. pl.; s. *qânitah*, m. *qânit*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunûit*], to be obedient). See at 4:35, p. 255, n.9).

4. **تَابِيَاتٍ** *tâ'ibât* (f. pl.; s. *tâ'ibah*; m. *tâ'ib*) = repentant, penitent, contrite (act. participle from *tâba* [*tawb/ tawbah / matâb*], to turn in repentance/mercy. See *tâ'ibûna* at 9:112, p. 626, n. 9).

5. **سَائِحَاتٍ** *sâ'ihât* (f. pl.; s. *sâ'ihah*; m. *sâ'ih*) = oft-fasting, itinerant, sticking to mosques (act. participle from *sâha* [*sayh/ sayhân/siyâhah*], to flow, to travel. See *sâ'ihîn* at 9:112, 626, n. 11).

6. **نَيْبَاتٍ** *thayyibât* (pl.; s. *thayyib*) = previously married women, widows, divorcees.

7. **أَبْكَارٍ** *'abkâr* (pl.; s. *bikr*) = virgins, first-borns, new. See at 56:36, p. 1758, n. 6.

8. **قُوا** *qû* = (you all) save, protect, guard (v. ii. m. pl. imperative form *waqâ* [*waqy/wiqâyah*], to protect. See *qî* at 40:9, p. 1512, n. 6).

9. **وَقُودٌ** *waqûd* = fuel, that which keeps fire burning. See at 3:10, p. 158, n. 1.

10. **حِجَارَةٍ** *hijârah* (sing. *hajar*) = stones. See at 51:33, p. 1702, n. 7.

11. i. e., put in charge of these are angels.

12. **غَلَاطٌ** *ghilâz* (pl.; s. *ghalîz*) = sacred, inviolable, solid, tough, harsh, severe, dire. See *ghalîz* at 41:50, p. 1558, n. 10.

13. **شَدِيدٌ** *shidâd* (pl.; s. *shadîd*) = strict, hard, severe, stern, difficult. See *shadîd* at 12:47, 740, n. 12).

14. **يَعْصُونَ** *ya'sûna* = they disobey, rebel, defy (v. iii. m. pl. impfct. from *'ašâ*, [*'ișyân/ ma'siyah*], to disobey, defy. See *ya'sîna* at 60:12, p. 1813, n. 7).

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْۤا 7. O you who disbelieved,<sup>1</sup>  
لَا تَعْذِرُوْۤا الْيَوْمَ make no excuses<sup>2</sup> today.  
اِنَّمَا تَحْزَنُوْنَ You are but requited<sup>3</sup> for  
مَا كُنْتُمْ تَعْمَلُوْنَ what you used to do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا 8. O you who believe,  
تَوْبُوْۤا اِلَى اللّٰهِ turn in repentance<sup>4</sup> to Allah  
تَوْبَةً نَّصُوْحًا repenting sincerely<sup>5</sup>.  
عَسَىٰ رَبُّكُمْ اَنْ Maybe that your Lord will  
يَكْفُرَ عَنْكُمْ efface<sup>6</sup> from you  
سَيِّئَاتِكُمْ your sins<sup>7</sup>  
وَيُدْخِلَكُم and will admit<sup>8</sup> you  
جَنَّٰتٍ تَجْرِيْ into gardens flowing  
مِنْ تَحْتِهَا الْاَنْهٰرُ below them the rivers.  
يَوْمَ On the day  
لَا يُخْزِي اللّٰهُ Allah will not disgrace<sup>9</sup>  
النَّبِيَّ وَالَّذِيْنَ the Prophet and those who  
ءَامَنُوْۤا مَعَهُ believe with him.

تُوْرُوْهُم بِسَعٰى Their light will run<sup>10</sup>  
بِيَمِيْنِ اَيْدِيْهِمْ in front of them  
وَبِاَيْمِيْنِهِمْ and by their right.<sup>11</sup>  
يَقُوْلُوْنَ رَبَّنَا They will say: "Our Lord,  
اَتِمِّمْ لَنَا وِرْثَنَا make full<sup>12</sup> for us our light

1. It will be said on the Day of Judgement.
2. لا تعذروا *lâ ta'tadhirû* = you (all) do not make excuses, do not apologize (v. ii. m. pl. imperative {prohibition} from *i'tadhara*, from VIII of '*adhara* ['*udhr/ ma'dhirah*], to excuse, forgive. See at 9:94, p. 618, n. 1).
3. تحزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 52:16, p. 1709, n. 7).
4. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:90, p. 710, n. 9).
5. نصوح *nasûh* = sincere, loyal, faithful.
6. يكفر *yukaffira(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fat-hah* because of the particle '*an* coming before the verb. See *yukaffir* at 65:5, p. 1840, n. 2).
7. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 64:9, p. 1833, n. 8.
8. يدخل *yudkhila(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from '*adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because the verb is conjunctive to the previous verb governed by the particle '*an*. See *yudkhil* at 64:9, p. 1833, n. 9).
9. يخزي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from '*akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 39:40, p. 1495, n. 6).
10. i. e., proceeding and showing the way. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 57:12, p. 1771, n. 11).
11. أيمن *'aymân* (pl.; s. *yamîn*) = right hands, right sides, oaths. See at 66:2, p. 1844, n. 6.
12. اتمم *'atmim* = make full, complete (v. ii. m. s. imperative from '*atamma*, form IV of *tamma* [*tamâm*], to be completed. See *mutinun* at 61:8, p. 1816, n. 12).

وَأَعْفِرْنَا<sup>ط</sup> and forgive<sup>1</sup> us.

وَنُكَرَ عَلَىٰ كُلِّ شَيْءٍ Verily you are over everything

قَدِيرٌ<sup>ا</sup> Omnipotent.<sup>2</sup>

يَا أَيُّهَا النَّبِيُّ 9. O Prophet,

جَاهِدِ الْكُفَّارَ fight<sup>3</sup> the unbelievers

وَالْمُنَافِقِينَ and the hypocrites<sup>4</sup>

وَأَعْلَظْ عَلَيْهِمْ and be strict<sup>5</sup> on them;

وَمَا لَهُمْ حِجَابٌ and their abode<sup>6</sup> will be hell;

وَيَسَّ الْمَصِيرُ<sup>ب</sup> and evil is the destination.<sup>7</sup>

ضَرَبَ اللَّهُ مَثَلًا 10. Allah strikes<sup>8</sup> an instance

لِلَّذِينَ كَفَرُوا for those who disbelieve

أَمْرَاتِ نُوحٍ of the wife of Nūh

وَأَمْرَاتِ لُوطٍ and the wife of Lūt.

كَانَتَا تَحْتَكَ The two had been under

عَبْدَيْنِ مِنْ عِبَادِنَا two of Our servants,<sup>9</sup>

صَالِحَيْنِ two righteous ones;<sup>10</sup>

فَخَانَتَاهُمَا but they betrayed<sup>11</sup> the two;

فَلَا يُغْنِيَانَهُمَا so the two availed<sup>12</sup> them not

مِنْ اللَّهِ شَيْئًا against Allah anything; and

وَقِيلَ ادْخُلَا it was said: "Enter you two

النَّارَ مَعَ الَّذِينَ خَلَوْا the fire with those entering."

﴿١٠﴾

1. اغفر *ighfir* = you forgive (v. ii. m. s. imperative from *ghafara* [*ghafr* /*ghufrân* /*maghfirah*], to forgive. See at 28:17, p. 1236, n. 10).

2. قدير *qadîr* = Omnipotent, All-Powerful. See at 64:1, p. 1830, n. 4.

3. جاهد *jâhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [*jahd*], to strive. See at 25:52, p. 1163, n. 12).

4. منافقين *munâfiqîn* (m. pl. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq*/ *nufûq*], to be used up, to perish. See at 48:6, p. 1663, n. 1).

5. اغلظ *ughluz* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghaluzā* / *ghalaza* [*ghilaz*/ *ghilzah*/ *ghilâzah*], to be rough, rude. See at 9:73, p. 609, n. 5).

6. ماوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awā* ['*awi*]), to seek shelter. See at 57:15, p. 1773, n. 5).

7. مصير *maşîr* = destination, place at which one arrives, destiny. See at 64:10, p. 1834, n. 4).

8. ضرب *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 43:17, p. 1586, n. 3).

9. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 44:18, p. 1609, n. 8).

10. صالحين *ṣâliḥayn* (dual, acc./gen. of *ṣâliḥân*; s. *ṣâliḥ*) = two righteous/ virtuous ones (act. participle from *ṣalaha* [*ṣalâh*/ *sulâh*/ *maşlahah*], to be good, right, proper. See *ṣâliḥîn* at 63:10, p. 1829, n. 5).

11. i. e., they disbelieved and disobeyed Allah and His Messengers. خانتا *khânatâ* = the two (f. ) betrayed, became disloyal/ treacherous (v. iii. f. dual past from *khâna* [*khawn*/ *khiyânah*], to betray. See *lâ takhânû* at 8:26, p. 556, n. 1).

12. يغنيا *yughniyâ* (ni) = they two avail, suffice, make free from want, enrich, help (v. iii. m. dual impct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ* ], to be free from want, to be rich. The terminal *nân* is dropped for the particle *lam* coming before the verb. See *yughnî* at 53:6, p. 1832, n. 7).

وَضَرَبَ اللَّهُ 11. And Allah strikes<sup>1</sup>  
 مَثَلًا an instance<sup>2</sup>  
 لِلَّذِينَ آمَنُوا for those who believe  
 أَمْرَاتِ فِرْعَوْنَ of the wife of Fir'awn,  
 إِذْ قَالَتْ رَبِّ when she said: My Lord,  
 ابْنِ لِي عِنْدَكَ build<sup>3</sup> for me near You  
 بَيْتًا فِي الْجَنَّةِ a house in the garden  
 وَخَلِّصْ مِنِّي فِرْعَوْنَ and save<sup>4</sup> me from Fir'awn  
 وَعَمَلِهِ and his deed,  
 وَخَلِّصْ مِنِّي الْقَوْمَ and save me from the people  
 الظَّالِمِينَ that transgress.<sup>5</sup> ﴿١١﴾

وَمَرْيَمَ ابْنَتَ 12. And of Mryam, daughter  
 عِمْرَانَ of 'Imrân,  
 الَّتِي أَحْصَنَتْ فَرْجَهَا who guarded<sup>6</sup> her chastity;  
 فَتَفَخَّنَا فِيهِ and We breathed<sup>7</sup> into it  
 مِنْ رُوحِنَا of Our spirit of life;<sup>8</sup>  
 وَصَدَّقَتْ and she believed<sup>9</sup>  
 بِكَلِمَاتِ رَبِّهَا in the Words of her Lord  
 وَكُتُبِهِ and His Books;  
 وَكَانَتْ and she was  
 مِنَ الْقَانِتِينَ of those devoutly obedient.<sup>10</sup> ﴿١٢﴾

1. ضرب *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 66:10, p. 1848, n. 8).
2. مثل *mathal* (pl. أمثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.
3. ابن *ibni* = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [binâ'/bunyân], to build, to erect. See at 40:36, p. 1522, n. 10).
4. نج *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [najw/najâ'/ najâh], to be saved, to escape. See at 28:21, p. 1238, n. 10).
5. i. e., particularly the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists ( active participle from *zalama* [zulm], to transgress, do wrong. See at 59:17, p. 1802, n. 9).
6. أحصنت *'ahṣanat* = he guarded, fortified (v. iii. f. s. past from *'ahṣana*, form IV of *ḥaṣuna* [ḥaṣānah], to be inaccessible, chaste. See *tuḥṣina* at 21:91, p. 1037, n. 13).
7. نفخنا *nafakhnâ* = we breathed, blew, inflated (v. i. pl. past from *nafakha* *nafakha* [nafkh], to blow. See at 21:91, p. 1037, n. 14).
8. روح *rûḥ* (s.; pl. 'arwâḥ) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrîl. See at 58:22, p. 1792, n. 9.
9. صدقت *ṣaddaqt* = she believed, he proved true, verified, substantiated, confirmed, accepted as true (v. iii. m. f. past in from *ṣaddaqa*, form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See *ṣaddaqa* at 39:33, p. 1493, n. 2).
10. قانتين *qâniîn* (pl.; accusative/genitive of *qâniitân*; s. *qânit*) = devoutly dutiful/obedient, submissive (active participle from *qanata* [qunât], to be obedient, to be devout). See at 33:35, p. 1849, n. 10).

## 67. SŪRAT AL-MULK (THE DOMINION) Makkan: 30 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, mainly the Oneness, Power and Glory of Allah and the theme of Resurrection, Judgement, reward and punishment in the hereafter. It starts with an emphasis that Blessed is Allah in Whose Hand is the Dominion of the heavens and the earth. Life and death are His creation and He is over everything Omnipotent. The *sūrah* is named after this first 'ayah. Indeed the whole *sūrah* deals with Allah's Power and Dominion over everything, draws attention to His wonderful creation and how He provides for everything and being, and stresses the inevitability of the Resurrection, Judgement, reward and punishment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ 1. Blessed<sup>1</sup> is He  
الَّذِي يَدِينُهُ in Whose Hand is  
الْمَلِكُ the dominion;<sup>2</sup>  
وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything  
قَدِيرٌ Omnipotent.<sup>3</sup>

الَّذِي خَلَقَ 2. He Who created  
الْمَوْتَ وَالْحَيَاةَ death and life  
لِيَبْلُوَكُمْ that He might test<sup>4</sup> you  
أَيُّكُمْ أَحْسَنُ as to who of you is the best<sup>5</sup>  
عَمَلًا in deed.  
وَهُوَ الْعَزِيزُ And He is the All-Mighty,<sup>6</sup>  
الْمَغْفُورُ the Most Forgiving.

الَّذِي خَلَقَ 3. He Who created  
سَبْعَ سَمَاوَاتٍ seven heavens,

1. *tabāraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 55: 78, p. 1752, n. 8).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. *ملك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 64:1, p. 1830, n. 2.

3. *قدير* *qadīr* = Omnipotent, All-Powerful, All-Capable (act. participle in the intensive scale of *fa'il* from *qadara* [ *qadr/ qadar/ qudrah/ maqdurah/ maqdarah/ maqdirah* ], to ordain, to measure, to have power. See at 66:8, p. 1848, n. 2).

4. *يبلو* *yablūwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balā* [ *balw / balā'* ], to test, to try. The final letter takes *fut-hah* because of a hidden 'an in *li* (*lām* of motivation) coming before the verb. See at 47:4, p. 1649, n. 1).

5. Allah gives life and death not without purpose, but to test His creatures by their deeds. *أحسن* 'ahsan = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *ḥasan*, good, beautiful. See at 17:53, p.889, n. 10.

6. *عزیز* 'azīz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 62:3, p. 1821, n. 5.

طَبَاقًا one above another.<sup>1</sup>  
 مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ  
 مِنْ تَفَوُّتٍ any disharmony.<sup>2</sup>  
 فَارْجِعِ الْبَصَرَ Then turn<sup>3</sup> the eye,  
 هَلْ تَرَىٰ مِنْ فُطُورٍ can you see any fissures?<sup>4</sup>

ثُمَّ ارْجِعِ الْبَصَرَ 4. Then turn the eye  
 كَرَّةً again and again;<sup>5</sup>  
 يَنْقَلِبُ إِلَيْكَ there will turn back<sup>6</sup> to you  
 الْبَصَرَ خَاسِئًا the eye enfeebled<sup>7</sup>  
 وَهُوَ حَسِيرٌ and it will be exhausted.<sup>8</sup>

وَقَدْ 5. And We have indeed  
 زَيْنًا السَّمَاءِ الدُّنْيَا adorned<sup>9</sup> the nearest<sup>10</sup> heaven  
 بِمَصَابِيحَ with lamps<sup>11</sup>  
 وَجَعَلْنَاهَا and have set them  
 رُجُومًا لِلشَّيَاطِينِ as missiles<sup>12</sup> for Satans;  
 وَأَعْتَدْنَا and We have prepared<sup>13</sup>  
 لَهُمْ عَذَابَ for them the punishment  
 السَّمِيرِ of the blazing furnace.<sup>14</sup>

وَلِلَّذِينَ 6. And for those who

1. طباق *fibâq* = in conformity with, corresponding to, one above another.
2. تفاوت *tafâwut* = disparity, dissimilarity, disharmony (verbal noun in form VI of *fâta* [fawlawfawât], to pass away, to vanish. See *fâta* at 60:11, p. 1812, n. 5).
3. ارجع *irji'* = you go back, return, send back, turn (v. ii. m. s. imperative from *raja'a* (*rujû'*), to return, go back. See at 32:12, p. 1327, n. 9).
4. فطور *fuṭûr* (pl.; s. *faṭr*) = fissures, cleavages, ruptures.
5. كرتين *karraṭayn* (dual, acc./gen. of *karraṭân*; s. *karrah*) = twice, again and again, two recurrences, two turns. See *karrah* at 26:102, p. 1120, n. 6.
6. يَنْقَلِبُ *yanqalib(u)* = he turns round, turns, turns about, turn back (v. iii. m. s. impfct. from *inqalaba inqalaba*, form VII of *qalaba* [qalb], to turn around. The final letter is vowelless (*sâkin*) because the verb is conclusion of a conditional clause. See at 3:144, p. 211, n. 4).
7. خاسيء *khâsi'* = feeble, enfeebled, weak, languid, outcast, rejected, driven away (act. participle from *khusa'a* [khas'], to chase away. See *khâsi'in* at 7:166, p. 530, n. 7).
8. حسير *hasîr* = exhausted, weary, tired, fatigued (act. participle in the scale of *fa'il* from *hasara* [husûr], to be tired. See *yastahsîrûna* at 21:19, p. 1017, n. 5).
9. زينا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [zayn], to decorate, adorn. See at 50:6, p. 1686, n. 7).
10. دنيا *dunyâ* (f.; m. 'adnâ) = nearer, nearest, lower, lowest, this world, earth. See at 37:6, p. 1431, n. 3.
11. i. e., stars. مصابيح *maṣâbih* (pl.; s. *miṣbâh*) = lamps, lights. See at 41:12, p. 1543, n. 12.
12. رجوم *rujûm* (pl.; s. *rajm*) = missiles. See *rajm* at 18:22, p. 919, n. 1.
13. أعتدنا 'a'adnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 48:13, p. 1666, n. 6).
14. i. e., hell. سعير *sa'îr* = burning blaze, blazing furnace, inferno. See at 48:13, p. 1666, n. 7.

كَفَرُوا بِرَبِّهِمْ disbelieve<sup>1</sup> in their Lord  
 عَذَابُ جَهَنَّمَ is the punishment of hell;  
 ٦ وَيَسَّ الْمَصِيرَ and bad<sup>2</sup> is the destination.<sup>3</sup>

٧ إِذَا الْقُرُوفِيَا 7. When they will be flung<sup>4</sup>  
 سَمِعُوا لَهَا شَيْهَاتًا into it they will hear its sighs<sup>5</sup>  
 ٧ وَهِيَ تَفُورٌ and it will be flaring up;<sup>6</sup>

٨ تَكَادَ تَمَيَّرُ 8. Almost bursting<sup>7</sup>  
 مِنَ الْغَيْظِ out of rage.<sup>8</sup>  
 كُلَّمَا أَلْقَى Every time there is flung  
 فِيهَا فَوْجٌ into it a band<sup>9</sup>  
 سَأَلَهُمْ خَزَنَتُهَا its stewards<sup>10</sup> will ask them:  
 أَلَمْ يَأْتِكُمْ "Did there not come to you  
 ٨ نَذِيرٌ any warner?"<sup>11</sup>

٩ قَالُوا بَلَى 9. They will say: "O yes,  
 قَدَّ جَاءَنَا نَذِيرٌ there did come to us a warner,  
 فَكَذَّبْنَا وَقُلْنَا but we disbelieved<sup>12</sup> and said:  
 مَا نَزَّلَ اللَّهُ Allah has not sent down<sup>13</sup>  
 مِنْ شَيْءٍ anything;  
 إِنْ أَنْتُمْ إِلَّا you are naught but  
 ٩ فِي ضَلَالٍ كَبِيرٍ in an error<sup>14</sup> quite enormous."

1. كَفَرُوا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 64:6, p. 1832, n. 4).
2. يَسَّ *bi's* = evil, wretched, bad. See at 40:76, p. 1536, n. 4.
3. مَصِيرٍ *maṣīr* = destination, place at which one arrives, destiny. See at 66:9, p. 1848, n. 7).
4. أَلْقُوا *'ulqū* = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqā*, form IV of *laqiya* [*liqā'* /*luqyān* /*luqy* /*luqyah* /*luqan*], to meet. See at 25:13, p. 1141, n. 7).
5. شَيْهَاتٍ *shahiq* = sobbing, sighing, inhalation, braying (of a donkey). See at 11:106, p. 715, n. 10.
6. تَفُورٌ *tafūru* = she flares up, boils, bubbles, gushes forth, bursts (v. iii. f. s. impfct. from *fāru* [*fawr* /*fawrān*], to flare up, to boil,. See *fāru* at 23:27, p. 1082, n. 1).
7. تَمَيَّرُ *tamayzu* (originally *tatamayyazu*) = she bursts, becomes separated/distinguished (v. iii. f. s. impfct. from *tamayyuzā*, form V of *māzu* [*mayz*], to separate. See *imtāzū* at 36:59, p. 1423, n. 2).
8. غَيْظٍ *ghayz* = rage, wrath, anger, fury. See at 33:25, p. 1344, n. 9.
9. فَوْجٍ *fawj* (s.; pl. أفواج *'afwāj*) = band, troop, group, detachment, regiment. See at 38:59, p. 1473, n. 13.
10. خَزَنَةٍ *khazanah* (pl.; s. *khāzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store. See at 40:49, p. 1527, n. 1).
11. نَذِيرٍ *nadhīr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'īl* from *nadhara* [*nadhīr* /*nadhār*], to vow, to pledge). See at 53:56, p. 1727, n. 17).
12. كَذَّبْنَا *kadhhabnā* = we disbelieved, cried lies to, regarded as false (v. i. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See *kadhhabū* at 57:19, p. 1775, n. 8).
13. نَزَّلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzūl*), to come down. See at 43:11, p. 1584, n. 6).
14. ضَلَالٍ *ḍalāl* = error, straying from the right path. See at 62:2, p. 1821, n. 1.

وَقَالُوا 10. And they will say:

لَوْ كُنَّا نَسْمَعُ "Had we listened<sup>1</sup>

أَوْ نَعْقِلُ or exercised reason,<sup>2</sup>

مَا كُنَّا among the inmates<sup>3</sup>

فِي أَصْحَابِ among the inmates<sup>3</sup>

الْحَرِّ of the blazing furnace."<sup>4</sup>

فَاعْتَرَفُوا 11. Thus will they confess<sup>4</sup>

بِذُنُوبِهِمْ their sin.

فَسَحَقْنَا So away<sup>5</sup> with the

لِأَصْحَابِ السَّعِيرِ inmates of the blazing fire.

﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ 12. Verily those who fear<sup>6</sup>

رَبَّهُمْ بِالْغَيْبِ their Lord in the unseen<sup>7</sup>

لَهُمْ مَغْفِرَةٌ they will have forgiveness<sup>8</sup>

وَأَجْرٌ كَبِيرٌ and a reward<sup>9</sup> very great.<sup>10</sup>

وَأَسْرَأُ 13. And whether you conceal<sup>11</sup>

قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ<sup>12</sup> it,

إِنَّهُ عَلِيمٌ verily He is All-Knowing

بِذَاتِ الصُّدُورِ of the secrets of the hearts.<sup>13</sup>

أَلَا يَعْلَمُ 14. Should he not know

1. نسمع *nasma'u* = we hear, listen, pay attention (v. i. pl. impfct. from *sami'a* [*sam' /samâ' /sama'ah /masma'*], to hear. See *tasma'* at 63:4, p. 1826, n. 6).

2. نعقل *na'qilu* = we exercise reason, understand, realize, comprehend (v. i. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See *ta'qilâna* at 57:17, p. 1774, n. 11).

3. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 64:10, p. 1834, n. 3).

4. اعترفوا *i'tarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah' /irfân*], to know, to recognize. See at 9:102, p. 621, n. 14).

5. سحق *suḥq* = distance, remoteness. *suḥqan lahu* = away with him.

6. يخشون *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy' /khashyah*], to fear, to dread). See at 39:23, p. 1490, n. 3).

7. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 53:35, p. 1724, n. 4.

8. مغفرة *magfirah* = forgiveness, pardon, remission. See at 35:7, p. 1391, n. 13.

9. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:27, p. 1780, n. 4).

10. كبير *kabîr* = big, great, enormous, grave thing, All-Great. See at 35:7, p. 1391, n. 14.

11. أسروا *'asirû* = you conceal, secrete, hide, keep confidential (v. ii. m. pl. imperative from *'asarra*, form IV of *sarra* [*surûr' /tasirrah' /masarrah*], to make happy. See *tusirrûna* at 64:4, p. 1831, n. 6).

12. اجهروا *ijharû* = you shout/ make loud/ public, disclose (v. ii. m. pl. imperative from *jahara* [*jahr' /jihâr*], to declare publicly, to come out. See *lâ tajharû* at 49:2, p. 1677, n. 2).

13. صدور *sudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 64:4, p. 1831, n. 8.

مَنْ خَلَقَ Who created,  
وَهُوَ اللَّطِيفُ and He is the All-Subtle,<sup>1</sup>  
الْحَبِيرُ the All-Aware?<sup>2</sup>

### Section (Rukû') 2

هُوَ الَّذِي جَعَلَ 15. He it is Who made for  
لَكُمْ الْأَرْضَ ذَلُولًا you the earth docile.<sup>3</sup>  
فَأَمْشُوا فِي مَنَاكِبِهَا So walk<sup>4</sup> through its flanks<sup>5</sup>  
وَكُلُوا مِنْ رِزْقِهِ and eat of His provision.<sup>6</sup>  
وَالِيَهُ And to Him will be  
النُّشُورُ the resurrection.<sup>7</sup>

هَآءِ مِنْكُمْ 16. Do you feel secure<sup>8</sup> of  
مَنْ فِي السَّمَاءِ the One in the Heaven  
أَنْ يَخْضِبَ بِكُمْ that He may sink<sup>9</sup> with you  
الْأَرْضَ فَإِذَا the earth and then  
هِيَ تَمُورُ it will quake?<sup>10</sup>

أَمْ أَمِنْتُمْ 17. Or do you feel secure  
مَنْ فِي السَّمَاءِ of the One in the Heaven  
أَنْ يُرْسِلَ that He may send down<sup>11</sup>  
عَلَيْكُمْ حَاصِبًا on you a hail-storm<sup>12</sup>  
فَسَتَعْمُونَ so you shall know  
كَيْفَ نَذِيرِ how My warning is?<sup>13</sup>

1. لطيف *laṭīf* = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'īl* from *laṭāfa/laṭūfa* [*luṭf/laṭāfah*], to be kind and friendly, to be fine, delicate. See at 42:19, p. 1568, n. 3).

2. خبير *khābir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'īl* from *khābara* [ *khubr /khibrah*] to be acquainted). See at 66:3, p. 1845, n. 8).

3. ذلول *dhalūl* (s.; pl. *dhalal*) = docile, tamed, trained. See at 2:71, p. 33, n. 7.

4. امشوا *imshū* = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashā* [ *mashy*], to go on foot, to walk. See at 38:6, p. 1460, n. 8).

5. مناكب *manākib* (pl.; s. *mankib*) = flanks, shoulders, uplands, highlands (noun of place from *nakaba* [*nukūb*], to deviate, to swerve. See *nākibūn* at 23:74, p. 1093, n. 9).

6. رزق *rizq* (pl. ارزاق *arzāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

7. نشور *nushūr* = resurrection, restoration to life. See at 35:9, p. 1392, n. 13.

8. أمنتُم *'amintum* = you (all) became safe, were/felt secure (v. ii. m. pl. past from *'amina* [*'amw/amān*], to be safe. See at 2:196, p. 94, n. 13).

9. i. e., He may cause the earth to collapse and sink with you. يخسف *yakhsifa(u)* = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasf/khusūf*], to sink, to be eclipsed. See at 16:45, p. 842, n. 10).

10. تمور *tamūru* = she moves to and fro, moves from side to side, quakes (v. iii. f. s. impfct. from *māra* [*mawr*], to move from side to side).

11. يرسل *yursila(u)* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 30:46, p. 1305, n. 5).

12. حاصب *hāṣib* = hail-storm, violent tornado, devastating cyclone. See at 54:34, p. 1736, n. 1.

13. نذير *nadhīr* (pl. *nadhur*) = warner, warning. See at 67:9, p. 1852, n. 11.

وَلَقَدْ كَذَّبَ 18. And disbelieved<sup>1</sup> indeed  
الَّذِينَ مِنْ قَبْلِهِمْ those before them.

فَكَيْفَ كَانَ Then how was

نَكِيرٍ 19. My disapproval ?<sup>2</sup>

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ 19. Do they not see the birds<sup>3</sup>  
فَوْقَهُمْ صَفًّا above them unfolding wings<sup>4</sup>  
وَيَقِفْنَ and holding?<sup>5</sup>

مَا يَمَسُّهُنَّ There retains<sup>6</sup> them none  
إِلَّا الرَّحْمَنُ but the All-Compassionate.

إِنَّهُ بِكُلِّ شَيْءٍ Verily He is of everything  
بَصِيرٌ All-Seeing.<sup>7</sup>

أَمَّنْ هَذَا الَّذِي 20. Or who is the one that is  
هُوَ جُنْدٌ لَكَ an army<sup>8</sup> for you

يَنْصُرُكَ مِنْ دُونِ that can help<sup>9</sup> you besides  
الرَّحْمَنِ the All-Compassionate?

إِنَّ الْكَافِرِينَ The disbelievers are  
إِلَّا فِي غُرُورٍ in naught but delusion.<sup>10</sup>

أَمَّنْ هَذَا الَّذِي 21. Or who is the one that  
يَرْزُقُكَ can give you provision<sup>11</sup>

إِنْ أَمْسَكَ رِزْقَهُ if He withholds<sup>12</sup> His provision?

1. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 50:15, p. 1688, n. 4).

2. i. e., My retribution. *nakīri* (originally *nakīr*+ī) : نكير *nakīr* = denial, disapproval, disavowal, disapprobation, rejection. See at 67:18, p. 1855, n. 2.

3. طير *ṭayr* ( coll. n.; pl. طيور *tuyūr*) = bird, birds, fowls. See at 56:21, p. 1756, n. 4.

4. صفات *ṣaffāt* (f. pl.; s. *ṣāffah*; m. *Ṣāff*) those ranged in ranks, those lined up, those unfolding their wings (act. participle from *ṣaffa* [ṣaff], to line up. to set in a row).

5. i. e., folding the wings. يقبضن *yaqbiḍna* = they (f) hold, grasp, grip (v. iii. f. pl. impfct. from *qabaḍa* [qaḍ], to seize. See *qabaḍnā* at 25:46, p. 1152, n. 3).

6. i. e., in the sky. يمسك *yumsiku* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [mask], to hold, to grab. See at 39:42, p. 1496, n. 7).

7. بصير *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'īl* from *baṣura*/*baṣira* [baṣar], to see). See at 64:2, p. 1830, n. 6.

8. جند *jund* (s.; pl. *junūd*/*ajnād*) = army, host. See at 44:24, p. 1610, n. 10.

9. ينصر *yanṣuru* = he helps, assists (v. iii. m. s. impfct. from *naṣara* [naṣr /nuṣūr], to help. See *yanṣurūna* at 59:8, p. 1798, n. 7).

10. غرور *ghurūr* = delusion, deception, deceit, conceit, vanities. See at 57:20, p. 1776, n. 11.

11. يرزق *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa* [raẓq], to provide, bestow. See at 42:19, p. 1568, n. 4).

12. أمسك *'amsaka* = he retained, held, withheld, grasped (v. iii. m. s. past in form IV of *masaka* [mask], to hold, to grab. See n. 6 above).

بَلَّ لَجُوجًا فِ عُنُقِهِ  
 وَتَفُورًا ٣١  
 Nay, they persist<sup>1</sup> in insolence<sup>2</sup>  
 and aversion.<sup>3</sup>

أَفَمَنْ يَمْشِي  
 مُكِبًّا عَلَى وَجْهِهِ  
 أَهْدَىٰ  
 أَمَّنْ يَمْشِي سَوِيًّا  
 عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ٣٢  
 22. Is the one who walks<sup>4</sup>  
 upside down<sup>5</sup> on his face  
 the better guided<sup>6</sup> or  
 the one who walks upright<sup>7</sup>  
 on a way straight and right?<sup>8</sup>

قُلْ هُوَ الَّذِي  
 أَنْشَأَكُمْ  
 وَجَعَلَ لَكُمُ  
 السَّمْعَ وَالْأَبْصَارَ  
 وَالْأَفْئِدَةَ ٣٣  
 قَلِيلًا مَّا  
 تَشْكُرُونَ ٣٤  
 23. Say: "He it is Who  
 brought you into being<sup>9</sup>  
 and set for you  
 the hearing and the sights  
 and the hearts.  
 Little is that  
 you express gratitude."<sup>10</sup>

قُلْ هُوَ الَّذِي  
 ذَرَأَكُمْ فِي الْأَرْضِ  
 وَإِلَيْهِ  
 تُحْشَرُونَ ٣٥  
 24. Say: "He it is Who has  
 scattered<sup>11</sup> you in the earth;  
 and to Him  
 you shall all be gathered."<sup>12</sup>

وَيَقُولُونَ ٣٦  
 25. And they say:

1. لَجُوجًا *lajjû* = they persisted, became obstinate/  
 stubborn/ unyielding, insisted (v. iii. m. pl. past  
 from *lajja* [*lajaj/lajjaj/lajjâjah*], to persist, to be  
 stubborn. See at 23:75, p. 1093, n. 10).

2. تَفُورًا *'utûw* = recalcitrance, disobedience,  
 insolence, audacity. See at 25:21, p. 1144, n. 2.

3. تَفُورًا *nufûr* = aversion, distaste, dislike,  
 estrangement, bolting away (of animals). See at  
 35:42, p. 1406, n. 5.

4. يَمْشِي *yamshî* = he or it moves, walks, goes on  
 foot, proceeds (v. iii. m. s. impfct. from *mashâ*  
 [*mushy*], to go on foot, to walk. See at 25:7,  
 p. 1139, n. 11).

5. مُكِبًّا *rukibb* = one who throws oneself down,  
 becomes upside down, bends down, leans (act.  
 participle from *'akabba*, form IV of *kabba*  
 [*kabb*], to turn upside down, to prostrate. See  
*kubbat* at 27:90, p. 1229, n. 5).

6. أَهْدَىٰ *'ahdâ* = more in the right, better guided,  
 better guide (relative of *hâdin*). See at 35:42, p.  
 1406, n. 2.

7. سَوِيًّا *sawîy* (s.; pl. *'aswiyâ'*) = straight,  
 upright, correct, proper, sound, even. See at  
 20:135, p. 1011, n. 9.

8. مُسْتَقِيمًا *mustaqîm* = straight, upright, erect,  
 correct, right, proper (active participle from  
*istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to  
 stand up, to get up). See at 48:20, p. 1670, n. 3).

9. أَنْشَأَ *'ansha'a* = he created, brought into being,  
 caused to rise (v. iii. s. past in form IV of *nasha'a*  
 [*nash'*/*nushû'*/*nash'ah*], to rise, to emerge. See  
 at 53:32, p. 1723, n. 10).

10. i. e., by obeying and worshipping Him Alone.  
*tashkurûna* = you (all) express gratitude,  
 be thankful, be grateful (v. ii. m. pl. impfct. from  
*shakara* [*shukr/shukrân*], to thank, express  
 gratitude. See at 45: 12, p. 1621, n. 9).

11. ذَرَأَ *dhara'a* = he created, scattered, grew (v.  
 iii. m. s. past from *dhar'*, to create, scatter, grow.  
 See at 23:79, p. 1094, n. 12).

12. i. e., on the Day of Resurrection and  
 Judgement. *tuhsharûna* = you are  
 gathered, collected, assembled, mustered, herded,  
 rallied (v. ii. m. pl. impfct. passive from *hsharu*  
 [*hshar*], to gather. See at 58:9, p. 1787, n. 7).

مَتَىٰ هَذَا الْوَعْدِ "When will this promise<sup>1</sup> be,  
 ١٥ إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"<sup>2</sup>

قُلْ إِنَّمَا الْعِلْمُ 26. Say: "The knowledge<sup>3</sup> is  
 عِنْدَ اللَّهِ but with Allah,

وَإِنَّمَا أَنَا نَذِيرٌ and I am but a warner<sup>4</sup>  
 ١٦ مُبِينٌ open and clear."<sup>5</sup>

فَلَمَّا رَأَوْهُ 27. But when they will see it  
 زُلْفَةً approaching,<sup>6</sup>

سَيَبْتَ وَجُوهُ سَيَبْتَ وَجُوهُ distressed<sup>7</sup> will be the faces<sup>8</sup>  
 الَّذِينَ كَفَرُوا of those who disbelieve  
 وَقِيلَ and it will be said:

هَذَا الَّذِي كُنْتُمْ "This is what you had been  
 ١٧ بِهِ تَدْعُونَ clamouring<sup>9</sup> for."

قُلْ أَرَأَيْتُمْ إِنْ 28. Say: "Do you see, if  
 أَهْلَكَنِیَ اللَّهُ Allah destroys<sup>10</sup> me  
 وَمَنْ مَعِيَ and those with me,  
 أَوْ رَحِمَنَا or bestows mercy<sup>11</sup> on us,

فَمَنْ يُحِیُّ then who is to protect<sup>12</sup>

الْكَافِرِينَ مِنَ the disbelievers from a  
 ١٨ عَذَابٍ أَلِيمٍ punishment most painful?"<sup>13</sup>

1. i. e., the promised thing, the Resurrection. وعد *wa'd* (s.; pl. *wu'ūd*) = promise. See at 40:55, p. 1528, n. 11.

2. i. e., in what you say about the Resurrection. صادقین *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 62:6, p. 1822, n. 7).

3. i. e., the knowledge of its time of occurrence.

4. نذیر *nadhīr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'il* from *nadhara* [*nadhri/ nudhūr*], to vow, to pledge). See at 67:9, p. 1852, n. 11).

5. مبین *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear. See at 64:12, p. 1834, n. 11).

6. زلفة *zulfah* = near, approaching. See *'uzlifat* at 50:31, p. 1178, n. 8.

7. سبیت *sī'at* = she was distressed, worried, saddened, made gloomy, (v. iii. f. s. past passive from *sā'a* [ *sū'/saw'* ], to be bad. See *sī'a* at 29:33, p. 1276, n. 9).

8. وجوه *wujūh* (sing. وجه *wajh*) = faces, countenances. See at 47:27, p. 1657, n. 3).

9. تدعون *tadda'ūna* = you (all) ask for, claim, maintain, allege, clamour for (v. ii. m. pl. impfct. from *idda'ā*, for VIII of *da'ā* [*du'ā* ], to call, to summon. See at 41:31, p. 1551, n. 2).

10. أهلك *'ahlaka* = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulki/ halāk /tahlukah* ], to perish. See at 53:50, p. 1726, n. 7).

11. رحم *rahīma* = he graced, had mercy on, bestowed mercy, spared, let off (v. iii. m. s. from *rahmah/marhamah*. See at 6:16, p. 397, n. 5).

12. یحیی *yujīru* = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajāra*, form IV of *jāra* [*jawr* ], to deviate, to oppress. See at 23:88, p. 1096, n. 5).

13. ألیم *'alīm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam* ], to be in pain, to feel pain). See at 64:5, p. 1831, n. 12).

قُلْ هُوَ 29. Say: "He is  
الرَّحْمَنُ the All-Compassionate,

ءَامَنَّا بِهِ we believe in Him

وَعَلَيْهِ تَوَكَّلْنَا and on Him we rely.<sup>1</sup>

فَسَتَعْلَمُونَ So you shall know

مَنْ هُوَ فِي ضَلَالٍ who is in an error<sup>2</sup>

مُبِينٍ quite obvious."

قُلْ أَرَأَيْتُمْ 30. Say: "Do you see,

إِنْ أَصْبَحَ مَاءٌ زَكْوًا if your water becomes<sup>3</sup>

عَوْرًا deeply underground,<sup>4</sup>

فَنَنْتَابِكُمْ then who will bring you

بِمَاءٍ مَعِينٍ water in flowing spring?<sup>5</sup>

1. توكلنا *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl/wukûl*]), to entrust. See at 60:4, p. 1808, n. 12).

2. ضلال *ḍalâl* = error, straying from the right path. See at 67:10, p. 1852, n. 14.

3. أصبح *'aṣbaḥa* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaḥa* [*ṣabḥ*]), to be in the morning. See at 28:18, p. 1237, n. 4).

4. i. e., if it goes deeply underground. غور *ghawr* (s.; pl. *'aghwâr*) = deeply underground, subterranean, bottom, depression. See at 18:41, 926, n. 5.

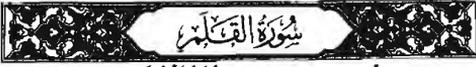
5. i. e., who will bring water to run withing your easy reach? معين *ma'in* = spring, flowing spring, source of water, running forth. See at 56:18, p. 1755, n. 14.

## 68. SŪRAT AL-QALAM (THE PEN)

### Makkan: 52 'āyahs

This is an early Makkan *sūrah* which brings home the theme of *risālah* or Messengership of Muhammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. It also deals with the attitude of the unbelievers to these two matters and illustrates their position by the instance of the owners of a garden which was destroyed because of their unbelief and disregard of Allah. It also points out that punishment for the unbelievers will be more severe in the hereafter while the believers and the righteous will be blessed with the paradise of bliss. The *sūrah* also asks the Prophet, peace and blessings of Allah be on him, to go on preaching the truth disregarding the opposition and ridicule of the unbelievers.

The *sūrah* is named *al-Qalam* (The Pen) with reference to its first 'āyah wherein Allah swears by the pen to emphasize that the Prophet, peace and blessings of Allah be on him, is not one gone off his head as the unbelievers alleged.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن 1. *Nūn*,<sup>1</sup>

وَالْقَلَمِ by the pen<sup>2</sup>

وَمَا يَسْطُرُونَ and what they write.<sup>3</sup>

مَا أَنْتَ 2. You are not,

بِنِعْمَةِ رَبِّكَ by the grace<sup>4</sup> of your Lord,

يَمْجُونَ one gone off his head.<sup>5</sup>

وَلَا لَكَ 3. And verily for you

لَأَجْرًا will be a reward

عَبْرَ مَمْنُونٍ without cessation.<sup>6</sup>

وَأَنْتَ لَكَلِمَةٍ 4. And indeed you are on

خَلْقٍ عَظِيمٍ a character<sup>7</sup> most lofty.<sup>8</sup>

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. Allah may swear by anything of His creation; but His servants may swear only by Him.

3. i. e., men and angels write for various purposes. يسطرون *yastūrūna* = they write, draw lines (v. iii. m. pl. impfct. from *saṭara* [saṭr], to draw lines. See *masṭūr* at 52:2, p. 1607, n. 3).

4. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 39:49, p. 1499, n. 2.

5. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ān.

مجنون *majnūn* (s.; pl. *majānīn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [junūn], to cover, to hide. See at 54:9, p. 1731, n. 1).

6. i. e., it will neither be exhausted nor stopped. *mamnūn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [mann], to be kind, to bestow favour, to cut off, to be weak. See at 41:8, p. 1542, n. 6).

7. The address is to the Prophet, peace and blessings of Allah be on him. خلق *khuluq* (s.; pl. *'akhlāq*) = character, nature, disposition, way. See at 26:137, p. 1186, n. 4.

8. عظيم *'azīm* = great, most lofty, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 62:5, p. 1821, n. 8.

فَسَبِّحْهُ 5. So you will see<sup>1</sup>

وَيُبْصِرُونَ ⑤ and they will see,

يَا أَيُّكُمُ الْفِتْنُونَ ⑥ 6. Who of you is the insane.<sup>2</sup>

إِنَّ رَبَّكَ 7. Verily your Lord,

هُوَ أَعْلَمُ<sup>3</sup> He is the Best Aware<sup>3</sup>

يَمَنْ ضَلَّ of who has gone astray

عَنْ سَبِيلِهِ<sup>4</sup> from His way<sup>4</sup>

وَهُوَ أَعْلَمُ and He is the Best Aware of

بِالْمُهْتَدِينَ ⑦ those in receipt of guidance.<sup>5</sup>

فَلَا تُطِيع 8. So obey not<sup>6</sup>

الْمُكَذِّبِينَ ⑧ the disbelievers.

وَدُّوْا لَوْ 9. They wish<sup>7</sup> if you be

نُدُّهْنُ فَيَكْذِبُونَ pliant<sup>8</sup> they will be pliant.

①

وَلَا تُطِيعُ كُلَّ 10. And obey not every oft-

حَلَّافٍ مَّهِينٍ ① swearer,<sup>9</sup> a despicable one;<sup>10</sup>

هَازِمَشَّامٍ 11. A slanderer<sup>11</sup> going

بِنَمِيمٍ ② round<sup>12</sup> with a calumny;<sup>13</sup>

1. *tubṣiru* = you see, see through, understand, (v. ii. m. s. impfct. from 'abṣara, form IV of *baṣura/baṣūra* [baṣar], to see. See *tubṣirûna* at 56:85, p. 1765, n. 8).

2. *maftun* = one tempted, fascinated, charmed, insane, maniac, mad (pass. participle from *fatana* [fatn /futân], to put to trial, to tempt. See *fatantum* at 57:14, p. 1773, n. 2).

3. *'a'lamu* = better-knowing, best aware (relative of 'âlim, active participle from 'alima ['ilm], to know. See at 50:45, p. 1695, n. 8).

4. i. e., His *dîn* — *tawhîd* and Islâm. *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 63:2, p. 1825, n. 8.

5. *muhtadîn* (acc. /gen. of *muhtadûn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihadda*, form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See at 28:57, p. 1252, n. 1).

6. *lâ tuṭî* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from 'atâ'a, form IV of ṭâ'a [ṭaw'], to obey. See at 33:48, p. 1354, n. 9).

7. *waddû* = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda* [wadd /wudd /widd], to love, like. See at 60:2, p. 1807, n. 8).

8. i. e., compromise in the matter of the *dîn*. *tudhinu* = you oil, anoint, flatter, be pliant (v. ii. m. s. impfct. from *adhana*, form IV of *dahana* [dahn], to oil, to anoint. See *dihân* at 55:37, p. 174, n. 12).

9. *hallâf* = oft-swearer, one who habitually makes promises (act. participle in the intensive scale of *fa''âl* from *halafa* [half/hilf], to swear. See *yahlifûna* at 58:18, p. 1791, n. 2).

10. *mahîn* = despicable, weak, mean, paltry, little. See at 43:52, p. 1596, n. 2.

11. *hammâz* = slanderer, backbiter (act. participle in the intensive scale of *fa''âl* from *hamaza* [hamz], to goad on).

12. *mashshâ'* = one who goes round, walker (act. participle in the scale of *fa''âl* from *mashâ* [mashy], to walk, to go on foot).

13. *namîm* (s.; pl. *namâ'im*) = calumny, slander, defamation.

12. A hinderer<sup>1</sup> of the good,  
 مَنَاعٌ لِّلْخَيْرِ  
 مَعْتَدٍ أَثِيمٍ 14  
 a transgressor,<sup>2</sup> sinful.<sup>3</sup>
13. Relentless,<sup>4</sup>  
 عَتَلٍ  
 بَعْدَ ذَلِكَ زَنِيمٍ 15  
 moreover a base-born.<sup>5</sup>
14. Because he is  
 أَن كَانَ  
 ذَا مَالٍ وَبَنِينَ 16  
 owner of wealth and sons.
15. When recited<sup>6</sup> to him  
 إِذَا تُلِيَتْ عَلَيْهِ  
 آيَاتُنَا قَالُوا  
 سَطِيرٌ الْأُولِيَاءِ 17  
 "Legends<sup>7</sup> of the ancients."  
 10
16. We shall brand<sup>8</sup> him  
 سَنَسِمُهُ  
 عَلَى الْفُرُوجِ 18  
 on the nozzle.<sup>9</sup>
17. We have indeed tried<sup>10</sup>  
 إِنَّا بَلَوْنَاهُمْ  
 كَمَا بَلَوْنَا  
 أَصْحَابَ الْجَنَّةِ  
 إِذْ أَقْسَمُوا  
 لَيَصْرِمُنَّهَا  
 مُصْبِحِينَ 19  
 them<sup>11</sup> as We tried  
 the owners of the garden  
 when they swore<sup>12</sup> that  
 they shall surely harvest<sup>13</sup> it  
 rising in the morning;
18. And they excepted not.<sup>14</sup>  
 وَلَا يَسْتَنُونَ 20

1. مَنَاعٌ *mannâ'* = one who prevents, forbids, defends, resists, bars, hinders (act. participle in the scale of *fa'âl* from *mana'a* [ *man'* ], to prevent. See at 50:25, p. 1690, n. 11).

2. مَعْتَدٍ *mu'tadîn* (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [ *'adw/ 'udûw/ 'adâ/ 'udwân* ], to attack, to assail. See *'adaytum* at 60:8, p. 1809, n. 9).

3. أَثِيمٍ *'athîm* (s.; pl. *'uthamâ*) = sinful, criminal, evil (active participle in the form of *fa'il* from *'athima* [ *'ithm/ 'atham / ma'tham* ], to sin. See at 45:7, p. 1619, n. 13).

4. عَتَلٍ *utull* = cruel, relentless, stubborn.

5. The allusion is to Al-Walîd ibn Mughîrah, one of the Makkan unbelieving leaders (*Tafsîr al-Jalâlayn*). زَنِيمٍ *zanîm* = base-born, bastard, of reputed father.

6. تُلِيَتْ *tulâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [ *tilâwah* ], to recite. See at 23:105, p. 1100, n. 11).

7. سَطِيرٌ *'asâfîr* (pl.; s. *'usûrah*) = legends, myths, fables, tales. See at 46:17, p. 1638, n. 4.

8. سَنَسِمُهُ *nasimu* = we brand, stamp, mark (v. i. pl. impfct. from *wasama* [ *wasm/ simah* ], to brand. See *mutawassimîn* at 15:75, p. 822, n. 13).

9. عَلَى الْفُرُوجِ *khurtûm* (s.; pl. *kharâfîm*) = trunk, nozzle.

10. بَلَوْنَا *balawnâ* = we tried, put to test (v. i. pl. past from *balâ* [ *balw / balâ* ], to test, to try. See at 7:168, p. 531, n. 3).

11. The allusion is to the unbelieving Makkans.

12. أَقْسَمُوا *'aqsamû* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [ *qasam* ], to divide, to apportion. See at 35:42, p. 1405, n. 10).

13. لَيَصْرِمُنَّهَا *la yashrimunna* = they shall surely cut off, sever, harvest (v. iii. m. pl. impfct. emphatic from *sharama* [ *sharm/ shurm* ], to cut off, to sever).

14. i. e., they did not say *in shâ' Allah*, if Allah wills. يَسْتَنُونَ *yastathnûna* = they make exception, except, exclude (v. iii. m. pl. impfct. from *istathnâ*, form X of *thanâ* [ *thany* ], to double. See *yathnûna* at 11:5, p. 678, n. 9).

فَطَافَ عَلَيْنَا 19. So there went round<sup>1</sup> it

طَافٌ مِنْ رَبِّكَ an itinerant<sup>2</sup> from your Lord

وَمُرْتَايُونَ<sup>١٩</sup> while they were asleep.

فَأَصْبَحَتْ 20. Hence it became

كَالصَّرِيمِ<sup>٢٠</sup> like a ground burnt black.<sup>3</sup>

فَنَادَا 21. Then they called one

مُصْبِحِينَ<sup>٢١</sup> another<sup>4</sup> rising in the morning.<sup>5</sup>

أَنْ أَعْدُوا 22. That: "You proceed<sup>6</sup> early

عَلَى حَرْوِكُمْ to your tilth<sup>7</sup>

إِنْ كُنْتُمْ صَادِرِينَ<sup>٢٢</sup> if you are to reap the fruits."<sup>8</sup>

فَأَنطَلَقُوا 23. So they set out<sup>9</sup>

وَهُمْ يَنْخَفُونَ<sup>٢٣</sup> and they were whispering:<sup>10</sup>

أَنْ لَا يَدْخُلَنَّهَا 24. That: "Let there enter not

أَلْيَوْمَ عَلَيْكَ مَسْكِينٌ<sup>٢٤</sup> today on you any poor man."<sup>11</sup>

وَعَدُوا 25. And they went early

عَلَى حَرِّ with a resolve,<sup>12</sup>

قَدِيرِينَ<sup>٢٥</sup> having power.<sup>13</sup>

1. طَافَ *tāfa* = he went round, circumambulated, moved about (v. iii. m. s. past from *tawf/ tawāf/ tawfān*, to go about, to run around. See *yatūfu* at 56:17, p. 1755, n. 10).

2. i. e., a devastating hot wind. طَافٌ *tā'if* (s.; pl. *tā'ifūn*) = an itinerant, a roving one, one making circuit (act. participle from *tāfa*. See n. 1 above).

3. صَرِيمٍ *ṣarīm* = a field of which the fruits have been cut off and reaped, a ground covered by black sands, a ground burnt black.

4. تَادُوا *tanādaw* = they called one another, they assembled (v. iii. m. pl. past from *tanādā*, form VI of *nadā* [*nadw*], to call, to assemble. See at 28:30, p. 1242, n. 6).

5. مُصْبِحِينَ *muṣbiḥīn* (pl.; acc./gen. of *muṣbiḥān*; s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See at 37:137, p. 1451, n. 8).

6. اُغْدُوا *ughdū* = you (all) proceed early, go early in the morning (v. ii. m. pl. imperative from *ghadā* [*ghudūw/ ghadw/ ghadwah*], to go/ come/ be early in the morning).

7. حَرْثٍ *ḥarth* = tillage, cultivation, tilth, crops. See at 42:20, p. 1568, n. 8.

8. صَادِرِينَ *ṣārimīn* (pl.; acc./gen. of *ṣārimūn*; s. *ṣārim*) = those who cut off, cutters, those who reap or harvest (act. participle from *ṣaruma* [*ṣarm/ṣurm*], to cut off, to sever. See *la yaṣrimunna* at 68:17, p. 1861, n. 13).

9. انطَلَقُوا *inṭalaqū* = they set out, departed, set out, proceeded, burst out [shouting] (v. iii. m. pl. past from *inṭalaqa*, form VII of *talaqa/ṭaluqa* [*ṭalāq/ṭalāquh*] to be free/divorced, to be happy. See *inṭalaqtum* at 48:15, p. 1667, n. 2).

10. يَنْخَفُونَ *yatakḥāfatūna* = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhātufa*, form VIII of *khafata* [*khufū*], to become inaudible, to mutter. See at 20:103, p. 1001, n. 12).

11. i. e., to ask of the crops.

12. حَرْدٍ *ḥard* = resolve, strong intention.

13. قَادِرِينَ *qādirīn* (pl.; acc./gen. of *qādirūn*; s. *qādir*) = capable, those who have power, (act. participle from *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See at 23:95, p. 1098, n. 7).

فَلَمَّا رَأَوْهَا 26. But when they saw it

قَالُوا إِنَّآ

لَضَالُّونَ ﴿٦٧﴾ have lost our way.<sup>11</sup>

لَمْ نَخُنْ بِمُحْرَمُونَ ﴿٦٨﴾ 27. "Nay, we are deprived."<sup>12</sup>

قَالَ أَوْسَطُهُمْ 28. The best<sup>3</sup> of them said:

أَرَأَيْتَ لَكَ

لَوْلَا تَسْبِيحُونَ ﴿٦٩﴾ why not glorify Allah?<sup>14</sup>

قَالُوا 29. They said:

سُبْحٰنَ رَبِّنَا 29. "Sacrosanct<sup>5</sup> is our Lord.

إِنَّا كُنَّا

ظَالِمِينَ ﴿٧٠﴾ transgressors.<sup>16</sup>

فَأَقْبَلَ 30. So they turned<sup>7</sup>

بَعْضُهُمْ عَلَىٰ بَعْضٍ

يَتَلَاَمُونَ ﴿٧١﴾ blaming one another.<sup>8</sup>

قَالُوا وَيْلَنَا 31. They said: "Woe to us;

إِنَّا كُنَّا ظَالِمِينَ ﴿٧٢﴾ we indeed have been disloyal."<sup>9</sup>

عَسَىٰ رَبِّنَا 32. "Hopefully, our Lord will

1. i. e., they could not at first recognize their garden by seeing its condition. ضَالُونَ *ḍāllūn* (sing. ضَال *ḍāll*) = those gone astray, those that have lost way, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalāl/ḍalālah*], to go astray, to stray, to err. See at 56:51:56, p. 81760, n. 4).

2. محرومون *mahrūmūn* (pl.; s. *mahrūm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmān*], to deprive, to dispossess. See *mahrūm* at 51:19, p. 1699, n. 3).

3. أوسط *'awsaṭ* (s.; pl. *'awāsit*) = middle, average, central [i. e., best], (relative of *wasīṭ/wasaṭ*). See at 5:89, p. 373, n. 12.

4. تسبحون *tusabbihūna* = you declare sanctity of Allah, glorify Allah, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa*, form II of *sabaha* [*sabh/sibāḥah*] to swim, to float. See *tusabbihū* at 48:9, p. 1664, n. 4).

5. سبحان *Subḥān* is derived from *sabbaḥa*, form II of *sabaha* [*sabh/sibāḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 52:43, p. 1714, n. 12.

6. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 42:21, p. 1569, n. 4).

7. أقبل *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabūl/qubūl*], to accept. See at 52:25, p. 1711, n. 10).

8. يتلأمون *yatalāwamūna* = they blame one another, mutually blame/censure/rebuke (v. iii. m. pl. impfct. from *talāwama*. form VI of *lāma* [*lawm/ malām/ malāmah*], to blame, to censure. See *lā talāmū* at 14:22, p. 795, n. 5).

9. ظالغين *ṭāghīn* (pl.; acc./gen. of *ṭāghūn*; s. *ṭāghīn*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghā* [*ṭaghan/ ṭaḡhyān*], to exceed all bounds. See at 38:55, 1473, n. 2).

أَنْ يَبْدِلَنَا give us in exchange<sup>1</sup>

خَيْرًا مِنْهَا one better<sup>2</sup> than it.

إِنَّا إِلَى رَبِّنَا Verily to our Lord

رَاجِعُونَ ﴿٣٣﴾ we turn in hope.<sup>3</sup>

كَذَلِكَ الْعَذَابُ 33. Such is the punishment;

وَلَعَذَابُ and indeed the punishment

الْآخِرَةِ أَكْبَرُ<sup>4</sup> of the hereafter is graver;<sup>4</sup>

لَوْ كَانُوا يَعْلَمُونَ ﴿٣٤﴾ if they are wont to know.

### Section (Rukû') 2

إِنَّ لِلْمُتَّقِينَ 34. Verily for the righteous<sup>5</sup>

عِنْدَ رَبِّهِمْ are with their Lord

جَنَّاتِ النَّعِيمِ ﴿٣٥﴾ gardens<sup>6</sup> of bliss.<sup>7</sup>

أَفَنَجْعَلُ 35. Shall We make<sup>8</sup> the

الْمُسْلِمِينَ كَالْمُجْرِمِينَ Muslims like the sinful?<sup>9</sup>

﴿٣٦﴾

مَا لَكُمْ 36. What is the matter with

كَيْفَ تَحْكُمُونَ ﴿٣٧﴾ you, how do you judge?<sup>10</sup>

أَمْ لَكُمْ كِتَابٌ 37. Or do you have a book

فِيهِ تَدْرُسُونَ ﴿٣٨﴾ wherein you learn.<sup>11</sup>

1. يبدل *yubdila(u)* = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fa-hah* because of the particle 'an coming before the verb. See at 66:5, p. 1846, n. 2).

2. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 62:11, p. 1824, n. 6.

3. راغبون *râghibûn* (pl.; s. *râghib*) = desirous, those desiring, hoping, turning in hope, wishing (act. participle from *raghaba* [*raghabah/raghab*], to desire, to wish. See at 9:59, p. 602, n. 6).

4. أكبر *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (relative of *kabîr*, big, great. See at 40:10, p. 1512, n. 12).

5. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqâ* [*waqy/ wiqâyah*], to guard, to protect. See at 54:54, p. 1739, n. 13).

6. i. e., paradise. جنات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 58:22, p. 1792, n. 11.

7. نعم *na'im* = bliss, felicity, comfort, happiness, delight. See at 56:89, p. 1766, n. 2.

8. نجعل *naj'alu* = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. See *naj'ala* at 45:21, p. 1624, n. 9).

9. This is in reply to the unbelievers' assertion that they shall get the same position of wealth and influence in the hereafter as they have in this life.

مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 43:74, p. 1601, n. 7).

10. تحكمون *taḥkumûna* = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *hakama* [*hukm*], to pass judgement. See at 37:154, p. 1454, n. 2).

11. تدرسون *tadrusûna* = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study. See at 3:79, p. 187, n. 3).

38. That you indeed have in it

﴿٣٨﴾ لِمَا تَخْتَرُونَ whatever you select?<sup>1</sup>

39. Or do you have oaths<sup>2</sup>

عَلَيْنَا بِإِلْعَاقِ إِلَى

يَوْمِ الْقِيَامَةِ

﴿٣٩﴾ أَنْ تَكُونُوا

﴿٣٩﴾ لِمَا تَحْكُمُونَ whatever you decide?<sup>4</sup>

40. Ask them: Who of them

﴿٤٠﴾ بِذَلِكَ زَعِيمٌ is for that a surety?<sup>5</sup>

41. Or do they have partners?<sup>6</sup>

فَلْيَأْتُوا

بِشُرَكَائِهِمْ

﴿٤١﴾ إِنْ كَانُوا صَادِقِينَ if they are truthful.<sup>7</sup>

42. The day uncovered will

﴿٤٢﴾ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ

إِلَى السُّجُودِ

﴿٤٢﴾ فَلَا يَسْتَطِيعُونَ but they shall not be able<sup>11</sup> to.

43. Downcast<sup>12</sup> will be

﴿٤٣﴾ خَاشِعَةً

أَبْصَارَهُمْ

their eyes;

1. تخيرون *takhayyarûna* (originally *tatakhayyarûna*) = you choose, select, elect, pick (v. ii. m. pl. impfct. from *takhayyara*, form V of *khâru* [khayr], to choose, to prefer. See *yatakhayyarûna* at 56:20, p. 1756, n. 3).

2. أيمن *'aymân* (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 66:8, p. 1847, n. 11.

3. بالغة *bâlighah* (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balugah* [bulûgh], to reach. See at 6:149, p. 456, n. 2).

4. تحكمون *taḥkumûna* = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [ḥukm], to pass judgement. See at 68:36, p. 1864, n. 10).

5. زعيم *za'im* (s.; pl. *zu'amâ'*) = leader, guarantor, surety (act. participle in the scale of *fa'il* from *za'ama* [za'm], to allege, to allege, to maintain. See *za'amtum* at 62:6, p. 1822, n. 5).

6. i. e., their supposed gods and goddesses. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates (act. participle in the scale of *fa'il* from *shuriaka* [shirk], to share, to be a partner. See at 42:21, p. 1568, n. 10).

7. i. e., in their claim that their gods and goddesses will help them. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 67:25, p. 1857, n. 2).

8. يكشف *yukshafu* = he or it is uncovered, disclosed, exposed, removed (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *yakshifu* at 27:62, p. 1221, n. 6).

9. i. e., of Allah. ساق *sâq* (s.; pl. *sûq/sîqân*) = leg, side, thigh, trunk.

10. يدعون *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [du'â'], to call. See at 3:23, p. 163, n. 10).

11. يستطيعون *yastaṭi'ûna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [ṭaw'], to obey. See at 36:75, p. 1427, n. 3).

12. خاشعة *khâshi'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'u* [khushû'], to be submissive, humble, dry and barren. See at 41:39, p. 1553, n. 5).

تَرْهَقُهُمْ  
ذِلَّةٌ  
there will overtake<sup>1</sup> them  
ignominy.<sup>2</sup>

وَقَدْ كَانُوا  
يَدْعُونَ إِلَى الشُّجْرَةِ  
وَهُمْ سَالِمُونَ ﴿١٢﴾  
And indeed they used to be  
called to prostrate themselves  
while they were perfect.<sup>3</sup>

فَذَرْنِي 44. Then let Me Alone<sup>4</sup>

وَمَنْ يَكْذِبْ  
بِهَذَا الْحَدِيثِ  
and those that disbelive<sup>5</sup>

in this discourse.<sup>6</sup>

سَنَسْتَدْرِجُهُمْ  
We shall gradually deal<sup>7</sup> with

ثَمَّ مِنْ حَيْثُ  
لَا يَعْلَمُونَ ﴿١٤﴾  
them in such a manner  
they will not know.

وَأُمْلِي لَهُمْ 45. And I respite<sup>8</sup> them.

إِنَّ كَيْدِي مَتِينٌ ﴿١٥﴾  
Verily My plan<sup>9</sup> is firm.<sup>10</sup>

أَمْ تَسْأَلُهُمْ 46. Or do you ask of them

أَجْرًا فَهُمْ  
أَجْرٌ مِنْ مَقْرَبٍ  
a remuneration<sup>11</sup> so they are  
out of an obligation<sup>12</sup>

مُنْقَلُونَ ﴿١٦﴾  
weighed down?<sup>13</sup>

أَمْ عِنْدَهُمُ  
الْغَيْبُ  
47. Or is there with them  
the unseen

فَهُمْ يَكْتُبُونَ ﴿١٧﴾  
so they write down?<sup>14</sup>

1. *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 10:27, p. 647, n. 9).

2. *dhillah* = disgrace, ignominy, debasement, lowliness, depravity. See at 10:26, p. 647, n. 3.

3. *sālimūn* (pl.; s. *sālim*) = safe, unblemished, flawless, safe and sound, healthy, perfect, regular (act. participle from *salima* [*salāmah/salām*], to be safe and sound).

4. *dhār* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 52:45, 1715, n. 6).

5. *yukadhhibu* = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhīb /kadhbah /kidhbah*], to lie. See at 27:83, p. 1227, n. 4).

6. i. e., the Qur'ān. *ḥadīth* (s.; pl. *ḥadīth*) = speech, talk, narrative, report, discourse, account. See at 66:3, p. 1845, n. 3.

7. *nastadriju* = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durūj*], to move, to approach gradually. See at 7:182, p. 536, n. 10).

8. *'umli* = I respite, give rein to, give indulgence (v. i. s. impfct. from *'amlā*, form IV of *malā* [*malw*], to race, to walk briskly. See at 7:183, p. 537, n. 2).

9. *kayd* = scheme, plot, plan, stratagem. See at 52:42, p. 1714, n. 9.

10. *matīn* = solid, firm (act. participle in the scale of *fa'il* from *matana* [*matānah*], to be firm. See at 51:58, p. 1706, n. 3).

11. i. e., for the work of calling them to the truth. *ajr* (pl. *ajūr* /*ujūr*) = reward, recompense, remuneration, due. See at 67:12, p. 1853, n. 9).

12. *maghram* (s.; pl. *maghārim*) = fine, loss, damage, financial obligation. See at 52:40, p. 1714, n. 5.

13. *muthqalūn* (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqala* [*thiqil/thaqālah*], to be heavy. See at 52:40, p. 1714, n. 6).

14. i. e., what is going to happen to men.

فَاصْبِرْ 48. So have patience<sup>1</sup>

لِحُكْمِ رَبِّكَ for the decree<sup>2</sup> of your Lord

وَلَا تَكُنْ كَصَاحِبِ and be not like the Companion

الْمَيْمُونِ إِذْ نَادَى of the Fish<sup>3</sup> – when he cried

وَهُوَ مَكْظُومٌ ﴿٤٨﴾ out and he was distressed.<sup>4</sup>

لَوْلَا أَنْ تَدْرِكُهُ 49. Had not there reached<sup>5</sup>

نِعْمَةٌ مِنْ رَبِّهِ him grace from his Lord

لَنُذِئِبَ he would have been cast<sup>6</sup>

بِالْعَرَاءِ in the wilderness<sup>7</sup>

وَهُوَ مَذْمُومٌ ﴿٤٩﴾ being blamed.<sup>8</sup>

فَاجْتَبَاهُ رَبُّهُ 50. Then his Lord selected<sup>9</sup>

فَجَعَلَهُ him and made him

مِنَ الصَّالِحِينَ ﴿٥٠﴾ of the righteous.

وَأَنْ يَكَادُ 51. And well-nigh would

الَّذِينَ كَفَرُوا those who disbelieve

لَيَرْفُوقَنَّكَ بِأَبْصَرِهِمْ dislodge<sup>10</sup> you with their looks

لَمَّا سَمِعُوا الذِّكْرَ when they hear the reminder<sup>11</sup>

وَيَقُولُونَ إِنَّهُ لَشَحُونَ ﴿٥١﴾ and say: "He is indeed insane."

وَمَا هُوَ إِلَّا 52. But it is naught but

ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾ a reminder for all beings.

1. i. e., against the allegations, opposition and enmity of the unbelievers. اصبر *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *sabara* [*sabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. *hukm* (pl. احكام '*ahkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 52:48, p. 1716, n. 2.

3. i. e., Prophet Yûnus, peace be on him, when he cried out to his Lord impatiently asking for quick punishment of the unbelievers (see 21:87). حوت *hût* (s.; pl. *hîtân/ahwât*) = fish, whale, Pisces. See at 18:61, p. 934, n. 10.

4. مكظوم *makzûm* = distressed, full of anger/grief (pass. participle from *kazama* [*kazm/kuzûm*], to suppress or conceal [one's anger/feelings]. See *kazîm* at 43:17, p. 1586, n. 7).

5. تدارك *tadâraka* = reached and seized one another, went on incessantly, made amends (v. iii. m. s. past in form VI of *daraka* [*darak/dark*], to attain. See *udrika* at 36:40, p. 1418, n. 8).

6. i. e., from the belly of the fish. نذ *nubidha* = he or it was thrown, hurled, cast (v. iii. m. s. past passive from *nabadha* [*nabdh*], to hurl. See *nabadhnâ* at 51:40, p. 1702, n. 12).

7. عراء '*arâ*' = bare tract, open space, wilderness, nakedness. See at 37:145, p. 1452, n. 10.

8. مذموم *madhmûm* = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamm/madhammah*], to blame. See at 17:19, p. 879, n. 2).

9. i. e., for Prophethood. اجتبى *ijtabâ* = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 22:78, p. 1073, n. 12).

10. The address is to the Prophet Muhammad, peace and blessings of Allah be on him. يرفقون *yuzliqûna* = the dislodge, cause to slip (v. iii. m. pl. impfct. from '*azlaqa*, form IV of *zaliqa/zalaqa* [*zalaq/zalq*], to slip, to glide. See *zalaq* at 18:40, p. 926, n. 4).

11. i. e., the Qur'ân. (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 65:10, p. 1842, n. 10.

## 69. SÛRAT AL-HÂQQAH (THE INEVITABLE)

Makkan: 52 'âyahs

This is a Makkan *sûrah* which deals with the fundamentals of the faith. Its main emphasis is on three things : the truth of the *risâlah* i. e., Messengership of Muhammad, peace and blessings of Allah be on him, the truth of the Qur'ân as a Book sent down by Allah and the inevitability of Resurrection, Judgement, reward and punishment. These themes are brought home by drawing attention to the fate of the previous nations like the 'Âd, the Thamûd and others who disbelieved their respective Messengers and in the truth of Resurrection and Judgement and were destroyed on account of their unbelief and disobedience to Allah. Mention is then made of the horrors and circumstances of the end of the world and the Resurrection together with a reference to the sufferings and punishment of the sinful in the hereafter and, in contrast, of the reward and blissful life of the faithful and the righteous. The *sûrah* ends by once again emphasizing that the Qur'ân is sent down by Allah, that it is neither a poet's composition nor a soothsayer's utterance, as the unbelievers allege, and further that if the Prophet, peace and blessings of Allah be on him, had himself made up anything and given it out as the Qur'ân, he would have been severely punished by Allah and none could have saved him from His wrath.

The *sûrah* is named *al-Hâqqah* (The Inevitable), i. e., the Resurrection, with reference to its *first 'ayah* which draws attention to it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ الْمَآئِدَةُ 1. The Inevitable.<sup>1</sup>

۲ مَا الْمَآئِدَةُ 2. What is the Inevitable.<sup>2</sup>

وَمَا أَدْرَبُكَ 3. And what will make you

۳ مَا الْمَآئِدَةُ know<sup>3</sup> what the Inevitable is?

كذبت 4. There did disbelieve<sup>4</sup>

ثَمُودُ وَعَادُ the Thamûd and the 'Âd

۴ بِالْقَارِعَةِ in the calamity.<sup>5</sup>

۵ فَأَمَّا ثَمُودُ 5. Then as for the Thamûd,

1. i. e., the Resurrection and the Day of Judgement. *حَاقَّةٌ hâqqah* (f.; m. *hâqq*) = the inevitable, that which is sure to materialize, the reality [ i. e., the Resurrection, because it is inevitable] (act. participle from *hâqqa* [*hâqq*], to be a fact, real, right. See *hâqqa* at 50:14, p. 1688, n. 5).

2. The repetition is for emphasizing its importance and to draw attention to it.

3. أدرى 'adrî = he informed, let know, notified, made {someone} know/understand (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, p. 642, n. 2).

4. After drawing attention to the inevitable event and before further describing it, mention is made, by way of cautioning about it, of the fate of those who disbelieved in it. The description of the Resurrection is given at 'âyahs 13-16 below.

كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

5. i. e., the Day of Judgement قَارِعَةٌ *qâri'ah* (f. s.; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qaru'a* [*qar'*], to knock, hit. See at 13:31, p. 778, n. 1).

فَأُهْلِكُوا they were destroyed<sup>1</sup>

بِالطَّاعِيَةِ ٥ by the thunderous blast.<sup>2</sup>

وَأَمَّا عَادُ 6. And as for the 'Âd,

فَأُهْلِكُوا they were destroyed by

بِريحٍ صَّارِعَةٍ عَاتِيَةٍ a wind<sup>3</sup> violent<sup>4</sup> and furious.<sup>5</sup>

٦

سَخَّرَهَا عَلَيْهِمْ 7. He employed<sup>6</sup> it on them

سَبْعَ لَيَالٍ for seven nights and

وَتَمَنِينَةَ أَيَّامٍ حُسُومًا 7 eight days continuously;<sup>7</sup>

فَرَى الْقَوْمَ so you could see the people

فِيهَا صَرَغِي in there felled to the ground<sup>8</sup>

كَأَنَّهُمْ أَعْجَازُ as if they were stumps<sup>9</sup>

نَخْلٍ خَاوِيَةٍ ٧ of date palm devastated.<sup>10</sup>

فَهَلْ تَرَى لَهُمْ 8. So do you see of them

مِنَ بَاقِيَةٍ ٨ any remnant?<sup>11</sup>

وَجَاءَ فِرْعَوْنُ 9. And there committed

وَمَنْ قَبْلَهُ the Fir'awn and those before

وَالْمُؤْتَفِكَاتُ 12 him and the upturned cities<sup>12</sup>

بِالْحَاطِئَةِ ٩ the sinful deed.

1. أهلكوا 'uhlikû = they were destroyed, annihilated (v. iii. m. pl. past passive from 'ahlaka, form IV of halaka [halk/ hulk/ halâk /tahlukah], to perish. See 'ahlaknâ at 54:51, p. 1739, n. 8).

2. طاغية *îghiyah* (f. s.; m. *îghin*) = she that transgresses, exceeds the bounds, is disloyal, [here, thunderous blast](act. participle from *îghâ* [*îghan/ îghyân*], to exceed all bounds. See at 38:55, 1473, n. 2).

3. ريح *riḥ* (s.; pl. *riyâḥ*) = wind, smell, odour. See at 54:19, p. 1732, n. 8.

4. صرصر *ṣarṣar* = violently noisy and cold, furiously roaring. See at 54:19, p. 1732, n. 9.

5. عاتية *âtiyah* (f. s.; m. *âtin*) = defiant, insolent, furious, (act. participle from *'atâ* [*'utâw/ 'utîy/ 'itîy*], to be insolent. See *'atat* at 65:7, p. 1841, n. 13).

6. سخر *sakhkhara* = he brought to submission, subjected, subdued, reduced to service/order, employed (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 45:12, p. 1621, n. 5).

7. حجوم *ḥusûm* = fatal, gruelling, continuous (for days, months, years).

8. صرعى *ṣar'â* (pl.; s. *ṣarî'*) = felled to the ground, insane, crazy (passive participle in the scale of *fa'il* from *ṣara'a* [*ṣar'/ṣir/maṣra'*], to throw down, fell).

9. أعجاز *'a'jâz* (pl. s. *'ajuz*) = stumps, roots. See at 54:20, p. 1733, n. 2).

10. خاوية *khâwiyah* (f. s.; m. *khawin*) = empty, desolate, completely devastated (act. participle from *khawâ* [*khawâ/khawan*], to be empty, hungry, desolate).

11. باقية *bâqiyyah* (f. s.; pl. *bâqiyyât*; m. *bâqin*) = remaining, remnant, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ'*], to stay. See at 43:28, p. 1589, n. 6).

12. i. e., the lands of the people of Prophet Lût, peace be on him. مؤتفكات *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [*afk/iffk*], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

فَمَصَّوْا 10. And they disobeyed<sup>1</sup>

رَسُولَ رَبِّهِمُ the Messenger of their Lord.

فَأَخَذَهُمْ So He seized<sup>2</sup> them with a

أَخْذَةً رَّابِيَةً 10 seizure exceedingly severe.<sup>3</sup>

إِنَّا لَنَّا 11. Verily We, when

طَغَا أَلْمَاءُ the water had overflowed,<sup>4</sup>

حَمَلْنَاكُمْ فِي الْفَارِجَةِ carried<sup>5</sup> you in the ship.<sup>6</sup>

11

لِنَجْعَلَهَا 12. That We might make it

لَكُمْ تَذْكِرَةً for you a reminder<sup>7</sup>

وَنَحْبَهَا and that there might retain<sup>8</sup> it

أُذُنَ وَعِيَةٍ 12 the ears that remember.<sup>9</sup>

فَإِذَا نَفَخَ 13. So when blown<sup>10</sup> will be

فِي الصُّورِ the trumpet<sup>11</sup>

نَفْحَةً وَاحِدَةً 13 in a single blow;

وَحُمِلَتْ 14. And carried away

الْأَرْضُ will be the earth

وَالْجِبَالُ and the mountains

فَدُكَّتَا and the two will be crushed<sup>12</sup>

دَكَّةً وَاحِدَةً 14 in a single crush;

1. عصروا 'aṣaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'aṣâ [ 'iṣyân/ ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 26:216, p. 1199, n. 7).

2. i. e., punished them. أخذ 'akhadha = he took, caught, got hold of, seized (v. iii. m. s. past from 'akhadh. See at 40:22, p. 1517, n. 5).

3. رابية rābiyah (f. s., pl. rawābin) = increasing, exceedingly severe, hill (act. participle from rabā [rubā'/rubū'], to increase, to grow. See 'arbā at 16:92, p. 858, n. 13).

4. طغى ṭaghā = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from ṭaghan/ ṭughyân, to exceed all bounds. See at 53:17, p. 1719, n. 8).

5. The reference is to Prophet Nûh, peace be on him, and all those who were saved in the Ark from the deluge. حملنا ḥamalnâ = we carried,

bore, took the load (v. i. pl. past from ḥamala [ḥaml], to carry. See at 54:13, p. 1731, n. 12).

6. i. e., the Ark. جارية jāriyah (f. s.; pl. jārin/jāriyât) = ship, that which moves on/flows (act. participle from jāra [jary], to flow. A ship is called jāriyah because it flows on the surface of the sea. See at 55:24, p. 1744, n. 8).

7. i. e., of Allah's punishment for disobedience. تذكرة tadhkirah = reminder. See at 56:76, p. 1763, n. 11.

8. تعى ta'f = she retains in memory, remembers, knows by heart, holds (v. iii. f. s. impfet. from wa'â [ wa'y], to hold, to retain in memory. See 'aw'iyah at 12:76, p. 750, n. 2).

9. واعية wā'iyah (f. s.; m. wā'in) = she that remembers, the retaining one (act. participle from wa'â. See n. 8 above).

10. This will be the first blowing of the trumpet.

نفخ nufikha = it was blown, inflated, breathed (v. iii. m. s. past passive from nafakha [nafkh], to blow. See at 50:20, p. 1689, n. 11).

11. صور ṣûr = horn, bugle, trumpet. See at 50:20, p. 1689, n. 12.

12. دكنا dukkatâ = the two (f.) were crushed, pressed down, flattened, devastated (v. iii. f. dual. past passive from dakka [dakk], to make flat, to demolish. See dakkâ' at 18:98, p. 945, n. 12).

فَيَوْمَئِذٍ 15. Then on that day

وَقَعَتِ الْوَاقِعَةُ ١٥ shall take place<sup>1</sup> the Event.<sup>2</sup>

وَأَنْشَقَّتْ 16. And rent asunder<sup>3</sup> will be

السَّمَاءُ فِيهَا the sky so it will be

يَوْمَئِذٍ وَاهِيَةً ١٦ on that day tottering.<sup>4</sup>

وَالْمَلَائِكُ 17. And the angels will be

عَلَى أَرْجَائِهَا<sup>5</sup> on its fringes<sup>5</sup>

وَيَحْمِلُ and there will carry<sup>6</sup>

عَرْشَ رَبِّكَ the Throne<sup>7</sup> of your Lord

فَوْقَهُمْ يَوْمَئِذٍ above them on that day

ثَمَنِيَةَ ١٧ eight angels.

يَوْمَئِذٍ 18. On that day

تُعْرَضُونَ you will be put up<sup>8</sup>

لَا تَخْفَى and hidden will not remain<sup>9</sup>

مِنْكُمْ خَافِيَةٌ ١٨ of you any secret.<sup>10</sup>

فَأَمَّا مَنْ 19. So as for him who

أُوتِيَ كِتَابَهُ will be given his book<sup>11</sup>

بِمِ يَمِينِهِ فَيَقُولُ in his right hand<sup>12</sup> he will say:

هَؤُلَاءِ أَقْرَبُ وَإِنِّي لَأَعْلَمُ "Here it is, read<sup>13</sup> my book."

1. *waqa'at* = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. f. s. past from *wuqû'*, to fall. See at 56:1, p. 1753, n. 1).

2. i. e., the Resurrection. *wâqi'ah* (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above).

3. انشقت *inshaqqat* = she or it was split, was cleft/rent asunder (v. iii. m. f. past from *inshaqqu*, form VII of *shaqqa* [ *shaqq* ], to split, cleave. See at 55:37, p. 1746, n. 10).

4. واهية *wâhiyah* (f. s.; m. *wâhin*) = feeble, tottering, brittle, fragile (act. participle from *wahâ* [ *wahy* ], to be weak, feeble).

5. أرحاء *'arjâ'* (pl.; s. *rajâ'*) = sides, fringes, directions, regions.

6. يحمل *yahmilu* = he bears, carries, takes the load (v. iii. m. s. impfct. from *hamala* [ *haml* ], to carry. See at 20:111, p. 1003, n. 11).

7. عرش *'arsh* = throne. See at 57:4, p. 1768, n. 7.

8. i. e., for judgement. *tu'radûna* = you (all) are displayed, exposed, submitted, placed/set before, laid, put up (v. iii. m. pl. impfct. passive from *'arada'* *aruda* [ *'ard* ], to become visible, to be wide. See *yu'radûna* at 42:45, p. 1577, n. 2).

9. تخفى *takhfâ* = she or it hides, remains unseen or concealed (v. iii. f. s. impfct. from *khafiya* [ *khafâ'* / *khifyah* / *khufyah* ], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

10. خافية *khâfiyah* (f. s.; m. *khâfin*) = that which remains hidden, concealed; secret, invisible (act. participle from *khafiya*. See n. 9 above).

11. i. e., the record of his deeds.

12. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:90, p. 1766, n. 4.

13. اقرأوا *iqra'û* = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [ *qirâ'ah* ], to read, recite. See *qara'a* at 26:199, p. 1196, n. 10).

إِنِّي ظَنَنْتُ 20. "Indeed I believed<sup>1</sup> that

أَنِّي مُلَاقٍ I was going to encounter<sup>2</sup>

حِسَابِيَّةٍ 21. my account."<sup>3</sup>

فَهُوَ فِي عِيشَةٍ 21. So he will be in a life<sup>3</sup>

رَاضِيَةٍ 22. most pleasant.<sup>4</sup>

فِي جَنَّةٍ عَالِيَةٍ 22. In a garden quite lofty.<sup>5</sup>

فُطُوفُهَا دَائِمَةٌ 23. Its pickings<sup>6</sup> in easy reach.<sup>7</sup>

كُلُوا وَشَرِبُوا هَهُنَا 24. Eat and drink at pleasure<sup>8</sup>

بِمَا أَسْلَفْتُمْ for what you had advanced<sup>9</sup>

فِي الْأَيَّامِ الْخَالِيَةِ in days gone.<sup>10</sup>

25. And as for him

وَأَمَّا مَنْ 25. And as for him

أَوْ فِي كَيْبِهِ 26. who will be given his book

بِشِمَالِهِ يَقُولُ in his left hand<sup>11</sup> he will say:

"Oh, I wish was not given

كِتَابِيَّ 27. my book!"<sup>12</sup>

وَلَا أَدْرِي 26. "Nor do I know<sup>12</sup>

مَا حِسَابِيَّةٍ what will be my account."<sup>13</sup>

1. ظننت *ẓanantu* = I thought, assumed, conjectured, supposed, firmly believed (v. i. s. past from *ẓanna* [ẓann], to firmly believe, to suppose. See *ẓanantum* at 59:2, p. 1794, n. 7).

2. ملق *mulâqin* (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqa*, form III of *laqiya* [liqâ'/luqyân/ luqy/ luqyah/ luqan], to meet, to encounter. See at 62:8, p. 822, n. 11).

3. عيشة *'ishah* = to live, to be alive, life (verbal noun of *'asha*. See *ma'ishah* at 43:32, p. 1590, n. 5).

4. راضية *râḍiyah* (f. s., m. *râḍin*) = satisfied, pleasant, agreeable (act. participle from *radiya* [ridan/ ridwân/ mardâh], to be satisfied. See *yardâ* at 53:26, p. 1721, n. 8).

5. عالية *'âliyah* (f. s.; m. *'âlin*) = high, tall, outstanding, lofty, arrogant, self-exalting (act. participle from *'alâ* ['ulûw], to go up, rise. See *'âlin* at 44:31, p. 1611, n. 9).

6. قطف *quṭuf* (pl.; s. *quṭf*) = pickings, fruits, flowers.

7. دائية *dâniyah* (f. s.; m., *dânin*) = near, close, within easy reach (act. participle from *danâ* [dunûw/ danâwah], to be near, to come close. See *dunyâ* at 67:5, p. 1851, n. 10).

8. هنيء *hanî'* = ease, pleasure, well-being. See at 52:19, p. 1710, n. 1.

9. أسلفتم *'aslaftum* = you advanced, made (something) go before (v. ii. m. pl. past from *'aslafa*, form IV of *salafa* [salaf], to be over. See *'aslafta* at 10:30, p. 648, n. 12).

10. خالية *khâliyah* (f. s.; m. *khâlin*) = that which is past, passed away, over, gone, empty (act. participle from *khalâ* [khulû'/khalâ'], to be empty, to pass away. See *khalat* at 46:18, p. 1638, n. 9).

11. شمال *shimâl* = north, left hand, left side, left. See at 56:41, p. 1758, n. 14.

12. أدري *'adri(î)* = I know, am aware (v. i. s. impfct. from *darâ* [dirâyah], to know. The final *yâ'* is dropped because of the particle *lam* coming before the verb). See *'adri* at 46:9, 1634, n. 3).

بَيَّاتَهَا كَأَنَّ 27. "Oh, would that it was  
 أَلْقَاضِيَةَ ٤٧ my end."<sup>1</sup>

مَا أَغْوَى 28. "Of no avail<sup>2</sup> has been  
 عَنِّي مَالِيَةَ ٤٨ to me my wealth!"

هَلَكَ عَنِّي 29. "Gone<sup>3</sup> from me is  
 سُلْطَانِيَةَ ٤٩ my power!"<sup>4</sup>

حَذُّوْهُ 30. "Seize<sup>5</sup> him  
 فَغَلُّوْهُ ٥٠ and fetter<sup>6</sup> him."

فَرَأَلْنَاهُمْ 31. "Then in the blazing fire  
 صَلُّوْهُ ٥١ broil<sup>7</sup> him."

فَرَفِ سَيْسِلَةٍ 32. "Then in a chain<sup>8</sup>  
 ذَرَعَهَا of which the length<sup>9</sup> is  
 سَبْعُونَ ذِرَاعًا seventy cubits<sup>10</sup>  
 فَاسْلُكُوْهُ ٥٢ insert<sup>11</sup> him."

إِنَّهٗ كَانَ 33. Verily he used  
 لَا يُؤْمِنُ بِاللَّهِ لَا يُؤْمِنُ بِاللَّهِ not to believe in Allah  
 الْعَظِيمِ ٥٣ the All-Great.<sup>12</sup>

1. i. e., the death that I died was the end. قَاضِيَةٌ *qâḍiyah* (f. s.; m. *qâḍin*) = one or that which concludes, terminates, ends, decrees, decides (act. participle from *qadâ* [ *qadâ* ], to conclude. See *qadâ* at 41:12, p. 1543, n. 8).

2. أَغْوَى *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ *ghinan* / *ghanâ* ], to be free from want, to be rich. See at 53:48, p. 1726, n. 4).

3. هَلَكَ *halaka* = he died, perished, was destroyed/gone (v. iii. m. s. past from *halk* / *hulk* / *halâk* / *tahlukah*. See at 40:34, p. 1521, n. 11).

4. سُلْطَانٌ *sulṭân* = authority, power, mandate, rule, sanction. See at 55:33, p. 1746, n. 3.

5. i. e., it will be said to the angel sentinels. حَذَّرُوا *khudhû* = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [ *'akhdh* ], to take. See at 44:47, p. 1614, n. 9).

6. غَلُّوا *ghullû* = insert, enter, put an iron collar, fetter, shackle (v. ii. m. pl. imperative from *ghalla* [ *ghall* ], to insert, to put an iron collar. See *'aghlâl* at 40:71, p. 1534, n. 11).

7. صَلُّوا *ṣallû* = broil, put in the fire, heat (v. ii. m. pl. imperative from *ṣallâ*, form II of *ṣalâ* [ *ṣalan* / *ṣuliy* / *ṣilâ* ], to roast, to burn, to be exposed to the blaze. See *yaṣlawna* at 58:8, p. 1587, n. 1).

8. سَيْسِلَةٌ *silsilah* (s.; pl. *salâsil*) = chain, series.

9. ذَرَعٌ *dhar'* = length.

10. ذِرَاعٌ *dhirâ'* (s.; pl. *'adhru* / *dhur'ân*) = cubit, forearm, connecting rod. See *dhirâ'ay* at 18:18, p. 916, n. 8.

11. i. e., insert him in the chain. اسْلُكُوا *uslukû* = you insert, enter (in the transitive sense), follow, behave, travel (v. ii. m. pl. imperative from *salaka* [ *salk* / *sulâk* ], to insert, to follow. See *usluk* at 28:32, p. 1243, n. 4).

12. عَظِيمٌ *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

وَلَا يَحْضُرُ عَلَيَّ 34. Nor did he urge<sup>1</sup> on  
طَعَامَ الْمَسْكِينِ 34 the food<sup>2</sup> of the poor.<sup>3</sup>

فَلَيْسَ لَهُ 35. So there is not for him  
أَيُّومٌ هُنَا حَمِيمٌ 35 today here any close friend.<sup>4</sup>

وَلَا طَعَامٌ إِلَّا 36. Nor any food except  
مِنْ غَسِيلِينَ 36 of wash-waste.<sup>5</sup>

لَا يَأْكُلُهُ 37. None will eat of it  
إِلَّا الْفَاطِرُونَ 37 except the sinful.<sup>6</sup>

### Section (Rukû') 2

فَلَا أَقْسِمُ 38. But I swear<sup>7</sup>  
بِمَا تَبْصُرُونَ 38 by what you see.<sup>8</sup>

وَمَا لَا تَبْصُرُونَ 39. And by what you see not.

إِنَّهُ لَقَوْلُ 40. That it is indeed a saying  
رَسُولٍ كَرِيمٍ 40 of a messenger most noble.<sup>9</sup>

وَمَا هُوَ بِقَوْلِ 41. And it is not the saying  
شَاعِرٍ 41 of a poet.<sup>10</sup>

قَلِيلًا مَّا تَوَسَّوْنَ 41 Little is that you believe.

1. *yahuddu* = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *hadda* [*hadd*], to spur on, incite).

2. i. e., giving food to the poor. *ṭa'âm* (s.; pl. *ṭa'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

3. *maskîn* (pl. *masâkin*) = poor, indigent. See at 58:4, p. 1784, n. 4.

4. *ḥamim* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:93, p. 1766, n. 9.

5. *ghislin* = body-secretion, wash-waste of wounds.

6. *khâṭi'ûn* (pl.; s. *khâṭi'*) = those in error, sinners, sinful, those that are mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa'*], to be mistaken, to sin. See *khâṭi'in* at 28:8, p. 1233, n. 10).

7. *lâ* here is for emphasis; or to negative what the unbelievers say (See *Al-Baḥr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." *uqsimu* = I swear, make an oath (v. i. s. impfct. from *'aqsuma*, form IV of *qasama* [*qasam*], to divide. See at 56:75, p. 1764, n. 1).

8. *tubṣirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'absara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 56:85, p. 1765, n. 8).

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. *karîm* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'il* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See at 57:18, p. 1775, n. 4).

10. As the unbelievers say. *shâ'ir* (s.; pl. *shu'arâ'*) = poet. See at 37:36, p. 1436, n. 4.

وَلَا يَقُولُ 42. Nor the saying

كَاهِنٍ of a sooth-sayer.<sup>1</sup>

قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ Little is that you take heed.<sup>2</sup>

نَزِيلٌ مِّنْ 43. It is a sent-down<sup>3</sup> from

رَبِّ الْعَالَمِينَ ﴿٤٣﴾ the Lord of all beings.<sup>4</sup>

وَلَوْ نَفَّوْا 44. And if he fabricated<sup>5</sup>

عَلَيْنَا عَصَافًا وَاوِيلٍ against us some sayings,<sup>6</sup>

﴿٤٤﴾

لَاخَذْنَا 45. We would surely have

مِنهُ بِالْيَمِينِ ﴿٤٥﴾ seized him by the right hand.

ثُمَّ لَقَطَعْنَا 46. And then would have cut<sup>7</sup>

مِنهُ الْوَتِينَ ﴿٤٦﴾ of him the aorta.<sup>8</sup>

فَمَا مَكْرَمٍ مِّنْ أَحَدٍ 47. Then there will be none

عَنْهُ حَاجِرِينَ ﴿٤٧﴾ of you for him preventing.<sup>9</sup>

وَأِنَّهُ 48. And it is indeed a

لِنَذْرَةٍ لِّلْمُتَّقِينَ ﴿٤٨﴾ reminder<sup>10</sup> for the righteous.<sup>11</sup>

وَإِنَّا لَعَالِمُونَ 49. And verily We know

1. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the previous 'ayah give a reply to such allegations. كَاهِنٍ *kâhin* (s.; pl. *kuhhân/ kahanah*) = soothsayer, diviner, fortune-teller (act. participle from *kahana* [*kahânah*], to foretell. See at 52:29, p. 1712, n. 4).

2. تَذَكَّرُونَ *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 56:62, p. 1762, n. 1).

3. تَنْزِيلٌ *tanzîl* = sending down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 56:80, p. 1764, n. 9).

4. عَالَمِينَ *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 56:80, p. 1764, n. 10).

5. تَقُولُ *taqawwala* = he fabricated a lie, bargained, pretended, spread rumours (v. iii. m. s. past in form V of *qâla* [*qawl*], to speak, to say. See at 52:33, p. 1713, n. 1).

6. أَقْوِيلٍ *'aqâwîl* (pl.; s. *qawl*) = sayings, utterances. See *qawl* at 46:18, p. 1638, n. 7.

7. قَطَعْنَا *qata'nâ* = we cut, severed, carved (v. i. pl. past from *qata'a* [*qat'*], to cut. See *qata'tum* at 59:5, p. 1796, n. 4).

8. وَتِينَ *wafîn* (s.; pl. *wutun/awtinah*) = aorta, the main arterial vessel that carries blood from the heart.

9. i. e., the punishment of Allah. حَاجِرِينَ *hâjizîn* (pl.; acc./gen. of *hâjizûn*; s. *hâjiz*) = those that prevent, resist, bar, hinder (act. participle from *hajaza* [*hajz*], to hold back, to restrain, to prevent. See *hâjiz* at 27:61, p. 1221, n. 2).

10. i. e., of Allah's punishment. تَذَكْرَةٌ *tadhkirah* = reminder. See at 69:12, p. 1870, n. 7.

11. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 68:34, p. 1864, n. 5).

أَنْ مِنْكُمْ that some of you are

مُكَذِّبِينَ ٤٩ disbelievers.<sup>1</sup>

وَأِنَّهٗ 50. And that it will be

لِحَسْرَةٍ a distress<sup>2</sup>

عَلَى الْكٰفِرِيْنَ ٥٠ for the disbelievers.

وَأِنَّهٗ لَحَقُّ 51. And that it<sup>3</sup> is the truth

الْيَقِيْنَ ٥١ of certitude.<sup>4</sup>

فَسَبِّحْ 52. Therefore declare the

بِاسْمِ sanctity<sup>5</sup> of the Name

رَبِّكَ الْعَظِيْمِ ٥٢ of your Lord the All-Great.<sup>6</sup>

1. مَكْذِبِيْنَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 56:92, p. 1766, n. 6).

2. i. e., their disbelieving the Qur'ân will be a matter of regret and grief for the disbelievers in the hereafter when they see the punishment. حَسْرَةٌ

*ḥasrah* (pl. حَسْرَات *ḥasarât*) = regret, lamentation, grief, sorrow, distress. See at 19:39, p. 960, n. 7).

3. i. e., this Qur'ân is the truth from Allah. It is His words about which there is no doubt.

4. يَقِيْنَ *yaqîn* = certainty, certitude, conviction, certain, sure. See at 56:95, p. 1766, n. 11.

5. سَبَّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabḥ* /*sibâḥah*] to swim, to float. See at 56:96, p. 1766, n. 12).

6. عَظِيْمٌ *ʿazîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:33, p. 1873, n. 12).

## 70. SŪRAT AL-MA'ĀRIJ (THE WAYS OF ASCENT) Makkan: 44 'āyahs

This is another Makkan *sūrah*. Its main theme is Resurrection, its horror and life in the hereafter, together with a mention of the punishment of the unbelievers and the reward for the believers and the righteous. In this connection reference is made also to the attitude of the unbelievers to the life in the hereafter. The *sūrah* is named *al-Ma'ārij* (Ways of Ascent) with reference to its third 'ayah wherein mention is made of Allah as the "Lord of the Ways of Ascent".

### سُورَةُ الْمَعَارِجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ 1. There asks an enquirer<sup>1</sup>

عَذَابٍ about the punishment

وَاقِعٍ ① sure to fall<sup>2</sup>

لِلْكَافِرِينَ 2. On the unbelievers.

لَيْسَ لَهُ دَافِعٌ ② There is no defender<sup>3</sup> of it

مِنَ اللَّهِ 3. Against Allah,

ذِي الْمَعَارِجِ ③ Lord of the Ways of Ascent.<sup>4</sup>

تَنْصُرُ الْمَلَائِكَةُ 4. There ascend<sup>5</sup> the angels<sup>6</sup>

وَالرُّوحُ إِلَيْهِ and Jibrīl<sup>7</sup> to Him

فِي يَوْمٍ in a day

كَانَ مِقْدَارُهُ the extent<sup>8</sup> of which is

خَمْسِينَ أَلْفَ سَنَةٍ fifty thousand years.

①

1. سائل *sā'il* (s.; pl. *sā'ilān*) = beggar, petitioner, questioner, enquirer ( active participle from *sa'ala* [ *su'āl/mas'alah/tas'āl*], to ask. See at 51:19, p. 1699, n. 2).

2. واقع *wāqi'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [ *wuqū'* ], to fall. See at 52:7, p. 1708, n. 1).

3. دافع *dāfi'* (s.; pl. *dāfi'ūn*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [ *daf* ], to push, push away. See at 52:8, p. 1708, n. 2).

4. معارج *ma'ārij* (pl.; s. *mi'rāj*) = means/instruments/ways of ascent, ladders, stairs, elevators (noun of instrument from '*araja* [ '*urāj* ], to ascend, to go up. See at 34:2, p. 1368, n. 1).

5. تخرج *ta'ruju* = she or it goes up, ascends, rises, mounts (v. iii. f. s. impfct. from '*araja* [ '*urāj* ], to ascend. See n. 4 above and *ya'ruju* at 57:4, p. 1768, n. 11).

6. i. e., to receive Allah's commands and *wahy*. ملائكة *malā'ikah* (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

7. *Rūḥ* is another name for Jibrīl. He is mentioned separately to emphasize his importance as the carrier of *wahy*. روح *rūḥ* (s.; pl. '*arwāḥ*) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrīl. See at 66:12, p. 1849, n. 8.

8. Here is a clear indication of the relativity of time and space. مقدار *miqdār* (s.; pl. *maqādīr*) = measure, amount, scale, extent in space and time. See at 32:5, p. 1325, n. 10.

فَاصْبِرْ 5. So be patient,<sup>1</sup>

صَبْرًا جَمِيلًا 6 persevering decently.<sup>2</sup>

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا 6. Verily they see it remote.<sup>3</sup>

وَنَرْنَهُ قَرِيبًا 7. But We see it near.<sup>4</sup>

يَوْمَ تَكُونُ السَّمَاءُ

كَالْمُهْلِ 8. That day the sky shall be  
like molten brass.<sup>5</sup>

وَتَكُونُ الْجِبَالُ

كَالْعِهْنِ 9. And the mountains shall  
be like ruffled wool.<sup>6</sup>

وَلَا يَسْتَلِ 10. And there shall enquire<sup>7</sup>

حَمِيمٌ not any close friend<sup>8</sup>

حَمِيمًا 10 about a close friend.

يُبْصَرُونَ 11. They will be made to see.<sup>9</sup>

يُودُّ الْمَجْرِمُ There will wish<sup>10</sup> the sinful<sup>11</sup>

لَوْ يَتَدَّى if he could ransom himself<sup>12</sup>

مِنْ عَذَابٍ from the punishment on that

يَوْمَ يُؤْتِيهِمْ بَنِينَ 11 day by his sons.

1. i. e., over the opposition and ridiculing of the unbelievers about the Resurrection. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *şabara* [*şabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. جميل *jamil* = beautiful, handsome, comely, good, decent. See at 33:49, p. 1355, n. 7.

3. i. e., they think that the Resurrection and punishment are remote and unlikely. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ad /bu'dân /bi'ad*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:31, p. 1652, n. 5).

4. قريب *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 63:10, p. 1829, n. 3.

5. مهل *muhl* = molten metal, molten brass. See at 44:45, p. 1514, n. 5.

6. عهن *'ihn* = wool, puffed/ruffled wool.

7. For everyone will be absorbed in one's affairs. يسأل *yas'alu* = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [ *su'âl/ mas'alah/tas'âl* ], to ask. See at 55:29, p. 1745, n. 5).

8. حميم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [*ḥamm*], to heat, make hot. See at 69:35, p. 1874, n. 4.

9. i. e., the friends and relatives will all be made to see one another, but none will be able to help anyone. يبصرون *yubaşşarûna* = they are made to see/ realize/ comprehend (v. iii. m. pl. impfct passive from *başşara*, form II of *başura/başira* [*başar*], to look, to see. See *yubaşşirûna* at 37:175, p. 157, n. 2).

10. يود *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *waddu* [*wadd/wudd/widd*], to love, to like. See at 15:2, p. 807, n. 5.

11. مجرمون *mujrimûn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 55:41, p. 1747, n. 6).

12. يفتدي *yaftadi* = he ransoms himself, redeems himself, sacrifices (v. iii. m. s. impfct. from *iftadâ*, form VIII of *fadâ* [*fidan/fidâ*'], to redeem, ransom. See *iftadaw* at 39:47, p. 1498, n. 3).

وَصَاحِبِهِ 12. And by his wife<sup>1</sup>

وَأَخِيهِ 13 and his brother;

وَفَصِيلَتِهِ 13. And by his kinsmen<sup>2</sup>

الَّتِي تُؤْتِيهِ 14 who shelter<sup>3</sup> him.

وَمَنْ فِي الْأَرْضِ 14. And by those in the earth

جَمِيعًا ثُمَّ يُنْجِيهِ 15 one and all, then save<sup>4</sup> him.

لَا 15. By no means.<sup>5</sup>

إِنَّمَا لَطْفٌ 16 Verily it will be a blazing fire.<sup>6</sup>

نَزَاعَةٌ لِّلشُّوَى 16. Pulling off<sup>7</sup> the scalps.<sup>8</sup>

تَدْعُوا مِّنْ 17. Summoning<sup>9</sup> all those

أَدْبَرُوا وَتَوَلَّوْا 17 who turned back<sup>10</sup> and averted.<sup>11</sup>

وَجَمْعًا فَاوَعَىٰ 18. And amassed and held.<sup>12</sup>

إِنَّا الْإِنْسَانَ 19. Verily man

خَلَقَ هَلُوعًا 19 has been created impatient.<sup>13</sup>

إِذَا مَسَّهُ 20. If there afflicts him

1. صاحبة *ṣāhibah* (f.; m. *ṣāhib*) = companion, comrade, wife, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ ṣahābah/ ṣiḥbah*], to be a companion. See at 6:101 p. 434, n. 3).

2. فصيلة *faṣīlah* (s.; pl. *faṣā'il*) = genus, species, group, detachment, kinsmen, blood relations.

3. i. e., in this world. توتى *tu'wī* = she receives, gives shelter, accommodates (v. iii. f. s. impfct. from 'awā, form IV of 'awā [awy], to seek shelter. See 'awaynā at 23:50, p. 1087, n. 11).

4. ينجي *yunjī* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from 'anjā, form IV of *naja* [*najw/ najā' / najāh*], to be saved. See at 39:61, p. 1502, n. 10).

5. i. e., no ransoming will avail, nor will close relations or anyone else come forward to help the sinful. See 80:34-37.

6. i. e., the punishment will be a blazing fire. لظى *laẓā* = blazing fire, blaze, flame, a name for hell.

7. i. e., by its severe heat. نزاعة *nazzā'ah* (f. s.; m. *nazzā'*) = one or that which pulls out, takes away, extracts, removes, snatches, inclines (act. participle in the intensive scale of *fa'āl* from *naza'a* [*naz'*], to take away, to extract. See *tanzī'u* at 54:20, p. 1733, n. 1).

8. شوى *shawā* (pl.; s. *shawah*) = scalps.

9. تدعوا *tad'ū* = she calls, asks, invokes, invites, summons (v. iii. f. s. impfct. from *da'ā* [*du'ā'*], to call, to summon. See at 47:35, p. 1659, n. 7).

10. i. e., form the truth. أدبر *'adbara* = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubār*], to turn one's back. See *mudbirīn* at 40:33, p. 1521, n. 4).

11. تولى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā'/wilāyah*], to be near, to be a friend. See at 53:33, p. 1724, n. 1).

12. i. e., amassed wealth and kept it without paying *zakāh* and the rights of others in it. أوعى *'aw'ā* = he retained, preserved, kept, held (v. iii. m. s. past in form IV of *wa'ā* [*wa'y*], to hold, to retain in memory. See *ta'ā'* at 69:12, p. 1870, n. 8).

13. هلوع *halū'* = impatient, restless, anxious, uneasy, despaired (act. participle in the scale of *fa'āl* from *hali'a* [*halā'*], to be impatient, to despair).

الشَّرْحُورُ وَالْمُؤْتَمِرُونَ 1 the evil he is worried.<sup>1</sup>

وَأِذَا مَسَّهُ 21. And if there touches<sup>2</sup> him

الْخَيْرِ مَنُوعًا 11 affluence<sup>3</sup> he is niggardly.<sup>4</sup>

إِلَّا الْمُصَلِّينَ 22. Except those who pray;<sup>5</sup>

الَّذِينَ هُمْ عَلَى

صَلَاتِهِمْ دَائِمُونَ 17 their prayers constant.<sup>6</sup>

وَالَّذِينَ فِي أَمْوَالِهِمْ

حَقٌّ مَّعْلُومٌ 16 is a right recognized<sup>7</sup>

لِلسَّائِلِ 25. For the beggar<sup>8</sup>

وَالْمَحْرُومِ 10 and the deprived.<sup>9</sup>

وَالَّذِينَ يُصَدِّقُونَ

يَوْمَ الدِّينِ 11 in the Day of Requital.<sup>11</sup>

وَالَّذِينَ هُمْ مِنَ

عَذَابِ رَبِّهِمْ 27. And who are of

مُشْفِقُونَ 7 the punishment of their Lord

worried.<sup>12</sup>

1. *jazû'* = restless, worried, apprehensive, uneasy, concerned (act. participle in the scale of *fa'ûl* from *jazi'a* [jaza/'juzû'], to be worried, concerned. See *jazi'nâ* at 14:21, p. 794, n. 7).

2. *mas* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masís*, to feel, to touch. See at 50:38, p. 1693, n. 13).

3. *khayr* = good/better/ best, charity, wealth, property, affluence. See at 68:32, p. 1864, n. 2.

4. *manû'* = niggardly, one who prevents, prohibits (act. participle in the intensive scale of *fa'ûl* from *mana'a* [man'], to prevent. See *mâni'ah* at 59:2, p. 1795, n. 2).

5. *muşallîn* (pl.; acc./gen. of *muşallân*; s. *muşallîn*) = those who perform *şalâh* [Islamic prayer], those who pray (act. participle from *şallâ*, to perform *şalâh*. See *yuşallûna* at 33:56, p. 1360, n. 7).

6. *dâ'imûn* = constant, incessant, perennial, perpetual, enduring, lasting, continual, eternal (act. participle from *dâma* [dawn/dawâm], to last. See *dâ'im* at 13:35, p. 780, n. 3).

7. *ma'lûm* = known, determined, fixed, specified, recognized (pass. participle from '*alima* [ilm], to know. See at 38:81, p. 1478, n. 2).

8. *sâ'il* (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer ( active participle from *sa'ala* [su'âl/ mas'alah/nas'âl], to ask. See at 70:1, p.1877, n. 1).

9. i. e., deprived of the means of livelihood, destitute. *maḥrûm* (s.; pl. *maḥrumûn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [ḥirm/ḥirmân], to deprive, to dispossess. See at 51:19, p. 1699, n. 3).

10. *yuşaddiqûna* = they believe, confirm, accept as true (v. iii. m. pl. impfct. from *şaddaqa*, form II of *şadaqa* [şadq/ şidq], to speak the truth. See *tuşaddiqûna* at 56:57, p. 1761, n. 3).

11. i. e., the Day of Judgement. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 60:8, p. 810, n. 3.

12. *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from '*ashfaqa*, form IV of *shafaqa* [shafuq], to fear, to pity. See at 42:18, p. 1567, n. 9).

۲۸ إِنَّ عَذَابَ رَبِّهِمْ 28. Verily the punishment of

عَذَابَ رَبِّهِمْ ۲۸ their Lord is not safe.<sup>1</sup>

وَالَّذِينَ هُمْ 29. And those who are

لِفُرُوجِهِمْ regarding their private parts<sup>2</sup>

۲۹ حَافِظُونَ on guard.<sup>3</sup>

۳۰ إِلَّا عَجَّ أَرْوَاحُهُمْ 30. Except for their consorts<sup>4</sup>

أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ or whom their right hands<sup>5</sup> own

۳۰ فَآتَتْهُمْ غَيْرَ مُلْمِئِينَ ۳۰ Then they are not to blame.<sup>6</sup>

۳۱ فَمَنْ ابْتَغَىٰ 31. But whoever seeks<sup>7</sup>

۳۱ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ beyond<sup>8</sup> that, such people,

۳۱ هُمُ الْمَادُونَ ۳۱ they are the transgressors.<sup>9</sup>

وَالَّذِينَ هُمْ 32. And those who are of

۳۲ لِأَمْنَتِهِمْ وَعَهْدِهِمْ their trusts<sup>10</sup> and covenants<sup>11</sup>

۳۲ رَعُونَ keepes.<sup>12</sup>

وَالَّذِينَ هُمْ 33. And those who are

۳۳ بِشَهَادَتِهِمْ قَائِمُونَ ۳۳ in their testimony upright.

وَالَّذِينَ هُمْ عَلَىٰ 34. And who are on their

۳۴ صَلَاتِهِمْ جَاهِظُونَ ۳۴ prayers constant.

1. i. e., none can feel safe against it. مأمون *mâmûn* = safe, trustworthy, safeguarded, ensured, guaranteed (pass. participle from 'amina ['amd/'amûn], to be safe, to feel safe. See 'amintum at 67:16, p. 1854, n. 8).

2. This is a continuation of the exception started at 'âyah 22 above, saying that punishment will not befall such people. فروج *furûj* (pl.; s. *farj*) = private parts, openings, apertures. See at 33:35, p. 1349, n. 12.

3. حافظون *ḥāfiẓûn* (pl.; s. *ḥāfiẓ*) = keepers, preservers, observers, upholders, those who take care, are on guard, protectors (act. participle from *ḥafīẓa* [*ḥifẓ*], to preserve, to protect. See at 15:9, p. 809, n. 4).

4. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 64:14, p. 1835, n. 2.

5. i. e., slave maids. أيمان *'aymân* (pl.; s. يمين *yamîn*) = right hands, right sides, oaths. See at 68:38, p. 1865, n. 2.

6. ملومين *malûmîn* (pl.; acc./gen. of *malûmûn*; s. *malûm*) = those blamed, who are to blame censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/ malâm/ malâmah*], to blame. See at 23:6, p. 1076, n. 7).

7. ابتغى *ibtaghâ* = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [*bughâ*], to seek. See at 23:7, p. 1076, n. 8).

8. وراء *warâ'* = rear, after, beyond, back, behind, close on (one's) heels. See at 57:13, p. 1772, n. 9.

9. عادون *'ādûn* (pl.; s. 'ādin) aggressors, disobedient ones, inimical, transgressors (act. participle from 'āda, form III of 'adâ ['adw], to speed. See at 26:166, p. 1191, n. 3).

10. أمينات *'amânât* (pl.; s. 'amânah) = trusts, faithfulness, integrity. See 'amânah at 2:283, p. 150, n. 8.

11. عهد *'ahd* (s.; pl. عهد *'uhûd*) = covenant, pledge, pact, vow. See at 20:86, p. 996, n. 10.

12. راعون *râ'ûn* (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [*ra'y/ ri'âyah/ mar'an*], to graze, to end, to guard. See at 23:8, p. 1076, n. 12).

أُولَئِكَ 35. Such ones will be

فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٧٥﴾ in the gardens honoured.<sup>1</sup>

### Section (Rukû') 2

فَالِإِ 36. So what is the matter

الَّذِينَ كَفَرُوا with those who disbelieve

فَبِكَ that towards<sup>2</sup> you they

مُهْطِعِينَ ﴿٧٦﴾ run protruding their necks<sup>3</sup>

عَنِ الْيَمِينِ 37. By the right<sup>4</sup>

وَعَنِ الشِّمَالِ عَزِينَ ﴿٧٧﴾ and by the left<sup>5</sup> in crowds?<sup>6</sup>

أَيَطْمَعُ 38. Do there crave<sup>7</sup>

كُلَّ أَمْرٍ يُرِيدُهُمْ every person<sup>8</sup> of them

أَنْ يَدْخُلَ that he will be admitted<sup>9</sup> in

جَنَّةٍ نَّعِيمٍ ﴿٧٨﴾ the garden of bliss?<sup>10</sup>

كَلَّا 39. By no means.

إِنَّا خَلَقْنَاهُمْ Indeed We have created

مِمَّا يَعْلَمُونَ ﴿٧٩﴾ them of what they know.

فَلَا أَقْسِمُ رَبِّ 40. So I swear<sup>11</sup> by the Lord

1. مكرمون *mukramûn* (pl.; s. *mukram*) = those honoured (passive participle from 'akrama, form IV of *karuma* [*karami/ karamah/ karâmah*], to be noble, generous. See at 51:24, p. 1699, n. 13).

2. The 'ayah refers to what the Makkan unbelievers used to do when they heard the Prophet, peace and blessings of Allah be on him, reciting the Qur'ân in order to scoff at him. قبل *qibala* = before, in the presence of, towards, in the direction of.

3. مهطعين *muhtî'în* ( pl.; acc./gen. of *muhtî'ûn*; s. *muhtî'*) = those who protrude their necks in running, rushing, running in haste (act. participle from 'ahṭa'u, to protrude or outstretch the neck. See at 54:8, p. 1730, n. 11).

4. يمين *yamîn* (s.; pl. 'aymân) = right, right hand. See at 69:19, p. 1871, n. 12.

5. شمال *shimâl* = north, left hand, left side, left. See at 69:25, p. 1872, n. 11.

6. عزين *'izîn* (pl. acc./gen of 'izûn; s. 'izzah) = crowds, throngs, multitudes.

7. يطمع *yatma'u* = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *tama'u* [*tama'*], to covet, to desire. See *yatma'u* at 33:32, p. 1347, n. 8).

8. i. e., of those unbelievers who thus crowded round the Prophet, peace and blessings of Allah be on him, and boasted that they too would be in paradise because of their social position in this world. امرأ *imra'* = a person, a man, human being. See at 19:28, p. 957, n. 9.

9. يدخل *yudkhala(u)* = he is admitted, entered (in the transitive sense), put in, inserted (v. iii. m. s. impfct. passive from 'adkhala, form IV of *dakhala* [*dukhâl*], to enter. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yudkhala* at 66:8, p. 1847, n. 8).

10. نعم *na'im* = bliss, felicity, comfort, happiness, delight. See at 68:34, p. 1864, n. 7.

11. The *lâ* here is for emphasis; or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." أقسم *'uqsimu* = I swear, make an oath (v. i. s. impfct. from 'aqsama, form IV of *qasama* [*qasam*], to divide. See at 69:38, p. 1874, n. 7).

المَشْرِقِ وَالْمَغْرِبِ the easts<sup>1</sup> and the wests<sup>2</sup> that  
 إِنَّا الْقَدِيرُونَ We indeed are Omnipotent.

عَلَىٰ أَنْ نُبَدِّلَ 41. That We may substitute<sup>3</sup>  
 خَيْرًا مِنْهُمْ a better sort than they and

وَمَا نَحْنُ بِمَسْبُوقِينَ We are not to be outstripped.<sup>4</sup>

فَذَرَهُمْ 42. So leave them

يَخْوَضُوا وَيَلْعَبُوا be engrossed<sup>5</sup> and play

حَتَّىٰ يَلْقَوا يَوْمَهُمْ till they confront<sup>6</sup> their day

الَّذِي يُوعَدُونَ which they are promised.<sup>7</sup>

يَوْمَ 43. The day

يَخْرُجُونَ they shall come out

مِنَ الْأَجْدَاثِ of the graves<sup>8</sup>

بِسْرَاعٍ كَأَنَّهُمْ

إِلَىٰ نَصَبٍ يُوفُونَ to an idol<sup>9</sup> rushing.<sup>10</sup>

خَشَعَةً أَبْصُرُهُمْ 44. Their eyes lowered in

رَهَقُهُمْ humility, there will overtake<sup>11</sup>

ذِلَّةً them ignominy.

ذَٰلِكَ الْيَوْمِ الَّذِي

كَانُوا يُوعَدُونَ used to be threatened with.

1. مشارق *mashâriq* (pl.; s. *mashriq*) = the points of sun-rise ( noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See at 37:5, p. 1431, n. 1).

2. مغارب *maghârib* (pl.; s. *maghrib*) = times or places of sunset, wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2).

3. نبدل *nubaddila(u)* = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-hah* for the particle 'an coming before the verb. See at 56:61, p. 1761, n. 9).

4. i. e., not to be frustrated. مسبوقين *masbûqîn* (pl.; acc./gen. of *masbûqûn*; s. *masbûq*) = those outstripped, outdistanced, forestalled, left behind, (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See at 56:60, p. 1761, n. 8).

5. i. e., in their pursuits. يخرضوا *yakhudû(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâda* [*khawd/khiyâd*], to rush, dive into. The terminal *nûn* is dropped for a hidden 'an before the verb. See at 4:140, p. 307, n. 1).

6. يلتقوا *ylâqû(na)* = they confront, meet one another (v. iii. m. pl. impfct. from *lâqâ*, form III of *laqiya* [*liqâ/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb. See at 52:45, p. 1715, n. 7).

7. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 51:60, p. 1706, n. 9).

8. أجداث *'ajdâth* (pl.; s. *jadath*) = graves, tombs. See at 54:7, p. 14730, n. 8.

9. As they use to do in this world. نصب *nuṣûb* (pl. 'anṣûb) = idol, statue, image.

10. يوفضون *yûfidûna* = they dash forth, rush (v. iii. m. pl. impfct. from 'awfaḍa, form IV of *wafaḍa* [*wafḍ*], to run, to hurry).

11. ترهق *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 68:43, p. 1866, n. 1).

# 71. SŪRAT NŪH (NŪH)

Makkan: 28 'āyahs

This is a Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith. Its main themes are *risālah* and *tawhīd* (monotheism). It points out that Allah has communicated the same message of *tawhīd* through all His Messengers, and this is illustrated by mentioning how He has created everything and has provided for His creatures and how Prophet Nūh, peace be on him, struggled to bring his people to the right path, how ultimately Allah's punishment befell his unbelieving and disobedient people and how He saved the believers and His Messenger. The *sūrah* is named *Nūh* after its first 'āyah and the story of this Prophet which is dealt with in greater detail in it.

## سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We sent<sup>1</sup> Nūh  
إِنَّا أَرْسَلْنَا نُوحًا  
إِلَىٰ قَوْمِهِ أَنْ  
أَنْذِرْ قَوْمَكَ  
مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ  
عَذَابٌ أَلِيمٌ  
a punishment most painful.
2. He said: O my people  
قَالَ يَقَوْمِ  
إِنِّي لَكُمْ نَذِيرٌ  
مُبِينٌ  
open and clear.<sup>4</sup>
3. "That you worship Allah<sup>5</sup>  
وَأَنْتُمْ وَاطِيعُونَ  
وَأَنْتُمْ وَاطِيعُونَ  
أَنِ اعْبُدُوا اللَّهَ  
and fear Him<sup>6</sup> and obey<sup>7</sup> me."
4. "He will forgive you  
يَغْفِرْ لَكُمْ  
مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ  
your sins and will defer<sup>8</sup> you

1. i. e., appointed as Messenger. أَرْسَلْنَا = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [*rasal*], to be long and flowing. See at 57:125, p. 1778, n. 1).
2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أَنْذِرْ = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of *nadhara* [*nadhr/nudhūr*], to dedicate, to make a vow. See at 40:17, p. 1515, n. 7).
3. نَذِيرٌ *nadhīr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'il* from *nadhara* [*nadhr/ nudhūr*], to vow, to pledge). See at 67:26, p. 1857, n. 4).
4. مُبِينٌ *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abāna, form IV of *bāna* [*bayān*], to be clear. See at 67:26, p. 1857, n. 5).
5. i. e., Allah Alone.
6. اتَّقُوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *itaaqā*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 65:10, p. 1842, n. 8).
7. أَطِيعُوا *aṭī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of *tā'a* [*taw*], to obey. See at 58:8, p. 1789, n. 8).
8. يُؤَخِّرْ *yu'akhkhir* (u) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from 'akhkhara, form II from the root 'akhr. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yu'akhkhira* at 63:11, p. 1829, n. 6).

إِلَىٰ أَجَلٍ مُّسَمًّى<sup>٤</sup> till a term<sup>1</sup> specified.<sup>2</sup>

إِنَّ أَجَلَ اللَّهِ

إِذَا جَاءَ when it comes

لَا يُؤَخَّرُ<sup>٥</sup> it shall not be deferred,<sup>3</sup>

لَوْ كُنْتُمْ تَعْلَمُونَ<sup>٦</sup> if you are wont to know.

قَالَ رَبِّ 5. He said: "My Lord,

إِنِّي دَعَوْتُ قَوْمِي

لَيْلًا وَنَهَارًا<sup>٧</sup> day and night."

فَلَمْ يَزِدْهُمْ 6. "But there increased<sup>5</sup> them

دُعَاؤِي

إِلَّا فِرَارًا<sup>٨</sup> in aught but running away."<sup>6</sup>

وَأِنِّي كُلَّمَا

دَعَوْتُهُمْ

تَتَخَفَّرَ لَهُمْ<sup>٩</sup> that You might forgive<sup>7</sup> them

جَعَلُوا أَصَابِعَهُمْ<sup>١٠</sup>

فِي آذَانِهِمْ in their ears<sup>10</sup>

وَأَسْتَقْشَرُوا<sup>١١</sup> and covered themselves<sup>11</sup>

بِثِيَابِهِمْ with their clothes,

وَأَصْرُوا<sup>١٢</sup> and they turned obstinate<sup>12</sup>

وَأَسْتَكْبَرُوا<sup>١٣</sup> and boasted<sup>13</sup> in arrogance."<sup>7</sup>

1. *ajal* (pl. *'ajâl*) = appointed time, term, date. See at 63:10, p. 1829, n. 2.

2. *musamman* (s.; pl. *musummayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* {to name}, form II of *samâ* [*sumûw/ samâ*'], to be high. See at 46:3, p. 1631, n. 7).

3. *yu'akhhharu* = he or it is delayed, postponed, put off, deferred (v. iii. m. s. impfct. passive from *'akhhkharu*, form II from the root *'akhr*. See *yu'akhhhir* at 71:4, p. 1884, n. 8).

4. *da'awtu* = I called, invited, summoned (v. i. s. past from *da'â* [*du'â*'], to call. See *tad'û* at 70:17, p. 1879, n. 9).

5. *yazid* (*yazîdu*) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. The final letter is vowelless (and hence the medial *yâ*' is dropped) because of the particle *lam* coming before the verb. See *yazîdu* See at 42:26, p. 1571, n. 8).

6. i. e., from the truth. *firâr* = to flee, fleeing, flight, running away. See at 33:13, p. 1339, n. 13.

7. *taghfira(u)* = you forgive, pardon (v. ii. m. s. impfct. from *ghafara* [*ghafir /maghfirah ghufirân*], to forgive. The final letter takes *fut-ḥah* for a hidden *an* in *li* of motivation coming before the verb. See *taghfirâ* at 64:14, p. 1835, n. 7).

8. *ja'alû* = they set, appointed, placed, put, made (v. iii. m. pl. past from *ja'ala* [*ja'û*] to make, to put. See at 27:34, p. 1212, n. 4).

9. *'asâbi'* (pl.; s. *iṣbu'*) = fingers.

10. i. e., they did not want to listen.

11. *istaghshaw* = they wrapped themselves, covered themselves (v. iii. m. pl. past from *istaghshâ*, form X of *ghashiya* [*ghishâwah*], to cover. See *yastaghshûna* at 11:5, p. 678, n. 11).

12. *'aşarrû* = they persisted, insisted, turned obstinate (v. iii. m. pl. past from *'asarra*, form IV of *şarra* [*şarr/şarîr*], to creak, to tie up. See *yuşirrûna* at 56:46, p. 1759, n. 8).

13. *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabur/kabara* [*kabr/ kibar/ kabârah/kabr*], to become great, to be older. See at 41:38, p. 1553, n. 1).

ثُمَّ إِنِّي دَعَوْتُهُمْ  
جِهَارًا 8. "Then indeed I called them  
openly."<sup>1</sup>

ثُمَّ إِنِّي  
أَعْلَنْتُ لَهُمْ  
وَأَسْرَرْتُ لَهُمْ  
إِسْرَارًا 9. "Moreover I indeed  
publicised<sup>2</sup> to them  
and I confided<sup>3</sup> to them  
in confidence."

فَقُلْتُ  
اسْتَغْفِرُوا رَبَّكُمْ  
إِنَّكُمْ كَانَتْ عَفَاةً 10. "And I said: Seek  
forgiveness<sup>4</sup> of your Lord.  
Verily He is Most Forgiving."<sup>5</sup>

يُرْسِلُ السَّمَاءَ  
عَلَيْكُمْ مَدْرَارًا 11. "He will let flow<sup>6</sup> the sky<sup>7</sup>  
on you in torrents."<sup>8</sup>

وَيُمْدِدْكُمْ  
بِأَمْوَالٍ وَيَبْنِ  
وَيَجْعَلْ لَكُمْ جَنَّاتٍ  
وَيَجْعَلْ لَكُمْ أَنْهَارًا 12. "And will bestow<sup>9</sup> on you  
wealth and children and will  
provide for you gardens  
and set for you rivers."<sup>10</sup>

مَا لَكُمْ  
لَا تَرْجُونَ لِلَّهِ  
وَقَارًا 13. "What is the matter with  
you, you expect<sup>11</sup> not of Allah  
Majesty and Dignity?"<sup>12</sup>

1. *jihâr* = publicity, publicness. *jihâran* = in public, openly. See *tajhar* at 20:7, p. 977, n. 5.

2. i. e., the message. *'a'lantu* = I made known, declared, disclosed, publicised, made public (v. i. s. past from *'a'lana*, form IV of *'alana/aluna* [*'alâniyyah*], to be known, evident. See *'a'lantum* at 60:1, p. 1807, n. 3).

3. i. e., I also preached to them confidentially. *'asrartu* = I hid, concealed, secreted, suppressed, confided (v. iii. m. s. past from *'asarra*, form IV of *sarra* [*surûr/ usirrah/ musarrah*], to make happy. See *'asarra* at 66:3, p. 1845, n. 1).

4. *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 41:6, p. 1541, n. 11).

5. *ghaffâr* = Most Forgiving, Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 40:42, p. 1524, n. 14).

6. *yursila(u)* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'ursala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yursila* at 67:17, p. 1854, n. 11).

7. This is an idiomatic expression meaning :He will send down rains. The word "sky" is figuratively used for "rains".

8. *midrâr* = showering abundantly, pouring forth, in torrents.

9. *yumdid* (يُمَدُّ *yumiddu*) = he helps, supplies, reinforces, extends, spreads, provides, bestows (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. The final letter is vowelless for the reason stated at n. 6 above. See *'amdadnâ* at 52:22, p. 1710, n. 15).

10. *'anhâr* (sing. *nahr*) = rivers, streams. See at 65:11, p. 1843, n.6.

11. *tarjûna* = you (all) expect, hope for, look forward, from *rajâ* [*rajâ'*], to hope. See at 4:104, p. 291, n. 5).

12. i. e., you do not have proper regard for and fear of Allah's Majesty and Dignity. *waqâr* = majesty, dignity, gravity.

وَقَدْ خَلَقَكُمْ 14. "While He has created<sup>1</sup>

أَطْوَارًا 14 you in stages?"<sup>2</sup>

أَلَمْ تَرَ كَيْفَ 15. "Do you not see how

خَلَقَ اللَّهُ سَبْعَ 15 Allah has created seven

سَمَوَاتٍ طِبَاقًا 15 heavens one above another?"<sup>3</sup>

وَجَعَلَ الْقَمَرَ 16. "And has set the moon

فِيهِنَّ نُورًا 16 therein as a light

وَجَعَلَ الشَّمْسَ سِرَاجًا 16 and has made the sun a lamp?"<sup>4</sup>

وَاللَّهُ أَنْبَتُكُمْ 17. And Allah has caused

مِنَ الْأَرْضِ 17 you to grow<sup>5</sup> from the earth

بِنَاتٍ 17 in a growth.

ثُمَّ يُعِيدُكُمْ 18. Then He will revert<sup>6</sup> you

فِيهَا وَيُخْرِجُكُمْ 18 into it and will bring you out<sup>7</sup>

فِي إِخْرَاجٍ 18 in a production.<sup>8</sup>

وَاللَّهُ جَعَلَ لَكُمْ 19 And Allah has made for

الْأَرْضَ بِسَاطًا 19 you the earth an expanse.<sup>9</sup>

لِتَسْلُكُوا مِنْهَا 20. That you may travel<sup>10</sup>

سُبُلًا وَفَجَايَا 20 therein by ways<sup>11</sup> and passes.<sup>12</sup>

1. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 64:2, p. 1830, n. 5).

2. i. e., in the mother's womb. 'atwār (pl.; s. *tawr*) = stages, phases, degrees, states, conditions.

3. طباق *ṭibāq* = in conformity with, corresponding to, one above another. See at 67:3, p. 1851, n. 1.

4. سراج *sirāj* (s.; pl. *suruj*) = lamp, light, incandescent light. See at 33:46, p. 1354, n. 5.

5. أنبت *'anbata* = he caused to grow/sprout, germinated, grew (v. iii. m. s. past in form IV of *nabata* [*nabā*], to grow, to sprout. See 'anbatnā at 50:7, p. 1686, n. 9).

6. يعيد *yu'īdu* = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from 'a'āda, form IV of 'āda ['awd/ 'awdah], to return. See at 34:49, p. 1386, n. 13).

7. يخرج *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from 'akhrāja, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 40:67, p. 1533, n. 8).

8. اخراج *'ikhrāj* = = expulsion, ousting, ouster, driving out, bringing out, production (verbal noun in form IV of *kharaja* [*khurāj*], to go out, to come out. See at 2:240, p. 121, n. 8).

9. بساط *bisāṭ* (s.; pl. 'absīṭah/*busuṭ*) = carpet, rug, expanse, something spread out.

10. تسلكوا *taslukū (na)* = you insert, make enter, travel, go through (v. iii. m. pl. impfct. from *salaka* [*salk/sulāk*], to enter upon a course, to insert. The terminal *nūn* is dropped because of a hidden 'an in *li* of motivation coming before the verb. See *uslukū* at 69:32, p. 73, n. 11).

11. سبل *subul* (pl.; s. سبل *sabil*) = ways, paths, roads, routes, means. See at 20:53, p. 987, n. 2.

12. فجاج *fijāj* (pl.; s. فج *fajj*) mountain passes, ravines, roads between mountains. See at 21:31, p. 1020, n. 8.

## Section (Rukû') 2

21. Nûh said: "My Lord,  
 قَالَ نُوحٌ رَبِّ ۖ  
 وَإِنَّهُمْ عَصَوْنِي ۖ  
 وَأَتَّبَعُوا مَن  
 لَّمْ يَزِدَّهُ  
 مَالَهُ ۖ وَوَلَدَهُ  
 إِلَّا خَسَارًا ۝١١
22. "And they plotted<sup>5</sup>  
 وَمَكْرُوا ۖ  
 مَكْرًا كَبِيرًا ۝١٢
23. "And they said:  
 وَقَالُوا  
 لَا تَذَرُنَّ  
 ءَالِهَتَكُمْ ۖ وَلَا تَذَرُنَّ  
 وَدَّآ وَلَا سِوَاآ وَلَا  
 يَغُوثَ وَيَعُوقَ  
 وَنَسْرًا ۝١٣
24. "And they indeed misled<sup>9</sup>  
 وَقَدْ أَضَلُّوْا  
 كَثِيرًا  
 وَلَا تَزِدِ  
 الظَّالِمِينَ  
 إِلَّا ضَلَالًا ۝١٤

1. عصوا 'aşaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'asâ [ 'iṣyân/ ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 69:10, p. 1870, n. 1).
2. اتبعوا ittaba'û = they pursued, went after, followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabû'ah], to follow. See at 54:3, p. 1729, n. 5).
3. يزد yazid (yazîdu) = he increases, augments, adds to, gives more ( v. iii. m. s. impfct. from zâda [zayd/ziyâdah], to be more. The final letter is vowless (and hence the medial yâ' is dropped) because of the particle lam coming before the verb. See at 71:6, p. 1885, n. 5).
4. i. e., they followed their leaders whose wealth and children made them all the more haughty and disobedient, and hence more deserving of the punishment. خسار khasâr = to incur loss, to lose. See at 35:39, p. 1404, n. 8.
5. مكروا makarû = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from makara [makr], to deceive, to delude. See at 40:45, p. 1525, n. 12).
6. لا تذرُنَّ lâ tadharunna = you shall not abandon, must not leave (v. ii. m. pl. imperative [prohibition] emphatic from wadhara [wadhr]. See dharû at 62:9, p. 1823, n. 6).
7. ءالهه 'âlihah (pl.; s. 'ilâh) = gods, deities, objects of worship. See at 43:58, p. 1597. n. 8.
8. These are names of their principal gods and goddesses.
9. i. e., those leaders of the people of Nûh, peace be on him., misled many. أضلوا 'aḍallû = they led astray, misled, made go astray (v. iii. m. pl. past from 'aḍalla, form IV of ḍalla [ḍalâl/ḍalâlah], to loose one's way. See at 7:38, p. 479, n. 96).
10. i. e., the polytheists [note that at 31:13 shirk or setting partners with Allah is called a grave zulm]. الظالمين ḡālimîn (acc./gen. of ḡālimûn, sing. ḡālim) = transgressors, wrong-doers, unjust persons, polytheists ( active participle from ḡalama [zulm], to transgress, do wrong. See at 66:11, p. 1849, n. 5).

مِمَّا خَطِيئَتِهِمْ 25. On account of their sins<sup>1</sup>  
 أَغْرَقُوا they were drowned<sup>2</sup> and  
 فَأَدْخَلُوا نَارًا were then entered into a fire;  
 فَلَمْ يَجِدُوا لَهُمْ and they found<sup>3</sup> not for them  
 مِن دُونِ اللَّهِ أَنْصَارًا besides Allah any helpers.

﴿١٥﴾

وَقَالَ نُوحٌ رَبِّ 26. And Nûh said: "My Lord,  
 لَا تَذَرْنِي عَلَى الْأَرْضِ leave not<sup>4</sup> on the earth of the  
 مِنَ الْكَافِرِينَ دَيَّارًا unbelievers a single one."<sup>5</sup>

إِنَّكَ إِن تَذَرَهُمْ 27. "Verily if you leave them  
 يُضِلُّوا they will lead astray<sup>6</sup>  
 عِبَادَكَ Your servants<sup>7</sup>  
 وَلَا يَلِدُوا and shall not procreate<sup>8</sup>  
 إِلَّا فَاجِرًا كَفَّارًا except a sinful<sup>9</sup> unbeliever."

﴿١٧﴾

رَبِّ أَغْفِرْ لِي 28. "My Lord, forgive me  
 وَلِوَالِدَيَّ and my parents  
 وَلِمَن دَخَلَ بَيْتِي and such as enter my house  
 مُؤْمِنًا as a believer,  
 وَلِلْمُؤْمِنِينَ and the believing men  
 وَالْمُؤْمِنَاتِ and the believing women;  
 وَلَا تَزِدِ and You increase not<sup>10</sup> the  
 الظَّالِمِينَ transgressors in aught  
 إِلَّا تَبَارًا but ruin."<sup>11</sup>

﴿١٨﴾

1. مخطيئات *khaṭi'ât* (pl. ; s. *khaṭi'ah*) = sins, faults, mistakes, blunders. See *khaṭi'ah* at 26:82, p. 1177, n. 7).

2. أُغْرِقُوا *'ughriqû* = they were drowned, sunk (v. iii. m. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*]), to be drowned. See *'aghraqnâ* at 43:55, p. 1596, n. 12).

3. يَجِدُوا *yajidû(na)* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*]), to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:53, p. 931, n. 8).

4. لَا تَذَرْ *lâ tadhar* = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadhuru* [*wadhr*] to leave. See at 21:89, p. 1037, n. 2).

5. دَيَّارًا *dayyâr* = inhabitant, one.

6. يَضِلُّوا *yudillû(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'uḍalla*, form IV of *dalla* [*ḍalâl/ḍalâlah*]), to go astray. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause.. See at 10:88, p. 668, n. 7).

7. عِبَادَ *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 66:10, p. 1848, n. 9).

8. يَلِدُوا *yalidû(na)* = they procreate, beget, generate, give birth (v. iii. m. pl. impfct. from *walada* [*wilâdah/ lidah/ mawlid*]), to give birth, to beget. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *waladna* at 58:2, p. 1783, n. 2).

9. فَاجِرًا *fâjir* (s.; pl. *fujjâr*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujjâr*]), to act immorally, to commit adultery, sin. See *fujjâr* at 38:28, p. 1467, n. 4).

10. لَا تَزِدْ *lâ tazid* = do not increase, augment, give more (v. ii. m. s. imperative {prohibition} from *zâda* [*zayd/ ziyâdah*]), to be more. See *yazid* at 71:21, p. 1888, n. 3).

11. تَبَارًا *tabâr* = ruin, destruction. See *tabbarnâ* at 25:39, p. 1149, n. 12).

## 72. SŪRAT AL-JINN ( THE JINN ) Makkan: 28 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), *risālah*, i. e., Messengership of Muhammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. These themes are brought home by a reference to the incident, mentioned in its first 'āyah, of a group of *jinn*'s listening to the recitation of the Qur'ān by the Prophet, peace and blessings of Allah be on him, and their having believed and their preaching the message of *tawhīd* to the other *jinn* so some of them became Muslims while others did not. The *sūrah* is named after this fact. In this connection mention is made of the folly of attributing a son or a wife to Allah. It is also mentioned that the higher heavens are protected by Allah by means of stern guards and flaming fires. It is further stressed that Allah does not have any partner, that He Alone is to be worshipped, that the duty of the Messenger, peace and blessings of Allah be on him, is to convey the message and that whoever disobeys Allah and His Messenger for him will be the fire of hell wherein he shall dwell for ever.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ 1. Say:

أُوحِيَ "It has been communicated"<sup>1</sup>

إِلَىٰ أَنَّهُ اسْتَمَعَ<sup>2</sup> to me that there listened<sup>2</sup>

فَقَرَّبَ مِنْ الْجِنَّ فَقَالُوا<sup>3</sup> a party<sup>3</sup> of *jinn* and they said:

إِنَّا سَمِعْنَا قُرْآنًا

عَجَبًا<sup>4</sup> We indeed heard a Qur'ān quite wonderful."<sup>4</sup>

يَهْدِي إِلَى الرَّشَدِ<sup>5</sup> 2."It guides to the right path."<sup>5</sup>

فَنَامَنَّا بِهِ<sup>6</sup> So we have believed in it

وَلَنْ نُشْرَكَ<sup>6</sup> and we shall never associate<sup>6</sup>

رَبَّنَا أَحَدًا<sup>7</sup> with our Lord anyone."

وَأَنَّهُ تَعَالَى<sup>7</sup> 3."And that Exalted<sup>7</sup> is

1. أُوحِيَ *'ūhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhā*, form IV of *wahā* [*wahy*], to communicate. See at 43:43, p. 1593, n. 10). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).
2. اسْتَمَعَ *istama'a* = he listened, heard, paid attention (v. iii. m. s. past in form VIII of *sami'a* [*sam*' / *samā*' / *samā'ah* / *masma'*], to hear. See *istami'* at 50:41, p. 1694, n. 9).
3. فَرَّ *nafar* = band, party, troops, man-power. See at 46:29, p. 1643, n. 2.
4. عَجَبَ *'ajab* (s.; pl. *'a'jāb*) = wonder, surprise, astonishment, marvel. See at 18:63, p. 935, n. 9.
5. رَشَدَ *rushd* = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.
6. نَشْرَكَ *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk* / *sharikah*], to share. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 12:38, p. 736, n. 3).
7. تَعَالَى *ta'ālā* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of *'alā* [*'ulūw*], to be high. See at 30:40, p. 1303, n. 7).

جَدُّ رَبِّنَا the Majesty<sup>1</sup> of our Lord.

مَا اتَّخَذَ صَاحِبَةً He takes<sup>2</sup> neither a wife<sup>3</sup>

وَلَا وِلْدَانًا nor a son."

وَأَن تَكُونَ تَقُولُ 4. "And that there use to say

سَفِيهًا عَلَيَّ اللَّهُ the fool<sup>4</sup> of us against Allah

شَطَطًا an atrocious lie."<sup>5</sup>

وَأَن نَّظَنَّا 5. "And that we think<sup>6</sup>

أَن لَّن نَقُولَ الْإِنْسُ that there shall not say man

وَالْجِنُّ عَلَى اللَّهِ كَذِبًا or *jinn* against Allah a lie."<sup>7</sup>

وَأَن تَكُونَ 6. "And that there are

رِجَالٌ مِّنَ الْإِنْسِ individuals<sup>8</sup> of men

يَعُودُونَ seeking refuge<sup>9</sup>

بِرِجَالٍ مِّنَ الْجِنِّ with individuals of *jinn*

فَزَادُوهُمْ and they increase<sup>10</sup> them

رَهَقًا in sin and ignorance."<sup>11</sup>

وَأَن تَكُونَ 7. "And that they think

كَمَا ظَنَنْتُمْ as you think that

أَن لَّن يَبْعَثَ اللَّهُ Allah shall not resurrect<sup>12</sup>

أَحَدًا anyone."

1. جد *jadd* = majesty, glory, sublimity, greatness, fortune.

2. اتخذ *utakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha [ 'akhdh], to take. See at 45:23, p. 1625, n. 4).

3. صاحبة *ṣāhibah* (f.; m. ṣāhib) = companion, comrade, wife, follower, owner (act. participle from ṣahiba [ṣuḥbah/ ṣahābah/ ṣiḥbah], to be a companion. See at 70:12, p. 1879, n. 1).

4. سفيه *safih* (pl. *sufahā'*) = incompetent, foolish, stupid, silly, insolent. See at 2:282, p. 148, n. 1).

5. Saying that He has taken a wife or son or that He has partners. شطط *shataṭ* = excessive, outrageous, atrocious lie, inroad, infringement. See at 18:14, p. 914, n. 5.

6. ظننا *zanannā* = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *zanna* [zann], to firmly believe, to suppose. See *zanantum* at 59:2, p. 1794, n. 7).

7. كذب *kadhīb* = lie, falsehood, untruth, deceit. See at 61:7, p. 1816, n. 7.

8. رجال *rijāl* (pl.; s. *rajul*) = men, persons, individuals, personalities.

9. يعوذون *ya'ūdūna* = they seek refuge, shelter, protection (v. iii. m. pl. impfct. from 'ādha [ 'awdh/ 'iyādh/ ma'ādh], to take refuge, to seek protection. See 'udhtu at 44:20, p. 1610, n. 1).

10. زادوا *zādū* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zāda* [zayd/ ziyādah], to be more. See at 11:101, p. 714, n. 5).

11. رهق *rahaq* = sin, ignorance, folly.

12. يبعث *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 40:34, p. 1521, n. 12).

8. "And that we approached<sup>1</sup>  
وَأَنَّا لَمَسْنَا  
الْأَسْمَاءَ فَوَجَدْنَاهَا  
مُتَمَلِّئَاتٍ حَرَسًا شَدِيدًا  
وَشِهَابًا  
and blazing missiles."<sup>4</sup>

9. "And that we used to sit<sup>5</sup>  
وَأَنَّا كُنَّا نَعْتَدُ  
مِنْهَا مَقَاعِدَ  
لِلسَّمْعِ  
فَمَنْ يَسْتَمِعْ الْآنَ  
يَجِدْ لَهُ  
شِهَابًا رَاصِدًا  
missiles lying in wait."<sup>9</sup>

10. "And that we know<sup>10</sup> not  
وَأَنَّا لَا نَدْرِي  
أَشْرَارِيَدَ  
يَمِينِ فِي الْأَرْضِ  
أَمْرًا رَادِيَهُمْ  
رَبِّهِمْ رَشْدًا  
their Lord guidance."<sup>11</sup>

11. "And that from among us  
وَأَنَّا مِمَّا  
الضَّالِّحُونَ وَمِمَّا  
دُونَ ذَلِكَ  
كُنَّا طَرِيقًا وَفِدَادًا  
We are on ways<sup>13</sup> diverse."<sup>14</sup>

1. *لامسنا* *lamanâ* = we touched, handled, perceived, searched, sought, approached (v. iii. m. pl. past from *lamasa* [*lams*], to touch. See *lmasû* at 6:7, p. 394, n. 2).

2. *ملت* *muli'at* = she or it was filled, occupied (v. iii. f. s. past passive from *mala'a* [*mal'/ mal'ah/ mil'ah*], to fill. See *mâli'ân* at 56:53, p. 1760, n. 8).

3. *حرس* *haras* (pl.; s. *hâris*) = guards, keepers, sentinels (act. participle from *harasa* [*hars/ hirûsah*], to guard, to watch).

4. *شهب* *shuhub* (pl.; s. *shihâb*) = flames, blazes, blazing missiles, shooting stars. See *shihâb* at 37:10, p. 1432, n. 3.

5. *نستمع* *naq'udu* = we sit, remain, abide, stay (v. i. pl. impfct. from *qaada* [*qu'ûd*], to sit down, to remain. See *taq'udu* at 17:29, p. 882, n. 7).

6. *مقاعد* *maqâ'id* (pl.; sing. *maq'ud*) = positions, seats, places to settle down (adverb of place in the scale of *maf'al* from *qu'ada* [*qu'ûd*], to sit down. See at 3:121, p. 204, n. 4).

7. i. e., hearing the news of the high heavens.

8. i. e., attempts to listen. *يستمع* *yastami'(u)* = he listens, hears, pays attention (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam'/ samâ'/ samâ'ah /masma'*], to hear. The final letter is vowelless for the verb is in a conditional clause. See *istama'a* at 72:1, p. 1890, n. 2).

9. *رصد* *rasad* = lying in wait, in ambush, spy, watchdog. See *'irsâd* at 9:107, p. 624, n. 2.

10. *ندري* *nadri* = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See at 45:32, 1628, n. 11).

11. *رشد* *rushd* = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 72:2, p. 1890, n. 5.

12. *صالحون* *ṣâliḥûn* (pl.; s. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâḥ/ ṣulûḥ/ maṣṣahâḥ*], to be good, right, proper. See at 21:105, p. 1041, n. 11).

13. *طرائق* *ṭarâ'iq* (pl.; s. *ṭarîqah*) = ways, means, methods, systems, procedures. See at 23:15, p. 1078, n. 11.

14. i. e., various groups and factions. *قَدَد* *qidad* (pl.; s. *qidah*) = different, diverse, divergent.

وَأَنَّا ظَنَنَّا<sup>1</sup> 12. "And that we believe<sup>1</sup>

أَن لَّن تُعْجِرَ اللَّهُ that we cannot baffle<sup>2</sup> Allah

فِي الْأَرْضِ in the earth

وَلَن نُّعْجِرَهُ nor can we baffle Him

هَرَبًا<sup>3</sup> by running away."<sup>3</sup>

وَأَنَّا لَمَّا سَمِعْنَا<sup>4</sup> 13. "And that when we heard<sup>4</sup>

الهُدَىءَ أَمَّنَّا بِهِ<sup>5</sup> the guidance<sup>5</sup> we believed in it.

فَمَنْ يُؤْمِنُ So whoever believes in his

رَبِّهِءَ فَلَا يَخَافُ<sup>6</sup> Lord he will not fear<sup>6</sup>

بِخَسًا<sup>7</sup> any reduction<sup>7</sup>

وَلَا رَهَقًا<sup>8</sup> nor any injustice."<sup>8</sup>

وَأَنَّا مِنَّا<sup>9</sup> 14. "And that among us are

الْمُسْلِمُونَ the Muslims

وَمِنَّا الْفَاسِقُونَ<sup>9</sup> and of us are the deviants.<sup>9</sup>

فَمَنْ أَسْلَمَ So those who have surrendered,

فَأُولَئِكَ<sup>10</sup> such ones have adopted<sup>10</sup>

تَحَرُّوا رَشَدًا<sup>11</sup> the right course."<sup>11</sup>

وَأَمَّا الْفَاسِقُونَ<sup>12</sup> 15. "And as for the deviants,

فَكَانُوا لِجَهَنَّمَ

حَطَبًا<sup>12</sup> the fuel."<sup>12</sup>

1. ظننا *zanannâ* = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *zanna* [*zann*]), to firmly believe, to suppose. See at 72:5, p. 1891, n. 6).

2. i. e., escape Allah's punishment. نَعَجِرُ *nu'jiza(u)* = we frustrate, baffle, disable, incapacitate (v. i. pl. impfct. from 'a'*jaza*, form IV of '*ajaza/ajiza* [*'ajz*], to be weak, incapable. The final letter takes *fat-hah* for the particle *lan* coming before the verb. See *yu'jiza* at 35:44, p. 1407, n. 4).

3. هَرَب *harab* = flight, running away, escape, desertion (verbal noun of *haraba*, to flee, to run away).

4. سَمِعْنَا *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 24:51, p. 1127, n. 8).

5. i. e., the Qur'ân. Note that at 2:2 (*sûrat al-Baqarah*) the Qur'ân has been described as "guidance" (*hudan*) for the godfearing. هُدَى *hudan* = guidance. See at 45:11, p. 1621, n. 1.

6. يَخَافُ *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khifâh*], to fear. See at 50:45, p. 1695, n. 11).

7. i. e., in his good deeds and rewards. بَخَسَ *bakhs* = reduction, decrease, diminishing, too little, very low. (verbal noun of *bakhasa*, to decrease. See at 12:20, p. 728, n. 8).

8. رَهَقَ *rahaq* = sin, ignorance, folly, overtaking, injustice. See at 72:6, p. 1891, n. 11.

9. فَاسِقُونَ *qâsîṭûn* (pl.; s. *qâsîṭ*) = deviants, those who act unjustly (act. participle from *qasata* [*qisf*], to act justly/unjustly, to deviate. See *muqsiṭûn* at 60:8, p. 1810, n. 8).

10. تَحَرُّوا *taharraw* = they pursued, adopted, sought, attended (v. iii. m. pl. past from *taharrâ*, form V of *harâ* [*hary*], to decrease, to be angry, to proceed).

11. رَشَدَ *rashad* = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

12. حَطَبًا *ḥatab* (s.; pl. '*ahṭâb*) = firewood, fuel.

وَأَلَّوْا 16. And that if

أَسْتَقَمُوا they stood upright<sup>1</sup>

عَلَى الطَّرِيقَةِ on the way,<sup>2</sup>

لَأَسْقَيْنَهُمْ We would surely have given

مَاءً غَدًا<sup>٣</sup> them water<sup>3</sup> in abundance.<sup>4</sup>

لِنَقْنِبَهُمْ 17. That We might try<sup>5</sup> them

فِيهِ وَمَنْ therewith. And whoever

يُعْرِضُ عَنْ turns away<sup>6</sup> from the

ذِكْرِ رَبِّهِ reminder<sup>7</sup> of his Lord

يَسْلُكُهُ He will enter<sup>8</sup> him

عَذَابًا صَعَدًا<sup>٩</sup> in a punishment very severe.<sup>9</sup>

وَأَنَّ الْمَسْجِدَ 18. And that the mosques

لِلَّهِ فَلَا تَدْعُوا are for Allah. So invoke not<sup>10</sup>

مَعَ اللَّهِ أَحَدًا<sup>١١</sup> with Allah anyone.

وَأَنَّهُمْ لَمَّا 19. And that when

قَامَ عَبْدُ اللَّهِ the servant of Allah stood up

يَدْعُوهُ invoking Him

كَادُوا يَكُونُونَ they were about to be

عَلَيْهِ لِبَدًا<sup>١١</sup> on him crowding.<sup>11</sup>

1. i. e., if they believed and followed the guidance given them. استقاموا *istaqâmû* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to get up, to stand up. See at 46:13, p. 1635, n. 9).

2. stand up. See at 46:13, p. 1635, n. 9). طريفة *ṭarîqah* (s.; p. *turuq/tarâ'iq*) = way, mode, manner, conduct, method. See at 20:104, 1002, n. 2.

3. أسقينا *'asqaynâ* = we gave to drink, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*], to give a drink. See at 15:22, p. 812, n. 3).

4. i. e., would have given them provision in profusion. غدق *ghadaq* = abundance, profusion, ample, extensive.

5. نفتنا *naftina* (nu) = we try, test, put to test (v. i. pl. impfct. from *fatana* [*fatn/futân*], to put to trial, to tempt. The final letter takes *fat-hah* because of a hidden 'an in *li* of motivation coming before the verb. See *fatantum* at 57:14, p. 1773, n. 2).

6. يعرض *yu'riḍ(u)* = he turns away, averts, evades (v. iii. m. s. impfct. from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. The final letter is vowelless because the verb is in a conditional clause. See *yu'riḍû* at 54:2, p. 1729, n. 3).

7. i. e., the Qur'ân ( see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 68:51, p. 1867, n. 11.

8. يسلك *yastluk(u)* = he enters, inserts, channels, make enter, travel, go through (v. iii. m. s. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. The final letter is vowelless because the verb is conclusion of a conditional clause. See *tastlukû* at 71:20, p. 1887, n. 10).

9. صعد *ṣa'ad* = very hard, very severe.

10. لا تدعوا *lâ tad'û* = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative {prohibition} from *da'â* [*du'â'*], to call, to summon. See at 47:35, p. 1659, n. 7).

11. i. e., the *jinn* were coming to him in crowds, almost one on another. لبد *libad* = one upon another, crowd.

## Section (Rukû') 2

20. Say: "I but invoke<sup>1</sup> my  
 رَبِّي وَلَا أُشْرِكُ Lord and do not associate<sup>2</sup>  
 بِدُونِ أَحَدٍ with Him anyone."  
 ﴿٢٠﴾
21. Say: "Indeed I have no  
 قَلْبِي لِأَمْرِكُ power<sup>3</sup> of doing you any harm  
 لَكُمْ ضَرًّا nor to get you go aright."<sup>4</sup>  
 ﴿٢١﴾
22. Say: "Indeed  
 قَلْبِي there shall not protect<sup>5</sup> me  
 لَنْ يُجِيرَنِي against Allah anyone  
 مِنْ اللَّهِ أَحَدٌ nor shall I find besides Him  
 وَلَنْ أَجِدَ مِنْ دُونِهِ any asylum."<sup>6</sup>  
 ﴿٢٢﴾
23. "Except to convey<sup>7</sup> from  
 إِلَّا بَلَّغًا Allah and His messages."<sup>8</sup>  
 مِنَ اللَّهِ وَرِسَالَتِهِ  
 وَمَنْ يَعِصْ And whoever disobeys<sup>9</sup>  
 اللَّهُ وَرَسُولَهُ, Allah and His Messenger  
 فَإِنَّ لَهُ he shall indeed have  
 نَارَ جَهَنَّمَ the fire of hell,  
 خَالِدًا فِيهَا أَبَدًا abiding<sup>10</sup> therein for ever.  
 ﴿٢٣﴾

1. ادعوا 'ad'û = I pray, call, invoke, beseech, invite (v. i. s. impfct. from da'û [du'â'], to call, to summon. See at 40:41, p. 1524, n. 10).
2. أشرك 'ushriku = I set a partner, associate, give a share (v. i. s. impfct. from 'ashraka, form IV of sharika [shirk / sharikah], to share. See 'ushriku at 18:38, p. 925, n. 9).
3. أملك 'amliku = I own, possess, have power over (v. i. s. impfct. from malaka [malk / mulk / milk], to take in possession. See at 60:4, p. 1808, n. 11).
4. رشد rashad = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.
5. يجير yujîra(u) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from 'ajâra, form IV of jâra [jawr] , to deviate, to oppress. The final letter takes fat-hah because of the particle lan coming before the verb. See at 23:88, p. 1096, n. 5).
6. ملتحذ mullaḥad = place or person to lean to, refuge, asylum (pass. participle from iltahada, form VIII of laḥada [laḥd], to dig a grave, to deviate from the right course. See at 18:27, p. 921, n. 1).
7. i. e., I have no power etc. except to convey the messages from Allah. بلاغ balâgh (pl. balâghât) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 42:48, p. 1578, n. 9.
8. رسالات risâlât (pl.; s. risâlah) = messages, missions. See at 33:39, p. 1352, n. 5.
9. يعص ya'sî(sî) = he disobeys, defies (v. iii. m. s. impfct. from 'aṣû ['aṣy / ma'siyah / 'iṣyân], to disobey. The last letter yâ' is vowelless and hence dropped for the verb is in a conditional clause preceded by man. See at 33:36, p. 1350, n. 7).
10. خالد khâlîdîn (pl.; acc./gen. of khâlîdûn, s. khâlîd) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 65:11, p. 1843, n. 7).

حَتَّىٰ إِذَا رَأَوْا 24. Till when they see

مَا يُوعَدُونَ what they are promised<sup>1</sup>

فَسَيَعْلَمُونَ مَنْ they will know who is the

أَضْعَفُ نَاصِرًا weaker<sup>2</sup> in respect of helper<sup>3</sup>

وَأَقَلُّ عَدَدًا 24 and fewer<sup>4</sup> in number.

قُلْ إِن أَدْرِي 25. Say: "I know<sup>5</sup> not

أَقْرَبُ whether close by<sup>6</sup> is

مَا تُوعَدُونَ what you are promised

أَمْ يَجْعَلُ لَهُ رَبِّي or there sets<sup>7</sup> for it my Lord

أَمَدًا 25 a span of time."<sup>8</sup>

عَلِيمٌ 26. The All-Knowing

الْغَيْبِ of the unseen;

فَلَا يُظْهِرُ and He discloses<sup>9</sup> not

عَلَىٰ غَيْبِهِ أَحَدًا 26 His unseen to anyone.

إِلَّا مَنْ 27. Except to him whom He

أَرَضَىٰ is pleased<sup>10</sup> with

مِنْ رَسُولٍ of a Messenger;

فَإِنَّهُ يَسْلُكُ and then He sends<sup>11</sup>

مِنْ بَيْنِ يَدَيْهِ in front of him

وَمِنْ خَلْفِهِ رَصَدًا 27 and behind him sentinels.<sup>12</sup>

1. i. e., of punishment. يُوْعَدُونَ *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 70:42, p. 1883, n. 7).

2. أضعف *'ad'af* = weaker, weakest (elative of *ḍa'if*. See at 19:75, p. 970, n. 12).

3. ناصر *nâsir* = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist]. See '*anṣâr* at 61:14, p. 1818, n. 13).

4. أقل *'aqall* = less, fewer, smaller (elative of *qalîl*, few, meagre, small. See at 18:39, p. 925, n. 11).

5. أدري *'adri* = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See at 46:9, p. 1634, n. 3).

6. قريب *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 70:7, p. 1878, n. 4.

7. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 19:96, p. 975, n. 2).

8. أمد *'amad* (pl. *'âmâd*) = span or stretch of time, terminus. See at 57:16, p. 1774, n. 7.

9. يظهر *yuzhîra(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, discloses (v. iii. m. s. impfct. from *'aẓhara*, form IV of *ẓahara* [*zuhûr*], to be visible. See *yuzhîra* at 61:9, p. 1817, n. 4).

10. ارتضى *irtaḍâ* = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 24:55, p. 1129, n. 5).

11. يسلك *yasluku* = he enters, inserts, channels, makes/enter/travel/ go through, sends (v. iii. m. s. impfct. from *salaka* [*salk/sulûk*], to enter upon a course, to insert. See *yasluk* at 72:18, p. 1894, n. 8).

12. i. e., of angels to keep guard on him. رصد *raṣad* = lying in wait, in ambush, spy, sentinel. watchdog. See at 72:9, p. 1892, n. 9.

لَيَعْلَمَنَّ 28. That He may know<sup>1</sup> that  
 قَدْ أَتَلَعُوا they indeed have conveyed<sup>2</sup>  
 رِسَالَتِ رَبِّهِمْ the messages of their Lord;  
 وَأَحَاطَ and He encompasses<sup>3</sup>  
 بِمَا لَدَيْهِمْ what is with them  
 وَأَخَصَّنَا and keeps an account<sup>4</sup>  
 كُلَّ شَيْءٍ وَعَدَدًا of everything by number.<sup>5</sup>

1. i. e., He may make known; for He knows everything, open and secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* ['ilm], to know. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See at 26:197, p.1196, n. 6).

2. أتبعوا *'ablaghû* = they delivered, conveyed, informed, notified (v. iii. m. pl. past from *'ablagha*, form IV of *balagha* [*bulûgh*], to reach. See *'ablaghtu* at 11:57, p. 698, n. 7).

3. i. e., in knowledge. أحاط *'ahâṭa* = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*ḥawī/ḥîṭah/ḥiyâṭah*], to guard, to encircle. See at 65:12, p. 1843, n.12).

4. أحصى *'ahṣâ* = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 58:6, p. 1785, n. 3).

5. عدد *'adad* (s.; pl. *'a'dâd*) = number. See at 23:112, p. 1102, n. 9.

## 73. SŪRAT AL-MUZZAMMIL [THE ENWRAPPRD]

Makkan: 20 'āyahs

This is one of the earliest Makkan *sūrah*s. It is named *al-Muzzammil* with reference to its first 'āyah wherein the Prophet, peace and blessings of Allah be on him, is affectionately addressed as the one enwrapped in clothes. The main themes of the *sūrah* are *tawhīd* (monotheism), *risālah* (Messengership), *wahy* and the Qur'ān, and the Resurrection. The Prophet, peace and blessings of Allah be on him, is asked to get up and to engage himself in prayers at night and to have patience over the unbelievers' opposition and ridicule. It is emphasized that Allah is the Lord of the east and west, there is no deity except He ('āyah 9); that on the day of Resurrection the earth and the mountains will be in violent commotion and the sky will be cleft asunder ('āyahs 14 and 18), that a Messenger (i. e., Muḥammad, peace and blessings of Allah be on him) has been sent to be a witness over you ('āyah 15) and that if you disbelieve you shall not be able to protect yourself on the day of which the horrors will make the children grey-headed ('āyah 17) and that this Qur'ān is a reminder ('āyah 19).

### سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَرْمُومُ 1. O you the enwrapped.<sup>1</sup>

وَأَتَيْلٍ 2. Stand<sup>2</sup> up by night

إِلَّا قَلِيلًا 3. except for a little while.

نِصْفَهُ 3. A half<sup>3</sup> of it

أَوْ أَقْصُ مِنْهُ قَلِيلًا 4. or make it less<sup>4</sup> by a little.

أَوْزِدْ عَلَيْهِ 4. Or increase<sup>5</sup> on it

وَرَقِيلِ الْقُرْآنِ 5. and recite<sup>6</sup> the Qur'ān

تَرْتِيلًا 6. in distinct recitation.

إِنَّا نَسْفِي 5. Verily We shall cast<sup>7</sup>

عَلَيْكَ قَوْلًا ثَقِيلًا 8. on you a word quite heavy.<sup>8</sup>

1. *muzzammil* (originally *mutazammil*) = he who covers himself in garments, the enwrapped (act. participle from *tazammala*, form V of *zamala* [ *zaml/zamlân*], to raise and carry, to follow. This is an affectionate address made by Allah to His Messenger, peace and blessings of Allah be on him, because, as the authentic report has it, he had himself covered with garments out of fear on coming back home from mount Hirâ' after the receipt of the first *wahy* (see *Bukhârî*, no. 3). The address is appropriate also for one who is in a relaxed state from his work.

2. i. e., stand up in *salâh* (prayer).

3. *nisf* (pl. *nusuṣ*) = half, middle. See at 4:176, p. 324, n. 6.

4. *unquṣ* = make less, decrease, reduce, diminish (v. ii. m. s. imperative from *naqasha* [*naqṣa* [*naqṣ/nuqṣân*], to decrease, diminish. See *tanqāṣu* at 50:4, p. 1685, n. 9).

5. *zid* = increase, augment, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd/ ziyâdah*], to increase. See 38:61, p. 1474, n. 4).

6. *rattil* = recite, phrase (v. ii. m. s. imperative from *rattala*, form II of *ratila* [*ratal*], to be regular, well-ordered. See *rattalnâ* at 25:32, p. 1147, n. 11).

7. *nulqt* = We throw, cast, fling, plunge, deliver (v. iii. m. pl. impfct. from '*alqa*', form IV of *laqiya* [*liqâ' luqyân/luqy/luqyah/luqan*], to meet. See at 3:151, p. 213, n. 8).

8. i. e., the text and injunctions of the Qur'ān.

6. Verily the rising up<sup>1</sup> by  
 night is the more effective<sup>2</sup>  
 وَأَقْوَمُ قِيلاً<sup>3</sup> and the more proper<sup>3</sup> a say.<sup>4</sup>

7. Verily you have in the day  
 سَبَّحًا طَوِيلًا<sup>5</sup> a moving on<sup>5</sup> for long.<sup>6</sup>

8. And remember  
 وَأَذْكُرِ  
 أَسْمَ رَبِّكَ  
 وَبَتَّلْ إِلَيْهِ  
 تَبَتُّلًا<sup>7</sup> the Name of your Lord and  
 devote yourself<sup>7</sup> to Him  
 in true devotion.<sup>8</sup>

9. Lord of the east  
 رَبُّ الْمَشْرِقِ  
 وَالْمَغْرِبِ  
 لَا إِلَهَ إِلَّا هُوَ  
 فَاتَّخِذْهُ  
 وَكِيلًا<sup>9</sup> as Guardian-Protector.<sup>10</sup>

10. And have patience<sup>11</sup> over  
 وَأَصْبِرْ عَلَى  
 مَا يَقُولُونَ  
 وَأَهْجُرْهُمْ  
 هَجْرًا حَسِيلًا<sup>12</sup> what they say<sup>12</sup>  
 and avoid<sup>13</sup> them  
 in graceful avoidance.

1. i. e., the rising up for prayer at night. ناشئة *nâshi'ah* (f. ; m. *nâshi'*) = that which grows, rises, rising one (act. participle from *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See '*ansha'tum* at 56:72, p. 1763, n. 7)

2. *waq'* = effect, insertion, to tread, to trample. See *tata'û* at 48:25, p. 1672, n. 2.

3. أقوم *'aqwamu* = rightest, most proper/ upright/ correct/ true/authentic (elative of *qawim*, act. participle in the scale of *fa'il* from *qâma* [*qawmah/qiyâm*], to get up, to stand erect. See at 17:9, p. 875, n. 9).

4. i. e., prayer; for concentration is better and devotion more intense at night. قيل *qîl* = saying, say, address. Se at 56:26, p. 1757, n. 1.

5. i. e., activities. سبح *sabḥ* = swimming, to float, to move on, to speed up. See *sabbaḥa* at 61:1, p. 1814, n. 1.

6. So the night time is more suitable for additional prayer. طويل *ṭawîl* = long, tall, high (act. participle in the scale of *fa'il* from *ṭâla* [*ṭawîl*], to be long. See *ṭâla* at 57:16, p. 1774, n. 6).

7. تبتل *tabattal* = devote yourself, retire (v. ii. m. s. imperative from *tabattala*, form V of *batala* [*batl*], to cut off, to sever).

8. تبتل *tabtîl* = devotion, retirement (verbal noun in form II of *batala*. See n. 7 above).

9. اتخذ *ittakhidh* = take, , take for you, take up, assume (v. ii. m. s. impertaive from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See *ittakhadha* at 72:3, p. 1891, n. 2).

10. وكيل *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian, Guardian-Protector (act. participle in the scale of *fa'il* from *wakala* [*wakl* / *wukâl*], to entrust. See at 42:6, p. 1561, n. 11).

11. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 68:48, p. 1867, n. 1).

12. i. e., in derision and ridicule.

13. اهجرو *uhjuru* = emigrate, leave, abandon, avoid, go away (v. ii. m. s. imperative from *hajara* [*hajar* / *hijrân*], to emigrate. See at 19:46, p. 962, n. 9).

وَذَرْنِي 11. And leave<sup>1</sup> Me

وَالْكَافِرِينَ and the Disbelievers,<sup>2</sup>

أُولَى النَّعْمَةِ possessors of affluence,<sup>3</sup>

وَمَهْلِكُمْ and respite<sup>4</sup> them

قَلِيلًا for a little while.

إِن لَدَيْنَا 12. Verily We have with Us

أَنْكَالًا وَجَحِيمًا fetters<sup>5</sup> and a blazing fire<sup>6</sup>

وَطَعَامًا ذَا غَضَّةٍ 13. And a food<sup>7</sup> that chokes<sup>8</sup>

وَعَذَابًا أَلِيمًا and punishment very painful.

يَوْمَ تَرْجَفُ 14. On a day there will quake<sup>9</sup>

الْأَرْضُ وَالْجِبَالُ the earth and the mountains;

وَكَانَتِ الْجِبَالُ and the mountains shall be a

كَيْبًا مَّهِيلاً a dune<sup>10</sup> adrift.<sup>11</sup>

إِنَّا أَرْسَلْنَا 15. Verily We have sent<sup>12</sup>

إِلَيْكَ رَسُولًا to you a Messenger

شَهِيدًا عَلَيْكَ as a witness<sup>13</sup> over you

كَأَرْسَلْنَا إِلَى فِرْعَوْنَ as We had sent to Fir'awn

رَسُولًا a Messenger.

1. i. e., leave Me to deal with the disbelievers. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 68:44, p. 1866, n. 4).

2. مَكْذِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 69:49, p. 1876, n. 1).

3. نَعْمَةً *na'mah* = comfort, ease, life of ease, prosperity, affluence, amenity. See at 44:27, p. 1611, n. 2.

4. مَهْلٍ *mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/muhlah*], to be slow, to tarry).

5. أَنْكَالٍ *'ankâl* (pl.; s. *nikl*) = fetters, shackles, chains.

6. جَحِيمٍ *jahîm* = hellfire, hell, blazing fire. See at 44:56, p. 1616, n. 10.

7. طَعَامٍ *ta'âm* (s.; pl. *at'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

8. غَضَّةٍ *ghuṣṣah* (s.; pl. *ghuṣṣât*) = that which chokes/ jams/congests, a lump in the throat, mortal distress.

9. تَرْجَفُ *tarjufu* = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafu* [*rajf/rajafân*], to be convulsed, to quake. See *murjifân* at 33:60, p. 1362, n. 5).

10. كَيْبٍ *kathîb* (s.; pl. *'akthibah*) = sandhill, dune.

11. مَهِيلٍ *mahîl* (originally *mahyûl*) = shifting, sliding, adrift, collapsing (pass. participle from *hâla* [*hayl*], to pour, to sprinkle).

12. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 71:1, p. 1884, n. 1).

13. i. e., to testify that the message has been delivered to you. شَهِيدٍ *shâhid* (s.; pl. *shuhûd/ushhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 48:8, p. 1663, n. 13.

فَعَصَى فِرْعَوْنُ 16. But Fir'awn disobeyed<sup>1</sup>

الرَّسُولَ the Messenger;

فَأَخَذْنَاهُ so We seized<sup>2</sup> him

أَخْذًا وَبِئْسَ 16 a siezure very disastrous.<sup>3</sup>

فَكَيْفَ 17. Then how will you

تَنْفَعُونَ protect yourselves,<sup>4</sup>

إِنْ كَفَرْتُمْ if you disbelieve,

يَوْمًا يَجْعَلُ on a day that will make<sup>5</sup>

الْوِلْدَانَ شِيبًا 17 the children grey-haired?<sup>6</sup>

السَّمَاءَ 18. The sky shall

مُنْفَطِرَةً split up<sup>7</sup> thereby.

كَانَ وَعْدُهُ His promise<sup>8</sup> is bound to be

مَفْعُولًا 18 carried out.<sup>9</sup>

إِنَّ هَذِهِ تَذْكِرَةٌ 19. Verily this is a reminder.<sup>10</sup>

فَمَنْ شَاءَ So whoever wills,

أَتَّخِذْ he may take<sup>11</sup>

إِلَىٰ رَبِّهِ سَبِيلًا 19 towards his Lord a way.<sup>12</sup>

### Section (Rukū') 2

إِنَّ رَبَّكَ يَعْلَمُ 20. Verily your Lord knows

أَنَّكَ تَقُومُ أَذْنَىٰ that you stand<sup>13</sup> for a little less

1. *'aṣā* = he disobeyed, rebelled, defied (v. iii. m. s. past from *'iṣyān/ma'ṣiyah*, to disobey, to defy. See at 20:121, p. 1006, n. 11)

2. i. e., punished him and his followers by drowning them in the sea. أَخَذْنَا *'akhadhnā* = we took, received, seized (v. i. pl. past from *'akhadha* [أَخَذَ *'akhdh*], to take. See at 54:42, p. 1737, n. 9).

3. *wabīl* = disastrous, calamitous, of evil consequences (act. participle in the intensive scale of *fa'il* from *wabala* [wabal/ wabāl/ wabālah], to be noxious, unhealthy. See *wabāl* at 65:9, p. 1842, n. 4).

4. *tattaqūna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect. See at 37:124, p. 1449, n. 9).

5. *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [ja'īl] to make, to put. See at 42:50, p. 1579, n. 8).

6. i. e., its horrors will make. شَيْبٍ *shīb* = greyness or whiteness of the hair, old age. See *shayb* at 19:4, p. 951, n. 1).

7. *munfaṭir* = that which splits up, breaks into pieces, is rent asunder, is cleft (act. participle from *infaṭara*, form VII of *faṭara* [faṭr], to split, to cleave. See *faṭara* at 43:27, p. 1589, n. 3).

8. i. e., the promise of Resurrection and Judgement. وَعْدٍ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 67:25, p. 1857, n. 1.

9. *maf'ūl* = that which is done, acted upon, performed, carried, object (passive participle from *fa'ala* [fa'lfi'l], to do. See at 33:37, p. 1351, n. 10).

10. *tadhkirah* = reminder. See at 69:748, p. 1875, n. 10.

11. *itakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [akhadh], to take. See at 72:3, p. 1891, n. 2).

12. i. e., accept His *dīn* — *tawhīd* and Islām. سَبِيلٍ *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 68:7, p. 1860, n. 4.

13. i. e., stand in prayer.

مِنْ ثُلُثَيْ اللَّيْلِ than two thirds<sup>1</sup> of the night,  
 وَنِصْفَهُ وَثُلُثَهُ and a half<sup>2</sup> of it and a third of it,  
 وَطَائِفَةٌ مِّنَ الَّذِينَ and a group<sup>3</sup> of those  
 مَعَكَ with you—  
 وَاللَّهُ يَخْتَصِرُ and Allah determines<sup>4</sup>  
 اللَّيْلَ وَالنَّهَارَ the night and the day.  
 عَلِمَ أَن He knows that  
 لَنْ تُحْصُوهُ you cannot calculate<sup>5</sup> it,  
 فَتَابَ عَلَيْكُمْ so He forgives<sup>6</sup> you.  
 فَاقْرَأُوا Therefore recite<sup>7</sup>  
 مَا يَسَّرَ what becomes easy<sup>8</sup>  
 مِنَ الْقُرْآنِ of the Qur'ân.  
 عَلِمَ أَن سَيَكُونُ He knows that there will be  
 مِنْكُمْ مَّرْضَىٰ some of you sick,<sup>9</sup>  
 وَآخَرُونَ and others will be  
 يَضْرِبُونَ فِي الْأَرْضِ on travel<sup>10</sup>  
 يَبْتَغُونَ seeking<sup>11</sup>  
 مِنَ فَضْلِ اللَّهِ of the bounty of Allah,  
 وَآخَرُونَ يَفْتَلُونَ and others will be fighting  
 فِي سَبِيلِ اللَّهِ in the way of Allah.  
 فَاقْرَأُوا So recite  
 مَا يَسَّرَ لَهُ what becomes easy of it;  
 وَأَقِيمُوا and perform regularly

1. ثُلُثَى *thuluthy(n)* { dual, acc./gen/ of *thuluthân*; s. *thuluth* } = two thirds. The terminal *nûn* is dropped because of the genitive construction).

2. نِصْفٌ *niṣf* (pl. *nuṣuf*) = half, middle. See at 73:3, p. 1898, n. 3.

3. طَائِفَةٌ *ṭā'ifah* (pl. طوائف *ṭawā'if*) = section of people, sect, group. See at 9:123, p. 632, n. 1).

4. يَخْتَصِرُ *yaqaddiru* = he determines, decrees, assesses, estimates (v. iii. pl. m. s. impfct. from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddarnâ* at 56:60, p. 1761, n. 7).

5. i. e., cannot be precise about the period of prayer during the night. تَحْصُوا *tuḥṣû* (*na*) = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'ahṣâ*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones) to count. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 16:18, p. 832, n.9 ).

6. تَابَ *tâba* = returned, turned in repentance, turned in forgiveness (v. iii. m. s. past from *tawb/ tawbah / matâb*. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 58:13, p. 1789, n. 5).

7. i. e., recite the Qur'ân in prayer. اقْرَأُوا *iqra'û* = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See at 69:19, p. 1871, n. 13).

8. يَسَّرَ *tayassara* = he or it became easy, was facilitated, was possible (v. iii. m. s. past in form V of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

9. مَرَضَىٰ *marḍâ* (pl.; s. مريض *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 9:91, p. 616, n. 7).

10. يَضْرِبُونَ *yaḍribûna* = they strike, beat, hit ( v. iii. m. pl impfct. from *ḍaraba* [*ḍarb*], to beat. *ḍaraba fî al-'arḍ* is an idiom meaning "to travel". See *yaḍribûna* at 47:27, p. 1657, n. 2.

11. يَبْتَغُونَ *yabtaghûna* = they seek, desire , wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek, desire. See at 48:29, p. 1674, n. 11).

الصَّلَاةُ the prayer<sup>1</sup>

وَأَتُوا الزَّكَاةَ and pay *zakâh*;<sup>2</sup>

وَأَقْرِضُوا اللَّهَ and lend<sup>3</sup> Allah

قَرْضًا حَسَنًا a handsome<sup>4</sup> loan.

وَمَا تَقْدِمُوا And all that you advance<sup>5</sup>

لِأَنْفُسِكُمْ مِنْ خَيْرٍ for yourselves of good<sup>6</sup>

تَجِدُوهُ عِنْدَ اللَّهِ you shall find it with Allah,

هُوَ خَيْرٌ وَأَعْظَمُ it being better and greater<sup>7</sup>

أَجْرًا as a reward.<sup>8</sup>

وَأَسْتَغْفِرُوا And seek forgiveness<sup>9</sup>

اللَّهِ of Allah.

إِنَّ اللَّهَ Verily Allah is

عَظِيمٌ Most Forgiving.

رَحِيمٌ Most Merciful.

1. صلاة *ṣalâh* = Islamic prayer, prayer; blessings, grace (of Allah); benedictions (of men). See *ṣalawât* at 9:99, p. 620, n. 5.

2. زكوة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 58:13, p. 1789, n. 7.

3. i. e., spend in the cause of "fighting in the way of Allah" and for all approved charitable purposes. اقترضوا *'aqrîdû* = you (all) lend, give a loan (v. ii. m. pl. imperative from *'aqraḍa*, form IV of *qaraḍa* [qard], to cut, to sever See *'aqrâḍû* at 57:18, p. 1775, n. 1).

4. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *ḥaṣan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:18, p. 1775, n. 2.

5. تقدموا *tuqaddimû* (*na*) = you advance, send forward, push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [qadûm], to precede. The terminal *nûn* is dropped because the verb is in a conditional clause. See *tuqaddimû* at 58:13, p. 1789, n. 3).

6. i. e., of good deeds and wealth spent in the way of Allah.

7. أعظم *'a'zamu* = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (relative of *'azîm*). See *'azîm* at 57:10, p. 1771, n. 3.

8. أجر *'ajr* (pl. اجر *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [ghufr /maghfirah /ghufrân], to forgive. See at 71:10, p. 1886, n. 4).

## 74. SŪRAT AL-MUDDATHHIR (THE ONE SHROUDED)

Makkan: 56 'āyahs

Like the previous one, this is also an early Makkan *sūrah*, and it similarly addresses the Prophet, peace and blessings of Allah be on him, with the affectionate term *al-Muddaththir*, i. e., the one shrouded in garments. The *sūrah* is named after this first 'āyah. Its main themes are *risālah*, i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, the Qur'ān, *tawḥīd* (monotheism) and the Resurrection and the Judgement. It asks the Prophet to get up and preach the message of *tawḥīd* and warn about the Day of Resurrection and Judgement, disregarding the opposition and ridicule of the unbelieving leaders of Makka to whom pointed allusions are made. It also emphasizes the doctrine of individual accountability on the Day of Judgement: "Every individual is responsible for what he earns" ('āyah 38); and mentions that the righteous will have a blissful life in paradise while the unbelievers and sinful will suffer in hell. It ends by drawing attention to the life in the hereafter and by once again stressing that this Qur'ān is a reminder ('āyah 54).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ 1. O you the covered one!<sup>1</sup>

وَقُمْ 2. Get up and warn.<sup>2</sup>

وَرَبِّكَ تَكْبِيرُ 3. And your Lord, glorify.<sup>3</sup>

وَسِيَابِكَ طَهِّرُ 4. And your garments, purify.<sup>4</sup>

وَالرُّجُزَ فَاهْجُرُ 5. And the filth,<sup>5</sup> abandon.

وَلَا تَمُنْ 6. And bestow no favour<sup>6</sup>

تَسْتَكْبِرُ 7. seeking to get more.<sup>7</sup>

1. This is also an affectionate address made to the Messenger, peace and blessings of Allah be on him. *مُدَّثِّر* *muddaththir* (originally *mutadaththir*) = one who covers himself in clothes (act. participle from *tadaththara*, form V of *dathara* [*duthār*], to be forgotten, effaced, be dusty).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. *أَنْذِر* 'andhir = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of *nadhara* [*nadhr/nudhūr*], to dedicate, to make a vow. See at 71:1, p. 1884, n. 2).

3. i. e., say: *Allahu Akbar* and that He has neither any equal nor any partner.

4. *طَهِّر* *tahhir* = purify, render pure, cleanse (v. ii. m. s. imperative from *tahhara*, form II of *tahara*/*tahura* [*tahr/tahārah*], to be clean, pure. See at 22:27, p. 1054, n. 19).

5. i. e., the filth of polytheism. *رُجُز* *rujz* = dirt, filth, polytheism, punishment. See at 34:5, p. 1369, n. 4.

6. *لَا تَمُنْ* *lā tamnun* = do not bestow favour/ grace (v. ii. m. s. imperative {prohibition} from *manna* [*mann*], to be kind. See *manna* at 52:27, p. 1711, n. 13.

7. *تَسْتَكْبِرُ* *tastakthir(u)* = you seek to get more, desire to multiply (v. ii. m. s. impfct. from *istakthara*, form X of *kathura* [*kathrah*], to be much. See *istaktharu* at 7:188, p. 539, n. 2).

وَلِرَبِّكَ 7. And for the sake of your

فَاصْبِرْ ٧ Lord be patient.<sup>1</sup>

فَإِذَا نَفَرَ 8. Then when blown<sup>2</sup> will

فِي الْأَنْفَاقِ ٨ the trumpet,<sup>3</sup>

فَذَلِكَ يَوْمًا 9. That day then will be

يَوْمٌ عَسِيرٌ ٩ a day very hard,<sup>4</sup>

عَلَى الْكَافِرِينَ 10. On the unbelievers,

عَسِيرٌ ١٠ not easy.<sup>5</sup>

ذَرْنِي وَمَنْ 11. Leave<sup>6</sup> Me and the one

خَلَقْتُ وَحِيدًا ١١ I created a lone figure;<sup>7</sup>

وَجَعَلْتُ لَهُ 12. And set<sup>8</sup> for him

مَالًا مَمْدُودًا ١٢ wealth quite extensive;<sup>9</sup>

وَبَنِينَ شُهُودًا ١٣ And sons in attendance.<sup>10</sup>

وَمَهَّدْتُ لَهُ 14. And arranged<sup>11</sup> for him

تَهْيِئًا ١٤ all the arrangement.

لَهُ يَطْمَعُ أَنْ 15. Yet he covets<sup>12</sup> that

أَزِيدَ ١٥ I give more.

1. i. e., over the opposition and enmity of the unbelievers. اصبر *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. i. e., on the Day of Resurrection. نقر *nuqira* = he or it was blown, sounded (v. iii. m. s. past passive from *naqara* [*naqr*], to search, to sound, to beat, to blow).

3. ناقور *nâqûr* (s.; pl. *nawâqîr*) = trumpet.

4. عسير *'asîr* = very difficult, hard, harsh, tough (act. participle in the intensive scale of *fa'îl* from '*asura*'/*asira* [ '*usr*'/*usur*'/*asar*], to be difficult, hard. See at 25:26, p. 1146, n. 1).

5. يسير *yasîr* = easy, gentle, simple, insignificant. See at 64:7, p. 1832, n. 12.

6. i. e., leave Me to deal with. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara* /*fyadharu*, to leave. See at 73:11, 1900, n. 1).

7. i. e., in the womb of his mother, without followers and supporters. The immediate allusion is to al-Walîd ibn al-Mughîrah, an unbelieving Makkan leader and an arch opponent of Islam; but it applies to any such person. وحيد *wahîd* = alone, lone, singular, unique, sole, lonely, only.

8. i. e., granted to him. جعلت *ja'altu* = I made, set, appointed, rendered (v. i. s. past from *ja'ala* [*ja'l*], to make, to set. See *ja'alnâ* at 57:26, p. 1779, n. 2).

9. i. e., in abundance. ممدود *mamdûd* = extended, outstretched, extensive, prolonged, great (pass. participle from *maddu* [*madd*], to extend. See at 56:30, p. 1757, n. 11).

10. شهود *shuhûd* (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [*shuhûd*/*shahâdah*], to witness, to testify). See at 10:61, p. 659, n. 7.

11. مهدت *mahhadtu* = I spread out, prepared, arranged, facilitated, settled, set in order (v. i. s. past from *mahhadu*, form II of *mahadu* [*mahd*], to prepare a cradle, bed. See *yumhadûna* at 30:44, p. 1304, n. 12).

12. يطمع *yaṭma'u* = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'u* [*ṭama*], to covet, to desire. See at 70:38, p. 1882, n. 7).

كَلَّا إِنَّكَ كَانِ 16. Never. Verily he is to

لَا يَنْتَابِعِينِدَا 1 Our signs<sup>1</sup> obstinately hostile.<sup>2</sup>

سَأُرْهِقُهُ 17. I shall inflict on<sup>3</sup> him

صَعُودًا 17 a crushing punishment.<sup>4</sup>

إِنَّهُ فَكَّرَ 18. Verily he contemplated<sup>5</sup>

وَقَدَّرَ 18 and formulated.<sup>6</sup>

فَقِيلَ 19. So woe to him,

كَيْفَ قَدَّرَ 19 how he formulated!

ثُمَّ قِيلَ 20. Again, woe to him,

كَيْفَ قَدَّرَ 20 how he formulated!

ثُمَّ نَظَرَ 21. Then he looked.<sup>7</sup>

ثُمَّ عَبَسَ 22. Then he frowned<sup>8</sup>

وَبَسَرَ 22 and eyed malevolently.<sup>9</sup>

ثُمَّ أَدْبَرَ 23. Then he turned back<sup>10</sup>

وَأَسْتَكْبَرَ 23 and became proud.<sup>11</sup>

1. i. e., the texts of the Qur'ân . آيات 'āyât (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 64:10, p. 1834, n. 2.

2. عنيد 'anid = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of fa'il from 'anada ['unūd], to deviate, to resist stubbornly. See at 50:24, p. 1690, n. 10).

3. أرهق 'urhiqu = I inflict on, bring down on, make suffer, bear down (v. i. s. impfct. from arhaqa, form IV of rahaqa [rahaq], to come over, overtake. See yurhiqa at 18:80, p. 940, n. 7).

4. صعود şa'ūd = steep hill, hardship, crushing punishment, rising, ascending. See yaş'adu at 35:10, p. 1393, n. 4).

5. فكر fakkara = he thought, thought over, contemplated (v. iii. m. s. past in form II of fakara [fakr], to reflect, to think over. See yatafakkarauna at 59:21, p. 1803, p. 13).

6. i. e., prepared the forms and lines of malpropaganda against the Qur'ân and the Prophet, peace and blessings fo Allah be on him. قدر qaddara = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of qadara [qadr], to estimate, to decree, to have power. See at 41:10, p. 1542 n. 12).

7. نظر nazara = he glanced, looked, viewed, saw (v. iii. m. s. past from nazar. See at 37:88, p. 1444, n. 2).

8. عبس 'abasa = he frowned, looked sternly, scowled (v. iii. m. s. past from 'abs/'ubûs, to frown, to scowl).

9. بسر basara = he eyed malevolently, frowned, scowled (v. iii. m. s. past from busûr, to scowl, to frown).

10. i. e., form the truth. أدبر 'adbara = he turned back, fled, ran away (v. iii. m. s. past in form IV of dabara [dubûr], to turn one's back. See at 70:17, p. 1879, n. 10).

11. استكبر istakbara = he turned arrogant, became proud/ haughty, boasted, was puffed up ( v. iii. m. s. past in form X of kabura [kubr/ kibâr/ kabârah] to become big, large, great. See at 38:74, p. 1476, n. 9).

فَقَالَ 24. Then he said:

إِنَّ هَذَا إِلَّا سِحْرٌ  
يُؤْتَرُ ٢٤ "This is naught but sorcery<sup>1</sup>  
related."<sup>2</sup>

إِنَّ هَذَا إِلَّا

قَوْلَ الْبَشَرِ ٢٥ 25. "This is naught but  
the saying a human being."<sup>3</sup>

سَأُصَلِّبُ 26. I shall make him burn<sup>4</sup>

سَقْرًا ٢٦ in hell-fire.<sup>5</sup>

وَمَا أَدْرَاكَ 27. And what will inform<sup>6</sup>

مَا سَقَرُ ٢٧ you what hell-fire is?

لَأَنْبِقِي 28. It neither spares<sup>7</sup>

وَلَا تَذَرُ ٢٨ nor leaves alone.<sup>8</sup>

لَوَاحِي النَّارِ 29. Scorching<sup>9</sup> to the skin.

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠ 30. Over it are nineteen.<sup>10</sup>

وَمَا جَعَلْنَا 31. And We appoint<sup>11</sup> not

أَصْحَابَ النَّارِ the sentinels<sup>12</sup> of the fire

إِلَّا مَلَائِكَةً anyone but angels;<sup>13</sup>

1. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

2. i. e., from those of the olden times. يُوْتَرُ *yu'tharu* = it is transmitted, related, preferred, chosen, liked, adored (v. iii. m. s. impfct. from 'athara, form IV of 'athara ['athr/'athârah], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14].

3. بشر *bashar* = man, human being, skin. See at 64:6, p. 1832, n. 2.

4. أُصَلِّبُ *'uslî* = I fry, broil, roast, set on fire, make [someone] burn (v. i. pl. impfct. from 'aslâ, form IV of *salâ* [*salan/ şulîy/ şilâ*']), to roast. See *nuşlî* at 4:56, p. 265, n. 5).

5. سَقْرٌ *saqar* = hell, hell-fire.

6. أَدْرَى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 10:16, 642, n. 2).

7. تَبَقِي *tubqî* = she or it lets stay, spares, retains, leaves over (v. iii. m. s. impfct. from 'abqâ, form IV of *baqiya* [*baqâ'*]), to remain, to continue to be. See 'abqâ at 53:51, p. 1726, n. 9).

8. i. e., it will not finish one off by burning nor will let anyone alone. تَذَرُ *tadhuru* = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhuru/ yadhuru* [*wadhru*] to leave. See at 51:42, p. 1703, n. 8).

9. لَوَاحِي *lawwâhah* (f.; m. *lawwâh*) = parching, scorching, withering (act. participle in the intensive scale of *fa'âl* from *lâha* [*lah*]), to appear, to loom, to parch, to scorch, to tan).

10. i. e., nineteen sentinels.

11. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'îl*]), to make, to set. See at 57:26, p. 1779, n. 2).

12. أَصْحَابُ *'as-hâb* (pl.; sing. صاحب *sâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 58:17, p. 1790, n. 13).

13. See 66:6. مَلَائِكَةٌ *malâ'ikah* (sing. *malak*) = angels. See at 70:4, p. 1877, n. 6.

وَمَا جَعَلْنَا عِدَّتَهُمْ  
nor do We set their number<sup>1</sup>

إِلَّا فِتْنَةً  
except as a trial<sup>2</sup>

لِلَّذِينَ كَفَرُوا  
for those who disbelieve,

لِيَسْتَيْقِنَ الَّذِينَ  
that sure may be<sup>3</sup> those who

أُوتُوا الْكِتَابَ  
were given the Book

وَيَزِدَادَ  
and that there may increase<sup>4</sup>

الَّذِينَ آمَنُوا آمِنًا  
in faith those who believe,

وَلَا يَرْتَابَ الَّذِينَ  
and there doubt<sup>5</sup> not those

أُوتُوا الْكِتَابَ  
who were given the Book

وَالْمُؤْمِنِينَ  
and the believers;

وَلِيَقُولَ  
and in order that there say

الَّذِينَ فِي قُلُوبِهِمْ  
those in whose hearts

مَرَضٌ  
is a disease<sup>6</sup>

وَالْكَافِرِينَ  
and the disbelievers,

مَاذَا أَرَادَ اللَّهُ  
"What does Allah intend<sup>7</sup>

بِهَذَا مَثَلًا  
by this as an instance?"<sup>8</sup>

كَذَلِكَ يُضِلُّ اللَّهُ  
Suchwise Allah lets stray<sup>9</sup>

مَنْ يَشَاءُ  
whomsoever He will

وَيَهْدِي مَنْ يَشَاءُ  
and guides whom He will;

وَمَا يَعْلَمُ  
and none knows

جُنُودَ رَبِّكَ  
the hosts<sup>10</sup> of your Lord

إِلَّا هُوَ وَمَا هِيَ  
except He. And it is naught

إِلَّا ذِكْرٌ لِلنَّاسِ  
but a reminder<sup>11</sup> for man.

1. عِدَّة *'iddah* = number; legally prescribed waiting period. See at 65:4, p. 1839, n. 9.

2. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 64:15, p. 1835, n. 8.

3. يَسْتَيْقِنُ *yastayqina* (u) = he becomes sure/certain, convinced; ascertains, (v. iii. m. s. impfct. from *istayqana*, from X of *yaqina* [*yaqin/yaqan*], to be sure, to know for certain. The final letter takes *fat-hah* because of a hidden 'an in *li* of motivation coming before the verb. See *mustayqinin* at 45:32, p. 1628, n. 12).

4. يَزِدَادُ *yazdâda* (u) = he increases, grows, compounds (v. iii. m. s. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The final letter takes *fat-hah* for the reason stated at n. 3 above. See *yazdâdû* at 3:178, p. 225, n. 5).

5. يَرْتَابُ *yartâba* (u) = he entertains doubts, doubts, is sceptical, suspects, has misgivings (v. iii. m. s. impfct. from *irtâba* (رتياب) *irtiyâb*), form VIII of *râba* (*rayb*), to doubt, to suspect. The final letter takes *fat-hah* because the verb is conjunctive to a previous verb governed by a hidden 'an. See *irtabtum* at 65:4, p. 1839, n. 8).

6. i. e., the disease of doubt and hypocrisy. مَرَضٌ *marad* (pl. 'amrâḍ) = disease, sickness, ailment, illness, malady. See at 47:20, p. 1655, n. 2.

7. أَرَادَ *'arâda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 36:82, p. 1429, n. 4).

8. مَثَلٌ *matal* (pl. أمثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 66:11, p. 1849, n. 2.

9. i. e., because of his doubts and unbelief. يَضِلُّ *yuḍillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. See at 40:34, 1522, n. 1).

10. جُنُودٌ *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 51:40, p. 1702, n. 11).

11. ذِكْرٌ *dhikrâ* = recollection, remembrance, memory, reminder. See at 29:52, p. 1283, n. 6.

## Section (Rukû') 2

﴿٣٢﴾ 32. Never.<sup>1</sup> By the moon.

﴿٣٣﴾ 33. And by the night

﴿٣٣﴾ إِذَا دَابَّرَ when it retreats.<sup>2</sup>

﴿٣٤﴾ 34. And by the dawn

﴿٣٤﴾ إِذَا أَسْفَرَ when it brightens up.<sup>3</sup>

﴿٣٥﴾ 35. Verily it is<sup>4</sup>

﴿٣٥﴾ لِأَحَدَى الْكُبَرَى one of the most calamitous.<sup>5</sup>

﴿٣٦﴾ 36. A warning<sup>6</sup> to mankind.<sup>7</sup>

﴿٣٧﴾ 37. For anyone who wills

﴿٣٧﴾ مِنْكَوَأَنْ يَتَقَدَّمَ of you to go forward<sup>8</sup>

﴿٣٧﴾ أَوْ يَتَأَخَّرَ or to lag behind.<sup>9</sup>

﴿٣٨﴾ 38. Every individual<sup>10</sup> is

﴿٣٨﴾ بِمَا كَسَبَتْ رَهِينَةً for what it earns<sup>11</sup> a pledge.<sup>12</sup>

﴿٣٩﴾ 39. Except the companions

﴿٣٩﴾ الَّذِينَ of the right.<sup>13</sup>

1. i. e., the Qur'ân and the affair of the Resurrection and Judgement are never as the unbelievers say and think.

2. أُدْبِرَ 'adbara = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [dubûr], to turn one's back. See at 74:23, p. 1906, n. 10).

3. أَسْفَرَ 'asfara = he or it brightens up, shines, glows, unveils, discloses, results (v. iii. m. s. past in form IV of *safara* [safr/sufûr], to shine, to remove the veil).

4. i. e., the hell-fire, *saqar*.

5. كُبْرَى *kubar* = most calamitous, disastrous.

6. نَذِيرٍ *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fu'îl* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 67:26, p. 1857, n. 4).

7. بَشَرٍ *bashar* = man, human being, skin. See at 74:25, p. 1907, n. 3.

8. i. e., with belief and good deeds towards Allah. يَتَقَدَّمُ *yataqaddama(u)* = he goes forward/ before/ ahead, proceeds (v. iii. m. s. impfct. from *taqaddama*, form V of *qadama* [*qadm/ qudûm*], to precede. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *taqaddama* at 48:2, p. 1661, n. 3).

9. يَتَأَخَّرُ *yata'akhkhara* (u) = he delays, lags behind, comes later, (v. iii. m. s. impfct. from *ta'akhkhara*, form V from the root 'akhr. The final letter takes *fat-hah* because verb is conjunctive to a previous verb governed by 'an. See *ta'akhkhara* at 48:2, p. 1661, n. 4).

10. This is an emphasis on individual responsibility and accountability. نَفْسٍ *nafs* (s.; pl. *nufûs/ anfus*) = living being, person, individual, nature, self, life, soul. See at 39:6, p. 1482, n. 8.

11. i. e., of merits and demerits. كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 45:22, p. 1625, n. 3).

12. رَهِينَةً *rahînah* (f. s.; m. *rahîn*) = held in pledge, pledge, mortgaged, responsible (pass. participle in the scale of *fu'îl* from *rahana* [*rahn*], to pawn, to mortgage. See *rahîn* at 52:21, p. 1710, n. 14)k

13. i. e., those who will be given their record of deeds in their tight hands. See 17:71, 69:19 and 84:7.

40. In gardens<sup>1</sup> فِي جَنَّاتٍ

40. they will ask one another<sup>2</sup> يَسْأَلُونَ

41. About the sinful. عَنِ الْمُجْرِمِينَ

42. "What has passed<sup>3</sup> you مَاسَلَكَ

42. into the hell-fire?"<sup>4</sup> فِي سَقَرٍ

43. They will say: قَالُوا

43. "We were not of the لَوْنَكُم

43. performers of prayers."<sup>5</sup> الْمُصَلِّينَ

44. "Nor were we وَلَوْ كُنَّا

44. feeding<sup>6</sup> the poor."<sup>7</sup> نَطْعُمُ الْمَسْكِينِ

45. "And we used to وَكُنَّا

45. rush into idle talks<sup>8</sup> نَحْوُصْ

45. with the idle talkers."<sup>9</sup> مَعَ الْفَاطِيضِينَ

46. "And we used to disbelieve<sup>10</sup> وَكُنَّا نَكْذِبُ

46. in the Day of Requital."<sup>11</sup> يَوْمَ الدِّينِ

47. "Till there came on us حَتَّىٰ آتَانَا

47. the certitude."<sup>12</sup> الْيَقِينَ

1. i. e., in paradise. جَنَاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 68:34, p. 1864, n. 6.

2. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [ *su'âl* ], to ask. See at 52:25, p. 1711, n. 11).

3. سَلَكَ *salaka* = he channelled, threaded, passed, inserted, went the way (v. iii. m. s. past from *salk/sulûk* to insert. See at 39:21, p. 1488, n. 10).

4. سَقَرٍ *saqar* = hell, hell-fire. See at 74:26, p. 1907, n. 5.

5. مُصَلِّينَ *muṣallîn* (pl.; acc./gen. of *mṣallân*; s. *muṣallin*) = those who perform *salâh* [Islamic prayer], those who pray (act. participle from *sallâ*, to perform *salâh*. See at 70:22, p. 1880, n. 5).

6. نَطْعُمُ *nuṭ'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from '*at'ama*, form IV of *ta'ima* [*ta'm*], to eat, to taste. See *yuṭ'imu* at 36:47, p. 1420, n. 3).

7. مَسْكِينِ *miskîn* (pl. *masâkîn*) = poor, indigent. See at 69:34, p. 1874, n. 3.

8. i. e., used to talk about the vain and false things. نَحْوُصْ *nakhûṣ* = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khâḍa* [*khawḍ*/*khiyâḍ*], to rush, dive into. See at 9:65, p. 605, n. 1).

9. فَاطِيضِينَ *khâ'iḍîn* (pl. acc./genitive of *khâ'iḍûn*; s. *khâ'iḍ*) = those who rush into idle talks (act. participle from *khâḍa*. See n. 9 above).

10. نَكْذِبُ *nukadhhibu* = we disbelieve, regard as false, cry lies to (v. i. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See *mukadhhibîn* at 73:11, p. 1900, n. 2).

11. i. e., the Day of Judgement. دِينِ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 70:26, p. 1880, n. 11.

12. i. e., death. يَقِينِ *yaqîn* = certainty, certitude, conviction, certain, sure. See at 69:51, p. 1876, n.

فَمَا نَنْفَعُهُمْ 48. So there will not benefit<sup>1</sup>

شَفَاعَةً them the intercession<sup>2</sup>

الشَّافِعِينَ of the intercessors.<sup>3</sup>

فَمَا لَكُمْ 49. Then what is the matter

عَنِ التَّذَكُّرَةِ with them that from the

مُعْرِضِينَ reminder<sup>4</sup> they turn away?<sup>5</sup>

كَأَنَّهُمْ حُمُرٌ 50. As if they are donkeys<sup>6</sup>

مُسْتَنْفِرَةٌ frightened,<sup>7</sup>

فَرَّتْ مِنْ قَسْوَرَةٍ 51. Fleeing<sup>8</sup> from a lion.<sup>9</sup>

بَلْ يَرِيدُ 52. Nay. There desires<sup>10</sup>

كُلَّ أَمْرٍ مِنْهُمْ every person of them

أَنْ يُؤْتَى صُحُفًا that he be given pages<sup>11</sup>

مُنْشَرَّةً spread out.<sup>12</sup>

لَّا بَلَّ لَأَيِّهَا فُوتٌ 53. Never. Rather they fear<sup>13</sup>

الْآخِرَةَ not the hereafter.

كَلَّا 54. Not at all.

إِنَّهُمْ تَذَكُّرَةٌ Verily it is a reminder.

1. *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'u* [*naf'*], to be useful, be of use. See at 51:55, p. 1705, n. 8).

2. *shafâ'ah* = intercession, advocacy, pleading. See at 53:26, p. 1721, n. 6.

3. *shâfi'in* (pl.; acc./gen. of *shâfi'un*; s. *shâfi'*) = intercessors, advocates, mediators (act. participle from *shafa'u* [*shaf'*], to double, subjoin, add, enclose. See at 26:100, p. 1800, n. 3).

4. i. e., the Qur'ân. *tadhkirah* = reminder. See at 73:19, p. 1901, n. 10.

5. *mu'ridîn* (acc./gen. of *mu'riðûn*; sing. *mu'rið*) = those turning away, averting, falling back (active participle from *'a'raða*, form IV of *'aruda* [عرض'ard], to be broad, wide, to appear.

See at 36:46, p. 1420, n. 1).

6. *humur* (pl.; s. *hîmâr*) = donkeys, asses. See *hîmâr* at 62:5, p. 1821, n. 11.

7. *mustanfîrah* (s. f.; m. *mustanfîr*) = frightened away, called out to go to war (act. participle from *istanfara*, form X of *nafara* [*nafar/ nufûr*], to flee, to run away, to stampede. See *nufûr* at 67:21, p. 1856, n. 3).

8. *farat* = she fled, ran way, escaped (v. iii. f. s. past from *farra* [*fîrâr/mufarr*], to flee, to run away. See *tafirrûna* at 62:8, p. 1822, n. 11).

9. *qaswarah* = lion, band of hunters.

10. *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 42:20, p. 1568, n. 7).

11. i. e., a book. *shuhuf* (pl.; s. *shâhîfah*) = pages, papers, books, scriptures. See at 53:36, p. 1724, n. 8.

12. *munashsharah* (s. f.; m. *munashshar*) = that which is spread out, unfolded (pass. participle from *nashshara*, form II of *nashara* [*nashr*], to spread out, to open. See *muntashir* at 54:7, p. 1730, n. 10).

13. *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 51:37, p. 1702, n. 4).

فَمَنْ شَاءَ 55. So whoever wills,

ذَكَرَهُ ٥٥ let him bear it in mind.<sup>1</sup>

وَمَا يَذْكُرُونَ 56. And they will not bear in

إِلَّا أَنْ يَشَاءَ اللَّهُ mind except that Allah wills.

هُوَ أَهْلُ التَّقْوَى He is Deserving of fear<sup>2</sup>

وَأَهْلُ الْمَغْفِرَةِ ٥٦ and the Lord of forgiveness.<sup>3</sup>

1. i. e., He Alone is to be feared *ذَكَرَ dhakara* = he bore in mind, remembered, recalled, mentioned (v. iii. m. s. past from *dhikr/tadhkâr*, to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

2. i. e., He Alone is to be feared *تَقْوَى taqwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 58:9, p. 1787, n. 5).

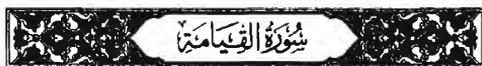
3. i. e., He Alone may forgive sins of His servants. *مَغْفِرَةٌ maghfirah* = forgiveness, pardon, remission. See at 67:12, p. 1853, n. 8.

## 75. SŪRAT AL-QIYĀMAH (THE RESURRECTION)

Makkan: 40 'āyahs

This is a Makkan *sūrah*. Its main themes are the Resurrection, Judgement, reward and punishment, together with the theme of *wahy*. Its first fifteen 'āyahs describe the inevitability of the Resurrection and the circumstances and horrors that will attend its occurrence. Next in its 'āyahs 16-18 a reference is made to the receipt of the Qur'ānic *wahy* by the Prophet, peace and blessings of Allah be on him, and how he used to move his tongue to repeat the recitation of the Qur'ān made to him by the angel Jibril. He is asked not to do so and is assured that Allah will enable him to remember what was delivered to him. These 'āyahs very clearly show that what was communicated to the Prophet, peace and blessings of Allah be on him, was in the form of texts, not thoughts or ideas. The remaining 'āyahs resume the themes of death and Resurrection, pointing out that on the Day of Judgement the servants of Allah will be divided into two groups, one fortunate and happy, having a view of their Lord, and the other unfortunate and unhappy, awaiting the punishment for their deeds.

The *sūrah* is named *al-Qiyāmah* (The Resurrection) with reference to its first 'āyah and its main theme.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقِيمُ 1. I swear<sup>1</sup>

بِیَوْمِ الْقِيَامَةِ by the Day of Resurrection.<sup>2</sup>

وَلَا أَقِيمُ 2. And I swear

بِالنَّفْسِ اللَّوَّامَةِ by the self that reproaches.<sup>3</sup>

أَيَحْسَبُ الْإِنْسَانُ 3. Does man think<sup>4</sup>

أَنْ نَجْمَعُ that We shall not assemble

عِظَامَهُ? his bones?<sup>5</sup>

بَلْ كَلَّمِرِينَ 4. O yes; We are All-Capable

عَلَى أَنْ نُسَوِّيَ of putting in perfect order<sup>6</sup>

بَنَاتِهِ? his fingertips.<sup>7</sup>

1. The *lā* at the beginning of 'āyahs 1 and 2 is additional or is for emphasis or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264). أُقْسِمُ 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'uqsama, form IV of *qasama* [qasam], to divide. See at 70:40, p. 1882, n. 11).
2. قِيَامَةٌ *qiyāmah* = Resurrection.
3. i. e., the self that reproaches its owner for disobedience to Allah. لَوَّامَةٌ *lawwāmah* (f. s.; m. *lawwām*) = one or that which reproaches, rebukes, blames, censures (act. participle in the intensive scale of *fa''āl* from *lāma* [*lawm/malām/malāmah*], to blame, to censure. See *yatalawwāmāna* at 68:30, p. 1863, n. 8).
4. يَحْسَبُ *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbān/mahsabah*], to deem, to regard. See at 24:39, p. 1122, n. 8).
5. عِظَامٌ *'izām* (pl.; sing. 'azm) = bones. See at 56:47, p. 1759, n. 12.
6. نُسَوِّيَ *nusawwiya*(yī) = we perfectly shape, make up, smoothe, level, equalize, put in order (v. i. pl. impfct. from *sawwā*, form II of *sawīya*, to be equal. The final letter takes *fat-hah* because of the particle 'an coming before the verb.
7. بَنَاتٍ *banān* (pl.; s. *banānah*) = fingertips. See at 8:12, p. 551, n. 4.

بَلْ يُرِيدُ الْإِنْسَانُ 5. Nay; but man desires<sup>1</sup> to

لِيَجْزِيَ أَمَامَهُ ٥ commit sin<sup>2</sup> onward.<sup>3</sup>

يَسْأَلُ أَيَّانَ 6. He asks: "When will the

يَوْمِ الْقِيَامَةِ ٦ Day of Resurrection be?"

وَإِذَا رَأَى 7. So, when dazzled<sup>4</sup> shall be

الْبَصِيرَ ٧ the eye;<sup>5</sup>

وَحَسَفَ 8. And eclipsed<sup>6</sup> will be

الْقَمَرَ ٨ the moon;

وَجُمِعَ 9. And merged<sup>7</sup> will be

الشَّمْسُ وَالْقَمَرَ ٩ the sun and the moon;

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ 10. Man will say that day:

أَيْنَ الْمَقَرِّ ١٠ "Whither to flee?"<sup>8</sup>

لَا 11. Not at all.

لَا وَرَدَّ ١١ There will be no sanctuary.<sup>9</sup>

إِلَىٰ رَبِّكَ 12. To your Lord will be

يَوْمَئِذٍ الْمَسْتَقَرُّ ١٢ that Day the abode.<sup>10</sup>

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of râda [rawd], to walk about. See at 74:52, p. 1911, n. 10).

2. يفجر *yafjura(u)* = he commits sin, acts immorally (v. iii. m. s. impfct. from *fajara* [fujûr], to act immorally, to commit adultery, sin. The final letter takes *fat-hah* because of a hidden 'an in li of motivation coming before the verb. See *fâjir* at 71:27, p. 1889, n. 9).

3. i. e., in continuance. أمام *'amâm* = in front of, in the presence of, onward, forward, ahead.

4. This and the succeeding 'âyahs till 'ayah 13 give some indication of the horrors of the Day of Resurrection. برق *bariqa* = dazzled, dazzled by lightning, perplexed, frightened, terrified (v. iii. m. s. past from *baraq*, to be dazzled, frightened).

5. بصر *başar* (s.; pl. 'abşâr) = eye, eye-sight, vision, glance, look, insight. See at 54:50, p. 1739, n. 7.

6. خسف *khasafa* = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *khasf/khusûf*, to sink, to be eclipsed. See at 28:82, p. 1262, n. 2).

7. جمع *jumi'a* = he was collected, gathered, assembled, joined, merged (v. iii. m. s. past passive from *jam'*, to gather. See *yajma'u* at 64:9, 1833, n. 4).

8. مفر *mafarr* = flight, escape, to run away, place to escape or flee to, refuge (verbal noun of *farra*, to flee; and also noun of place from *farra*. See *farrat* at 74:51, p. 1911, n. 8).

9. وزر *wazar* = sanctuary, refuge, shelter, place of protection.

10. مستقر *mustaqarr* = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 36:38, p. 1418, n. 2).

يُنَبِّئُ الْإِنْسَانَ 13. Apprised<sup>1</sup> will be man

يَوْمَئِذٍ that day

مِمَّا قَدَّمَ of what he had advanced<sup>2</sup>

وَأَخَّرَهُ<sup>١٣</sup> and left behind.<sup>3</sup>

بَلْ آتَى الْإِنْسَانَ 14. Nay; but man will be

عَلَىٰ نَفْسِهِ بِصِيرَةٍ<sup>١٤</sup> against himself an evidence.<sup>4</sup>

وَلَوْ أَلْفٌ 15. Though he will offer<sup>5</sup>

مَعَاذِيرَهُ<sup>١٥</sup> his excuses.<sup>6</sup>

لَا تَحْرِيكَ<sup>١٦</sup> 16. Move not<sup>7</sup> with it

لِسَانَكَ لِتَعْجَلَ بِهِ<sup>١٦</sup> your tongue to hasten<sup>8</sup> with it.

إِنَّ عَلَيْنَا 17. Verily upon Us is

جَمْعَهُ وَقُرْآنَهُ<sup>١٧</sup> its collection and recitation.

فَإِذَا قَرَأْتَهُ 18. So when We recite it

فَاتَّبِعْ قُرْآنَهُ<sup>١٨</sup> follow<sup>9</sup> its recitation.

ثُمَّ إِنَّ عَلَيْنَا 19. Then verily upon Us is

بَيِّنَاتِهِ<sup>١٩</sup> its elucidation.

1. يُنَبِّئُ *yunabba'* = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'a*, form II of *naba'u* [*nab'/nubû'*], to be prominent. See at 53:36, p. 1724, n. 6).

2. i. e., for himself of good or bad deeds and merits. قَدَّمَ *qaddama* = he sent ahead, forwarded, advanced (v. iii. m. s. past in form II of *qadama* / *qadima* [ *qadm /qudûm /qidmân /maqdam*] to precede, to arrive. See *yataqaddamu* at 74:37, p. 1909, n. 8).

3. Such as *sadaqah jâriyah* or a bad custom or institution. أَخَّرَ *'akhhara* = he delayed, deferred, put off, postponed, left behind (v. iii. m. s. past in form II from the root *'akhr*. See *'akhharta* at 63:10, p. 1829, n. 1).

4. Because his limbs will bear witness against him (see 36:65). بَصِيرَةٌ *baṣīrah* (f. s.; pl. *baṣâ'ir*, *biṣâr*) = perception, insight, discernment, understanding, evidence, watcher. See at 12:108, p. 761, n. 4.

5. ألقى *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past in form IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See at 50:37, p. 1693, n. 11).

6. مَعَاذِرَ *ma'adhîr* (pl.; s. *ma'dhirah*) = excuses. See *ma'dhirah* at 40:52, p. 1528, n. 3).

7. The address is here to the Prophet, peace and blessings of Allah be on him, asking him not to move his tongue in order to hastily memorize what was communicated to him. This is a positive evidence that what was communicated to him of the Qur'ân was in the form of specific texts. تَحْرِكْ *lâ tuḥarrik* = do not move, set in motion (v. ii. m. s. imperative {prohibition} from *ḥarraka*, from II of *ḥaraka* [ *ḥark*], to move).

8. تَحَجَّلْ *ta'jala(u)* = you hurry/ make haste/ hasten (v. ii. m. s. impfct. from *'ajila* [*'ajal /'ajalah*], to hasten. The final letter takes *far-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *lâ tasta'jilû* at 51:59, p. 1706, n. 7).

9. اتَّبِعْ *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 45:18, p. 1623, n. 9).

كَلَّا بَلْ تُحِبُّونَ 20. Not at all;<sup>1</sup> rather you love<sup>2</sup>

الْعَالَمِآةِ 20 the immediate life;<sup>3</sup>

وَدَّرُونَ 21. And leave aside<sup>4</sup>

الْآخِرَةَ 21 the hereafter.

وَوُجُوهُ يَوْمَئِذٍ 22. Faces<sup>5</sup> that day will be

نَّاصِرَةٌ 22 resplendant,<sup>6</sup>

إِلَىٰ رَبِّهَا 23. To their Lord

تَاظِرَةٌ 23 casting the glance.<sup>7</sup>

وَوُجُوهُ يَوْمَئِذٍ 24. And faces that day will be

بَاسِرَةٌ 24 gloomy.<sup>8</sup>

تَظُنُّنَّ 25. Being convinced<sup>9</sup> that

يُفْعَلُ بِهَا 25 to them will be done some

فَاقِرَةٌ 25 spine-breaking calamity.<sup>10</sup>

كَلَّا 26. No, by no means.<sup>11</sup>

إِذَا بَلَغَتِ 26 When it will reach<sup>12</sup>

الْتِرَاقِي 26 the collarbones.<sup>13</sup>

1. i. e., it is not at all what you think of the Resurrection. The address is to the unbelievers.

2. تحبون *tuḥibbûna* = you (all) love, (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 61:13, p. 1818, n. 9).

3. عاجلة '*âjilah* (f.; m. '*âjil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from '*ajila* ['*ajal*/*'ajalah*], to hurry. See at 17:18, p. 878, n. 11).

4. تدرُونَ *tadharûna* = you (all) leave, leave alone, leave aside, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 37:125, p. 1450, n. 1).

5. ووجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 67:27, p. 1857, n. 8).

6. ناصرة *nâḍirah* (f.; m. *nâḍir*) = radiant, glowing, resplendant, brilliant, gleaming (act. participle from *naḍara/naḍira/naḍura* [*naḍrah/naḍûr/naḍûrah*], to be fresh, brilliant, shining).

7. ناظرة *nâzirah* (f.; s. *nâzir*; pl. *nâzirân*) = one who sees, casts glance, looks, waits, waits and sees (act. participle from *nazara* [*nâzir/manzar*], to see, view, look at. See at 27:35, p. 1212, n. 8).

8. باسرة *bâsirah* (f. s.; m. *bâsir*) = frowning, scowling, sad, gloomy, dejected (act. participle from *basara* [*busûr*], to scowl, to frown. See *basara* at 74:22, p. 1906, n. 9).

9. تظنن *tazunnu* = she thinks, supposes, conjectures; also, firmly believes, is convinced, deems, considers (v. iii. f. s. impfct. from *zanna* [*zann*], to firmly believe, to suppose. See *nazunnu* at 45, p. 1628, n. 11).

10. فاقرة *fâqirah* (f. s.; m. *fâqir*) = that which bores, piercing, spine-breaking calamity (act. participle from *faqara* [*fuqr*], to bore, to pierce).

11. i. e., by no means be enamoured of the present life, leaving aside the hereafter.

12. i. e., when the breath of life of the dying person reaches his throat. بلغت *balaghat* = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulûgh*], to reach, to attain. See at 56:83, p. 1765, n. 4).

13. تراقي *tarâqin* (pl.; s. *tarquwah*) = collarbones.

وَيَقِيلُ 27. And it will be said:<sup>1</sup>

مَنْ رَاقٍ 27 "Who can cure?"<sup>2</sup>

وَقَطَّرَ 28. And he will be sure<sup>3</sup>

أَنَّهُ الْفِرَاقُ 28 that it is the parting.<sup>4</sup>

وَالْتَفَّتْ 29. And intertwined<sup>5</sup> will be

السَّاقُ بِالسَّاقِ 29 the leg with the leg.

إِلَى رَبِّكَ يَوْمَئِذٍ 30. To your Lord that day

الْمَسَاقُ 30 will be the driving.<sup>6</sup>

### Section (Rukû') 2

فَلَا يَصَدَّقُ 31. So he did not believe<sup>7</sup>

وَلَا يَصَلِّ 31 nor did he pray.

وَلَكِنْ كَذَّبَ 32. But he cried lies to<sup>8</sup>

وَتَوَلَّى 32 and turned away.<sup>9</sup>

فَمُذْهَبٌ 33. Then he went to

إِلَى أَهْلِهِ يَتَمَطَّى 33 his family self-exulting.<sup>10</sup>

أَوَلَيْكَ 34. Woe to you,

فَأُولَى 34 then woe to you!

1. i. e., by those who will be near him.

2. راق *râqin* = physician, one who cures (act. participle from *raqâ* [*ruqiy/ruqyah*], to accend, to charm. See *li yartaqû* at 38:10, p. 1461, n. 7).

3. ظن *ẓanna* = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 38:24, p. 1465, n. 6).

4. i. e., from this worldly life. فراق *firâq* = parting, separation, farewell, departure. See *fariq*, at 18:78, p. 939, n. 9.

5. i. e., because of the pangs of death. التفت *iltaffat* = she got enwrapped, twisted, intertwined, tangled, gathered (v. iii. f. s. past from *iltaffa*, form VIII of *laffa* [*laff*], to wrap up, to roll up. See *laff* at 17:104, p. 907, n. 10).

6. مساق *masâq* = driving, conveying, transporting (verbal noun of *sâqa*, to drive, to urge on. See *sîqa* at 39:73, p. 1507, n. 4).

7. i. e., the disbeliever did not believe. صدق *şaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *şaduqa* [*şudq/şidq*], to speak the truth. See at 39:33, p. 1493, n. 2).

8. i. e., to the Prophet, peace and blessings of Allah be on him, and to the Qur'ân. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 67:18, p. 1855, n. 1).

9. تولى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/wilâyah*], to be near, to be a friend. See at 70:17, p. 1879, n. 11).

10. يتمطى *yatamaṭṭâ* = he walks, proudly, becomes self-exulting (v. iii. m. s. impfct. from *tamaṭṭâ*, form V of *maṭṭâ* [*maṭv*], to walk fast, to hurry).

11. أولى *'awlâ* = destruction, ruin, woe.

ثُمَّ أَوْلَىٰ لَكَ 35. Again woe to you

فَأَوْلَىٰ لَكَ and woe to you!

أَيَحْسَبُ الْإِنْسَانُ 36. Does man think<sup>1</sup>

أَنْ يَتْرَكَ that he will be left<sup>2</sup>

سُدًى to no purpose?<sup>3</sup>

أَلَيْسَ لَكَ نَظْفَةٌ 37. Was he not a drop<sup>4</sup> of

مِنْ مَنِيٍّ مُمْتِنٍ sperm<sup>5</sup> emitted.<sup>6</sup>

ثُمَّ كَانَ عَلَقَةً 38. Then he was a sticky clot<sup>7</sup>

فَخَلَقَ and He created

فَسَوَّاهُ and perfectly shaped.<sup>8</sup>

فَجَعَلَهُنَّ 39. Then he made of it

الزَّوْجَيْنِ the pair,<sup>9</sup>

الذَّكَرَ وَالْأُنثَىٰ male<sup>10</sup> and female.<sup>11</sup>

أَلَيْسَ ذَلِكَ بِقَادِرٍ 40. Is He not All-Capable<sup>12</sup>

عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ of giving life<sup>13</sup> to the dead?

1. *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbân/ mahsabah*], to deem, to regard. See at 75:3, p. 1913, n. 4).

2. *yutraka(u)* = he is left, left alone, abandoned, forsaken (v. iii. m. s. impfct. passive from *taraka* [*tark*], to leave. The final letter takes *fat-hah* because of the particle '*an*' coming before the verb. See *yutrakû* at 29:2, p. 1265, n. 3).

3. i. e., without accountability, judgement, reward and punishment. *sudî* = in vain, useless, futile, to no purpose.

4. *nufṣah* (s.; pl. *nutaf*) = drop, sperm. See at 53:46, p. 1726, n. 1.

5. *manîy* = sperm, semen.

6. *yumnâ* = he or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive form '*amnâ*', form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

7. i. e., as the next stage in the development. *علقة* '*alaraqah* = sticking clot. See at 40:67, p. 1533, n. 7.

8. *sawwâ* = he made up, made even, smoothed down, equalized, put on the same level, put in order, perfectly shaped (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *nusawwiya* at 75:4, p. 1913, n. 6).

9. *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 53:45, p. 1725, n. 10.

10. *dhakar* (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 53:21, p. 1720, n. 3.

11. *'unthâ* (s.; pl. '*inâth/ unâthâ*) = female, feminine. See at 53:45, p. 1725, n. 12.

12. *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

13. *yuhyîya (yî)* = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from '*ahyâ*', form IV of *hayiya* [*hayah*], to live. The final letter takes *fat-hah* because of the particle '*an*' coming before the verb. See *yuhyî* at 30:19, p. 1295, n. 9).

## 76. SŪRAT AL-'INSĀN (MAN)

Madinan: 31 'āyahs

This is a Madinan *sūrah*. It deals with the life in the hereafter, particularly the rewards and blessings that await for the righteous, and the Qur'ān, emphasizing that Allah sent it down on the Prophet, peace and blessings of Allah be on him ('āyah 23) and that it is a reminder, so whoever wills he may take towards his Lord a way ('āyah 29). The *sūrah* is named *al-Insān* (Man) with reference to its first 'āyah which mentions that there was a long time (*dahr*) when he was non-existent. It is also called *sūrat al-Dahr* (Time) after the same 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ 1. Has there come<sup>1</sup> over man

حِينٌ مِّنَ الدَّهْرِ a period<sup>2</sup> of ages<sup>3</sup>

لَمْ يَكُنْ شَيْئًا he was not a thing

مَذْكُورًا mentioned?<sup>4</sup>

إِنَّا خَلَقْنَا الْإِنْسَانَ 2. Verily We created man

مِن نُّطْفَةٍ أَمْشَاجٍ from a drop<sup>5</sup> mingled<sup>6</sup>

نَبْتَلِيهِ that We may put him to test.<sup>7</sup>

فَجَعَلْنَاهُ سَمِيعًا So We made him hearing<sup>8</sup>

بَصِيرًا and seeing.<sup>9</sup>

إِنَّا هَدَيْنَاهُ 3. Indeed We have shown

السَّبِيلَ him the way;<sup>10</sup>

إِمَّا شَاكِرًا whether he be grateful

وَأِمَّا كَافِرًا or be ungrateful.

إِنَّا أَعْتَدْنَا 4. Verily We have prepared<sup>11</sup>

1. i. e., there has passed before the creation of man.

2. *hīn* (s.; pl. 'ahyān) = time, period. See at 21:111, p. 1043, n. 6.

3. *dahr* (s.p.; pl. *duhūr/adhur*) = long time, epoch, ages.

4. *madhkūr* = mentioned, remembered (pass. participle from *dhakara*[*dhikr/tadhkār*], to remember, to mention. See *tadhkakarūna* at 69:42, p. 1875, n. 2).

5. *nūṭfah* (s.; pl. *nūṭaf*) = drop, sperm. See at 75:37, p. 1918, n. 4.

6. *'amshāj* (pl.; s. *mashīj*) = mixed, mingled ( pass. participle in the scale of *fa'il* from *mashaja* [ *mashj* ], to mingle, to mix).

7. *nabṭali* = we put to test, try (v. i. pl. impfct. from *ibṭalā*, form VIII of *balā* [*balw / balā* ], to try. See *ubṭaliya* at 33:11, p. 1388, n. 12).

8. *sami'* = one who hears, All-Hearing (active participle in the scale of *fa'il* from *sami'a* [*sam' / samā' / samā'ah / masma'* ], to hear. See at 44:6, p. 1607, n. 4).

9. *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣīra* [*baṣar* ], to see). See at 49: 18, p. 1684, n. 7.

10. i. e., the right way of life, the *dīn* of Islām. *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. *'atadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* ['*atād* ], to be ready. See at 67:5, p. 1851, n. 13).

لِّلْكَافِرِينَ for the unbelievers

سَلْسِلًا وَأَغْلَالًا chains<sup>1</sup> and fetters<sup>2</sup>

وَسَعِيرًا and a blazing fire.<sup>3</sup>

إِنَّ الْأَبْرَارَ 5. Verily the righteous<sup>4</sup>

يَشْرَبُونَ shall drink<sup>5</sup> of a cup

كَانَ مِزْجُهَا of which the blend<sup>6</sup> will be

كَافُورًا of camphor.<sup>7</sup>

عَيْنًا 6. A spring<sup>8</sup>

يَشْرَبُ بِهَا whereat will drink

عِبَادَ اللَّهِ the servants of Allah,

يُفَجِّرُونَهَا causing it to gush forth<sup>9</sup>

تَفْجِيرًا in an eruption.<sup>10</sup>

يُوفُونَ بِالنَّذْرِ 7. They fulfil<sup>11</sup> their vows<sup>12</sup>

وَيَخَافُونَ يَوْمًا and they fear<sup>13</sup> a day of which

كَانَ شَرُّهُ مُسْتَطِيرًا the evil will be widespread.<sup>14</sup>

وَيُطْعَمُونَ 8. And they give food<sup>15</sup>

عَلَىٰ حَبِيبٍ out of His love

مَسْكِينًا وَوَيْتَامًا to the poor and the orphan

وَأَسِيرًا and the captive.<sup>16</sup>

1. سلاسل *salâsil* (pl.; s. *silsilah*) = chains. See *silsilah* at 69:32, p. 1873, n. 7.

2. أغلال *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars. See at 13:5, p. 765, n. 11.

3. i. e., hell. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 67:5, p. 1851, n. 14.

4. أبرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 3:198, p. 234, n. 6.

5. يشربون *yashrabûna* = they drink (v. iii. m. pl. impfct. from *shariba* [*shurb/mashrab*]), to drink. See *tashrabûna* at 56:68, p. 1762, n. 11).

6. مزاج *mizâj* = mixture, blend, temper.

7. كافور *kâfûr* = camphor.; or the name of a spring in paradise.

8. عين *'ayn* (pl. *'uyân, a'yun*) = spring, fountain, eye, source, scout. See at 34:12, p. 1371, n. 14.

9. يفجرون *yufajjirûna* = they cause to gush forth, burst, cause to break up, cause to flow, explode (v. iii. m. pl. impfct. from *fajjara*, form II of *fajara* [*fajr*], to cleave, break up. See *fajjarnâ* at 54:12, p. 1731, n. 7).

10. تفجير *tafjîr* = explosion, eruption, bursting (verbal noun in form II of *fajara*. See n. 9 above).

11. يوفون *yûfûna* = they fulfil, give in full (v. iii. m. pl. impfct. from *'awfâ*, form IV of *wafâ* [*wafâ*]), to fulfil. See at 13:20, p. 773, n. 4).

12. نذر *nadhîr* (s.; *nudhûr/nudhûrât*) = vow, solemn pledge, offerings. See at 2:270, p. 141, n. 13.

13. يخافون *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfu* [*khawf/ makhâfah/ khîfah*], to fear. See at 74:53, p. 1911, n. 13).

14. مستطير *mustatîr* = scattered, widespread, impending (act. participle from *istatâra*, form X of *târa* [*tayrân*], to fly. See *yatîru* at 6:38, p. 415, n. 11).

15. يطعمون *yut'imûna* = they feed, give food (v. iii. m. pl. impfct. from *'at'ama*, form IV of *ta'ima* [*ta'm*], to eat, to taste. See *yut'imû* at 51:57, p. 1706, n. 2).

16. أسير *'asîr* (s.; pl. *'usarâ'/ asrâ*) = captive, prisoner of war. See *'usarâ* at 2:85, p. 40, n. 4.

إِنَّمَا نَطْعِمُكَ 9. "We but feed<sup>1</sup> you

لِرِجَّةِ اللَّهِ for the Countenance of Allah.

لَا نُرِيدُ مِنْكَ We desire<sup>2</sup> not from you

جَزَاءً وَلَا شُكْرًا ⑩ any reward,<sup>3</sup> nor gratitude."<sup>4</sup>

إِنَّا نَخَافُ 10. "Indeed we fear<sup>5</sup>

مِنْ رَبِّنَا يَوْمًا from our Lord a day

عَبَسًا قَاطِرًا ⑪ dismal<sup>6</sup> and distressful."<sup>7</sup>

فَوَقَّهَمُ اللَّهُ 11. So Allah saved<sup>8</sup> them

شَرَّ ذَلِكَ الْيَوْمِ from the evil of that day

وَلَقَّهَمُ and granted<sup>9</sup> them

نُضْرَةً وَسُرُورًا ⑫ radiance<sup>10</sup> and happiness."<sup>11</sup>

وَجَزَّاهُمْ 12. And rewarded them

بِمَا صَبَرُوا because they persevered<sup>12</sup>

⑬ جَنَّةً وَحَرِيرًا with a garden<sup>13</sup> and silk.

مُتَّكِلِينَ فِيهَا 13. Reclining<sup>14</sup> therein

عَلَى الْأَرَائِكِ on couches.<sup>15</sup>

لَا يَرَوْنَ فِيهَا They will not see therein

شَمْسًا sun-heat

⑭ وَلَا زَمْهَرِيرًا nor biting chill.<sup>16</sup>

1. نطعم *nut'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from 'aṭ'ama, form IV of ṭa'ima [ṭa'm], to eat, to taste. See at 74:44, p. 1910, n. 6).

2. نريد *nurīdu* = we desire, intend (v. i. pl. impfct. form 'arāda, form IV from rāda [rawd], to walk about. See at 28:5, p. 1232, n. 7).

3. جزاء *jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 59:17, p. 1802, n. 8).

4. شكور *shukūr* = thankfulness, gratefulness, to be grateful, gratitude. See at 25:62, p. 1157, n. 4).

5. نخاف *nakhafu* = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from khāfu [khawf], to fear. See at 20:45, p. 985, n. 1).

6. عبوس *'abūs* = dismal, gloomy, stern, dreary, severe (act. participle in the scale of fa'ūl from 'abasa [ 'abs/'ubūs], to frown, to look sternly. See 'abasa at 74:22, p. 1906, n. 8).

7. قاطر *qamṭar* = distressful, extremely trying.

8. وقى *waqā* = he saved, protected, guarded (v. iii. m. s. past from waqy/wiqāyah, to guard, to preserve. See at 44: 56, p. 1616, n. 9).

9. لقي *laqqā* = he granted, caused to meet/receive, allotted (v. iii. m. s. past in form II of laqiya [liqā' / luqyān/ luqy /luqyah/ luqan] to meet. See yulaqqā at 41:35, p. 1552, n. 4).

10. نضرة *nadrah* = splendour, resplendence, radiance. See nāḍirah 75:22, p. 1916, n. 6.

11. سرور *surūr* = happiness, joy, delight.

12. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا *sabarū* = they bore with patience, persevered (v. iii. m. pl. past from sabara [sabr], to be patient. See at 49:5, p. 1678, n. 1).

13. i. e., paradise and silken apparels.

14. متكئين *muttaki'in* (pl.; acc./gen. of *muttaki'ūn*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from ittaka'a, form VIII of waka'a. See at 56:16, p. 1755, n. 8).

15. أرائك *'arā'ik* (pl.; s. أريكة *'arikah*) = raised thrones, canopied couches, sofas. See at 36:56, p. 1422, n. 11.

16. زمهرير *zamharir* = biting chill, severe frost.

وَدَائِبَةً عَلَيْهِمْ 14. And close<sup>1</sup> over them

ظِلَالَهَا will be its shades;<sup>2</sup>

وَوُدِّلَتْ and lowered<sup>3</sup> will be

﴿١٥﴾ فُطُوفَهَا نَذِيلًا its pickings<sup>4</sup> in a lowering.<sup>5</sup>

وَيُطَافُ عَلَيْهِمْ 15. And taken round<sup>6</sup> them

بِأَنْبِئَةٍ مِّنْ فِضَّةٍ will be vessels<sup>7</sup> of silver

﴿١٦﴾ وَأَكْوَابٍ كَأَنَّ الْفَوَارِبَ رِجًا and tumblers<sup>8</sup> crystal clear;<sup>9</sup>

فَوَارِبَ رِجًا مِّنْ فِضَّةٍ 16. Crystals of silver.

مَدْرُهَآ They will measure<sup>10</sup> them

﴿١٧﴾ نَقْدِيرًا according to measure.

وَيُسْقَوْنَ 17. And they will be given to

فِيهَا كَأَسَا drink<sup>11</sup> therein a cup

كَأَنَّ مِزْجَهَا of which the blend<sup>12</sup> will be

﴿١٨﴾ زَعِيرًا ginger.

عَيْنَاهَا 18. Of a spring therein

﴿١٩﴾ سَمَى سَلْسَبِيلًا named<sup>13</sup> *Salsabîl*.

﴿٢٠﴾ وَيُصَوِّفُ عَلَيْهِمْ 19. And there will go round

وَأَلَدَانٍ مُّخَلَّدُونَ them youths made eternal.<sup>14</sup>

إِذَا رَأَيْتَهُمْ When you will see them

1. دائبة *dâniyah* (f. ; m. *dânin*) = close, near, proximate, close by (active participle from *danâ* [*dunâw/ danâwah*], to be near, to be close. See at 6:99, p. 433, n. 4.

2. ظلال *zilâl* (pl.; s. *zill*) = shadows, shades. See at 36:56, p. 1422, n. 10.

3. ذللت *dhullilat* = she or it was lowered, brought down, subdued, tamed (v. iii. f. s. past passive from *dhallala*, form II of *dhalla* [*dhall/ dhull/ dhalâlah / dhillal/ madhallah* ], to be low, humble. See *dhallalnâ* at 36:72, p. 1426 n. 6).

4. قطف *qutûf* (pl.; s. *qatf*) = pickings, fruits, flowers. See at 69:23, p. 1872, n. 6.

5. نذيل *tadhîl* = lowering, bringing down (verbal noun in form II of *dhalla*. See n. 3 above).

6. يطاف *yutâfu* = he or it is taken round (v. iii. m. s. impfct. passive from *âfa* [ *tawf/ tawâf/ tawfân* ], to go about, to run around. See at 43:71, p. 1600, n. 10).

7. عانية *'aniyah* (f. s.; pl. *'awânin*) = vessel, container, dish.

8. أكواب *'akwâb* (pl.; s. *kûb*) = tumblers, drinking glasses, cups).

9. فوارب *qawârîr* (pl.; s. *qârûrah*) = long-necked vessels, crystals.

10. قدروا *qaddarû* = they measured, estimated, determined, evaluated, enabled, formulated (v. iii. m. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See *qaddara* 74:18, p. 1906, n. 6).

11. يسقون *yusqawna* = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqâ* [*saqy*], to give a drink. See *yusqâ* at 13:4, p. 765, n. 5).

12. مزاج *mizâj* = mixture, blend, temper. See at 76:5, p. 1920, n. 6.

13. تسمى *tusammâ* = she is named, called (v. iii. f. s. impfct. passive from *sammâ*, form II of *samâ* [*sumâw/samâ'*], to be high. See *yusammûna* at 53:27, p. 1721, n. 9).

14. مخلدون *mukhalladûn* (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulâd*], to remain for ever. See at 56:17, p. 1755, n. 12).

حَسِبْتَهُمْ you will think<sup>1</sup> them

﴿١١﴾ لَوْلَوْ أَمْتَنُوا pearls<sup>2</sup> scattered.<sup>3</sup>

وَإِذَا رَأَيْتَ 20. And when you look

ثَمَّ رَأَيْتَ نَيْمًا thereat you will see bliss<sup>4</sup>

﴿١٢﴾ وَمَلَكًا كَبِيرًا and a realm most grand.

عَلَيْهِمْ 21. Over them<sup>5</sup> will be

ثِيَابٌ سُندُسٍ خُضْرٌ garments of fine silk<sup>6</sup> green<sup>7</sup>

وَإِسْتَبْرَقٍ and brocade;<sup>8</sup>

وَحُلُومًا and they will be adorned<sup>9</sup>

أَسَاوِيرَ مِنْ فِضَّةٍ with bracelets<sup>10</sup> of silver;<sup>11</sup>

وَسَقَمَهِمْ رِئْمًا and their Lord will give them

﴿١٣﴾ شَرَابًا طَهُورًا to drink<sup>12</sup> a beverage most pure.

إِنَّ هَذَا كَانَ 22. Verily this will be

لَكُمْ جَزَاءً for you a reward

وَكَانَ سَعْيَكُمْ and your effort<sup>13</sup> will be

﴿١٤﴾ مَشْكُورًا appreciated.<sup>14</sup>

### Section (Rukû') 2

إِنَّا نَعَزُّ 23. Verily We, We

نَزَّلْنَا عَلَيْكَ have sent down<sup>15</sup> on you the

﴿١٥﴾ الْقُرْآنَ تَنْزِيلًا Qur'ân in a sending down.

1. حسبت *hasibta* = thought, deemed, regarded, supposed (v. ii. m. s. past from *hasiba* [*hisbân/ mahsabab*], to deem, to regard. See at 18:9, p. 912, n. 9).

2. لؤلؤ *lu' lu'* (s.; pl. *la'âlî'*) = pearls. See at 56:23, p. 1756, n. 8.

3. منثور *manthûr* = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse. See at 25:23, p. 1145, n. 7).

4. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 70:38, p. 1882, n. 10.

5. عال *âlin* = lofty, high, that which is above/ over/ on top, tyrant, self-exalting (act. participle from '*alâ* [*'ulûw*], to go up, rise. See at 10:83, p. 667, n. 4).

6. سندس *sundus* = fine silk. See at 18:31, p. 923, n. 4.

7. خضر *khudr* (f. pl.; s. *khudrah*) = green, green vegetation. See at 55:76, p. 1752, n. 5.

8. استبرق *istabraq* = brocade. See at 55:54, p. 1749, n. 6.

9. حلوا *hullû* = they were adorned, ornamented decorated (v. iii. m. pl. past from *hallâ*, form II of *haliya* [*haly/ hilyah*], to be adorned. See *yuhallawna* at 35:33, p. 1401, n. 13).

10. أساور *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armlets. See at 35:33, p. 1402, n. 1.

11. فضة *fidḍah* = silver. See at 43:33, p. 1591, n. 4.

12. سقا *saqâ* = he gave to drink, watered, irrigated (v. iii. m. s. past from *saqy*, to give a drink. See *yusqawna* at 76:17, p. 1922, n. 11).

13. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 37:102, p. 1446, n. 4).

14. i. e., duly recognized and rewarded. مشكور *mashkûr* = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See at 17:19, p. 879, n. 5).

15. نزلنا *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 26:198, p. 1196, n. 8).

فَاصْبِرْ 24. So have patience<sup>1</sup> for  
 يَمْرُوكَ the decree of your Lord  
 وَلَا تُطِعْ مِنْهُمْ and obey<sup>2</sup> not of them  
 ۞ أَيُّهَا الْكٰفِرُوۡلَآءُ any sinful<sup>3</sup> or infidel.<sup>4</sup>

وَاذْكُرْ 25. And call to mind  
 اِسْمَ رَبِّكَ the Name of your Lord<sup>5</sup>  
 بِسَكْرَةٍ at the break of day<sup>6</sup>  
 ۞ وَأَصْبِلًا and in the evening.<sup>7</sup>

وَمِنَ اللَّيْلِ 26. And at part the night  
 فَاسْجُدْ لَهُ prostrate yourself to Him  
 وَسَبِّحْهُ and proclaim His sanctity<sup>8</sup>  
 ۞ لَيَالٍ طَوِيلًا by night for long.<sup>9</sup>

إِنَّ هَٰؤُلَاءِ 27. Verily these people  
 يُحِبُّونَ الْعٰجِلَةَ love<sup>10</sup> the present life<sup>11</sup>  
 وَيَذَرُونَ وَّرَآءَهُمْ and leave<sup>12</sup> behind them  
 ۞ يَوْمًا ثَقِيۡلًا a day very heavy.<sup>13</sup>

نَحْنُ خَلَقْنٰهُمْ 28. We have created them  
 وَشَدَدْنَا and strengthened<sup>14</sup>  
 ۞ اَسْرَهُمْ their build;<sup>15</sup>

1. i. e., over the unbelievers' opposition and enmity. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *sabaru* [*şabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. لا تطع *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'aṭâ'a*, form IV of *tâ'a* [*ṭaw'*], to obey. See at 68:8, p. 1860, n. 7).

3. عاثم *'āthim* (pl. *'uṭhamâ'*) = sinful, sinner, criminal, wicked, evil (active participle from *'athima* [*'iṭhm/ma'tham*], to sin. See at 2:283, p. 150, n. 10).

4. كفور *kafūr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufr*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. i. e., perform prayer, *salâh*.

6. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 54:38, p. 1737, n. 1.

7. أميل *'aṣîl* (s.; pl. *'âṣâl*) = late afternoon, evening. See at 33:42, p. 1353, n. 3.

8. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See at 69:52, p. 1876, n. 5).

9. طويل *ṭawîl* = long, tall, high. See at 73:7, p. 1899, n. 6.

10. يحبون *yuhîbbûna* = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 59:9, p. 1798, n. 10).

11. عاجلة *'âjilah* (f.; m. *'âjil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajila* [*'ajal/ 'ajalah*], to hurry. See at 75:20, p. 1916, n. 3).

12. يذرون *yadharrûna* = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. See *tadharûna* at 75:21, p. 1916, n. 4).

13. i. e., the Day of Resurrection and Judgement.

14. شدنا *shadadnâ* = we strengthened, made firm (v. i. pl. past from *shadda* [*shadd*], to make firm. See *nashuddu* at 28:35, p. 1244, n. 17).

15. أسر *'asr* = strap, binding, bond, build.

وإِذَا شِئْنَا and when We will  
بَدَلْنَا أَمْثَلَهُمْ We shall replace<sup>1</sup> their likes  
تَبْدِيلًا in a replacement.<sup>2</sup>

إِنَّ هَذِهِ تَذْكِرَةٌ 29. Verily this is a reminder.<sup>3</sup>

فَمَنْ شَاءَ So whoever wills  
أَخَذَ إِلَىٰ رَبِّهِ may take<sup>4</sup> towards his Lord  
سَبِيلًا a way.<sup>5</sup>

وَمَا تَشَاءُونَ 30. And you cannot will  
إِلَّا أَنْ يَشَاءَ اللَّهُ except that Allah wills.  
إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,  
حَكِيمًا All-Wise.<sup>6</sup>

يُدْخِلُ 31. He admits<sup>7</sup>  
مَنْ يَشَاءُ whomsoever He will  
فِي رَحْمَتِي in His mercy.<sup>8</sup>  
وَالظَّالِمِينَ And the transgressors,<sup>9</sup>  
أَعَدَّ لَهُمْ He has made ready<sup>10</sup> for them  
عَذَابًا أَلِيمًا a punishment most painful.<sup>11</sup>

1. بدلنا *baddalnâ* = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 34:17, p. 1374, n. 1).

2. تبديل *tabdîl* = to vary, to change, exchange, alteration, replacement (verbal noun in form II of *badala*, to replace. See n. 1 above and at 48:23, p. 1671, n. 1).

3. i. e., this Qur'ân is a reminder. تذكيرة *tadhkirah* = reminder. See at 74:49, p. 1911, n. 4.

4. اتخذ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 73:19, p. 1901, n. 11).

5. i. e., accept His *dîn* — *tawhîd* and Islâm. سبيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 73:19, p. 1901, n. 12.

6. i. e., in His acts, decrees and dispensation. حكيم *hakîm* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'îl* from *hakama* [*hukm*], to pass judgement. See at 66:2, p. 1844, n. 9).

7. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter, to go in. See at 58:22, p. 1792, n. 10).

8. i. e., mercy of guidance to the right way, Islam, and forgiveness and *jannah*.

9. ظالمين *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] ( active participle from *zalama* [*zulm*], to transgress, do wrong. See at 68:29, p. 1863, n. 6).

10. أعد *'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 65:10, p. 1842, n. 7).

11. أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alima* [*'alam*], to be in pain, to feel pain). See at 67:28, p. 1857, n. 13).

## 77. SŪRAT AL-MURSALĀT (THOSE DESPATCHED) Makkan: 50 'āyahs

This is a Makkan *sūrah*. Its main themes are the Resurrection, Judgement, reward and punishment. It starts by Allah's swearing by five of His creations to emphasize that the Resurrection is bound to take place. Then it mentions some of the circumstances that will attend its occurrence, followed by a mention of Allah's power and creation by way of bring home the fact that He is All-Capable of recreating and resurrecting. It ends by mentioning the punishment and rewards that await respectively the disbelievers and the righteous.

The *sūrah* is named *al-Mursalāt* (The Ones Despatched) with reference to its first 'āyah which mentions them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By those despatched<sup>1</sup>

عُرْفًا<sup>١</sup> in succession.<sup>2</sup>

2. Then the tempests<sup>3</sup>

عَصْفًا<sup>٢</sup> blowing violently.

3. By the scatterers<sup>4</sup>

نَشْرًا<sup>٣</sup> scattering abroad.

4. Then the distinguishers<sup>5</sup>

فَرَاقًا<sup>٤</sup> making distinction.

5. Then those that deliver<sup>6</sup>

ذِكْرًا<sup>٥</sup> a reminder.<sup>7</sup>

1. Allah swears by the winds that He despatches in succession, particularly the winds of punishment and destruction. *mursalāt* (f. pl.; s. *mursalah*; m. *mursal*) = those despatched, sent out, released (pass. participle from 'arsala, from IV of *rasala* [*rasal*], to be long and flowing. See *mursalīn* at 37:133, p. 1452, n. 2).

2. *urf* = custom, habit, tradition, beneficence, one after another, in succession.

3. *ʿaṣfah* (s.; pl. 'awāṣif) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from 'aṣafa ['aṣf/'uṣṣf], to rage, to blow violently. See at 21:81, p. 1034, n. 10).

4. i. e., the angels scattering clouds and rains by Allah's command. *nāshirāt* (f. pl.; s. *nāshirah*; m. *nāshir*) = those that scatter, spread, unfold, publish (act. participle from *nashara* [*nashr/nushār*], to spread out, to resurrect. See *munashshrah* at 74:52, p. 1911, n.12).

5. i. e., angels who make distinction between the lawful and the unlawful. *fāriqāt* (f. pl.; s. *fāriqah*; m. *fāriq*) = distinguishers, separators, dividers (act. participle from *faraqa* [*farq/furqān*], to separate, to divide. See *yufraqu* at 44:4, p. 1606, n. 7).

6. i. e., the angels who deliver *wahy* by Allah's command. *mulqiyāt* (f. pl.; s. *mulqiyah*; m. *mulqin*) = those that hurl, deliver, cast, fling, throwers (act. participle from 'alqa, form IV of *laqiya* [*liqā' /luqyān /luqy /luqyah/ luqan*], to meet. See *mulqin* at 7:115, p. 508, n. 6).

7. i. e., the scripture, the Qur'ān.

عُدْرًا 6. By way of a plea<sup>1</sup>

أَوْتُدْرًا or by way of warning.<sup>2</sup>

إِنَّمَا 7. Verily that which you are

تُوعَدُونَ لَوَاقِعٌ promised<sup>3</sup> is inevitable.<sup>4</sup>

فَإِذَا النُّجُومُ 8. So when the stars<sup>5</sup>

طُمِسَتْ will be effaced,<sup>6</sup>

وَإِذَا السَّمَاءُ 9. And when the sky

فُرِجَتْ will be cleft asunder;<sup>7</sup>

وَإِذَا الْجِبَالُ 10. And the mountains will

نُفِثَتْ be crushed and scattered;<sup>8</sup>

وَإِذَا الرُّسُلُ 11. And when the Messengers

أُوتِيَتْ will be scheduled.<sup>9</sup>

لَأَيِّ يَوْمٍ 12. For which day

أُجِلَّت were they deferred?<sup>10</sup>

يَوْمِ 13. For the Day

الْقَضَلِ of Decision.<sup>11</sup>

1. i. e., that it may not be said that Allah has not provided any guidance or given any warning (see 4:165, p. 318). عذر 'udhr ( s.; pl. 'a'dhâr) = excuse, plea, apology, reason. See at 18:76, p. 938, n. 12.

2. i. e., against the consequences of unbelief and disobedience. نذر nudhr = warning. See nudhur at 54:39, p. 1737, n. 3.

3. i. e., of Resurrection and Judgement. توعدون tú'adûna = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from wa'ada {also from 'aw'ada, form IV of wa'ada} [wa'd], to promise. See at 51:22, p. 1699, n. 7).

4. واقع waqi' = that which falls/befalls, is about to fall, is going to occur/take place, inevitable (act. participle from waqa'u [ وقوع wuqû' ], to fall. See at 70:1, p. 1877, n. 2).

5. نجوم nujûm (pl.; s. najm) = stars. See at 56:75, p. 1764, n. 3.

6. i. e., extinguished. طمستna tamasnâ = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from tamasa [tams/tamûs], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

7. فرجت furijat = she or it was cleft, cleft asunder, split, opened (v. iii. f. s. past passive from faraja [farj], to open, to separate. See furâj at 70:29, p. 1881, n. 2).

8. نسفت nusifat = she or it was scattered, demolished, crushed, blown away (v. iii. f. s. past passive from nasafa [nasf], to scatter, spray, blow up. See yansifu at 20:105, p. 1002, n. 4).

9. i. e., they will be brought in the set time for bearing witnesses against their respective peoples (see 5:109, p. 384). أُوتيت uqqitat = she or it was scheduled, assigned time, timed (v. iii. f. s. past passive from waqqata, from II from waqata [waqt], to set a time).

10. أُجِلت ujjilat = she or it was delayed, postponed, deferred (v. iii. f. s. past passive from 'ajjala, from II of 'ajala ['ajal], to tarry, to linger. See 'ajjalta at 6:128, p. 445, n. 9).

11. i. e., the Day of Judgement. فصل fasl = parting, section, decision. See at 44:40, p. 1630, n. 7.

وَمَا 14. And what

أَدْرَاكَ will make you realize<sup>1</sup>

مَا يَوْمَ الْقَضَاءِ what the Day of Decision is?<sup>2</sup>

وَلِيَوْمِئِذٍ 15. Woe that day

لِلْمُكَذِّبِينَ to the disbelievers.<sup>2</sup>

أَلَمْ نَكُنْ لَكُمْ 16. Did We not destroy<sup>3</sup>

الْأَوَّلِينَ those of old?<sup>4</sup>

ثُمَّ نَتَّبِعُهُمُ 17. Then We caused to

الْآخِرِينَ follow<sup>5</sup> them the others?

كَذَلِكَ نَفْعَلُ 18. Suchwise shall We do

بِالْمُجْرِمِينَ with the sinful.<sup>6</sup>

وَلِيَوْمِئِذٍ 19. Woe that day

لِلْمُكَذِّبِينَ to the disbelievers.

أَلَمْ نَخْلُقْكَ 20. Did We not create<sup>7</sup> you

مِنْ مَّاءٍ مَّوْهِنٍ out of a water despicable?<sup>8</sup>

فَجَعَلْتَهُ 21. Then We set<sup>9</sup> it

1. أَدْرَى *'adrā* = he informed, let know, notify, make {someone} know/understand (v. iii. m. s. past in form IV of *darā* [ *dirāyah* ], to know. See at 69:3, p. 1868, n. 3).

2. مُكَذِّبِينَ *mukadhdhibīn* (acc./gen. of *mukadhdhibūn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah* ], to lie. See at 52:11, p. 1708, n. 6).

3. نَهْلِكُ *nuhlik(u)* = we destroy, annihilate (v. i. pl. impfct. form *'ahlaka*, form IV of *halaka* [*halk* /*hulk* /*halāk* /*tahlukah* ], to perish. The final letter is vowelless because of the particle *lam* coming before the verb. See *nuhlika* at 17:16, p. 877, n. 2).

4. i. e., because of their unbelief and disobedience. أَوْلِيَانِ *'awwalīn* (pl.; acc./gen. of *'awwalūn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 46:17, p. 1638, n. 5.

5. i. e., We made others of their successors go the same way in retribution and destruction because of their persistent unbelief. نَتَّبِعُ *nutbi'* = we cause to follow, pursue (v. i. pl. impfct. from *'atba'a*, form IV of *tabi'a* [*taba'* /*tabā'ah* ], to follow. See *'atba'a* at 37:10, p. 1432, n. 2).

6. مُجْرِمِينَ *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm* ], to commit a crime. See at 54:47, p. 1738, n. 13).

7. i. e., originate. نَخْلُقُ *nakhluq(u)* = we create, make, originate (v. i. pl. impfct. from *khalaq* [*khalq* ], to create. The final letter is vowelless because of the particle *lam* coming before the verb. See at 7:11, p. 468, n. 2).

8. مَّهِينٍ *mahīn* = despicable, weak, mean, paltry, little. See at 68:10, p. 1860, n. 10.

9. i. e., in the mother's womb. جَعَلْنَا *ja'alnā* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l* ], to make, to set. See at 74:31, p. 1907, n. 11).

﴿١٦﴾ فِي قَرَارٍ مَّكِينٍ<sup>١</sup> in an abode<sup>1</sup> secure.<sup>2</sup>

﴿١٧﴾ إِلَى قَدَرٍ مَّعْلُومٍ<sup>٣</sup> 22. Till a measure<sup>3</sup> known.

﴿١٨﴾ فَقَدَرْنَا<sup>٤</sup> 23. Then We determined;<sup>4</sup>

﴿١٩﴾ وَنِعَمَ الْقَادِرُونَ<sup>٥</sup> and Best Determiners We are.

﴿٢٠﴾ وَيَلْ يَوْمَئِذٍ<sup>٥</sup> 24. Woe that day<sup>5</sup>

﴿٢١﴾ لِلْمُكَذِّبِينَ<sup>٦</sup> to the disbelievers.<sup>6</sup>

﴿٢٢﴾ أَلَمْ نَجْعَلِ<sup>٧</sup> 25. Did We not make

﴿٢٣﴾ الْأَرْضَ كِنَاتًا<sup>٧</sup> the earth a receptacle<sup>7</sup>

﴿٢٤﴾ أَحْيَاءَ<sup>٨</sup> 26. Of the living<sup>8</sup>

﴿٢٥﴾ وَأَمْواتًا<sup>٩</sup> and the dead?<sup>9</sup>

﴿٢٦﴾ وَجَعَلْنَا فِيهَا<sup>١٠</sup> 27. And set therein

﴿٢٧﴾ رَوَاسِيَ سَاجِدَاتٍ<sup>١٠</sup> mountains<sup>10</sup> very high<sup>11</sup>

﴿٢٨﴾ وَأَسْقَيْنَاكُمْ<sup>١٢</sup> and gave you to drink<sup>12</sup>

﴿٢٩﴾ مَاءً فُرَاتًا<sup>١٣</sup> water sweet and tasty?<sup>13</sup>

﴿٣٠﴾ وَيَلْ يَوْمَئِذٍ<sup>١٤</sup> 28. Woe that day<sup>14</sup>

﴿٣١﴾ لِلْمُكَذِّبِينَ<sup>١٤</sup> to the disbelievers.

1. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:64, p. 1532, n. 1.

2. مكين *makîn* (s.; pl. *mukanâ'*) = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of *fa'îl* from *makuna* [*makânah*]), to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

3. i. e. measure of time and growth. قدر *qadar* = measure, quantity, destiny. See at 54:49, p. 1739, n. 5.

4. i. e., the shape, physical dimensions, capabilities, destiny, etc. قدرنا *qaddarnâ* = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*]), to estimate, to decree, to have power. See at 56:60, p. 1761, n. 6).

5. i. e., the Day of Resurrection and Judgement.

6. مكذبين *mukadhhibîn* (acc./gen. of *mukadhhibûn*; sing. *mukadhhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*]), to lie. See at 77:15, p. 1928, n. 2).

7. كفات *kifât* = container, holder, receptacle.

8. أحياء *'ahyâ'* (pl.; s. *hayy*) = living beings, alive.

9. أموات *'amwât* (pl.; sing. *mayyit*) = dead, lifeless. See at 3:169, p. 222, n. 6.

10. رواس *rawâsin* (pl.; s. *râsin/râsiyah*) = firm, anchored, fixed, towering mountains. See at 50:7, p. 1686, n. 8.

11. شامحات *shâmikhât* (f. pl.; s. *shâmikhah*; m. *shâmikh*) = tall, towering, lofty, very high, proud (act. participle from *shamkha* [*shamkh/shumûkh*]), to be high, tall).

12. أسقينا *'asqaynâ* = we gave to drink,, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [*saqy*]), to give a drink. See at 72:16, p. 1894, n. 3).

13. فرات *furât* = tasty, sweet. See at 35:12, p. 1394, n. 6.

14. i. e., the Day of Resurrection and Judgement.

29. "Proceed<sup>1</sup> to what

كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾  
you used to cry lies to."<sup>2</sup>

30. "Proceed to a shadow<sup>3</sup>

ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾  
of three prongs.<sup>4</sup>

31. "Neither giving shade<sup>5</sup>

وَلَا يَنْفَعُ مِنَ النَّارِ ﴿٣١﴾  
nor availing<sup>6</sup> against flame."<sup>7</sup>

32. Verily it will shoot<sup>8</sup>

بِسُكَّرٍ كَالْقَصْرِ ﴿٣٢﴾  
sparks<sup>9</sup> like castles.<sup>10</sup>

33. As if it were camels<sup>11</sup>

صَفْرًا ﴿٣٣﴾  
of yellow colour.<sup>12</sup>

34. Woe that day<sup>13</sup>

لِلْمُكَذِّبِينَ ﴿٣٤﴾  
to the disbelievers.

35. This is a day

لَا يَنْطِقُونَ ﴿٣٥﴾  
they shall speak not.<sup>14</sup>

36. Nor shall leave be given<sup>15</sup>

لَهُمْ  
فَيَعْتَذِرُونَ ﴿٣٦﴾  
to them  
so they can make excuses.<sup>16</sup>

1. i. e., it will be said to the unbelievers. انطلقوا  
*intaliqû* = proceed, set out, depart, move off (v. ii. m. pl. imperative from *intalaqa*, form VII of *talaaq/tafuqa* [talâq/tafâqah] to be free/divorced, to be happy. See *intalaqû* at 68:23, p. 1862, n. 9).

2. i. e., the punishment of hell. تَكْذِبُونَ  
*tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 56:82, p. 1765, n. 2).

3. i. e., to a three-prong smoke of hell. ظل *ẓill* (s.; pl. *ẓilâl/ẓulûl/'azlâl*) = shade, shadow, shelter. See at 56:30, p.1757, n. 10.

4. شعب *shu'ab* (pl., s. *shu'bah*) = branches, shoots, off-shoots, prongs.

5. ظليل *ẓalîl* = shade-giving, ever-shading (act. participle in the scale of *fa'il* from *ẓalla* [ẓall/ẓulûl], to be, to continue. See *ẓallalnâ* at 7:160, p. 527, n. 9 ).

6. يغبني *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from 'aghnâ, form IV of *ghaniya* [ghinan / ghanâ' ], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

7. لهب *lahab* = flame, blaze.

8. ترمي *tarmî* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [ramy/rimâyah], to throw. See *yarmûna* 24:23, p. 1113, n. 7).

9. شرر *sharar* = sparks.

10. قصر *qaṣr* (s.; pl. *quṣûr*) = palace, castle.

11. حمالات *jimâlât* (f. pl.; s. *jimâlah*) = camels.

12. صفر *ṣufr* = yellow colour, yellow.

13. i. e., the Day of Resurrection and Judgement.

14. ينطقون *yantiqûna* = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [nuṭq/nuṭûq/manṭiq], to talk, speak, articulate. See at 27:85, p. 1227, n. 10).

15. يُؤذن *yu'dhanu* = he is given leave/ permission (v. iii. m. s. impfct. passive from 'adhina [idhn], to allow, to listen. See at 16:84, p. 855, n. 8).

16. يعتذرون *ya'tadhirûna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of 'adhara ['udhr/ ma'dhirah], to excuse. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

وَيْلٌ يَوْمَئِذٍ 37. Woe that day

لِلْكَافِرِينَ ﴿٧٧﴾ to the disbelievers.<sup>1</sup>

هَذَا يَوْمُ الْقَضَاءِ 38. This is the Day of Decision.

جَمَعْنَاكُمْ 38. We have assembled<sup>2</sup> you

وَالْأُولَىٰ ﴿٧٨﴾ and those of old.<sup>3</sup>

فَإِنْ كَانَ لَكُمْ كَيْدٌ 39. So if you have any plot<sup>4</sup>

فَكِيدُونِي ﴿٧٩﴾ then plot against Me.<sup>5</sup>

وَيْلٌ يَوْمَئِذٍ 40. Woe that day

لِلْكَافِرِينَ ﴿٨٠﴾ to the disbelievers.

### Section (Rukû') 2

إِنَّ الْمَعِينِينَ 41. Verily the righteous<sup>6</sup> will

فِي ظِلِّلٍ وَعُيُونٍ ﴿٨١﴾ be amidst shades<sup>7</sup> and springs;<sup>8</sup>

وَفَوَاحٍ 42. And fruits<sup>9</sup>

مِمَّا يَشْتَهُونَ ﴿٨٢﴾ such as they will desire.<sup>10</sup>

كُلُوا وَاشْرَبُوا 43. "Eat and drink"<sup>11</sup>

هَيْسًا 43. at ease<sup>12</sup>

بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨٣﴾ for what you used to do.

1. مَكْدِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 77:24, p. 1929, n. 6).

2. جَمَعْنَا *jama'nâ* = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 18:99, p. 946, n. 5).

3. أُولَىٰ *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 77:16, p. 1928, n. 4.

4. كَيْدٍ *kayd* = scheme, plot, plan, stratagem. See at 68:45, p. 1866, n. 9.

5. i. e., if you can escape the judgement and punishment by any stratagem you can do; but you cannot. *kîdûni* (originally *kîdû +nî*): كِيدُوا *kîdû* = you (all) conspire, plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 11:55, p. 697, n. 7).

6. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqâ*, form VIII of *waqâ* [*waqy*/ *wiqâyah*], to guard, to protect. See at 69:48, p. 1875, n. 11).

7. ظِلَالٍ *zîlâl* (pl.; s. *zîll*) = shadows, shades. See at 76:14, p. 1922, n. 2.

8. i. e., in the gardens and springs of paradise. عَيْونٍ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes.

See at 54:12, p. 1731, n. 8).

9. فَوَاحٍ *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 43:73, p. 1601, n. 4.

10. يَشْتَهُونَ *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ*/ *shahiya* [*shahw*/ *shahy*/ *shahwah*], to desire, to wish. See at 56:21, p. 1556, n. 5).

11. اشْرَبُوا *ishrabû* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb*, *mashrab* ], to drink, sip. See at 2:60, p. 28, n. 8).)

12. هَيْسًا *hânî'* = ease, pleasure, well-being. See at 69:24, p. 1872, n. 8.

إِنَّا كَذَلِكَ 44. Verily suchwise We do

تَجْرِي الْمَحْسِنِينَ 11 reward<sup>1</sup> the righteous.<sup>2</sup>

وَيْلٌ يَوْمَئِذٍ 45. Woe that day<sup>3</sup>

لِلْمُكَذِّبِينَ 10 to the disbelievers.

كُلُوا وَتَمَتَّعُوا قَلِيلًا 46. Eat<sup>4</sup> and enjoy<sup>5</sup> a little.

إِنَّكُمْ 47. You indeed are

تَجْرِمُونَ 11 committing sins.<sup>6</sup>

وَيْلٌ يَوْمَئِذٍ 47. Woe that day

لِلْمُكَذِّبِينَ 14 to the Disbelievers.

وَإِذَا قِيلَ 48. And when it is said to

لَهُمْ ارْكَعُوا 7 them: "Bow in prayer",<sup>7</sup>

لَا يَرْكَعُونَ 15 they bow not.

وَيْلٌ يَوْمَئِذٍ 49. Woe that day

لِلْمُكَذِّبِينَ 11 to the disbelievers.

فِي أَيِّ حَدِيثٍ 50. So in what discourse<sup>8</sup>

بَعْدَهُ، يُؤْمِنُونَ 10 after it<sup>9</sup> will they believe?<sup>10</sup>

٥٠

1. *najzî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [jazâ'], to recompense. See at 46:25, p. 1651, n. 9).

2. *muhsinîn* = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do good/right things, righteous, virtuous, charitable, generous (active participle from *'ahsana*, form IV of *hasana* [husn], to be good. See at 51:16, p. 1698, n. 8).

3. i. e., the Day of Resurrection an Judgement.

4. The address is to the unbelievers. *kulû* = you (all) eat (v. ii. m. pl. imperative from *'akala* ['akl], to eat. See at 23:51, p. 1088, n. 4).

5. *tamatta'û* = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [mat'/mut'ah], to carry away. See at 51:43, p. 1703, n. 6).

6. *mujrimûn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 70:11, p. 1878, n. 11).

7. *irka'û* = you (all) bow, bend the body [in prayer] (v. ii. m. pl. imperative from *raka'a* [rukû'], to bow. See at 2:43, p. 22, n. 3).

8. *hadîth* (s.; pl. *ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 68:44, p. 1866, n. 6.

9. i. e., this Qur'ân.

10. *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* ['imân], from IV of *amina*, to be safe. See at 28:3, p. 1231, n. 7).

## 78. SŪRAT AL-NABĀ' ( THE NEWS)

Makkan: 40 'āyahs

It is an early Makkan *sūrah*. Its main themes are *tawhīd* (monotheism), Resurrection, Judgement, reward and punishment in the hereafter. It starts by calling attention to the Qur'ān and the Resurrection which is termed "the Great News", *al-Nabā' al-Āzīm*, because it appeared as a new and unheard-of thing to the unbelievers who started asking one another about it and expressed their surprise and ridicule at it. The *sūrah* is named after these initial 'āyahs and the main theme. It then draws attention to Allah's power in creating the earth, the heaven, the sun, the moon, male and female, day and night, sleep and wakefulness, clouds and rains, plants and corns and everything else by way of emphasizing His Lordship (*rubūbiyyah*) and that He can recreate and resurrect at will. It then points out that the Day of Judgement is an appointed time (*miqāt*, 'āyah 17) when the trumpet will be blown and all will be resurrected and gathered for Judgement. Then mention is made of the punishment that awaits the unbelievers and transgressors and the rewards that will be given to the righteous and believers. The *sūrah* ends by reminding all that on the Day of Judgement none will have power to speak out except the one whom Allah will give permission to do so and that the unbelievers will wish that they had better remained reduced into dust.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ 1. About what<sup>1</sup>

يَسْأَلُونَ ١ are they asking one another?<sup>2</sup>

عَنِ النَّبَاِ 2. About the news<sup>3</sup>

الْعَظِيمِ ٢ very grave,<sup>4</sup>

الَّذِي هُمْ فِيهِ 3. Which they are in

مُخْتَلِفُونَ ٣ disagreement?<sup>5</sup>

كَلَّا 4. Not at all,<sup>6</sup>

سَيَعْلَمُونَ ٤ they shall know.<sup>7</sup>

كَلَّا 5. Again, not at all;

سَيَعْلَمُونَ ٥ they shall know.

1. عَمَّ 'amma (عن 'an + ما mā = عما = 'ammā/'amma) = about what?

2. يَسْأَلُونَ *yatasā' alūna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasā'ala*, form VI of *sa'ala* [ *su'āl* ], to ask. See at 74:40, p. 1910, n. 2).

3. نَبَا *naba'* (s.; pl. 'anbā') = news, information, intelligence. See at 64:5, p. 1831, n. 9.

4. i. e., the Qur'ān and what it gave out about the Resurrection and Judgement which was quite unheard of to the unbelievers who started expressing surprise at it and divergent views about it. عَظِيم *'azīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:52, p. 1877, n. 6).

5. مُخْتَلِفُونَ *mukhtalifūn* (pl.; s. *mukhtalif*) = those who hold different views, are in disagreement, differ from one another (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See *mukhtalifūn* at 11:118, p. 720, n. 2).

6. i. e., there is no need for doubting and expressing different opinions about the Resurrection and Judgement which is bound to take place.

7. i. e., they shall know the certainty of it and also the consequences of their unbelief and disobedience.

أَلَمْ نَجْعَلِ 6. Have We not made<sup>1</sup>

الْأَرْضَ مَهْدًا 6 the earth a cradle?<sup>2</sup>

وَالْجِبَالِ 7. And the mountains

أَوْتَادًا 7 as pegs?<sup>3</sup>

وَخَلَقْنَاكُمْ 8. And We created you

أَزْوَاجًا 8 in couples.<sup>4</sup>

وَجَعَلْنَا نَوْمَكُمْ 9. And We made your sleep

سُبَاتًا 9 as rest.<sup>5</sup>

وَجَعَلْنَا اللَّيْلَ 10. And We set the night

لِيَاسًا 10 as a covering.<sup>6</sup>

وَجَعَلْنَا النَّهَارَ 11. And We made the day

مَعَاشًا 11 for living.<sup>7</sup>

وَبَنَيْنَا فَوْقَكُمْ 12. And We built<sup>8</sup> above you

سَبْعًا شَدِيدًا 12 seven strong ones.<sup>9</sup>

وَجَعَلْنَا 13. And We have set

سِرَاجًا وَهَّاجًا 13 a lamp<sup>10</sup> incandescent.<sup>11</sup>

1. This and the succeeding 'âyahs describe some of Allah's power of wonderful creation by way of pointing out that He can destroy and recreate at any time at will. *naj'al(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'l], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See *naj'alu* at 68:35, p. 1864, n. 8).

2. i. e., habitable by making the earth's crust solid with plains. *mihâd* = bed, place of rest, fold that holds something, cradle. See at 38:56, p. 1473, n. 7.

3. Modern scientists recognise the function of hills and mountains in stabilizing the earth's crust. *أوتاد* 'awtâd (pl.; s. *watad*) = pegs, poles, stakes. See at 38:12, p. 1462, n. 2.

4. أزواج 'azwâj (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, couples, kinds, sorts. See at 70:30, p. 1881, n. 4.

5. سبات *subât* = lethargy, slumber, inactivity, sleep, cessation, pause, rest. See at 25:47, p. 1152, n. 7.

6. The night is called a clothing or covering because its darkness covers all within its scope. لباس *libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 35:33, p. 1402, n. 3.

7. i. e., to be active as opposed to being asleep, and to enjoy living and to earn the necessities of life. معاش *ma'âsh* = to live, to be alive, living. (verbal noun of 'âsha, to live. See *ma'îshah* at 43:32, p. 1590, n. 5).

8. بنينا *banaynâ* = we built, set up, founded, constructed (v. i. pl. past from *banâ* [binâ'/bunyân], to build. See at 51:47, p. 1704, n. 2).

9. i. e., the seven heavens, skies. شديد *shidâd* (pl.; s. *shadîd*) = strong, strict, hard, severe, stern, difficult. See at 66:6, 1846, n. 13).

10. i. e., the sun. سراج *sirâj* (s.; pl. *suruj*) = lamp, light, incandescent light. See at 71:16, p. 1887, n. 4.

11. وهَّاج *wahhâj* = that which burns, is ablaze (act. participle in the intensive scale of *fa'âl* from *wahaja* [wahj/wahjân], to burn, to be ablaze, to be incandescent).

وَأَنزَلْنَا 14. And We send down<sup>1</sup>  
 مِنَ الْمُعْصِرَاتِ from the rain-laden clouds<sup>2</sup>  
 مَاءً مُّجْجًا جَا 15 water flowing in profusion..<sup>3</sup>

لَنُخْرِجَ 15. That We may produce<sup>4</sup>  
 بِهِ حَبًّا وَبَسًّا 16 therewith grain<sup>5</sup> and plants.<sup>6</sup>

وَجَنَّاتٍ 16. And gardens  
 أَلْفَافًا 17 dense and luxuriant.<sup>7</sup>

إِنَّ يَوْمَ الْقِيَامِ 17. Verily the Day of Decision<sup>8</sup>  
 كَانَ مِيقَاتًا 18 is an appointed time.<sup>9</sup>

يَوْمَ يُفْخَخُ 18. That day blown will be<sup>10</sup>  
 فِي الصُّورِ the trumpet<sup>11</sup>  
 فَآتُونَ and you will be coming  
 أَفْوَاجًا 19 in groups.<sup>12</sup>

وَفُتِحَتْ 19. And opened<sup>13</sup> will be  
 السَّمَاءُ فَكَانَتْ the sky and it will become  
 أَبْوَابًا 20 gateways.<sup>14</sup>

وَسَيَّرَتْ 20. And set in motion<sup>15</sup> will be

1. أنزلنا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzûl], to come down. See at 64:8, p. 1833, n. 2).

2. معصرات mu'sirât (pl.; s. mu'sirah) = rain-laden clouds.

3. i. e., rains in torrents. thajjâj = that which flows in profusion, copiously, abundantly (act. participle in the scale of fa''âl from thajju, to flow in profusion).

4. نخرج nukhrija(u) = we bring out, produce, drive out, expel (v. i. pl. impfct. from 'akhrja, form IV of kaharaja [kharûj], to go out, to leave. The final letter takes fat-hah because of a hidden 'an in li of motivation coming before the verb. See nukhriju at 32:27, p. 1332, n. 8).

5. حب habb (s.; pl. hubûb) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. نبات nabât = vegetation, plants, vegetable organism. See at 57:20, p. 1776, n. 6.

7. ألفاف 'alfâf (pl.; s. liff) = densely growing trees, of luxuriant growth, thicket.

8. i. e., the Day of Judgement. فصل faṣl (s.; pl. fusûl) = parting, discharge, decision, decree, section, chapter. See at 42:21, p. 1569, n. 2.

9. ميقات miqât (sing.; pl. mawâqit) = appointed time/ term, meeting point, venue, deadline, timetable. See at 56:50, p. 1760, n. 2.

10. ينفخ yunfakhu = he or it is blown, breathed, inflated (v. iii. m. s. impfct. passive from nafakha [nafkh], to blow. See at 27:87, p. 1228, n. 5).

11. صور ṣûr = horn, bugle, trumpet. See at 69:13, p. 1870, n. 11.

12. أفواج 'afwâj (pl.; s. fawj) = bands, troops, groups. See fawj at 67:9, p. 1852, n. 9.

13. فتحت futihat = she was opened, released, unleashed, conquered (v. iii. f. past from fataha [fath], to open. See 39:71, p. 1506, n. 3).

14. i. e., for the coming down of the angels. أبواب 'abwâb (sing. bâb) = doors, gates, gateways, sections. See at 43:34, p. 1591, n. 7.

15. سيرت sayyirat = she or it was set in motion, moved (v. iii. f. s. past passive from sayyara, form III of sâra [sayr /sayrûrah / masîr /masîrah/tasyâr] to move, to travel. See at 13: 31, p. 777, n. 5).

- الْجِبَالِ the mountains,<sup>1</sup>  
 فَكَانَتْ سَرَابًا so they shall be a mirage.<sup>2</sup>
- إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا 21. Verily hell shall be an ambush<sup>3</sup>—
- لِلظَّالِمِينَ 22. For the transgressors<sup>4</sup>  
 مَأْتَابًا a place of return.<sup>5</sup>
- لَيَبِثْنَ فِيهَا أَحْقَابًا 23. They shall abide<sup>6</sup> therein for ages.<sup>7</sup>
- لَا يَذُوقُونَ فِيهَا بَرْدًا 24. They shall not taste<sup>8</sup> therein coolness<sup>9</sup>  
 وَلَا شَرَابًا nor any drink;<sup>10</sup>
- إِلَّا حَمِيمًا 25. Except hot water<sup>11</sup>  
 وَعَسَافًا and body secretion.<sup>12</sup>
- جَزَاءً 26. As a recompense<sup>13</sup>  
 وَمَقَابِلًا in accord.<sup>14</sup>
- إِنَّهُمْ كَانُوا 27. Verily they used

1. جبال *jibāl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 56:5, p. 1754, n. 2.
2. سراب *sarāb* = mirage, phantom. See at 24:39, p. 1122, n. 5.
3. i. e., they will be in readiness and lying in wait to engulf the sinful. *mirsād* = ambush, observation post.
4. طاغين *ṭāghīn* (pl.; acc./gen. of *ṭāghūn*; s. *ṭāghīn*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghā* [*ṭaghan/ṭughyān*], to exceed all bounds. See at 68:31, 1863, n. 9).
5. i. e., a destination and abode. مآب *ma'āb* = place to which one returns, return. See at 38:55, p. 1473, n. 4.
6. لايثين *lābiṭhīn* (pl.; acc./gen. of *lābiṭhūn*; s. *lābiṭh*) = those staying, abiding, living, tarrying, lingering (act. participle from *labiṭha* [*labth/lubth/lubāth*], to remain. See *labitha* at 37:144, p. 1452, n. 8).
7. أحقاب *'ahqāb* (pl.; s. *ḥuqb*) = ages, long periods, epochs. See *ḥuqb* at 18:60, p. 934, n. 9.
8. يذوقون *yadhūqūna* = they taste (v. iii. m. pl. impfct. from *dhāqa* [*dhawq/ dhawāq/madhāq*], to taste. See at 44:56, p. 1616, n. 7).
9. i. e., anything cool. برد *bard* = cold, coolness. See at 21:69, p. 1030, n. 9.
10. شراب *sharāb* (s.; pl. *'ashribah*) = drink, beverage. See *yashrabūna* at 76:5, p. 1920, n. 5.
11. حميم *ḥamīm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'īl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 70:10, p. 1878, n. 8).
12. عساف *ghassāq* = secretion of the body, pus. See at 38:57, p. 1473, n. 10.
13. جزاء *jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 76:9, p. 1921, n. 3).
14. i. e., in accord with their deeds in the worldly life. وفاق *wifāq* = accordance, conformity, agreement, concord. *wifāqan* = in conformity, in accord, appropriate, befitting.

لَا يَرْجُونَ not to look forward<sup>1</sup> to

حِسَابًا any accounting.<sup>2</sup>

وَكَذَّبُوا 28. And they cried lies<sup>3</sup> to

بِآيَاتِنَا كَذَّابًا Our signs<sup>4</sup> in rejection.

وَكُلُّ شَيْءٍ 29. And everything

أَحْصَيْنَاهُ We have computed<sup>5</sup>

كِتَابًا in a book.

فَذُوقُوا 30. So have the taste,<sup>6</sup>

فَلَن نَّزِيدَكُمْ and We shall increase<sup>7</sup> you not

إِلَّا الْعَذَابَ but in punishment.

### Section (Rukû') 2

إِنَّ الْمَتَّقِينَ 31. Verily the righteous<sup>8</sup> will

مَفَازًا have a success.<sup>9</sup>

حَدَائِقَ وَأَعْنَابًا 32. Orchards<sup>10</sup> and vines;<sup>11</sup>

وَكَوَاعِبَ 33 And youthful wives<sup>12</sup>

أَنْزَابًا of equal age;<sup>13</sup>

1. *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ* /*rajâh* /*marjâh*], to hope, to expect. See at 45:14, p. 1622, n. 2).

2. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 38:26, p. 1466, n. 9.

3. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 64:10, p. 1834, n. 1).

4. i. e., the texts of the Qur'ân. آيَات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 74:16, p. 1906, n. 1.

5. أَحْصَيْنَاهُ *'ahṣaynâ* = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'ahṣâ*, form IV from the root *ḥaṣy/ḥaṣan*. See at 36:12, p. 1411, n. 10).

6. i. e., of the punishment. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq* /*madhâq*], to taste. See at 54:48, p. 1739, n. 1).

7. نَزِيدُ *nazîda(u)* = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See *nazîdu* at 7:161, p. 528, n. 5).

8. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy* /*wiqâyah*], to guard, to protect. See at 77:41, p. 1931, n. 6).

9. مَفَازَةً *mafâzah* = success, escape, to run away, to slip away. See at 39:61, p. 1502, n. 12.

10. حَدَائِقَ *hadâ'iq* (pl.; s. *hadîqah*) = gardens, orchards, parks. See at 27:60, p. 1220, n. 7.

11. أَعْنَابَ *'a'nâb* (pl.; sing. *'inab*) = grapes, vines. See at 36:34, p. 1417, n. 4.

12. كَوَاعِبَ *kawâ'ib* (pl.; s. *kâ'ib*) = youthful girls/maidens/wives.

13. أَنْزَابَ *'atrâb* (pl.; s. *tarb*) = females of equal age with those of their husbands. See at 56:37, 1758, n. 8.

- وَكَأْسًا 34. And a tumbler<sup>1</sup>  
 دِهَاقًا 34. full to the brim.<sup>2</sup>
- لَا يَسْمَعُونَ 35. They shall hear<sup>3</sup> not  
 فِيهَا لَعْوًا therein any vain talk<sup>4</sup>  
 وَلَا كَذِبًا 35. nor any lying.<sup>5</sup>
- جَزَاءً 36. As a reward<sup>6</sup>  
 مِنْ رَبِّكَ from your Lord —  
 عَطَاءً حِسَابًا 36. a gift<sup>7</sup> on consideration.<sup>8</sup>
- رَبِّ السَّمَوَاتِ 37. The Lord of the heavens  
 وَالْأَرْضِ وَمَا بَيْنَهُمَا and the earth and all that is  
 in between the two,<sup>9</sup>  
 الرَّحْمَنُ the All-Compassionate.  
 لَا يَلْبِغُونَ They shall have no power<sup>10</sup>  
 فِيهِ in His Presence  
 خُطَابًا 37. of making an address.<sup>11</sup>
- يَوْمَ 38. That day  
 يَقُومُ الرُّوحُ there will stand up Jibrîl<sup>12</sup>  
 وَالْمَلَائِكَةُ صَفًّا and the angels<sup>13</sup> in rows.<sup>14</sup>  
 لَا يَتَكَلَّمُونَ There shall speak<sup>15</sup> not

1. كأس *ka's* (s.; pl. *ku'ûs/ki'ûs/ka'sât*) = cup, tumbler, drinking glass. See at 37:45, p. 1437, n. 10.
2. i. e., with the most salutary drink. دِهَاق *dihâq* = full to the brim.
3. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samû'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).
4. لَعْوًا *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 56:25, p. 1756, n. 12.
5. كَذَابًا *kidhdhâb* = denial, rejection, lying.
6. جَزَاءً *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 78:26, p. 1936, n. 13).
7. عَطَاءً *'atâ'* (s.; pl. *'a'tiyah*) = gift, present, offer. See at 38:39, p. 1469, n. 11.
8. i. e., on consideration of the deeds and merits. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, taking of account, consideration. See at 38:26, p. 1466, n. 9.
9. This is an emphatic statement of monotheism, particularly monotheism in respect of Allah as the Sole Creator and Lord (*rwhid al-rubûbiyah*).
10. يملكون *yamlikûna* = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 35:13, p. 1376, n. 3).
11. خُطَابًا *khû'âb* (s.; pl. *khû'âbât/akhû'ibah*) = speech, public address, oration, letter. See at 38:24, p. 1465, n. 1.
12. *Rûh* is another name for Jibrîl. He is mentioned specifically for his distinguished position among the angels. رُوح *rûh* (s.; pl. *'arwâh*) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrîl. See at 70:4, p. 1877, n. 7.
13. مَلَائِكَةً *malâ'ikah* (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.
14. صَفًّا *ṣaff* (s.; pl. *ṣufûf*) = row, rank, line, file. See at 61:4, p. 1815, n. 3).
15. يتكلمون *yatakallamûna* = they speak, talk, discuss, converse (v. iii. m. pl. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *yatakallamu* at 30:35, p. 1301, n. 8)

إِلَّامَنَّ anyone except the one  
 أَذِنَّهُ for whom there gives leave<sup>1</sup>  
 الرَّحْمَنُ the All-Compassionate;  
 وَقَالَ and he shall speak  
 صَوَابًا that which is right.<sup>2</sup>

ذَلِكَ الْيَوْمِ 39. That is the Day

أَلْحَقَّ Most True.<sup>3</sup>

فَمَنْ شَاءَ أَخَذَ<sup>4</sup> So whoever wills may take<sup>4</sup>

إِلَىٰ رَبِّهِ towards his Lord

مَنَابًا a destination.<sup>5</sup>

إِنَّا أَنْذَرْنَاكُمْ 40. Verily We warn<sup>6</sup> you of

عَذَابًا قَرِيبًا a punishment not far away.<sup>7</sup>

يَوْمَ يَنْظُرُ الْمَرْءُ<sup>8</sup> That day a person will see<sup>8</sup>

مَا قَدَّمَتْ what have there advanced<sup>9</sup>

يَدَاهُ his two hands;

وَيَقُولُ الْكَافِرُ and the unbeliever will say:

يَلَيْتَنِي "Woe to me,

كُنْتُ تُرَابًا would that I were dust!"<sup>10</sup>

1. i. e., not even the angels will speak and intercede for anyone unless Allah gives leave to do so (See also 2:255, 21:28, 34:22 and 53:26).  
 أَذَنَّ 'adhina = he permitted, gave leave, allowed (v. iii. m. s. past from 'idhn, to allow, to permit, to listen. See at 34:22, p. 1376, n. 10).

2. صواب *ṣawāb* = that which is right, correct, proper.

3. i. e., there is no doubt about its occurrence.

4. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 76:29, p. 1925, n. 4).

5. مَأْب *ma'āb* = place to which one returns, destination, return. See at 78:22, p. 1936, n. 5.

6. أَنْذَرْنَا 'andharnā = we warned, cautioned, (v. i. pl. past from 'andhara, form IV of nadhara [nadh'r /nudhūr], to dedicate, to vow. In its form IV ('indhār) the verb means to warn with a mention of the consequences of disregarding the warning. See 'andhara at 54:36, p. 1736, n. 6).

7. قَرِيب *qarīb* = near, proximate, not far away, close by, shortly, Ever Near. See at 72:25, p. 1896, n. 6.

8. يَنْظُرُ *yanzuru* = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from nazara [nazara [nazr/manzar], to see, view, look at. See at 38:15, p. 1462, n. 9).

9. i. e., of good and bad deeds. قَدَّمَتْ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama / qadima [qadm /qudūm /qidmān /maqdam] to precede, to arrive. See at 62:7, p. 1822, n. 9).

10. i. e., not resurrected, and the death was the end of everything (see 69:27, p. 1873). تُرَاب *turāb* (s.; pl. *aribah/ tirbān*) = soil, dust, dirt, earth. See at 56:47, p. 1759, n. 11.

## 79. SŪRAT AL-NĀZI'ĀT (THE DIVESTERS)

Makkan: 46 'āyahs

This is also an early Makkan *sūrah* and, like the previous *sūrah*, its main themes are monotheism (*tawhīd*), the Messengership (*risālah*) of Muḥammad, peace and blessings of Allah be on him, the Resurrection, Judgement, reward and punishment in the hereafter. It is named after its first 'āyah wherein Allah swears by those angels who take away the lives of Allah's creatures by Allah's command. It then refers to the Resurrection and the situation on that day of those who disbelieve in it and to their doubts about it. Then it is pointed that there will be only a single blast and all will be resurrected. Next a reference is made to how Fir'awn disbelieved and disobeyed the Messenger of Allah, Mūsā, peace be on him, and how Allah punished him and his followers. This is done by way of reminding the unbelievers of the consequences of disbelieving and rejecting the message and the guidance delivered by the Messenger Muḥammad, peace and blessings of Allah be on him. The *sūrah* ends by once again drawing attention to the Day of Resurrection and the rewards and punishments that await respectively the believers and the unbelievers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ ۱. By those who divest<sup>1</sup>

عَرَفَاتٍ in a plunge.<sup>2</sup>

وَالَّذِينَ ۲. By those who draw<sup>3</sup>

نَشَّطَاتٍ in a mild draw.

وَالَّذِينَ ۳. By those who swim across<sup>4</sup>

سَبَّحَاتٍ in a swim.

فَالَّذِينَ ۴. Then the outstrippers<sup>5</sup>

سَبَّاقَاتٍ who go ahead.

فَالَّذِينَ ۵. And those who carry out<sup>6</sup>

أَمْرَاتٍ a command.

1. i. e., the angels who divest the life-spirit (*rūh*) of the unbelievers at death. Allah may swear by anything or being of His creation, but His servants may swear only by Him. نازعات *nāzi'āt*

(f. pl.; s. *nāz'ah*; m. *nāzi'*) = those that take with force, wrest, divest, remove, deprive (act. participle from *naza'a* [*naz'*], to take away. *tanzi'u* at 54:20, p. 1733, n. 1).

2. غرق *gharq* = drowning, sinking, immersion, plunge. See *mughraqūn* at 44:24, p. 1610, n. 11.

3. i. e., the angels who take away mildly the *ruh* of believers at death. ناشطات *nāshitāt* (f. pl.; s. *nāshīḥah*; m. *nāshīḥ*) = those who draw/ pull /attract gently (act. participle from *nashaṭa* [*nashīḥ*], to draw/ attract mildly).

4. i. e., for carrying out Allah's commands. سابحات *sābihāt* (f. pl.; s. *sābihah*; m. *sābih*) = swimmers, those who float (act. participle from *sabaḥa* [*sabīḥ/sibāḥah*], to swim. See *sabīḥ* at 76:26, p. 1924, n. 8).

5. i. e. the angels. سابعات *sābiqāt* = those that go ahead, outstrippers (act. participle from *sabaqa* [*sabq*], to be or get ahead or before. See *sābiq* at 36:40, p. 1418, n. 9).

6. مديرات *mudabbirāt* (f. pl.; s. *mudabbirah*; m. *mdabbir*) = those that arrange, organize, regulate, direct, conduct, carry out (act. participle from *dabbara*, form II of *dabara* [*dubūr*], to turn one's back, to pass. See *yudabbiru* at 32:5, p. 1325, n. 7)

يَوْمَ تَرْجَفُ 6. On that day there will

الرَّاجِفَةُ 1 convulse<sup>1</sup> the convulsion.<sup>2</sup>

تَتَّبِعُهَا 7. There shall follow<sup>3</sup> it

الرَّادِفَةُ 7 the succeeding one.<sup>4</sup>

قُلُوبٌ يَوْمَئِذٍ 8. Hearts shall that day be

وَلَجِيفَةٌ 8 in commotion.<sup>5</sup>

أَبْصَرُهَا 9. Their eyes shall be

خَاشِعَةٌ 9 downcast.<sup>6</sup>

يَقُولُونَ 10. They say:

أَوِنَا لَمَرَدُودُونَ 10 "Shall we indeed be reverted<sup>7</sup>

فِي الْمَافِرَةِ 10 to the original state?"<sup>8</sup>

أَوِذَا كُنَّا 11. "Will that be when we are

عِظَامًا خَاسِرَةً 11 bones<sup>9</sup> rotten to dust?"<sup>10</sup>

فَأَلْوَانِكَ إِذَا 12. They say: "That then

كِرَّةٌ خَاسِرَةٌ 12 will be a return<sup>11</sup> in loss."<sup>12</sup>

فَإِنَّمَا هِيَ 13. But it will only be

1. The conclusion of the swearing is that the Resurrection shall take place and that on that day the first blowing of the trumpet will cause the death of every living being and convulse the earth and the mountains. *ترجف* *tarjufu* = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See at 73:14, p. 1900, n. 9).

2. i. e., the first blowing of the trumpet. *راجة* *râjifah* (f. s.; m. *râjif*) = that which convulses, shakes, agitates (act. participle from *rajafa*. See n. 1 above).

3. *تتبع* *taba'u* = she or it follows, comes after (v. iii. f. s. impfct. from *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'u* at 71:21, p. 1888, n. 2).

4. i. e., the second blowing of the trumpet for the Resurrection. *رادفة* *râdifah* (f. s.; m. *râdif*) = that which comes next, the succeeding one (act. participle from *radifa* [*radf*], to come next. See *radifa* at 27:72, p. 1224, n. 5).

5. *واجفة* *wâjifah* (f. s.; m. *wâjif*) = agitated, excited, in commotion (act. participle from *wajafa* [*wajf / wujûf / wajif*], to be agitated. See *'awjafum* at 59:6, p. 1796, n. 11).

6. *خاشعة* *khâshi'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû*], to be submissive, humble, dry and barren. See at 68:43, p. 1865, n. 12).

7. i. e., the unbelievers say. *مردودون* *mardûdûn* (pl.; s. *mardûd*) = those reverted, returned, sent back, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *mardûd* at 11:76, p. 705, n. 3).

8. *حاضرة* *hâfirah* = original condition/state.

9. *عظام* *'izâm* (pl.; sing. *'azm*) = bones. See at 75:3, p. 1913, n. 5.

10. *نخرة* *nakhirah* = rotten, rotten to dust, worm-eaten, decayed.

11. *كرة* *karrah* (s.; pl. *karrât*) = a return, recurrence, comeback, once.

12. i. e., because they will be punished. *خاسرة* *khâsirah* (f. s.; m. *khâsir*) = she or that which is in loss, loser, is doomed to loss (active participle from *khâsara* [*khusr/khasâr /khasârah /khusrân*] to lose. See *khâsirân* at 63:9, p. 1828, n. 11).

زَجْرَةً وَاحِدَةً ﴿١٧﴾ a blast<sup>1</sup> for once.

فَإِذَا هُمْ 14. And lo, they shall be

بِالسَّاهِرَةِ ﴿١٤﴾ on the earth's surface!<sup>2</sup>

هَلْ أَتَاكَ 15. Has there come to you

حَدِيثٌ مِّمَّا 15. the account<sup>3</sup> of Mûsâ?

إِذْ نَادَاهُ رَبُّهُ 16. When his Lord called out<sup>4</sup>

بِالْوَادِ الْمُقَدَّسِ 16. to him in the valley<sup>5</sup> sanctified,<sup>6</sup>

طُوًى ﴿١٦﴾ Tuwâ?<sup>7</sup>

أَذْهَبَ إِلَى فِرْعَوْنَ 17. "Go to Fir'awn.

إِنَّهُ طَغَى ﴿١٧﴾ Verily he has transgressed."<sup>8</sup>

فَقُلْ 18. "And say to him:

هَلْ لَكَ إِلَى 18. Are you willing to proceed

أَنْ تُزَكِّىَ ﴿١٨﴾ to purifying yourself?"<sup>9</sup>

وَأَهْدِيكَ 19. "And I guide<sup>10</sup> you

إِلَىٰ رَبِّكَ 19. towards your Lord,

فَتَخَشَىٰ ﴿١٩﴾ so you be afraid?"<sup>11</sup>

1. زجرة *zajrah* = blast, piercing sound. See at 37:19, p. 1433, n. 6.

2. i. e., they shall all be resurrected. ساهرة *sâhirah* = surface of the earth (The Arabs call the open space on the earth's surface *sâhirah* because they use to pass night over such a place).

3. The account of Mûsâ, peace be on him, is recalled in order to remind the unbelievers of the consequences of their unbelief and to encourage the Prophet, peace and blessings of Allah be on him, in the face of the unbelief and opposition of his people. حديث *hadîth* (s.; pl. أحاديث *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 77:50, p. 1932, n. 8.

4. نادى *nâdâ* = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 43:51, p. 1595, n. 10).

5. واد *wâdin* (s.; pl. *'awdiyah*) = ravine, river bed, valley, vale, gorge. See at 27:18, p. 1207, n. 8.

6. مقدس *muqaddas* = sanctified, sacred, holy, consecrated ( passive participle from *quddasa*, form II of *qudsu* [*quds/quodus*], to be holy, to be pure. See at 20:12, p. 978, n. 8.

7. The Tuwa valley on the Mount Sinai.

8. i. e., corssed all limits in unbelief and defiance of Allah. طغى *taghâ* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *taghan/taghyân*, to exceed all bounds. See at 69:11, p. 1870, n. 4).

9. i. e., from the filth of sin and unbelief. تزكى *tazakkâ* (originally *tatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ*'], to grow, be pure, just. See *tazakkâ* (iii. m. s. past) at 35:18, p. 1397, n. 5).

10. أهدى *'ahdiya(dî)* = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. The final letter takes *fut-hah* because the verb is conclusion of the conditional sentence of the previous *'âyah*. See *ahdî* at 40:29, p. 1520, n. 5).

11. i. e., of Allah. تخشى *takhshâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiyah* [*khashy/khashyah*], to fear, to dread). See at 33:37, p. 1351, n. 3).

فَأَرَاهُ 20. Then he showed<sup>1</sup> him

الْآيَةَ الْكُبْرَى 20 the sign<sup>2</sup> most great.

فَكَذَّبَ 21. But he disbelieved<sup>3</sup>

وَعَصَى 21 and defied.<sup>4</sup>

ثُمَّ أَدْبَرَ 22. Then he turned back<sup>5</sup>

يَسْعَى 22 making an effort.<sup>6</sup>

فَجَشَعَر 23. And assembled<sup>7</sup>

فَنَادَى 23 and proclaimed:<sup>8</sup>

فَقَالَ أَنَا 24. "Then he said, I am the

رَبِّكُمْ الْأَعْلَى 24 Lord of you, the most high."

فَأَخَذَهُ اللَّهُ 25. So Allah seized<sup>9</sup> him in

نَكَالٍ 25 an exemplary punishment<sup>10</sup>

الْآخِرَةِ 25 of the hereafter

وَالأُولَى 25 and the first.<sup>11</sup>

إِنِّي فِي ذَلِكَ 26. Verily in that is a

لَعِبْرَةٌ 26 lesson<sup>12</sup>

لِمَن يَخْشَى 26 for anyone that fears.<sup>13</sup>

1. أَرَى 'arâ = He showed, made (someone) see (v. iii. s. past in form IV of ra'y/ru'yah), to see, to see in dream. See 'arayanâ at 47:30, p. 1657, n. 12).

2. i. e., the miracle of his stick turning a serpent and devouring the magic of Fir'awn's magicians.

آيَةٌ 'ayah (pl. آيات 'âyât) = sign, text of the Qur'ân, miracle, evidence. See at 48:20, p. 1670, n. 1.

3. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb/kadhib/kadhbah/kidhbah], to lie. See at 75:32, p. 1917, n. 8).

4. عَصَى 'asâ = he disobeyed, rebelled, defied (v. iii. m. s. past from 'isyân/ma'siyah, to disobey, to defy. See at 73:16, p. 1901, n. 1).

5. أَدْبَرَ 'adbara = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [dubûr], to turn one's back. See at 74:33, p. 1909, n. 2).

6. i. e., for opposing and counteracting Mûsâ. يَسْعَى yas'â = he runs, strives, endeavours, makes an effort (v. iii. m. s. impfct. from sa'â [sa'y], to move quickly. See at 66:8, p. 1847, n. 10).

7. i. e., the people of his kingdom. جَشَعَرَ *hashara* = he assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past from *hashr*, to gather. See *hushira* at 46:6, p. 1632, n. 12).

8. نَادَى *nâdâ* = he called out, called, summoned, cried out, proclaimed (v. iii. m. s. past in form III of *nadâ* [nadw], to call. See at 79:16, p. 1942, n. 4).

9. أَخَذَ 'akhadha = he took, caught, got hold of, seized (v. iii. m. s. past from 'akhadh. See at 69:10, p. 1870, n. 2).

10. نَكَالٍ *nakâl* = exemplary punishment, warning example. See *tankil* at 4:84, p. 278, n. 10.

11. i. e., life of this world.

12. عِبْرَةٌ 'ibrah (pl. عبرة 'ibar) = lesson, example, warning, advice. See at 24:44, p. 1125, n. 2.

13. i. e., fears Allah and the consequences of disobeying Him and His Messenger. يَخْشَى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [khashy/khashyah], to fear, to dread). See at 35:18, p. 1399, n. 16).

## Section (Rukû') 2

أَأَنْتُمْ أَشَدُّ 27. Are you the harder

خَلْقًا أَوْ السَّمَاءِ<sup>٤</sup> to create<sup>1</sup> or the sky?

بَنَى<sup>٥</sup> He has built<sup>2</sup> it.

رَفَعَ سَمَكَهَا<sup>٦</sup> 28. He has raised<sup>3</sup> its height<sup>4</sup>

فَسَوَّيْنَهَا<sup>٧</sup> and has put it in order.<sup>5</sup>

وَأَغْطَشَ<sup>٨</sup> 29. And He has made dark<sup>6</sup>

لَيْلَهَا its night

وَأَخْرَجَ ضُحَاهَا<sup>٩</sup> and produced<sup>7</sup> its day-time.<sup>8</sup>

وَالْأَرْضَ<sup>١٠</sup> 30. And the earth

بَعْدَ ذَلِكَ besides that

دَحَّهَا<sup>١١</sup> He shaped like an egg.<sup>9</sup>

أَخْرَجَ مِنْهَا<sup>١٢</sup> 31. And produced out of it

مَاءَهَا وَمَرْعَاهَا<sup>١٣</sup> its water and its pastures.<sup>10</sup>

وَالْجِبَالَ<sup>١٤</sup> 32. And the mountains<sup>11</sup>

أَرَسَهَا<sup>١٥</sup> He firmly fixed.<sup>12</sup>

مِنْعَالِكُمْ<sup>١٦</sup> 33. As provision<sup>13</sup> for you

وَلِأَنْعَامِكُمْ<sup>١٧</sup> and for your livestock.<sup>14</sup>

1. i. e., to recreate and resurrect. خلق *khalq* = creation, to create, origination, making; also creatures, shape, constitution. See at 35:1, p. 1389, n. 6.

2. بنى *banâ* = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ*/*bunyân*, to build. See *bunyânâ* at 78:12, p. 1934, n. 8).

3. رفع *rafa'a* = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 55:7, p. 1742, n. 1).

4. سمك *samk* = height, elevation, roof.

5. سوى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 32:9, p. 1326, n. 9).

6. أغطش *'aghṭasha* = he made dark, darkened (v. iii. m. s. past in form IV of *ghaṭasha* [*ghaṭsh*], to be dark).

7. أخرج *'akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 59:2, p. 1794, n. 4).

8. ضحي *duḥan* = forenoon, day-time. See at 20:59, p. 988, n. 10.

9. دحى *dahâ* = he shaped like an egg (v. iii. m. s. past from *dahiyah*).

10. مرعى *mar'an* = pasture, grazing land, grassland.

11. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 78:20, p. 1754, n. 2.

12. i. e., to make the earth's crust stable. أرسى *'arsâ* = he firmly fixed, made fast, anchored (v. iii. m. s. past in form IV of *rasâ* [*rasw*], to be firm, to anchor. See *râsiyât* at 34:13, p. 1372, n. 11).

13. i. e., all these He did for making provision for your living. متاع *matâ'* (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 57:20, p. 1776, n. 10.

14. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 47:12, p. 1651, n. 5.

فَأَدَّاجِمَاتٍ 34. So when there shall come

الطَّامَّةُ الْكُبْرَى ٣٤ the disaster<sup>1</sup> most monstrous.<sup>2</sup>

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ 35. That day man shall recall<sup>3</sup>

مَا سَعَى ٣٥ all that he strove for.<sup>4</sup>

وَمَرِيْرَاتٍ الْجَحِيْمُ 36. And exposed<sup>5</sup> will be hell

لِمَنْ يَرَى ٣٦ for anyone that sees.

فَأَمَّا مَنْ 37. So as to those

طَغَى ٣٧ that transgress<sup>6</sup>

وَأَنْزَرُ 38. And prefer<sup>7</sup>

الْحَيٰوةَ الدُّنْيَا ٣٨ the worldly life,

فَإِنَّ الْجَحِيْمَ 39. Verily hell,

هِيَ الْمَأْوَى ٣٩ that shall be the abode.<sup>8</sup>

وَأَمَّا مَنْ خَافَ 40. And as for those who fear<sup>9</sup>

مَقَامَ رَبِّهِ ٤٠ the Position<sup>10</sup> of their Lord,

وَنَهَى النَّفْسَ 41. and prevents<sup>11</sup> the self

عَنِ الْهَوَى ٤١ from whims,<sup>12</sup>

1. i. e., the Resurrection. طامة *tammah* = disaster, catastrophe, overwhelming calamity.

2. كبرى *kubrâ* = biggest, most huge, gravest, most monstrous ( f. of 'akbar, elative of kabîr, big).

3. يتذكر *yatadhakkaru* = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

4. i. e., what he did of good and bad deeds. سعى *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 53:39, p. 1725, n. 1).

5. برزت *burrizat* = she or it was made visible, brought to view, exposed (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burâz*], to come to view. See at 26:91, p. 1178, n. 10).

6. طغى *taghâ* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *taghan/ tughyân*, to exceed all bounds. See at 79:16, p. 1942, n. 8).

7. أنثر *'âthara* = he preferred, chose, liked (v. iii. m. s. past in form IV of *'athara* [*'athr/ 'athârah*], to transmit, report, relate. See at 12:91, p. 756, n. 1).

8. i. e., of theirs. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 66:9, p. 1848, n. 6).

9. خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 55:46, p. 1748, n. 2).

10. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام *maqâm* (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 55:46, p. 1748, n. 3).

11. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 59:17, p. 1797, n. 11).

12. هوى *hawân* (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 45:23, p. 1625, n. 5.

فَإِنَّ الْجَنَّةَ 41. Verily the garden,  
 هِيَ الْمَأْوَىٰ 41 that shall be the abode.<sup>1</sup>

يَسْأَلُونَكَ 42. They ask<sup>2</sup> you  
 عَنِ السَّاعَةِ about the Hour:<sup>3</sup>

أَيَّانَ تَمْرُسُهَا 42 "When will its arrival<sup>4</sup> be?"

فِيمَ أَنْتَ 43. About which you are not  
 مِنْ ذِكْرِهَا 43 in awareness<sup>5</sup> of.

إِلَىٰ رَبِّكَ 44. To your Lord is  
 مُنْهَبَهَا 44 its final destination.<sup>6</sup>

إِنَّمَا أَنْتَ مُنذِرٌ 45. You are but a warner<sup>7</sup>  
 مَنْ يَخْشَاهَا 45 for anyone that fears<sup>8</sup> it.

كَأَنَّهُمْ 46. As if they will be,  
 يَوْمَ يَرَوْنَهَا on the day they see it,  
 لَوَلَبِئْتُوا that they had not tarried<sup>9</sup>  
 إِلَّا عَشِيَّةً but for an evening<sup>10</sup>  
 أَوْ صُبْحًا 46 or its forenoon.<sup>11</sup>

1. i. e., of theirs. مأوى *ma'wan* (s.; pl. *ma'ûwin*) = habitation, abode, dwelling, shelter (adverb of place from 'awâ [ 'awiy], to seek shelter. See at 79:39, p. 1945, n. 8).

2. يسألون *yas'alûna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [ *su'âl/ mas'alah/tas'âl*], to ask. See at 8:1, p. 546, n. 1).

3. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 54:46, p. 1738, n. 9.

4. مرسى *mursâ* = anchorage, arrival. See at 11:41, p. 692, n. 10.

5. ذكري *dhikrâ* = recollection, remembering, memory, awareness, reminder. See at 47:18, p. 1645, n. 3.

6. i. e., its ultimate knowledge. منتهى *mntahan* = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:42, p. 1725, n. 5).

7. i. e., about it. منذر *mundhir* = warner, one who warns (act. participle from 'andhara, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 50:2, p. 1685, n. 4).

8. يخشى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:26, p. 1943, n. 13).

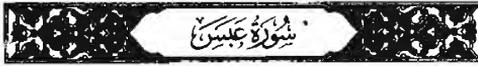
9. يلبثوا *yalbathû* (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labith/lubith/lubâthi*], to remain. The terminal *nân* is dropped for the particle *lam* coming before the verb. See at 46:35, p. 1645, n. 9).

10. عشية *'ashîyah* (s.; pl. *'ashâyâ*) = (late) evening, night. See at 19:11, p. 953, n. 6.

11. صبحى *ḍuḥan* = forenoon, day-time. See at 79:29, p. 1944, n. 8.

## 80. SŪRAT 'ABASA (HE FROWNED) Makkan: 42 'āyahs

It is an early Makkan *sūrah* which deals with the themes of *tawhīd* (monotheism), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ān and the Resurrection. It starts with Allah's affectionate reproof of His Messenger as he frowned at a blind man ('Abd Allah ibn 'Umm Maktum) who approached him for guidance when he was busy in speaking about his mission to a number of leading men of Makka. The *sūrah* is named 'Abasa (He frowned) with reference to this first 'āyah of it. The *sūrah* then points out that this Qur'ān is noble and exalted and that it has been delivered by a dutiful and upright angel messenger. Next the theme of Allah as the Sole and Only Creator and Lord (*tawhīd al-rubūbiyah*) is brought home by drawing attention to His having created man and every being and thing and His having made all the provisions for His creatures' livelihood and well-being. It is also pointed out that He causes them to die and that He will resurrect them when He wills. The *sūrah* ends by once again drawing attention to the Resurrection and by pointing out that on that day a man will be so engrossed in his own affair that he will flee even from his sons, wife, parents and brothers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ 1. He frowned<sup>1</sup>

وَوَلَّى and turned away.<sup>2</sup>

أَنْ جَاءَهُ 2. That there came to him

الْأَعْمَى the blind person.<sup>3</sup>

وَمَا يَذُرُّكَ 3. And what will make you

لَعَلَّهُ realize<sup>4</sup> that perhaps

يُزَكِّيَ he will purify himself?<sup>5</sup>

أَوْ يَذُكَّرُ 4. Or will take heed<sup>6</sup>

فَنَنْفَعَهُ and there will benefit<sup>7</sup> him

الذِّكْرَى the admonition.

1. See introductory note above. عَبَسَ 'abasa = he frowned, looked sternly, scowled (v. iii. m. s. past from 'abs/'ubūs, to frown, to scowl. See at 74:22, p. 1906, n. 8).

2. تَوَلَّى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā'*/*wilāyah*], to be near, to be a friend. See at 75:32, p. 1917, n. 9).

3. أَعْمَى 'a'mā (s.; pl. 'umy) = blind, blind person. See at 48:17, p. 1668, n. 8.

4. يَذُرُّ *yudrī* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from 'adrā, form IV of *darā* [*dirāyah*], to know. See at 42:17, p. 1567, n. 6).

5. i. e., from the filth of polytheism. يَزَكِّي *yazzakkā* (originally *yatazakkā*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkā*, form V of *zakā* [*zakā'*], to grow, be pure, just. See *tazakkā* at 79:18, p. 1942, n. 9).

6. يَذُكَّرُ *yadhakkaru* (originally *yatadhakkaru*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See *yadhakkara* at 25:62, p. 1157, n. 37).

7. تَنْفَعُ *tanfa'u* = she or it avails, benefits (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 74:48, p. 1919, n. 1).

5. As to the one who

أَسْتَفْنَىٰ ٥ thinks himself in no need,<sup>1</sup>

فَأَنْتَ لَهُ تَصَدَّىٰ ٦ 6. To him you pay attention.<sup>2</sup>

وَمَا عَلَيْكَ 7. And what is against you

الْأَنْزَكَّ ٧ that he purifies himself<sup>3</sup> not?

وَأَمَّا 8. And as to the one who

جَاءَكَ يَسْعَىٰ ٨ came to you striving;<sup>4</sup>

وَهُوَ يَخْشَىٰ ٩. And he fears.<sup>5</sup>

فَأَنْتَ عَنْهُ 10. From him you

تَلْحَىٰ ١٠ turn away your attention.<sup>6</sup>

كَلَّا 11. Never.<sup>7</sup>

إِنَّا نَذَكِّرُ ١١ Verily it is a reminder.<sup>8</sup>

فَمَنْ شَاءَ 12. So let anyone who wills

ذَكَرَهُ ١٢ keep it in mind.

وَمُحْصَفٍ مُّكْرَمٍ 13. In pages<sup>9</sup> venerated.<sup>10</sup>

مَرْفُوعٍ مُّطَهَّرٍ ١٣ 14. Exalted,<sup>11</sup> rendered pure.<sup>12</sup>

1. استغنى *istaghna* = he became in no need, had no need, felt himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ*']), to be free from want. See at 64:6, p. 1832, n.6).

2. تصدى *taşaddâ* (originally *tataşaddâ*) = you apply yourself, pay attention, undertake (v. ii. m. s. impfct. from *taşaddâ*, form V of *şadiya* [*şadan*]), to be thirsty).

3. i. e., from the filth of polytheism and unbelief. تزكى *tazakkâ* (originally *tatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ'*]), to grow, be pure, just. See 79:18, p. 1942, n. 9).

4. i. e., to get the truth. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*]), to move quickly. See at 79:22, p. 1943, n. 6).

5. i. e., fears Allah. يخشى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*]), to fear, to dread). See at 79:45, p. 1946, n. 8).

6. تلهى *talahhâ* (originally *tatalahhâ*) = you are distracted, turn away attention (v. ii. m. s. impfct. from *talahhâ*, form V of *lahâ* [*lahw*]), to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

7. i. e., never do so.

8. i. e., this Qur'ân is a reminder. تذكر *tadhkirah* = reminder. See at 76:29, p. 1925, n. 3.

9. i. e. this Qur'ân is in pages — is a book, with Allah. صحف *şuhuf* (pl.; s. *şahifah*) = pages, books, scriptures. See at 74:52, p. 1911, n. 11.

10. مكرمة *mkarramah* (f. s., m. *mukarram*) = venerated, honoured, revered, treated with deference (passive participle from *karrama*, form II of *karuma* [*karam/karamah/karâmah*]), to be noble. See *mukarmûn* at 70:35, p. 1882, n. 1).

11. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafû'a* [*raf'*]), to raise, to lift up. See at 56:34, p. 1758, n. 2).

12. مطهرة *muṭahharah* (f., mas. مطهر *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahura* [*ṭahura/ṭahârah*]), to be pure, clean. See at 3:15, p. 160, n. 7).

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ 15. In the hands of scribes,<sup>1</sup>

كِرَامٍ بَرَرَةٍ ﴿١٦﴾ 16. Noble<sup>2</sup> and dutiful.<sup>3</sup>

قَبِيلَ الْإِنْسَانِ ﴿١٧﴾ 17. Woe to man!

مَا أَكْفَرَهُ ﴿١٧﴾ 18. How ungrateful<sup>4</sup> he is!

مِنْ أَيِّ شَيْءٍ ﴿١٨﴾ 18. From what material  
خَلَقَهُ ﴿١٨﴾ did He create him?

مِنْ نُّطْفَةٍ ﴿١٩﴾ 19. From a drop<sup>5</sup>  
خَلَقَهُ ﴿١٩﴾ He created him and

فَقَدَرَهُ ﴿١٩﴾ formulated him.<sup>6</sup>

فِي السَّبِيلِ ﴿٢٠﴾ 20. Then the way<sup>7</sup>  
يَسَّرَهُ ﴿٢٠﴾ He made it easy<sup>8</sup> for him.

فِي أَمَانَةٍ ﴿٢١﴾ 21. Then He makes him die<sup>9</sup>  
فَأَقْبَرَهُ ﴿٢١﴾ and causes him to be buried.<sup>10</sup>

فَإِذَا شَاءَ ﴿٢٢﴾ 22. Then when He wills  
أَنْشَرَهُ ﴿٢٢﴾ He will resurrect<sup>11</sup> him.

1. i. e., angels who write out the texts from the pages in *al-Lawh al-Mahfûz*. سفرة *safarah* (pl.; s. *sâfir*) = scribes, writers.

2. كرام *kirâm* (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones. See 25:72, p. 1160, n. 1.

3. بررة *bararah* (pl.; s. *barr/bârr*) = dutiful, devoted, reverent, upright, righteous.

4. Because he does not believe in his Creator-Lord, Who created him and provided for his living and gave him guidance. ما أكفره *ma 'akfara* is a verb of wonder (*fi'l al-ta'ajjub*) meaning "how ungrateful!"

5. i. e., of sperm. نطفة *nutfah* (s.; pl. *nuṭaf*) = drop, sperm. See at 76:2, p. 1919, n. 5.

6. i. e., developed him through stages giving final form and capabilities. قدر = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 74:18, p. 1906 n. 6).

7. i. e., the right way of life — *tawhîd* and Islâm. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 76:29, p. 1925, n. 5.

8. يسر *yassara* = he eased, made easy, smoothened, facilitated (v. iii. m. s. past in form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

9. أمات *'amâta* = he caused to die, put to death (v. iii. m. s. past in form IV of *mâtu* [*mawt*], to die. See at 53:44, p. 1725, n. 8).

10. أقبر *'aqbara* = he caused to be buried/entombed (v. iii. m. s. past in form IV of *qabara* [*qabar/maqbar*], to bury. See *qubûr* at 35:22, p. 1398, n. 3).

11. The emphasis is on the fact that as Allah has created and developed man and causes him to die, so He can and will, when he intends, resurrect him. أنشره *'anshara* = he resurrected (v. iii. m. s. past in form IV of *nashara* [*nashr/nushûr*], to spread out, to unfold, to publish. See *munashsharah* at 74:52, p. 1911, n. 12.

كَلَّا 23. No indeed.

لَمَّا يَفْعُصْ He has not carried out<sup>1</sup>

مَا أَمَرَهُ 23 what He commanded<sup>2</sup> him.

فَلْيَنْظُرِ الْإِنْسَانُ 24. Let then man look<sup>3</sup>

إِلَىٰ طَعَامِهِ 24 at his food.<sup>4</sup>

أَنَّا صَبَبْنَا 25. We indeed do pour<sup>5</sup>

الْمَاءَ صَبَابًا 25 water in a downpour.<sup>6</sup>

ثُمَّ شَقَقْنَا الْأَرْضَ 26. Then We crack<sup>7</sup> the earth

شَقَاقًا 26 in cracks.

فَأَنْبَتْنَا فِيهَا 27. Then We grow<sup>8</sup> therein

حَبًّا 27 corn.<sup>9</sup>

وَعِنَبًا 28. And grapes<sup>10</sup> and

وَقَضَبًا 28 edible herbs.<sup>11</sup>

وَزَيْتُونًا 29. And olives<sup>12</sup>

وَتَخْلَافًا 29 and date palms.<sup>13</sup>

وَحَدَائِقَ 30. And orchards<sup>14</sup>

عُلْبًا 30 of luxuriant growth.<sup>15</sup>

1. يَفْعُصْ *yaqqi(i)* = he spends, settles, concludes, decides, decrees, carries out, performs (v. iii. m. s. impfct. from *qaḍā* [*qaḍā'*], to settle, to decide, to carry out. The final *yā'* is dropped because of the particle *lam* coming before the verb. See *yaqqi* at 45:17, p. 1623, n. 5).

2. i. e., to believe in Him, to obey His directives and to worship Him Alone. أَمْرٌ *'amara* = he commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:68, p.747, n. 6).

3. i. e., think about how Allah provides his food. لِيَنْظُرَ *li yanzur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *nazara* [*nazr/manzar*], to see, view, look at. See *li yanzur* at 59:18, p. 1802, n. 11).

4. طعام *ṭa'ām* (s.; pl. أَطْعَمَةٌ *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

5. صببنا *ṣababnā* = we poured, poured forth, imposed (v. i. pl. impfct. past from *ṣabba* [*ṣabb*], to pour, pour forth. See *yuṣabbu* at 22:19, p. 1052, n. 5).

6. i. e. rains in abundance.

7. i. e., for trees and plants to grow. شَقَقْنَا *shaqaqnā* = we cracked, split, ripped, cleft (v. i. pl. past from *shaqqa* [*shaqq*], to split.. See *shiqâq* at 41:52, p. 1559, n. 3).

8. أنبتنا *'anbatnā* = we grew, germinated, caused to sprout (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabi*], to grow, to sprout. See at 50:7, 1686, n. 9).

9. حَبٌّ *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 78:15, p. 1935, n. 5.

10. عنب *'inab* (s.; pl. *'a'nâb*) = grape. See at 17:91, p. 902, n. 8.

11. قَضَبٌ *qaḍb* = edible herbs.

12. زَيْتُونٌ *zaytûn* = olives, olive tree. See at 6:99, p. 433, n. 7.

13. نَخْلٌ *nakhl* = date palm. See at 55:68, p. 1751, n. 4.

14. حَدَائِقُ *ḥadâ'iq* (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 78:32, 1937, n. 10.

15. غُلْبٌ *ghulb* (pl.; s. *ghalbâ'*) = dense trees, trees of luxuriant growth.

﴿٣١﴾ وَفِكَهْمَ وَأَبَا 31. And fruits<sup>1</sup> and pasture.<sup>2</sup>

﴿٣٢﴾ مَنَّاعَكَ 32. As provision<sup>3</sup> for you

﴿٣٣﴾ وَلَا تَمْنِكُكَ 33. and your grazing livestock.<sup>4</sup>

﴿٣٤﴾ فَإِذَا جَاءَتْ 33. Then when there shall

﴿٣٥﴾ الصَّاعِقَةُ 34. come the deafening blast.<sup>5</sup>

﴿٣٦﴾ يَوْمَ يَفِرُّ الْمَرْءُ 34. That day shall flee<sup>6</sup> a

﴿٣٧﴾ مِنْ أَخِيهِ 35. person from his brother,

﴿٣٨﴾ وَأُمِّهِ 35. And his mother

﴿٣٩﴾ وَأَبِيهِ 36. and his father;

﴿٤٠﴾ وَصَلْبِيهِ 36. And his wife<sup>7</sup>

﴿٤١﴾ وَبَنِيهِ 37. and his children.<sup>8</sup>

﴿٤٢﴾ لِكُلِّ امْرِئٍ مِنْهُمْ 37. Every person of them

﴿٤٣﴾ يَوْمَئِذٍ شَأْنٌ 38. that day shall have a state<sup>9</sup>

﴿٤٤﴾ يُغْنِيهِ 39. that will suffice<sup>10</sup> him.

﴿٤٥﴾ وَجُوهٌ يَوْمَئِذٍ 38. Some faces<sup>11</sup> that day

﴿٤٦﴾ مُسْفِرَةٌ 39. shall be gleaming.<sup>12</sup>

1. فاكهة *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 55:568, p. 1751, n. 3.

2. أب *'abb* = grass, plants, herbage, pasture.

3. متاع *matâ'* (pl. *'ami'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 79:33, p. 1944, n. 13.

4. أنعام *'an'âm* (pl.; s. نعم *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 79:33, p. 1944, n. 14.

5. i. e., of the Resurrection. صاعقة *ṣâkhkhah* = deafening blast/sound.

6. i. e., because he will be fully occupied with his own situation and will not care for his near ones, as stated clearly in 'ayah 37 below. يفر *yafirru* = he flees, escapes, runs away (v. iii. m. s. impfct. from *farra* [*firâr/mafarr*], to flee, to run away. See *farra* at 74:51, p. 1911, n. 8).

7. صاحبة *ṣâhibah* (f.; m. *ṣâhib*) = companion, comrade, wife, consort, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ ṣahâbah/ sihbah*], to be a companion. See at 72:3, p. 1891, n. 3).

8. بنى (ن) *banî(n)* (pl.; accusative/genitive of *banûn*; s. *ibn*) = sons, descendants, offspring, children (the final *nûn* is dropped because of the genitive construction). See *banîn* at 26:133, p. 1185, n. 9.

9. شأن *sha'n* (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 55:29, p. 1745, n. 6.

10. i. e., he will be so preoccupied with his position that he will have neither time nor any inclination towards attending to any one else's affair, even if that person is his near one. يغني *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

11. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 75:22, p. 1916, n. 5).

12. مسفرة *musfirah* = gleaming, shining, beaming, radiant (act. participle from *'asfara*, form IV of *safara* [*safar*], to shine. See *'usfara* at 74:34, p. 1909, n. 3).

صَاحِكَةً مُسْتَبْشِرَةً ﴿٣٩﴾ 39. Smiling<sup>1</sup> and rejoicing.<sup>2</sup>

وَوُجُوهُ 40. And some faces will

يَوْمَئِذٍ have that day

عَلَيْهَا غَبْرَةٌ ﴿٤٠﴾ on them dust.<sup>3</sup>

تَرَهَّقَهَا 41. There will overtake<sup>4</sup> them

قَتْرَةٌ ﴿٤١﴾ gloom.<sup>5</sup>

أُولَئِكَ 42. Such ones,

هُمْ الْكٰفِرَةُ ﴿٤٢﴾ they are the unbelievers,<sup>6</sup>

الْفٰجِرَةُ ﴿٤٣﴾ the sinful.<sup>7</sup>

1. ضاحِكَةً *dâhikah* (f.; m. *dâhik*) = ضاحك *dâhik* = one who laughs, laughing, smiling (act. participle from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See *dâhik* at 27:19, p. 1207, n. 14).

2. مُسْتَبْشِرَةً *mustabshirah* (f.; m. *mustabshir*) = rejoicing, happy (act. participle from *istabshara*, form X of *bashara* /*bashira* [*bishr/ bushr*], to be happy. See *yastabshirûna* at 39:45, p. 1497, n. 6).

3. غَبْرَةٌ *ghabarah* = dust.

4. تَرَهَّقَهَا *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqu* [*rahaq*], to come over, overtake. See at 70:44, p. 1883, n. 11).

5. قَتْرَةٌ *qatarah* = gloom, ignominy.

6. كَفْرَةٌ *kafarah* (pl.; s. *kâfir*) = unbelievers, disbelievers, unarteful, infidel (act. participle from *kafara* [*kufir*], to disbelieve, to cover. See *kafûr* at 76:24, p. 1924, n. 4).

7. فَجْرَةٌ *fajarah* (pl.; s. *fâjir*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See *fâjir* at 71:27, p. 1889, n. 9).

## 81. SŪRAT AL-TAKWĪR (THE ROLLING UP) Makkan: 29 'āyahs

This is also an early Makkan *sūrah*. Its main themes are the Resurrection, the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ān. It starts by referring to some of the horrible events that will take place on the eve of the Resurrection, beginning with the rolling up of the sun (*al-Takwīr*). The *sūrah* is named after this initial 'āyah. It then emphasizes the *risālah* and points out that the Qur'ān was delivered by the noble angel messenger Jibrīl ('āyahs 19-21). Next it is pointed out that the Messenger of Allah, peace and blessings of Allah be on him, saw the angel Jibrīl in his actual form appearing in the clear horizon. Finally it is emphasized that the Qur'ān is a reminder (*dhikr*) for all beings calling them to the straight path.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ 1. When the sun

كُوِّرَتْ 1 shall be rolled up.<sup>1</sup>

وَإِذَا النُّجُومُ 2. And when the stars<sup>2</sup> shall

انْكَدَرَتْ 2 be dispersed.<sup>3</sup>

وَإِذَا الْجِبَالُ 3. And when the mountains<sup>4</sup>

سُيِّرَتْ 3 shall be set in motion;<sup>5</sup>

وَإِذَا 4. And when the ten-month

أَعْيُنَ 4 pregnant she-camels<sup>6</sup>

عُطِّلَتْ 4 shall be neglected;<sup>7</sup>

وَإِذَا الْوَحُوشُ 5. And when the wild animals<sup>8</sup>

حُشِرَتْ 5 shall be assembled;<sup>9</sup>

1. i. e., extinguished and removed. This and the succeeding 12 'āyahs describe some of the dreadful events that will usher in the Resurrection and the day of Judgement. كُوِّرَتْ *kuwwirat* = she or it was rolled, rolled up, coiled, rolled into a ball, made round, rounded (v. iii. f. s. past passive from *kawwara*, form II of *kāra* [*kawr*], to hurry).

2. نجوم *nujūm* (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 77:8, p. 1927, n. 5.

3. انْكَدَرَتْ *inkadarat* = she became dispersed, scattered (v. iii. f. s. past from *inkadara*, form VII of *kadara* [*kadar*], to be turbid, dreary).

4. جبال *jibāl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 79:32, p. 1944, n. 11.

5. سِيرَتْ *suyyirat* = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sāra* [*sayr* / *sayrūrah* / *masīr* / *masīrah* / *tasyār*] to move, to travel. See at 78: 20, p. 1955, n. 15).

6. عَشْرَ *'ishâr* (pl.; s. *'ushrâ*) = ten-month pregnant she camels.

7. عَطِّلَتْ *'uṭṭilat* = she was abandoned, neglected, deserted (passive participle from *'aṭṭala*, form II of *'aṭila* [*'aṭal*], to be destitute, idle. See *mu'aṭṭalah* at 22:45, p. 1062, n. 5).

8. وَحُوشٍ *wuḥūsh* (pl.; s. *waḥsh*) = wild animals, beasts.

9. حُشِرَتْ *ḥushirat* = she was assembled, gathered, mustered, collected, rallied, herded (v. iii. f. s. past passive from *ḥashara* [*ḥashr*], to gather. See *ḥushira* at 27:17, p. 1207, n. 5).

6. And when the seas<sup>1</sup>  
 وَإِذَا الْبِحَارُ  
 سَجِرَتْ shall be overflowed;<sup>2</sup>  
 سَجِرَتْ
7. And when the souls<sup>3</sup>  
 وَإِذَا النُّفُوسُ  
 زُوِّجَتْ shall be coupled;<sup>4</sup>  
 زُوِّجَتْ
8. And when the  
 وَإِذَا  
 أَلْمُوءَدَةُ female babes buried alive<sup>5</sup>  
 سُئِلَتْ shall be questioned<sup>6</sup>  
 سُئِلَتْ
9. For what sin<sup>7</sup>  
 بِأَيِّ ذَنْبٍ  
 قُتِلَتْ were they killed?<sup>8</sup>  
 قُتِلَتْ
10. And when the pages<sup>9</sup>  
 وَإِذَا الصُّحُفُ  
 نُشِرَتْ shall be spread out;<sup>10</sup>  
 نُشِرَتْ
11. And when the sky  
 وَإِذَا السَّمَاءُ  
 كُشِطَتْ shall be taken off,<sup>11</sup>  
 كُشِطَتْ
12. And when the hell  
 وَإِذَا الْجَحِيمُ  
 سُعِرَتْ shall be set ablaze;<sup>11</sup>  
 سُعِرَتْ
13. And when the paradise  
 وَإِذَا الْجَنَّةُ  
 أُزْلِفَتْ shall be brought near;<sup>12</sup>  
 أُزْلِفَتْ

1. *bihâr* (pl.; s. *bahr*) = seas.
2. i. e., because of the commotion of the earth and the boiling of the water. *سجرت sujirat* = she was caused to overflow, overflowed (v. iii. f. s. past passive from *sajara*, form II of *sajara*, to fire up, to heat. See *masjûr* at 52:6, p. 1707, n. 9.
3. *nufûs* (pl.; s. *nafs*) = animate beings, persons, human beings selves, spirit, souls. See *nafs* at 74:38, p. 1909,, n. 10.
4. i. e., with their respective bodies. *زوجت zuwwijat* = she was coupled, paired, given in marriage (v. iii. f. s. past passive from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 52:20, p. 1710, n. 5.
5. This has reference to the pagan Arab's custom of burying alive newborn female babes due to a superstition. *موءودة maw'udah* = new-born female baby buried alive (passive participle, from *wu'ada*, to bury alive a newborn female baby).
6. *سئلت su'ilat* = she was asked, questioned, imteggogated (v. iii. f. s. past passive from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See *yas'alûna* at 79:42, p. 1946, n. 2).
7. *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 55:39, p. 1747, n. 2.
8. i. e., of the books of deeds. *صُحُف shuhuf* (pl.; s. *shahifah*) = pages, books, scriptures. See at 80:12, p. 1948, n. 9.
9. *نشرت nushirat* = she was spread out, unfolded, published (v. iii. f. s. past passive from *nashara* [*nashr*], to spread out. See *yanshuru* at 42:28, p. 1572, n.7).
10. *كشطت kushitat* = she or it was removed, taken off, erased, scraped off (v. iii. f. s. past passive from *kashaṭa* [*kashf*], to take off).
11. *سعت su'irat* = she or it is set ablaze, ignited, fired up, enkindled, kindled (v. iii. f. s. past passive from *sa'ara*, form II of *sa'ara* [*sa'r*], to kindle. See *su'ur* at 54:24, p. 1734, n. 2).
12. *أزلفت uzlifat* = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalif*], to go near, approach, advance. See at 50:31, p. 1692, n. 3).

عَلِمَتْ نَفْسٌ 14. Then shall know a person

مَا أَحْضَرَتْ 14 what it had brought.<sup>1</sup>

فَلَا أَقِيمُ 15. So I indeed swear<sup>2</sup>

بِالْحَنَاسِ 15 by the moving planets.<sup>3</sup>

أَلْوَجَارِ 16. And the stars<sup>4</sup>

أَلَكَنَّسِ 16 that appear and disappear.<sup>5</sup>

وَاللَّيْلِ 17. And by the night

إِذَا عَسَسَ 17 as it becomes dark;<sup>6</sup>

وَالصُّبْحِ 18. And by the dawn

إِذَا تَنَفَّسَ 18 as it brightens.<sup>7</sup>

إِنَّهُ لَقَوْلٌ 19. Verily it is a saying

رَسُولٍ كَرِيمٍ 19 of a messenger<sup>8</sup> most noble.<sup>9</sup>

ذِي قُوَّةٍ 20. Possessing power,

عِنْدَ ذِي الْعَرْشِ 20 near the Lord of the Throne<sup>10</sup>

مَكِينٍ 20 in distinguished rank.<sup>11</sup>

مُطَاعٍ 21. Obeyed,<sup>12</sup>

تَمَّ أَمِينٍ 21 moreover trustworthy.<sup>13</sup>

1. i. e., of good and bad deeds. أَحْضَرَتْ 'ahḍarat = she brought, set, supplied (v. iii. f. s. past from 'ahḍara, form IV of ḥaḍara [ḥudâr], to be present. See muḥḍarûn at 37:158, p. 1454, n. 7).

2. lâ is here for emphasis. أَقْسِمُ 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'aqsama, form IV of qasama [qasam], to divide. See at 75:1, p. 1013, n. 1).

3. الحَنَنَسِ khunnas (pl.; s. khânis) = planets moving and disappearing (act. participle from khanasa [kahns/ khunûs/ khîns], to disappear, delay).

4. أَلْوَجَارِ jawâr (f. pl.; s. jāriyah) = ships, those that move on/flow, maids, planets (act. participle from jarâ [jary], to flow. See at 55:24, p. 1744, n. 8).

5. أَلَكَنَّسِ kunnas = stars that appear and disappear.

6. إِذَا عَسَسَ 'as'asa = he or it became dark, receded (v. iii. m. s. past).

7. إِذَا تَنَفَّسَ tanaffasa = he or it breathed, sighed, brightened (v. iii. m. s. past in form V of nafusa/nafisa [nafas], to be precious, to be sparing).

8. رَسُولٍ rasûl (s.; pl. rusul) = messenger, envoy, emissary, delegate. See at 12:50, p. 740, n. 9.

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كَرِيمٍ karîm = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of fa'il from karuma [karam/ karumah/ karâmah], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

10. عِنْدَ ذِي الْعَرْشِ 'arsh = throne. See at 69:17, p. 1871, n.

7.

11. مَكِينٍ makîn (s.; pl. mukanâ') = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of fa'il from makuna [makânah], to be strong. See makkannâ at 77:21, p. 1929, n. 2).

12. مُطَاعٍ mutâ' = obeyed one (pass. participle from 'tâ'a, form IV of tâ'a[ta'aw], to obey. See yutâ' at 40:18, p. 1515, n. 12).

13. تَمَّ أَمِينٍ 'amin = faithful, trustworthy, loyal, honest, trustee (active participle in the scale of fa'il from 'amuna ['amânah], to be faithful. See at 7:68, p. 492, n. 3).

وَمَا صَاحِبُكُمْ 22. And your companion<sup>1</sup> is  
بِمَجْنُونٍ not one gone off his head.<sup>2</sup>

وَلَقَدْ رَأَاهُ 23. And indeed he saw him<sup>3</sup>  
يَأْتِي الْهORIZُونَ in the horizon<sup>4</sup> most clear.<sup>5</sup>

وَمَا هُوَ 24. And he is not  
عَلَى الْغَيْبِ بِصَنِينٍ of the unseen any niggardly.<sup>6</sup>

وَمَا هُوَ يَقُولُ 25. Nor is it the saying of  
شَيْطَانٍ رَجِيمٍ Satan accursed.<sup>7</sup>

فَأَيْنَ 26. Then whither  
تَذْهَبُونَ shall you go?

إِنْ هُوَ إِلَّا 27. It is naught but  
ذِكْرٌ لِلْعَالَمِينَ a reminder<sup>8</sup> for all beings.<sup>9</sup>

لِمَنْ شَاءَ 28. For whoever that wills  
مِنْكُمْ أَنْ يَسْتَقِيمَ of you to be upright.<sup>10</sup>

وَمَا تَشَاءُونَ 29. And you may not will  
إِلَّا أَنْ يَشَاءَ اللَّهُ, except that there wills Allah,<sup>11</sup>  
رَبُّ الْعَالَمِينَ Lord of all beings.

1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب *ṣāhib* (s.; pl. 'aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ ṣuḥbah)= companion, comrade, friend. See at 54:29, p. 1735, n. 2.

2. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ān.

3. مجنون *majnūn* (s.; pl. *majānīn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junūn*], to cover, to hide. See at 68:2, p. 1859, n. 5).

3. i. e., the angel Jibrīl in his real form.

4. أفق *'ufuq* (s.; pl. *'afāq*) = horizon, range of vision. See at 53:7, p. 1718, n. 5.

5. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear. See at 71:2, p. 1884, n. 4).

6. i. e., withholding anything. ضنين *ḍanīn* = niggardly, stingy (act. participle in the scale of *fa'īl* from *ḍanna* [*ḍann*], to be niggardly, to keep back).

7. راجيم *rajīm* = accursed, damned, stoned (pass. participle in the scale of *fa'īl* from *rajama* [*rajm*], to stone, to curse. See at 38:77, p. 1477, n. 7).

8. ذكر *dhikr* = citation, mention, recollection, remembrance, reminder, also scripture, the Qur'ān (The Qur'ān is repeatedly mentioned as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). See at 72:17, p. 1894, n. 7.

9. عالمين *'ālamīn* (acc./gen. of عالمون *'ālamūn*; sing. عالم *'ālam*, i. e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 69:44, p. 1875, n. 410. i. e., to take the straight path of Islam. يستقيم *yastaqīma(u)* = he stands upright, straightens up, becomes straight/ right/ proper (v. iii. m. s. impfct. from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to get up, to stand up. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *istaqāma* at 72:16, p. 1894, n. 1).

11. Guidance is bestowed only by Allah out of His mercy.

## 82. SŪRAT AL-*INFITĀR* (THE CLEAVING ASUNDER)

Makkan: 19 'āyahs

This is an early Makkan *sūrah* and like its previous *sūrah* deals with the themes of the Resurrection, Judgement, reward and punishment in the hereafter. It starts by drawing attention to the terrible events that will herald the Day of Resurrection, mentioning first the cleaving asunder of the sky (*al-Infīṭār*). The *sūrah* is named after this first 'āyah. Next it points out how man is deceived about Allah in spite of the fact that He creates him and gives him form and shape. He is then reminded that he cannot escape by disbelieving in the Day of Judgement; for over each individual are appointed angel watchers to keep a record of his deeds and that the righteous shall in the hereafter be in a blissful life while the sinful unbelievers will be in hell. It ends by reminding that on the Day of Judgement none will have any power whatsoever and that the command will be Allah's Alone.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. When the sky  
 ۞ أَنْفَطَرَتْ shall be cleft asunder.<sup>1</sup>
- وَاِذَا الْكُوٰكِبُ  
 ۞ اَنْتَرَتْ shall scatter and disappear.<sup>3</sup>
- وَاِذَا الْبِحَارُ  
 ۞ فُجِّرَتْ shall be exploded.<sup>5</sup>
- وَاِذَا الْقُبُورُ  
 ۞ بُعِثَتْ be upturned and exposed.<sup>6</sup>
- عَلِمَتْ نَفْسٌ  
 مَا قَدَّمَتْ  
 ۞ وَأَخَّرَتْ shall know a person  
 what it had advanced<sup>7</sup>  
 and left behind.<sup>8</sup>

1. *infatarat* = she or it became split up, was cleft asunder, was broken into pieces (v. iii. f. s. past in form VII of *fatarā* [fatr], to split, to cleave. See *munfajir* at 73:218, p. 1901, n. 7).
2. *nujūm* (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 81:2, p. 1953, n. 2.
3. *intatharat* = she or it was scattered, cast abroad, dispersed (v. iii. f. s. past in form VIII of *nathara* [nathr/nithâr], to scatter, disperse. See *manthûr* at 25:23, p. 1145, n. 7).
4. *biḥâr* (pl.; s. *bahr*) = seas. See at 81:6, p. 1954, n. 1.
5. *fujjirat* = she or it was burst, exploded (v. iii. f. s. pasi passive from *fajjara*, form II of *fajjara* [fajr], to cleave, break up. See *yufajjirûna* 76:6, p. 1920, n. 9).
6. i. e., they will be torn and their contents brought out. *bu'thirat* = she or it was exposed, upturned (v. iii. f. s. past passive from *ba'thara* [ba'tharah], to upturn and expose).
7. i. e., of good and bad deeds. *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [qadm /qudm /qidmân /maqdam] to precede, to arrive. See at 78:40, p. 1939, n. 9).
8. i. e., of continuous charity or good custom. *'akhharat* = she delayed, deferred, put off, postponed, left behind (v. iii. f. s. past from *'akhhara*, form II from the root *'akhr*. See *'akhhara* at 75:13, p. 1915, n. 3).

يَا أَيُّهَا الْإِنْسَانُ 6. O man,  
مَا غَرَّكَ what has deluded<sup>1</sup> you  
بِرَبِّكَ about your Lord  
الْكَرِيمِ ٦ the Most Beneficent?<sup>2</sup>

الَّذِي خَلَقَكَ 7. He Who created you,  
فَسَوَّاهُ then duly shaped<sup>3</sup> you  
فَعَدَلَ ٧ and balanced<sup>4</sup> you?

فِي أَيِّ صُورَةٍ 8. In whatever shape<sup>5</sup> He  
مَشَاءَ رَكَّبَكَ ٨ willed He constituted<sup>6</sup> you.

كَلَّا بَلَّ 9. Not at all. Nay,  
تُكذِّبُونَ you disbelieve<sup>7</sup>  
بِالَّذِينَ ٩ in the Judgement.<sup>8</sup>

وَأَنْ عَلَيْكُمْ 10. But verily over you  
حَافِظِينَ ١٠ are guards.<sup>9</sup>

كِرَامًا 11. Noble ones<sup>10</sup>  
كَتِبِينَ ١١ writing down.<sup>11</sup>

يَعْلَمُونَ 12. They know  
مَا تَفْعَلُونَ ١٢ all that you do.

1. i. e., deluded you from believing in the words, of your Lord and in the Resurrection. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr*, to mislead, to deceive. See at 8:49, p. 565, n. 10).

2. كريم *karîm* = Most Noble, Most Beneficent, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [*karam*/*karamah*/*karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

3. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 79:28, p. 1944, n. 5).

4. عدل *'adala* = he balanced, made equal, acted justly, levelled (v. iii. m. s. past from *'adl*/*'adûlah*, to be just/equal. See at *'u'dila* at 42:15, p. 1565, n. 7).

5. صورة *ûrah* = (f. s., pl. *ûwar*) = shape, make, form, figure, picture, statue, copy. See *ûwar* at 40:64, p. 1532, n. 5.

6. ركب *rakkaba* = he constituted, constructed, built, assembled, mounted, set up (v. iii. m. s. past in form II of *rakiba* [*rukûb*], to mount, to ride. See *tarkabûna* at 42:12, p. 1585, n. 1).

7. تكذبون *tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 77:29, p. 1939, n. 2).

8. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 74:46, p. 1910, n. 12.

9. i. e., angel-guards. حافظين *hâfiẓîn* (pl.; acc./gen/ of *hâfiẓûn*; s. *hâfiẓ*) = keepers, preservers, observers, those who take care, guards, protectors (act. participle from *hâfiẓa* [*hifẓ*], to preserve, to protect. See *hâfiẓûn* at 70:29, p. 1881, n. 3).

10. كرام *kirâm* (pl.; s. *karîm*) = nobles, dignified/ distinguished persons. See 80:16, p. 1949, n. 2.

11. i. e., keeping a record of deeds. كاتبين *kâtibîn* (pl.; acc./gen. of *kâtibûn*; s. *kâtib*) = writers, scribes, recorders (act. participle from *katiba* [*katb* /*kitâbah*], to write. See *kataba* at 59:3, p. 1795, n. 10).

إِنَّ الْأَبْرَارَ 13. Verily the righteous<sup>1</sup>

لَفِي نَعِيمٍ ١٣ shall be in bliss.<sup>2</sup>

وَأَنَّ الْفُجَّارَ 14. And verily the sinful<sup>3</sup>

لَفِي حَسِيمٍ ١٤ shall be in hell.

يَصَلُّونَهَا 15 They shall enter<sup>4</sup> it

يَوْمَ الدِّينِ ١٥ on the Day of Requitul.<sup>5</sup>

وَمَا هُمْ 16. And they cannot

عَنْهَا بِعَآيِينِ ١٦ from it absent themselves.<sup>6</sup>

وَمَا أَدْرَاكَ 17. And what will inform<sup>7</sup> you

مَا يَوْمَ الدِّينِ ١٧ what the day of Requitul is?

ثُمَّ مَا أَدْرَاكَ 18. Again, what will inform you

مَا يَوْمَ الدِّينِ ١٨ what the day of Requitul is?

يَوْمَ لَا 19. That day there will not

تَمْلِكُ نَفْسٌ 19 have power<sup>8</sup> anyone

لِنَفْسٍ سَائِمًا 19 for anyone whatsoever,<sup>9</sup>

وَالْأَمْرُ يَوْمَئِذٍ 19 and the command<sup>10</sup> that day

لِلَّهِ ١٩ shall be Allah's.

1. ابرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 76:5, p. 1920, n. 4.

2. i. e., in paradise. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 76:20, p. 1923, n. 4.

3. الفجار *fujjâr* (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See at 38:28, p. 1467, n. 4).

4. يصلون *yaşlawna* = they burn, broil, be exposed to fire, enter into fire (v. iii. m. pl. impfct. from *şalâ* [*şalan/ şulîy/ şilâ'*], to roast, to burn, to be exposed to fire. See at 58:8, p. 1587, n. 1).

5. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:9, p. 1958, n. 8.

6. i. e., they shall not be able to keep away from it. غائبين *ghâ'ibîn* (pl.; acc./gen. of *ghâ'bûn*) = those absenting themselves, absentees, unseen ones (act. participle from *ghâba* [*ghayb /ghaybah /ghiyâb /ghaybûbah/ maghîb*] to be absent, unseen. See at 27:20, p. 1208, n. 9).

7. أدري *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 74:27, 1907, n. 6).

8. تملك *tamliku* = she possess, holds, dominates, owns, has power (v. iii. f. s. impfct. from *malaka* [*malik/mulk/milk*], to take in possession. See *yamlikûna* at 78:37, p. 1938, n. 10).

9. i. e., in giving any help or in interceding for anyone.

10. أمر *'amr* (s.; pl. أوامر *'awâmir* / امور *'umûr*) = order, command, decree / matter, issue, affair. See at 51:4, p. 1969, n. 7.

## 83. SŪRAT AL-MUṬAFFIFĪN (THE DEFRAUDERS)

Makkan: 36 'āyahs

This is a Makkan *sūrah*. Its main emphasis is on honesty and fairness in business dealings, the inevitability of the Day of Judgement and accountability for all our deeds, the truth of the Qur'ān and the messengership of Muḥammad, peace and blessings of Allah be on him, the attitude of the unbelievers to these, and the rewards and punishments in the hereafter respectively for the believers and the righteous on the one hand, and the unbelievers and the sinful on the other. The *sūrah* starts with a denunciation of those who defraud others in the process of giving them by measure or by weight (*al-Muṭaffifūn*) and is named after this initial 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ 1. Woe to the defrauders.<sup>1</sup>



الَّذِينَ إِذَا

أَكَالُوا عَلَى النَّاسِ receive by measure<sup>2</sup> from

يَسْتَوْفُونَ 2 men take in full.<sup>3</sup>



وَإِذَا

كَالُوهُمْ أَوْ وُزَنُوا لَهُمْ by measure<sup>4</sup> or weigh<sup>5</sup> for them

يُخْسِرُونَ 3 they cause a loss.<sup>6</sup>



أَلَا يَظُنُّ 4. Do there not believe<sup>7</sup>

أُولَٰئِكَ أَنَّهُمْ such people that they

مَبْعُوثُونَ 4 shall be resurrected,<sup>8</sup>



لِيَوْمٍ عَظِيمٍ 5. For a day very grave?



1. The meaning is explained in the next two 'āyahs. مطففين *muṭaffifīn* (pl.; acc./gen. of *muṭaffifūn*; s. *muṭaffif*) = defrauders, small cheaters (act. participle from *ṭaffafa*, form II of *ṭaffa*, to make deficient, scanty).

2. اِكْتَالُوا *iktālū* = they received by measure (v. iii. m. pl. past from *iktāla*, form VIII of *kāla* [*kayl/makāl/makīl*], to measure, to weigh. See *nakīal* at 12:63, p. 745, n. 4).

3. يَسْتَوْفُونَ *yastawfūna* = they take in full, receive in full, give in full, complete (v. iii. m. pl. impfct. from *istawfā*, form X of *wafū* [*wafā'*], to fulfil. See *yūfūna* at 76:7, p. 1920, n. 11).

4. كَالُوا *kālū* = they measure, give by measure (v. iii. m. pl. past from *kāla*. See n. 2 above).

5. وَزَنُوا *wazanū* = they weighed, (v. iii. m. pl. past from *wazana* [*wazn/zianh*], to weigh. See *zinū* at 26:182, p. 1193, n. 7).

6. i. e., by giving less than due through some device in the process of weighing. يَخْسِرُونَ *yukhsirūna* = they cause a loss, make less, reduce, make deficient, (v. iii. m. pl. impfct. from 'akhsara, form IV of *khasira* [*khusr/ khasār /khasārah /khusrān*], to suffer loss. See *lā tukhsirū* at 55:9, p. 1742, n. 8).

7. يَظُنُّ *yazunnu* = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *zanna* [*zanni*], to firmly believe, to suppose. See at 22:15, p. 1050, n. 5).

يَوْمَ 6. The day

يَقُومُ النَّاسُ mankind shall stand before

رَبِّ الْعَالَمِينَ 1 the Lord of all beings.<sup>1</sup>

كَلَّا إِنَّ كِتَابَ 7. Never.<sup>2</sup> Verily the record<sup>3</sup>

الْفَجَارِ لَفِي سِجِّينٍ 4 of the sinful shall be in *sijjîn*.<sup>4</sup>

وَمَا أَدْرَاكَ 8. And what will inform<sup>5</sup> you

مَا سِجِّينٍ 8 what the *sijjîn* is?

كِتَابٍ مَرْقُومٍ 9. A book imprinted.<sup>6</sup>

وَيَلَّ يَوْمَئِذٍ 10. Woe on that day

لِلْمُكَذِّبِينَ 10 to the disbelievers;<sup>7</sup>

الَّذِينَ يَكْفُرُونَ 11. Who disbelieve

بِيَوْمِ الدِّينِ 11 in the Day of Judgement.<sup>8</sup>

وَمَا يَكْذِبُ 12. And there disbelieves not

بِهِ إِلَّا كُلُّ 12 in it anyone but every

مُعْتَدٍ 13. transgressor,<sup>9</sup> sinful.<sup>10</sup>

إِذَا تُلِيَتْ عَلَيْهِ 13. When recited<sup>11</sup> are to him

1. i. e., for judgement, reward and punishment. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 81:27, p. 1956, n. 8).

2. i. e., never defraud anyone in the process of measuring or weighing and never think that you shall not be accountable on the Day of Judgement.

3. i. e., the book of deeds. كتاب *kitâb* = writing, writ, prescript, book, document, record. contract. See at 39:69, p. 1505, n. 8.

4. سجين *sijjîn* = a very narrow and tight place.

5. أدرى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [ *dirâyah* ], to know. See at 82:17, p. 1969, n. 7).

6. So the writing shall not be faded or wiped off. مرقوم *marqûm* = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [*raqm*], to write, imprint, number. See *raqîm* at 18:9, p. 912, n. 10).

7. مكذبين *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 73:11, p. 1900, n. 2).

8. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:15, p. 1959, n. 5.

9. معتد *mu'tadin* (s.; pl. *mu'tadûn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadâ*, form VIII of *'adâ* [ *'adw* /*'udûw* /*'adâ* /*'udwân* ], to attack, to assail. See at 68:12, p. 1861, n. 2).

10. أثيم *'athîm* (s.; pl. *'uthamâ*) = sinful, criminal, evil (active participle in the form of *fa'il* from *'athîma* [ *'ithm* /*'atham* / *ma'tham* ], to sin. See at 68:12, p. 1861, n. 3).

11. تلى *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah* ], to recite. See at 46:8, p. 1633, n. 2).

أَيُّنَا قَالُ Our signs<sup>1</sup> he says:

أَسْطِيرُ الْأَوَّلِينَ "Legends<sup>2</sup> of the ancients."<sup>3</sup>

كَلَّابِلٌ 14. Not at all. Nay,

رَانَ عَلَى قُلُوبِهِمْ soiled<sup>4</sup> on their hearts are

مَا كَانُوا يَكْسِبُونَ all that they use to acquire.<sup>5</sup>

كَلَّا إِنَّهُمْ 15. Not at all. Verily they

عَنْ رَبِّهِمْ shall from their Lord

يَوْمَ يَدْرَأُكَ حِجَابُونَ on that day be screened.<sup>6</sup>

ثُمَّ إِنَّهُمْ 16. Then indeed they shall

لَصَالُوا الْجَحِيمَ enter<sup>7</sup> the hellfire.

ثُمَّ يُقَالُ 17. Then it will be said:

هَذَا الَّذِي "This is what

كُنتُمْ بِهِ تَكْذِبُونَ you used to disbelieve<sup>8</sup> in."

كَلَّا إِنَّ 18. Not at all.<sup>9</sup> Verily the

كِتَابَ الْأَبْرَارِ record<sup>10</sup> of the righteous<sup>11</sup>

لَفِي عِلِّيُّيُنَ will be in 'illiyyûn.<sup>12</sup>

وَمَا أَدْرَاكَ 19. What will inform<sup>13</sup> you

1. i. e., the Qur'ân. آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 78:28, p. 1937, n. 4.

2. أساطير 'asâtîr (pl.; s. 'ustûrah) = legends, myths, fables, tales. See at 68:15, p. 1861, n. 7.

3. أولين 'awwalîn (pl.; acc./gen. of 'awwalîn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 77:38, p. 1931, n. 3.

4. ران rāna = he or it soiled, stained, encrusted, covered, took possession, prevailed (v. iii. m. s. past from rayn, to take possession, to overcome).

5. i. e., of sins. يكسبون yaksibûna = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 45:814, p. 1622, n. 5).

6. i. e., secluded and not allowed to see their Lord. محجوبون mahjûbûn (pl.; s. mahjûb) = screened, veiled, covered, secluded (pass. participle from hajaba [hajb], to veil, to cover. See hijâb at 42:51, p. 1580, n. 3).

7. i. e., (salûn) şâlâ(n) (pl.; s. şâlin) = those who become exposed to the blaze, enter hellfire, are broiled (act. participle from şalâ [şalan/ şuliv/ şilâ'), to roast, to burn, to be exposed to the blaze. The terminal nûn is dropped because of the genitive construction. See sâlin at 37:163, p. 1455, n. 3).

8. تكذبون tukadhdhibûna = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from kadhdhaba, form II of kadhdhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 82:9, p. 1958, n. 7).

9. i. e., the Qur'ân is not at all legends of the ancients.

10. i. e., the book of deeds.

11. أبرار 'abrâr (pl.; s. barr/bârr) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 82:13, p. 1959, n. 1.

12. A respectable place in paradise.

13. أدرى 'adrâ = he informed, let know, notify (v. iii. m. s. past in form IV of darâ [dirâyah], to know. See at 82:17, p. 1959, n. 7).

مَا عَلِيُونَ ١٣ what 'illiyyûn is?

كُتِبَ تَرْقُومٌ ١٤ 20. A book imprinted.<sup>1</sup>

يَشْهَدُهُ ١٥ 21. There will witness<sup>2</sup> it

الْمَقْرُبُونَ ١٦ those placed near.<sup>3</sup>

إِنَّ الْأَبْرَارَ ١٧ 22. Verily the righteous<sup>4</sup>

لَفِي نَعِيمٍ ١٨ shall be in bliss.<sup>5</sup>

عَلَى الْأَرَائِكِ ١٩ 23. Upon the couches<sup>6</sup>

يَنْظُرُونَ ٢٠ they will be viewing.<sup>7</sup>

تَعْرِفُ ٢١ 24. You will recognize<sup>8</sup>

فِي وُجُوهِهِمْ ٢٢ in their countenances<sup>9</sup>

نُضْرَةَ النَّعِيمِ ٢٣ the glow<sup>10</sup> of bliss.

يُسْقَوْنَ ٢٤ 25. They will be given to

مِنْ رَحِيقٍ ٢٥ drink<sup>11</sup> of a nectar<sup>12</sup>

مَحْتُومٍ ٢٦ kept sealed.<sup>13</sup>

خِطْمَهُ ٢٧ 26. The sealing thereof

وَمِسْكَ ٢٨ is of musk;<sup>14</sup> and

فِي ذَلِكَ فَلْيَتَنَافَسِ ٢٩ for this let there compete<sup>15</sup>

الْمُنْتَفِسُونَ ٣٠ the competitors.

1. مرقوم *marqûm* = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [*raqm*], to write, imprint, number. See at 83:9, p. 1961, n. 6).

2. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [*shuhûd*], to witness. See at 59:11, p. 1800, n. 6).

3. i. e., the angels near the Throne of Allah. مقربون *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 56:11, p. 1763, n. 3).

4. أبرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 83:18, p. 1962, n. 11.

5. i. e., paradise. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 82:13, p. 1959, n. 2.

6. أرائك *'arâ'ik* (pl.; s. أريكة *'arikah*) = raised thrones, canopied couches, sofas. See at 76:13, p. 1921, n. 15.

7. i. e., the blessings given them. ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

8. تعرف *ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah/'irfân*], to know. See at 22:72, p. 1071, n. 4).

9. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 80:38, p. 1951, n. 11).

10. نضرة *naḍrah* = splendour, resplendence, radiance, glow. See at 76:11, p. 1921, n. 10.

11. يسقون *yusqawna* = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqa* [*saqq*], to give a drink. See at 76:16, p. 1922, n. 11).

12. رحيق *rahîq* = nectar.

13. مختوم *makhtûm* = sealed, closed (passive participle from *khatama* from [*khatm/khitâm*], to seal. See *khatama* at 45:23, p. 1625, n. 7).

14. مسك *misk* = musk.

15. ليتنافس *li yatanâfas* = let him compete, contend, vie (v. iii. m. s. imperative from *tanâfusa*, form VI of *nafisa* [*nafâsah*], to envy).

وَمِزَاجَهُ 27. And its blend<sup>1</sup> is

٧٧ مِّن تَسْنِيمٍ of *tasnîm*<sup>2</sup> —

عَيْنًا يَشْرَبُ بِهَا 28. A spring,<sup>3</sup> whereof do

٨٨ الْمَقْرُبُونَ drink those placed near.<sup>4</sup>

٩١ إِنَّ الَّذِينَ أَجْرَمُوا 29. Verily those who sinned<sup>5</sup>

كَانُوا مِنَ الَّذِينَ

٩٢ ءَامَنُوا يَتَّخِصَّوْنَ believed laughing.<sup>6</sup>

وَأِذَا مَرُّوا بِهِمْ 30. And when they passed by

٩٣ يَتَّبِعُهُمُ them, had been winking.<sup>8</sup>

وَأِذَا انْقَلَبُوا 31. And when they returned<sup>9</sup>

إِلَىٰ أَهْلِهِمْ to their own people

٩٤ انْقَلَبُوا فِ كِبَٰرٍ they returned in exultation.<sup>10</sup>

وَأِذَا رَأَوْهُمْ 32. And when they saw them

٩٥ قَالُوا إِنَّ هَٰؤُلَاءِ they said: "Verily these

٩٦ لَضَالُّونَ people have gone astray."<sup>11</sup>

وَمَا أَرْسَلْنَا 33. But they were not sent<sup>12</sup>

٩٧ عَلَيْهِمْ حَٰفِظِينَ over them as wathchers!<sup>13</sup>

1. مزاج *mizâj* = mixture, blend, temper. See at 76:17, p. 1922, n. 12.

2. The name of a spring in paradise.

3. عين *'ayn* (pl. *'uyûn, a'yun*) = spring, fountain, eye, source, scout. See at 76:6, p. 1920, n. 8.

4. i. e., the angels near the Throne of Allah. مقربون *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [*qurb/maqrabah*], to be near. See at 83:21, p. 1963, n. 3).

5. أجروا *'ajramû* = they committed sins, crimes, sinned (v. iii. m. pl. past from *'ajrama*, form IV of *jarama* [*jarml*], to commit a crime. See at 30:47, p. 1306, n. 2).

6. يضحكون *yaḍ-ḥakûna* = they laugh, smile (v. iii. m. pl. impfct. from *ḍahika* [*ḍahk/ḍiḥk/ḍahik*], to laugh. See at 43:47, p. 1594, n. 10).

7. مروا *marrû* = they passed by, walked (v. iii. m. pl. past from *marra* [*marr/murûr/mamrr*], to pass, to walk, march past).

8. يتغامزون *yataghâmazûna* = they wink at one another, signal one another with eyes (v. iii. m. pl. impfct. from *taghâmuza*, form VI of *ghamuza* [*ghamz*], to feel, to make a sign).

9. انقلبوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 12:62, p. 744, n. 14).

10. فكهين *fakihîn* (pl.; acc./gen. of *fakihûn*; s. *fakih*) = cheerful, gay, in exultation.

11. ضالون *ḍallûn* (sing. ضال *ḍall*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 56:51, p. 1760, n. 4).

12. أرسلوا *'ursilû* = they were sent out, despatched, discharged (v. iii. m. pl. past passive from *'ursala*, form IV of *rasila* [*rasal*], to be long and flowing. See at *'ursilnâ* at 51:32, p. 1702, n. 4).

13. حافظين *ḥafîẓîn* (pl.; acc./gen/ of *ḥafîẓûn*; s. *ḥafîẓ*) = keepers, preservers, observers, watchers, those who take care, guards, protectors (act. participle from *ḥafîẓa* [*ḥifẓ*], to preserve, to protect. See at 82:10, p. 1958, n. 9).

فَالْيَوْمَ 34. So today,

الَّذِينَ آمَنُوا those who believe will

مِنَ الْكٰفِرِ at the unbelievers

يَضْحَكُونَ be laughing;<sup>1</sup>

عَلَى الْأَرَائِكِ 35. Upon the couches<sup>2</sup>

يَنْظُرُونَ viewing.<sup>3</sup>

هَلْ تُوِبَ 36. Have there been requited<sup>4</sup>

الْكٰفِرِ the unbelievers

مَا كَانُوا for what they had been

يَفْعَلُونَ doing?

1. يَضْحَكُونَ *yad-ḥakûna* = they laugh, smile (v. iii. m. pl. impfct. from *ḍaḥika* [*ḍaḥk/ḍiḥk/ḍaḥik*], to laugh. See at 83:29, p. 1964, n. 6).

2. أَرَائِكِ '*arâ'ik* (pl.; s. أَرِيكَة '*arīkah*) = raised thrones, canopied couches, sofas. See at 83:23, p. 1963, n. 6.

3. i. e., the blessings given them. يَنْظُرُونَ *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 83:23, p. 1963, n. 7).

4. تُوِبَ *thuwwiba* = he was requited, rewarded, repaid (v. iii. m. s. past passive from *thawwaba*, from II of *thâba* [*thawb*], to come back. See '*athâba* at 48:18, p. 1669, n. 5).

## 84. SŪRAT AL-INSHIQÂQ (THE SPLITTING)

### Makkan: 25 'âyahs

This is an early Makkan *sûrah*. Its main themes are the Resurrection, the inevitability of the Judgement, reward and punishment, the truth of the Qur'ân and the attitude of the unbelievers to it. It refers to some of the terrible events that will signal the coming of the Resurrection, beginning with the splitting (*inshiqâq*) of the sky. The *sûrah* is named after this initial 'âyah. The positions respectively of the righteous and the sinful on the Day of Judgement are mentioned. The *sûrah* ends by emphasizing that all will have to meet the Judgement and that the believers and the unbelievers shall be duly rewarded and punished respectively.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

① إِذَا السَّمَاءُ انشَقَّتْ 1. When the sky shall be split.<sup>1</sup>

وَأَذِنَتْ 2. And it shall listen<sup>2</sup> to its

② رَبِّهَا وَوَحَّتْ 3. Lord, and will be obliged.<sup>3</sup>

وَإِذَا الْأَرْضُ 3. And when the earth

③ مَدَّتْ 4. shall be flattened.<sup>4</sup>

وَأَلْقَتْ 4. And it shall throw up<sup>5</sup> all

④ مَا فِيهَا وَخَلَّتْ 6. that is in it and get emptied.<sup>6</sup>

وَأَذِنَتْ 5. And it shall listen to its

⑤ رَبِّهَا وَوَحَّتْ 6. Lord, and will be obliged.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ 6. O mankind, verily you are  
كَادِحٌ إِلَىٰ رَبِّكَ exerting<sup>7</sup> towards your Lord

1. 'âyahs 1-5 describe some of the horrible events on the eve of the Day of Resurrection. انشقت

*inshaqqat* = she or it was split, was cleft/ rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [ *shaqq* ], to split, cleave. See at 69:16, p. 1871, n. 3).

2. i. e., it shall listen to the commands of Allah and shall abide by them. أذنت '*adhinat* = she listened, allowed, permitted (v. iii. f. s. past from '*adhina*, to listen, to allow. See *ya'dhan* at 53:26, p. 1721, n. 7).

3. حفت '*huqqat* = she or it was obliged, made incumbent, confirmed (v. iii. f. s. past passive from *haqqa*, to be true, right, necessary. See *haqqa* at 50:14, p. 1688, n. 5).

4. مدت '*muddat* = she or it was extended, flattened, laid out, stretched, spread out, lengthened, prolonged (v. iii. f. s. past passive from *madd*, to extend. See *madda* at 25:45, p. 1151, n. 11).

5. ألقت '*alqat* = she cast, flung, threw, posed, set forth, offered (v. iii. f. s. past. from '*alqâ*, from IV of *laqiya* [ *liqâ* ' *luqyân* ' *luqy* ' *luqyah* / *luqan* ], to meet. See '*alqâ* at 75:15, p. 1915, n. 5).

6. تخلت '*takhallat* = she or it gave up, abandoned, laid down, became empty (v. iii. f. s. past from *takhallâ*, from V of *khalâ* [ *khalûw* / *khalâ* ], to be empty, vacant. See *khalat* at 46:18, p. 1638, n. 9).

7. i. e., doing good or bad deeds only to meet Allah for judgement. كادح '*kâdih* = one who toils, labours, exerts (act. participle from *kadaħa* [ *kadh* ], to exert, to toil).

كَدَمًا in an exertion, and

فَمَلِّقِيهِ ﴿٦﴾ you shall encounter<sup>1</sup> Him.

فَأَمَّا مَنْ 7. Then as for the one who

أُوتِيَ كِتَابَهُ،

يَمِينِهِ ﴿٧﴾ will be given his book<sup>2</sup>  
in his right hand,<sup>3</sup>

فَسَوْفَ يُحَاسَبُ 8. He will be called to account<sup>4</sup>

حِسَابًا يَسِيرًا ﴿٨﴾ in an easy<sup>5</sup> accounting.

وَيَقْلِبُ إِلَيْكَ 9. And he will return<sup>6</sup> to

أَهْلِهِ مَسْرُورًا ﴿٩﴾ his family<sup>7</sup> delighted.<sup>8</sup>

وَأَمَّا مَنْ 10. And as for the one who

أُوتِيَ كِتَابَهُ،

وَرَاءَ ظَهْرِهِ ﴿١٠﴾ behind<sup>9</sup> his back,<sup>10</sup>

فَسَوْفَ يَدْعُوا 11. He will call<sup>11</sup> for

ثُبُورًا ﴿١١﴾ destruction.<sup>12</sup>

وَيَصِلْنَ 12. And will enter<sup>13</sup>

سَعِيرًا ﴿١٢﴾ a blazing fire.<sup>14</sup>

إِنَّهٗ كَانَ 13. Indeed he had been

1. ملقٍ *mulâqin* (s.; pl. *mulâqûn*) = one who meets, is going to meet/encounter (active participle from *lâqa*, form III of *laqiya* [*liqâ'/luqyân/ luqy/ luqyah/ luqan*], to meet, to encounter. See at 69:20, p. 1872, n. 2).

2. i. e., the book of deeds.

3. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 70:37, p. 1882, n. 4.

4. يحاسب *yuhâsabu* = he is called to account, held responsible, made answerable (v. iii. m. s. impfct. passive from *hâsaba*, form III of *hâsaba* [*hâsb/ hisâb/hisbân/husbân*], to count, to calculate. See *yuhâsîbu* at 2:284, p. 151, n. 4).

5. يسير *yasîr* = easy, gentle, simple, insignificant. See at 74:10, p. 1905, n. 5.

6. yanqalibu = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *yanqaliba* at 48:12, p. 1665, n. 12).

7. أهل *'ahl* (s.; pl. أهْلون *'ahlân/ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 48:25, p. 1673, n. 4.

8. مسرور *masrûr* = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/ tasirrah masrarah*], to be happy. See *surûr* at 76:11, p. 1921, n. 11).

9. وراء *warâ'* = rear, after, beyond, back, behind, close on (one's) heels. See at 70:31, p. 1881, n. 8.

10. ظهر *zahr* (s.; pl. ظهور *zuhûr*) = back, rear, loin, spine, surface. See at 42:33, p. 1573, n. 11).

11. يدعو *yad'û* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'û* [*du'û'*], to call. See at 57:9, p. 1770, n. 1).

12. i. e., he will ask for being destroyed and annihilated rather than suffering the intolerable punishment. ثبور *thubûr* = destruction, ruin. See at 25:13, p. 1141, n. 11.

13. يصلى *yashlû* = he burns, broils, enters fire (v. iii. m. s. impfct. from *shalâ* [*şalan/ şulfiy/ şilâ'*], to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

14. i. e., hell. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 76:4, p. 1920, n. 3.

﴿١٣﴾ فِي أَهْلِهِمْ مَسْرُورًا among his people happy.<sup>1</sup>

إِنَّهُ ظَنَّ أَنْ 14. Indeed he thought<sup>2</sup> that

لَنْ يَحْجُرَ 14. he will never return.<sup>3</sup>

بَلَىٰ 15. Yes indeed!

إِنَّ رَبَّهُ كَانَ بِهِ 15. Verily his Lord is of him

بَصِيرًا 15. All-Seeing.<sup>4</sup>

فَلَا أَقْسِمُ 16. So I indeed swear<sup>5</sup>

بِالْشَّفَقِ 16. by the sunset-glow;<sup>6</sup>

وَاللَّيْلِ 17. And by the night and all

وَمَا وَسَّقَ 17. that it engulfs.<sup>7</sup>

وَالْقَمَرِ 18. And by the moon

إِذَا أَتَقَّ 18. when it attains fullness.<sup>8</sup>

لَتَرْكَبُنَّ 19. You shall surely embark<sup>9</sup>

طَبَقًا عَن طَبَقٍ 19. on stage<sup>10</sup> after stage.

فَمَا لَكُمْ 20. So what is the matter with

لَا تُؤْمِنُونَ 20. them that they believe not?

1. مسرور *masrûr* = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/ tasirrah masrrah*], to be happy. See at 84:9, p. 1967, n. 8).

2. ظن *zanna* = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *zann*, to think, to suppose. See at 75:28, p. 1916, n. 3).

3. يحور *yahûra* (a) = he returns, recedes, diminishes (v. iii. m. s. impfct. from *hûra* [*hâwr*], to return. The final letter takes *fat-hah* because of the particle *lân* coming before the verb. See *lahâwur* at 58:1, p. 1782, n. 5).

4. بصير *başîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *başura/başira* [*başar*], to see). See at 76:2, p. 1919, n. 1).

5. *lâ* at the beginning of the '*âyah*' is for emphasis. أقسم '*uqsimu* = I swear, make an oath (v. i. s. impfct. from '*aqsama*, form IV of *qasama* [*qasam*], to divide. See at 81:14, p. 1955, n. 2).

6. شفق *shafaq* = sun-set glow in the sky.

7. i. e., in darkness. وسق *wasâqa* = he or it engulfs, gathers and takes in its fold, takes the load (v. iii. m. s. past from *wasq*, to engulf, to take the load).

8. اتسق *ittasaqa* = it becomes well-ordered, attains fullness (v. iii. m. s. past in form VI of *wasâqa*. See n. 7 above).

9. i. e., different stages of life from conception in the mother's womb till the resurrection. لتركبن *latarkabunna* = you shall surely ride, mount, board, climb, pursue, travel, embark (v. ii. m. pl. impfct. emptaic from *rakiba* [*rukûb*], to ride, mount. See *tarkabûna* at 42:13, p. 1585, n. 1).

10. طبق *ṭabaq* (s.; pl. '*aṭbâq*) = layer, tier, stratum, stage, tray, dish, cover.

وَأَذْفَرِينَ 21. And when recited<sup>1</sup> to  
عَلَيْهِمُ الْقُرْآنُ them is the Qur'ân, they  
لَا يَسْجُدُونَ 21 لا يسجدون لا يسجدون<sup>2</sup> not.\*

بِالَّذِينَ 22. Nay, but those who  
كَفَرُوا وَيَكْذِبُونَ 22 كفرُوا ويكذبون disbelieve cry lies to.<sup>3</sup>

وَاللَّهُ أَعْلَمُ 23. And Allah is Best Aware  
بِمَا يُوعُونَ 23 بما يوعون of what they harbour.<sup>4</sup>

فَبَشِّرْهُمْ 24. So give them the good  
بِعَذَابٍ 24 بعذاب news<sup>5</sup> of a punishment  
أَلِيمٍ 24 أليم very painful.<sup>6</sup>

إِلَّا الَّذِينَ 25. But not those who  
ءَامَنُوا 25 آمنوا believe  
وَعَمِلُوا الصَّالِحَاتِ 25 وعملوا الصالحات and do the good deeds.<sup>7</sup>  
لَهُمْ أَجْرٌ 25 لهم أجر They shall have a reward<sup>8</sup>  
غَيْرَ مَمْنُونٍ 25 غير ممنون without cessation.<sup>9</sup>

1. i. e., to the Qur'ân. قرىء *qurî'a* = it was read, recited, studied (v. iii. m. s. past from *qara'a* [ *qirâ'ah* ], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. i. e., they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujûd*], to prostrate oneself. See at 27:24, p. 1209, n. 9).

\* One should prostrate oneself to Allah on reading this 'ayah.

3. i. e., to the Qur'ân. يكذبون *yukadhdhibûna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 28:34, p. 1244, n. 5).

4. i. e., in their hearts of obstinacy and opposition. يوعون *yû'ûna* = they retain in memory, harbour/hold in mind, remember (v. iii. m. pl. impfct. from 'aw'â, form IV of *wa'â* [*wa'y*], to retain in memory, to hold in mind. See 'aw'â at 70:18, p. 1879, n. 12).

5. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 61:13, p. 1818, n. 12).

6. أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from 'alima [*'alam*], to be in pain, to feel pain). See at 76:31, p. 1925, n. 11).

7. صالحات *âlihât* (f.; sing. *âlihah*; m. *âlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 65:11, p. 1843, n. 1.

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. i. e., it will neither be exhausted nor stopped. ممنون *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *mannâ* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

## 85. SÛRAT AL-BURÛJ (THE CONSTELLATIONS)

Makkan: 23 'âyahs

This is a Makkan *sûrah*. Its main themes are the Qur'ân, the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, rewards and punishment, and the opposition and enmity of the unbelievers to these. It refers to an instance of persecution upon the believers by their unbelieving tyrants in the past. Those believers were thrown into a trench filled with fire and were thus killed because they refused to recant and return to unbelief. This is cited as an encouragement to the Muslims to bear with patience the opposition and enmity of the unbelievers, and as a threat to the latter of Allah's due punishment for them, recalling the instances of punishment of the unbelieving Thamûd people and the hosts of Fir'awn. It also mentions the ultimate rewards and punishments in the hereafter respectively for the righteous and the sinful. The *sûrah* ends by emphasizing that the Qur'ân is a guidance given by Allah and that it is preserved in *al-Lawḥ al-Mahfûz*.

The *sûrah* is named after its first 'âyah wherein Allah swears by the sky possessing constellations (*al-burûz*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the sky<sup>1</sup>

ذَاتِ الْبُرُوجِ possessing constellations.<sup>2</sup>

2. By the Day Promised.<sup>3</sup>

3. And by the witness<sup>4</sup>

and the witnessed.<sup>5</sup>

4. Damned are the

owners<sup>6</sup> of the trench<sup>7</sup> —

5. The fire, having the fuel.<sup>8</sup>

1. Allah may swear by anything of His creation, but His servants may swear only by Him.

2. *burûj* (pl.; s. *burj*) = towers, castles, signs of zodiac, constellations. See at 25:61, p. 1156, n. 8.

3. i. e., the Day of Resurrection. *maw'ûd* = that which is promised, assured, threatened (pass. participle from *wa'ada* [wa'd], to make a promise. See *yû'adûna* at 72:24, p. 1896, n. 1).

4. *shâhid* (s.; pl. *shuhûd*'/ashhâd/shavvâhid) = witness (active participle from *shahida* [shuhûd/shahâdah], to witness, to testify). See at 73:15, p. 1900, n. 13.

5. i. e., the witness and the witnessed on the day of Judgement. *meshûd* *meshûd* = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [shuhûd], to witness. See at 17:78, p. 899, n. 1).

6. The reference is to some tyrannical rulers or leaders in the past who persecuted to death the believers of their people by fire in a trench.

7. *as-hâb* (pl.; sing. *shâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 74:31, p. 1907, n. 12).

8. *ukhûd* (s.; pl. *akhûd*) = trench.

8. *waqûd* = fuel. See at 3:10, p. 158, n. 1.

إِذْ هُمْ عَلَيْهَا 6. As they were over it

﴿٦﴾ قُعُودٌ sitting.<sup>1</sup>

وَهُمْ عَلَىٰ مَا 7. And they were over what  
يَفْعَلُونَ they were doing

﴿٧﴾ بِالْمُؤْمِنِينَ شُهَدَاءُ to the believers witnessing.<sup>2</sup>

وَمَا نَقَمُوا 8. And they took not revenge<sup>3</sup>  
مِنْهُمْ إِلَّا on them for aught but  
أَن يُؤْمِنُوا بِاللَّهِ that they believed in Allah,  
الْعَزِيزِ the All-Mighty,<sup>4</sup>

﴿٨﴾ الْحَمِيدِ the All-Praiseworthy.<sup>5</sup>

الَّذِي لَهُ 9. He to Whom belongs  
مُلْكُ السَّمَاوَاتِ the dominion<sup>6</sup> of the heavens

وَالْأَرْضِ and the earth;  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ and Allah is over everything

﴿٩﴾ شَهِيدٌ All-Witnessing.

إِنَّ الَّذِينَ 10. Verily those who  
فَتَنُوا الْمُؤْمِنِينَ persecute<sup>7</sup> the believing men  
وَالْمُؤْمِنَاتِ and the believing women and  
ثُمَّ لَمْ يَتُوبُوا then do not turn in repentance,<sup>8</sup>

1. i. e., they were sitting on a high place beside it. قُعُود *qu'ûd* (pl.; s. *qâ'id*) = those sitting, seated (act. participle from *q'ada* [*qu'ûd*], to sit down, to stay. See at 9:83, p. 613, n. 11).

2. شُهَدَاءُ *shuhûd* (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [*shuhûd/ shahâdah*], to witness, to testify). See at 74:13, p. 1905, n. 10).

3. نَقَمُوا *naqamû* = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [*naqm*], to take revenge. See at 9:74, p. 609, n. 2).

4. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 67:2, p. 1850, n. 6.

5. حَمِيدٌ *hamîd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable. See at 64:6, p. 1832, n. 8.

6. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. مُلْكٌ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 67:1, p. 1850, n. 2.

7. فَتَنُوا *fatanû* = they tried, put to test, persecuted (v. iii. m. pl. past from *fatana* [*fatn/futân*], to turn away, to put to trial, to persecute. See *yuftanûna* at 51:13, p. 1697, n. 10).

8. i. e., repent and seek forgiveness of Allah. يَتُوبُوا *yatûbû* (*na*) = they turn in repentance, seek forgiveness. Technically *tâbu* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. (v. iii. m. pl. impfct. from *tâbu* [*tawb/tawbah / matâb*], to turn. The final *nân* is dropped because of the particle *lam* coming before the verb. See *tâbâ* at 73:20, p. 1902, n. 5).

فَلَهُمْ عَذَابٌ  
جَهَنَّمَ وَلَهُمْ  
عَذَابٌ  
الْحَرِيقِ ﴿١٦﴾ they shall have the punishment  
of hell and they shall have  
the punishment  
of the blazing fire.<sup>1</sup>

إِنَّ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ جَنَّاتٌ  
تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ  
ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١٧﴾ 11. Verily those who believe  
and do the good deeds<sup>2</sup>  
they shall have gardens<sup>3</sup>  
flowing<sup>4</sup> below<sup>5</sup> them  
the rivers.<sup>6</sup>  
That is the success<sup>7</sup> most great.

إِنْ بَطَشَ  
رَبُّكَ لَشَدِيدٌ ﴿١٨﴾ 12. Verily the strike<sup>8</sup>  
of your Lord is very severe.<sup>9</sup>

إِنَّدُهُو  
يَبْدِئُ وَيُعِيدُ ﴿١٩﴾ 13. Verily He it is Who  
originates<sup>10</sup> and He will repeat.<sup>11</sup>

وَهُوَ  
الْقَوُّورُ  
الْوَدُّودُ ﴿٢٠﴾ 14. And He is  
the Most Forgiving,  
the Most Affectionate.<sup>12</sup>

ذُو الْعَرْشِ 15. The Lord of the Thone,<sup>13</sup>

1. حريق *hariq* (s.; pl. حرائق *harâ'iq*)= fire, conflagration, blazing fire, burning ( active participle in the scale of *fa'il* from *haraq* [*harq*], to burn. See at 22:9, p. 1048, n. 7).

2. صالحات *sâlihât* (f.; sing. *sâlihah*; m. *sâlih*) = good ones, good deeds/things ( approved by the Qur'an and *sunnah*). See at 84:25, p. 1969, n. 7.

3. i. e., in paradise. جنات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 74:40, p. 1910, n. 1.

4. تجري *tajri* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 65:11, p. 1843, n. 5).

5. تحت *taht* = under, below, beneath, underneath. See at 48:5, p. 1662, n. 9.

6. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 71:12, p. 1886, n.10.

7. فوز *fawz* = success, triumph, victory, achievement. See at 64:9, p. 1833, n. 11.

8. i. e., retribution and punishment. بطش *bats'h* = power, might, strength, force, valour, to hit, to strike, to bear down on. See at 50:36, p. 1693, n.

9. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 59:7, p. 1797, n. 14).

10. i. e., the creation. يبدئ *yubdi'u* = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abdu'a*, form IV of *badu'a* [*bad'*] to start. See at 34:49, p. 1386, n. 12).

11. i. e., He will resurrect. يعيد *yu'ïdu* = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd'* *'awdah*], to return. See at 71:18, p. 1887, n. 16).

12. وود *wadûd* = Most Loving, Most Affectionate. See at 11:90, p. 710, n. 10.

13. عرش *'arsh* = throne. See at 81:20, p. 1955, n. 10.

﴿١٥﴾ **الْمَجِيدُ** the All-Glorious.<sup>1</sup>

﴿١٦﴾ **قَمَّالٌ** 16. The All-Accomplishing<sup>2</sup>

﴿١٦﴾ **لِمَا يَشَاءُ** of whatever He wills.<sup>3</sup>

﴿١٧﴾ **هَلْ أَتَاكَ** 17. Has there come to you

﴿١٧﴾ **حَدِيثُ الْجُنُودِ** the account<sup>4</sup> of the hosts<sup>5</sup> –

﴿١٨﴾ **فِرْعَوْنَ وَثَمُودَ** 18. Fir'awn and the Thamûd.

﴿١٩﴾ **بِالَّذِينَ** 19. Nay, but those who

﴿١٩﴾ **كَفَرُوا** disbelieve are in

﴿١٩﴾ **فِي تَكْذِيبٍ** the habit of crying lies to.<sup>6</sup>

﴿٢٠﴾ **وَاللَّهُ مِنْ** 20. And Allah is

﴿٢٠﴾ **وَرَاءَهُمْ** close on their heels<sup>7</sup>

﴿٢١﴾ **مُحِيطٌ** All-Encompassing.<sup>8</sup>

﴿٢٢﴾ **بَلْ هُوَ قُرْآنٌ** 21. Nay; it is the Qur'ân

﴿٢٢﴾ **مَجِيدٌ** most glorious.

﴿٢٣﴾ **فِي لَوْحٍ مَّحْفُوظٍ** 22. In a Tablet<sup>9</sup> Protected.<sup>10</sup>

1. **مجيد majîd** = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'il* from *majadu/majuda* [*majd/majâdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

2. **فعال fa'âl** = All-Accomplishing, one who definitely does ( intensive form of *fâ'il*, active participle from *fa'ala* [*fa'lfi'*]), to do. See at 11:107, p. 716, n. 1).

3. **يريد yuridu** = he intends, desires, wills (v. iii. m. s. impfct. form *'arâdu*, form IV of *râdu* [*rawd*], to walk about. See at 75:5, p. 1914, n. 1).

4. **حديث hadîth** (s.; pl. *'ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 79:15, p. 1942, n. 3.

5. **جنود junûd** (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 74:31, p. 1908, n. 10).

6. **تكذب takdhîb** = to cry lies to, to disbelieve, to think as untrue (verbal noun in form II of [*kidhb* /*kadhîb* /*kadhbah* / *kidhbah*], to lie. See *tukadhhibûna* at 83:17, p. 1962, n. 8).

7. **وراء warâ'** = rear, after, beyond, back, behind, close on (one's) heels. See at 84:10, p. 1967, n. 9.

8. i. e., in knowledge. **محيط muhîṭ** = one who or that which closes in on all sides, surrounds, encompasses, comprehensive, All-Encompassing (active participle from *'ahâta*, form IV of *hâta* [*haw/hîtah/hiyâtah*], to encircle, enclose, guard. See at 41:54, p. 1559, n. 13).

9. **لوح lawh** (s. ; pl. *'alâh*) = board, tablet, plank. See *'alwâh* at 54:13, p. 1731, n. 12.

10. **محفوظ mahfûz** = protected, preserved, safe, guarded, secured (passive participle from *hafizu* [*hifz*], to preserve, to protect. See at 21:32, p. 1021, n. 2).

## 86. SŪRAT AL-ṬĀRIQ (THE NOCTURNAL VISITOR) Makkan: 17 'āyahs

This is a Makkan *sūrah*. Its main themes are *tawhīd* (monotheism), the Resurrection, Judgement, individual responsibility and the truth of the Qur'ān. It emphasizes that Allah is the Sole Lord and Creator, that as He is the Creator, He will recreate and resurrect, that very person has over him an angel-watcher to keep a record of his deeds, that on the Day of Judgement all secrets will be exposed and that none shall have any power to defend himself nor any helper against any wrong he commits, that the Qur'ān is the true guidance distinguishing between the right and the wrong and that the machinations of the unbelievers will be of no avail against Allah's justice.

The *sūrah* is named after its first 'āyah in which Allah swears by the Nocturnal Visitor (*al-Ṭāriq*) to stress that everyone has over him a watcher.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky<sup>1</sup>

وَالطَّارِقِ and the nocturnal visitor.<sup>2</sup>

وَمَا أَدْرَاكَ 2. And what will inform<sup>3</sup> you

مَا الطَّارِقِ what the nocturnal visitor is?

النَّجْمِ الثَّاقِبِ 3. The star<sup>4</sup> of piercing lustre.<sup>5</sup>

إِنْ كُلُّ نَفْسٍ 4. There is not a person that

لَمَّا عَلَيْهِ حَافِظٌ has not over him a guard.<sup>6</sup>

فَلْيَنْظُرِ الْإِنْسَانُ 5. Let then man see<sup>7</sup>

مِمَّ خُلِقَ of what he is created.

1. Allah may swear by whatever He likes of His creation; but His creature may swear only by Him.

2. The object meant by "the nocturnal visitor" is explained in 'āyah 3 below. طارق *ṭāriq* = that which knocks, bangs, nocturnal visitor (act. participle from *ṭaraqa* [*ṭarq*], to knock).

3. أدرى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [*dirāyah*], to know. See at 83:19, 1962, n. 13).

4. نجم *najm* (s. ; pl. *nujūm/unjum*) = star, celestial body, constellation. See at 55:1, p. 1741, n. 6.

5. ثاقب *thāqib* = piercing, piercing lustre, penetrating, sharp (act. participle from *thaqaba* [*thaqb*], to bore, to drill. See at 37:10, p. 1432, n. 4).

6. i. e., to keep a record of his deeds. This is the conclusion of the swearing of the previous 'āyahs ( see also 82:10-11, p. 1958). حافظ *ḥāfiẓ* ( s. ; p. *ḥāfiẓūn* ) = guard, watcher, keeper, preserver, observer, those who take care, protector (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥāfiẓīn* at 83:33, p. 1964, n. 13).

7. i. e., think about how Allah has created him. Then he will realize that Allah is All-Capable of resurrecting him and bringing him to account. his food. لينظر *li yanẓur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *nazara* [*nazr/manẓur*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

خَلِقَ 6. He is created

مِنْ مَاءٍ دَافِقٍ ٦ of a water gushing forth;<sup>1</sup>

يَخْرُجُ مِنْ بَيْنِ 7. Coming out<sup>2</sup> from between

الضُّلْبِ وَالْتَرَائِبِ ٧ the backbone<sup>3</sup> and the ribs.<sup>4</sup>

إِنَّهُ عَلَى 8. Verily He is over his

رَجْعِهِ لَمُعَادٍ ٨ bringing back<sup>5</sup> All-Capable.<sup>6</sup>

يَوْمَ 9. On that day

تُبْلَى السَّرَائِرِ ٩ examined<sup>7</sup> will be all secrets.<sup>8</sup>

فَأَلَّهُ 10. And he shall have no

مِنْ قُوَّةٍ وَلَا نَاصِرٍ ١٠ power nor any helper.<sup>9</sup>

وَالسَّمَاءِ 11. By the sky

ذَاتِ الرَّجَعِ ١١ full of recurrence.<sup>10</sup>

وَالْأَرْضِ 12. And by the earth

ذَاتِ الصَّالِعِ ١٢ full of fissures.<sup>11</sup>

إِنَّهُ لَقَوْلٌ 13. Verily it is the word

فَصَلٌّ ١٣ most decisive.<sup>12</sup>

1. *dâfiq* = he or that which gushes forth, flows with force, spouts (act. participle from *dafaqa* [*dafq*], to pour out, yo gush forth).

2. *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurâj*], to come out, to go out. See at 57:4, p. 1768, n. 9).

3. *ṣulb* (s.; pl. *'aṣlub/'aṣlâb*) = spinal column, backbone, loins.

4. *tarâ'ib* (pl.; s. *taribah*) = ribs.

5. i. e., recreation and resurrection. *raj'* = return, coming back, bringing back. See *yurja'ûna* at 45:15, p. 1622, n. 8.

6. *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

7. i. e., all secrets will be exposed and judged. *tublâ* = she or it is assayed, tested, examined, put to test (v. iii. f. s. impfct. passive from *balâ* [*balw / balâ*], to test, to try. See *balawnâ* at 68:17, p. 1861, n. 10).

8. *sarâ'ir* (pl.; s. *sarîrah*) = secrets, secret thoughts. See *'asratu* at 71:9, p. 1886, n. 3.

9. i. e., man shall have no power or helper against Allah's justice. *nâsir* = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist). See at 72:24, p. 1896, n. 3).

10. i. e., productive of recurring rains.

11. i. e., for trees and plants to sprout and grow. *ṣad'* (s.; pl. *ṣudû'*) = fissure, cracks, rift.

12. i. e., this Qur'ân is the most decisive, distinguishing between the right and the wrong. *faṣl* (s.; pl. *fuṣûl*) = parting, discharge, decision, final decision, decree, section, chapter. See at 78:17, p. 1935, n. 8.

﴿١٤﴾ وَمَا هُوَ إِلَّا هَزْلٌ

14. And it is not a fun.<sup>1</sup>

﴿١٥﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا

15. Verily they plot<sup>2</sup> a plot.<sup>3</sup>

﴿١٦﴾ وَأَكِيدُ كَيْدًا

16. And I plot a plot.<sup>4</sup>

﴿١٧﴾ فَهَيَلْ

17. So respite<sup>5</sup> the

الْكَافِرِينَ

unbelievers

أَمْهَلْهُمْ

and proceed slowly<sup>6</sup> with

﴿١٨﴾ رُوَيْدًا

them for a while.<sup>7</sup>

1. i. e., there is nothing in the Qur'ân which is vain and to be taken lightly. هزل *hazl* = fun, joking.

2. i. e., the unbelievers and enemies of Islam plot to frustrate Islam and the Qur'ân. يَكِيدُونَ *yakîdûna* = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. See *yakîydû* at 12:5, p. 723, n. 7).

3. كَيْد *kayd* = scheme, plot, plan, stratagem. See at 77:39, p. 1931, n. 4.

4. i. e., Allah has His Own Plan to deal with His creatures.

5. This is a directive to the Prophet, peace and blessings of Allah be on him, and the Muslims, and also a threat that Allah will deal properly with the unbelievers. هَيَلْ *mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/ mahlah*], to be slow, to tarry. See at 73:11, p. 1900, n. 4).

6. أَمْهَلْ *'amhil* = give time, delay, proceed slowly (v. ii. m. s. imperative from *'amhala*, form IV of *mahala*. See n. 5 above.

7. رُوَيْدًا *ruwaydan* = gently, at leisure, for a while.

## 87. *Sûrat al-'A'lâ* ( The Most Exalted)

Makkan: 19 'âyahs

This is a Makkan *sûrah* which deals in a nutshell with the themes of *tawhîd* (monotheism), *wahy* and the Qur'ân, *risâlah*, i. e., messengership of Muḥammad, peace and blessings of Allah be on him, and assures him that the Qur'ân would be made easy for him and asks him to propagate it. It also speaks about the hereafter, reward for the believers and punishment for the unbelievers; and it ends by emphasizing that Islam and the message of the Qur'ân is the same message which has been communicated through all the previous Messengers of Allah like Ibrâhîm and Mûsâ, peace be on them.

The *sûrah* is named after its first 'âyah wherein mention is made of one of the Beautiful Names of Allah, *al-'A'lâ*, the Most Exalted.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ 1. Proclaim the sanctity<sup>1</sup>

أَسْمَ رَبِّكَ of the Name of your Lord,

الْأَعْلَى the Most Exalted.<sup>2</sup>

الَّذِي خَلَقَ 2. He Who creates

فَسَوَّى and perfects the make.<sup>3</sup>

وَالَّذِي 3. And He Who

قَدَرَفَهْدَى formulates<sup>4</sup> and guides.

وَالَّذِي 4. And He Who

أَخْرَجَ الْمَرْعَى produces<sup>5</sup> the pasture.<sup>6</sup>

فَجَعَلَهُ غُثَاءً 5. And makes it dry,<sup>7</sup>

أَحْوَى dark brown.<sup>8</sup>

1. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih/ sibâhak*] to swim, to float. See at 76:26, p. 1924, n. 8).

2. أَعْلَى '*a'lâ* (s.; pl. '*a'lawna*) = higher one, superior, victor, Most High, Most Exalted (elative of '*alîy*). See at 20:68, p. 990, n. 13.

3. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed, perfected the make (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

4. i. e., develops through stages giving final form and capabilities. قَدَر *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 80:19, p. 1949, n. 6).

5. أَخْرَجَ '*akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 79:29, p. 1944, n. 7).

6. مَرْعَى *mar'an* = pasture, pasturage, grazing land, grassland. See at 79:31, p. 1949, n. 10.

7. غُثَاءً '*ghuthâ*' = dry, scum, froth. See at 23:41, p. 1085, n. 12.

8. أَحْوَى '*ahwâ*' = dark, dark brown because of ripeness.

- سَتَقْرَأُكَ 6. We shall make you recite;<sup>1</sup>  
 فَلَا تَنْسَى ٦ so you shall not forget.<sup>2</sup>
- إِلَّا مَا شَاءَ اللَّهُ ٧  
 إِنَّهُ يَعْلَمُ  
 الْجَهْرَ ٧  
 وَمَا يَخْفَى ٧  
 7. Except what Allah wills.  
 Verily He knows  
 overt<sup>3</sup>  
 and all that remains hidden.<sup>4</sup>
- وَنُيَسِّرُكَ 8. And we shall make easy<sup>5</sup>  
 لِلْيُسْرَى ٨ for you the easy way.<sup>6</sup>
- فَذَكِّرْ 9. So remind.<sup>7</sup>  
 إِنْ نَفَعَتْ ٩  
 الذِّكْرَى ٩ the reminding.
- سَيَذَكِّرُ 10. There will take heed<sup>9</sup>  
 مِنْ يَخْشَى ١٠ those that fear;<sup>10</sup>
- وَيَجْتَنِبُ 11 And there will avoid<sup>11</sup> it  
 الْأَشْقَى ١١ the most wretched,<sup>12</sup>
- الَّذِي يَصْلَى النَّارَ 12. Who will enter the fire  
 الْكَبْرَى ١٢ most gigantic.

1. The address is to the Prophet, peace and blessings of Allah be on him. *نُقْرِئُكَ* *nugri'u* = we make (someone) read/recite, teach how to read (v. i. pl. impct. from 'aqra'a, form IV of qara'a [qirâ'ah], to read, recite. See iqra'û at 73:20, p. 1902, n. 7).

2. *تَنْسَى* *tansâ* = you forget, become oblivious (v. ii. m. s. impct. from *nasiya* [*nasy/ nisyân*], to forget. See *nasitum* at 45:34, p. 1629, n. 6).

3. *جَهْر* *jahr* = open, public, overt, explicit. See at 21:110, p. 1043, n. 1.

4. *يَخْفَى* *yakhfâ* = he or it hides, remains hidden or concealed (v. iii. m. s. impct. from *khafiya* [*khafâ' /khifyah /khufyah*], to be hidden. See at 40:16, p. 1515, n. 1).

5. *نُيَسِّرُ* *nuyassiru* = we make easy,, ease, facilitate (v. i. pl. impct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See *yassarânâ* at 54:40, p. 1737, n. 4).

6. i. e., the *risâlah* and Qur'ân. *يُسْرَى* *yusrâ* = easiness, easy way, left hand.

7. *ذَكَر* *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 52:29, p. 1712, n. 3).

8. *نَفَعَتْ* *nafa'at* = she benefited, profited, availed (v. iii. f. s. past from *nafa'a* [*naf'*], to be useful, be of use. See *tanfa'u* at 80:4, p. 1947, n. 7).

9. *يَذَكِّرُ* *yadhdhakkaru* [originally *yatadhakkaru*] = he remembers, bears in mind, takes heed (v. iii. m. s. impct. *tadhakkaru*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkaru* at 80:4, p. 1947, n. 6).

10. i. e., fears Allah. *يَخْشَى* *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impct. from *khushiya* [*khashy/khashyah*], to fear, to dread). See at 80:9, p. 1948, n. 5).

11. i. e., avoid the Qur'ân and its teachings, Islâm. *يَتَجَنَّبُ* *yatajannabu* = he avoids, shuns, remains aloof (v. iii. m. s. impct. from *tajannaba*, form V of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 5).

12. *أَشْقَى* *'ashqâ* = the most wretched, miserable, unlucky (relative of *shaqîy*, act. participle in the scale of *fa'il* from *shaqâ/shaqiya*, to be unhappy, miserable. See *shaqîy* at 19:49, p. 963, n. 3).

ثُمَّ لَا يَمُوتُ 13. Therefater he will not die

فِيهَا وَلَا يَحْيَىٰ 13 therein nor live.<sup>1</sup>

قَدْ أَفْلَحَ 14. Successful indeed shall

مَنْ be<sup>2</sup> the one

تَزَكَّىٰ 14 that purifies oneself.<sup>3</sup>

وَذَكَرَ 15. And remembers<sup>4</sup> the

أَسْمَاءَ رَبِّهِ فَصَلَّىٰ 15 Name of his Lord and prays.<sup>5</sup>

بَلْ تُوَدُّونَ 16. Nay, you prefer<sup>6</sup>

أَلْحَيَاةَ الدُّنْيَا 16 the life of this world.

وَالْآخِرَةَ 17. While the hereafter is

خَيْرٌ وَأَبْقَىٰ 17 the best<sup>7</sup> and most enduring.<sup>8</sup>

إِنَّ هَذَا لَفِي 18. Verily this is in

الْصُّحُفِ الْأُولَىٰ 18 the scriptures<sup>9</sup> of old,

صُحُفِ إِبْرَاهِيمَ 19. The scriptures of Ibrâhîm

وَمُوسَىٰ 19 and Mûsâ.<sup>10</sup>

1. i. e., يحيى *yahyâ* = he gives lives (v. iii. m. s. impfct. from *hayiya* [*hayah*], to live. See *yuhyiya* at 75:40, p. 1918, n. 13).

2. i. e., in the hereafter. أفلح *'afलाḥa* = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaḥa* [*falḥ*], to split. See at 23:1, p. 1075, n. 1).

3. i. e., from the filth of polytheism and unbelief. تَزَكَّىٰ *tazakkâ* = he purified himself, got purified (v. iii. m. s. past in form V of *zakâ* [*zaka'*], to grow, to be pure, just. See at 80:7, p. 1948, n. 3).

4. i. e., bears in mind that Allah Alone is deserving of worship. ذَكَرَ *dhakara* = he remembered, bore in mind, mentioned (v. iii. m. s. past from *dhikr/ tadhkâr*, to remember, to mention. See *tadhakkarûna* at 56:62, p. 1762, n. 1).

5. صلى *ṣallâ* = he performed *ṣalâh* (Islamic worship), prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See *yaṣallî* at 33:43, p. 1353, n. 4).

6. تُوَدُّونَ *tu'thirûna* = you give precedence, prefer, choose, like (v. ii. pl. impfct. from *'âthara*, form IV of *'athara* [*'athr/ 'athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14).

7. خَيْرٍ *khayr* = good/better/ best, charity, wealth, property, affluence. See at 70:21, p. 1880, n. 3.

8. أَبْقَىٰ *'abqâ* = more lasting, everlasting, more enduring, more permanent (relative of *bâqin*, act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

9. صُحُفٍ *ṣuḥuf* (pl.; s. *ṣahîfah*) = pages, books, scriptures. See at 81:10, p. 1954, n. 8.

10. The emphasis is on the fact that *tawḥîd* and Islâm, with belief in the Resurrection, Judgement and life in the hereafter, are the same message which Allah has communicated through all His Prophets.

## 88. SŪRAT AL-GHĀSHIYAH ( THE OVERWHELMING EVENT) Makkan: 26 'āyahs

This Makkan *sūrah* deals with a number of important themes. It first mentions the Resurrection and the overwhelming events that will usher it in. Then it highlights the fact of the Judgement, rewards and punishments for the believers and unbelievers respectively. Then it stresses *tawhīd* (monotheism), i. e., the fact of Allah being the Sole Creator and Lord, by drawing attention to some of His wonderful creations. Then it refers to *risālah*, i. e., the messengership of Muḥammad, peace and blessings of Allah be on him, and asks him to propagate the message, reminding him that he is only to admonish. Finally, the *sūrah* ends by reminding that everyone will have to return to Allah and to render an account of one's deeds.

The *sūrah* is named after its first 'āyah which characterizes the Resurrection as the "Overwhelming Event" (*al-Ghāshiyah*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ 1. Has there come to you

حَدِيثٌ the account of

الْفَاسِقِ ① the Overwhelming Event?<sup>1</sup>

وَجْوهٌ يَوْمَئِذٍ 2. Some faces that day shall

خَاشِعَةٌ ② be downcast in humility.<sup>2</sup>

عَامِلَةٌ نَاصِبَةٌ ③ 3. Labouring,<sup>3</sup> exhausted.<sup>4</sup>

تَصَلَّى نَارًا 4. Entering<sup>5</sup> in a fire

حَامِيَةٌ ④ extremely hot.<sup>6</sup>

تُسْقَى 5. They will be given to drink<sup>7</sup>

مِنْ عَيْنٍ مَّائِيَةٍ ⑤ of a fountain fully boiling.<sup>8</sup>

1. غاشية *ghāshiyah* (f. s.; pl. *ghawāsh*) = that which covers/overwhelms, overwhelming event, stupor (act. participle from *ghashiya* [*ghishhāwah/ ghashyān/ ghishyān*], to cover, to overwhelm. See at 12:107, p.760, n. 10).

2. خاشعة *khāshī'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushū'*], to be submissive, humble, dry and barren. See at 79:9, p. 1941, n. 6).

3. عاملة *'āmilah* (f. s., m. *'āmil*) = worker, labourer, labouring, active (act. participle from *'amila* [*'amal*], to do, to act. See *ta'malūna* at 63:11, 1829, n. 8).

4. ناصبة *nāṣibah* (f. s.; m. *nāṣib*) = fatigued, exhausted, tired, tiring (act. participle from *nasaba* [*nasb*], to exhaust, fatigue, wear out).

5. تصلى *taṣlā* = she burns, broils, enters fire (v. iii. f. s. impfct. from *ṣalā* [*ṣalan/ ṣulīy/ ṣilā'*], to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

6. حامية *hāmiyah* (f. s.; m. *hāmin*) = extremely hot, most scorching (act. participle from *hamiya* [*hamy/ hamw*], to be hot).

7. تسقى *tusqā* = she or it is watered, given to drink (v. iii. f. s. impfct. passive from *saqā* [*saqy*], to give a drink. See *yusqā* at 12:41, p. 737, n. 6).

8. مائية *'āniyah* (f. s.; m. *'ānin*) = extremely hot, fully boiling (act. participle from *'anā* [*'inā'*], to be mature. See *'ānin* at 55:44, p. 1747, n. 13).

لَيْسَ لَهُمْ طَعَامٌ 6. They shall have no food<sup>1</sup>

إِلَّا مِنْ ضَرِيحٍ ❶ except of thorny plants.<sup>2</sup>

لَا يَسْمُنُ 7. It will neither nourish<sup>3</sup>

وَلَا يَنْفَعِي مِنْ جُوعٍ ❷ nor avail<sup>4</sup> against hunger.<sup>5</sup>

وُجُوهُ يَوْمَئِذٍ 8. Some faces<sup>6</sup> that day

نَاعِمَةٌ ❸ will be delighted;<sup>7</sup>

لِسَعْيِهَا 9. For their efforts<sup>8</sup>

رَاضِيَةٌ ❹ well pleased.<sup>9</sup>

فِي حَنَدٍ عَالِيَةٍ ❺ 10. In a paradise quite lofty.<sup>10</sup>

لَا تَسْمَعُ 11. They will not hear<sup>11</sup>

فِيهَا لَيْفَةٌ ❻ therein any vain talk.<sup>12</sup>

فِيهَا عَيْنٌ 12. Therein will be a spring

جَارِيَةٌ ❼ in continuous flow.

فِيهَا سُرُرٌ 12. Therein will be couches<sup>13</sup>

مَرْفُوعَةٌ ❼ elevated;<sup>14</sup>

1. طعام *ta'am* (s.; pl. أطعمة *at'imah*) = food, diet, meal. See at 80:24, p. 1950, n. 4.

2. ضريح *darî'* = a kind of thorny plant in hell.

3. يسمن *yusminu* = he or it fattens, nourishes (v. iii. m. s. impfct. from *'asmana*, form IV of *samina* [*siman/samânah*], to be fat, to put on weight).

4. ينجي *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ'* ], to be free from want, to be rich. See at 80:37, p. 1951, n. 10).

5. جوع *jû'* = hunger, starvation. See at 16:112, p. 866, n. 6.

6. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 83:24, p. 1963, n. 9).

7. ناعمة *nâ'mah* = youthful, cheerful, delighted (act. participle from *na'ima* [*na'mah/man'am*], to be in luxury, delighted. See *na'mah* at 73:11, p. 1900, n. 3).

8. i. e., deeds. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 76:22, p. 1923, n. 13).

9. راضية *râdiyah* (f. s.; m. *râqin*) = pleased, satisfied, happy, pleasant (act. participle from *radiya* [*ridan/ ridwân/ marqâh*], to be satisfied. See at 69:22, p. 1872, n. 4).

10. عالية *'âliyah* (f. s.; m. *'âlin*) = high, tall, outstanding, lofty (act. participle from *'alâ* [*'ulûw*], to go up. See at 69:22, p. 1872, n. 5).

11. تسمع *tasma'u* = she listens, hears, pays attention (v. iii. f. s. impfct. from *sami'a* [*sum' / samâ' / samâ'ah / masma'*], to hear. See *yastami'ûna* at 52:38, p. 1713, n. 11).

12. لاغية *lâghiyah* = vain talk, thoughtless utterance. See *laghw* at 78:35, p. 1938, n. 4.

13. سرر *surur* (pl.; s. سرير *surîr*) = bedsteads, thrones, couches. See at 56:15, p. 1755, n. 6.

14. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 80:13, p. 1948, n. 11).

﴿١٤﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ 14. And cups<sup>1</sup> set ready.<sup>2</sup>

﴿١٥﴾ وَنَارًا 15. And cushions<sup>3</sup>

﴿١٥﴾ مَصْفُوفَةٌ arranged in rows.<sup>4</sup>

﴿١٦﴾ وَزَارِبًا 16. And decorated carpets<sup>5</sup>

﴿١٦﴾ مَبْثُوثَةٌ spread out.<sup>6</sup>

﴿١٧﴾ أَفَلَا يَنْظُرُونَ 17. Do they not look<sup>7</sup>

﴿١٧﴾ إِلَى الْإِبِلِ at the camels,<sup>8</sup>

﴿١٧﴾ كَيْفَ خُلِقَتْ how they are created?<sup>9</sup>

﴿١٨﴾ وَإِلَى السَّمَاءِ 18. And at the sky,

﴿١٨﴾ كَيْفَ رُفِعَتْ how it is made high.<sup>9</sup>

﴿١٩﴾ وَإِلَى الْجِبَالِ 19. And at the mountains,<sup>10</sup>

﴿١٩﴾ كَيْفَ نُصِبَتْ how they are pitched.<sup>11</sup>

﴿٢٠﴾ وَإِلَى الْأَرْضِ 20. And at the earth,

﴿٢٠﴾ كَيْفَ سُطِحَتْ how it is surfaced?<sup>12</sup>

﴿٢١﴾ فَذَكِّرْ 21. So remind,<sup>13</sup>

﴿٢١﴾ إِنَّكُمْ أَنْتُمْ مَذَكَّرُونَ you are but one to remind.

﴿٢١﴾

1. i. e. with drink. أَكْوَابٌ *akwâb* (pl.; s. *kub*) = cups, tumblers.

2. i. e. with drink. مَوْضُوعَةٌ *mawḍû'ah* (f. s.; m. *mawḍû'*) = that which is set, set ready, placed, laid down (pass. participle from *wad'a* [*wad'*], to place, to put down. See *yad'a'na* 65:4, 1839, n. 12).

3. نَمَارِقُ *namâriqu* (pl.; s. *numruq/nuruqah*) = cushions, pillows.

4. مَصْفُوفَةٌ *masḥūfah* (f.) = arranged in rows, lined up, set in ranks (pass. participle from *ṣaffu* [*ṣaff*], to set up in a row, to line up, classify, compose. See at 52:20, p. 1710, n. 4).

5. زَارِبِيٌّ *zarâbîy* (pl.; s. *zarbiyah*) = decorated carpets.

6. مَبْثُوثَةٌ *mabthûthah* (f. s., m. *mabthûth*) = spread, spread out, unfolded, laid out, scattered, disseminated (pass. participle from *baththa* [*baththa*], to spread, to unroll, to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

7. يَنْظُرُونَ *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 83:35, p. 1965, n. 3).

8. إِبِلٌ *'ibil* = camels.

9. رُفِعَتْ *rufi'at* = she or it was raised, made high, lifted, elevated (v. iii. f. s. past passive from *raf'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

10. جِبَالٌ *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 81:3, p. 1953, n. 4.

11. نُصِبَتْ *nuṣibat* = she or it was pitched, erected, set up, put up, planted, installed (v. iii. f. s. past passive from *naṣaba* [*naṣb*], to raise, to erect, to pitch).

12. Do they not see all these wonderful creations of Allah's and be convinced that He can recreate and resurrect? سُطِحَتْ *sutiḥat* = she or it was surfaced, planed, made smooth, spread out (v. iii. f. s. past from *ṣaṭaḥa* [*ṣaṭaḥ*], to surface, to plane, to spread out).

13. i. e., remind about the life in the hereafter and the need to abide by Allah's directives. ذَكِّرْ

*dhakkir* = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 87:9, p. 1973, n. 7).

لَسْتَ عَلَيْهِمْ 22. You are not over them

بِصَيْطِرٍ<sup>١</sup> a controller.<sup>1</sup>

إِلَّا مَنْ تَوَلَّى 23. Except the one who

وَكَفَرَ<sup>٢</sup> turns away<sup>2</sup> and disbelieves.<sup>3</sup>

فِعَذَابِ اللَّهِ 24. Then him Allah will punish<sup>4</sup>

الْعَذَابِ with the punishment

الْأَكْبَرِ<sup>٥</sup> most enormous.<sup>5</sup>

إِنَّا إِنَّا 25. Verily to Us

إِيَابِهِمْ<sup>٦</sup> shall be their return.<sup>6</sup>

ثُمَّ إِنَّا عَلَيْنَا 26. Then upon Us will be the

حِسَابِهِمْ<sup>٧</sup> bringing them to account.<sup>7</sup>

1. مصيطر *muṣayṭir* ( s.; pl. *muṣayṭirûn* ) = ruler, overlord, controller, sovereign (act. participle from *ṣayṭara*, to dominate, to control. See *muṣayṭirûn* at 52:37, p. 1713, n. 9).

2. تولى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ*/'*wilâyah*], to be near, to be a friend. See at 80:1, p. 1947, n. 2).

3. كفر *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufra*, to disbelieve, to cover. See at 35:39, p. 1404, n. 4).

4. عذب *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from '*adhhaba*, form II [*ta'dhib*] of '*adhaba* ['*adhb*], to impede, to obstruct. See at 58:8, p. 1786, n. 11).

5. i. e., in hell.

6. إياب *'iyâb* = return, to return.

7. These two '*ayâhas* are very clear warnings that there shall be Resurrection and Judgment.

حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, taking of account, consideration. See at 78:36, p. 1938, n. 8.

## 89. *SŪRAT AL-FAJR* (THE DAYBREAK) Makkan: 30 'āyahs

This is a Makkan *sūrah* which deals with three matters. It first alludes to the *risāla* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the opposition and enmity of the unbelievers by mentioning the fate of the three powerful peoples of the past, the 'Ād, the Thamūd and Fir'awn and his hosts, all of whom were signally punished for their rejection of the truth and the Messengers sent respectively to them. Then the *sūrah* speaks about man's engrossment with wealth and property, given by Allah to test him, and his neglect of his duty to the orphan and the poor and his unlawful arrogation to himself of the shares of his co-inheritors. Finally it reminds man of his ultimate accountability to Allah on the Day of Resurrection and Judgement and the reward or punishment that awaits him.

The *sūrah* is named *al-Fajr* (The Daybreak) with reference to its first 'āyah wherein Allah swears by it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the daybreak.<sup>1</sup>

2. By the ten nights.<sup>2</sup>

3. And by the even<sup>3</sup>

and the odd.<sup>4</sup>

4. And by the night

when it departs.<sup>5</sup>

5. Is there in these an oath<sup>6</sup>

for the one having acumen?<sup>7</sup>

6. Do you not see how

1. Allah may swear by anything of His creation; but a creature may swear only by Him. فجر *fajr* = daybreak, dawn, morning twilight, beginning, outset.

2. i. e., the first ten night of the month of Dhū al-Hijjah.

3. شفيع *shaf'* = even, even number, either part of a pair. See *shafā'ah* at 74:48, p. 1911, n. 2.

4. وتر *watar* = odd, uneven (number). See *yatira* at 47:35, p. 1659, n. 10.

5. يسر *yasri* = he or it travels by night, sets out, departs (v. iii. m. s. impfct. from *sarā* [*suran/suryah*], to travel by night. See 'asri at 44:23, p. 1610, n. 6).

6. i. e., an oath to convince. قسم *qasam* (s.; pl. 'uqsām) = oath.

7. The conclusion of the oaths is kept silent. It is that Allah shall duly punish the unbelievers and opponents of the Messengers sent to them. This is clear from the next 'āyah which draws attention to how Allah punished the powerful Ād and the Thamūd people and Fir'awn because of their unbelief and disobedience to the Messengers sent to them. حجر *hijr* = intelligence, acumen.

فَعَلَّ رَبُّكَ بِعَادٍ ﴿٦﴾ your Lord did with the 'Âd?

إِرَامٍ 7. Of Iram,<sup>1</sup>

ذَاتِ الْأُمَمَادِ ﴿٧﴾ owners of the columns?<sup>2</sup>

الَّتِي لَمْ يَخْلُقْ 8. Which there was not made<sup>3</sup>

مِثْلَهَا the like of them

فِي الْأَلْبَدِ ﴿٨﴾ in all the lands.<sup>4</sup>

وَتَمُودَ الَّذِينَ 9. And the Thamûd who

جَابُوا الصَّخَرَ hewed<sup>5</sup> the rocks<sup>6</sup>

بِالْوَادِ ﴿٩﴾ in the valley?<sup>7</sup>

وَفِرْعَوْنَ 10. And Fir'awn,

ذِي الْأَوْتَادِ ﴿١٠﴾ the owner of stakes?<sup>8</sup>

الَّذِينَ طَغَوْا 11. All who transgressed<sup>9</sup>

فِي الْأَلْبَدِ ﴿١١﴾ in the lands;

فَأَكْثَرُوا 12. And made excessive<sup>10</sup>

فِيهَا الْفَسَادَ ﴿١٢﴾ therein the mischief.<sup>11</sup>

فَصَبَّ عَلَيْهِمْ 13. So there poured<sup>12</sup> on them

1. The name of the ancestor of the A'd people which was given to the locality where they lived in southern Arabia.

2. i. e., tall buildings with columns. عماد 'imâd (s.; pl. 'amad/umud) = column, pole, pillar, post, support.

3. يَخْلُقُ yukhlaq (u) = he or it is created, made, originated (v. iii. m. s. impfct. passive from khalaqa [khalq], to create. The final letter is vowelless because of the particle lam coming before the verb. See nakhluq at 77:20, p. 1928, n. 7).

4. بلاد bilâd (pl.; s. baldah) = countries, lands, cities, towns, townships. See baldah at 25:49, p. 1152, n. 17.

5. They made their dwelling places by hewing the hills of which the remains are still visible at Wâdî al-Qurâ in northern Arabia. جابوا jābû = they cut, pierced, bored, hewed, travelled (v. iii. m. pl. past from jāba [jawb], to travel, to explore, to pierce. See 'ajībû at 46:31, p. 1643, n. 10).

6. صخر ṣakhr (s.; pl. sukhûr) = rocks, boulders. See sakhrâh at 31:16, p. 1316, n. 7.

7. واد wâdin (s.; pl. 'awdiyâh) = ravine, river bed, valley, vale, gorge. See at 79:16, p. 1942, n. 5.

8. i. e., a large army who pitched tents with numerous stakes. أوتاد 'awtâd (pl.; s. wataḍ) = pegs, poles, stakes. See at 78:17, p. 1934, n. 3.

9. i. e., by disbelieving in Allah, oppressing the people and committing sins. طغوا ṭaghaw = they transgressed, crossed all limits, overflowed (v. iii. m. pl. past from ṭaghâ [ṭaghan/ ṭughyân], to exceed all bounds. See ṭaghâ at 79:16, p. 1942, n. 8).

10. أَكْثَرُوا aktharû they increased, made much, made excessive, did frequently (v. iii. m. pl. past from 'akthara, form IV of kathura [kathrah], to be much, to be numerous).

11. فساد fasâd = mischief-making, mischief, decay, corruption, depravity. See at 28:83, p. 1262, n. 8.

12. صب ṣabba = he poured, poured forth, imposed (v. iii. m. s. past from ṣabb, to pour, pour forth. See ṣababnâ at 80:25, p. 1950, n. 5).

رَبِّكَ your Lord

سَوِّطَ عَذَابٍ the scourge<sup>1</sup> of punishment.

إِنَّ رَبِّكَ 14. Verily your Lord is

لِيَا لِمِرْصَادٍ ever on the watch.<sup>2</sup>

فَأَمَّا الْإِنْسَانُ 15. So as for man,

إِذَا مَا ابْتَلَاهُ رَبُّهُ when his Lord tries<sup>3</sup> him

فَأَكْرَمَهُ and is generous<sup>4</sup> to him

وَنَعَّمَهُ and makes life easy<sup>5</sup> for him ,

فَيَقُولُ رَبِّيَ he says: "My Lord

أَكْرَمَنِي has been generous to me."

وَأَمَّا إِذَا مَا ابْتَلَاهُ 16. But when He tries him

فَقَدَّرَ عَلَيْهِ and restricts<sup>6</sup> on him

رِزْقَهُ فَيَقُولُ his provision<sup>7</sup> he says:

رَبِّيَ أَهَنَّنِي "My Lord has disgraced<sup>8</sup> me."

كَلَّا بَلْ 17. Not at all. Nay,

لَأَنْتَ كَرِيمٌ you are not generous<sup>9</sup>

الْيَتِيمَ to the orphan.

وَلَا تَحْتَضِرُوا 18. Nor urge one another<sup>10</sup>

عَلَىٰ طَعَامِ الْيَسِيرِ on feeding<sup>11</sup> the poor.

1. سوط *sawt* (s.; pl. 'aswât) = scourge, whip, flog.

2. مرصاد *mirşâd* = ambush, observation post, on the watch. See at 78:21, p. 1936, n. 3.

3. ابتلى *ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ'*], to test, to try. See at 2:124, p. 58, n. 12).

4. أكرم *'akrama* = he honoured, gives honour, is generous to (v. iii. m. s. past in form IV of *karuma* [*karam / karamah / karâmah*], to be noble, to be generous. See *mukramân* at 70:35, p. 1882, n. 1).

5. نعم *na'ama* = made life easy, made smooth, softened (v. iii. m. s. past in form II of *na'ama/na'imu* [ *na'mah/man'am*], to be happy, to be in ease. See *'an'umu* at 33:37, p. 1350, n. 10).

6. قدر *qadara* = he measured, restricted, decreed, (v. iii. m. s. past from *qadr*, to decree, to measure, to have power. See *quddara* 87:3, p. 1977, n. 4).

7. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

8. أهان *'ahâna* = he disgraced, humiliated, debased (v. iii. m. s. past in form IV of *hâna* [*hawn*], to be of little importance. See *muhîn* at 58:16, p. 1790, n. 11).

9. تكرمون *tukrimûna* = you are generous, give honour (v. ii. m. pl. impfct. from *'akrama*. See n. 4 above).

10. تحاضرون *tahâddûna* = you urge one another, encourage one another (v. ii. m. pl. impfct. from *hâddu*, form III of *hadda* [*hadd*], to spur on, incite. See *yahuddu* at 69:34, p. 1874, n. 1).

11. طعام *ta'am* (s.; pl. اطعمة *at'imah*) = food, diet, meal. See at 88:6, p. 1981, n. 1.

19. And you consume<sup>1</sup>  
 وَتَأْكُلُونَ  
 الْآثَرَ the inheritance<sup>2</sup>  
 أَكْلًا لَمَّا<sup>3</sup> a consumption in toto.<sup>3</sup>
20. And love<sup>4</sup> wealth  
 وَتُحِبُّونَ الْمَالَ  
 حُبًّا جَمًّا<sup>5</sup> in a love all abosrbing.<sup>5</sup>
21. Never indeed.<sup>6</sup>  
 كَلَّا  
 إِذَا دَكَّتِ  
 الْأَرْضُ دَكًّا دَكًّا<sup>7</sup> When crushed<sup>7</sup> shall be  
 the earth in total devastation.
22. And your Lord will come<sup>8</sup>  
 وَجَاءَ رَبُّكَ  
 وَالْمَلَائِكُ  
 صَفًّا صَفًّا<sup>9</sup> while the angels<sup>9</sup> shall be  
 in row<sup>10</sup> after row.
23. And brought up that day  
 وَجَاءَ يَوْمَئِذٍ  
 بِجَهَنَّمَ  
 يَوْمَئِذٍ  
 يَتَذَكَّرُ الْإِنْسَانُ  
 وَأَنْ لَّهُ  
 الذِّكْرَى<sup>11</sup> there will remember<sup>11</sup> man;  
 but of what avail to him will  
 be the remembrance?<sup>12</sup>
24. He will say: "Alas to me!  
 يَقُولُ يَلَيْتَنِي
1. i. e., arrogate to yourself the rights of other sharers in the inheritance. *تأكلون ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from 'akala [ 'akl/ma'kal], to eat. See at 51:27, p. 1700, n. 7).
2. *آثر* *turâth* = inheritance, legacy; also to inherit, to be heir. See 'awrathnâ at 44:28, p. 1511, n. 4).
3. *لم* *lamm* = in toto, total, whole.
4. *تحبون tuhibbûna* = you (all) love, (v. ii. m. pl. impfct. from *habba* [*hubb*], to love. See at 75:20, p. 1916 n. 2).
5. *جم* *jamm* = all absorbing.
6. i. e., never be so absorbed in the love of wealth forgetting Allah.
7. *دكت dukkat* = she or it was crushed, pressed down, flattened, devastated (v. iii. f. s. past passive from *dakka* [*dakk*], to make flat, to demolish. See *dukkatâ* at 69:14, p. 1870, n. 12).
8. i. e., Allah will appear to judge and take account of the deeds of His servants.
9. *ملك malak* (s.; pl. *malâ'ikah*) = angel. See at 54:26, p. 1721, n. 4).
10. *صف şaff* (s.; pl. *şufûf*) = row, rank, line, file. See at 78:38, p. 1938, n. 14).
11. i. e., man will remember his deeds and will wish to repent and seek forgiveness. *يتذكر yatadhakkaru* = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).
12. For no repentance or redemption will be accepted at that time. *ذكرى dhikrâ* = recollection, remembrance, memory, reminder. See at 50:37, p. 1693, n. 9.

قَدَّمْتُ had I sent in advance<sup>1</sup>

لِحَيَاتِي for the sake of my life!<sup>2</sup>

فِيَوْمٍ 25. So on that day,

لَا يُعَذِّبُ there will punish<sup>3</sup> not

عَذَابَهُ أَحَدٌ like His punishing anyone.

وَلَا يُوثِقُ 26. Nor will there bind<sup>4</sup>

وَتَأْقَهُ أَحَدٌ like His binding anyone.

يَا أَيُّهَا النَّفْسُ 27. "O you the the person<sup>5</sup>

الْمُطْمَئِنَّةُ in complete contentment",<sup>6</sup>

أَرْجِعْ إِلَىٰ رَبِّكَ 28. "Come back<sup>7</sup> to your Lord

رَاضِيَةً مَّرْضِيَةً well pleased<sup>8</sup> and pleasing."<sup>9</sup>

فَادْخُلِي فِي 29. "Then enter among

عِبَادِي My servants."<sup>10</sup>

وَادْخُلِي 30. " And enter

جَنَّاتِي into My Paradise."<sup>11</sup>

1. i. e., sent good deeds. قَدَّمْتُ *qaddamtu* = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama* / *qadima* [ *qadm* / *qudûm* / *qidmân* / *maqdam* ] to precede, to arrive. See at 50:28, p. 1691, n. 7).

2. i. e., for the eternal life in the hereafter.

3. i. e., the sinful. يُعَذِّبُ *yu'adhðhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from '*adhðhaba*, form II [*ta'dhib*] of '*adhðba* [*adhðb*], to impede, to obstruct. See at 88:24, p. 1983, n. 4).

4. i. e., the sinful. يُوَثِّقُ *yûthiqu* = he binds, fastens, ties up, fetters (v. iii. m. s. impfct. from '*awthâqa*, form IV of *wathuqa* [*wathâqah*], to be firm, solid, sure).

5. This will be said to the righteous. نَفْسُ *nafs* (s.; pl. *nufûs* / *anfûs*) = living being, person, individual, nature, self, life, soul. See at 74:38, p. 1909, n. 10.

6. i. e., completely contented with the rewards given by Allah. مُطْمَئِنَّةٌ *muṭma'innah* (f., m. *muṭma'inn*) = content, contented, at rest (act. participle from *itma'anna*. See at 16:112, p. 866, n. 1).

7. اِرْجِعِي *irji'î* = you (f.) go back, come back, return, send back, turn (v. ii. f. s. imperative from *raja'a* (*rujû'*), to return, go back. See *irji'* at 67:3, p. 1851, n. 3).

8. رَاضِيَةً *râdiyah* ( f. s., m. *râḍin* ) = satisfied, pleased, pleasant, agreeable (act. participle from *raḍiya* [*riḍan* / *riḍwân* / *marḍâh*], to be satisfied. See at 69:21, p. 1872, n. 4).

9. مَرْضِيَةً *marḍiyah* (f. s.; m. *marḍiyy*) = pleasing, approved (pass. participle from *raḍiya*. See n. 8 above).

10. i. e., My righteous servants. عِبَادِ *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 71:27, p. 1889, n. 7).

## 90. SŪRAT AL-BALAD (THE CITY)

Makkan: 20 'āyahs

This is a Makkan *sūrah*. Its main themes are *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, reward and punishment. It alludes to the opposition and enmity of the unbelievers to the message, their spending of wealth for honour, glory and for opposing the truth. They are reminded that they shall have to face Allah's Judgement and that they cannot cross the hurdle unless they believe, spend their wealth in setting slaves free and feeding the poor and orphan relatives, and advise one another for patience and kindness. Such ones shall be dwellers of paradise in the hereafter while the unbelievers will abide in the fire of hell. The *sūrah* is named after its first 'āyah wherein Allah swears by the city (*al-Balad*), i. e. Makka.

### سُورَةُ الْبَلَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed swear<sup>1</sup>

بِهَذَا الْبَلَدِ<sup>١</sup> by this city.<sup>2</sup>

2. And you are a resident<sup>3</sup>

بِهَذَا الْبَلَدِ<sup>٢</sup> in this city.

3. And by the progenitor<sup>4</sup>

وَمَا وَوَلَدَ<sup>٣</sup> and what he begot.<sup>5</sup>

4. We have indeed created

الْإِنْسَانَ فِي كِبَدٍ<sup>٤</sup> man in hardship.<sup>6</sup>

5. Does he think<sup>7</sup> that

لَنْ يَقْدِرَ<sup>٥</sup> there cannot have power<sup>8</sup>  
عَلَيْهِ أَحَدٌ<sup>٥</sup> over him anyone?

6. He says; "I have destroyed<sup>9</sup>

يَقُولُ أَهْلَكْتُ<sup>٦</sup>

1. *lā* at the beginning of the 'āyah is for emphasis. Allah may swear by anything of His creation, but His creatures may swear only by Him. *أقسم* 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'aqsuma, form IV of *qasama* [qasam], to divide. See at 84:16, p. 1968, n. 5).

2. i. e., Makka. بلد *balad* (s.; pl. *bilād*) = country, town, city, place, land. See at 35:9, p. 1392, n. 11.

3. The address is to the Prophet, peace and blessings fo Allah be on him. حل *hill* = lawful, permissible, free, resident. See at 5:5, p. 329, n. 7.

4. i. e., 'Ādam, peace be on him. والد *wālid* = progenitor, procreator, father, parent (act. participle from *walada* [wilādah /lidah/ mawlid], to give birth, to beget. See *yalidū* at 71:27, p. 1889, n. 8).

5. i. e., the children of 'Ādam, mankind.

6. i. e., the hardships of worldly life. كبد *kabad* = hardship, difficulty.

7. *يَحْسَبُ* *yahṣabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [ḥisbān/ maḥsabah], to deem, to regard. See at 75:36, p. 1918, n. 1).

8. *يَقْدِرُ* *yaqdīra(u)* = he measures out, ordains, is able to, has power (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

9. i. e., spent. أَهْلَكْتُ *ahlaktu* = I destroyed, annihilated (v. i. s. past from 'ahlaka, form IV of *halaka* [halk/ hulk/ halāk /tahlukah], to perish. See 'ahlaknā at 54:51, p. 1739, n. 8).

﴿٦﴾ مَا لَا لُبَادًا wealth in plenty.<sup>11</sup>

﴿٧﴾ أَيْحَسِبُ أَن 7. Does he think that

﴿٧﴾ لَمْ يَرَهُ أَحَدٌ there sees him none?

﴿٨﴾ أَلَمْ نَجْعَلْ 8. Have We not made<sup>2</sup> for

﴿٨﴾ لَهُ عَيْنَيْنِ him two eyes?<sup>3</sup>

﴿٩﴾ وَلِسَانًا 9. And a tongue<sup>4</sup>

﴿٩﴾ وَشَفَتَيْنِ and two lips?<sup>5</sup>

﴿١٠﴾ وَهَدَيْنَاهُ 10. And shown<sup>6</sup> him

﴿١٠﴾ أَلْتَجِدُنِي the two broad ways?<sup>7</sup>

﴿١١﴾ فَلَا أَقْنَمُ 11. But he has not defied<sup>8</sup>

﴿١١﴾ أَلْعَقَبَةَ the difficult track.<sup>9</sup>

﴿١٢﴾ وَمَا أَدْرَاكَ 12. And what will inform<sup>10</sup>

﴿١٢﴾ مَا أَلْعَقَبَةَ you what the difficult track is?

﴿١٣﴾ فَكَرَبْتَهُ 13. It is to set free<sup>11</sup>a slave.<sup>12</sup>

﴿١٤﴾ أَوْ لَطَمْتَهُ فِي يَوْمٍ 14. Or to feed<sup>13</sup> on a day

1. The reference is to the person who is puffed up with his wealth and power, denies the Resurrection and Judgement, opposes the truth of the Qur'ân and spends his wealth in an attempt to frustrate its message. لُبَادٌ = immense wealth, plenty of wealth.

2. نَجَعَلَ *naj'al(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [*ja'la*], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See at 78:6, p. 1934, n. 1).

3. عَيْنَيْنِ *'aynayn* (dual; acc./gen. of *'aynân*; s. *'ayn*; *'uyûn'*/*'ayun*) = two eyes, two springs, two fountains. See *'aynân* at 55:66, p. 1750, n. 9).

4. لِسَانٍ *lisân* ( s.; m. & f.; pl. اللسان/اللسن *'alsinah/'alsun*) = tongue, language. See at 26:195, p. 1196, n. 1.

5. شَفَتَيْنِ *shafatayn* (dual; acc./gen. of *shafatân*; s. *shafah*; pl. *shifâh/shafawât*) = two lips, rims, edges.

6. هَدَيْنَاهُ *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 37:118, p. 1449, n. 1).

7. i. e., good and evil. نَجْدَيْنِ *najdayn* (dual; acc./gen. of *najdân*; s. *najd*; pl. *nijâd/nujûd*) = two high lands, broad ways.

8. أَقْنَمَ *iqtahama* = he stormed, rushed, broke into, embarked on, defied (v. iii. m. s. past in form VIII of *qaḥama* [*quḥûm*], to throw oneself, to come near. See *muqtaḥim* at 38:59, p. 1473, n. 13).

9. عَقَبَةً *'aqabah* (s.; pl. *'iqâb*) = steep road, difficult track, mountain road, pass.

10. أَدْرَى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 86:2, p. 1974, n. 3).

11. فَكَ *fakk* = to separate, disjoin, tear, unbind, untie, redeem, liberate, emancipate, release, set free.

12. رَقَبَةً *raqabah* (s.; pl. *riqâb*) = neck, slave. See at 58:3, p. 1783, n. 10.

13. اطْعَمَ *'it'am* = to feed, feeding, to give food (verbal noun in form IV of *ta'ima* [*ta'm*], to eat, to taste. See at 58:3, p. 1784, n. 3).

ذِي مَسْغَبَةٍ ١٤ of scarcity<sup>1</sup>

بَيْتًا ذَا مَقْرَبٍ ١٥ 15. An orphan near of kin,<sup>2</sup>

أَوْ مِسْكِينًا ذَا مَتْرَبٍ ١٦ 16. Or a poor<sup>3</sup> in misery.<sup>4</sup>

ثُمَّ كَانَ مِنَ الَّذِينَ ١٧ 17. Moreover he is of those  
ءَامَنُوا who believe

وَتَوَاصَوْا بِالصَّبْرِ ١٨ and mutually counsel<sup>5</sup> patience<sup>6</sup>  
وَتَوَاصَوْا and mutually counsel

بِالْمَرْحَمَةِ ١٧ kindness.<sup>7</sup>

أُولَئِكَ ١٨ 18. Such ones shall be the  
أَصْحَابُ الْيَمِينِ companions<sup>8</sup> of the right.<sup>9</sup>

وَالَّذِينَ ١٩ 19. And those who  
كَفَرُوا بِآيَاتِنَا disbelieve<sup>10</sup> in Our signs,<sup>11</sup>  
هُمْ أَصْحَابُ they shall be the companions  
الْمَشْأَمَةِ ١٩ of the left.<sup>12</sup>

عَلَيْهِمْ نَارٌ ٢٠ 20. Over them shall be fire  
مُؤَصَّدَةٌ ٢٠ closed on all sides.<sup>13</sup>

1. مسغبة *masghabah* = scarcity, hunger, famine.

2. مقربة *maqrabah* = nearness, proximity, closeness. *dhā maqrabah*: near of kin, near relation.

3. مسكين *miskīn* (pl. *masākīn*) = poor, indigent. See at 74:44, p. 1910, n. 8.

4. متربة *matrabah* = poverty, misery, destitution.

5. تواصلوا *tawāṣaw* = they made a bequest/behest, enjoined one another, mutually counselled (v. iii. m. pl. past from *tawāṣā*, form VI of *waṣā* [*waṣy*], to be joined, lightened, degraded. See at 51:53, p. 1705, n. 3).

6. صبر *ṣabr* = patience, forbearance, perseverance, endurance. See at 2:45, p. p. 22, n. 11.

7. مرحمة *marḥamah* = mercy, kindness, compassion, to be kind, to have mercy (v. rebal noun of *rahima*, to have mercy. See *turḥamūna* at 49:10, p. 1680, n. 8).

8. أصحاب *as-hāb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 85:4, p. 1970, n. 6).

9. i. e., they will have their book of deeds in their right hands and their accounting will be easy (see 84:7-8, p. 1967). يمينة *maymanah* (f. s.; pl. *mayāmīn*) = right, right side, right wing. See at 56:8, p. 1754, n. 8.

10. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 67:7, p. 1852, n. 1).

11. i. e., the Qur'ān . آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, texts of the Qur'ān, evidences. See at 83:13, p. 1962, n. 1.

12. i. e., they will be given their books of deeds in their left hands and will be the inmates of hell. مشمة *maṣḥama* = misfortune, calamity, ill luck, left.

13. مؤصدة *mu'ṣadah* (f. s., m. *mu'ṣad*) = closed all round, closed on all sides (pass. participle from *'aṣada*, form IV of *'aṣada*, to close, to shut).

## 91. SŪRAT AL-SHAMS (THE SUN) Makkan: 15 'āyahs

This is an early Makkan *sūrah* which calls attention to *tawhīd* (monotheism) and *risālah* (Messengership of Muhammad, peace and blessings of Allah be on him). It stresses that whoever abandons *shirk* and purifies himself by adhering to *tawhīd* will have the ultimate success, and whoever corrupts himself with *shirk* will be a failure. It also points out that Allah gives guidance through His Messengers and warns about the consequence of unbelief and disobedience by citing the instance of the Thamūd people who were duly punished for their unbelief and disobedience. The *sūrah* is named after its first 'āyah wherein Allah swears by the sun (*al-Shams*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ 1. By the sun<sup>1</sup>

وَضُحَاهَا 2 and its brightness.<sup>2</sup>

وَالْقَمَرِ 2. By the moon

إِذَا تَلَّهَا 3 when it follows<sup>3</sup> her.

وَالنَّهَارِ 3. By the day

إِذَا جَلَّهَا 4 when it discloses her.<sup>4</sup>

وَاللَّيْلِ 4. By the night

إِذَا يَغْشَاهَا 5 when it covers<sup>5</sup> her.

وَالسَّمَاءِ 5. By the sky

وَمَا بَدَأَهَا 6 and Him Who built<sup>6</sup> it.

وَالْأَرْضِ وَمَا 6. By the earth and Him

1. Allah may swear by anything of His creation, but His creatures may swear only by Him.

2. *duhan* ضحى = forenoon, day-time, brightness of the sun. See at 79:46, p. 1975, n. 11.

3. *talā* تَلَا = he followed, succeeded (v. iii. m. s. past from *talw*, to follow, to succeed).

4. Note that it is the day which brings the sun to view, not that the sun moves and comes into view. *jallā* جَلَّى = brought to light, disclosed, revealed (v. iii. m. s. past in form II of *jalā* [ *jalw/jaly* ], to throw light, to make clear. See *tajallā* at 7:143, p. 518, n. 2.

5. *yaghshā* يَغْشَى = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiyā* [ *ghashy/ghishāwah* ], to cover. See at 29:55, p. 1285, n. 1).

6. *banā* بَنَى = he made, built, set up, founded, constructed (v. iii. m. s. past from *binā'* / *bunyān*, to build. See at 79:27, p. 1944, n. 2).

٦ طَهَّرَهَا Who threw it as as ball.<sup>1</sup>

وَنَفْسٍ 7. By the living self

وَمَا and Him Who

٧ سَوَّاهَا perfected its make.<sup>2</sup>

فَأَلَمَّهَا 8. Then He enlightened<sup>3</sup> it

فُجُورَهَا of its immorality<sup>4</sup>

٨ وَتَقْوَاهَا and its righteousness.<sup>5</sup>

قَدْ أَفْلَحَ 9. Successful<sup>6</sup> indeed will be

٩ مَن زَكَّاهَا he who purifies<sup>7</sup> it.

وَقَدْ خَابَ 10. And a failure<sup>8</sup> indeed will

١٠ مَن دَسَّاهَا be he who corrupts<sup>9</sup> it.

كَذَّبَتْ 11. There did disbelieve

ثَمُودُ the Thamûd

١١ بِطَعُونَهَا by their transgression.<sup>10</sup>

إِذَا أُنْعَمَتْ 12. When delegated<sup>11</sup> was

١٢ أَشَقَلَّهَا their most wretched one.

1. طهى *tahā* = he threw like a ball, removed, spread, spread out (v. iii. m. s. past from طهر *tahw*, to throw as a ball, to remove).

2. سوى *sawwā* = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

3. ألهم *'althama* = he enlightened, inspired, made {someone} swallow (v. iii. m. s. past in form IV of *lahima* [*lahm/laham*], to swallow, to consume).

4. فجور *fujūr* = to act immorally, immorality, dissolute life, adultery (verbal noun of *fajara*, to act immorally. See *fujūr* at 82:14, p. 1959, n. 3).

5. i. e., has given guidance about the good and bad ways of life. تقوى *taqwā* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqā* ( *waqy/wiqāyah*), to guard, be on one's guard. See at 74:55, p. 1912, n. 2).

6. i. e., on the Day of Judgement. أفلح *'aflaha* = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaha* [ *falh*], to split. See at 87:14, p. 1973, n. 2).

7. i. e., from the filth of polytheism. زكى *zakkā* = he purified, cleansed, vindicated, declared just, increased (v. iii. m. s. past in form II of *zakā* [*zakā*], to grow, be pure, just. See *yazzakkā* at 80:3, p. 1947, n. 5).

8. خاب *khāba* = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed. See at 20:111, p. 1003, n. 10).

9. دسى *dassā* (originally *dassasa*. The final *sin* is changed into 'alif) = he buried, inserted, infused, interpolated, corrupted (v. iii. m. s. past in form II of *dasasa*, to bury, to corrupt).

10. طغرى *taghwan* = transgression, crossing the limit. See *taghaw* at 89:11, p. 1985, n. 9.

11. i. e., was sent out to kill the she-camel which Allah had given as a miracle to the Messenger Sālih, peace be on him. انبعث *inba'atha* = he was delegated, despatched, sent out, provoked (v. iii. m. s. past in form VII of *ba'atha* [*ba'th*], to send, to resurrect. See *mab'ūthūna* at 83:4, p. 1969, n. 8).

فَقَالَ لَهُمْ 13. So the Messenger of

رَسُولُ اللَّهِ Allah said to them:

نَاقَةَ اللَّهِ "The she-camel of Allah

وَسَقِيَهَا and her drinking water."<sup>1</sup>

فَكَذَّبُوهُ 14. But they disbelieved<sup>2</sup> him

فَعَقَرُوهَا and hamstrung<sup>3</sup> her.

فَدَمَدَمَ So there inflicted punishment<sup>4</sup>

عَلَيْهِمْ رَبَّهُمْ on them their Lord

بِذُنُوبِهِمْ for their sin<sup>5</sup>

فَسَوَّاهَا and levelled<sup>6</sup> them.

وَلَا يَخَافُ 15. And He feared<sup>7</sup> not

عُقُوبَهَا the consequences<sup>8</sup> thereof.

1. سقى *suqyā* = drinking water, drink. See *yusqawna* at 76:17, p. 1992, n. 11.

2. كَذَبُوا *kadhhabū* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhīb /kadhbah /kidhbah*], to lie. See at 78:28, p. 1937, n. 3).

3. i. e., they slaughtered her. عَقَرُوا *'aqarū* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. past from *'aqara* [*'uqr/'uqr/'aqârah*], to be barren. See at 26:157, p. 1189, n. 7).

4. دَمَدَمَ *damdama* = he inflicted punishment, punished, destroyed, muttered (v. iii. m. s. past).

5. ذَنْبٌ *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 81:9, p. 1954, n. 7.

6. i. e., completely destroyed them irrespective of the high and low, rich and poor. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 91:7, p. 1993, n. 1).

7. يَخَافُ *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 72:13, p. 1893, n. 6).

8. عَقِيبٌ *'uqbâ* = end, outcome, result, consequences, ultimate, the hereafter or return to Allah, reward. See at 13:42, p. 783, n. 1.

## 92. *Sûrat al-Layl* ( The Night)

Makkan: 21 'âyahs

This is an early Makkan *sûrah*. It is named after the first 'ayah wherein Allah swears by the night (*al-Layl*). It deals with the themes of *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ân and reward and punishment respectively for the believers and unbelievers in the hereafter. The *sûrah* states that Allah provides guidance through the Qur'ân and that those who disbelieve and turn away from it will have the punishment of hellfire in the hereafter but those who believe and spend their wealth in charity and for the pleasure of Allah shall be saved from it and will have a happy life in paradise.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ 1. By the night<sup>1</sup>

إِذَا بَعَثَنِ 2 when it covers.<sup>2</sup>

وَالنَّهَارِ 2. By the day

إِذَا تَجَلَّى 3 when it shines forth.<sup>3</sup>

وَمَا خَلَقَ 3. And by Him Who creates

الذَّكَرَ وَالْأُنثَى 4 the male<sup>4</sup> and the female.<sup>5</sup>

إِنْ سَعَيْكُمْ 4. Verily your efforts<sup>6</sup>

لَشَقَّى 7 are diverse.<sup>7</sup>

فَأَمَّا مَنْ 5. So as for him who

أَعْطَى وَالْفَقْرَى 9 gives<sup>8</sup> and is on his guard,<sup>9</sup>

وَصَدَّقَ بِالْحُسْنَى 6 And believes in the Best,<sup>10</sup>

1. Allah may swear by anything of His creation; but a creature may swear only by Him.

2. i. e., with darkness. يَغْشَى *yaghshâ* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

3. تَجَلَّى *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear. See at 7:143, p. 518, n. 2).

4. ذَكَرَ *dhakar* (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 75:39, p. 1918, n. 10.

5. أُنْثَى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 75:39, p. 1918, n. 11.

6. سَعَى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt, effort. See at 88:9, p. 1981, n. 8).

7. i. e., your deeds are diverse : some making efforts to attain prosperity and happiness in this world, and some doing so for happiness and prosperity in the hereafter. شَقَّى *shattâ* (pl.; s. *shatîf*) = diverse, different, manifold, various, in variety. See at 20:54, 987, n. 5.

8. i. e., gives his wealth in approved charity and in the way of Allah. أَعْطَى *'a'âtâ* = he gave, offered, granted, accorded, bestowed (v. iii. m. s. past in form IV of *'atâ* [*'atw*], to give).

9. i. e., against sin and disobedience to Allah. اتَّقَى *uttaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [*waqy/wiqâyah*], to guard. See at 53:32, p. 1723, n. 13).

10. i. e., the Qur'ân and *tawhîd*.

فَسَيَسِّرُهُ 7. We shall make easy<sup>1</sup> for

لِلْيَسْرَى ١٧ him the easy thing.<sup>2</sup>

وَأَمَّا مَنْ 8. But as for the one who  
يَجِلُّ is niggardly<sup>3</sup> and

وَأَسْتَفْتَنِي ٨ deems himself in no need,<sup>4</sup>

وَكَذَّبَ 9. And disbelieves

بِالْحَسَنِ ٩ in the Best.

فَسَيَسِّرُهُ 10. We shall make easy for

لِلْعُسْرَى ١٧ him the slip into difficulty.<sup>5</sup>

وَمَا يَنْفِي 11. And there shall not avail<sup>6</sup>

عِنْدَهُ مَا لَدَّهٖ him his wealth

إِذَا تَرَدَّى ١١ when he gets the fall.<sup>7</sup>

إِنَّ عَلَيْنَا 12. Verily upon Us is

لِلْهُدَى ١٢ to give guidance.<sup>8</sup>

وَأِنَّا لَنَا 13. And to Us belong

لِلْآخِرَةِ وَالْأُولَى ١٣ the hereafter<sup>9</sup> and the first.<sup>10</sup>

فَأَنْذَرْتُكَ 14. So I have warned<sup>11</sup> you

نَارًا تَلَطَّى ١٤ of a fire burning ablaze.<sup>12</sup>

1. نيسر *nuyassiru* = we make easy, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 87:8, p. 1978, n. 5).

2. i. e., the doing of good deeds and carrying out the injunctions of the Qur'ân. يسرى *yusrâ* = easiness, easy way, left hand. See at 87:8, p. 1978, n. 6.

3. بخل *bakhila* = he became niggardly, stingy (v. iii. m. s. past from *bakhal* /*bukhl*, to be niggardly. See *yabkhalûna* at 57:24, p. 1778, n. 1).

4. استغنى *istaghna* = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan* /*ghanâ'*], to be free from want. See at 64:6, p. 1832, n. 6).

5. i. e., he will be made easily amenable to disobedience and the consequent punishment. عسرى *'usrâ* = difficulty, hard situation.

6. يفتي *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan* / *ghanâ'* ], to be free from want, to be rich. See at 88:7, p. 1981, n. 4).

7. i. e., into the punishment of hell. تردى *tarddâ* = he fell, got the fall, tumbled, deteriorated, clothed himself (v. iii. m. s. past in form V of *radiya* [ردى *radan*], to perish, be destroyed. See *mataraddiyah* at 5:3, p. 327, n. 6).

8. هدى *hudan* = to guide, to give guidance, guidance, right way, true religion. See at 61:9, p. 1817, n. 2.

9. الآخرة *al-'âkhirah* = the hereafter, the after-life. See at 16:30, p. 836, n. 10.

10. i. e., this first life in the present world. الأولى *al-'âlâ* (f.; m. 'awwal) = the first, the foremost. See at 53:50, p. 1726, n. 8).

11. أنذرت *'andhartu* = I warned, cautioned (v. i. s. past from *'andhara*, form IV of *nadhara* [*nadh* /*nudhûr*], to dedicate, to vow. In its form IV ('*indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See at 41:13, p. 1544, n. 2).

12. تلظى *talazzâ* (originally *tatalazzâ*. One *îâ'* is omitted) = she burns, is ablaze, gets enkindled (v. iii. f. s. impfct. from *talazzâ*, form V of *lazû* [*lazan* ], to burn, to flare, to blaze).

لَا يَصْلَاهَا 15. There will enter<sup>1</sup> it none  
 إِلَّا الْأَشْقَى 10 but the most wretched,<sup>2</sup>

الَّذِي كَذَّبَ 16. Who disbelieves<sup>3</sup>  
 وَتَوَلَّى 16 and turns back.<sup>4</sup>

وَسَمِعْنَا 17. And there will be spared<sup>5</sup>  
 إِلَّا الْأَنْقَى 17 it the most righteous<sup>6</sup>

الَّذِي يُؤْتِي مَالَهُ 18. Who gives his wealth  
 يَتَزَكَّى 18 purifying himself.<sup>7</sup>

وَمَا لِأَحَدٍ 19. And none has  
 عِنْدَهُ مِنْ نِعْمَةٍ 19 to him any favour  
 تُجْزَى 19 to be recompensed.<sup>8</sup>

إِلَّا ابْتِغَاءَ 20. Except the seeking<sup>9</sup> of  
 وَجْهِ رَبِّهِ 20 the Countenance of his Lord  
 الْأَعْلَى 20 the Most Exalted.

وَلَسَوْفَ 21. And surely he shall  
 يَرْضَى 21 be satisfied.<sup>10</sup>

1. i. e., *yaṣlâ* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ ṣulîy/ ṣilâ*]), to roast, to burn, to be exposed to the blaze. See at 84:12, p. 1967, n. 13).

2. *'ashqâ* = the most wretched, miserable, unlucky (relative of *shaqîy*; act. participle in the scale of *fa'il* from *shaqû/shaqîya*, to be unhappy, miserable. See at 91:12, p. 1993, n. 11).

3. i. e., disbelieves in the Messengership of Muhammad, peace and blessings of Allah be on him, and the Qur'ân. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb /kadhib /kadhbah / kidhbah*]), to lie. See at 38:14, p. 1462, n. 6).

4. i. e., from the truth. *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ'/awilâyah*]), to be near, to be a friend. See at 88:23, p. 1983, n. 2).

5. *yujannabu* = he is spared, kept away, averted, (v. iii. m. s. impfct. passive from *jannabu*, form II of *janaba* [*janb*]), to avert. See *yatajannabu* at 87:11, p. 1978, n. 11).

6. *'atqâ* = more/most righteous, godfearing, pious (relative of *taqîy*). See at 49:13, p. 1682, n. 9.

7. *yatazakkâ* = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ*]), to grow, be pure, just. See *yuzzakkâ* at 80:3, p. 1947, n. 5).

8. i. e., he gives his wealth not to return a favour done to him. *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *juzâ* [*juzâ*]), to recompense. See at 45:22, p. 1625, n. 2).

9. i. e., he spends his wealth only for the pleasure of Allah. *ibtighâ'* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ*]), to desire. See at 13:17, p. 771, n. 11).

10. i. e., with the reward given him by Allah. *yardâ* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *radîyu* [*riḍan /riḍwân /mardâh*]), to agree, to be satisfied. See at 53:26, p. 1721, n. 8).

## 93. SŪRAT AL-DUHĀ (THE FORENOON)

Makkan: 11 'āyahs

This is an early Makkan *sūrah*. Its main theme is *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ānic *wahy*. It negatives the supposition of the unbelievers who, in view of a temporary pause in the coming of *wahy* to him, started taunting him that his Lord had forsaken him. It is stated that this was not at all so. He is also reminded of Allah's past favours on him and is encouraged to carry on his mission and work and is assured of ultimate success and happiness.

The *sūrah* is named after the first 'āyah in which Allah swears by the forenoon (*al-Duhā*) and the night.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. By the forenoon.<sup>1</sup>

2. And by the night

when it becomes tranquil.<sup>2</sup>

3. There has not taken leave<sup>3</sup>

of you your Lord

nor is He displeased.<sup>4</sup>

4. And indeed the after-life<sup>5</sup>

shall be better for you

than the first.<sup>6</sup>

5. And surely there will

give<sup>7</sup> you your Lord

so you will be pleased.<sup>8</sup>

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. ضحى *duḥan* = forenoon, day-time, brightness of the sun. See at 91:1, p. 1992, n. 1.

2. i. e., it is dense and tranquil. سحى *sajā* = he or it became tranquil, calm (v. iii. m. s. past from *sajw*, to be quiet, tranquil).

3. The address is to the Prophet, peace and blessings of Allah be on him. It negatives the supposition of the unbelievers about him because of a temporary pause in the coming of *wahy*. ودع *wadda'a* = he took leave, bade farewell, saw off (v. iii. m. s. past in form II of *wada'a* [*wad'*], to put down, to leave off).

4. قالى *qalā* = he became displeased, detested (v. iii. m. s. past from *qalw/qaly*, to roast, to detest).

5. الآخرة *al-'ākhīrah* = the hereafter, the after-life. See at 92:12, p. 1996, n. 9.

6. i. e., this first life in the present world.

7. i. e., success, merits and rewards. The address is to the Prophet, peace and blessings of Allah be on him. يعطى *yu'ṭī* = he gives, bestows, grants (v. iii. m. s. impfct. from 'a'tā, IV of 'atā [*'atw*], to give. See 'a'tā at 92:6, p. 1995, n. 8).

8. ترضى *tarḍā* = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍīya* [*riḍān/riḍwān/marḍāh*], to be satisfied. See at 46:15, p. 1637, n. 1).

- أَلَمْ يَجِدْكَ 6. Did He not find<sup>1</sup> you an  
 يَتِيمًا فَتَوَّأَىٰ ٦ orphan<sup>2</sup> then gave shelter?<sup>3</sup>
- وَوَجَدَكَ 7. And He found you  
 ضَالًّا away from the way<sup>4</sup>  
 فَهَدَىٰ ٧ then showed you the way?<sup>5</sup>
- وَوَجَدَكَ عَائِلًا 8. And He found you poor<sup>6</sup>  
 فَأَغْنَىٰ ٨ and made you rich?<sup>7</sup>
- فَأَمَّا الْيَتِيمَ 9. So as for the orphan  
 فَلَا تَنْهَرْ ٩ do not treat harshly.<sup>8</sup>
- وَأَمَّا السَّائِلَ 10. And as for the beggar,<sup>9</sup>  
 فَلَا تَنْهَرْ ١٠ do not drive away.<sup>10</sup>
- وَأَمَّا بِنِعْمَةِ 11. And as for the grace  
 رَبِّكَ فَحَدِّثْ ١١ of your Lord, relate.<sup>11</sup>

1. *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujūd*], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 24:39, p. 1122, n. 9).
2. *yatīm* (s.; pl. *'ayātīm/ yatāmā*) = orphan. See *yatāmā* at 59:7, p. 1797, n. 5.
3. *'awā* = he gave shelter, lodged, accommodated ( v. iii. m. s. past in form IV of *'awā* [*'awy*], to seek shelter. See at 12:99, p. 758, n. 2).
4. *dāll* (s.; pl. *dāllūn* ) gone astray, away from the way, erring (active participle from *dalla* [*dalāl/dalālah*], to go astray, to err. See *dāllū* at 83:32, p. 1964, n. 11).
5. *hadā* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidāyah*, to guide, to lead. See at 49:17, p. 1684, n. 4).
6. *'ā'il* = poor, needy, indigent (act. participle from *'āla* [*'aylah*], to be poor. See *'aylah* at 9:28, p. 588, n. 6).
7. *'aghnā* = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan/ ghanā'* ], to be free from want, to be rich. See at 69:28, p. 1873, n. 2).
8. *lā taqhar* = do not treat harshly, persecute, overpower, subdue (v. ii. m. s. imperative {prohibition} from *qahara* to overpower, subjugate, vanquish. See *qahhār* at 40:16, p. 1515, n. 3).
9. *sā'il* (s.; pl. *sā'ilūn*) = beggar, questioner, enquirer ( active participle from *sa'ala* [ *su'āl/ mas'alah/tas'āl*], to ask. See at 70:25, p.1880, n. 8).
10. *lā tanhar* = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative {prohibition} from *nahara* [*nahr*], to flow, to scold, to drive away. See at 17:23, p. 880, n. 9).
11. i. e., remeber, mention and express gratitude. *haddīth* = speak, report, relate (v. ii. m. s. imperative from *ḥaddatha*, form II of *ḥadatha/ ḥadutha* [*ḥudūth/ ḥadāthah*], to happen, to be new. See *ḥadīth* at 88:1, p. 1980, n. 1).

## 94. SŪRAT AL-SHARH (THE EXPOSITION)

Makkan: 8 'āyahs

This is another early Makkan *sūrah* which refers to *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him, mentioning Allah's special favour of opening his heart to the truth and removing from him the burden of faults. He is also reminded that Allah has raised high his reputation and that with every difficulty is ease, so he should not be discouraged by the temporary difficulties that come in the way of his mission.

It is named after its first 'āyah wherein Allah refers to His having opened (*al-sharḥ*) his heart.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ 1. Have We not opened<sup>1</sup>

لَكَ صَدْرَكَ 2 for you your heart?<sup>2</sup>

وَوَضَعْنَا عَنكَ 2. And put down<sup>3</sup> from you

وِزْرَكَ 3 your burden<sup>4</sup>

الَّذِي أَنْقَضَ 3. Which weighed down<sup>5</sup>

ظَهْرَكَ 4 your back?<sup>6</sup>

وَرَفَعْنَا لَكَ 4. And raised high<sup>7</sup> for you

ذِكْرَكَ 5 your reputation?<sup>8</sup>

فَإِنَّ مَعَ الْعُسْرِ 5. So indeed with difficulty<sup>9</sup>

يُسْرًا 6 is ease.<sup>10</sup>

إِنَّ مَعَ الْعُسْرِ 6. Indeed with difficulty

يُسْرًا 7 is ease.

1. i. e., opened for the light of Islam (see 6:125, p. 444). نشرح *nashrah(u)* = we open, cut to slices, explain, expose. elucidate (v. iii. m. s. impfet. from *sharaha* [*sharḥ*], to cut, to open. The final letter is vowelless because of the particle *lam* coming before the verb. See *yashrah* at 6:125, p. 444, n. 2).

2. صدر *ṣadr* (s.; pl. *ṣudūr*) = breast, chest, bosom, heart, front. See at 39:22, p. 1489, n. 6.

3. وضعنا *wada'nā* = we laid, laid down, placed, set, set up, put down, erected, delivered (v. i. pl. past from *wada'a* [*wad'*], to lay, to put down. See *wada'a* at 55:7, p. 1752 n. 2).

4. i. e., the burden of faults and sins, thus making him free from those (see *Al-Baḥr*, X, 500). وزر *wizr* (s.; pl. *'awzār*) = burden, load, encumbrance, sin. See at 53:38, p. 1724, n. 12.

5. أنقض *'anqaḍa* = he or it weighed down (v. iii. m. s. past in form IV of *naqḍa* [*naqḍ*], to break, to violate. See *naqḍat* at 16:92, p.858, n. 9).

6. ظهر *zahr* (s.; pl. *ḡuhūr*) = back, rear, loin, spine, surface. See at 84:10, p. 1967, n. 10).

7. رفعا *rafa'nā* = we raised, raised high, lifted up, elevated, (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 43:32, p. 1590, n. 6).

8. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, reputation, renown, also scripture, the Qur'ān. See at 81:27, p. 1956, n. 7.

9. عسر *'usr* = hardship, difficulty, distress. See at 65:7, p. 1841, n. 10.

10. يسر *yusr* = ease, facility. See at 65:7, p. 1841, n. 11.

فَإِذَا فَرَغْتَ 7. So when you be off your

فَأَنْصَبْ work,<sup>1</sup> get ready.<sup>2</sup>

وَإِلَىٰ رَبِّكَ 8. And to your Lord

فَأَرْغَبْ turn in hope.<sup>3</sup>

1. فرغت *faraghita* = you became empty/ vacant/ unoccupied, be off work, finished work, (v. ii. m. s. past from *faragha* [furûgh/farûgh], to be empty, vacant. See *nafrughu* at 55:31, p. 1745, n. 7).

2. i. e., for prayers and devotion. انصب *inṣab* = erect, set up, pitch, raise, hoist, get ready, prepare (v. ii. m. s. imperative from *naṣaba* [naṣb], yo erect, to get ready. See *nuṣibat* at 88:19, p. 1982, n. 11).

3. i. e., wish for the graces of your Lord. ارغب *irghab* = turn in hope, be desirous, wish (v. ii. m. s. imperative from *raghabu* [raghbah/ raghhab], to desire, to wish. See *râghibûn* at 68:32, p. 1864, n. 3).

## 95. SŪRAT AL-TĪN (THE FIG)

Makkan: 8 'āyahs

This is an early Makkan *sūrah*. It is named after its first 'āyah in which Allah swears by the fig (*Tīn*), the olive and the Mount Sinai and Makka and reminds man that He is his Creator and Lord (*tawhīd*) and that obedience to Him and doing the good deeds will determine his real position. It is further reminded that he has to face judgement on the Day of Judgement and that Allah is the Justest of Judges.

### سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱ وَاللَّيْنِ وَالزَّيْتُونِ 1. By the Fig<sup>1</sup> and the olive.<sup>2</sup>

۲ وَطُورِ سِينِينَ 2. By the Mount<sup>3</sup> Blessed.<sup>4</sup>

۳ وَهَذَا الْبَلَدِ 3. And by this city<sup>5</sup>

۴ الْأَمِينِ 4. most secure and peaceful.<sup>6</sup>

۵ لَقَدْ خَلَقْنَا الْإِنْسَانَ 4. We have indeed created

۶ فِي أَحْسَنِ تَقْوِيمٍ 6. man in the best of shape.<sup>7</sup>

۷ ثُمَّ رَدَدْنَاهُ 5. Then We revert<sup>8</sup> him

۸ أَسْفَلَ سَفَلِينَ 5. to the lowest<sup>9</sup> of the low.

۹ إِلَّا الَّذِينَ آمَنُوا 6. Except those who believe

۱۰ وَعَمِلُوا الصَّالِحَاتِ 10. and do the good deeds.<sup>10</sup>

۱۱ فَلَهُمْ أَجْرٌ 11. Then they will have a reward

۱۲ غَيْرَ مَمْنُونٍ 11. without cessation.<sup>11</sup>

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. تين *tīn* = fig.

2. زيتون *zaytūn* = olives, olive tree. See at 80:29, p. 1950, n. 12.

3. i. e., the Mount Sinai. طور *tūr* = mountain, Mount Sinai. See at 52:1, p. 1707, n. 1.

4. سِينِينَ *sinīn* = blessed.

5. i. e., Makka. بلد *balad* (s.; pl. *bilād*) = country, town, city, place, land. See at 90:1, p. 1989, n. 2.

6. أمين *'amīn* = faithful, trustworthy, trusted, trustee, loyal, safe, secure (active participle in the scale of *fa'īl* from *'amuna* [*'amānah*], to be faithful. See at 44:51, p. 1615, n. 7).

7. تقويم *taqwīm* = setting up, raising, reformation, reorganization, reshaping, modification, assessment, to shape, to form, to set upright (verbal noun in form II of *qāma* [*qawmah/qiyām*], to get up, to stand up. See *yastaqīm* at 81:28, p. 1956, n. 10).

8. i. e., because of his unbelief and sins. ردنا *radadnā* = we returned, gave back, put back, reverted, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 28:13, p. 1235, n. 3).

9. i. e., in rank and punishment. أسفل *'asfal* = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sāfil* (low/base/mean. See at 4:145, p. 309, n. 9).

10. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ān and *sunnah*). See at 85:12, p. 1972, n. 1.

11. i. e., it will neither be exhausted nor stopped. ممنون *mamnūn* = cut off, ceased, obliged, grateful, weak (pass. participle from *mannā* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 84:25, p. 1969, n. 9).

فَمَا 7. Then what

يَكُذِّبُكَ بَعْدُ makes you disbelieve<sup>1</sup> still

بِالَّذِينَ in the Judgement?<sup>2</sup>

أَلَيْسَ اللَّهُ 8. Is not Allah

بِأَحْكَمِ الْحَاكِمِينَ the Justest<sup>3</sup> of Judges?<sup>4</sup>

1. يكذب *yukadhdhibu* = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 68:44, p. 1866, n. 5).

2. i. e., after the Resurrection and on the Day of Judgement. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 83:11, p. 1961, n. 8.

3. أحكم *'ahkamu* = justest, the best judge, better judge (relative of *hâkim*, act. participle of *hukamu* [*hukm*], to pass judgement. See at 60:10, p. 1812, n. 4).

4. حاكمين *hâkimîn* (pl. acc./gen. of *hâkimûn*,; s. *hâkim*. See n. 3 above).

## 96. SŪRAT AL- 'ALAQ (THE STICKING CLOT)

Makkan: 19 'āyahs

The first five 'āyahs of this sūrah was the passage of the Qur'ān which was delivered to the Prophet, peace and blessings of Allah be on him, at the cave of the mount Ḥirā' by the angel Jibrīl, thus marking the beginning of his risālah and the coming down of the Qur'ān. The sūrah is named after the second 'āyah which mentions Allah's creation of man from a sticking clot (*al-'alaq*). These first five 'āyahs also mention Allah's most important grace on man, i. e., imparting him knowledge and teaching him what he did not know. The rest of the sūrah was sent down a little later. It refers to the beginning of the preaching of the truth and the opposition to it by the Makkan leaders, particularly by 'Abū Jahl. He and all such persons are reminded of Allah's retribution and that all shall have to return to Him. The Messenger of Allah is asked to pay no heed to such opposition and to continue preaching and worshipping Allah.

### سُورَةُ الْعَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

1. Read,<sup>1</sup> in the name of your Lord Who created.

خَلَقَ الْإِنْسَانَ

2. Created man from a sticking clot.<sup>2</sup>

أَقْرَأْ وَرَبُّكَ

3. Read. And your Lord is the Most Beneficent.<sup>3</sup>

الَّذِي عَلَّمَ بِالْقَلَمِ

4. Who taught<sup>4</sup> by the pen.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

5. Taught man what knew not.<sup>5</sup>

1. i. e., of the Qur'ān which is sent down. This and the following four 'āyahs were the passage of the Qur'ān which was delivered first to the Messenger of Allah, peace and blessings of Allah be on him, by the angel Jibrīl on mount Ḥirā'. اقرأ 'iqra' = read, recite, study (v. ii. m. s. imperative from qara'a [qirā'ah], to read, recite. See iqra'ū at 73:20, p. 1902, n. 7).

2. علق 'alaq = medicinal leech, blood clot, sticking . See 'alaaqah at 75:38, p. 1918, n. 7).

3. أكرم 'akram = more/most honourable, esteemed, noble, generous, Most Beneficent (relative of karīm, ( act. participle in the scale of fa'il from karuma [karam/ karamah/ karāmah], to be noble, to be generous. See at 49:13, p. 1682, n. 8).

4. i. e., taught writing by the pen and acquiring knowledge thereby. علم 'allama = he taught, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 55:2, p. 1741, n. 2).

5. Knowledge is the most important and distinguishing grace of Allah on man. يعلم ya'lam(u) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. The final letter is vowelless because of the particle lam coming before the verb. See at 8:72, p. 573, n. 2).

كَلَّا إِنَّ 6. Not at all. Indeed

إِنَّمَا يَسْتَأْذِنُ لِيُطَمِّئُ ١ man does transgress.<sup>1</sup>

أَنْ رَأَاهُ 7. Because he thinks he

أَسْتَعِينُ ٢ is in no need.<sup>2</sup>

إِنَّا لَكَ رَبِّكَ 8. Verily to your Lord

الرُّجُوعُ ٣ shall be the return.<sup>3</sup>

أَرَأَيْتَ الَّذِي 9. Do you see the one who

يَنْهَى ٤ forbids<sup>4</sup>

عَبْدًا إِذَا صَلَّى ٥ 10. A servant<sup>5</sup> when he prays?<sup>6</sup>

أَرَأَيْتَ إِنْ كَانَ 11. Do you see, if he is

عَلَى الْمُدَى ٧ on the right path?<sup>7</sup>

أَوْ أَمَرَ 12. Or he enjoins

بِالتَّقْوَى ٨ righteousness?<sup>8</sup>

أَرَأَيْتَ 13. Do you see,

إِنْ كَذَّبَ ٩ if he disbelieves<sup>9</sup>

وَتَوَلَّى ١٠ and truns away?<sup>11</sup>

1. i. e., in disobedience to Allah. This and the remaining 'āyahs of the sârah relate to the opposition to the risâlah by the leading men of Makka, of whom 'Abû Jahl was the most prominent. يَطْمِئُ yatghâ = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from taghâ [taghan/ tughyân], to exceed all bounds. See at 20:45, p. 985, n. 3).

2. i. e., of Allah and His grace. اسْتَعِينُ istaghna = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of ghaniya [ghinan/ghanâ'], to be free from want. See at 92:10, p. 1996, n.6).

3. But everyone should remember that he shall have to return to Allah for judgement and requital.

رجعى ruj'â = return, reply, reaction. See raj' at 86:8, p. 1975, n. 5.

4. The immediate allusion is to 'Abu Jahl who used to prevent the Messenger of Allah from performing salâh (Islamic form of worship) at the Ka'ba. يَنْهَى yanhâ = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from nahâ [nahy/nahw], to forbid. See at 60:8, p. 1810, n. 1).

5. i. e., the Messenger of Allah, peace and blessings for Allah be on him.

6. صلى shallâ = he performed şalâh (Islamic worship) prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from şalâh, to pray, to worship. See at 87:15, p. 1979, n. 5).

7. i. e., how could he be prevented from praying while he is on the right path? هُدَى hudan = guidance, right path. See at 72:13, p. 1893, n. 5.

8. تَقْوَى taqwâ = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of waqâ ( waqy/wiqâyah), to guard, be on one's guard. See at 91:8, p. 1993, n. 4).

9. i. e., the one who disbelieves in the risâlah and prevents worshipping Allah at the Ka'ba. كَذَّبَ kadhdhaba = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 79:21, p. 1943, n. 3).

10. i. e., from the truth. تَوَلَّى tawallâ = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of waliya [walâ'/wilâyah], to be near, to be a friend. See at 92:16, p. 1997, n. 4).

أَلَمْ يَعْلَمِ 14. Does he not know

بِأَنَّ اللَّهَ يَرَىٰ 14 that Allah sees?<sup>1</sup>

كَلَّا 15. No, never.

لَئِن لَّمْ يَنْهَىٰ 15 If he desists<sup>2</sup> not,

لَسَنَفَعًا 15 We will seize and drag<sup>3</sup> him

بِالْأَصْبَةِ 15 by the forelock.<sup>4</sup>

نَاصِيَةٍ كَاذِبَةٍ 16. A forelock lying,<sup>5</sup>

سَاطِرَةٍ 16 sinful.<sup>6</sup>

فَلْيَدْعُ 17. So let him summon<sup>7</sup>

نَادِيَهُ 17 his council.<sup>8</sup>

سَنَدَعُ 18. We will summon

الرَّيَابِنَةَ 18 the sentinels of hell.<sup>9</sup>

كَلَّا 19. Not at all.<sup>10</sup>

لَا تُطِئُهُ 19 Never obey<sup>11</sup> him;

وَأَسْجُدْ 19 and prostrate yourself<sup>12</sup>

وَأَقْرِبْ 19 and come near.<sup>13\*\*</sup>

1. i. e., He sees all that His creatures do.

2. يَنْهَى *yantahi*(î) = he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ* is dropped for the particle *lam* coming before the verb. See at 33:60, p. 1362, n. 2).

3. لَسَنَفَعْنَا *la nasfa'an* = we will seize and drag (v. i. pl. impfct. emphatic from *safa'a* [*saf'* ], to seize and drag).

4. نَاصِيَةٍ *nâsiyah* (s.; pl. *nawâsin*) = forelock, fore part of the head. See at 11:56, p. 698, n. 3).

5. i. e., forelock of a lying and sinful person. كَاذِبَةٍ *kâdhibah* (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, lying, untruthful, deceptive (act. participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See at 56:2, p. 1753, n. 3).

6. سَاطِرَةٍ *khâṭi'ah* (f. s.; m. *khâṭi'*) = sinful, erring, mistaken, at fault (act. participle from *khaṭi'a* [*khata'a* ], to be mistaken, to sin. See *khâṭi'ân* at 69:37, p. 1874, n. 6).

7. لِيَدْعُ *li yad'u* (û) = let him call/ pray, invoke, invite, summon (v. iii. m. s. imperative from *da'â* [*du'â* ], to call. See at 40:126, p. 1518, n. 7).

8. i. e., the Makkan council of elders. نَادٍ *nâdin* (s.; pl. *'andiyah/nawâdin*) = club, council, clubhouse, circle, assembly, association. See at 29:29, p. 1275, n. 5.

9. زَبَانِيَةٍ *zabâniyah* = angels in charge of thrusting the sinful in hell, sentinels of hell.

10. i. e., the matter is not at all like what 'Abû Jahl and his sort think.

11. The instruction is to the Prophet, peace and blessings of Allah be on him, with the implied assurance that 'Abu Jahl cannot do him any harm and that he should continue to carry out his mission. لَا تُطِئُهُ *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'ajâ'a*, form IV of *tâ'a* [*taw'* ], to obey. See at 76:24, p. 1924, n. 11).

12. i. e., continue praying.

13. i. e., near to Allah in prayer, devotion and obedience. اقْتَرِبْ *iqtarib* = come near, place yourself near (v. ii. m. s. imperative from *iqtaraba*, form VIII of *qaruba* [*qurb/ maqrabah*], to be near. See *iqtaraba* at 21:1, p. 1012, n. 1).

\*\* One should prostrate oneself to Allah on reading this 'âyah.

## 97. SŪRAT AL-QADR ( DECREE)

Makkan: 5 'āyahs

This Makkan *sūrah* speaks about Allah's sending down of the Qur'ān in the Night of Decree (*Qadr*) and it is named after this first 'āyah. The merit of this night is more than that of a thousand months. The angels and Jibril come down during this night by Allah's leave with every one of His command.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have sent it down<sup>1</sup>

﴿١﴾ فِي لَيْلَةِ الْقَدْرِ in the Night of Decree.<sup>2</sup>

2. And what will inform<sup>3</sup> you

﴿٢﴾ مَا لَيْلَةُ الْقَدْرِ what the Night of Decree is?

3. The Night of Decree is

﴿٣﴾ خَيْرٌ مِن

﴿٤﴾ أَلْفِ شَهْرٍ a thousand months.<sup>5</sup>

4. There descend<sup>6</sup> the angels

﴿٥﴾ وَالرُّوحِ فِيهَا and Jibrīl<sup>7</sup> in it

﴿٦﴾ بِإِذْنِ رَبِّهِمْ by the leave<sup>8</sup> of their Lord,

﴿٧﴾ مِنْ كُلِّ أَمْرٍ for every command.<sup>9</sup>

5. Peace;<sup>10</sup>

﴿٨﴾ هِيَ حَتَّىٰ مَطْلَعِ that is till the emergence<sup>11</sup>

﴿٩﴾ الْفَجْرِ of the daybreak.<sup>12</sup>

1. i. e., sent down the Qur'ān (see 44:3-4). أنزلنا 'anzalnā = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzāl], to come down. See at 78:14, p. 1935, n. 1).

2. قدر *qadr* = measure, quantity, extent, amount, worth, degree, grade, rank, divine decree.

3. أدرى 'adrā = he informed, let know, notify (v. iii. m. s. past in form IV of darā [dirāyah], to know. See at 90:12, 1990, n. 10).

4. i. e., better in merits for good deeds done during it. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 87:17, p. 1979, n. 7.

5. شهر *shahr* (s.; pl. *ash-hur/shuhūr*) = month. See *ash-hur* at 2:226, p. 111, n. 4.

6. تنزل *tanazzalu* (originally *tatanazzalu*) = she comes down, descends (v. iii. f. s. impfct from *tanazzala*, form V of *nazala* [nuzāl], to come down, get down. See at 26:221, p. 1200, n. 2).

7. *Rūh* is another name for Jibrīl. He is mentioned specifically for his distinguished position among the angels.. روح *rūh* (s.; pl. 'arwāh) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrīl. See at 78:38, p. 1938, n. 12.

8. اذن *'idhn* (pl. اذونات / 'udhūnāt) = leave, permission. See at 42:51, p. 1580, n. 6).

9. أمر *'amr* (s.; pl. أوامر / 'awāmīr / امور / 'umūr) = order, command, decree / matter, issue, affair. See at 82:18, p. 1959, n. 10.

10. i. e., peace and blessings of Allah throughout that night.

11. مطلع *maṭla'* = to rise, appear, come into view, emerge (verbal noun of *ṭala'a*, to rise, to appear. See *maṭli'* at 18:90, p. 943, n. 5.

12. فجر *fajr* = daybreak, dawn, morning twilight, beginning, outset. See at 89:1, p. 1984, n. 1.

## 98. SŪRAT AL-BAYYINAH (THE CLEAR EVIDENCE)

Madinan: 8 'āyahs

This is a Madinan *sūrah*. It describes the attitude of the People of the Book and the polytheists to the Qur'ān and the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him. It also deals with *tawhīd* (monotheism) and the absolute need to devote our worship and prayers exclusively and sincerely to Allah, the Judgement and reward and punishment for the believers and unbelievers respectively in the hereafter. The *sūrah* is named after its first 'āyah which makes mention of the "Clear Evidence" (*al-bayyinah*), i. e., the Qur'ān.

### سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ

كَفَرُوا<sup>1</sup>

مِنْ أَهْلِ الْكِتَابِ

وَالْمُشْرِكِينَ<sup>2</sup>

مُنْفِكِينَ<sup>3</sup>

حَتَّىٰ تَأْتِيَهُمُ

الْبَيِّنَةُ<sup>4</sup>

رَسُولٌ مِنَ اللَّهِ

يَتْلُوا صَفْحًا مَطْهُرَةً<sup>7</sup>

۱

فِيهَا كُتِبَ

قِسْمَةٌ<sup>8</sup>

وَمَا نَفَرَقَ الَّذِينَ

أَوْثُوا الْكِتَابَ

1. كَفَرُوا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufra*], to cover. See at 90:19, p. 1991, n. 10).

2. مُشْرِكِينَ *mushrikīn* (pl.; accusative /genitive of *mushrikūn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [*shirk/ shirkah/ sharikah*], to share. See at 30:31, p. 1300, n. 4).

3. i. e., from their unbelief and old habits and practices. مُنْفِكِينَ *munfakkīn* (pl.; acc./gen. of *munfakkūn*; s. *muhfakk*) = those that disjoin/ separate/ unfasten/ untie/ disengage/ detach/ rid themselves, break off (act. participle from *infakku*, form VII of *fakka* [*fakk*], to separate, to open. See *fakk* at 90:13, 1990, n. 11).

4. i. e., A messenger from Allah, as mentioned in the next 'āyah. بَيِّنَةٌ *bayyīnah* (f. s.; pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 47:14, p. 1651, n. 13.

5. i. e., Muhammad, peace and blessings of Allah be on him.

6. يَتْلُوا *yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [*tilāwah*], to recite, read. See at 65:11, p. 1842, n. 11).

7. i. e., the Qur'ān. مَطْهُرَةٌ *mutahharah* (f., mas. *mutahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *tahhara*, form II of *ṭahara* [*ṭahura* [*ṭahārah*], to be pure, clean. See at 80:13, p. 1948, n. 12).

8. قِسْمَةٌ *qayyimah* (f.; m. *qayyim*) = right, straight, precious. See *qayyim* at 30:30, p. 1299, n. 13.

9. تَفَرَّقَ *tafarraqa* = he became separated, divided, disunited (v. iii. m. s. past in form V of *faraqa* [*faraq/furqān*], to separate, divide. See *lā tafarraqu* at 42:13, p. 1564, n. 9).

إِلَّا مِنْ بَعْدِ except after  
 مَا جَاءَهُمْ that there had come to them  
 الْبَيِّنَاتِ the clear evidence.<sup>1</sup>

وَمَا أُصْرُوا 5. And they were not enjoined<sup>2</sup>  
 إِلَّا for aught but

لِيَعْبُدُوا اللَّهَ that they worship Allah  
 مُخْلِصِينَ لَهُ making exclusive<sup>3</sup> for Him  
 الدِّينَ the worship,<sup>4</sup>

حَقِيقَةً as true monotheists,<sup>5</sup>

وَيُقِيمُوا الصَّلَاةَ and perform<sup>6</sup> the prayer  
 وَيُؤْتُوا الزَّكَاةَ and pay *zakâh*,<sup>7</sup>

وَذَلِكَ and this is

دِينِ الْقَائِمَةِ the religion of the upright.<sup>8</sup>

إِنَّ الَّذِينَ كَفَرُوا 6. Verily those who disbelieve  
 مِنْ أَهْلِ الْكِتَابِ of the People of the Book

وَالْمُشْرِكِينَ and the polytheists

فِي نَارِ جَهَنَّمَ shall be in the fire of hell

خَالِدِينَ فِيهَا abiding for ever<sup>9</sup> therein.

أُولَئِكَ هُمْ Such ones are

سَرُّ الْوَرِيَّةِ the worst<sup>10</sup> of creatures.<sup>11</sup>

1. i. e., the Qur'ân. This refers to those of the People of the Book who started disbelieving in the *risâlah* of Muhammad, peace and blessings of Allah be on him, although previously they had been sure about his coming according to what is written in their scripture.

2. أمروا *'umirû* = they were ordered, commanded, bidden, enjoined (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See at 9: 31, p. 589, n. 13).

3. i. e., not associating any other being with Allah in their worship. مخلصين *mukhliṣîn* (pl.; acc./gen. of *mukhliṣân*; sing. *mukhliṣ*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlasha*, form IV of *khalasha* [*khulûṣ*], to be pure. See at 39:2, p. 1480, n. 5).

4. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 95:7, p. 2003, n. 2.

5. حنفاء *ḥunafâ'a* (pl.; s. *ḥanîf*) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See *ḥanîf* at 22:31, p. 1056, n. 9).

6. يقيموا *yuqimû* (*na*) = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'uqâma*, form IV of *qâma* [*qiyâm* /*qawmah*], to get up, to stand up, to be erect. See *yuqimûna* at 9:71, p. 608, n. 6).

7. زكوة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 73:20, p. 1902, n. 2.

8. قيمة *qayyimah* (f.; m. *qayyim*) = right, straight, upright, precious. See at 98:3, p. 2008, n. 8.

9. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 72:23, p. 1895, n. 10).

10. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 38:55, p. 1473, n. 3.

11. برية *bariyyah* (s.; pl. *barâyâ*) = creation, creature.

7. Verily those who believe  
 and do the good deeds,<sup>1</sup>  
 such ones, they are  
 the best<sup>2</sup> of creatures.

8. Their reward<sup>3</sup>  
 with their Lord will be  
 Gardens of Eternity,<sup>4</sup>  
 flowing<sup>5</sup> below<sup>6</sup> them  
 the rivers,<sup>7</sup>  
 they abiding therein for ever.  
 Allah will be pleased<sup>8</sup>  
 with them  
 and they will be pleased<sup>9</sup>  
 with Him.  
 Such will be for the one  
 who fears<sup>10</sup> his Lord.

1. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *sālih*) = good ones, good deeds/things ( approved by the Qur'ân and *sunnah*). See at 95:6, p. 2002, n. 10.

2. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 97:3, p. 2007, n. 4.

3. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 78:36, p. 1938, n. 6).

4. جنت عدن *'adn* = Eden, eternity, paradise. جنت عدن *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 61:12, p. 1818, n. 6.

5. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 85:12, p. 1972, n. 3).

6. تحت *taht* = under, below, beneath, underneath. See at 85:12, p. 1972, n. 4.

7. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 85:12, p. 1972, n.5.

8. رضى *raḍiya* = he was pleased, became happy (v. iii. m. s. past [from *riḍan/riḍwân/marḍâh*, to be satisfied]. See at 58:22, p. 1793, n. 2).

9. رضوا *raḍû* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [ *riḍan/riḍwân/marḍâh*] to be satisfied. See at 9:100, p. 621, n. 3).

10. خشى *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy/khashyah*, to fear. See at 50:33, p. 1692, n. 9).

## 99. SŪRAT AL-ZILZĀL (THE EARTHQUAKE)

### Makkan: 8 'ayahs

This is a Makkan *sūrah*. It describes some of the terrible events that will mark the coming of the Resurrection and the Day of Judgement; and it very clearly points out that whoever does an atom-weight of good or evil shall be accountable for it. The *sūrah* is named after its first 'ayah which mentions about the Earthquake (*zizāl*) of the Resurrection.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When convulsed<sup>1</sup> will be  
 إِذَا زُلْزِلَتْ ① الْأَرْضُ زِلْزَالَهَا the earth by its convulsion.

2. And there will throw out<sup>2</sup>  
 وَأَخْرَجَتْ ② الْأَرْضُ أَثْقَالَهَا the earth its loads.<sup>3</sup>

3. And man will say:  
 وَقَالَ الْإِنْسَانُ ③ مَا لَمَّْا "What has happened to it?"

4. That day she will relate<sup>4</sup>  
 يَوْمَئِذٍ تُخَدِّثُ ④ أَخْبَارَهَا her stories.<sup>5</sup>

5. For your Lord  
 بِأَنَّ رَبَّكَ ⑤ أَوْحَىٰ لَهَا will give her the orders.<sup>6</sup>

6. That day  
 يَوْمَئِذٍ ⑥ يَصْدُرُ النَّاسُ man will come out<sup>7</sup>

1. زلزلت *zukzilāt* = she was convulsed, shaken, trembled, rocked, quaked (v. iii. m. s. past passive from *zalzala* [*zalzalah/zilzāl*], to shake, to convulse. See *zuzilū* at 33:11, p. 1339, n. 1).

2. See 84:3-4 (p. 1966). أخرجت *'akhrajat* = she drove out, expelled, dislodged, brought out, ousted, threw out, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 47:13, p. 1561, n.10).

3. أثقال *'athqāl* (pl.; s. ثقل *thaqal*) loads, baggage, burdens. See at 29:13, p. 1269, n. 5.

4. تحدث *tuhaddithu* = she relates, reports, narrates, speaks (v. iii. f. s. impfct. from *hadathu*, form II of *hadathu/hadutha* [*hadūth/hadūthah*], to happen, to be new. See *haddith* at 93:11, p. 1992, n. 11).

5. i. e., all that happened on her surface of the deeds and events of the creatures. أخبار *'akhbār* (pl.; s. *khabar*) = news, information, stories, facts.

6. i. e., Allah will give her speaking power and ask her to speak out. أوحى *'awhā* = he communicated, ordered (v. iii. m. s. past. in form IV of *wahā* [*wahy*], to communicate. See at 53:10, p. 1718, n. 10).

7. i. e., they will be resurrected and they will come out of their last resting places. يصدر *yusḍuru* = he goes out, comes out, proceeds (v. iii. m. s. impfct. from *ṣadara* [*sudūr*] to go out, to proceed. See *yusḍura* at 28:23, p. 1239, n. 9).

أَشْنَاءًا in different groups<sup>1</sup>

يُرَوُّوا in order to be shown<sup>2</sup>

أَعْمَالَهُمْ their deeds.<sup>3</sup>

فَمَنْ يَعْمَلْ 7. So whoever does<sup>4</sup>

مِثْقَالَ ذَرَّةٍ the weight<sup>5</sup> of an atom<sup>6</sup>

خَيْرًا يَرَهُ. in good<sup>7</sup> shall see<sup>8</sup> it.

وَمَنْ يَعْمَلْ 8. And whoever does

مِثْقَالَ ذَرَّةٍ the weight of an atom

شَرًّا يَرَهُ. in evil<sup>9</sup> will see it.

1. i. e., according to their deeds and records (see 17:71). أَشْنَاءٌ 'ashât (pl.; s. shatt) = separate, scattered, diverse, different groups. See at 24:61, p. 1133, n. 11.

2. يَرَوُّوا *yuraw(na)* = they are shown (v. iii. m. pl. impfct. passive from 'arâ; form IV of ra'â [ra'y/ru'yah], to see. The terminal nân is dropped because of a hidden 'an in li of motivation coming before the verb. See *yurâ* at 53:40, p. 1725, n. 2).

3. i. e., the record of their deeds and will be requite them accordingly. أَعْمَالٌ 'a'mâl (pl.; s. 'amal) = deeds, works, acts, actions. See n. 4 below.

4. يَعْمَلُ *ya'mal(u)* = he does, acts, works (v. iii. m. s. impfct. from 'amila ['amal], to do, to act. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ta'malûna* at 63:11, p. 1829, n. 8).

5. مِثْقَالٌ *mithqâl* (s.; pl. مِثْقَالٌ *mathâqîl*) = weight. See at 34:22, p. 1376, n. 4.

6. ذَرَّةٌ *dharrah* (s.; pl. ذَرَاتٌ *dharrât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:22, p. 1376, n. 5.

7. خَيْرٌ *khayr* = good/better/ best, charity, wealth, property, affluence. See at 98:3, p. 2010, n. 2.

8. i. e., everyone shall be requited for the minutest of good or evil he does.

9. شَرٌّ *sharr* (pl. أَشْرَارٌ *ashrâr*) = bad, worse, worst, evil, wicked. See at 98:7, p. 2009, n. 10.

# 100. SŪRAT AL-‘ĀDIYĀT (THE GALLOPING STUDS)

Makkan: 11 ‘āyahs

This is a Makkan *sūrah*. It emphasizes man's ingratitude to Allah and his engrossment with wealth and property, reminding him of the inevitability of the Resurrection and the Judgement. It is named after its first ‘āyah wherein Allah swears by the running studs (‘*ādiyāt*).

## سُورَةُ الْعَادِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيَاتِ 1. By the galloping studs<sup>1</sup>

ضَبْحًا 2 snorting,<sup>2</sup>

وَالْمُورِيَاتِ 2. And causing sparks<sup>3</sup>

قَدْحًا 4 by hoop-strikes.<sup>4</sup>

وَالْمُغِيرَاتِ 3. And by the raiding

صَبَا 5 steeds<sup>5</sup> in the early dawn.

وَالْمُزْنِيبَاتِ 4. Raising<sup>6</sup> thereby

نَقْمًا 7 dust-clouds.<sup>7</sup>

فَوْسَطٍ 5. And penetrating<sup>8</sup>

بِهِ جَمْعًا 9 therewith in the crowd.<sup>9</sup>

إِنَّ الْإِنْسَانَ 6. Verily man is to his

لِرَبِّهِ لَكَنُودٌ 10 Lord ungrateful.<sup>10</sup>

1. عاديَاتِ ‘*ādiyāt* (pl.; s. ‘*ādiyāh*) = galloping studs, speedily running horses (specially used for fighting) (act. participle from ‘*adā* [‘*adw*], to run, to speed, to dash, to overstep. See *mu‘adīn* at 83:13, p. 1961, n. 9).

2. ضبح *ḍabḥ* = snorting (of horse).

3. موريَاتِ *mūriyāt* (f. pl.; s. *mūriyah*; m. *mūrin*) = those that kindle fire, strike fire, cause sparks (act. participle from ‘*awrā*, form IV of *warā* [*wary*], to kindle, to strike fire. See *tūrūna* at 56:71, p. 1763, n. 6).

4. قدح *qadh* = to bore, to pierce, to kindle fire by striking stone (here, horse's hoop-strikes).

5. مغيرات *mughīrāt* (f. pl.; s. *mughīrah*; m. *mughīr*) = raiding horses/studs, female raiders/ invaders (act. participle from ‘*aghāra*, form IV of *ghāra* [*ghawr*], to penetrate deeply, to ooze away, to dry up. See *maghārāt* at 9:57, p. 601, n. 9).

6. أثرن *‘atharna* = they (f.) agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. f. pl. past from ‘*athāra*, form IV of *thāra* [*thawr*], to be stirred, roused. See *tuthīru* at 2:71, p. 33, n. 8).

7. i. e., by the galloping of the raiding cavalry. نغم *naq‘* (s.; pl. *niqā‘/niuqū‘*) = dust, dust clouds.

8. وسطن *wasatna* = they (f.) penetrated, thrust inside (v. iii. f. pl. past from *wasata* [*wasf*], to be inside, in the middle. See ‘*awsaṭ* at 68:28, p. 1863, n. 3).

9. جمع *jam‘* = amassment, accumulation, gathering, collection, aggregation, multitude, crowd. See at 54:45, p. 1738, n. 6.

10. Because, in spite of Allah's countless graces on man he sets partners with Him, worships other gods and goddesses, disbelieves in His Messengers and messages and disobeys His injunctions. كنود *kanūd* = ungrateful (act. participle in the scale of *fa‘ūl* from *kanada* [*kunād*], to be ungrateful, to deny).

وَأِنَّهُ عَلَىٰ ذَٰلِكَ 7. And indeed he is on that

لَشَهِيدٌ ٧ a witness.<sup>1</sup>

وَأِنَّهُ 8. And indeed he is

لِحُبِّ الْخَيْرِ in the love of wealth<sup>2</sup>

لَشَدِيدٌ ٨ most intense.<sup>3</sup>

أَفَلَا يَعْلَمُ 9. Does he then not know

إِذَا بُعْثِرَ when upturned<sup>4</sup> will be

مَا فِي الْقُبُورِ ٩ all that is the graves,<sup>5</sup>

وَحُضِلَ 10. And exposed<sup>6</sup> will be

مَا فِي الصُّدُورِ ١٠ all that is in the hearts.<sup>7</sup>

إِنَّ رَبَّهُم 11. Verily their Lord will be

بِهِمْ يَوْمَئِذٍ about them on that day

لَعَلِيمٌ ١١ All-Aware.<sup>8</sup>

1. i. e., because he will not be able to deny his ingratitude. شهد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 46:9, p. 1633, n. 11).

2. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 99:7, p. 2012, n. 7.

3. So he accumulates it and dislikes to spend it in the way of Allah. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong, intense. See at 85:13, p. 1972, n. 7).

4. i. e., when the dead will be resurrected and brought out. بثر *bu'thira* = he or it was exposed, upturned (v. iii. m. s. past passive from *ba'thara* [*ba'tharah*], to upturn and expose. See *bu'thirat* at 82:4, p. 1957, n. 6).

5. قبور *qubûr* (pl.; s. *qabr*) = graves, tombs. See at 35:22, p. 1398, n. 2.

6. حصل *hussila* = he or it was made known, exposed, attained, obtained (v. iii. m. s. past passive from *hassala*, form II of *hasala* [*husûl*], to set in, to happen).

7. i. e., the secrets in the hearts. صدور *şudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 64:4, p. 1831, n. 8.

8. i. e., On that day they will realize that Allah is All-Aware of their deeds, open and secret; for they will be brought to account for all their deeds. خبير *khabîr* = All-Aware, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 67:14, p. 1854, n. 2).

# 101. *Sûrat al-Qâri'ah* (The Calamity)

Makkan: 11 'âyahs

This is an early Makkan *sûrah*. It mentions some of the terrible events that will mark the Resurrection and the coming of the Day of Judgement. It ends by calling attention to the Judgement and to the fact that the one whose scale of merit will be heavy shall have a life of happiness and the one whose scale of merit will be light shall have a life in hell. The *sûrah* is named after its first 'ayah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. الْقَارِعَةُ 1. The Calamity!<sup>1</sup>
2. مَا الْقَارِعَةُ 2. What is the Calamity?
3. وَمَا أَدْرَبكَ 3. And what will inform<sup>2</sup> you  
مَا الْقَارِعَةُ what the Calamity is?
4. يَوْمَ 4. On that day  
يَكُونُ النَّاسُ mankind will be  
كَالْفَرَاشِ like moths<sup>3</sup>  
الْمَبْثُوثِ scattered.<sup>4</sup>
5. وَتَكُونُ الْجِبَالُ 5. And the mountains<sup>5</sup> shall  
كَالْعِهْنِ become like wool<sup>6</sup>  
الْمَنْفُوشِ ruffled.<sup>7</sup>
6. فَأَمَّا مَنْ 6. So as to the one of whom  
ثَقَلَتْ مَوَازِينُهُ heavy will be<sup>8</sup> the scales,<sup>9</sup>

1. i. e., the Day of Resurrection and Judgement. قارعة *qâri'ah* (f.; s.; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 69:4, p. 1868, n. 5).
2. The repetition is for emphasis and drawing attention. أدرى *'adrâ* = he informed, let know, notified (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 97:2, p. 2007, n. 3).
3. فراش *farâsh* = moths, butterflies.
4. مبثوث *mabthûth* = scattered, spread abroad, disseminated (pass. participle from *baththa* [*bathih*], to scatter. See *munbathth* at 56:6, p. 1754, n. 5).
5. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 88:19, p. 1982, n. 10.
6. عهن *'ihn* = wool, coloured wool.
7. منفوش *manfûsh* = ruffled, puffed up, dishevelled (pass. participle from *nafasha* [*nafsh*], to tease, to ruffle).
8. ثقلت *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqula* [*thiq/thaqûlah*], to be heavy. See at 23:102, p. 1100, n. 1).
9. i. e., the scales of good deeds outweigh that of bad deeds. موازين *mawâzîn* (pl.; s. *mizân*) = balances, scales. See at 23:102, p. 1100, n. 2.

فَهُوَ فِي عِيشَةٍ 7. He will be in a life<sup>1</sup>

رَاضِيَةٍ ⑦ very pleasant.<sup>2</sup>

وَأَمَّا مَنْ 8. And as to the one of

خَفَّتْ whom light will become<sup>3</sup>

مَوَازِينَهُ ⑧ his scales,<sup>4</sup>

فَأَمُّهُ 9. His abode<sup>5</sup> will be

هَآوِيَةٍ ⑨ the Abyss.<sup>6</sup>

وَمَا أَدْرَاكَ 10. And what will inform<sup>7</sup>

مَا هِيَ ⑩ you what it is?

نَارٌ 11. It is a fire

حَامِيَةٍ ⑪ extremely scorching.<sup>8</sup>

1. i. e., in paradise. عيشة 'ishah = to live, to be alive, life (verbal noun of 'āsha. See at 69:21, p. 1872, n. 3)

2. راضية *rāḍiyah* ( f. s., m. *rāḍin* ) = satisfied. pleasant, agreeable (act. participle from *radiya* [*riḍān/ ridwān/ mardāh*], to be satisfied. See at 89:28, p. 1988, n. 8).

3. خفت *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See at 23:102, p. 1100, n. 4).

4. i. e., the scales of bad deeds outweigh the scales of his good deeds. موازين *mawāzīn* (pl.; s. *mīzān*) = balances, scales. See at 101:6, p. 2015, n. 9.

5. The word 'umm (mother) is used to mean abode and destination because a child turns to his mother for abode and shelter. أم 'umm (pl. امهات *'ummahāt*) = mother, source, basis, essence. See at 3:7, p. 156, n. 4).

6. هاوية *hāwiyah* ( f. s.; m. *hāwin* ) = chasm, abyss.

7. أدرى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [ *dirāyah* ], to know. See at 101:3, p. 2015, n. 2).

8. حامية *hāmiyah* ( f. s.; m. *hāmin* ) = extremely hot, most scorching (act. participle from *hamiya* [*hamy/ hamw*], to be hot. See at 88:4, p. 1980, n. 6).

## 102: SÛRAT AL-TAKÂTHUR (THE VYING FOR MORE)

Makkan: 8 'âyahs

This is an early Makkan *sûrah*. It warns man against beguilement with vying with one another for acquiring more of the worldly things till death neglecting the life in the hereafter and reminds him of the inevitable Resurrection and his accountability on the Day of Judgement. The *sûrah* is named after its first 'ayah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَمَكُمْ 1. There beguiles<sup>1</sup> you

تَكَاثُرًا ١ the vying for more,<sup>2</sup>

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ٢ 2. Till you meet<sup>3</sup> the graves.<sup>4</sup>

٢

كَلَّا سَوْفَ تَعْلَمُونَ ٣ 3. Never.<sup>5</sup> You shall know.<sup>6</sup>

٣

ثُمَّ كَلَّا ٤ 4. Again, never.

سَوْفَ تَعْلَمُونَ ٤ ١ You shall know.

كَلَّا لَوْ تَعْلَمُونَ ٥ 5. Never. If you had known

عِلْمَ الْيَقِينِ ٥ the knowing of certitude.<sup>7</sup>

لَتَرَوُنَّ ٦ 6. You will surely see

الْجَحِيمَ ٦ the hellfire.<sup>8</sup>

ثُمَّ لَتَرَوُنَّهَا ٧ 7. Again, you shall surely see it

1. i. e., from the remembrance of and obedience to Allah and from the reality of the hereafter. أَلْهَى 'alhä = he or it beguiled, diverted, distracted, deflected (v. iii. m. s. past in form IV of lahâ [lahw], to amuse, to trifle away. See lâ tulhi at 63:9, p. 1828, n. 6).

2. i. e., for more of wealth, children, influence and power. تَكَاثُرًا takâthur = to compete for more, vying for more/ in quantity, to outnumber (verbal noun in form III of kathura [kathrah], to be much, to be more. See at 57:20, p. 1776, n. 2).

3. زُرْتُمْ zurtum = you visited, you met (v. ii. m. pl. past from zâra [ziyârah], to pay a visit, to meet).

4. مقابر maqâbir (pl.; s. /maqbarmaqbarah) = graveyards, burying places, tombs, graves (noun of place from qabara [qabr/maqbar], to bury. See qubûr at 1000:9, p. 2014, n. 5).

5. i. e., never be engrossed in the vying for worldly possessions neglecting obedience to Allah.

6. i. e., the consequences of your engrossment in the worldly things to the neglect of your duty to Allah. تَعْلَمُونَ ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 23:84, p. 1095, n. 12).

7. The conclusion of the condition is kept silent for more emphasis and effect. The conclusion is: "You would surely have not engrossed yourselves in vying for more of the worldly things". يَقِينٌ yaqîn = certainty, certitude, conviction, certain, sure. See at 74:47, p. 1910, n. 12.

8. جَحِيمٌ jahîm = hellfire, hell, blazing fire. See at 73:12, p. 1900, n. 6.

عَيْنَ الْيَقِينِ ﴿٧﴾ with the eye of certitude.

ثُمَّ 8. Then

لَتَسْأَلَنَّ ﴿٨﴾ you shall surely be asked<sup>1</sup>

يَوْمَئِذٍ on that day

عَنِ النَّعِيمِ ﴿٩﴾ about the blessings.<sup>2</sup>

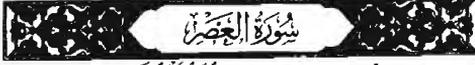
1. *la tus'alunna* = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. impfct. emphatic from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore. See at 16:93, p. 859, n. 6).

2. i. e., all types of blessings of Allah on you. *نعيم* *na'im* = blessings, bliss, felicity, comfort, happiness, delight. See at 83:22, p. 1963, n. 5.

## 103. Sûrat al-'Asr (The Time)

### Makkan: 3 'âyahs

This is a Makkan *sûrah* which very tersely points out that life is time and that he who does not make use of it by believing and doing the good deeds is in total loss.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. وَالْعَصْرِ 1. By the time.<sup>1</sup>

2. إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ 2. Verily man is in loss.<sup>2</sup>

3. إِلَّا الَّذِينَ آمَنُوا 3. Except those who believe

وَعَمِلُوا الصَّالِحَاتِ 4. and do<sup>3</sup> the good deeds;<sup>4</sup>

وَتَوَاصَوْا 5. and counsel<sup>5</sup> one another

بِالْحَقِّ 6. for the truth<sup>6</sup>

وَتَوَاصَوْا 5. and counsel one another

7. بِالصَّبْرِ 7. for patience.<sup>7</sup>

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. *عصر* 'asr (s.; pl. 'uṣûr/'a'sur/'a'sâr) = time, period, age, era, epoch.

2. For life is but for a specified time; and every moment passed is a diminishing of that time and if not utilised in belief and in accordance with the guidance and directives of Allah it is a sheer loss. *خسر* *khusr* = loss, damage. See at 65:9, p. 1842, n. 6.

3. عملوا *'amîlû* = they did, performed, acted, ( v. iii. m. pl. past from *'amila* ['amal], to do. See *ta'malûna* at 63:11, p. 1829, n. 8).

4. صالحات *ṣâlihât* (f.; sing. *ṣâliha*; m. *ṣâlih*) = good ones, good deeds/things ( approved by the Qur'ân and *sunnah*). See at 98:7, p. 2010, n. 1.

5. تواصوا *tawâṣaw* = they made a bequest/behest, enjoined one another, counselled one another (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [waṣy], to be joined, lightened, degraded. See at 90:17, p. 1991, n. 5).

6. i. e., for the truth, right and just cause and for obedience to Allah. حق *haqq* = right, truth, liability, justice, just cause. See at 64:3, p. 1831, n. 1.

7. i. e., in the matter of doing the right thing and in weal and woe. صبر *ṣabr* = patience, forbearance, perseverance, endurance. See at 90:17, p. 1991, n. 6).

## 104. SÛRAT AL-HUMAZAH (THE SLANDERER)

### Makkan: 9 'âyahs

This is a Makkan *sûrah*. It condemns and prohibits slandering and backbiting. Further, it warns against being a slave to materialism, devoting solely to the accumulation of worldly wealth forgetting the life in the hereafter and punishment of hell. The emphasis is on the Resurrection, Judgement, reward and punishment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ  
 1. Woe to every slanderer,<sup>1</sup>  
 لَمَزَةٍ calumniator.<sup>2</sup>

الَّذِي جَمَعَ  
 2. He who accumulates  
 مَا لَا وَعَدَدَ لَهُ wealth and enumerates<sup>3</sup> it.

يَحْسَبُ أَنَّ مَالَهُ  
 3. He thinks<sup>4</sup> that his wealth  
 أَخْلَدَهُ will make him live for ever.<sup>5</sup>

كَلَّا  
 4. Never, he shall surely  
 لَيُبَدِّلَنَّا فِي الْخَطْمَةِ  
 be hurled<sup>6</sup> into the devourer.<sup>7</sup>

وَمَا أَدْرَاكَ  
 5. And what will inform<sup>8</sup> you  
 مَا الْخَطْمَةُ what the devourer is?

نَارَ اللَّهِ  
 6. The fire of Allah  
 الْمَوْقَدَةُ enkindled.<sup>9</sup>

1. *humazah* = sladerer, backbiter (act. participle in the scale of *fu'alah* {indicative of habit} from *hamaza* [*hamz* ], to goad on. See *hummâz* at 68:11, p. 1860, n.12).

2. *lumazah* = calumniator, defamer, slanderer, vilifier (act. participle in the scale of *fu'alah* from *lamaza* [*lamz* ], to vilify, slander. See *lâ talmizû* at 49:11, p. 1681, n. 1).

3. *'addada* = he enumerated, made numerous, multiplied, compounded (v. iii. m. s. past in form II of *'adda* [*'add* ], to count, to number. See *'a'adda* at 76:31, p. 1925, n. 10).

4. *yahṣabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbân/ maḥṣabah* ], to deem, to regard. See at 90:5, p. 1989, n. 7).

5. *'akhlada* = he perpetuated, eternalized, made (someone) live for ever, made immortal (v. iii. m. s. past in form IV of *khalada* [*kḥulâd* ], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).

6. i. e., he shall surely die and will then be resurrected and punished. *la yunbadhanna* = he shall surely be hurled, thrown, cast (v. iii. m. s. impfct. emphatic from *nabadha* [*nabdḥ* ], to hurl. See *nubidha* at 68:49, p. 1867, n. 6).

7. *ḥuṭamah* = devourer, eater who is never satisfied, hell (figuratively).

8. *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [ *dirâyah* ], to know. See at 101:11, p. 2016, n. 7).

9. *mûqadah* (f. s.; m *mûqad* ) = that which is enkindled, kindled, ignited, fired (pass. participle from *'awqada*, from IV of *waqada* [*waqâ./ waqad/ wuqûd* ], to take fire, to burn. See *tûqidâna* at 36:80, p. 1428, n. 10).

الَّتِي تَطْلُعُ 7. Which will leap<sup>1</sup>

عَلَى الْأَفْئِدَةِ ٧ up to the hearts.<sup>2</sup>

إِنِّهَا 8. Verily it shall be

عَلَيْهِمْ مُؤَصَّدَةٌ ٨ on them tightly closed.<sup>3</sup>

فِي عَمَدٍ مُمَدَّدَةٍ ٩ In pillars<sup>4</sup> stretched out.<sup>5</sup>

1. تطلع *taṭṭali'u* = she ascends, rises, is on (something), leaps, is acquainted (v. iii. f. s. impfct. from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭal'*], to rise. See at 5:13, p. 335, n. 7).

2. أفدة *'afidah* (pl.; s. *fu'âd*) = hearts.

3. مؤصدة *mu'şadah* (f. s.; m. *mu'şad*) = closed, firmly closed, shut (pass. participle from *'awsada*, form IV of *waşada* [*waşad*], to be firm. See *wasîd* at 18:8, p. 916, n. 9).

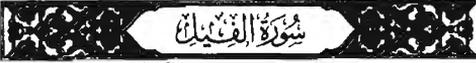
4. عمد *'amad* (pl.; s. *'imâd*) = pillars, posts, support, props. See at 31:10, p. 1313, n. 6.

5. ممددة *mumaddadah* (f. s.; m. *mumaddad*) = reinforced, supported, extended, stretched (pass. participle from *'amadda*, from IV of *madda* [*madd*], to extend, to prolong. See *yumdid* at 71:12, p. 1886, n. 9).

## 105. SÛRAT AL-FÎL (THE ELEPHANT)

Makkan: 5 'âyahs

This is an early Makkan *sûrah*. It refers to the invasion of the Ka'ba by the Christian ruler of Yaman, Abrahah al-Ashram, who, with a huge army of infantry and riding on an elephant came for the purpose of destroying it. Allah foiled the attempt and annihilated the invading army by sending successive flights of birds throwing *sijjil* stones on them. Incidentally, that very year Muhammad, peace and blessings of Allah be on him, was born. The emphasis is on the duty to worship Allah Alone.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ 1. Do you not see<sup>1</sup>

كَيْفَ فَعَلَ رَبُّكَ how did your Lord do with

بِأَصْحَابِ الْفِيلِ<sup>2</sup> the owners<sup>2</sup> of the elephant?<sup>3</sup>

أَلَمْ يَجْعَلْ 2. Did He not make<sup>4</sup>

كَيْدَهُمْ فِي تَضَلُّيلٍ their plot<sup>5</sup> go astray?<sup>6</sup>

﴿٢﴾

وَأَرْسَلَ عَلَيْهِمْ 3. And He sent against them

طَيْرًا أَسْبِغًا<sup>7</sup> birds<sup>7</sup> in successive flights<sup>8</sup>

تَرْمِيهِمْ 4. Shooting<sup>9</sup> them

بِحِجَارٍ مِّنْ سِجِّيلٍ with stones<sup>10</sup> of baked clay.<sup>11</sup>

﴿٣﴾

فَجَعَلَهُمْ 5. And He thus made them

كَعَصْفٍ مَّأْكُولٍ like stalks<sup>12</sup> devoured?<sup>13</sup>

﴿٤﴾

1. i. e., do you not know and reflect over?

2. The allusion is to the Yamanî ruler Abrahah al-Ashram's invading army. أصحاب 'as-hâb (pl.; sing. صاحب ṣāhib) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 74:31, p. 1907, n. 12).

3. فيل *fil*(s.; pl. *filah/fuyûl/afyâl*) = elephant.

4. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*]) to make, to put. The final letter is vowelless because of the particle *lam* coming before the verb. See at 24:40, p. 1123, n. 7).

5. i. e., of destroying the Ka'ba. كيد *kayd* = scheme, plot, plan, stratagem. See at 86:15, p. 1996, n. 3.

6. تضليل *taḍlîl* = misleading, delusion, deception, to lead astray, to make go astray (verbal noun in form II of *dalla* [*dalâl/dalâlah*]), to go astray. See *dalla* at 68:7, p. 1860, n. 4).

7. طير *ṭayr* (coll. n.; pl. *tuyûr*) = bird, birds, fowls. See at 67:19, p. 1855, n. 3.

8. أبابيل 'abâbil = successive groups, flights.

9. ترمي *tarmi* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [*ramy/rimâyah*]), to throw. See at 77:32, p. 1930, n. 5).

10. حجارة *ḥijârah* (pl.; sing. *ḥajar*) = stones. See at 66:6, p. 1846, n. 10.

11. سجيل *sijjil* = stones of baked clay, brimstone. See at 15:74, p. 822, n. 12.

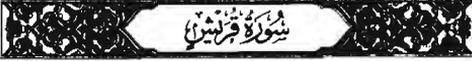
12. عصف 'asf = stalks and leaves of grain, storming, blowing. See at 55:12, p. 1742, n. 12.

13. مأكول *ma'kûl* = eaten, devoured, consumed (pass. participle from 'akala [*'akla/ma'kal*]), to eat. See *ta'kulûna* at 89:19, p. 1987, n. 1).

## 106. SÛRAT QURAYSH (QURAYSH)

### Makkan: 4 'âyahs

This is a Makkan *sûrah*. Its main theme is *tawhîd* (monotheism). It refers to the blessings bestowed by Allah on the Quraysh inhabitants of Makka in making the city, by virtue of the Ka'ba, a centre of trade and a place of peace and security enabling them to make two yearly trade journeys, one to Yaman during the winter and the other to Syria during the summer, and calls upon them to worship Allah Alone, Lord of the Ka'ba, giving up the imaginary gods and goddesses.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ 1. For accustoming<sup>1</sup>

قُرَيْشٍ 2. Quraysh.<sup>2</sup>

إِلَيْهِمْ 2. Accustoming them to

رِحْلَةَ الشِّتَاءِ 3 the journey<sup>3</sup> of the winter<sup>4</sup>

وَالصَّيْفِ 5 and of the summer.<sup>5</sup>

فَلْيَعْبُدُوا 3. So let them worship<sup>6</sup>

رَبِّ هَذَا الْبَيْتِ 7 the Lord of this House,<sup>7</sup>

الَّذِي أَطْعَمَهُمْ 4. Who gives them food<sup>8</sup>

مِن جُوعٍ 9 against hunger<sup>9</sup>

وَأَمَّنَّهُمْ 10 and makes them secure<sup>10</sup>

مِن خَوْفٍ 11 against fear.<sup>11</sup>

1. ايلاف 'ilāf = to habituate, to accustom, to tame, to domesticate (verbal noun in form IV of 'alifa [ 'alf], to be acquainted, familiar).

2. The Quraysh tribe who inhabited Makka, and to whom the Prophet, peace and blessings of Allah be on him, belonged.

3. i. e., their trade journeys, one during the winter to Yaman, and other during the summer to Syria. The emphasis is on the special favour of Allah upon Quraysh in enabling them to carry on a profitable international trade leading two yearly trade caravans for the purpose. رحلة *rihlah* = travel, journey. See *rihâl* at 12:62, p. 744, n. 12.

4. شتاء *shitâ'* = winter, winter season.

5. صيف *sayf* = summer.

6. لي عبدوا *li ya 'budû* = let them worship, they must worship (v. iii. m. pl. imperative from 'abada [ 'ibâdah / 'ubâdah / 'ubûdiyah], to worship. See *tu'budâna* at 60:4, p. 1808, n. 3).

7. i. e., to the exclusion of all imaginary gods and goddesses.

8. i. e., provides all the facilities for trade and commerce and for earning livelihood. أطمع *'at'ama* = he fed, gave food (v. iii. m. s. past in form IV of *tu'ima* [tu'm], to eat, to taste. See at 36:47, p. 1420, n. 4).

9. جوع *jû'* = hunger, starvation.

10. آمن *'amana* = he made safe, secure (v. iii. m. s. past in form IV of 'amina [ 'amn / 'amân], to be safe. See *ma'mûn* at 70:28, p. 1881, n. 1).

11. i. e., in their trade travels and against foreign invaders. This grace was granted in response to the prayers of their ancestor Ibrâhîm, peace be on him (see 2:126, p. 60). خوف *khawf* = fear, dread, threat, apprehension. See at 33:4, p. 2023, n. 10.

## 107. SÛRAT AL-MÂ'ÛN (PETTY THINGS)

Makkan: 7 'âyahs

This is a Makkan *sûrah*. Its emphasis is on the Day of Judgement and it refers to the characteristics of those who do not believe in it and who are insincere in their worship and unhelpful to neighbours. The *sûrah* is named after its last 'ayah wherein mention is made of the petty articles of use (*al-Mâ'ûn*) in respect of which people often become unhelpful to their neighbours.

### سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي  
يَكْذِبُ 1. Do you see the one  
بِالدِّينِ 2. And that is the one who  
يَدْعُ الْيَتِيمَ 3. And encourages<sup>4</sup> not  
وَلَا يَحْصُرُ 3. And encourages<sup>4</sup> not  
عَلَى طَعَامِ الْمَسْكِينِ 3. And encourages<sup>4</sup> not  
فَوَيْلٌ 4. Then woe to  
لِلْمُصَلِّينَ 4. Then woe to  
الَّذِينَ هُمْ 5. Who are  
عَنْ صَلَاتِهِمْ سَاهُونَ 5. Who are  
الَّذِينَ هُمْ يَرَاءُونَ 6. Those that make a show.<sup>8</sup>  
وَمَنْعُونَ الْمَاعُونَ 7. And refuse<sup>9</sup> petty things.<sup>10</sup>

1. يكذب *yukadhdhibu* = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhhabu*, form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 95:7, p. 2003, n. 1).
2. i. e., in the Resurrection, Judgement and requital. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 98:5, p. 2009, n. 4.
3. i. e., such a person is not kind to the orphan and the poor. يدع *yadu*'u = he rebuffs, pushes away, drives away (v. iii. m. s. impfct. from *da*'u, to rebuff, to turn down).
4. يحض *yahudḍu* = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *ḥaḍḍa* [ḥadd], to spur on, incite. See at 69:34, p. 1874, n. 1).
5. طعام *ta'am* (s.; pl. أكلة *aṭ'imah*) = food, diet, meal. See at 89:18, p. 1986, n. 11.
6. مصليين *muṣallīn* (pl.; acc./gen. of *muṣallān*; s. *muṣallīn*) = those who perform *ṣalāh* [Islamic prayer], those who pray (act. participle from *ṣallā*, to perform *ṣalāh*. See at 74:43, p. 1910, n. 5).
7. ساهون *sāhūn* (pl.; s. *sāhin*) = unmindful, forgetful, oblivious, inattentive, absent-minded, negligent (act. participle from *sahā* [sahw/suhāw], to be inattentive, absent-minded).
8. يراءون *yurā'ūna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *rā'ā*, form III of *ra'ā* [ra'y/ru'yah], to see, notice. See 'arāka at 4:105, p. 291, n. 10).
9. يمنعون *yamna'ūna* = they refuse, prevent, forbid, bar, obstruct (v. iii. m. pl. impfct. from *mana'a* [man ], to prevent. See *tamna'ū* at 21:43, p. 1024, n. 4).
10. ماعون *mā'ūn* (s.; pl. *mawā'in*) = utensil, implement, instrument, vessel, small things).

## 108. SÛRAT AL-KAWTHAR (ABUNDANCE)

Makkan: 3 'âyahs

This is a Makkan *sûrah*. Its main theme is *risâlah*, i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, pointing out the abundant graces of Allah on him, including the bestowal of the special spring in paradise, *al-Kawthar*, and asking him to continue making prayers and sacrifices to Allah. The *sûrah* is named after its first 'ayah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ 1. Verily We have given you

الْكَوْثَرَ<sup>1</sup> *al-Kawthar*.<sup>1</sup>

فَصَلِّ 2. So perform *salâh*<sup>2</sup>

لِرَبِّكَ to your Lord

وَأَحْرَجْ<sup>3</sup> and sacrifice.<sup>3</sup>

إِنَّ شَانِئَكَ 3. Verily your ill-wisher<sup>4</sup> is

هُوَ الْأَبْتَرُ<sup>5</sup> the one clipped of all good.<sup>5</sup>

1. i. e., abundant good in this world and in the hereafter. الكوثر *al-Kawthar* = a spring in paradise, abundant good, plenty, many.

2. صل *ṣalli* = perform *ṣalâh* (Islamic form of worship), pray, worship, bestow blessings, seek blessings (v. ii. m. s. imperative from *sallâ* [*ṣalâh*], to pray, to worship. See *ṣallâ* at 96:10, p. 2005, n. 6).

3. i. e., worship Allah Alone and offer sacrifices to Him Alone. انحر *inḥar* = slaughter, sacrifice (v. ii. m. s. imperative from *naḥara* [*naḥr*], to slaughter, to sacrifice).

4. شانيء *shâni'* = hater, adversary, ill-wisher (act. participle from *shana'u* [*shan'ân/shanu'ân*], to hate. See *shan'ân* at 5:8, p. 326, n. 10).

5. أبت *abtar* (s.; pl. *butur*) = cut off/ trimmed/ clipped of all good, without offspring.

## 109. SÛRAT AL-KÂFIRÛN (THE UNBELIEVERS)

Makkan: 6 âyahs

This is a Makkan *sûrah*. Its main theme is *tawhîd* (monotheism) and refusal to compromise with polytheism and the untruth. It unequivocally rejects the offer made by the unbelievers to be relenting in their opposition and enmity if some consideration was shown to their gods and goddesses and to their way of life.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ 1. Say:

يَا أَيُّهَا الْكَافِرُونَ "O you the unbelievers."<sup>1</sup>



لَا أَعْبُدُ 2. I worship<sup>2</sup> not

مَا تَعْبُدُونَ what you worship.<sup>3</sup>

وَلَا أَنْتُمْ عَابِدُونَ 3. Nor are you worshipping<sup>4</sup>

مَا أَعْبُدُ what I worship.

وَلَا أَنَا عَابِدٌ 4. Nor shall I be worshipping

مَا تَعْبُدْتُمْ what you worship.<sup>5</sup>

وَلَا أَنْتُمْ 5. Nor are you going to

عَبِدُونَ مَا أَعْبُدُ worship what I worship.



لَكُمْ دِينُكُمْ 6. For you is your religion;<sup>6</sup>

وَلِي دِينِي and for me is my religion.

1. كافرُونَ *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufu* /*kufrân* / *kufûr*], to disbelieve, to cover. See at 43:24, p. 1588, n. 7).

2. أَعْبُدُ *'a'budu* = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship, serve. See at 10:104, p. 674, n. 4).

3. i. e., of all that you worship of gods and goddesses besides Allah. تَعْبُدُونَ *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from *'abada* [*'ibâdah* /*'ubûdah* /*'ubûdiyah*], to worship. See at 60:4, p. 1808, n. 3).

4. عَابِدُونَ *'âbidûn* (sing. *'âbid*) = worshippers, adorers, those who are worshipping (act. participle from *'abada*. See n. 3 above and at 9:112, p. 626, n. 9).

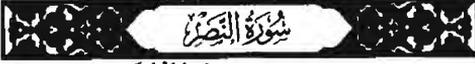
5. i. e., of gods and goddesses besides Allah. عِبِدْتُمْ *'abadtum* = you worshipped, adored, served (v. ii. m. pl. past from *'abada*. See n. 3 above).

6. دِين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 107:1, 2024, n. 2).

## 110. SÛRAT AL-NAŞR (THE HELP)

Madinan: 3 'âyahs

This Madinan *sûrah* was the last whole *sûrah* to be sent down to the Messenger of Allah, peace and blessings of Allah be on him. It alludes to the impending "conquest of Makka" and the completion of his mission with Allah's help. It is named after the its first 'âyah wherein mention is made of Allah's help (*naşr*) and victory.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ 1. When there comes

نَصْرُ اللَّهِ the help<sup>1</sup> of Allah

وَالْفَتْحُ and victory;<sup>2</sup>

وَرَأَيْتَ النَّاسَ 2. And you see<sup>3</sup> people

يَدْخُلُونَ entering<sup>4</sup>

فِي دِينِ اللَّهِ in the religion of Allah<sup>5</sup>

أَفْوَاجًا in crowds.<sup>6</sup>

فَسَبِّحْ 3. Then proclaim the sanctity<sup>7</sup>

بِحَمْدِ رَبِّكَ with the praise<sup>8</sup> of your Lord

وَأَسْتَغْفِرْهُ and seek His forgiveness.<sup>9</sup>

إِنَّهُ كَانَ Verily He ever is

تَوَّابًا Most Forgiving.<sup>10</sup>

1. نصر *naşr* = help, to help, support, victory, triumph. See at 30:47, p. 1306, n. 3.

2. i. e., the conquest of Makka. فتح *fath* (s., pl. فُتُوح *fulûh/فُتُوحَات* *futûhât*) = decision, opening, victory, final decree. See at 57:10, p.1771, n. 1.

3. رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'â* [*ra'y /ru'yah*], to see. See at 4:61, p. 268, n. 3).

4. يدخلون *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhûl*], to enter. See at 40:40, p. 1524, n. 7).

5. i. e., Islam.

6. أفواج *'afwâj* (pl.; s. *fawj*) = bands, troops, groups, crowds. See at 78:18, p. 1935, n. 12.

7. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabh/ sibâhah*] to swim, to float. See at 87:1, p. 1977, n. 1).

8. حمد *hamd* = praise with reverence and love. *hamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 64:1, p. 1830, n. 3.

9. استغفر *istaghfir* = ask/seek forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghufr /maghfirah /ghufrân*], to forgive. See at 48:11, p. 1665, n. 4).

10. تواب *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fu'âl* from *tâba* [*tawb, tawbah / matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 4:64, p. 269, n. 7).

## 111. SÛRAT AL-MASAD (THE PALM FIBRES)

Makkan: 5 'âyahs

This is an early Makkan *sûrah* which refers to the opposition and enmity of 'Abû Lahab and his wife to the *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and forebodes their doom in the hereafter. It is generally named *al-Masad* (palm fibres) which is mentioned in last 'ayah. It is also called *Sûrat al-Lahab* or *Sûrat Tabbat*.

## سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- تَبَّتْ 1. Doomed<sup>1</sup> are the  
يَدَا أَبِي لَهَبٍ two hands of 'Abû Lahab,  
وَتَبَّ ١ and he is doomed.
- مَا أَغْنَىٰ عَنْهُ 2. There shall avail<sup>2</sup> him  
مَالُهُ وَمَا not his wealth and all that  
كَسَبَ ٢ he has acquired.<sup>3</sup>
- سَيَصْلَىٰ نَارًا 3. He shall enter<sup>4</sup> a fire  
ذَاتَ لَهَبٍ ٣ of blazing flame;<sup>5</sup>
- وَأَمْرَأَتُهُ 4. And his wife<sup>6</sup> shall be  
حَمَّالَةَ الْحَطَبِ carrying<sup>7</sup> the fire-wood.<sup>8</sup>  
٤
- فِي جِيدِهَا 5. In her neck<sup>9</sup> shall be  
حَبْلٌ مِّنْ مَّسَدٍ ٥ a rope<sup>10</sup> of palm fibres.<sup>11</sup>

1. تَبَّتْ *tabbat* = she perished, was doomed, ruined, destroyed (v. iii. f. s. past from *tabba* [*tabb/tabâb*], to be destroyed, to perish. See *tabâb* at 40:37, p. 1523, n. 8).

2. أَغْنَىٰ *aghna* = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ*'], to be free from want, to be rich. See at 93:8, p. 1999, n. 7).

3. كَسَبَ *kasaba* = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 52:21, p. 1710, n. 13).

4. يَصْلَىٰ *yasla* = he burns, broils, enters fire (v. iii. m. s. impfct. from *salâ* [*ṣalan/ ṣulfiy/ silâ*'], to roast, to burn, to be exposed to the blaze. See at 92:15, p. 1997, n. 1).

5. لَهَبٍ *lahab* = flame, blaze. See at 77:31, p. 1930, n. 7.

6. امْرَأَتٍ *'imra'ah* = wife, woman. See at 29:32, p. 1276, n. 7.

7. حَمَّالَةَ *ḥammâlah* (f. s.; m. *ḥammâl*) = she that carries, carrier, bearer, porter (act. participle in the scale of *fu'âl* from *ḥamala* [*ḥaml*], to carry, to bear. See *yahmilu* at 69:17, p. 1871, n. 6).

8. حَطَبٍ *ḥaṭab* = firewood, fuel. See at 72:14, p. 1893, n. 12.

9. جِيدٍ *jîd* (s.; pl. *'ajyâd/juyûd*) = neck.

10. حَبْلِ *ḥabl* (pl. *ḥibâl/ aḥbul/ aḥbâl/ ḥubûl*) = rope, cord, string, vein, sinew. See at 50:16, p. 1688, n. 13).

11. i. e. she will be tied with that. مَسَدٍ *masad* (s.; pl. *misâd/amsâd*) = palm fibres.

## 112. SÛRAT AL-IKHLÂŞ (SINCERITY)

Makkan: 4 'âyahs

This is a Makkan sûrah. It is a short but succinct statement of *tawhîd* (monotheism) rebutting the assumptions of all those who set partners with Allah or with His Attributes or assumes for Him a son or daughter. There is no equal to Him, neither in self, nor in names and attributes.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ

١ أَحَدٌ the One Alone.<sup>1</sup>

اللَّهُ

٢ الصَّمَدُ the Universally Besought.<sup>2</sup>

لَمْ يَكُنْ

٣ وَلَمْ يُولَدْ nor is He begotten.<sup>4</sup>

وَلَمْ يَكُنْ لَّهُ

٤ كُفُوًا أَحَدٌ comparable<sup>5</sup> anyone.



1. أَحَدٌ 'ahad = one, alone.

2. صَمَدٌ samad = eternal, absolute, the Universally Besought (epithet of Allah).

3. يَلِدُ yalid(u) = he begets, procreates, gives birth, generates (v. iii. m. s. impfct. from walada [wilâdah /lidah/ mawlid], to give birth, to beget. The final letter is vowelless because of the particle lam coming before the verb. See yalidû at 71:27, p. 1889, n. 8).

4. يُولَدُ yûlad(u) = he is begotten, procreated, generated (v. iii. m. s. impfct. passive from walada. See n. 3 above. The final letter is vowelless for the reason stated at n. 3 above).

5. كُفُوٌ kufu' = equal, comparable.

## 113. SÛRAT AL-FALAQ (THE DAYBREAK)

Makkan: 5 'âyahs

This is an early Makkan *sûrah*. It inculcates *tawhîd* (monotheism) and teaches man to take Allah as the Only Protector and to seek refuge with Him against the power, evil and harm of any of His creations. It is named after its first 'âyah wherein mention is made of *al-falaq* (the daybreak).

### سُورَةُ الْفَلَقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge<sup>1</sup> with

يَرْبِّ الْفَلَقِ 1 the Lord of the daybreak.<sup>2</sup>

مِنْ شَرِّ مَا 2. From the evil<sup>3</sup> of all that

خَلَقَ 2 He has created.<sup>4</sup>

وَمِنْ شَرِّ 3. And from the evil of  
غَاسِقٍ إِذَا وَقَبَ 3 night<sup>5</sup> as it becomes dark.<sup>6</sup>

٣

وَمِنْ شَرِّ 4. And from the evil of

الْمُنْتَنَبِتِ 4 the witches blowing<sup>7</sup>

فِي الْعُقَدِ 4 in the knots.<sup>8</sup>

وَمِنْ شَرِّ 5. And from the evil of

حَاسِدٍ 5 the envious<sup>9</sup>

إِذَا حَسَدَ 5 as he envies.

1. أَعُوذُ 'a'ûdhu = I take refuge, seek protection (v. i. s. impfct. from 'âdha ['awdh/ 'iyâdh/ ma'âdh], to take refuge, to seek protection. See at 23:97, p. 1098, n. 10).

2. فَلَاقِ *falaq* = daybreak, dawn. See *infalaqa* at 26:63, p. 1174, n. 6.

3. شَرِّ *sharr* (pl. أَشْرَارِ *ashrâr*) = bad, worse, worst, evil, wicked. See at 99:8, p. 2012, n. 9.

4. خَلَقَ *khalâqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 71:14, p. 1887, n. 1).

5. غَاسِقٍ *ghâsiq* = darkness, that which covers with darkness, night (act. participle from *ghasaqa* [ghasq], to be dark. See *ghasaq* at 17:78, p. 898, n. 12).

6. وَقَبِ *waqaba* = he or it became dark, gloomy, sunken (v. iii. m. s. past from *waqb*, to be dark/gloomy).

7. نَفَّاثَاتِ *naffâthât* (f. pl.; s. *naffâthah*) = witches, women spitting/exhaling/blowing (act. participle in the scale of *fa''âl* from *nafathah* [nufth], to spit, to exhale).

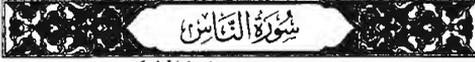
8. i. e., in exercise of witchcraft. عَقْدِ 'uqad (pl.; s. 'uqdah) = knots, joints. See 'uqdah at 20:27, p. 981, n. 6.

9. حَاسِدٍ *hâsid* (s.; pl. *hussâd/hasadah*) = envious (act. participle from *hasada* [hasad], to envy. See *tahsudûna* at 48:15, p. 1667, n. 8).

## 114. SÛRAT AL-NÂS (MANKIND)

### Makkan: 6 'âyah

This is an early Makkan *sûrah* . It also inculcates *tawhîd* (monotheism) and teaches man that Allah is his Only Lord and God (*ilâh*); and asks him to seek refuge with Him against the evil of the instigation of any evil man or *jinn*. It is named *al-nâs* (Man) with reference to its first 'âyah wherein Allah is mentioned as the Lord (*rabb*) of mankind (*al-nâs*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge<sup>1</sup>

بِرَبِّ النَّاسِ 2. with the Lord of mankind.<sup>2</sup>

مَلِكِ النَّاسِ 2. The King<sup>3</sup> of mankind.

إِلَهِ النَّاسِ 3. The God<sup>4</sup> of mankind.

مِن شَرِّ 4. From the evil<sup>5</sup> of

الْوَسْوَاسِ 6 the evil one<sup>6</sup>

الْخَفَّاسِ 7 who withdraws.<sup>7</sup>

الَّذِي يُوسِّسُ 5. Who instigates evil<sup>8</sup>

فِي صُدُورِ 9 in the hearts<sup>9</sup>

النَّاسِ 5 of men;

مِنَ الْجِنَّةِ 6. Of *jinn*<sup>10</sup>

وَالنَّاسِ and men.

1. أعوذ *a'ûdhu* = I take refuge, seek protection (v. i. s. impfct. from *'âdha* ['*awdh/ 'iyâdh/ ma'âdh*], to take refuge, to seek protection. See at 113:1, p. 2030, n. 1).

2. ناس *nâs* (s.; pl. *'unâs*) = people, man, mankind.

3. ملك *malik* (s.; pl. *mulûk*) = king, monarch, sovereign. See at 62:1, p. 1820, n. 2.

4. i. e., the Only One worthy to be worshipped. إله *'ilâh* (pl. *'âlihah*) = deity, god, particularly one deserving of worship. See at 64:13, p. 1834, n. 12.

5. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 113:2, p. 2030, n. 3.

6. وسواس *waswâs* = tempter, evil one, Satan.

7. i. e., when Allah is remembered. خفاس *khannâs* = one who withdraws, falls back [epithet of Satan](act. participle in the scale of *fa''âl* from *ghanasa* [*khans/khunâs/khinâs*], to delay, to fall back).

8. يوسوس *yuwawisu* = he whispers, tempts with wicked suggestions, instigates evil thoughts ( v. iii. m. s. impfct. from *waswasa* [*waswâs*], to whisper, to tempt with evil suggestions. See *tuwaswisu* at 50:16, p. 1688, n. 11).

9. صدور *sudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 100:10, p. 2014, n. 7.

10. جنة *jinnah* = *jinn*.

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'*Aḥkam al-Hâkimin* (The Justest of judges), 11:45 [694]; 95:8 [2003].

'*Ākhir, al-*, (the Everlasting), 57:3 [1768].

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'*Ālim*, (All-Knowing/All-Aware), 2:29 [16]; 2:32 [17]; 2:95 [45]; 2:115 [55]; 2:127 [60]; 2:137 [65]; 2:158 [75]; 2:181 [86]; 2:215 [104]; 2:224 [110]; 2:227 [111]; 2:231 [115]; 2:244 [123]; 2:246 [124]; 2:247 [125]; 2:256 [132]; 2:261 [136]; 2:268 [141]; 2:273 [143]; 2:282,283 [150]; 3:34-35 [167-168]; 3:63 [180]; 3:73 [184]; 3:92 [192]; 3:115 [201]; 3:119 [203]; 3:121 [204]; 3:154 [216]; 4:11 [242]; 4:12 [244]; 4:17 [246]; 4:24 [250]; 4:26 [252]; 4:32 [254]; 4:35 [256]; 4:39 [238]; 4:70 [271]; 4:92 [283]; 4:104 [291]; 4:111 [293]; 4:127 [300]; 4:147 [310]; 4:148 [310]; 4:170 [320]; 4:176 [324]; 5:7 [332]; 5:54 [357]; 5:76 [368]; 5:97 [378]; 6:13 [396]; 6:83 [425]; 6:96 [431]; 6:101 [434]; 6:115 [440]; 6:128 [445]; 6:139 [451]; 7:200 [543]; 8:17 [552]; 8:42 [562]; 8:43 [563]; 8:53 [567]; 8:61 [569]; 8:71 [573]; 8:74 [575]; 9:15 [582]; 9:28 [588]; 9:44 [596]; 9:47 [598]; 9:60 [603]; 9:97 [619]; 9:98 [620]; 9:103 [622]; 9:106 [623]; 9:110 [625]; 10:36 [651]; 10:60 [660]; 10:65 [660]; 11:5 [678]; 12:6 [724]; 12:19 [728]; 12:34 [734]; 12:50 [741]; 12:83 [753]; 12:100 [759]; 15:25 [811]; 15:86 [824]; 16:28 [836]; 16:70 [849]; 21:4 [1013]; 22:52 [1064]; 22:59 [1066]; 23:51 [1088]; 24:18 [1111]; 24:21 [1112]; 24:28 [1115]; 24:32 [1118]; 24:35 [1121]; 24:41 [1123]; 24:58 [1131]; 24:59 [1131]; 24:60 [1132]; 24:64 [1136]; 26:220 [1199]; 27:6 [1203]; 27:78 [1225]; 29:5 [1266]; 29:60 [1286]; 29:62 [1287]; 30:54 [1308]; 31:23 [1319]; 31:34 [1323]; 33:1 [1334]; 33:40 [1352]; 33:54 [1359]; 34:26 [1377]; 35:8 [1392]; 35:38 [1404]; 35:44 [1407]; 36:38 [1418]; 36:79 [1428]; 36:81 [1429]; 39:7 [1483]; 40:2 [1509]; 41:12 [1543]; 41:36 [1552]; 42:12 [1564]; 42:24 [1571]; 42:50 [1579]; 43:9 [1584]; 43:84 [1603]; 44:6 [1607]; 46:2 [1631]; 48:4 [1662]; 48:26 [1773]; 49:1 [1676]; 49:8 [1679]; 49:13 [1682]; 49:16 [1683]; 51:30 [1701]; 57:3 [1768]; 57:6 [1769]; 58:7 [1786]; 60:10 [1812]; 62:7 [1822]; 64:4 [1831]; 64:11 [1834]; 66:2 [1844]; 66:3 [1845]; 67:13 [1853]; 76:30 [1925].

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'*Allâm al-Ghuyûb* (Supremely Aware of All Secrets), 5:109 [384]; 5:116 [389]; 9:78 [611]; 34:48 [1386].

'*Arḥam al-Râhimin* (Most Merciful of the merciful); 7:151 [522]; 12:64 [745]; 12:92 [756]; 21:83 [1035].

'*Āwwal, al-*, (the First Without Beginning), 57:3 [1768].

'*Āzim* (All-Great/Sublime), 2:255 [131]; 42:4 [1561]; 56:74 [1763]; 56:96 [1766]; 69:33 [1873]; 69:52 [1876].

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'*Badî'*, (the Originator), 2:117 [55]; 6:101 [434].

'*Bârî, al-* (the Originator), 2:54 [25]; 59:24 [1804].

'*Barr, al-* (the Beneficent), 52:28 [1712].

'*Başîr*, (All-Seeing), 2:96 [46]; 2:110 [52]; 2:233 [117]; 2:237 [120]; 2:265 [139]; 3:15 [160]; 3:20 [162]; 3:156 [217]; 3:163 [220]; 4:58 [266]; 4:134 [303]; 5:71 [365]; 8:39 [560]; 8:72 [574]; 11:12 [718]; 17:1 [872]; 17:17 [878]; 17:30 [882]; 17:96 [904]; 20:35 [982]; 22:61 [1067]; 22:75 [1072]; 25:20 [1144]; 31:28 [1320]; 33:9 [1338]; 34:11 [1371]; 35:31 [1401]; 35:45 [1408]; 40:20 [1516]; 40:44 [1525]; 40:56 [1529]; 41:40 [1554]; 42:11 [1564]; 42:27 [1572]; 48:24 [1671]; 49:18 [1684]; 57:4 [1768]; 58:1 [1782]; 60:3 [1807]; 64:2 [1830]; 67:19 [1855]; 84:15 [1968].

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- Man**, there passed ages before the creation of, 76:1 [1919]; covenant of, with Allah (q.v.), 2:27 [14]; inevitable return to Allah (q.v.) of; 2:28 [15]; 2:46 [22]; 2:148 [70]; 2:156 [73-74]; 2:223 [110]; 2:245 [123]; 2:281 [146]; 2:285 [152]; 3:9 [157]; 3:83 [188]; 5:48 [354]; 5:105 [381]; 6:12 [395]; 6:60 [415]; 6:62 [415-16]; 6:108 [436]; 6:164 [463]; 7:29 [474-475]; 10:4 [636]; 10:23 [645]; 10:46 [654]; 10:56 [657]; 10:70 [662]; 11:4 [678]; 19:68 [968]; 21:35 [1021]; 21:93 [1038]; 23:79 [1094]; 23:115 [1103]; 24:64 [1136]; 28:88 [1264]; 30:11 [1293]; 31:23 [1319]; 32:11 [1327]; 35:18 [1397]; 36:32 [1416]; 36:83 [1429]; 39:7 [1483]; 39:44 [1497]; 40:3 [1510]; 40:43 [1525]; 40:77 [1536]; 41:21 [1547]; 42:15 [1566]; 43:14 [1585]; 50:43 [1695]; 53:42 [1725]; 60:4 [1808]; 62:8 [1822-1823]; 64:3 [1831]; 67:24 [1856]; 75:12 [1914]; 75:30 [1917]; 84:6 [1966-1967]; 86:8 [1975]; 88:25 [1983]; 96:8 [2005]; has to return to Allah singly, 6:94 [430]; 19:80 [970]; 19:95 [974]; is not immortal, 21:35 [1021]; death shall come to, 50:19 [1689]; shall perish 55:26 [1744]; Allah has created, 50:16 [1688]; 55:3 [1741]; 56:57 [1761]; 64:2 [1830]; 67:23 [1856]; 76:2 [1919]; 76:28 [1924]; 82:7 [1958]; Allah has given shape to, 64:3 [1831]; 82:7-8 [1958]; Allah has perfected the make of, 40:64 [1532]; 95:4 [2002]; Allah has taught him speech, 55:4 [1741]; is created of clay/dust/earth, 6:2 [391]; 15:26,28 [812]; 22:5 [1045]; 23:12 [1077]; 32:7 [1326]; 35:11 [1393]; 37:11 [1432]; 38:71 [1476]; 40:67 [1533]; 53:32 [1723]; 55:14 [1743]; 71:17 [1887]; is created of a drop, 16:4 [828]; 18:37 [925]; 22:5 [1046]; 23:13 [1077]; 30:20 [1295]; 35:11 [1393]; 36:77 [1427]; 40:67 [1533]; 53:46 [1726]; 56:58-59 [1761]; 75:37 [1918]; 76:2 [1919]; 80:19 [1949]; is created of a despicable water, 77:20 [1928]; Allah creates the progeny of, out of a despicable fluid, 32:8 [1326]; 56:58-59 [1761]; is created of water gushing forth, 86:5-7 [1974-1975]; is created from a sticking clot, 22:5 [1046]; 23:14 [1077]; 40:67 [1533]; 75:38 [1918]; 96:2 [2004]; is created from water (q.v.), 25:54 [1154]; stages in the creation of, 22:5 [1046]; 23:12-14 [1077-1078]; 32:9 [1326]; 39:6 [1482-1483];40:67 [1533]; 53:32 [1723]; 71:14 [1887]; 75:37-39 [1918]; 77:20-23 [1928-1929]; 80:19-20 [1949]; is created weak, 4:28 [253]; is created impatient, 70:19-20, [1879-1880]; is created of haste, 21:37 [1022]; is created in hardship, 90:4 [1989]; is niggardly, 70:21 [1880]; is created from a single individual, 39:6 [1482]; Allah reverts, to the lowest of the low, 95:5 [2002]; guidance given by Allah (q.v.) to, 2:38, [20]; 2:185 [87]; 3:4 [154]; 80:20 [1949]; piety (q.v.) is the best attire of, 7:26 [473]; is tested by Allah with fear, hunger and loss of lives and properties, 2:155 [73]; is tested by weal and woe, 21:35 [1021]; 89:15-16 [1986]; if adversity afflicts him despondent becomes, 41:49 [1557]; 89:16 [1986]; enjoined to take *halâl* food (q.v.), 2:168 [79]; the story of a, who was made to die for one hundred years, 2:259 [134-135]; is not created in vain, 23:115 [1103]; accountability (q.v.) of, 21:23 [1018]; 41:50 [1558]; 55:31 [1745]; 58:6 [1785]; 58:7 [1786]; 59:18 [1802]; 62:8 [1823]; 75:13-15 [1915]; 75:36 [1918]; 88:26 [1983]; 90:5 [1989]; 90:7 [1990]; 99:6 [2012]; 102:3-5 [2017]; 102:8 [2018]; is accountable for both open and secret deeds, 2:284 [151]; will be an evidence against himself, 75:14 [1915]; not a word is uttered by, but there is an overseer by, 50:18 [1689]; 82:10 [1958]; angels (q.v.) keep a record of the deeds of, 82:11-12 [1958]; angels (q.v.) as custodians over, 6:61 [415]; 13:11 [768]; 43:80 [1602]; 50:17-18 [1689]; there is a guard over every, 86:4 [1974]; Allah knows what there prompts the self of, 50:16 [1688]; is not burdened except to his capacity, 2:286 [152]; 23:62 [1090]; love of passions, women, offspring and wealth embellished for, 3:14 [159-160]; shall have reward for his deed, 4:32 [254]; is custodian over woman, 4:34 [255]; commanded to beware of Allah, 4:131 [302]; 22:1 [1044]; from the wombs of mothers Allah brings out, 16:78 [853]; Allah has created spouses/pairs for,16:72 [850]; 30:21 [1296]; 35:11 [1393]; 36:36 [1417]; 39:6 [1482]; 42:11 [1563]; 75:39 [1918]; 78:8 [1934]; Allah has made sleep (q.v.) as rest for, 78:9 [1934]; Allah makes, of diverse colours, 35:28 [1399]; Allah has made, successors in the eath (q.v.), 35:39 [1404]; a term is set for, 6:2 [392]; 7:34 [476-477]; 6:60 [414-415]; 7:34 [476]; 10:19 [643]; 17:99 [905]; 18:37 [925]; 35:45 [1407]; 39:42 [1496]; 40:67 [1533]; is to die, 23:15 [1078]; 39:30 [1492]; 56:60 [1761]; 56:83-87 [1765]; Satans (q.v.) of, 6:112 [438]; Satan (q.v.) is an arch betrayer for, 25:29 [1146]; forbidden to worship Satan (q.v.), 36:1423]; Allah has raised some of, above the others,

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- Martyrs, not to be considered dead, 2:154 [73]; 3:169-171 [222-223]; rewards for, 3:195 [233]; 47:4-6 [1649]; 57:19 [1775].
- Ma'rûf, al-* (the approved), command to enjoin, 3:104 [196-197]; 3:110 [199]; 4:114 [295]; 7:199 [542]; 31:17 [1316]; some of the *Ahl al-Kitâb* (q.v.) enjoined, 3:114 [200]; a characteristic of the believers (q.v.) is to enjoin, 9:71 [608]; 9:112 [626-627]; 22:41 [1061].
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- Masîh, al-*, see 'Îsâ.
- Masjid al-Aqṣâ, al-*, the Messenger's (q.v.) Night Journey (q.v.) to, 17:1 [872].
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- Masjid Dirar*, see Mosque in detriment.
- Means of living, Allah has set in the earth (q.v.), 15:20 [810];
- Measure, see Weight and measure.
- Meetings (see also conference), rules of etiquette (q.v.) for, 24:62 [1134-1135];
- Men of the elevations, the (see *Al-'A'râf*).
- Menstruation, rule regarding women in, 2:222 [109];
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- Milk, is Allah's special creation, 16:66 [848]; in the *jannah* (q.v.) there will be rivers of, 47:15 [1652].
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- Minors, the, command to take care of the properties of, 4:5 [238].
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- Miserliness, effect of, 47:38 [1660]; deprecation of, 57:24 [1778].
- Mischief, because of man's deeds there appear in the land and sea (q.v.), 30:42 [1303-1304].
- Mischief-makers, the, Allah does not like, 28:77 [1259]; Misfortune, is due to what your hands acquire, 42:30 [1572-1573].
- Mocking, prohibition of, by one people at another, 49:11 [1680].
- Modesty, a characteristic of Muslims (q.v.)/believers (q.v.)/servants of Allah (q.v.) is, 25:63 [1157].
- Monasticism, was an innovation made by the followers of 'Îsâ (q.v.), 57:27 [1779].
- Moon, the, Allah has made the sun (q.v.) and, 21:33 [1021]; is set for reckoning, 6:96 [431]; 10:5 [637]; is made subservient by Allah, 7:54 [487]; 13:2 [764]; 14:33 [798]; 16:12 [830]; 29:61 [1286]; 31:29 [1320-1321]; 35:13 [1395]; 39:5 [1482]; is made a light, 10:5 [637]; 25:61 [1156]; 71:16 [1887]; runs for a term specified, 13:2 [764]; 31:29 [1320-1321]; 35:13 [1395]; 39:5 [1482]; is floating in the celestial sphere (q.v.), 21:33 [1021]; Allah has ordained stages for, 36:39 [1418]; is floating in an orbit, 36:40 [1418]; is on computation, 55:5 [1741]; prostrates itself to Allah, 22:18 [1051]; prohibition to make prostration to, 41:37 [1552]; miracle (q.v.) of the splitting of, 54:1 [1729]; Alla's swearing by, 74:32 [1909]; 84:18 [1968]; 91:2 [1992]; on the Day of Resurrection (q.v.) eclipsed shall be, 75:8 [1914]; on the Day of Resurrection (q.v.) merged shall be the sun (q.v.) and, 75:9 [1914].
- Mosque in detriment, the case of those who took a, 9:107-108 [623-624]; 9:110 [625].
- Mosques (see also Ka'ba), injustice of preventing people from worshipping Allah at, 2:114 [54]; *i'tikâf* (q.v.) in, 2:187 [90]; command to take adornment to, 7:31 [475]; polytheists (q.v.) are prohibited from attending to and practising polytheism in, 9:17 [583]; if Allah holds not some by others demolished would be, 22:40 [1060]; Allah's *nûr* (q.v.) prevails in, 24:36-37 [1121]; are for the worship of Allah Alone, 72:18 [1894].
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- Mountain passes, Allah has set in the earth, 21:31 [1020].
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*Muhâjirs*, see Emigrants.

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communicated to, 43:43 [1593]; followed what was communicated to him, 6:50 [410]; 7:203 [543-544]; 10:15 [641]; 46:9 [1634]; commanded to preach/convey openly, 15:94 [825]; 10:109 [676]; 16:82 [854-855]; 24:54 [1128]; 29:18 [1271]; 64:12 [1834]; commanded to read out what was communicated to, 18:27 [920]; 27:92 [1230]; 29:45 [1281]; commanded to remind, 87:9 [1978]; is sent as a witness, 33:45 [1353]; 48:8 [1663]; will be an witness against his *ummah*, 2:143 [67]; 16:89 [857]; 4:41 [159]; 22:78 [1074]; 73:15 [1900]; will be a witness against all nations, 16:89 [857]; 2:143 [67]; 4:41 [258-259]; 22:78 [1074]; command given for *hijrah* (q.v.) to, 17:80 [899]; *Ahl al-Kitâb* (q.v.) know, as they know their sons, 2:146 [70]; 6:20 [398]; command to believe in, 4:136 [304-305]; 4:170 [320]; 57:7 [1769]; 57:28 [1780]; 64:8 [1832-1833]; command to love and obey, 3:31-32 [167-168]; 3:132 [207]; 4:59 [266]; 4:64 [269]; 4:80 [276]; 5:92 [375]; 7:1 [547]; 8:20-24 [553-555]; 8:46 [564]; 24:54 [1128]; 24:56 [1130]; 43:61 [1598]; 47:33 [2658-1659]; 64:12 [1834]; the believers (q.v.) have no option when a matter is decreed by Allah and, 33:36 [1350]; command to take whatever there gives, and to give up whatever there prohibits, 59:7 [1797]; believers are forbidden to take as friends the opponents of Allah and, 58:22 [1792]; reward for those who obey Allah and, 4:69 [271]; 48:17 [1668]; successful will be those who obey Allah and His, 24:52 [1127-1128]; Allah will not discount from your deeds if you obey Allah and, 49:14 [1682-1683]; punishment/disgrace for those who oppose/disobey, 4:115 [295]; 9:63 [604]; 48:17 [1668]; 58:5 [1784]; 58:8 [1786-1787]; 58:20 [1791]; 72:23-24 [1895-1896]; punishment for those who hurt, 33:57 [1360-1361]; reward for obedience and punishment for disobedience to Allah and, 4:13-14 [244]; Allah makes go in vain the deeds of those who oppose, 47:32 [1658]; knowledge of some of the unseen communicated to, 3:44 [172-173]; 3:179 [225-226]; covenant taken by Allah from, 33:7 [1337]; covenant taken by Allah from the Prophets (q.v.) to believe in, 3:81-82 [187-188]; Allah guides not those who disbelieve after having known the truth of the Messengership of, 3:86 [189-190]; at the battle of 'Uhud (q.v.), 3:154 [214-215]; moderation of, towards the archers at 'Uhud (q.v.), 3:159 [218]; is a grace/mercy of Allah to the believers (q.v.), 3:164 [220]; 9:61 [603]; is a mercy for all beings, 21:108 [1042]; guided to the straight way, 42:52-53 [1580-1581]; is on the most conspicuous truth, 27:79 [1225]; Allah gave guidance to, 93:7 [1999]; was a lamp spreading light, 33:46 [1354]; was on a guidance straight and proper, 22:67 [1069]; was on a way

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*A Word for Word Meaning of the Qur'ân* places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

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